

# The Hand Book - 1 Of The Life Divine



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## Editor's Note

The largest vision of *The Life Divine* recommends an individual to be wise when he shows unwillingness to limit man's avenues towards God and a refusal to put a limit to the soul's ascension of the Infinite and the Divine manifestation through all the godheads, men, creatures and objects; the wiser drives straight into the Divine realisation and then seizes one after the another methods of Nature's many-sided passage of conscious Evolution and Yoga and returns either naturally or through violence to the one Supreme experience of Oneness and he learns to overcome all partial and one sided exclusive experience of the *Brahman*; the wisest is able to call down this ultimate Divine Truth to elevate the things and creatures to their highest and widest Divine manifestation and he can draw humanity towards greatest unity when he is perfectly capable of every kind of spiritual experience and possesses highest Integral Knowledge.

*The Life Divine* projects this life as a game of gamble, where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer with destiny's dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter win this game of destiny and possess freely, with right knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. And for others, those who lose this game, the Spirit's recoil from Matter is the immediate doom and the cause of the soul's temporary failure and postponement of growth in this life and the ascent of the soul can be pursued again and again through reincarnation or rebirth before they arrive at the spiritual summit and recovery of their undivided Divine Life or have developed all the possibilities and the whole meaning of human life.

*The Gita* declares that the subtlety of the Divine is beyond the capacity of sense mind and can be caught by the severely trained clear austerity of the Intellect, *Budhigrahyam atindriyam*; *The Life Divine* further confirms that the knowledge of the Unknowable is not knowable by thought but can be known and attainable by the supreme effort of Consciousness and by revolution of our internal being through spiritual experience.

*Buddha* approached the Unknowable Nirvana by cancelling the all construction of the mind but refused to go farther. The later Vedantist Saints went farther to find the source of Nirvana in suprarational Truth of ineffable Ananda by canceling ego or all practical construction of consciousness and through their exclusive quest of the One they arrived at the realisation of distant *Sachchidananda* consciousness aloof of the world. The Gita went one step farther to realise the Cosmic consciousness where Existence has its source

in the Spirit, *Vasudev sarvamiti*, and thus Matter is real to the Spirit and Spirit is real to the Matter but did not proceed farther to find their relation. Ancient Vedantic Seers went farther to find a link between the Matter and Spirit and there is a possibility that powers and perfections of Spirit can reenter Matter in order to recover the lost divinity. Thus Spirit's unfolding is endless and the whole manifestation can reach its greatest completeness when the universalized individual soul crosses the border of Cosmic consciousness and looks back with a total solution of the problem of existence.

The right, ideal and highest relation of a universalised liberated individual soul centre to the Existence as proposed in Integral *Karma Yoga* is the *Purusha's* possession of *Prakriti* followed by *Ishwara-Shakti* realization where the individual knows, transcends, enjoys and controls spiritually his manifested being and determines, produces and orders all relation largely and freely through cosmic action, cosmic awareness and intensify the infinitely plastic yet harmonious diversity of action; as proposed in Integral *Jnana Yoga* is to get back to the fact of eternal Oneness where an apparent discord is realized as an element of the general ever-present and ever-developing harmony and all relations in the world, even to its greatest and most shocking apparent discords, are relations of something eternal to itself in its own universal existence; as proposed in Integral *Bhakti Yoga* is to realize universal divine Love that transforms all beings and things into all-embracing ecstasy and million-bodied beatitude and the play of the Divine Beloved in His infinite house of pleasure; as proposed in Integral Yoga of Self-Perfection, is to heal all disorder, disease, suffering, pain by the intervention of a Divine Force above instead of struggling from below; as proposed in Supramental Yoga is to embrace all contact with men and universe with a purified flame force and transformed Divine Nature and arrives at perfect relation with supreme and universal *Purusha* and the supreme and universal *Para Shakti* and as proposed in Integral Yoga revived from ancient Vedanta (1) as seeing all existences in the Self and (2) the Self in all existences; (3) and the Self-being has become all these existences that belong to the worlds of the becoming.

The right relation of a universalised liberated individual soul centre with the Divine as proposed in Integral *Karma Yoga* is the play of the Divine Will, Power, Force and Omnipotence and all weakness and incapacity is a holding back of Will in tranquil concentrated force so that certain forms of realised Divine conscious-force is brought forward into form of Power; as proposed in Integral *Jnana Yoga* is the play of Divine Knowledge, Wisdom and Omniscience and all Ignorance is a holding back of Knowledge in the repose of conscious self-awareness so that certain form of consciousness is brought forward into activity of Light; as proposed in Integral *Bhakti Yoga* is the play of Love, Delight and Beauty and all suffering, pain and evil is a holding back of joy in the still sea of Bliss so that certain forms of divine union and enjoyment is brought forward as an active upwelling of waves of Bliss; as proposed in Integral *Yoga of Self-Perfection*, is the play of all becoming, which is a formation of the Divine Being and all cessation, death and annihilation is a holding back of joyous creative *Maya* in the eternal being of the *Sachchidananda* so that certain form of Divine Immortality is brought forward as Nature's all-powerful remedy; as proposed in *Supramental Yoga* is the play

of all-containing and all-comprehending *Maya* and ever dividing consciousness of mind, ever divergent action of life and infinitely-divided substance of Matter are holding back of a force intimately conscious of all the uniting relations so that certain forms of infinite is known and the finite is not separated from it as an independent reality and liberated from the knot of divided existence and as proposed in *Integral Yoga* is to enjoy oneness with God with itself in its own individuality, with its other selves in the universality and beyond the whole existence in the Transcendence.

*OM TAT SAT*

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### Introduction:

This Hand Book-I is prepared with a primary motive of the sole satisfaction of the Divine in conformity with Sri Aurobindo's two directives in *The Synthesis of Yoga*, which insists (1) to restate and expand the knowledge through an absolute liberty of spiritual experience<sup>36</sup> and (2) 'all truth and practice... must be constantly renovated by the fresh streams of the spirit...' <sup>37</sup>

Its second motive is to use this exercise as means and opportunity of refining the subtlety of mind and spirit which helps in the long run towards a difficult passage of becoming a higher instrumentation of the Spirit.

Its third motive is as proposed in Integral Yoga, is the individual's responsibility to pour on the surrounding what is the best, the profoundest and the completest in order to fulfil his universal existence and cosmic necessity and right relation with the world of which he is a part.

Its last motive is to use it as a platform to widen, heighten, deepen and enlarge the existing knowledge on effective human evolution which must necessarily lead towards an increasing universality and that it is by the knowledge of the Infinite a commencement of true living is ensured.

### The Triple Evolution:

The whole creation is a movement between **two involutions**. (1) In Spirit all is involved and out of which all evolves downward to the other end of the Matter. (2) In the Matter all is involved and out of which all evolves upward to the other end of the Spirit. And as Matter is the last word of the descent, so it is also the first word of the ascent; as the powers of all these planes, worlds, grades, degrees are involved in the material existence, so are they all capable of evolution out of it. It is for this reason that material being evolves life, evolves mind and must evolve the higher degrees of the spiritual existence. Evolution dynamises by the unceasing pressure of the supra-material

planes on the material which might conceivably otherwise have slept imprisoned in the rigidity of the material formula. This evolution is the progressive self-manifestation of Nature in man, creature and object and they evolve through three ascending stages of life.

### **1, Evolution in Inconscience:**

An involution of the Spirit in Inconscience is the starting point of evolution. This evolution begins with tardy **evolution in Inconscience** with the **organization of consciousness** and an inalienable oneness generating infinite potential multiplicity is its involutory physical foundation and beginning, without this ordering self-knowledge the manifestation would be merely a shifting chaos, and thus inconscience is turned into partial consciousness. In the universe, a supreme self-possessing knowledge works through multitude of Ignorance in Inconscient, each striving to act according to its own blindness through electron, atom, cell, plant, insect and lowest form of animal life, it arranges perfectly its order of things and guides the instinctive impulse to an end possessed by the veiled All-Knowledge, not known by the instrumental form of existence, yet perfectly operative and harmonious within the instinct or the impetus.

### **2, Evolution in Ignorance:**

An evolution in the Ignorance with its play of imperfection and the possibilities of a partial developing mental knowledge is the middle term of transitional growth. On this Inconscient base the intermediary action of slow and difficult **evolution in Ignorance** of upward ascent is experienced through an **evolutionary progressive consciousness** and a constant reconciliation behind apparent division and struggle, forming itself into a mixed, modified and partial knowledge and seeking for more and more knowledge and mastery; a first conceptive potentiality and promise of integral emergence is visible. What seems to us incapacity, weakness, impotence and struggle of power is a limitation of an Omniscient power accommodated in the surface in exact correspondence with the work that it has to do and success and failure are destined in the Divine plan that works out greater perfection.

### **3, Evolution in Knowledge:**

And this culminates in **integration of consciousness** and a triumphant harmony which is a total changed working of the whole being and nature on a vaster scale through swift **evolution in Knowledge**. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling Spirit, is then the key-note and the central significant motive of the terrestrial existence.

The first two stages of evolution in Inconscience and Ignorance seem at first sight to deny the possibility of the later consummating stage of evolution in Knowledge. The mind is only a partial unfolding of consciousness and there are powers beyond of which Nature in our race is capable to evolve, this then must be one proper road of our evolution. If the inconscience has evolved partial consciousness, then this partial knowledge already reached must surely

evolve into complete consciousness. Earth-nature is seeking a perfected divinized life through intervention of the Divine Will or an activation of power of Concentration.

The first approach of human mind towards the Spirit is a growth of religious mind, a religious temperament and some devotion in the heart, piety in the conduct and enlargement of the bounds of surface Knowledge-Ignorance. It cannot bring radical change; for radical change one has to live deeper within, one has to exceed present consciousness and surpass the present status of Nature. The spiritual man is the sign of new evolution who, endeavours to abolish the Ignorance, goes inward and discovers the soul and becomes united in consciousness with God and with all existence. His comprehensive change through indispensable double evolution differs from the past evolutionary energy in two respect; firstly, he conducts a long conscious effort of mental evolution to its greatest possible range, height and subtlety including an evolution of outward nature, the nature of the mental being in the life and body; secondly, he breaks the walls of surface nature of Ignorance and extends inward into to the secret principle of occult subliminal being, outward into cosmic being and upward towards higher spiritual principle. The spiritual man lives always within where the antinomy between the inner and outer, the self and the world are cured and exceeded. He has to be in a certain sense separate from the world of Ignorance that refuses to change and guards himself against the intrusion and influence of the darker forces and he lives in the fortress of his inner spiritual being where in the inmost sanctuary he is one with the Supreme Existence or the soul and God are alone together. In his own universal existence he takes all life into himself while still remaining in the spiritual self he embraces even the world of the Ignorance without himself entering into the Ignorance.

### **Evolution through the power of Concentration:**

Exclusive concentration is the frontal power of concentration in a limited working of the all inclusive Integral Concentration, it is much like that power of our human mentality which is absorbed in a particular object and in a particular work and seem to use so much part knowledge and partial ideas that are necessary for it. But it is all the time an indivisible concentration in us that has done the work that has to be done and seen the thing that has to be seen. This ability of exclusive concentration is rightly held to be one of the greatest powers of the human mind and it is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent ignorance.

#### **1a, Evolution through first Exclusive Concentration:**

The first immediate approach towards the realization of the slow Evolution in Ignorance is the development of (first) **exclusive concentration**, one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science. The

limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation in the movement so that it is aware only of that and unaware of all the rest. Thus a principle of self-limiting knowledge has emerged which culminates in a positive and effective ignorance.

**1b, Evolution through Second Exclusive Concentration:**

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the present moments oblivious of the successive past and future events; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments, identifies himself solely in the name and personality of the present existence, lives only in his immediate work and ignorant of his past births and future after death. Yet all the time this existence in the present moment is not the real or the whole truth of his being, but only a practical or pragmatic truth for the purposes of the superficial movement of his life and within its limits. The superficial or the apparent man can dissolve its partial concentration of living from moment to moment and go back from its present action at any time to the consciousness of the larger self and he can only do it to some extent in exceptional conditions of his mentality or, more permanently and completely, as the fruit of a long and arduous self-training, self-deepening, self-heightening and self-expansion. His objective in life is to exist consciously in eternity and not in the bondage of the hour. The real truth of his being is living in the whole infinite course of triple Time, but not to a definite succession of moments and all that he forgets is contained, present and effective, in the all-retaining integral consciousness within him.

**1c, Evolution through Third Exclusive Concentration:**

And lastly, **the third exclusive concentration** or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments of *sadhana* in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilized further for unfolding the part knowledge of the Brahman (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a

separative movement; but this takes place not in true self, but in the active *Prakriti*. After the discovery of the inner self, the psychic being, the reverse movement of concentration can be substituted by integral consciousness or a global consciousness which includes both being of Purusha and action of Prakriti, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger consciousness free from the previous limitation, free from the results of Nature's forgetfulness of the indwelling Spirit.

#### **1d, Evolution through Essential Concentration:**

The second instrument of swift Evolution in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the larger Self of being through deeper self-oblivion of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man; he can do it to some extent by long and arduous self-training, self-deepening, self-heightening and self-expansion. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscious and Inconscious Plane for purification and transformation action. In essential concentration action need not bind or limit a liberated soul, it binds or limits only the surface constructed personality. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness.

#### **1e, Evolution through Multiple Concentration:**

The third instrument of swifter Evolution in Knowledge is the development of **Multiple Concentration**, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalized and one feels the whole universe is within him and enters the greater creation, action and ananda of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger consciousness free from the previous Nature's limitation and oblivion of the indwelling Spirit.

#### **1f, Evolution through All-inclusive Integral Concentration:**

The last instrument of swiftest integral Evolution is the development of **Integral Concentration**, which is defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.

Thus radical transformation through Nature's method of triple movement of (1) ascent of Consciousness, (2) widening of the field and base through descent of Consciousness and (3) integration are realised. The integral emergence of consciousness is the goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

### **The Nature's Unconscious Yoga through Intellect:**

Science begins its journey from an obscure and ignorant perception of the hidden realities of Nature and proceeds towards more luminous and more potential vision of the Truth. It is the outcome of the development of man's faculty of exclusive concentration. Integral Evolution considers Science as a part of occultism as it brings to light the Nature's hidden formulas and uses its knowledge to set free the operation of her energies and place all its inventions and discoveries at the service of mankind. Science represents a vast system of physical magic through utilization of secret truths of being and secret power and processes of Nature. Integral Evolution further provides this input that completion of physical knowledge of Science can be arrived at by discovery of Supraphysical knowledge because behind the process of physical Nature there is a vast inner kingdom of Supraphysical fact which can be accessed through subliminal and spiritual entry.

Science dreams of physical conquest of death, discovers the necessary conditions or means for an indefinite survival of the body, insatiable thirst for power and knowledge to capture God's Omnipotence and Omniscience, contracting Space and Time to vanishing point and it strives in thousand ways to make man the master of the circumstance and it is arriving at the border where material is divided from the immaterial and the highest achievement of utilitarian Science has even reduced the dependency on external aid of machinery to a vanishing point. In the wireless telegraphy and telephonic communication the sensible physical means for the intermediate transmission of the physical force is removed and it is preserved only at the point of transmission and reception. The development of Supraphysical science ensures that dependency even on these machineries will disappear and Mind can directly seize physical energies. If we can recognize this fact then an enormous vistas to the future will wide open through Supraphysical Science.

Since very soul of scientific enquiry is the search for knowledge, so it cannot cry a halt at sense dominated knowledge and reasoning from sense knowledge and shall strive to go beyond. Science confirms the Vedic and the Upanishadic idea 'of the one essence with its many becomings'. The dualist appearance of Matter and Energy are reconciled in Science as matter is energy or  $E = mc^2$  and are reconciled in Vedanta as the Matter is Brahman Energy, *annam brahma*. It is evident that essential Matter is a thing non-existent to senses and is only a conceptual form of substance and a point is reached where

the arbitrary distinction in thought divides the form of substance from form of energy.

With the increase of scientific knowledge man becomes capable of regulating and indefinitely prolonging life, though not capable of entire conquest of death. Science is capable of envisaging only external or secondary causes of removing death and disease to a distance and is not capable of the root knowledge of eliminating it; it knows the process of things but not the essence, thus arrives at more powerful manipulation of circumstance without experiencing the essential control. But if we could go behind the surface nature and grasp the essential subtle nature and cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We can even hope to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being.

Science teaches us that it takes minute care, cunning approach and intense absorption it bestows upon the smallest and largest of its works. This mighty energy is an equal and impartial mother and its intensity and force of movement is the same in the formation and upholding of a system of suns and organization of the life of an ant-hill. We have already seen how greatly and scrupulously Science has served the ends of the Divine and we must preserve all the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside.

Reason corrects the error and limitation of sense mind and is therefore one of the most powerful faculties developed by Science and that is the chief cause of his superiority among the terrestrial beings. The reason of the enormous success of physical Science is that it works best and with a firm confidence, the truth and potentiality already contained in Nature, when it is given a substance to work or handle the cosmic force through acquired knowledge, deals objectivised actualities with sure steps, erects **formulas** and standards based on the objective and phenomenal reality and proceeds from them for new invention and new discovery.

The ancient Indian Physicist had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is principle of light, electricity, fire and heat. *Agni*, which again manifested in earth's atmosphere as sight. A fourth state is characterized by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. Thus the ancient thinking satisfied the query of ordinary human mind, how these forms which are so real, durable and solid to the sense can be in truth only temporary

phenomena and things like pure energy are non-existent, intangible and incredible to sense organs.

The five states of Matter are, *akasha, vayu, agni, jala and bhumi* evolves five subtle sense of life that of *sabda, sparsa, drusti, rasa and gandha*. This Life is Force and Force is Power and Power is Will and Will is the working of the master Consciousness. To realize its own power and to master and to know its world is therefore the increasing impulse of all individual life and that impulse is identified as the essential aspect of growing self-manifestation of Divine in cosmic existence. The Divine Life is born out of the deeper and wider truth of our being which is extended as life of unity, mutuality and harmony, which will again replace the imperfect mental consciousness of artificially arranged and mechanized unity of material life.

Reason and Science binds man within the limitation of Space and Time. The Space is defined as a stable extension measured out by divisibility of substance and mind places itself at certain point in that divisible extension and regards the disposition of substance around it. Time is defined as mobile extension measured out by succession of the past, present and future in which mind places itself at a certain point from which it can look back and ahead. This experience of space and time in our waking state is what we call as a surface mental consciousness, is only a small selection from our entire conscious Being. Behind this surface consciousness there is much vaster subliminal and subconscious mind, which is the greater part of our identity and contains height, depth and profundities to which no man can measure or fathom. This knowledge gives us the starting point of the true Science and also starting point of true spirituality. This knowledge will deliver us from the circumscription by the material and illusion of the obvious.

Modern thought is unaware of invisible forces other than those revealed or constructed by Science; it does not believe that Nature is capable of creating any physical, vital and mental beings other than those around us in the physical world, men, beasts, birds, reptiles, fishes, insects, germs and animalculae. These cosmic forces whose subtler substance is invisible to us, form conscious beings or use persons to embody them in physical forms and in a physical world and can act upon Matter and through Matter. As there are Powers of Knowledge of Forces of Light and Truth, so there are Powers of Ignorance, tenebrous Forces of the Darkness, Falsehood and Evil whose work is to prolong the reign of Ignorance and Suffering. The transformation of these universal forces attached to present unstable creation is beyond the scope and control of Physical Science.

Science itself is a mental construction, a multitude of formulas and devices, masterful in the creation of apt machinery, but is entirely ignorant of the foundations of our being and of world-being. It cannot transform and perfect our nature and therefore cannot perfect our life. We do not gain essentially anything most needful by utmost widening of a physical objective knowledge like embracing the most distant solar systems and deepest layers of earth and sea and the most subtle powers of material energy. That is why in spite of dazzling triumphs of physical science with all its achievements of making life of humanity materially one, proves itself always in the end a vain and helpless creed by fixing everything into an artificially arranged and

mechanised unity of material life and can never achieve happiness and fullness of being for the humanity. Our true happiness and completeness lies in true growth of our whole being and transcendence of our existing Nature. So first we must grow into our full mental being which is the first transitional movement towards human perfection and freedom; it does not actually liberate the soul but prepares loosening of the hold of material and vital absorption.

The Integral Yogi's distinction from other mental men is that he lives and acts in a greater vision and vaster spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. His entry in Occultism is not confined to subordinate action of astonishingly effective use of mind power and life power by mechanisation of latent forces but mind and life forces are made plastic, subtle, variable in their action and have not the material rigidity and they develop a subtle and plastic intuition in the knowledge for the interpretation of all their action, process and application of established formulas. He enters Arts with the aim of more glorious and beautiful manifestation; there the delight of the Spirit is ever new, the forms of beauty is innumerable, the godhead adored is ever young and taste of the delight is eternal and inexhaustible and attains to something of this true capacity for variable but universal delight in the aesthetic reception of things. His aim in utilitarian Science is to enter the ways and processes of the Divine, to know the material and means of work to utilize that knowledge for the conscious and faultless expression of the Spirit's mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of Divine Grace or the Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence and material Energy is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force. Science has worked marvels by organizing the instrumentation of material forces and created an unlimited prospect of our existence and it does not accept the instrumentation of the powers of consciousness and spiritual and occult forces exceeding and overpassing the limitation of existing Nature. When Science will be able to mend its earlier stand of recognizing a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able trace the hierarchies of higher Consciousness and gives way to the higher spiritual appetite of Integral Yoga and its unconscious wandering within Matter ends and it will recognize life, mind and Supermind as evolution of veiled Consciousness in Matter. Thus we cease to reason and go deep into ourselves by stilling the mind. Knowledge of

luminous vast with illimitable self-vision waits seated beyond mind and intellectual reasoning. Thus we can hope great progression of Science starting from the rudimentary beginnings of awakening the material forces might lead to another immense development and departure.

### **The Nature's Unconscious Yoga through Devotion:**

Integral Yoga considers all religion, all occult knowledge, all psychological experience, all Yoga and all spiritual self-disciplines as sign-posts and directions pointing us upon the progressive unfolding of the Spirit. Their whole aim and process are a change into higher Consciousness or a state of Being and final achievements are spiritual experiences of all kind, perfect unity and fullness of all their complexity.

But in our separative consciousness we consider each religion exists as opposites through rituals, ceremony and sacraments; each claims to be the truth and superior and taxes the others with error and inferior truth-expressions; each feels impelled to destroy or refuse others in order that itself alone may survive and spread the message of the Truth. The religious emotions are often invaded by turmoil, obscurity, self-assertive narrowness, challenging egoism and are either crude or narrow or fanatical or mixed with movements that are not signs of spirit's freedom and balk religion of its higher spiritual aim and character. The necessity of mutually destructive schools of philosophy arises when human mentality lays an exclusive emphasis on one side of the spiritual experience, affirms that as the sole eternal truth of existence and states it in terms of all dividing mental logic. Again if we give support on this play of difference then we assert that the Supreme and the human soul are eternally different and reject the validity of a spiritual experience which transcends their difference.

The quest of man for God, which becomes in the end most ardent and enthralling of all his quests, begins with his first vague questionings of Nature, thus the primitive form of religion started from animism, spirit-worship, demon-worship and deification of the natural forces, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence in what seems to us Inconscient, of the invisible behind the visible, of the secretly conscious spirit in things distributing itself in every working of energy. This obscurity and primitive inadequacy of the first perceptions do not detract from the value of the truth of this great quest of the human heart and mind, and it must start from an obscure and ignorant perception of hidden realities and proceed to the more and more luminous vision of the Truth which at first comes to us masked, draped, veiled by the mists of the Ignorance.

In India, in the age of intuitive knowledge, intuitive seeing and intuitive expression was represented by fathomless thought and profound language of early Vedantic thinking of the Upanishads; the Intuition was unable to give us direct knowledge because the surface nature was not trained and well organized to fully assimilate its messages. In order to organize the surface being the age of intuitive knowledge had to give place to the age of rational knowledge, inspired Scriptures, intellectual account which made room for metaphysical philosophy and logical justification of what has been found by inner realisation as represented in The Gita and afterwards metaphysical philosophy gave birth

to systematized method for realisation and experience through experimental psycho-physical Science of Hattayoga, experimental occult science of Tantra and experimental Psychic Science of Rajayoga. In the West this synthetic and illumined tendency of consciousness was replaced by the separative and analytic, spiritual urge parted company from intellectual reason, philosophy took the form of purely intellectual and ratiocinative explanation for things. The dynamic thought and conduct developed a discipline, an effort at inner perfection of the being through systems like the Pythagorean, Stoic and Epicurean; this reached a higher spiritual plane of knowledge through the later Christian and Neo-pagan thought structures where the Eastern and Western experiences were reconciled.

In the age of rationalistic speculation, the Indian philosophers were respectful of double attitude, that of (1) inspired revelation through Intuition, an authority superior to reason and (2) testing the result of Intuition through Reason. In this way they avoided to certain extent the besetting sin in metaphysics and tendency to battle in the cloud. Their speculations proceeded towards the highest spiritual experience by united consent of two great authorities, the Intuition and the Reason. Subsequently in the passage of time the trend of the reason to assert its own supremacy prevailed in effect over the theory of its subordination. So the old catholicity and unity of intuitive Knowledge which sees things in the whole, suffered through the intervention of reason's analysis and division and natural tendency of the reason to affirm some and negate others which conflict with its own chosen conclusion and hence each schools of thought founded on Vedic or Vedantic theory use its texts as weapon of opposition against others. In the West the later religion was not supported by philosophy but by credal theology. There spiritual philosophy emerged by the sheer force of the individual genius and it was observed that the critical control of the intellect over spiritual experience was hampered and was unreliable due to an inferior light turned upon a field of higher illumination.

The wide and supple method of the evolutionary Nature must provide ample scope to preserve the true intension of all religious seeking; the development of religion in India has witnessed that any number of religious formulations, cults and disciplines have been nurtured, allowed and even encouraged to subsist side by side and each man was free to accept and follow his own religion which is congenial to his thought, feeling, temperament and build of Nature, *svabhava and svadharma*. It would allow all to live as necessary to the whole or put each in its place in the whole or assign to each its field of realisation or of endeavour. A unity behind diversity and discord is the secret of the variety of human religions and philosophies; for they all get at some image or some side clue, touch some portion of the one Truth or envisage some one of its myriad aspects. All religions are forms and fragments descended from one eternal Religion, *Sanatana Dharma* or all religions would be true as developments of the one eternal religions, all philosophies would be valid each in its own field as a statement of its own universe-view from its own angle. Unity of all religion is possible when each man is said to have his own religion; he is not bound by any sect or restrict to any traditional form rather he will follow a free self adaptation of his Nature in its relation with the Supreme. So the true purpose of religion is to link the human with the Divine and in so

doing sublimate the thought, life and the flesh to admit the Spirit's law. It was felt necessary that man must approach God through endless variety in order that he might come to know Him entirely. Integral Yoga proposes that the greatest unity of all religion is possible through conscious individuals when they are capable of arriving at the highest integral knowledge. All religions are seen as approaches to a single Truth, all philosophies as divergent view-points looking at different sides of a single Reality, all Sciences meet together in a supreme Science.

The real business of religion is to prepare man's mind, life and bodily existence for a spiritual evolution and it has to lead him to that point where the inner spiritual light begins to fully to emerge. The religion in India accepted vast number of difficult formulations and all the elements that have grown in the course of evolution of religion and refused to ban or excise any. It developed occult science to its utmost limit, accepted spiritual philosophies of all kinds, every possible line of highest, deepest and largest spiritual realization, spiritual experience and spiritual self-discipline; follows all ways of communication between the man and the Supreme Divine and every possible way of advance to the goal. Thus a larger psychic and emotional relation, more deep and plastic in its essence and all embracing relation with the God became imperative. It is by such plasticity and catholicity that wider aim of the evolution of religion can work with unexampled multitudinous richness, impregnable durability, generality, universality, height, subtlety and all possible fullness.

In this sense the central secret of Buddhist teaching is an entire motionless impersonality of void calm within doing the highest works of eternal varieties of Love, Truth, the universal compassion and sympathy for whole humanity and the extinction of all suffering through the disappearance of ego. The Christian emphasis is on love indicate the dynamic side of its universal action. Christ from His cross humanized Europe and purified humanity. Buddha arriving at the threshold of *Nirvana* vowed not to cross the irrevocable line till a single individual soul on earth is left undelivered from the bondage of suffering and ego; The Gita directs to man of Knowledge to preoccupy himself in doing of good of all creatures; Swami Vivekananda, after realizing the Absolute felt the call to serve the God, the oppressed, the miserable, the sufferer in all humanity. Sri Aurobindo felt similar call through reversal and universalisation of Consciousness to extricate universal Incarnation of Godhead concealed in all humanity.

So the future *Christ* who transforms the cross of crucifixion into a source of infinite Light, Joy and Power or the future Hindu Godhead *Kalki* with His sword destroying opposing *asuric* forces, for which humanity is waiting patiently is foreseen by Sri Aurobindo not as PERSON but as condition or the state of Consciousness, to which all humanity can elevate to establish the kingdom of heaven on Earth. Any free and all-governing personal Godhead was denied by the Buddha who declared that all personality is a creation of ignorance and construction of mind and subject to *Karma*, but Buddhism became popular after the Buddha was accepted as the Buddhist Godhead. The disadvantage of the gospel of personal Godhead in most of the religious schools is that they create an unbridgeable gulf between God and man,

Brahman and the world and the possibility of man ascending to the status of God becomes remote. The justification of current religious notions about personal aspect of the Deity is the omnipotence, omniscience and omnipresence which is a vast Consciousness containing all ideas in itself as its own ideas, one vast Will containing all energies in itself as its own energy. The error created by man in his relation with God elevates an actual and practical differentiation in Being, Consciousness and Force into an essential division. If man has to ascent to the status of God, then he has to go beyond the paralysing division of the mind where knowledge is not self-divided, force is not self-divided, being is not self-divided and there will be no idea clash with other ideas and no opposition of the will or force with other will or force. He has to realise God primarily as comprehensive consciousness, the force of Oneness and the harmonious law of guiding truth and secondarily as apprehensive consciousness, cosmic differentiation and an infinite multiplicity of ignorant and suffering beings unaware of self.

Man is the first son of earth who has become vaguely aware of the Divine within him, of his need of freedom and immortality, and the knowledge is a whip to purify. The organized religion has not fulfilled this human aspiration or changed human life and society because it has compromised with the lower parts of life and does not insist the whole change of Nature. It could insist only on a credal adherence, a formal acceptance of its ethical standards in conformity with the law, ceremony and ritual. It can generalize to some extent an incomplete spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence. The universalization or generalization of true Christianity, the true religion revealed in the heart of every man, *Sanatana Dharma*, is possible, which can be initiated through reversal of Consciousness of few individuals, *kaschit jatati siddhaye*, who will pave the passages clear for the return of the Christ, the complete Godhead, *samagram-mam* to the aspiring humanity and He holds together the whole race, *lokasangraham*, through His Divine birth and Divine action. The Holy Spirit, the pure *Brahmic* Consciousness which descended on the Son of God, *Jesus Christ*, who is also the son of Man, *Manusim tanumasritam*, shall repeat in the numberless souls to Divinise humanity. The mental action of publicity and expansion will be overruled by the action of all pervading *Brahman*, an ordering self-knowledge of the Truth-Consciousness, which is active in earth's atmosphere from its inception, can alone lift humanity beyond itself. Its harmonious self-vision and compelling truth of its real idea puts pressure on all the institutions, *Sanghas* of the world of all religious, political, economic, scientific, academic, industrial, agricultural community and forces them towards their self development through new creation and brings necessary transformation there.

All the post Buddhistic era lived in the shadow of the great Refusal and final end of life for all is the garb of the ascetic. It disturbed the two thousand years of old Aryan balance between Matter and Spirit and has increasingly dominated Indian mind for many centuries with the idea that (1) renunciation is the sole path of knowledge, (2) acceptation of life as the act of ignorant *Maya*, (3) the cessation of birth is the right use of human birth, the call of the Spirit to recoil from Matter.

It was in the Integral Yoga, the three great formulas of negations of interim solution, (1) the chain of karma, (2) escape from wheel of rebirth and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the religious and spiritual disciplines of India, were transcended and it was felt necessary to look afresh at the Idea or Truth behind the **negation** of this cosmic existence. In the new orientation in its ultimate objective the limitations of Universal Illusionism behind these theories were traced and they were transformed to their full significance of a universal Realism, a real universe reposing on a Reality at once Universal, Transcendent and Absolute.

The law or the chain of karma is Divine Will acting through the limitation of mind produces mechanised living and bondage. Each being reaps what he sows. *Karma* is further projected as outcome of past good or evil thoughts, feelings and actions which determine and construct his fixed physical fate. They are the chief or the most forceful determinants of his being and his future. This idea of *Karma* is a construction of the narrow but practical human physical mind and vital mind concerned with its petty rules of life and its desires and joys and sorrows and erecting their puny standards into the law and aim of the cosmos. These ignorant notions cannot be acceptable to the human intellect and still less to the law of Divine living.

The true liberating *karma* as proposed in Integral Yoga is the action of direct Divine will received through psychic or spiritual being whose outcome is intense creative joy of Spirit, the harmony of the eternal musician and the play of the Divine. The higher law of karma is ultimately the law of spiritual evolution and with the emergence of our soul, the primary plan of fixed destiny is partly modified by the intervention of mind and wholly changed to psychic and spiritual destiny and binding law of karma is replaced with the spiritual freedom or the law of the Self. The past mechanized action of man gives birth to present man of fixed fate and the present mental action of man gives birth to future spiritual man with unimaginable spiritual destiny.

Those who are bound to the chain of karma are bound to the principle of rebirth and in all traditional schools the freedom from rebirth is projected as highest and ultimate objective. The methods by which they can escape into *Purushottama* State and rest there permanently, they must satisfy three conditions; **firstly**, they must mould themselves towards this ideal their whole inner life in their earthly living; **secondly**, they must have the capacity to go to the highest state of *Purushottama* either in trance or waking state while continuing in this earthly body and **thirdly**, they must be faithful to this aspiration during the hour of departure of earthly body. In Integral Yoga, rebirth is not considered as the soul's circling in the net of desire, but an opportunity of spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. It is for ever-increasing upward experience of the individual being from life to life, the growth of the soul is a growth out of darkness into light, out of falsehood into truth, out of suffering into its own supreme and universal Ananda. It is through joy and grief, pain and suffering, fortune and misfortune that the soul enters into rebirth.

The theory of *Maya*, the Illusionist theory, as proposed by Shankara is the sense of illusion or unreality of cosmic existence as formulated by mind; it really cuts the knot of world problem; it is an escape, a separation from Nature. This sense of unreality powerfully seizes the consciousness of a spiritual seeker with great force when mind withdraws from its constructions, one passes into pure selfhood void of all sense of individuality and Consciousness is plunged into a trance of pure superconscious existence. Buddha took one step farther to declare the unreality of the Self and God; for they too are construction of the mind. A real solution of existence and world-existence can only stand upon the truth that accounts for their validity, integralises, harmonises and gathers together all their experience in the supreme all-reconciling oneness. Still there are other decisive spiritual experiences that of greater Divine union with double spiritual experience of Cosmic Consciousness and Nirvana of world-consciousness which can undo the whole theory of (mental) *Maya*, which can remove Ignorance and falsehood from material life and this world is experienced as real as Brahman. The illusionist word *Maya*, of the later Vedantist, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient Vedantist. Integral Yoga retains the ancient original Vedantic sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all spiritual experience, integralises all knowledge, and experiences That which being known all is known. (Supramental) *Maya* is the supreme and universal consciousness and force of the Eternal and Infinite and it is at once transcendental, universal and individual and it can put forth many states of Consciousness at a time. The world appears to be an Illusion, (mental) *Maya* by virtue of the presence of Ignorance and falsehood and they can be removed by the intervention of higher Consciousness and Matter can be the solid ground for manifestation of the highest Divine.

The shadow of great refusal or three formulas of negations of post *Buddhistic* era of the East was reincarnated in the West as Christian negation which was born out of fear of God and long subconscious memory of suppression, oppression, intolerance, use of violence, atrocity and suffering of its religious history and which was further aggravated as religious obscurantism of opposing the enquiry and extension of scientific discovery. The latter limitation was overcome with the advent of Science and the former can be transcended by the advent of spiritual Science and entry of caravan of Light into the body of a spiritual seeker and he will have to fight strongly in order to establish himself in Supreme Bliss from which all creation is born. He will weld strongly the central truth, central dynamic principle, central secret of his religion with the all truth of Eternal Religion, *Sanatana Dharma*, from which all religions have evolved. He will realise the gospel of divine love, service, benevolence and action that dominates his outer Christian living which has its Transcendent source in *Sachchidananda*, the triple Divine principle of Existence, Consciousness and Bliss and he will further realise that elevating himself to the transcendent Source of all is more important relevant issue than the minor factor of serving the individual or the race. The Cross which symbolizes purification and suffering is transformed in Integral Yoga into

symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfillment. The Mother force in virgin Mary is extended in integral Yoga as virgin Savitri, who promises that earth life could have been made equal and peer of heaven and heaven's joy could have stabilized on earth had earth were made pure and virgin.

All religions are having three fundamental ways or three essential characteristics of approaching life that can be adopted with regard to our triple existence: firstly, the belief in the immortality, the eternal persistence of the individual human spirit apart from the body, that is our supraterrrestrial or other worldly existence; secondly, as a necessary result the sojourn on earth is a temporary passage or a departure from its highest eternal nature and of a heaven beyond as its proper habitation, or in any case, the Absolute, the Parabrahman is the origin and goal of all existence, that is our supracosmic view of things; thirdly, an emphasis on the development of the ethical and spiritual being as the means of ascension and therefore the one proper business of life in this world of Matter; it is to study the law of becoming and take the best advantage of them to realise the dynamism and potentiality in us, that is our terrestrial existence. It is practically impossible for man taken as a race to guide his life permanently or wholly by the leading motive any of these three mental attitudes towards life to the exclusion of other two claim on his nature. In integral Yoga a fourth fundamental theory is developed which is integration, synthesis and reconciliation of the above three factors or any two of them. In this last category would fall the view of integral spiritual evolution where supracosmic is accepted as source and support, the supraterrrestrial or other worldly for a condition and connecting link and the cosmic and terrestrial for its field and circumstance, and with human life and mind for its nodus and turning point of release towards a higher and highest perfection.

Spiritual experience born out of world negation as developed by *Buddha* and later further extended by the Indian Saint *Shankara* are the *Nirvana* and *Brahma Nirvana* respectively. For the *Buddha*, the world, Self and God are construction of mind and by withdrawing from such construction one arrives at ineffable Delight of the *Nirvana*. If this experience is further extended one realizes the featureless, immutable, silent and absolute state of One and indivisible *Brahma Nirvana*. And the Ananda becomes so intense and pure that to the mind this phenomenal world seems to be an illusion. The spiritual experience born out of positive affirmation of world or considering world as the body of the Divine is the Cosmic Consciousness which is possible by raising and widening the mind to the state of Truth Thought, Truth Vision, Truth Hearing, Truth Discernment and Truth Touch or developing the faculty of Higher Mind, illumined Mind, Intuitive Mind and finally Mind is universalized to experience Overmind state of consciousness. In this cosmic consciousness of Overmind the Matter is real to the Spirit and Spirit is real to the Matter and their reconciliation is practicable. In Integral Yoga the negative spiritual experience of *Nirvana* and the positive or affirmative spiritual experience of Cosmic Consciousness are reconciled, where the former asks the pacification of the mind and later asks the activation of mind. These two spiritual experiences are the basis of static and dynamic *Brahman* on which the integral Divine realization stands.

The *Buddha* was the most powerful personality who had produced profound results on earth and he attained *Nirvana* by annulling the construction of intellect and sense and declared the unreality of existence as perceived by the reason and it also declared that the Self, the Divine, the *Brahman* too is an illusion of our consciousness. Or this *Nirvana* is the extinction of Self and World in order to realize the Ananda in the Void. This liberation is an unspeakable peace, gladness, inexpressible Beatitude, void Calm within; its practical effect is extinction of suffering by elimination of ego, doing all outward work of eternal varieties with Love, Truth and Righteousness. He proposed that the problem of existence can be resolved by liberation; it is to get rid of the persistent structure of ideas and persistent energy of action which maintain a continuity in the flux of the imperfection and impermanence; the problem of things gets itself extinguished by our own self-extinction, *the Nirvana*. He refused to experience farther beyond it. *Shankara* went one step farther beyond *Nirvana* to realise *Brahma-Nirvana* and saw ‘the living being is none else than the *Brahman*, the whole world is the *Brahman*’<sup>4</sup>, which is not conceivable by reason. As he refused to go farther in experiencing it, so he remained content with the world as visualised by the reason and finally declared, ‘The eternal is true; the world is a lie.’<sup>5</sup> It proposed to resolve the problem of existence by excluding the discordant superficial external manifestation from our inner consciousness and insists only the pure and perfect Presence by an exclusive inner concentration on the Real and the Eternal, we can achieve individually a deep and blissful sense of this silent Divinity, can enter into the sanctuary of the light and rapture and can lose or put away the dissonances of the universe. *The Gita* went one step farther than the *Shankara* through realisation of cosmic Consciousness in addition to *Brahma-Nirvana*; it paused at the ‘border of the highest spiritual mind and does (did) not cross them into the splendours of the supramental Light’<sup>6</sup>; it stopped short of that comprehensive solution or the need of a total consciousness for which *Sri Aurobindo* was seeking. *The Gita* hinted that this world was verily the *Brahman*, *Vasudeva sarvamiti*, but this experience was not further pushed to go beyond cosmic Consciousness towards intervention of any higher spiritual dynamism, to realise that this world was made out of the stuff of *Brahman* and was itself *Brahman*. Rather in *the Gita* the mind was wholly spiritualised to liberate, purify and illumine the inner being and outward nature but could not transform that life. For this reason it finally declared that to leave this transient and suffering world *dukkhalayam asaswatam*<sup>7</sup> and escape into highest *Brahman* state was the best solution of the problem of existence. *Sri Aurobindo* was not satisfied with any of the above exclusive solution, rather He carried out His comprehensive spiritual experience in the ancient *Vedantic* line and was able to trace a link that separated the Matter from the Spirit in Supramental plane and *Brahman* Consciousness can reenter Matter through successive stages or gradations of Consciousness by the pressure of integral Will and Material substance can retain its own Divinity fulfilling the comprehensive solution of existence. So long as the world is not divinely explained to us, so long as it is not present to the total consciousness and possessed by the powers of Integral Consciousness, the Divine remains imperfectly known and we are not in possession of the whole Divinity. All the

problem of existence can be resolved as proposed by Integral Yoga or Nature's conscious Integral Evolution, by the possession of the integral static and dynamic Divinity.

### **Collective Divine Living:**

The integral Yoga which is considered as 'exceedingly dangerous to the novice'<sup>1</sup> and even the experienced sadhakas may fall down by the 'worst stumbling and through the most prolonged failure'<sup>1</sup>, can also be most rapid and easy and safe for the privileged souls, who dwell from the beginning on a 'virgin stuff of mind and matter'<sup>2</sup>. It promises that those who apply intellect, *buddhi* to dwell constantly on the master idea of surrender by renouncing the egoistic sense of desire for a prolonged period will surely succeed. And those who fail to dispense with indulgence to desire and short lived enjoyments will meet spiritual fall and ruin. In this Yoga the contact with the world is considered as important as the contact with the Self and the God, but the latter contacts must be sufficiently established before any attempt is made to enter relation with the world; the knowledge on the universe can be effectively sought through the knowledge of the Self; the contact with the world is further fragmented with the proposal to break up the whole set up of our past and present associations which make up the deficiency of our ordinary living and to create a new centre of vision 'which see only the Divine and seek only after the Divine.'<sup>3</sup> We have to bring a wider meaning into our human life by the power of a greater consciousness and manifest in it the much more that we secretly are. This Yoga does not recommend complete seclusion and purely subjective quest as it aims at bridging the gulf between the subjective ascetic life and objective mundane existence and all subjective growth must be directed towards the most difficult task of transforming the objective nature. This reconciling equation of ordinary narrow living with Divine Being's larger joy in cosmic existence must exist somewhere in a divine dispensation of our nature.

Integral Yoga does accept the way in which Buddha, Christ and Shankara, attempted to convert the mass as second phase of extensive and expansive spiritual evolution resulting in religious movement after Their Divine realisation, because such diffusive movements were exoteric in their nature without having actual capacity to annihilate the problem of existence, rather they only gave 'infinitesimal bits of momentary relief'<sup>35</sup> to human suffering; yet such events of expansive movements were necessary and beneficial in order to fulfill and generalise the second spiritual urge of evolutionary Nature. Integral Yoga does not fore see any large-scale spiritual conversion of mass, without undergoing two successive stages of development of first phase of intensive and concentrated spiritual evolution, that of firstly, the Divine realisation or Divine union in all the planes of consciousness in its growing intensities by few mystic souls and secondly, the extension of this divinity towards all the sheaths including the material substance through decades of effort and askesis to experience the whole change of Nature; thus the first stage of Divine union is to be pushed towards full mastery before the second stage of total transformation can be effective without any halt. Any

premature attempt at large scale spiritual conversion by the imperfect seekers can mechanise, obscure and corrupt the descending truth.

So the first supreme business of a spiritual man is individual perfection and inner spiritual completeness of being. His second preoccupation is perfection of his spiritual and pragmatic relation with the surrounding world and complete universality and oneness with all-life. The third desideratum is the evolution of new collective perfected collective life in earth nature and a change of total life of humanity. This calls for the appearance of the isolated evolved individuals acting in an unevolved mass or many gnostic individuals forming a new kind of beings and a new common life superior to the present individual and common existence.

A change in total life of humanity must precede the appearance of either of isolated evolved individuals or collective Gnostic individuals forming Gnostic communities, the Divine Centre, the Virgins' Fortress. The perfected community are those who extend full protection and provide the best opportunity in their surrounding atmosphere to facilitate highest integral development including the building of spiritual being of its individuals by discovery of triple faculties activated through Divine union that of unity, mutuality and harmony. There would be considerable free diversity between different gnostic communities. There would be considerable free diversity in the self-expression of the individuals in a perfected community but this would not create chaos and discord as there would be correlation and harmony between the diversity of one Truth of knowledge and one Truth of life. A perfect man in a Supramental community has combined within himself that absolute calm and passivity of the Brahman with a free and inexhaustible activity or completely conscious soul reach back to the absolute freedom of the Non-Being without therefore losing its hold on Existence and the universe.

### **The Central Truth of *The Life Divine*:**

The central thought, the central secret and central truth of *The Life Divine* is identified as **Consciousness**, which is the real creative Power, the universal witness, the force of awareness, for whom the world is a **field and condition** of Divine Life; life is the **exterior and dynamic sign and index** of that revelation and effectuation; the physical, vital, mind, soul and Supermind are **instruments of Consciousness**; the accessories or subordinate energies of these instruments are identified as **elements of Consciousness**; following this line the individual can work out that which is beyond his obscured and limited ego, beyond the thought and speech, a **centre of the Divine Life and of the universal Consciousness** embracing, utilising and transforming all individual determinations into the Divine harmony.

Consciousness or the power of Being is like the nave of a wheel works through the individual centre, with the Divine Life or transformed Becoming is its circumference, the wheel. The spokes, the radiating bars connecting the wheel and the nave are the instruments of Consciousness responsible for rightly relating the existence with the Supreme through change of consciousness and thus the evolutionary growth of life is accelerated.

### **Consciousness:**

We have two fundamental facts of pure existence or a fact of Being and world existence or a fact of Becoming; to deny one or the other is to bring either narrow limitation to our spiritual order or incompetent and restricting physical life and to recognize the facts of consciousness is to find out their true and fruitful relation. Consciousness is only a bridge of transition; it is initially the spirit becoming partially aware of itself and finally it is the normal trance of luminous Superconscience. The extension of this consciousness can be satisfying by an inner enlargement from the individual into the cosmic existence. Therefore man's importance in the world is recognized by the development of comprehensive consciousness in which Silence and cosmic Activity are reconciled and a transfiguration by a perfect self-discovery becomes possible.

We must note that what we mean ordinarily by the superficial man is not the inner self, but only a sum of apparent continuous movement of consciousness-force concentrated on the surface in a certain stream of superficial workings which does as all his works, thinks all his thoughts, feels all his emotions. Behind this stream of energy there is the whole sea of consciousness, the vast sea of subliminal, superconscient and subconscious self which is aware of the stream but of which the stream is unaware. Yet it is really the hidden sea and not the superficial stream which is doing all the action and the source of all his movement.

### **Instruments of Consciousness:**

Consciousness is a self-aware force of existence whose middle term is mind, below it, it sinks into vital, physical and subconscious movement and above it, it rises to subliminal, spiritual and supramental height. **Subconscient consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. The enlargement of superficially active surface consciousness is possible either by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, it is concealed in its own superficial expressive action and is lost in the form; secondly, the **vital consciousness** is an emerging consciousness, it acts in the cells of the body for purposeful movements and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; thirdly, the **mental consciousness** is the emerged individual consciousness aware of the fragmentary movement of its own total activities, it is a many-sided mental effort in order to arrive at comprehensive knowledge. Behind the surface consciousness there is **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from

circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Spiritual consciousness**, which is more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the true and utmost realisation; for it has a greater instrumentality of knowledge, a fountain of deeper power and will, an unlimited reach and intensity of love and joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. The consciousness of upper hemisphere, the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified self-knowledge and world-knowledge; it is extended as an **original and ultimate consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision.

**Apprehensive consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; **active consciousness** works as an energy throwing up knowledge and activity out of itself; **a passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded; if we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; in **sleep consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by an especial or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. But it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience.

### **Elements of Consciousness:**

Here **knowledge** appears to signify a consciousness of the Truth, the Right, *satyam rutam*; **ignorance** is an unconsciousness, *achitti*, of the Truth and Right; it is the non-perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge;<sup>40</sup> **memory** is only a process and utility of consciousness;<sup>41</sup> **memory** is also a poverty-stricken substitute for an integral direct abiding consciousness of self and a direct integral or global perception of things;<sup>42</sup> this constant **outer ego** building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and

instrumental formation of itself in physical nature;<sup>43</sup> the **individual ego** is a pragmatic and effective fiction, a translation of the secret self into the terms of surface consciousness, or a subjective substitute for our true self in our surface experience;<sup>44</sup> **ego** is a practical construction of our consciousness devised to centralize the activities of Nature in us;<sup>63</sup> the **limited ego** is only an intermediate phenomenon of consciousness necessary for a certain line of development (in Ignorance);<sup>65</sup> **the nature of the ego** is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies;<sup>75</sup> **exclusive concentration** is a concentration of separative active consciousness absorbed in a part knowledge or a part action of the being and excluding the rest from its awareness;<sup>45</sup> **all evolution** is in essence a heightening of the force of consciousness in the manifest being;<sup>46</sup> **mind** is only a partial unfolding of consciousness;<sup>47</sup> **knowledge** (is) a consciousness which possesses the highest Truth;<sup>48</sup> **mind and life** are forms of consciousness that arise as results of an evolution from Inconscience to Superconscience;<sup>49</sup> **Brahman** is the Consciousness that knows itself in all that exists;<sup>50</sup> **Tamas** is the Indian word for the principle of inertia of consciousness and force: a consciousness dull and sluggish and incompetent in its play is said to be tamasic;<sup>51</sup> **direct vision** is the contact of the consciousness with the soul and body of the Truth;<sup>52</sup> **sleep** is a gathering of consciousness inward away from conscious physical response to the impacts of external things;<sup>53</sup> **Mind and Matter** are rather different grades of the same energy, different organizations of one conscious force of Existence;<sup>54</sup> each state of consciousness has its own **Time**;<sup>55</sup> it must be this that consciousness as **Knowledge** knows its timeless self and sees Time within itself, while consciousness as **Ignorance** is a partial and superficial action of the same Knowledge which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge;<sup>56</sup> the **Ignorance** is a phenomenon of the dynamic action of Force of Consciousness;<sup>57</sup> **Ignorance** can only come about as a subordinate phenomenon by some concentration of consciousness absorbed in a part knowledge or a part action of the being and excluding the rest from its awareness;<sup>58</sup> the **ignorance** is a frontal power of that all-consciousness which limits itself in certain field, within certain boundaries to a particular operation of knowledge, a particular mode of conscious working, and keeps back all the rest of its knowledge in waiting as a force behind it;<sup>64</sup> **mind, life and body** are an inferior consciousness and a partial expression which strives to arrive in the mould of a various evolution at that superior expression of itself already existent to the Beyond-Mind;<sup>59</sup> the nature of **suffering** is a failure of the consciousness in us to meet the shocks of existence;<sup>60</sup> **Being** is the (static) status of the consciousness;<sup>61</sup> the **Energy** that creates the world can be nothing else than a Will, and **Will** is only consciousness applying itself to a work and a result;<sup>62</sup> **force** is only power of consciousness;<sup>66</sup> for **Life** is Force and Force is Power and Power is Will and Will is the working of the Master-consciousness;<sup>67</sup> **Reason** is only a messenger, a representative or a shadow of a greater consciousness beyond itself;<sup>68</sup> **Being** is infinite consciousness;<sup>68</sup> **tapas** is the concentration power of consciousness;<sup>69</sup> **Intuition** is a power of consciousness nearer and more intimate to the original

knowledge by identity;<sup>70</sup> if all is in truth *Sachchidananda*, **death, suffering, evil, limitation** can only be the creations, positive in practical effect, negative in essence, of a distorting consciousness which has fallen from the total and unifying knowledge of itself into some error of division and partial experience<sup>74</sup>.

### **The Divine Life:**

This world is real precisely because it consists of observing consciousness and an objective reality and the world action cannot proceed without the witness because the universe exists only in or for the consciousness that observes and has no independent reality. So to exist is a **first condition** of the Divine consciousness and the Divine life. The **second condition** of the Divine life is to possess and govern the dynamic condition of becoming from an inner eternity of being and its outcome is the spiritual self-possession and self-mastery. Out of this living a **third condition** evolves which insists to withdraw from the absorption of material preoccupation, not by rejecting or neglecting life in the body but by a constant living on the inner and higher planes of consciousness by an ascent and stepping back inward, both these movements are necessary in order to elevate life from the transient life from moment to moment into the eternal life of our immortal Consciousness. The **last condition** of Divine living, is the widening of our range of Consciousness and field of action in time and a taking up and transcending the existing state of our mental, our vital and our corporeal consciousness and consider them as the instrument and minor outward formation of the Self.

### **Integral Evolution through Consciousness:**

“The Divinity mentioned by Sri Aurobindo is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”

The Mother

“A Consciousness-Force, everywhere inherent in Existence, acting even when concealed, is **the creator of the worlds**, the occult secret of Nature.”<sup>71</sup>

Sri Aurobindo

“But since this **consciousness is creatrix** of the world, it **must be** not only state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works.”<sup>72</sup>

Sri Aurobindo

The unmanifest *Chit Shakti*, Consciousness Force is manifested through successive derivation, which constitutes the Ranges of Consciousness. Similarly the unmanifest *Sat*, the Absolute Existence is manifested through successive derivation which constitutes the ranges of Being or Self or projection of the Divine in to the Ranges of Consciousness. If we look again more largely and take account of both the impersonal, *nirguna* and the personal, *saguna*, truth of things as one truth, if in that light, the light of personality in impersonality, we see the biune aspect of Self and Self-Power, then we come across the organisation of Consciousness, thus the original unmanifest *Sat and Chit* became *Brahman and Maya*, in the Supramental Plane, *Ishwara and Shakti* in the Overmind, intuitive Mind, illumined Mind and higher Mind, *Purusha and Prakriti* in the Ignorance of mind, life and body.

*Purusha* is separated from *Prakriti* and in Yoga their relation emerges. As per *Sankhya* doctrine, this *Prakriti* consists of twenty four *tattvas*, out of which highest three are *manas*, *buddhi* and *ahamkara*. For the purpose of easy understanding, these three constitute our ordinary mind consciousness or a self-limitation of consciousness by a willed Ignorance. So Ignorance is the outcome of some particularizing action in the executive Conscious-Force when it is absorbed in its work and forgetful of self and total reality of Nature or it is a concentration of Consciousness absorbed in part knowledge. Or Ignorance is Nature's purposeful oblivion of Self and All. This is the dividing consciousness or the distorting consciousness which has fallen from the total and unifying knowledge into some error of division and partial experience. This is the *Purusha and Prakriti of Sankhya* or the fruit of the divided being which *Adam and Eve* of Christianity, the souls tempted by nature have eaten. The first formation of egoistic consciousness is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error. So physical mind, vital mind, sensory mind, emotional mind, volitional mind and intellectual mind constitute the lower Ranges of Consciousness. The ordinary human mind and life are content to be imprisoned within limited range of consciousness, which is rescued from a sleep of inconscience, subjected to means it uses, all that it manifests is marred through and through by an ego ridden ignorance and error, mind has to learn to awaken the true seeking of the soul which is the Reality, the Truth, the Consciousness, the Power, the Delight. Mind is a limitation of consciousness which has the capacity to awaken the integrality of consciousness and can bring out a truth or a possibility of the Infinite.

And that which is beyond *Buddhi*, where activity of the mind is stilled, is higher Consciousness or the Force of Knowledge. So *Maya* or comprehensive Knowledge, Will and Action of Supermind, and *Shakti* or the Overmental Knowledge and Will and Action and similar powers of Intuitive Mind, Illumined Mind and Higher Mind are understood as Higher Ranges of Consciousness. For it is that secret Consciousness beyond the mind alone, that truly knows and only by its possession we can possess God and rightly know the world and its real nature and secret forces. The normal consciousness of liberated man is the state of oneness with the Supreme and with all beings and the bliss of that state of spiritual atmosphere. He lives in a Consciousness where death is realized as change of robe in the immortal Life, pain is a violent backwash of the waters of universal delight, limitation is a turning of the Infinite upon itself, evil is a circling of the good around its own perfection.

This world is essentially a mutable rhythm of creative action of Consciousness, a movement of Force casting itself in the phenomenal truth of its own infinite and eternal Being. Thus force is inherent in existence and is having double potentiality of rest and movement, that is to say, of self concentration in Force and self-diffusion in Force. A relation between the Force and Consciousness exists. Consciousness is a self-aware Force of existence of which mind is a middle term; below mentality it sinks into vital and material movements of the subconscious and above, the consciousness rises into supramental movement which is for us superconscious. Our waking consciousness is only a small selection or fragment of the entire conscious Being; behind it there is much vaster subliminal and subconscious mind, which

is greater part of ourselves, whose depth and height no mind can measure. The capacity of our total consciousness far exceeds our organs, the nerves, the senses and the brain and they are not entirely indispensable instruments. With the development of higher and greater Consciousness, it can function directly as subtle sound, subtle sight, subtle discernment, subtle touch without the aid of physical sense organs and brain. The Indian conception of Consciousness is *Chit*, the Energy, which is the Creatrix of this world and it must be the state of Knowledge combined with the power of Knowledge, Will to Light and Vision combined with Will to Power and Works. Consciousness as Force has created this world-movement and its problems and Consciousness has to resolve the problems leading the world towards its inevitable self-fulfillment.

The essence of Consciousness is defined as the power to be aware of itself and the world. The true nature of Consciousness is defined as it must be direct, self fulfilled and complete. The true centre of Consciousness is a luminous formulation of the one Consciousness and a pure channel and instrument of one Existence. The destiny of evolving Consciousness is to be entirely aware of Self, Consciousness and Life. The Consciousness is defined as many sided purposeful intelligent effort in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge to arrive at comprehensive and apprehensive Knowledge. The **observing consciousness** is a witness through which the earth exists and action proceeds and through inner enlargement this observing consciousness is extended from individual to the cosmic existence. This cosmic Consciousness embraces the universe and appears as an immanent Intelligence in all its works. The Supramental Consciousness is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness Will and Knowledge are not divided. The Mother's Infinite Consciousness is that which rests on the One and acts in the All and can produce infinite results, transcends All and denies none, sees all but lives for its transcendent task, transcends the Light and the Darkness to merge in the Absolute, becomes All and yet transcends the mystic whole, when most unseen She works most mightily, and the whole creation lives in a lonely ray of Her Sun.

The first phase of reversal of consciousness is practicable where the *Purusha* is separated from *Prakriti* by the force of Ignorance and in *Karma Yoga*, *Prakriti* is the doer of all action and *Purusha* is the witness, *Sakhi*, the approver of all lower action of *Prakriti*. When *Purusha* is subjected to the lower instinct of *Prakriti*, then that is the cause of our Ignorance and imperfection. In *Karma Yoga* the *Purusha-Prakriti* realization is the first reversal of Consciousness where *the Purusha* liberates himself from the mechanical action of *Prakriti* and become free and arrive at the first spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* learns not to identify himself, thus *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest. Then *Purusha* becomes the Lord, *Ishwara*, possesses *the Prakriti* and attains Divine union. Thus first phase of reversal of consciousness is experienced. Another reversal of consciousness takes place, or second reversal, after the consciousness is thoroughly established in higher ranges by the first reversal of *Purusha-Prakriti* union. *Ishwara-Shakti* realization stands behind the *Purusha-Prakriti* realization where *Ishwara* is not

separated from *Shakti* but rather contain each other and it can take part in the higher dynamism of Divine working and total discovery of Divine unity and harmony in the world. Thus the second reversal of consciousness is realized through universalization of individual Consciousness. After the stabilization of universal Consciousness a third reversal of Consciousness is experienced through *Brahman-Maya* union. This is the beginning of Supramental life on earth and discovery of dynamism of some Transcendent Eternal by whose descent this world and self will be able to break their disguising envelopes and become Divine in revealing and manifesting form.

Consciousness as Power has three poises through which it creates, governs and upholds the universe. The first poise is that there is a consciousness behind all, embracing all, within all, which is eternally, universally and absolutely aware of itself both in unity and multiplicity. Thus consciousness becomes the plenitude of Supreme divine Self-Knowledge and All-Knowledge. Secondly the action of Consciousness in complete Nescience dwells upon apparent opposition and the most extreme antinomy though this is merely a surface appearance and a divine knowledge works with sovereign security and sureness within the operation of the creative, effective and dynamic Inconscient sheath. Thirdly, between these two oppositions, we see concentration of consciousness absorbed in a partial and limited self awareness in Ignorance which is equally superficial, but behind it the consciousness acts as Divine All-Knowledge; though the characteristic of Ignorance is the soul's self-withholding of complete self-knowledge.

The two successive movements of consciousness are; first, an inward movement, instead of living in our surface mind, we break the wall between the external and subliminal self either through gradual effort or through forceful involuntary rupture. Thus we discover within the secret part of ourselves, an inner being, a soul, an inner mind, an inner vital and an inner subtle physical entity which is much larger in its potentialities, more powerful, more capable of manifold knowledge and dynamism than our surface mind, life and body and thus direct communication with universal forces are restored in the cosmic mind, cosmic vital and cosmic physical. Once this entry in to the inner being is accomplished an ascent upward or second spiritual movement of consciousness becomes practicable. Its initial result is a vast static and silent Self, and pass into supreme immobile and immutable status beyond the universe which is followed by large dynamic descent of light, knowledge, power and bliss and other supernormal energies into to our self of silence .

The Being can have three different states of Consciousness with regard to its own eternity. Each state of consciousness has a different time relation. When we go behind the physical surface, we find different Time statuses and Time movements. In Time-Space there is a movement of consciousness which creates events and happenings and awareness of Time-movement, Time-relation and Time-measure. The first state of consciousness is a static timeless eternity, which is an immobile status of the Self, self absorbed or self-conscious without any movement. The second is an eternity of movement or dynamic stable status of integral Time where past, present and future stand together and see things from view point of simultaneity of Time-vision. The third status can embrace the whole movement in a static and dynamic time

vision and it is possible in infinite consciousness and it works out what has been seen by the static vision of the Eternal through processive movement of consciousness force.

Some more secrets are revealed in *the Gita*. Firstly, it confirmed that *para Prakriti* has become the *Jiva*, *para prakritir Jivabhuta*<sup>3</sup>; secondly it confirmed that the Self or the *Purusha* has become the *Jiva* in the heart, *mamaibansa Jivabhuta*<sup>4</sup>; thirdly, from these two experiences we conclude that the *Jiva* in the heart is the meeting ground of the *Purusha-Prakriti, Ishwara-Shakti and Brahman-Maya* Union. Integral Yoga can begin with Psychic centre as an important place of Divine union, but it can not restrict its action to this point alone.

For the purpose of total transformation, in integral Yoga the One Divine and the Power of the One Divine are fragmented into ten selves or *Purushas* and ten sheaths or *Koshas*; whereas first five *koshas* are *para Prakriti* or higher Nature and last five *koshas* are *apara Prakriti* or lower Nature. They are:

- 1, Bliss Self or *Anandamaya Purusha* & Bliss sheath or *Anandamaya kosha*.
- 2, Supramental Self or *Vijnanamaya Purusha* and Supramental sheath or *Vijnanamaya kosha*.
- 3, Higher mental or spiritual self or *Manomaya Purusha* & higher mental or spiritual sheath or *Manomaya kosha*.
- 4, Universal Self or *Viswa atma* and Universal sheath.
- 5, Psychic Being or *Chaitya Purusha* & Psychic sheath, *Chaitya kosha*.
- 6, Lower mental Self or Truth mind & lower mental sheath or subtle mind.
- 7, *Pranamaya Purusha* or True vital & *Pranamaya kosha* or subtle vital.
- 8, *Annamaya Purusha* or True physical & *Annamaya kosha* or subtle physical
- 9, Subconscient self & Subconscient sheath.
- 10, Inconscient self and Inconscient sheath.

Divine *Sat* is projected into all the ten selves and retains their Divinity in those centres. Similarly Divine Consciousness or *Chit Shakti* has entered into all the ten sheaths; whereas in the first five sheaths it retains the higher consciousness and in the last five sheaths it retains the ordinary consciousness which we understand as undivine and they wait for their Divine transformation. Divine Union and transformation of nature can take place by either of the four ways:

- 1, Divine union of the either of the ten *Purushas* with their respective ten sheaths.
- 2, Pouring down of the Power of either of the higher five selves on the lower five sheaths.
- 3, Pouring down of the Power of lower five selves on the adjacent sheaths.
- 4, All other permutations and combinations possible by the *Purusha-Prakriti, Ishwara-Shakti, Brahman-Maya, Sat-Chit* Union.

The knowledge on ten *Purushas, atma Jnana* and knowledge on ten sheaths, *tattva Jnana*, lead towards comprehensive knowledge, ‘that which being known, all is known’<sup>5</sup>, *yasmin vijnate sarvam idam vijnatam*. The Mother’s Consciousness is extended from Inconscient sheath to *Anandamaya kosha* in all the ten planes and when She becomes able to work in all these planes freely, Her mission on the earth is accomplished. The present task of an individual is to become a perfect channel of Her Consciousness.

The One whom we adore as The Divine Mother is the *Chit Shakti*, the Creatrix Mother of all Godheads, Deities, Creatures and Object, who serves as golden link that binds earth to the Supreme. Her name is a Power and Force of inevitable Word, whose Sun Light can kindle all our suns in the closed heart of things.

### **Seven-fold Self-Ignorance and Integral Knowledge:**

The Gita hinted of seven-fold Integral Knowledge as *Maharsaya Saptapurbe* and four Divine *Shaktis* as *chatwaro manabstatha* from which this creation of Integral Evolution rose. The aim of integral evolution is fullness of Being, fullness of Consciousness and fullness of Life. The Integral Knowledge is the complete knowledge on the world, complete knowledge on the Self and complete knowledge on the God. It is a consciousness which possesses the highest Truth. Man therefore has to enlarge his knowledge of himself, of the world and of God until in their totality he becomes aware of three successive realisations of INCLUSION, of realising the Divine in the heart centre; INDWELLING, of realising the whole creation within the Divine and IDENTITY, of realizing oneness with the Divine.

Knowledge, *Vidya*, is the exclusive knowledge of the One, the realisation of the Being. Ignorance, *Avidya*, is purely and trenchantly the exclusive knowledge of the divided Many divorced from the unifying consciousness of the One Reality. Ignorance is the self-oblivion of the Being, the experience of separateness in the multiplicity and a circling in an ill understood maze of becomings. This Ignorance is the Mind separated in knowledge from its source of knowledge and gives a false rigidity and mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal manifestation. The **division of consciousness** is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one energism, of Matter from the original existence of which it is one form of substance. Integral Knowledge of Brahman is a consciousness in possession of both, the knowledge of infinite Being and knowledge of finite Becoming and our ego is only a face of the universal being and has no separate existence; our apparent separate individuality is only surface movement and behind it our real individuality stretches out to unity with all things and upward to oneness with the transcendent Divine Infinity.

Ignorance is separative part knowledge of our becoming in a material, temporal and spatial universe. The origin, character and boundaries of Ignorance are identified as limitation, separation of being from its own entire reality and separative development of consciousness respectively, which oblige us to live in an apparent surface existence. A return to integrality, a breaking down of separateness and an overpassing of the boundaries are sign of inner turn towards knowledge. Knowledge is concealed behind the Ignorance; it has rather to be unveiled and revealed than acquired and learned by an inward and upward self-unfolding. We have to discover the secret nature and full extent of the many sided self-Ignorance. They are identified as seven-fold ignorance and

by full evolution of the soul and nature or by emergence of seven-fold self-revelation we arrive at integral knowledge.

### **1, Constitutional Ignorance:**

The crux of all Ignorance is identified as constitutional Ignorance. We are ignorant of the true constitution of our becoming and consider mind, life and body as the true principle and whole account of our surface identity and oblivious of their true constitution and Occult Presence that determines their existence. The mental intelligence is preoccupied with material existence through sense mind and experiences a compromise between the life and matter which is the special feature of constitutional Ignorance. We emerge out of this Ignorance when we discover the true relation of the inner self with the mind, life and body and subsequently this relation is extended to the spiritual being and Supramental Being above. These relations continue until one discovers that all in him is an expression of the Spirit and distinguishes the link between his lower apparent and his higher spiritual existences; thus he sets out to remove his **constitutional self-ignorance**.

### **2, Psychological Ignorance:**

The conquest of constitutional Ignorance cannot be dynamically and integrally complete if we have not conquered the psychological Ignorance. Our self-knowledge is limited to the little wave of superficial stream of our being; we take the surface becoming with its small selection of overtly mentalised experiences for our whole existence. This part of our being is an original flux of half-formulated movements carried on by an active surface memory and a passive underlying consciousness in its flow from moment to moment of time, organized and interpreted by our reason and our witnessing and participating intelligence. So we are ignorant of our large complex being, of our greater inner existence behind the surface, of that in us which is superconscious, intraconscious and circumconscious to our surface becoming which forms the basis of our psychological ignorance. The removal of this ignorance begins when we learn that this surface waking state is only a small part of being, we begin to fathom the abyss of the Inconscious and the depths of subconscious and subliminal and scale the heights of the superconscious. We must enter into the inner and higher parts of ourselves by an inward plunge or disciplined penetration and bring back with us to the surface their secrets. Or we must learn to live within and act from the inner depths and from a soul that has become sovereign over the nature.

### **3, Temporal Ignorance:**

We are ignorant of our All Life or the eternal becoming in Time and consider this small span of Time in a petty field of Space as our beginning, middle and end. This is the temporal ignorance which we can remove by the knowledge of our psychic entity and its immortal persistence in Time beyond death and earth-existence. It is certain that our becoming in Time goes far back into the past and continue far on into the future. We have to know that this whole life is a small fragment of All Life, to get at the conception of our own temporal eternity, to realise and become concretely aware of the subjective

persistence or immortality of the soul. When we begin to know that there are states behind the material and lives behind and before us, a pre-existence and a subsequent existence, then we are on the way to get rid of this temporal ignorance and possess the eternity and live in the Timeless Self. The true Psychic consciousness within is not unaware of its past; it holds it there in the Being, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being, *Karma*. It can be aware too of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the three times and contains all their apparent divisions, holds the future ready for manifestation within it.

#### **4, Egoistic Ignorance:**

We are ignorant of our universal self, the cosmic existence and cosmic consciousness, our infinite unity with all being and becoming. Ego is the most formidable of the knots which keep us tied to the Ignorance. In the egoistic Ignorance we consider our egoistic mentality, vitality and corporeality as our true self and regard everything other than that as not-self. We begin to remove this Ignorance when we gain the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego. Impersonality is the first character of cosmic self, universality is its second character, non-limitation by the single or limiting point of view, is the final character of this cosmic perception and knowledge.

#### **5, Cosmic Ignorance:**

We are ignorant of the Spaceless, Timeless, immobile and immutable Self, *Akshara purusha* and take this constant mobility and mutation of cosmic becoming in Space and Time as the whole truth of existence; that is cosmic Ignorance. We remove this Ignorance by realizing and becoming aware of the knowledge of the Self, the Spirit, the Being, *Sarbabhutasta atmanam*, the Self in all existences, the cosmos as Self's becoming, a manifestation of the Spirit.

#### **6, Original Ignorance:**

The sign of original Ignorance is that we feel ourselves as if the centre point of the whole existence and hence infinitely important to All, but to us all existence is negligible, not fit to receive our care and attention. This limitation to our surface existence, this unconsciousness of our highest as of our inmost self, is our first, our capital ignorance. We are ignorant of our Source, the origin, *Sachchidananda, Purushottama, the Para-Brahman*, the source of all Being and Becoming; we take partial realisation of being and temporal relation of the becoming as the whole truth of existence; that is Original Ignorance. This Ignorance is removed by realisation of the Absolute as the origin of all things.

#### **7, Practical Ignorance:**

Due to above six self-ignorance, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our

thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changed goal, --that is the practical ignorance. When this Ignorance is removed we become aware of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the integral spiritual Reality. Thus we have set our step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence.

The fixed fate or doom of an individual is the outcome of *Karma*; *Karma* is the outcome of sin; sin is the outcome of evil; evil is the outcome of wrong action; wrong action is the outcome of wrong will or activation of physical and vital mind; wrong will is the outcome of falsehood; and falsehood is the outcome of Ignorance or part knowledge. So all doom can be transformed into high spiritual destiny by emergence of integral Knowledge.

#### **Aim of Integral Yoga:**

The first object of Integral Yoga is the Divine union and enjoyment in the heart and psychic transformation of nature in Ignorance by *Purusha's* suffusion into *Prakriti* and experiencing the first reversal of Consciousness through Divine action, liberation, freedom, creation and *Ananda*; the second object is the Divine union in many sided world action, free enjoyment of cosmic unity and the Spiritual change of nature; thus the second reversal of Consciousness of intense enjoyment through union of *Ishwara* and *Ishwari* is realised; the third object is Divinization of Nature through inrush of *Para Shakti* and third reversal of Consciousness through fusion of dual power of the Divine, *Brahman* and *Maya*, leading the creation towards Supramental transformation and the utilization of transformed individuality towards the transformation of human collectivity; the fourth object is the movement of Consciousness towards the source of *Ananda* through fourth reversal of Consciousness of experiencing the Origin of Existence through intense oneness of *Sat* and *Chit*. Thus complete realisation of *Sachchidananda* is the highest ascending spiritual experience of Integral Yoga, where the utmost fundamental awareness of identity, mutual inclusion and interpenetration of Consciousness would be inherent and all would be direct action of Consciousness in Being itself, identical, intimate, intrinsically self-aware and all-aware. To dwell in this last and highest summit permanently is in the end the supreme self-perfection of our evolving human Consciousness. Thus the world moves towards conscious emergence of full *Sachchidananda* in its own creation.

Integral Knowledge is the aim of our conscious evolution in which the realisation of Immobile Self builds our spiritual foundation and prepares the ground for evolution of conscient out of the Inconscient and realisation of Divinity in mobile Nature is responsible for cosmic manifestation and universal becoming.

#### **Aim of Integral Evolution in Detail:**

1, 'The **earliest preoccupation** of man in his awakened thoughts and, as it seems, his **inevitable and ultimate preoccupation**, -- for it survives the

longest periods of specticism and returns after every banishment, --is also the highest which his thought can envisage. It manifests itself (1) in the divinization of Godhead, (2) the impulse towards perfection, (3) the search after pure Truth and (4) unmixed Bliss, (5) the sense of a secret immortality.’ 3

2, ‘(1) To know, possess and be the divine being in an animal and egoistic consciousness, (2) to convert twilit or obscure **physical mentality** into the plenary of Supramental illumination, (3) to build peace and (4) self-existent bliss where there is stress of transitory satisfactions besieged by physical pain and emotional suffering, (5) to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, (6) to discover and realize the immortal life in a body subjected to death and constant mutation, -- this is offered to us as the manifestation of God in Matter and **the goal of Nature** in her terrestrial evolution.’ 4

3, “The accordance of conscious mind and conscious will with a form and of life in themselves not overtly self-conscious and capable at best of a mechanical or sub-conscious will is another problem of opposites in which she has produced astonishing results and **aims always** at higher marvels; for there her **ultimate miracle** would be an animal consciousness no longer seeking but possessed of Truth and Light, with the practical omnipotence which would result from the possession of a direct and perfected knowledge.” 5

4, ‘In that case, **the unconquerable impulse** of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life.’ 5-6

5, ‘If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of divine in himself and the realisation of God within and without are the highest and most legitimate **aim** possible to man upon earth.’ 6

6, ‘If there is any higher light of illumined intuition or self-revealing truth which is now in man either obstructed and inoperative or works with intermittent glancings as if from behind a veil or with occasional displays as of the northern lights in our material skies, then there also we need not **fear to aspire**. For it is likely that such is the next higher state of consciousness of which Mind is only a form and a veil, and through the splendours of that light may lie the path of our **progressive self-enlargement** into what-ever highest state is **humanity’s ultimate resting place**.’ 7

7, ‘If we assert only pure Spirit and a mechanical unintelligent substance or energy, calling one god or Soul and the other Nature, the **inevitable end** will be that we shall either deny God or else turn from Nature. For both **Thought and Life**, a choice then becomes **imperative**. Thought comes to deny the one (God) as an illusion of imagination or the other (Nature) as an illusion of the senses; Life comes (1) to fix on the immaterial and flee from itself in a disgust or a self-forgetting ecstasy, (2) or else to deny its own immortality and take its orientation away from God and towards the animal.’ 9

8, “That which is immortal in mortals is a God and established inwardly as an energy working out in our divine powers.” It is this vast cosmic impulse which

the modern world, without quite knowing its **own aim**, yet serves in all its activities and labours subconsciously to fulfil.’ 18

9, ‘Yet even if we had full knowledge and control of the worlds immediately above Matter, there would still be a limitation and still a beyond. The **last knot** of our bondage is at that point where the external draws into oneness with the internal, the machinery of ego itself becomes subtilised to the vanishing-point and **the law of our action is at last** unity embracing and possessing multiplicity and no longer, as now, multiplicity struggling towards some figure of unity. There is the **central throne** of cosmic Knowledge looking out on her widest dominion; there the empire of oneself with the empire of one’s world; there the life in the eternally consummate Being and the realization of His divine nature in our human existence.’ 18-19

10, ‘It has been argued in reply that the material universe enjoys an eternal self-existence: it was here before life and mind made their appearance; it will survive after they have disappeared and no longer trouble with their transient strivings and limited thoughts the eternal and inconscient rhythm of the suns. The difference, so metaphysical in appearance, is yet of the utmost practical import, for it determines the whole outlook of man upon life, **the goal that he shall assign** for his efforts and the field in which he shall circumscribe his energies. For it raises the question of the reality of cosmic existence and, more important still, the question of the value of human life.’ 23

11, ‘If we push the **materialist conclusion far enough**, we arrive at an insignificance and unreality in the life of the individual and the race which leaves us, logically, the option between either (1) a feverish effort of the individual to snatch what he may from a transient existence, to “live a life”, as it is said, or (2) **a dispassionate and objectless service of the race and the individual**, knowing well that the latter is a **transient fiction of the nervous mentality** and the former only a little more long-lived collective form of the **same-regular nervous spasm** of Matter. We work or enjoy under the impulsion of a material energy which deceives us with the brief delusion of life or with the nobler delusion of an **ethical aim and a mental consummation.**’ 23

12, “The possibility of a **cosmic consciousness** in humanity is coming slowly to be admitted in modern Psychology, like the possibility of more elastic instruments of knowledge, although still classified, even when its value and power are admitted, as a hallucination. In the psychology of the East it has **always** been recognized as a reality and the **aim of our subjective progress**. The essence of the passage over to this **goal is the exceeding of the limits** imposed on us by the ego-sense and at least a partaking, at most an identification with the self-knowledge which broods secret in **all life** and in all that seems to us inanimate.” 24

13, “In the light of this conception we can perceive the possibility of a **divine life** for man in the world which will at once justify **Science** by disclosing a living sense and **intelligible aim** for the cosmic and the terrestrial evolution and realize by the transfiguration of the human soul into the divine **the great ideal dream of all high religions.**” 30

14, “The perception of the spiritualised mind that the universe is an unreal dream can have no more absolute a value to us than the perception of **the**

**materialised mind** that God and the Beyond are an illusory idea. In the one case the mind, habituated only to the evidence of the senses and associating reality with corporeal fact, is either **unaccustomed to use other means of knowledge** or unable to extend the notion of reality to a supra-physical experience. In the other case the same mind, passing beyond to the overwhelming experience of an incorporeal reality, simply transfers the same inability and the same consequent sense of dream or hallucination to the experience of the senses. But we perceive also the truth that these two conceptions **disfigure**. It is true that for this world of form in which we are set for our self-realisation, **nothing is entirely valid until it has possessed itself of our physical consciousness** and manifested on the lowest levels in harmony with its manifestation on the highest summits. It is equally true that form and matter asserting themselves as a self-existent reality are an illusion in Ignorance. Form and matter can be valid **only as shape and substance of manifestation for the incorporeal and immaterial**. They are in their nature an act of divine consciousness, in their **aim** the representation of a status of the Spirit.” 40-41

15, “Therefore man’s importance in the world is that he gives to it that development of consciousness in which its transfiguration by a perfect self-discovery becomes possible. To **fulfil God in life** is man’s manhood. He starts from the animal vitality and its activities, but a divine existence is his **objective**.” 41

16, “But as in Thought, so in Life, the **true rule** of self-realisation is a progressive comprehension. Brahman expresses Itself in **many successive forms of consciousness**, successive in their relation even if coexistent in being or coeval in Time, and Life in its self-unfolding must also rise to ever-new provinces of its own being. But if in passing from one domain to another we renounce what has already been given us from eagerness for our new attainment, if in reaching the mental life **we cast away or belittle** the physical life which is our basis, or if we reject the mental and physical in our attraction to the spiritual, we **do not fulfil God integrally**, nor satisfy the conditions of His self-manifestation. We do not become perfect, but only **shift the field of our imperfection** or at most attain a limited altitude. However high we may climb, even though it be to the Non-Being itself, **we climb ill** if we forget our base. Not to abandon the lower to itself, but to transfigure it in the light of the higher to which we have attained, is **true divinity of nature**. Brahman is integral and **unifies many states of consciousness at a time**; we also, manifesting the nature of Brahman, should become integral and all-embracing.” 41-42

17, “Brahman preserves always Its two terms of liberty within and of formation without, of expression and of freedom from the expression. We also, being That, can attain to the same divine self-possession. The harmony of **the two tendencies** is the condition of **all life** that **aims** at being really divine. Liberty pursued by exclusion of the thing exceeded leads along the path of negation to the refusal of that which God has accepted. Activity pursued by **absorption in the act** and the energy leads to an inferior affirmation and the denial of the Highest. But what God combines and synthesizes, wherefore should man insist

on divorcing? To be perfect as He is perfect is the condition of His integral attainment.” 46

18, ‘The progressive revelation of a great, a transcendent, a luminous Reality with the multitudinous relativities of this world that we see and those other worlds that we do not see as means and material, condition and field, this would seem then to be the **meaning of the universe**, --since **meaning and aim** it has and is neither a purposeless illusion nor a fortuitous accident. For the same reasoning which leads us to conclude that world-existence is not a **deceptive trick of Mind**, justifies equally the certainty that it is no blindly and helplessly self-existent mass of separate phenomenal existences clinging together and struggling together as best they can in their orbit through eternity, no tremendous self-creation and self-impulsion of an ignorant Force without any secret Intelligence within aware of its starting-point and its **goal** and guiding its process and its motion. An existence, wholly self-aware and therefore entirely master of itself, possesses the phenomenal being in which it is involved, realizes itself in form, **unfolds itself in the individual.**’ 47

18, “The **ascent of the divine Life** is the human journey, the Work of works, the acceptable Sacrifice. This alone is **man’s real business** in the world and the justification of his existence, without which he would be only an **insect crawling among other ephemeral insects** on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe.”

48

19, “For fulfilment of life or for transcendence of life, and whether purity, calm and freedom in the spirit be our **aim** or puissance, joy and perfection, Sachchidananda is the unknown, omnipresent, **indispensable** term for which the human consciousness, whether in knowledge and sentiment or in sensation and action, is **eternally seeking.**” 48-49

20, ‘On the other hand it is by means of the universe that the individual is impelled to realize himself. Not only is it his foundation, his means, his field, the stuff of the **divine Work**; but also, since the concentration of the universal Life which he is takes place within limits and is not like the intensive unity of Brahman free from all conception of bound and term, **he must necessarily universalize and impersonalize himself in order to manifest the divine All which is his reality.** Yet is he called upon to preserve, even when he most extends himself in universality of consciousness, a mysterious transcendent something of which his sense of personality gives him an obscure and egoistic representation. Otherwise he has **missed his goal**, the problem set to him has not been solved, **the divine work** for which he accepted birth has not been done.’ 51

21, “But the **right goal** of human progress must be **always an effective and synthetic reinterpretation** by which the law of that wider existence may be represented in a new order of truths and in a more just and puissant working of the faculties on the life-material of the universe.” 58

22, “But the **true goal** is only reached when we can group round the right **central conception** a reasoned and effective knowledge in which the egoistic life shall rediscover all its values transformed and corrected. Then we shall possess that new order of truths which will make it possible for us to **substitute**

a more **divine life** for the existence which we now lead and to effectualise a more divine and puissant use of our faculties on the life-material of the universe.” 59

23, “His dream of God and Heaven is really a dream of his own perfection; but he finds the same difficulty in accepting its practical realisation here for his **ultimate aim** as would the ancestral Ape if called upon to believe in himself as the future Man. His imagination, his **religious aspirations** may hold that **end** before him; but when his reason asserts itself, rejecting imagination and transcendent intuition, he puts it by as a brilliant superstition contrary to the hard facts of the material universe. It becomes then only his inspiring vision of the impossible. All that is possible is a conditioned, limited and **precarious knowledge**, happiness, power and good.” 61

24, “Yet in the principle of reason itself there is the assertion of a Transcendence. For reason is in its **whole aim** and essence the pursuit of Knowledge, the pursuit, that is to say, of Truth by the elimination of error. Its view, its **aim** is not that of a passage from a greater to a lesser error, but it supposes a positive, pre-existent Truth towards which through the dualities of **right knowledge and wrong knowledge** we can progressively move. If our reason has not the same instinctive certitude with regard to the other aspirations of humanity, it is because it lacks the same essential illumination inherent in its own positive activity. We can just conceive of a positive or absolute realisation of happiness, because the heart to which that instinct for happiness belongs has its own form of certitude, is capable of faith, and because our minds can envisage the elimination of unsatisfied want which is the **apparent cause of suffering**.” 61-62

25, In fact, we do pursue as an ideal, so far as we may, the elimination of all these negative or adverse phenomena. We **seek constantly** to minimize the causes of error, pain and suffering.’ 62

26, “In this view the **essence of all life** is the movement of a universal and immortal existence, the **essence** of all sensation and emotion is the play of universal and self-existent delight in being, the **essence** of all thought and perception is the radiation of a universal and all-pervading truth, the **essence** of all activity is the progression of a universal and self-effecting good.” 63

27, ‘None of them, however, leads to the **aim** we have in view, **the psychological experience** of those truths that are “beyond perception by the sense but seizable by the perceptions of the reason”, *buddhigrahyam atindriyam*. They give us only a larger field of phenomena and more effective means for the observation of phenomena. The truth of things always escapes beyond the sense.’ 70-71

28, “We instinctively act and feel and weave our life thoughts as if this stupendous world movement were at work around us **as centre** and for our benefit, for our help or harm, or as if the justification of our egoistic cravings, emotions, ideas, standards were its proper business even as they are our own chief concern. When we begin to see, we perceive that **it exists for itself**, not for us, has its own gigantic **aims**, its own complex and boundless idea, its own vast desire or delight that it seeks to fulfil, its own immense and formidable standards which look down as if with an indulgent and ironic smile at the pettiness of ours. And yet **let us not** swing over to other extreme and form too

positive an idea of our own insignificance. That too would be an act of ignorance and the shutting of our eyes to the great facts of the universe.” 78

29, “We have therefore **two fundamental facts** of (1) pure existence and of (2) world existence, (1) a fact of Being, (2) a fact of Becoming. To deny one or the other is easy; to recognise **the facts of consciousness** and **find out their relation** is the true and fruitful wisdom.” 85

30, ‘Both Existence and Force being inert, --inert status and inert impulsion, -- both of them unconscious and unintelligent, there cannot be any purpose or **final goal** in evolution or any original cause or intention.’ 91

31, “For the Force that builds the worlds is a conscious Force, the Existence which manifests itself in them is conscious Being and a perfect emergence of its potentialities in form is the **sole object** which we can rationally conceive for its manifestation of this world of forms.” 97

32, “To loose forth and enjoy this infinite movement and variation of its self-delight is the **object** of its extensive or creative play of Force.” 99

33, ‘The ethical impulse and attitude, so all-important to humanity, is a means by which it struggles out of the lower harmony and universality based upon inconscience and broken up by Life into individual discords towards a higher harmony and universality based upon conscient oneness with all existences. Arriving **at that goal**, this (ethical) means will no longer be necessary or even possible, since the qualities and oppositions on which it depends will naturally dissolve and disappear in the final reconciliation.’ 104

34, ‘Its (pain) office begins when life with its frailty and imperfect possession of Matter enters on the scene; it grows with the growth Mind in life. Its office continues so long as Mind is bound in the life and body which it is using, dependent upon them for its knowledge and means of action, subjected to their limitations and to the egoistic impulses and **aims which are born of those limitations**.’ 116

35, “The full liberation can come to us only by a similar liberation in all our parts, the universal aesthesis, the universal standpoint of knowledge, **the universal detachment from all things** and yet sympathy with all in our nervous and emotional being.” 117

36, ‘Such is the view of the universe which arises out of **the integral Vedantic affirmation**. An infinite, indivisible existence all-blissful in its **pure self-consciousness** moves out of its fundamental purity into the **varied play of Force that is consciousness**, into the movement of *Prakriti* which is the play of *Maya*. The delight of its existence is at first self-gathered, absorbed, sub-conscious in the basis of the physical universe; then emergent in a great mass of neutral movement which is not yet what we call sensation; then further emergent with the growth of mind and ego in the triple vibration of pain, pleasure and indifference origination from the **limitation of the force of consciousness** in the form and from its exposure to shocks of the universal Force which it finds alien to it and out of harmony with its own measure and standard; finally, the **conscious emergence of the full Sachchidananda** in its creations by (1) universality, (2) by equality, (3) by self-possession and (4) conquest of Nature. This is **the course and movement** of the world.’ 118

36a, ‘In this creation the real *Sachchidananda* has to emerge. Man, the individual, has to become and to live as a universal being; his limited **mental**

**consciousness** has to widen to the superconscious unity in which each embraces all; his narrow heart has to learn the infinite embrace and replace its lusts and discords by universal love and his restricted vital being to become equal to the whole shock of the universe upon it and capable of universal delight; his physical being has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things; his whole nature has to reproduce in the individual the unity, the harmony, the oneness-in-all of the supreme Existence-Consciousness-Bliss.’  
119

37, ‘Existence that acts and creates by the power and from the pure delight of its conscious being is **the reality** that we are, the self of all our modes and moods, the cause, **object and goal of all our doing**, becoming and creating.’  
120

38, “Therefore whatever comes into the world, **seeks** nothing but this, to be, to arrive at the intended form, to enlarge its self-existence in that form, to develop, manifest, increase, realise **infinitely the consciousness** and the power that is in it, to have the delight of coming into manifestation, the delight of the form of being, the delight of the rhythm of consciousness, the delight of the play of force and to **aggrandise and perfect that delight** by whatever means is possible, in whatever direction, through whatever idea of itself may be suggested to it by the Existence, the Conscious-Force, the Delight active within its deepest being...And if there is any **goal**, any completeness towards which things tend, it can only be the completeness—in the individual and in the whole which the individuals constitute—of its self-existence, of its power and **consciousness** and of its delight of being. But **such completeness is not possible** in the individual consciousness concentrated within the limits of the individual formation; absolute completeness is not feasible in the finite because it is alien to the self-conception of the finite (error-infinite). Therefore **the only final goal** possible is **the emergence of the infinite consciousness in the individual**; it is his recovery of the truth of himself by self-knowledge and by self-realisation, the truth of the Infinite in being, the Infinite in **consciousness**, the Infinite in delight repossessed as his own Self and Reality of which the finite is only a mask and an instrument for various expression.” 121

39, ‘Thus by the very nature of the world-play as it has been realized by *Sachchidananda* in the vastness of His existence extended as Space and Time, we have to conceive (1) first of an involution and a self-absorption of conscious being into the density and infinite divisibility of substance, for otherwise there can be no finite variation; (2) next, an emergence of the self-imprisoned force into formal being, living being, thinking being; and (3) finally a release of the formed thinking being into the free realization of itself as the One and the Infinite at play in the world and by the release its recovery of the boundless existence-consciousness-bliss that even now it is secretly, really and eternally. **This triple movement is the whole key of the world-enigma.**’ 121-122

40, ‘An infinite Mind of this character might possibly construct an accidental cosmos of conflicting possibilities and it might shape it into something shifting, something always transient, something ever uncertain in its drift, neither real nor unreal, possessed of no definite **end or aim but only an endless**

**succession of momentary aims** leading—since there is no superior directing power of knowledge—eventually nowhere.’ 127

41, ‘We may by a progressive expanding or a sudden luminous self-transcendence mount up **to these summits** in unforgettable moments or dwell on them during hours or days of greatest superhuman experience. When we descend again, there are doors of communication which we can keep always open or reopen even though they should **constantly shut**. But to dwell there permanently on this last and highest summit of the created and creative being **is in the end the supreme for our evolving human consciousness** when it seeks not self-annulment but self-perfection. For, as we have seen, this is the original Idea and the final harmony and truth to which our gradual self-expression in the world returns and which it is meant to achieve.’ 130

42, ‘Concentrated in itself (Sachchidananda), it possesses or rather is the essential, eternal, inalienable Bliss; active and creative, it possesses or rather becomes the delight of the play of existence, the play of consciousness, the play of force and will. That play is the universe and that delight **is the sole cause, motive and object** of cosmic existence. The **Divine Consciousness** possesses that play and delight eternally and inalienably; our essential being, our real self which is concealed from us by **the false self or mental ego**, also enjoys that play and delight eternally and inalienably and cannot indeed do otherwise since it is one in being with the Divine Consciousness.’ 152-53

43, ‘The conception which we have so far been striving to form is that of the **essence only** of the Supramental life which **the divine soul** possesses securely in the being of Sachchidananda, but which the **human soul** has to manifest in the body of *Sachchidananda* formed here into the mould of a mental and physical living.’ 170

44, ‘In that case not only would it be possible to manifest and maintain **the divine consciousness** in the human mind and body but, even, that **divine consciousness** might in the end, increasing its conquests, remould mind, life and body themselves into a more perfect image of its eternal Truth and realise not only in soul but in **substance its kingdom of heaven upon earth**. The first of these victories, the internal, has certainly been achieved in a greater or less degree by some, perhaps by many, upon earth; the other, **the external, even if never more or less realised in past aeons as a first type for future cycles** and still held in the subconscious memory of the earth-nature, may yet be intended as a coming victorious achievement of God in humanity. This earthly life need not be necessarily and for ever a **wheel of half-joyous half-anguished effort**; attainment may also be intended and the glory and joy of God made manifest upon earth.” 173

45, ‘In the material world we inhabit Mind is involved and subconscious in Life, just as Supermind is involved and subconscious in Mind, and this Life instinct with an involved subconscious Mind is again itself involved in Matter. Therefore Matter is here the basis and the apparent beginning; in the language of *the Upanishads, Prithivi*, the Earth-principle, **is our foundation**.” 200

46, ‘Just as the mind has to unite itself consciously with the Supermind from which it is separated by the action of *Avidya*, so Life has to become aware of the Conscious-Force which operates in it for **ends** and with a meaning of which the life in us, because it is absorbed in the mere process of living as our mind is

absorbed in the mere process of mentalising life and matter, is unconscious in its darkened action so that it serves them blindly and ignorantly and not, **as it must and will** in its liberation and fulfilment, luminously or with a self-fulfilling knowledge, power and bliss.” 202

47, ‘But though Life is Power and the growth of individual life means the growth of the individual Power, still the mere fact of its being a divided individualized life and force prevents it from really becoming master of its world. For that would mean to be master of all the All-Force, and it is impossible for a divided and individualized consciousness with a divided, individualized and therefore limited power and will to be master of the All-Force; **only the All-Will can be that and the individual only, if at all, by becoming again one with the All-Will and therefore with the All-Force.** Otherwise, the individual life in the individual form **must** be always subject to the three badges of its limitation, Death, Desire and Incapacity.’ 203-204

48, ‘If the individualized force were the energy of a mind free from ignorance, no such limitation, no such necessity **of desire would intervene.** For a **mind not separated from supermind**, a mind of divine knowledge would know the intention, scope and inevitable result of **its every act** and would not crave or struggle but put forth an assured force self-limited to the **immediate object** in view. It would, even in stretching beyond the present, even in undertaking movements not intended to succeed immediately, yet not be subject to desire or limitation. For the **failures** also of the Divine **are acts of its omniscient omnipotence** which knows the right time and circumstance for the incipience, the vicissitudes, the immediate and the final results of **all its cosmic undertakings.** The mind of knowledge, being in unison with the divine Supermind, would participate in this **science** and this all-determining power.’ 209

49, “We have seen that as the divided mortal Mind, **parent of (1) limitation and (2) the ignorance and (3) the dualities**, is only a dark figure of the supermind, of the self-luminous divine Consciousness in its **first dealings** with the **apparent negation** of itself from which our cosmos commences, so also Life as it emerges in our material universe, an energy of the dividing Mind subconscious, submerged, imprisoned in Matter, Life as the **parent of death, hunger and incapacity**, is only a dark figure of the divine superconscient Force whose **highest terms are immortality, satisfied delight and omnipotence.**” 210-11

50, “Precisely because the struggle for survival, the impulse towards permanence is contradicted by the **law of death**, the individual life is compelled, and used, to secure permanence rather for its species than for itself; but this it cannot do without the co-operation of others; and the principle of co-operation and mutual help, desire of others, the desire of the wife, the child, the friend and helper, the associated group, **the practice of association**, of conscious joining and interchange are the seeds out of which flowers the principle of love. Let us grant that at first love may only be **an extended selfishness** and that this aspect of extended selfishness may persist and dominate, as it does still persist and dominate, in higher stages of the evolution: still as mind evolves and more and more finds itself, it comes by the experience of life and love and mutual help to perceive that **the natural individual is a**

**minor term of being and exists by the universal.** Once this is discovered by man the mental being, **his destiny is determined**; for he has reached the point at which Mind can begin to **open the truth** that there is something beyond itself; **from that moment** his evolution, however obscure and slow, towards that superior something, towards Spirit, towards supermind, towards supermanhood is **inevitably predetermined.**” 212-213

51, ‘Life is , we have seen, the putting forth, under certain cosmic circumstances, of a Conscious-Force which is in its own nature infinite, absolute, untrammled, inalienably possessed of its own unity and bliss, the Conscious-Force of *Sachchidananda*.’ 220

52, “Thus he seeks to know himself in order to be master of himself, to know the world in order to be the master of the world. This is the urge of Existence in him, the necessity of the **Consciousness** he is, the impulsion of the Force that is his life, the secret will of *Sachchidanada* appearing as the individual in a world in which He expresses and yet seems to deny Himself. To find the conditions under which **this inner impulsion** is satisfied is the problem man **must** strive always to resolve and to that he is compelled by the very nature of his own existence and by the Deity seated within him; and until the **problem is solved**, the impulse satisfied, the human race **cannot rest satisfied of its labour.** Either man must fulfil himself by satisfying the Divine within him or he must produce out of himself a new and greater being who will be more capable of satisfying it. He must either himself become a divine humanity or give place to a Superman.” 222

53, ‘Knowledge can only come by conscious identity, for that is the only true knowledge, --**existence aware of itself.** We know what we are so far as we are consciously aware of ourself, the rest is hidden; so also we can come really to know that with which we become one in our consciousness, but only so far as we can become one with it. If the means of knowledge are indirect and imperfect, the knowledge attained will also be indirect and imperfect. It will enable us to work out with a certain **precarious clumsiness** but still perfectly enough from our mental standpoint certain limited **practical aims**, necessities, conveniences, a certain imperfect and insecure harmony of our relations with that which we know; but only by a conscious unity with it can we arrive at a perfect solution.’ 226-227

54, ‘The capacity of the body is less than the capacity of the instinctive soul or conscious being, the physical *Purusha* within it, the capacity of the vital force less than the capacity of the impulsive soul, the vital conscious being or *Purusha* within it, the capacity of mental energy less than the capacity of intellectual and emotional soul, the mental *Purusha* within it. For the soul is the inner consciousness which **aspires** to its own complete self-realisation and therefore always exceeds the individual formation of the moment, and the Force which has taken its poise in the formation is always pushed by its soul to that which is abnormal to the poise, transcendent of it; thus constantly pushed it has much trouble in answering, more in evolving from the present to a greater capacity. In trying to fulfil the demands of this triple soul it is distracted and driven to set instinct against instinct, impulse against impulse, emotion against emotion, idea against idea, satisfying this, denying that, then repenting and

returning on what it has done, adjusting, compensating, readjusting *ad infinitum*, but not arriving at any principle of unity.’ 228-229

55, ‘The world being what it is, it could not be otherwise. For the world is a masked form of *Sachchidananda*, and the nature of the consciousness of *Sachchidananda* and therefore the thing in which His force **must always** find and achieve itself is divine Bliss, an omnipresent self-delight. Since Life is an energy of His conscious-force, the secret of all its movements must be a hidden delight inherent in all things which is at once cause, motive and **object** of its activities; and if reason of egoistic division that delight is missed, if it held back behind a veil, if it is represented as its own opposite, even as being is masked in death, consciousness figures as the inconscient and force mocks itself with the guise of incapacity, then that which lives cannot be satisfied, cannot either rest from the movement or fulfil the movement except by laying hold on this universal delight which is at once the secret total delight of its own being and the original, all-encompassing, all-informing, all-upholding delight of the transcendent and immanent *Sachchidananda*. To seek for delight is therefore the fundamental impulse and sense of Life; to find and possess and fulfil it is its whole motive.’ 232

56, “**Missioned to lead man** in the Ignorance towards the light of the Divine consciousness, it (the psychic entity) takes the **essence** of all experience in the Ignorance to form a nucleus of soul-growth in the nature; the rest it turns into material for the future growth of the instruments which it has to use until they are ready to be a luminous instrumentation of the Divine. It is this secret psychic entity which is the **true original Conscience** in us deeper than the constructed and conventional conscience of the moralist, for it is this which points always towards Truth and Right and Beauty, towards Love and Harmony and all that is a divine possibility in us, and persists till these things become the major need of our nature. It is the **psychic personality** in us that flowers as the saint, the sage, the seer; when it reaches its full strength, it turns the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the supreme Beauty, Love and Bliss, the divine heights and largenesses, and opens us to the touch of spiritual sympathy, universality, oneness.” 239

57, “If the secret psychic Person can come forward into the front and, replacing the desire-soul, govern overtly and entirely and not only partially and from behind the veil this outer nature of mind, life and body, then these can be cast into soul images of what is true, right and beautiful and in the end **the whole nature can be turned towards the real aim of life**, the supreme victory, the ascent into spiritual existence.” 240

58, “Although more nearly and thrillingly united to the cosmic consciousness in knowledge, emotion and even appreciation through the senses, it (psychic entity) might become purely recipient and passive, remote from mastery and action in the world; or, one with the static self behind the cosmos, but separate inwardly from the world-movement, losing its individuality in its Source, it might return to that Source and have neither the will nor the power any further **for that which was its ultimate mission here**, to lead the nature also towards its divine realisation. For the psychic being came into Nature from the Self, the Divine, and it can turn back from Nature to the silent Divine through the

silence of the Self and a supreme spiritual immobility. Again, an eternal portion of the Divine, (The Gita-15.7) this part is by the law of the Infinite inseparable from its Divine Whole, this part is indeed itself that Whole, except in its frontal appearance, its frontal separative self-experience; it may awaken to that reality and plunge into it to the apparent extinction or at least the merging of the individual existence. A small nucleus here in the mass of our ignorant Nature, so that it is described in *the Upanishad* as **no bigger than a man's thumb**, it can by the spiritual influx **enlarge itself** and embrace the whole world with the heart and mind in an intimate communion or oneness. Or it may become aware of its eternal Companion and elect to live for ever in His presence, in an imperishable union and oneness as the eternal lover with the eternal Beloved, which of all spiritual experiences is **the most intense in beauty and rapture**. All these are great and splendid achievements of our spiritual self-finding, but they are **not necessarily the last end and entire consummation**; more is possible." 241

59, "For these are achievements of **the spiritual mind** in man; they are movements of that mind passing beyond itself, but on its own plane, into splendours of the Spirit. Mind, even at its highest stages far beyond our present mentality, acts yet its nature **by division**; it takes the aspects of the Eternal and treats each aspect as if it were the whole truth of the Eternal Being and can find in each its perfect fulfillment. Even it erects them into opposites and creates a whole range of these opposites, the Silence of the Divine and the divine Dynamis, the immobile Brahman aloof from existence, without qualities, and the active Brahman with qualities, Lord of existence, Being and Becoming, the Divine Person and an impersonal pure Existence; it can then cut itself away from the one and plunge itself into the other as the sole abiding Truth of existence. It can regard the Person as the sole Reality or the Impersonal as alone true; it can regard the Lover as only means of expression of eternal Love or love as only the self-expression of the Lover; it can see beings as only personal powers of and impersonal Existence or impersonal existence as only a state of the one Being, the Infinite Person. Its (spiritual mind) spiritual achievement, its road of passage towards **the supreme aim** will follow these dividing lines. But beyond this movement of spiritual Mind is the higher experience of the supermind Truth-Consciousness; there **these opposites disappear and these partialities are relinquished** in the rich totality of a supreme and integral realisation of eternal Being. It is this that is **the aim we have conceived**, the consummation of our existence here by an ascent to the supramental Truth-Consciousness and its descent into our nature. The psychic transformation after rising into the spiritual change has then to be completed, integralised, exceeded and uplifted by a supramental transformation which lifts it to the summit of ascending endeavour." 241-242

60, "If we go back to the spiritual basis of things, **substance** in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, **but not yet turning its consciousness upon itself as object**. Supermind preserves this self-awareness by identity as its substance of self-knowledge and its light of self-creation, but for that creation presents Being to itself as the subject-object one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can, by

comprehension, see it both as an object of cognition within itself and subjectively as itself, but can also and simultaneously, by apprehension, project it as an **object (or objects) of cognition** within the circumference of its consciousness, not other than itself, part of its being, but a part (or parts) put away from itself,--that is to say, from **the centre of vision** in which Being concentrates itself as the Knower, Witness or Purusha.” 251

61, ‘**Ignorance** would indeed bring no pain of dissatisfaction if the mental consciousness were entirely ignorant, if it could halt satisfied in some shell of custom, unaware of its own ignorance or of the infinite ocean of consciousness and knowledge by which it lives surrounded; but precisely it is to this that the emerging consciousness in Matter awakes, (1) first to its ignorance of the world in which it lives and which it has to know and master in order to be happy, (2) secondly, to the ultimate bareness and limitation of this knowledge, to the meagerness and insecurity of the power and happiness it brings and to the awareness of an infinite consciousness, knowledge, true being in which alone is to be found a victorious and infinite happiness. Nor would the obstruction of **inertia** bring with it unrest and dissatisfaction if the vital sentience emerging in Matter were entirely inert, if it were kept satisfied with its own half-conscient limited existence, unaware of the infinite power and immortal existence in which it lives as part of and yet separated from it, or if it had nothing within driving it towards the effort really to participate in that infinity and immortality. But this is precisely what **all life** is driven to feel and seek from the first, (1) its insecurity and the need and struggle for persistence, for self-preservation; (2) it awakes in **the end** to the limitation of its existence and begins to feel the impulsion towards largeness and persistence, towards the infinite and the eternal.’ 260-261

62, ‘And when in man life becomes wholly self-conscious, this unavoidable effort and **aspiration** reach their acme and the pain and discord of the world become finally too keenly sensible to be borne with contentment. Man may for a long time quiet himself by seeking to be satisfied with his limitations or by confining his struggle to such mastery as he can gain over this material world he inhabits, some mental and physical triumph of his progressive knowledge over its Inconscient fixities, of his small, concentrated conscious will and power over its inertly-driven monstrous forces. But here, too, he finds the limitation, the poor inconclusiveness of the greatest results he can achieve and **is obliged to look beyond.**’ 261

63, ‘This is the whole basis of **the pessimist theory** of the world, --optimist, it may be, as to worlds and states beyond, but pessimist as to the earthly life and the **destiny of the mental being** in his dealings with the material universe. For it affirms that since the very nature of material existence is division and the very seed of embodied mind is **self-limitation, ignorance and egoism**, to seek satisfaction of the spirit upon earth or to seek an issue and divine purpose and culmination for the world-play is a vanity and delusion; only in a heaven of the Spirit and not in the world, or only in the Spirit’s true quietude and not in its phenomenal activities can we **reunite existence and consciousness** with the divine self-delight. The Infinite can only recover itself by rejecting as an error and a false step its attempt to find itself in the finite. Nor can the emergence of **mental consciousness** in the material universe bring with it any promise of a

divine fulfillment. For the principle of division is not proper to Matter, but to Mind; Matter is only an illusion of Mind into which Mind brings its own rule of division and ignorance. Therefore within this illusion Mind can only find itself; it can only travel between the three terms (Ignorance, Inertia and Division) of divided existence it has created: it cannot find there the unity of the Spirit or the truth of the spiritual existence.’ 263

64, ‘The one thing that can stand in the way of that **ultimate terrestrial possibility** is if our present view of Matter and its laws represent the only possible relation between sense and substance, between the divine as knower and the Divine as **object**, or if, other relations being possible, they are yet not in any way possible here, but must be sought on higher planes of existence. In that case, it is in heavens beyond that we must seek our entire divine fulfillment, as **religions** assert, and their other assertion of the kingdom of God or the kingdom of the perfect upon earth must be put aside as delusion. Here we can only pursue or attain an internal preparation or victory and, having liberated the mind and life and soul within, must turn from the unconquered and unconquerable material principle, from an unregenerated and intractable earth to find elsewhere our divine substance. There is, however, no reason why we should **accept this limiting conclusion**. There are, quite certainly, other states of Matter itself; there is undoubtedly an **ascending series of the divine gradations of substance**; there is the possibility of the material being transfiguring itself through the **acceptation of a higher law** than its own which is yet its own because it is always there latent and potential in its own secrecies.’ 265

65, ‘Substance seems more truly material and real in proportion as presents to us a solid resistance and by virtue of that resistance a durability of sensible form on which our consciousness can dwell; in proportion as it is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. This attitude of our ordinary consciousness towards Matter is a symbol of the **essential object** for which Matter has been created.’ 266

66, ‘If that (substitution of purer, higher and intenser condition) be so, then the evolution of a nobler physical existence not limited by the ordinary conditions of animal birth and life and death, of difficult alimentation and facility of disorder and disease and subjection to poor and unsatisfied vital craving ceases to have the appearance of a dream and chimera and becomes **a possibility** founded upon a rational and philosophic truth which is in accordance with all the rest that we have hitherto known, experienced or been able to think out about the overt and **secret truth of our existence**.’ 275

67, ‘We have laid down that the origin, continent, the initial and the **ultimate reality** of all that is in the cosmos is **the triune principle of transcendent** and infinite Existence, Consciousness and Bliss which is the nature of divine being.’ 276

68, ‘The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the

all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence. And if there be **any goal to the evolution** which finds here its present crown and head in the human being, other than an aimless circling and an individual escape from the circling, if the infinite potentiality of this creature, who alone here stands between Spirit and Matter with the power to mediate between them, has any meaning other than an ultimate awakening from the delusion of life by despair and disgust of the cosmic effort and **its complete rejection**, then even such a luminous and puissant transfiguration and emergence of the Divine in the creature **must be that high-uptifted goal and that supreme significance.**" 279

69, "Finally, Consciousness being thus omniscient and omnipotent, in entire luminous possession of itself, and such entire luminous possession being necessarily and in its very nature Bliss, for it cannot be anything else, a vast universal self-delight **must** be the cause, essence and **object** of cosmic existence. "If there were not" says the ancient seer "this all-encompassing ether of Delight of existence in which we dwell, if that delight were not our ether, then none could breathe, none could live." This self-bliss may become subconscious, **seemingly lost on the surface**, but not only must it be there at our roots, all existence **must** be essentially a seeking and reaching out to discover and possess it, and in proportion as the creature in the cosmos finds himself, whether in will and power or in light and knowledge or in being and wideness or in love and joy itself, he must awaken to something of the secret ecstasy. (1) Joy of being, delight of realisation by knowledge, (2) rapture of possession by will and power or creative force, (3) ecstasy of union in love and joy are the highest terms of expanding life because they are **the essence of existence** itself in its hidden roots as its yet unseen heights. Wherever, then, cosmic existence manifests itself, **these three must** be behind and within it." 280-81

70, "The evolution of **the sevenfold power** of being, the realisation of its **septuple** Name, must be **the destiny of any world** which starts apparently from the involution of all in one power. Therefore the material universe was bound in the nature of things to evolve from its hidden life apparent life, from its hidden mind apparent mind, and it must in the same nature of things evolve from its hidden Supermind **apparent Supermind** and from the concealed Spirit within it the triune glory of Sachchidananda. The **only question** is whether the earth is to be a scene of that emergence or the human creation on this or any other material scene, in this or any other cycle of the large wheelings of Time, its instrument and vehicle. The *ancient seers* believed in this possibility for man and held it to be his **divine destiny**; the modern thinker does not even conceive of it or, if he conceived, would deny or doubt. If he sees a vision of the Superman, it is in the figure of increased degrees of mentality or vitality; he admits no other emergence, sees nothing beyond these principles, for these have traced for us up till now our limit and circle. In this progressive world, with this human creature in whom the divine spark has been kindled, real wisdom is likely to dwell with the **higher aspiration** rather than with the **denial of aspiration** or with the hope that limits and circumscribe itself within those narrow walls of **apparent possibility** which are only **our**

**intermediate house of training. In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifested Nature.**” 283-84

71, ‘It is in the latter alternative that we find the secret we are seeking, the means of the transition, the needed step towards a Supramental transformation; for we perceive a graduality of ascent, a communication with a more and more deep and immense light and power from above, a scale of intensities which can be regarded as so many stairs in the ascension of Mind or in a descent into Mind from That which is beyond it. (1) We are aware of a sea like downpour of masses of a spontaneous knowledge which assumes the nature of Thought but has a different character from the process of thought to which we are accustomed; for there is nothing here of seeking, no trace of mental construction, no labour of speculation or difficult discovery; it is an automatic and spontaneous knowledge from a **Higher Mind** that seems to be in possession of Truth and not in search of hidden and withheld realities. One observes that this thought is much more capable than the mind of including at once a mass of knowledge in a single view; it has a cosmic character, not the stamp of an individual thinking. (2) Beyond this **Truth-Thought** we can distinguish a greater illumination instinct with an increased power and intensity and driving force, a luminosity of the nature of **Truth-Sight** with thought formulation as a minor and dependent activity. If we accept the *Vedic image* of the Sun of Truth, -- an image which in this experience becomes a reality, -- we may compare the action of the Higher Mind to be composed and steady sunshine, the energy of the **Illumined Mind** beyond it to an outpouring of massive lightnings of flaming sun-stuff. (3) Still beyond can be met a yet greater power of the Truth-Force, an intimate and exact (1) Truth-vision, (2) Truth-thought, (3) Truth-sense, (4) Truth-feeling, (5) Truth-action, to which we can give in a special sense the name of **Intuition**; for though we have applied that word for want of a better to any supra-intellectual direct way of knowing, yet what we actually know as **intuition is only one special movement of self-existent knowledge**. This new range is its origin; it imparts to our intuitions something of its own distinct character and is very clearly an intermediary of a greater Truth-Light with which our mind cannot directly communicate. (4) At the source of this Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies, -- not Mind as we know it, but an **Overmind** that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same time with its brilliant **golden Lid** it veils the face of the greater Truth from our sight, intervening with its flood of infinite possibilities as **at once (1) an obstacle and (2) a passage** in our seeking of the spiritual law of our existence, **its highest aim**, its secret Reality. This then is the **occult link** we were looking for; this is the Power that **at once (1) connects and (2) divides** the supreme Knowledge and the cosmic Ignorance.’ 292-293

72, ‘It might be objected that the Supramental cognition is, after all, **not the final truth** of things. Beyond the Supramental plane of consciousness which is

an intermediate step from Overmind and mind to the complete experience of *Sachchidananda*, are the greatest heights of the manifested Spirit: here surely existence would not at all be based on the determination of the One in multiplicity, it would manifest solely and simply a pure identity in oneness. But the Supramental truth-consciousness would not be absent from these planes, for it is an inherent power of *Sachchidananda*: the difference would be that the determinations would not be demarcations, they would be plastic, interfused, each a boundless finite. For there all is in each and each is in all radically and integrally, -- there would be to the utmost a fundamental awareness of identity, a mutual inclusion and interpenetration of consciousness: knowledge as we envisage it would not exist, because it would not be needed, since all would be direct action of consciousness in being itself, identical, intimate, intrinsically **self-aware and all-aware**. But still relations of consciousness, relations of mutual delight of existence, relations of self-power of being with self-power of being would not be excluded; these highest spiritual planes would not be a field of blank indeterminability, a vacancy of pure existence.’ 334-35

73, ‘It might be said again that, even so, in *Sachchidananda* itself at least, above all worlds of manifestation, there could be nothing but the self-awareness of pure existence and consciousness and a pure delight of existence. Or, indeed, this triune being itself might well be only a trinity of original spiritual self-determinations of the Infinite; these too, like all determinations, would cease to exist in the ineffable Absolute. But our position is that these must be inherent truths of supreme being; their utmost reality must be pre-existent in the Absolute even if they are ineffably other there than what they are in the spiritual mind’s highest possible experience. The Absolute is not a mystery of infinite blankness nor a supreme sum of negations; nothing can manifest that is not justified by some self-power of the original and omnipresent Reality.’ 335

74, “*The Upanishads* affirm that all this is the *Brahman*; Mind is *Brahman*, Life is *Brahman*, Matter is *Brahman*; addressing *Vayu*, the Lord of Air, of Life, it is said “O *Vayu*, thou art manifest *Brahman*”; and, pointing to man and beast and bird and insect, each separately is identified with the One, --“O *Brahman*, thou art this old man and boy and girl, this bird, this insect.” *Brahman* is the Consciousness **that knows itself in all that exists**; *Brahman* is the Force that sustains the power of God and Titan and Demon, the Force that acts in man and animal and the forms and energies of Nature; *Brahman* is the *Ananda*, the secret Bliss of existence which is the ether of our being and without which none could breathe or live. *Brahman* is the inner Soul in all; it has taken a form in correspondence with each created form which it inhabits. The Lord of Beings is that which is conscious in the conscious being, but he is also the Conscious in inconscient things, the One who is master and in control of the many that are passive in the hands of Force-Nature. He is the Timeless and Time; He is Space and all that is in Space; He is Causality and the cause and effect: He is the thinker and his thought, the warrior and his courage, the gambler and his dice-throw. All realities and all aspects and all semblances are the *Brahman*; *Brahman* is the Absolute, the Transcendent and incommunicable, the Supracosmic Existence that sustain the cosmos, the Cosmic Self that upholds all beings, but It is too the self of each individual: the soul or psychic

entity is an eternal portion of the *Ishwara*; it is his supreme Nature or Consciousness-Force that has become the living being in a world of living beings. The *Brahman* alone is, and because of It all are, for all are the *Brahman*; this Reality is the reality of everything that we see in Self and Nature. *Brahman, the Ishwara*, is all this by his *Yoga-Maya*, by the power of his Consciousness-Force put out in self-manifestation: he is the Conscious Being, Soul, Spirit, *Purusha*, and it is by his Nature, the force of his conscious self-existence that he is all things; he is the *Ishwara*, the omniscient and omnipotent All-ruler, and it is by his *Shakti*, his conscious Power, that he manifests himself in time and governs the universe. These and similar statements taken together are **all-comprehensive**: it is possible for the mind to cut and select, to build a closed system and explain away all that does not fit within it; but it is on the complete and many-sided statement that we **must** make our stand if we have to acquire an integral knowledge.” 338-339

75, ‘The Infinite is at once (1) an essentiality, (2) a boundless totality and (3) a multitude; all these have to be known **in order to know truly the Infinite**. (3) To see the parts alone and the totality not at all, or only as a sum of the parts is a knowledge, but also at the same time an ignorance; (2) to see the totality alone and ignore the parts is also a knowledge and at the same time an ignorance, for a part may be greater than the whole because it belongs to the transcendence; (1) to see the essence alone because it takes us back straight towards the transcendence and negate the totality and the parts is a **penultimate knowledge**, but here too there is a **capital ignorance**. A whole knowledge must be there and the reason must become **plastic enough** to look at all sides, all aspects and seek through them for that in which they are one.’ 346

76, ‘This too, if we see (1) only the aspect of self, we may concentrate on its static silence and miss the dynamic truth of the infinite; (2) if we see only the *Ishwara*, we may seize the dynamic truth but miss the eternal status and the infinite silence, become aware of only dynamic being, dynamic consciousness, dynamic delight of being, but miss the pure existence, pure consciousness, pure bliss of being. (3) If we concentrate on *Purusha-Prakriti* alone, we may see only the dichotomy of Soul and Nature, Spirit and Matter, and miss their unity.’ 346

77, ‘But it is evident that whatever the posture taken or relation formed in any individual nodus of *Purusha-Prakriti*, the Being is in a fundamental cosmic relation lord or ruler of its nature: for even when it allows Nature to have its own way with it, its consent is necessary to support her workings. This comes out in its fullest revelation in the **third aspect** of the Reality, the Divine Being who is the master and creator of the universe. Here the supreme Person, the Being in its transcendental and cosmic consciousness and force, comes to the front, omnipotent, omniscient, the controller of all energies, the Conscious in all that is conscient or inconscient, the Inhabitant of all souls and minds and hearts and bodies, the Ruler or Overruler of all works, the enjoyer of all delight, the Creator who has built all things in his own being, the All-Person of whom all beings are personalities, the Power from whom are all powers, the Self, the Spirit in all, by his being the Father of all that is, in his Consciousness-Force the Divine Mother, the Friend of all creatures, the All-blissful and All-

beautiful of whom beauty and joy are the revelation, the All-Beloved and the All-Lover. In a certain sense, so seen and understood, this becomes the most comprehensive of the aspects of Reality, since here all are united in a single formulation; for the Ishwara is supracosmic as well as intracosmic; He is that which exceeds and inhabits and supports all individuality; He is the supreme and universal Brahman, the Absolute, the supreme Self, the supreme Purusha.’ 366-67

78, ‘If there can be this simultaneous multiplicity of self-presentation of one Reality, we see that there is no **no impossibility** in the coexistence of **Timeless Eternal and a Time Eternity**. It would be the same Eternity viewed by a dual self-awareness and there could be no opposition between them; it would be a correlation of two powers of self-effecting action and movement and manifestation. Their simultaneity, however **contradictory and difficult to reconcile** it might seem to our finite surface seeing, would be intrinsic and normal to the *Maya* or eternal self-knowledge and all-knowledge of *Brahman*, the eternal and infinite knowledge and wisdom-power of the *Ishwara*, the consciousness-force of the self-existent *Sachchidananda*.’ 379

79, ‘Our **object**, then in considering the **difficulties** of the normal mind when face to face with the experience of cosmic and transcendental unity by the individual, **must** be solely to make more clear to ourselves, first, the **origin of the difficulties** and the escape from them and by that, what is more important, the real nature of the unity at which we arrive and of **the culmination of the individual** when he becomes one with all creatures and dwells in the oneness of the Eternal.’ 382

80, ‘It would in fact be the individual seeking peace and rest of union in a motionless identity, but rejecting delight and various joy of union in the nature and act and power of the divine Existence. That is possible, but there is no necessity to uphold it as the **ultimate aim** of our being or as our ultimate perfection.’ 385

81, ‘We mean by the Absolute something greater than ourselves, greater than the cosmos which we live in, the supreme reality of that transcendent Being which we call God, something **without which all that we see or are conscious of as existing, could not have been, could not for a moment remain in existence**. Indian thought calls it *Brahman*, European thought the Absolute because it is a self-existent which is absolved of all bondage to relativities. For all relatives **can only exist** by something **which is the truth of them all and the source and continent of their powers and properties and yet exceeds them all**; it is something of which not only each relativity itself, but also any sum we can make of all relatives that we know, can only be – in all that we know of them – a partial, inferior or practical expression. We see by reason that such an Absolute **must** exist; we become by spiritual experience aware of its existence: but even when we are most aware of it, we cannot describe it because our language and thought can deal **only** with the relative. The Absolute for us is ineffable.’ 391

82, ‘Our mistake is that in trying to define the indefinable we think we have succeeded when we have described by an all-exclusive negation the Absolute which we are yet compelled to conceive of as a supreme positive and the cause of all positives. It is not surprising that so **many acute thinkers**, with their eye

on the facts of being and not on verbal distinctions, should be driven to infer that the Absolute is a fiction of the intelligence, an idea born of words and verbal dialectics, a zero, non-existent, and to conclude that an eternal Becoming is the only truth of our existence. The **ancient sages** spoke indeed of *Brahman* negatively, --they said of it, *neti neti*, it is not this, it is no that, --but they took care also to speak of it positively; they said of it too, it is this, it is that, (*iti iti*) it is all: for they saw that to limit it either by positive or negative **definitions** was to fall away from its truth. *Brahman*, they said, is Matter, is life, is Mind, is Supermind, is cosmic Delight, is *Sachchidananda*; yet it cannot really be **defined** by any of these things, not even by our largest conception of *Sachchidananda*.” 393

83, ‘The positive of the Absolute are its various statements of itself to our consciousness; its negatives bring in the rest of its absolute positivity by which its limitation to these first statements is denied. We have, to begin with, its large primary relations such as the infinite and the finite, the conditioned and the unconditioned, the qualified and unqualified; in each pair the negative conceals the whole power of the corresponding positive which is contained in it and emerges from it: there is no real opposition. We have, in a less subtle order of truths, the transcendent and the cosmic, the universal and the individual; here we have seen that each member of these pairs is contained in its apparent opposite. The universal particularizes in the individual; the individual contains in himself all the generalities of the universal. The **universal consciousness finds all itself** by the variations of numberless individuals, not by suppressing variations; the **individual consciousness fulfills all itself** when it is universalized into sympathy and identity with the cosmic, not by limiting itself in the ego. So too the cosmic contains in all itself and in each thing in it the complete immanence of the transcendent; it maintains itself as the world-being by the consciousness of its own transcendent reality, it finds itself in each individual being by the realization of the divine and transcendent in that being and in all existences. The transcendent contains, manifests, constitutes the cosmos and by manifesting it manifests or discovers, as we may say in the old poetic sense of that word, its own infinite harmonic varieties. But even in the lower orders of the relative we find this play of negative and positive, and through the divine reconciliation of its terms, not by excising them or carrying their opposition to the bitter end, we have to arrive at the Absolute. For there in the Absolute all this relativity, all this varying rhythmic self-statement of the Absolute, finds, not its complete denial, but its reason for existence and its justification, not its conviction as a lie, but the source and principle of its truth. Cosmos and individual go back to something in the Absolute which is **the true truth of individuality, the true truth of cosmic being** and not their denial and conviction of their falsity. The Absolute is not a sceptical logician denying the truth of all his own statements and self-expressions, but an existence so utterly and **so infinitely positive** that no finite positive can be formulated which can exhaust it or bind it down to its definitions.’ 394-95

84, “For practical purposes plant, animal, man are different existences; yet when we look deeper we see that plant is only an animal with an insufficient evolution of self-consciousness and dynamic force; the animal is man in the making; man himself is that animal and yet the something more of self-

consciousness and dynamic power of consciousness that make him man; and yet again he is the something more which is contained and repressed in his being as the potentiality of the divine, --**he is a god in the making**. In each of these, plant, animal, man, god, the Eternal is there containing and repressing himself as it were in order to make a certain statement of his being. Each is the whole Eternal concealed.” 397

85, “The existence of the individual is not an **error** in some self of the Absolute which that self afterwards discovers; for it is impossible that the absolute self-awareness or anything that is one with it should be ignorant of its own truth and its own capacities and betrayed by that ignorance either into a false idea of itself which it has to correct or an impracticable venture which it has to renounce. Neither is the individual existence a **subordinate circumstance** in the divine play of the *Lila*, a play which consists in a **continual revolution** through unending cycles of pleasure and suffering without any higher hope in the *Lila* it-self or any issue from it except **the occasional escape of a few** from time to time out of their bondage to this ignorance. We might be compelled to hold that **ruthless and disastrous view** of God’s workings if man had no power of self-transcendence or no power of transforming by self-knowledge the conditions of the play nearer and nearer to the truth of the divine Delight. In that power lies the justification of individual existence; the individual and universal unfolding in themselves the divine light, power, joy of transcendent *Sachchidananda* **always manifest** above them, always secret behind their surface appearances, this is the hidden intention, **the ultimate significance of the divine play**, the *Lila*. But it is in themselves, in their transformation but also their persistence and perfect relations, not in their self-annihilation that that **must** be unfolded. Otherwise there would be no reason for their ever having existed; the **possibility of the Divine’s unfolding in the individual** is the secret of the enigma; his presence there and this intention of self-unfolding are the key to the world of Knowledge-Ignorance.’ 402

86, “Man’s freedom is relative and he cannot be held solely responsible for the imperfection of his nature. Ignorance and inconstancy of Nature have arisen, not independently, but in the one Being; the imperfection of her workings cannot be **entirely foreign** to some will of the Immanence. It may be conceded that forces set in motion are allowed to work themselves out according to the law of their movement; but what divine Omniscience and Omnipotence has allowed to arise and act in Its omnipresence, Its all-existence, we must consider It to have originated and **decreed**, since without the **fiat** of the Being they could not have been, could not remain in existence. If the Divine is at all concerned with the world He has manifested, there is **no other Lord than He** and from that necessity of His original and universal being there can eventually be no escape or departure. It is on the foundation of **this self evident consequence** of our first premiss, without any evasion of its implications, that we have to consider the **problem of imperfection, suffering and evil**.” 416

87, “But if, accepting this side of Nature, we say that all things are fixed in their statutory and stationary law of being, and man too must be fixed in his imperfections, his ignorance and sin and weakness and vileness and suffering, our life loses its true significance. Man’s perpetual attempt to arise out of the darkness and insufficiency of his nature can then have **no issue in the world**

itself, in life itself; its **one issue**, if there is any, **must be** by an escape out of life, out of the world, out of his human existence and therefore out of its eternally unsatisfactory law of imperfect being, either into a heaven of the gods or of God or into the pure infallibility of the Absolute. If so, man can never really deliver out of the ignorance and falsehood the truth and knowledge, out of the evil and ugliness the good and beauty, out of the weakness and vileness the power and glory, out of the grief and suffering the joy and delight which are contained in the Spirit behind them and of which these contradictions are the first adverse and contrary conditions of emergence. All he can do is to cut the imperfections away from him and overpass too their balancing opposites, imperfect also, --leave with the ignorance the human knowledge, with the evil the human good, with the weakness the human strength and power, with the strife and suffering the human love and joy; for these are in our present nature inseparably entwined together, look like conjoint dualities, negative pole and positive pole of the same unreality, and since they cannot be elevated and transformed, they **must** be both abandoned: humanity cannot be fulfilled in divinity; it must cease, be left behind and rejected. Whether the result will be an individual enjoyment of the absolute divine nature or of the Divine Presence or a Nirvana in the featureless Absolute, is a point on which religions and philosophies differ: but in either case human existence on earth **must** be taken as condemned to eternal imperfection by the very law of its being; it is perpetually and unchangeably an undivine manifestation in the Divine Existence. The soul by taking on manhood, perhaps by the very fact of birth itself, has fallen from the Divine, has committed an **original sin** or error which it must be man's **spiritual aim**, as soon as he is enlightened, thoroughly to cancel, unflinchingly to eliminate." 423-24

88, 'A manifestation of this kind, self-creation or *Lila*, would not seem justifiable if it were imposed on the unwilling creature; but it will be evident that the assent of the embodied spirit **must** be there already, for *Prakriti* cannot act without the assent of the *Purusha*. There **must** have been not only the will of the Divine *Purusha* to make the cosmic creation possible, but the assent of the individual *Purusha* to make the individual manifestation possible. But it may be said that the reason for the Divine Will and delight in such a difficult and tormented progressive manifestation and the reason for the soul's assent to it is still a mystery. But it is not altogether a mystery if we look at our own nature and can suppose some kindred movement of being in the beginning as its cosmic origin. On the contrary, a play of self-concealing and self-finding is one of the **most strenuous joys** that conscious being can give to itself, a play of extreme attractiveness. There is no greater pleasure for man himself than a victory which is in its very principle a conquest over our difficulties, a victory in knowledge, a victory in power, a victory in creation over the impossibilities of creation, a delight in the conquest over an anguished toil and a hard ordeal of suffering. At the end of separation is the intense joy of union, the joy of a meeting with a self from which we were divided. There is an attraction in ignorance itself because it provides us with the joy of discovery, the surprise of new and unforeseen creation, a great adventure of the soul; there is a joy of the journey and the search and the finding, a joy of the battle and the crown, the labour and the reward of labour. If delight of existence be the secret creation,

this too is one delight of existence; it can be regarded as the reason or at least one reason of this apparently paradoxical and contrary *Lila*. But, apart from this choice of the individual Purusha, there is a deeper truth inherent in the original Existence which finds its expression in the plunge into Inconscience; its **result is new affirmation of Sachchidananda** in its apparent opposite. If the Infinite's right of various self-manifestation is granted, this too as a possibility of its manifestation is intelligible and has its profound significance.' 426-427

89, 'All human thought, all mental man's experience moves between a constant affirmation and negation; there is for his mind no truth of idea, no result of experience that can be affirmed, none that cannot be negated. It has negated the existence of the individual being, negated the existence of the cosmos, negated the existence of any immanent or underlying Reality, negated any Reality beyond the individual and the cosmos; but it also constantly affirming these things – sometimes one of them solely or any two or all of them together. It has to do so because our thinking mind is in its very nature an ignorant dealer in possibilities, **not possessing the truth behind any of them**, but sounding and testing each in turn or many together if so per chance it may get at some settled belief or knowledge about them, some certitude; yet, living in a world of relativities and possibilities, it can arrive at no final certainty, no absolute and abiding conviction... Our life-being is also afflicted by the same incertitude; it can rest in **no aim** of living from which it can derive a sure or final satisfaction or to which it can assign an enduring value. Our nature starts from facts and actualities which it takes for real; it is pushed beyond them into a pursuit of uncertain possibilities and led eventually to question all that it took as real. For it proceeds from a fundamental ignorance and has no hold on assured truth; all the truths on which it relies for a time are found to be partial, incomplete and questionable.' 429

90, "The **mind** of humanity, ever seeking, ever active, **never arrives** at a firmly settled reality of **life's aims** and objects or at a settled reality of its own certitudes and convictions, an established foundation of firm formation of its idea of existence." 431

91, "In itself and by itself the vital being's aversion, the life-mind's recoil from life cannot be taken as valid or conclusive. Its **strongest motive** is a sense of disappointment and an acceptance of frustration which has no greater claim to conclusiveness than the idealist's opposite **motive** of invariable hope and his faith and will to realize. Nevertheless there is a certain validity in the mental support of **this sense of frustration**, in the perception at which the thinking mind arrives that there is an illusion behind all human effort and terrestrial endeavour, the illusion of his political and social gospels, the illusion of his ethical efforts at perfection, the illusion of philanthropy and service, illusion of works, the illusion of fame, power, success, the illusion of all achievement. Human social and political endeavour turns always in a circle and leads nowhere; man's life and nature remain always the same, always imperfect, and neither laws nor institutions **nor education** nor philosophy nor morality nor **religious teachings** have succeeded in producing the **perfect man, still less a perfect humanity**, --straighten the tail of the dog as you will, it has been said, it always resumes its natural curve of crookedness. Altruism, philanthropy and service, *Christian* love or *Buddhist* compassion have not made the world a whit

happier, they only give **infinitesimal bits of momentary relief** here and there, throw drops on the fire of world's suffering. **All aims** are in the end transitory and futile, all achievements unsatisfying or evanescent; all works are so much labour of effort and success and failure which consummate nothing definitive: whatever changes are made in human life are of form only and these forms pursue each other in a futile circle; for the essence of life, its general character remains the same for ever. This view of things may be exaggerated, but it has an undeniable force; it is supported by the experience of man's centuries and it carries in itself a significance which at one time or another comes upon the mind with an overwhelming air of self-evidence." 432-433

92, "This then is the **dual** possibility that arises before us. (1) There is, we may suppose, an **original consciousness** and power creative of illusions and unrealities with mind as its instrument or medium in the human and animal consciousness, so that the differentiated universe we see is unreal, a fiction of Maya, and only some indeterminate and undifferentiated Absolute is real. (2) Or there is, we may equally suppose, an original, a supreme or cosmic Truth-Consciousness creative of a true universe, but with mind acting in that universe as an **imperfect consciousness**, ignorant, partly knowing, partly not knowing, --a consciousness which is by its ignorance or limitation of knowledge capable of error, misrepresentation, mistaken or misdirected development from the known, of uncertain gropings towards the unknown, of partial creations and buildings, a constant half-position between truth and error, knowledge and nescience. But this ignorance in fact proceeds, however stumblingly, upon knowledge and towards knowledge; it is inherently capable of shedding the limitation, the mixture, and can turn by that liberation into the Truth-Consciousness, into a power of the original Knowledge. Our enquiry has so far led rather in the **second direction**; it points towards the conclusion that the nature of our consciousness is not of a character that would justify the hypothesis of a Cosmic Illusion as a solution of its problem. A **problem exists**, but it consists in the mixture of Knowledge with Ignorance in our cognition of self and things, and it is the **origin** of this imperfection that **we have to discover**. There is **no need** of bringing in an original power of Illusion always mysteriously existent in the eternal Reality or else intervening and imposing a world of non-existent forms on a Consciousness or Superconscience that is for ever pure, eternal and absolute." 454

93, "There is so far no **satisfying answer** to the riddle: but it may be that we err in attributing any kind of reality, however illusory at bottom, to *Maya* or her works: the **true solution** lies in facing courageously the mystery of its and their utter unreality." 463

94, 'But we need not therefore conclude that the temporary forms are unreal; for the energy of being is real and the forms made by it are forms of the being. In any case the status of being and the eternal dynamis of the being are both real, and they are simultaneous; the status admits of action of dynamis and the action does not abrogate the status. We **must therefore conclude** that eternal status and eternal dynamis are both true of the Reality which itself surpasses both status and dynamis; the immobile and the mobile Brahman are both the same Reality.' 476

95, ‘The **theory of Illusion** cuts the knot of the world problem, it does not disentangle it; it is an escape, not a solution: a flight of the spirit is not a sufficient victory for the being embodied in this world of becoming; it effects a separation from Nature, not a liberation and fulfillment of our nature. This eventual outcome satisfies only one element, sublimates only one impulse of our being; it leaves the rest out in the cold to perish in the twilight of the unreal reality of Maya. As in **Science**, so in metaphysical thought, **that general and ultimate solution** is likely to be **the best** which includes and accounts for all so that each truth of experience takes its place in the whole: that knowledge is likely to be **the highest knowledge** which illumines, integralises, harmonises the significance of all knowledge and accounts for, finds the basic and, one might almost say, the justifying reason of our ignorance and illusion while it **cures them**; this is **the supreme experience** which gathers together all experience in the truth of a supreme and all-reconciling oneness. Illusionism unifies by elimination; it deprives all knowledge and experience, except the one supreme merger, of reality and significance.’ 485

96, “But this debate belongs to the domain of the pure reason and the final test of truths of this order is not reason but spiritual illumination verified by abiding fact of spirit; a single decisive spiritual experience may also undo a whole edifice of reasonings and conclusions erected by the logical intelligence. Here the *theory of Illusionism* is in occupation of a very solid ground; for, although it is in itself no more than a **mental formulation**, the experience it formulates into a philosophy accompanies a most powerful and **apparently final spiritual realization**, it comes upon us with a greater force of awakening to reality when the thought is stilled, when the **mind withdraws from its constructions**, when we pass into a pure selfhood void of all sense of individuality, empty of all cosmic contents: if **the spiritualized mind** then looks at individual and cosmos, they may well seem to it to be an illusion, a scheme of names and figures and movements falsely imposed on the sole reality of the Self-Existent. Or even the sense of self becomes inadequate; both knowledge and ignorance disappear into **sheer Consciousness** and consciousness is plunged into a trance of pure superconscient existence. Or even existence ends by becoming too limiting a name for that which abides solely for ever; there is only a timeless Eternal, a nameless Peace, an overwhelming single objectless Ecstasy. There can certainly be no doubt of the validity – complete within itself – of this experience; there can be no denial of the overwhelming decisive convincingness –*ekatma-pratyaya-saram*—with this realization seizes the consciousness of the **spiritual seeker**. But still **all spiritual experience is experience of the Infinite** and it takes a multitude of directions; some of them – and not this alone – are so close to the Divine and the Absolute, so penetrated with the reality of Its presence or with the ineffable peace and power of the liberation from all that is less than It, that they carry with them this overwhelming sense of finality complete and decisive. There are a **hundred ways of approaching the Supreme Reality** and, as is the nature of the way taken, so will be the nature of the ultimate experience by which one passes into That which is ineffable, That of which no report can be given to the mind or expressed by any utterance. All these definitive culminations may be regarded as penultimates of the one Ultimate; they are steps by which the soul crosses

the limits of Mind into the Absolute. Is then this realization of passing into a pure immobile self-existence or this *Nirvana* of the individual and the universe one among these penultimates, or is itself the final and absolute realization which is at the end of every journey and transcends and eliminates all lesser experience? It claims to stand behind and supersede, to sublimate and to eliminate every other knowledge; if that is really so, then its finality **must** be accepted as conclusive. But against **this pretension**, it has been claimed that it is possible to travel beyond by a greater negation or greater affirmation, --to extinguish self in Non-Being or to pass through the double experience of (1) cosmic consciousness and (2) *Nirvana* of world consciousness in the One Existence to a greater Divine Union and Unity which holds both these realizations in its vast integral Reality. It is said that beyond the duality and non-duality there is That in which both are held together and find their truth in a Truth which is beyond them. A consummating experience which proceeds by the exceeding and elimination of all other possible but lesser experiences is, as a step towards the Absolute, admissible. A supreme experience which affirms and includes **the truth of all spiritual experience**, gives to each its own absolute, integralises all knowledge and experience in a supreme reality, might be the **one step** farther that is at once a largest illuminating and transforming Truth of all things and a highest infinite Transcendence. The *Brahman*, the supreme Reality, **is That which being known all is known**; but in the illusionist solution it is That, **which being known, all becomes unreal and an incomprehensible mystery**: in this other experience, the Reality being known, all assumes its true significance, its truth to the Eternal and Absolute.” 485-86-87

97, “But what has been thus described, it may be said, is only a cosmic consciousness and there is the Absolute: the Absolute cannot be limited; since universe and individual limit and divide the Absolute, they **must** be unreal. It is self-evident indeed that **the Absolute cannot be limited**; it can be limited neither by formlessness nor by form, neither by unity nor by multiplicity, neither by immobile status nor by dynamic mobility. If it manifests form, form cannot limit it; if it manifests multiplicity, multiplicity cannot divide it; if it manifests motion and becoming, motion cannot perturb nor becoming change it: it cannot be limited any more than it can be exhausted by self-creation. Even material things have this superiority to their manifestation; earth is not limited by the vessels made from it, not air by winds that move in it, nor the sea by the waves that rise on its surface. This impression of limitation belongs **only** to the mind and sense which see the finite as if it were an independent entity **separating itself from the Infinite** or something cut out of it by **limitation: it is this impression that is illusory**, but neither the infinite nor the finite is an illusion; for neither exists by the impressions of the sense or the mind, they **depend for their existence** on the Absolute.” 492-93

98, ‘In our scrutiny of **seven principles** of existence it was found that they are one in their essential and fundamental reality: for if even the matter of the most material universe is nothing but a status of being of Spirit made an **object of sense**, envisaged by the Spirit’s own consciousness as the stuff of its forms, much more must the life-force that constitutes itself into form of Matter, and the **mind-consciousness** that throws itself out as Life, and the Supermind that develops Mind as one of its powers, be nothing but Spirit itself modified in

apparent substance and in dynamism of action, not modified in real essence. All are powers of one Power of being and not other than that All-Existence, All-Consciousness, All-Will, All-Delight which is **the true truth behind every appearance**. And they are not only one in their reality, but also inseparable in the **sevenfold variety of their action**. They are the **seven colours of the light** of the divine consciousness, the seven rays of the Infinite, and by them the Spirit has filled in on the canvas of his self-existence conceptually extended, woven of the objective warp of the Space and the subjective woof of time, the myriad wonders of his self-creation great, simple, symmetrical in its primal laws and vast framings, infinitely curious and intricate in its variety of forms and actions and the complexities of relation and mutual effect of all upon each and each upon all. These are the **seven Words** of the ancient sages; by them have been created and in the light of their meaning are worked out and have to be interpreted the developed and developing harmonies of the world we know and the worlds behind of which we have only an indirect knowledge. The Light, the Sound is one; there action is **sevenfold**.’ 499-500

99, ‘If this view of things had a complete validity, then only the **absolute idealist**, sent perhaps out of some higher existence, unable to forget his **mission**, strung into indomitable enthusiasm by a divine oestrus or sustained in a calm and infinite fortitude by the light and force and voice of the unseen Godhead, could persist under such circumstances in holding up before himself, much more before an incredulous or doubting world, the hope of a full success for the **human endeavour**.’ 502

100, “But the real world cannot be known and none of these possibilities can be put to the test if we consider Mind alone or only Mind’s power for ignorance. Mind has a power also for the truth; it opens its thought-chamber to *Vidya* as well as to *Avidya*, and if its starting point is Ignorance, if its passage is through crooked ways of error, still its **goal is always Knowledge**: there is in it an impulse of truth-seeking, a power—even though secondary and limited—of truth-finding and truth-creation.” 514

101, “An integral knowledge is the **aim** of the conscious evolution; a clean cut of the consciousness shearing apart one side and leaving the other cannot be the whole truth of self and things. For if some immobile Self were all, there could be no possibility of world existence; if mobile Nature were all, there might be a cycle of universal becoming, but **no spiritual foundation** for the evolution of the Conscient out of the Inconscient and for the persistent aspiration of our **partial Consciousness** or Ignorance to exceed itself and arrive at the whole conscious Truth of its being and the integral conscious knowledge of all Being.” 541

102, “Our surface cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. (1) The original and fundamental way of knowing, native to the **occult self** in things, is a **knowledge by identity**; (2) **the second**, derivative, is a **knowledge by direct contact** associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition; (3) **the**

**third is a knowledge by separation from the object of observation**, but still with **a direct contact** as its support or even a partial identity; (4) **the fourth is a completely separative knowledge** which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge. (1) A knowledge by identity, (2) a knowledge by intimate direct contact, (3) a knowledge by separative direct contact, (4) a wholly separative knowledge by indirect contact are **the four cognitive methods** of Nature.” 543-44

103, ‘Here, then, in our subjective experience, we have a field of action of consciousness in which three movements of cognition can meet together, (1) a certain kind of knowledge by identity, (2) a knowledge by direct contact and, (3) dependent upon them, a separative knowledge.’ 545-46

104, ‘It is evident that our surface is indeed a state of knowledge, so far as it goes, but a limited knowledge enveloped and invaded by ignorance and, to a very large extent, by reason of its limitation, itself a kind of ignorance, at best a mixed knowledge-ignorance. It could not be otherwise since **our awareness of the world is born** of a separative and surface observation with only an indirect means of cognition at its disposal; our knowledge of ourselves, though more direct, is stultified by its restriction to the surface of our being, by an ignorance of our true self, the **true sources of our nature**, the true motive-forces of our action. It is quite evident that we know ourselves with only a superficial knowledge, --**the sources of our consciousness** and thought are a mystery; the true nature of our mind, emotions, sensations is a mystery; our cause of being and **our end of being**, the significance of our life and its activities are a mystery: this could not be if we had a real self-knowledge and a real world-knowledge.’ 549

105, ‘But there is another status of spiritual awareness which seems to us to be a development from this state and power of pure self-consciousness, perhaps even a first departure, but is a fact normal and intimate to it; **for the awareness by identity is always the very stuff of all the Spirit’s self-knowledge**, but it admits within itself, without changing or modifying its own eternal nature, a **subordinate** and simultaneous awareness **by inclusion and by indwelling**. The Being, the Self-existent sees all existences in its one existence; it contains them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time, necessarily, the Self in them and knows all in them by its pervading indwelling selfness: but still all this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of consciousness this becomes the triple knowledge thus formulated in *the Upanishad*, (1) “He who sees all existences in the Self”, (2) “He who sees the Self in all existences”, (3) “He in whom the Self has become all existences”, -- (1) **inclusion**, (2) **indwelling** and (3) **identity**: but in the fundamental consciousness this seeing is a spiritual-sense, a seeing that is self-light of being,

not a separative regard or a regard upon self turning that self into object.' 565-66

106 "We see then all the powers inherent in the **original self-existent spiritual Awareness** slowly brought out and manifested in this **growing separative consciousness**; they are activities suppressed but native to the secret and **involved knowledge by identity** and they now emerge by degrees in a form strangely diminished and tentative. (1) First, there emerges a crude or veiled sense which develops into precise sensations aided by a vital instinct or concealed intuition; (2) then a life-mind perception manifests and at its back **an obscure consciousness**-sight and feeling of things; emotion vibrates out and seeks an interchange with others; (3) last arises to the surface conception, thought, reason comprehending and apprehending the **object**, combining its data of knowledge. But all are incomplete, still **maimed** by separative ignorance and the first obscuring Inconscience; all are dependent on the outward means, not empowered to act in their own right: **consciousness cannot act directly on consciousness**; there is a constructive envelopment and penetration of things by the **mind consciousness**, but not a real possession; there is no knowledge by identity. **Only when** the subliminal is able to force upon the frontal mind and sense some of its secret activities pure and untranslated into the ordinary forms of mental intelligence, does a **rudimentary action of the deeper methods** lift itself to the surface; but such emergences are still an exception, they **strike across** the normality of our acquired and learned knowledge with a savour of the abnormal and the supernormal. It is **only** by an opening to our inner being or an entry into it that a direct intimate awareness can be added to the outer indirect awareness. It is **only** by awakening to our inmost soul or superconscient self that there can be a beginning of the spiritual knowledge with identity as its basis, its constituent power, its intrinsic substance." 572

107, 'All opinions about the origin of things become of an equal force, since all are equally valid and invalid; for all become equally possible where there is no sure starting-point and no **ascertainable goal** of the revolutions of becoming. All these opinions have been held by the human mind and in all there has been profit, even if we regard them as errors; for errors are permitted to the mind because they open doors upon truth, negatively by destroying opposite errors, positively by preparing an element in a new constructive hypothesis. But, pushed too far, this view of things leads to the negation of the **whole aim** of philosophy, which seeks for knowledge and not for chaos and which cannot fulfill itself if the last word of knowledge is the Unknowable, but only if it is something, to use the words of *the Upanishad*, **which being known all is known**. The Unknowable –not absolutely unknowable, but beyond mental knowledge –can only be a higher degree in the intensity of being of that Something, a degree beyond the loftiest summit attainable by mental beings, and, if it were known as it **must be known** to itself, that discovery would not destroy entirely what is given us by our supreme possible knowledge but rather carry it to a higher fulfillment and larger truth of what it has already gained by self-vision and self-experience. It is then this something, an Absolute which can be so known that all truths can stand in it and by it and find their reconciliation, that **we must discover as our starting-point** and keep as our

constant base of thinking and seeing and by it find a solution of the problem; for it is That alone that can carry in it a key to the paradoxes of the universe.’  
590

108, “It may be observed that the usual translation of the word *tapasya* in English books, “penance”, is quite misleading –the idea of penance entered rarely into the austerities practised by Indian ascetics. Nor was mortification of the body the essence even of the most severe and self-afflicting austerities; **the aim** was rather an overpassing of the hold of the bodily nature on the consciousness or else a supernormal energising of the consciousness and will to gain some spiritual or other **object**.” 591

109, “It is affirmed that there is: **the dual status** of Brahman, **quiescent and creative**, is indeed one of the **most important** and fruitful distinctions in Indian philosophy; it is besides a fact of spiritual experience.” 593

110, “For Brahman does not pass alternately from passivity to activity and back to passivity by cessation of Its dynamic force of being. If that were really true of the integral Reality, then, while the universe continued, there would be no passive Brahman in existence, all would be action, and, if our universe were dissolved, there would be no active Brahman, all would become cessation and immobile stillness. But this is not so, for we can become aware of an eternal passivity and self-concentrated calm and upholding all the cosmic activity and all its multiply concentrated movement, --and this could not be if, so long as any activity continued, the concentrated passivity did not exist supporting it and within it. Integral *Brahman* possesses both the passivity and the activity simultaneously and does not pass alternately from one to the other as from a sleep to a waking: it is **only some partial activity** in us which **seems to do that**, and we by identifying ourselves with that **partial activity** have the appearance of this alternation from one nescience to another nescience; but our true, our integral being is not subject to **these opposites** and it does not need to become unaware of its dynamic self in order to possess its self of silence. When we get the integral knowledge and the **integral liberation of both soul and nature** free from the **disabilities** of the restricted partial and ignorant being, we too can possess the passivity and the activity with a simultaneous possession, exceeding both these poles of the universality, limited by neither of these powers of the Self in its relation or non-relation to Nature.” 597

111, ‘In the infinity of being and its infinite awareness **concentration of consciousness**, *Tapas*, is always present as an inherent power of Consciousness-Force: it is a self-held or self-gathered dwelling of the eternal Awareness in itself and on itself or on its **object**; but the **object** is always in some way itself, its own being or a manifestation and movement of its being. The concentration may be essential; (1) it may be even a sole indwelling or an entire absorption in the essence of its own being, a luminous or else a self-oblivious self-immersion. (2) Or it may be an integral or else a total-multiple or a part-multiple concentration. (3) Or it may be a single separative regard on one field of its being or movement, a single pointed concentration in one centre (4) or an absorption in one objective form of its self-existence. (1) **The first**, the essential, is at one end the superconscient Silence and at the other end the Inconscience; (2) **the second**, the integral, is the total consciousness of Sachchidananda, the supramental concentration; (3) **the third**, the multiple, is

the method of the totalizing or global overmental awareness; (4) **the fourth**, the separative, is the characteristic nature of Ignorance. The supreme integrality of the Absolute holds all these states or powers of its consciousness together as a single indivisible being looking at all itself in manifestation with a simultaneous self-vision.' 603-04

112, "That **purpose** for which all this **exclusive concentration** we call the Ignorance is **necessary**, is to trace the cycle of self-oblivion and self-discovery for the joy of which Ignorance is assumed in Nature by the secret spirit. It is not that all cosmic manifestation would otherwise become impossible; but it would be a quite different manifestation from the one in which we live; it would be confined to the higher worlds of the divine Existence or to a typical non-evolving cosmos where each being lived in the whole light of its own law of nature, and this obverse manifestation, this evolving cycle, would be impossible. What is here the **goal** would be then the eternal condition; what is here a stage would be the perpetuated type of existence. It is to find himself in the apparent opposites of his being and his nature that *Sachchidananda* descends into the material Nescience and puts on its phenomenal ignorance as a superficial mask in which he hides himself from his own conscious energy, leaving it self-forgetful and absorbed in its works and forms. It is in those forms that the **slowly awaking** soul has to accept the phenomenal action of an ignorance which is really knowledge awaking progressively out of the original nescience, and it is in the **new conditions** created by these workings that it has to rediscover itself and divinely transform by that light the life which is thus labouring to fulfil the **purpose of its descent** into the Inconscience. Not to return as speedily as may be to heavens where perfect light and joy are eternal or to the supracosmic bliss is the **object** of this cosmic cycle, nor merely to repeat a purposeless round in a long unsatisfactory groove of ignorance seeking for knowledge and never finding it perfectly, --in that case the ignorance would be either an inexplicable blunder of the All-conscient or a painful and **purposeless Necessity** equally inexplicable, --**but to realise the Ananda of the Self** in other conditions than the supracosmic, in cosmic being, and to find its heaven of joy and light even in the oppositions offered by the terms of an embodied material existence, by struggle therefore towards the joy of self-discovery, would seem to be **the true object** of the birth of the soul in the human body and of the labour of the human race in the series of its cycles. The Ignorance is a **necessary**, though quite **subordinate term** which the universal Knowledge has **imposed** on itself that that movement might be possible, --not a blunder and a fall, but a purposeful descent, **not a curse**, but a divine opportunity. To find and embody the All-Delight in an intense summary of its manifoldness, to achieve a possibility of the infinite Existence which could not be achieved in other conditions, to create out of Matter **a temple of the Divinity** would seem to be the **task imposed** on the spirit born into the material universe." 612-13

113, "(1) The Absolute is not really limited by putting forth in itself a cosmos of relations; it is the natural play of its absolute being, consciousness, force, self-delight. (2) The Infinite is not limited by building up in itself an infinite series of interplaying finite phenomena; rather that is its natural self expression. (3) The One is not limited by its capacity for multiplicity in which it enjoys

variously its own being; rather that is part of the true description of an infinite as opposed to a rigid, finite and conceptual unity. (4) So too the Ignorance, considered as a power of manifoldly self-absorbed and self-limiting concentration of conscious being, is a natural capacity of variation in his self-conscious knowledge, one of the possible poises of relation of the Absolute in its manifestation, of the Infinite in its series of finite workings, of the One in its self-enjoyment in the Many. (5) The power by self-absorption to become unaware of the world which yet at the same time continues in the being, is **one extreme** of this **capacity of consciousness**; (6) the power by absorption in the cosmic workings to become ignorant of the self which all the time is carrying on those workings, **is the reverse extreme**. (7) But neither really limits the integral self-aware existence of *Sachchidananda* which is superior to these apparent oppositions; even in their opposition they **help** to express and manifest the Ineffable.” 616-17

114, “Even when the **mind aims** most at a pure impersonality of truth and reason, a sheer impersonality is impossible to it; even the most trained, severe and vigilant intellect **fails to observe the twists and turns it gives to truth** in the reception of fact and idea and the construction of its mental knowledge. Here we have an almost an **inexhaustible source** of distortion of truth, a cause of falsification, an unconscious or half-conscious will to error, an acceptance of ideas of facts not by a clear perception of the true and the false, but by preference, personal suitability, temperamental choice, prejudgment. Here is a fruitful seed-plot for the growth of falsehood or a gate or many gates through which it can enter by stealth or by an usurping but acceptable violence. Truth too can enter in and take up its dwelling, not by its own right, but at the mind’s pleasure.” 642

115, “The vital being and its life-force and their drive towards self-affirmation are, in the absence of an overt action of soul-power and spiritual power, *Atmashakti*, Nature’s chief means of effectuation, and without its support neither mind nor body can utilise their possibilities or realise their **aim** here in existence. It is **only** if the inner or **true vital** being replaces the outer life-personality that the drive of the **vital ego** can be wholly overcome and the life-force become the servant of the soul and a powerful instrumentation for the action of our true spiritual being.” 646

116, The endeavour to select, to retain from our consciousness and action all that seems to us good and reject all that seems to us evil and so to re-form our being, to reconstitute and shape ourselves into the image of an ideal, is a more profound ethical motive, because **it comes nearer to the true issue**; it rests on the sound idea that our life is a becoming and that there is something which we have to become and be. But **the ideals constructed by human mind** are selective and relative; to shape our **nature rigidly according to them is to limit ourselves** and make a construction where there should be growth into larger being. The **true call** upon us is **the call** of the Infinite and the Supreme; the self-affirmation and self-abnegation imposed on us by Nature are both movements towards that, and it is the right way of self-affirmation and self-negation taken together in place of the wrong, because ignorant, way of ego and in place of the conflict between the yes and the no of Nature that we have to discover. If we do not discover that, either the push of life will be too strong

for our narrow ideal of perfection, its instrumentation will break and it will fail to consummate and perpetuate itself, or at best a half result will be all that we shall obtain, or else the push away from life will present itself as the only remedy, the one way out of the otherwise invincible grasp of the Ignorance. This indeed is the way out usually indicated in **religion**; a divinely enjoined morality, a pursuit of piety, righteousness and virtue as laid down in a **religious code of conduct**, a law of God determined by some human inspiration, is put forward as a part of the means, the direction, by which we can tread the way that leads to the exit, **the issue**. But this exit leaves the problem where it was; it is only a way of escape for the personal being out of the unsolved perplexity of the cosmic existence.’ 649

117, “The **true solution** can intervene **only when** by our spiritual growth we can become one self with all beings, know them as part of our self, deal with them as if they were our other selves; for then the division is healed, the law of separate self-affirmation leading by itself to affirmation against or at the expense of others is enlarged and liberated by adding to it the law of our self-affirmation for others and our self-finding in their self-finding and self-realisation. It has been made a rule of **religious ethics** to act in a spirit of universal compassion, to love one’s neighbour as oneself, to do to others as one would have them do to us, to feel the joy and grief of others as one’s own; but **no man living in his ego** is able truly and perfectly to do these things, he can only accept them as a demand of his mind, an aspiration of his heart, an effort of his will to live by a high standard and modify by a sincere endeavour his crude ego-nature. It is when others are known and felt intimately as oneself that this ideal can become a natural and spontaneous rule of our living and be realised in practice as in principle. But even oneness with others is not enough by itself, if it is a **oneness with their ignorance**; for then **the law of ignorance** will work and error of action and wrong action will survive even if diminished in degree and mellowed in incidence and character. Our oneness with others **must** be a fundamental, not a oneness with their minds, hearts, vital selves, egos, --even though these come to be included in our universalised consciousness, \_\_but a oneness in the soul and spirit, and **that can only come by our liberation into soul-awareness and self-knowledge**. To be ourselves liberated from ego and realise our true selves is the **first necessity**; all else can be achieved as a luminous result, a necessary consequence. That is one reason why a **spiritual call must be accepted as imperative** and take precedence over all other claims, intellectual, ethical, social, that belong to the domain of the Ignorance. For the mental law of good abides in that domain and can only modify and palliate; nothing can be a sufficient **substitute** for the spiritual change that can realise the true and integral good because through the spirit we come to the **root** of action and existence.” 652-53

118, “But the last division to be removed is the scission between this Nature and the Supernature which is the Self-Power of the Divine Existence. Even before the dynamic Knowledge-Ignorance is removed, while it still remains as an inadequate instrumentation of the spirit, the supreme Shakti or Supernature can work through us and we can be aware of her workings; but it is then by a modification of her light and power so that it can be received and assimilated by the inferior nature of the mind, life and body. But this is not enough, there is

needed an **entire remoulding** of what we are into a way and power of the divine Supernature. **The integration of our being cannot be complete** unless there is this transformation of the dynamic action; there **must be** an uplifting and change of the **whole mode of Nature** itself and not only some illumination and transmutation of the inner ways of the being. An eternal Truth-Consciousness **must possess** us and sublimate all our natural modes into its own modes of being, knowledge and action; a spontaneous truth awareness, truth-will, truth-feeling, truth-movement, truth-action can then become the **integral-law** of our nature.” 655

119, ‘An integral knowledge presupposes an integral Reality; for it is the power of a Truth-consciousness which is itself the consciousness of the Reality. But our idea and sense of Reality vary with our status and movement of consciousness, its sight, its stress, its intake of things; that sight or stress can be intensive and exclusive or extensive, inclusive and comprehensive. It is quite possible—and it is in its own field a valid movement for our thought and for a **very high line of spiritual achievement**—to affirm the existence of the ineffable Absolute, to emphasise its sole Reality and to negate and abolish for our self, to expunge from our idea and sense of reality, the individual being and the cosmic creation. The reality of individual is *Brahman* the Absolute; the reality of the cosmos is *Brahman* the Absolute: the individual is a phenomenon, a temporal appearance in the cosmos; the cosmos itself is a phenomenon, a larger and more complex temporal appearance. The two terms, Knowledge and Ignorance, belong only to this appearance; in order to reach an absolute superconsciousness both have to be transcended: **ego consciousness and cosmic consciousness** are extinguished in that supreme transcendence and there remains only the Absolute. For the absolute *Brahman* exists only in its own identity and is beyond all other-knowledge; there the very idea of the knower and the known and therefore of the knowledge in which they meet and become one, disappears, is transcended and loses its validity, so that to mind and **speech** the absolute *Brahman* **must** remain always unattainable. In opposition to the view we have put forward or in completion of it,—the view of the Ignorance itself as only either a limited or an involved action of the divine Knowledge, limited in the partly conscient, involved in the inconscient, --we might say from this other end of the scale of things that Knowledge itself is only a **higher Ignorance**, since it stops short of the absolute Reality which is self-evident to Itself but to mind unknowable. This absolutism corresponds to a truth of thought and to a truth of supreme experience in the spiritual consciousness; but by itself it is not **the whole of spiritual thought** complete and comprehensive and it does **not exhaust** the possibilities of the supreme spiritual experience.’ 660-61

120, ‘On the (1) **one side**, then, presented to us as the Reality, we have an absolute Self-Existence, an eternal sole self-being, and through the experience of the silent and inactive Self or the detached immobile Purusha we can move towards this featureless and relationless Absolute, negate the actions of the creative Power, whether that be an illusory Maya or a formative Prakriti, pass from all circling in the cosmic error into the eternal Peace and Silence, get rid of our personal existence and find or lose ourselves in that sole true Existence. (2) On **the other side**, we have a Becoming which is a true movement of

Being, and both the Being and the Becoming are truths of one absolute Reality. (1) The **first view** is founded on the metaphysical conception which formulates an extreme perception in our thought, an exclusive experience in consciousness of the Absolute as a reality void of all relations and determinations: that imposes as its consequence a logical and practical necessity to deny the world of relativities as a falsity of unreal being, a non-existent (Asat), or at least a lower and evanescent, temporal and pragmatic self-experience, and to cut it away from the consciousness in order to arrive at liberation of the spirit from its false perceptions or its inferior creations. (2) The **second view** is based on the conception of the Absolute as neither positively nor negatively limitable. It is beyond all relations in the sense that it is not bound by any relativities or limitable by them in its power of being: it cannot be tied down and circumscribed by our relative conceptions, highest or lowest, positive or negative; it is bound neither by our knowledge nor by our ignorance, neither by our concept of existence nor by our concept of non-existence. But neither can it be limited by any incapacity to contain, sustain, create or manifest relations: on the contrary, the power to manifest itself in infinity of unity and infinity of multiplicity can be regarded as an inherent force, sign, result of its very absoluteness, and this possibility is in itself a sufficient explanation of cosmic existence. The Absolute cannot indeed be bound in its nature to manifest a cosmos of relations, but neither can it be bound not to manifest any cosmos. It is not itself a sheer emptiness; for a vacant Absolute is no Absolute, --our conception of a Void or Zero is only a **conceptual sign** of our mental inability to know or grasp it: it bears in itself some ineffable essentiality of all that is and all that can be; and since it holds in itself this essentiality and this possibility, it must also hold in itself in some way of its absoluteness either the permanent truth or the inherent, even if latent, realizable actuality of all that is fundamental to our or the world's existence. It is this realizable actuality actualized or this **permanent truth deploying its possibilities that we call manifestation** and see as the universe.' 663-64

121, 'For we have in this unfolding of knowledge of the two terms of the One and the Many, as we have the two terms of the finite and the infinite, of that which becomes and of that which does not become but for ever is, of that which takes form and of that which does not take form, of Spirit and Matter, of the supreme Superconscient and the nethermost Inconscience; in this dualism, and to get away from it, it is open to us to define Knowledge as the possession of one term and the possession of the other as Ignorance. **The ultimate of our life** would then be a drawing away from the lower reality of the Becoming to the greater reality of the Being, a leap from the Ignorance to the Knowledge and a rejection of the Ignorance, a departure from the many into the One, from the finite into the infinite, from form into the formless, from the life of the material universe into the Spirit, from the hold of the Inconscient upon us into the superconscient Existence. In this solution there is supposed to be a fixed opposition, an ultimate irreconcilability in each case between the two terms of our being. Or else, if both are a means of the manifestation of the Brahman, the lower is a false or imperfect clue, a means that must fail, a system of values that cannot ultimately satisfy us. Dissatisfied with the confusions of the multiplicity, disdainful of even the highest light and power and joy that it can

reveal, we must drive beyond to the absolute one-pointedness and one-standingness in which all self-variation ceases. Unable by the claim of the Infinite upon us to dwell for ever in bonds of the finite or to find there satisfaction and largeness and peace, we have to break all the bonds of individual and universal Nature, destroys all the values, symbols, images, self-definitions, limitations of the illimitable and lose all littleness and division in the Self that is for ever satisfied with its own infinity. Disgusted with forms, disillusioned of their false and transient attractions, wearied and discouraged by their fleeting impermanence and vain round or recurrence, we must escape from the cycles of Nature into the formlessness and featurelessness of permanent Being. Ashamed of Matter and its grossness, impatient of the purposeless stir and trouble of Life, tired out by the **goalless running** of Mind or convinced of the vanity of **all its aims and objects**, we have to release ourselves into the eternal repose and purity of the Spirit. The Inconscient is a sleep or a prison, the conscient a round of strivings without ultimate issue or the wandering of a dream: we must wake into the superconscious where all darkness of night and half-lights cease in the self-luminous bliss of the Eternal. The Eternal is our refuge; all the rest are false values, the Ignorance and its mazes, a self-bewilderment of the soul in phenomenal Nature.’ 665-666

122, “Our conception of the Knowledge and Ignorance rejects this negation and the oppositions on which it is founded: it points to a larger if more **difficult issue of reconciliation**. For we see that these apparently opposite terms of One and Many, Form and the Formless, Finite and Infinite, are not so much opposites as complements of each other; not alternating values of the Brahman which in its creation perpetually loses oneness to find itself in multiplicity and, unable to discover itself in multiplicity, loses it again to recover oneness, but double and concurrent values which explain each other; not hopelessly incompatible alternatives, but two faces of the one Reality which can lead us to it by our realisation of both together and not only testing each separately, --even though such a separate testing may be a legitimate or even an inevitable step or part of the process of knowledge. Knowledge is no doubt the knowledge of the One, the realisation of the Being; Ignorance is a self-oblivion of Being, the experience of separateness in the multiplicity and a dwelling or circling in the ill-understood maze of becomings: but this is **cured** by the soul in the Becoming growing into knowledge, into awareness of the Being which becomes in multiplicity all these existences and can so become because their truth is already there in its timeless existence. The integral knowledge of Brahman **is a consciousness** in possession of both together, and the exclusive pursuit of either closes the vision to one side of the truth of the omnipresent Reality. The possession of the Being who is beyond all becomings, brings to us freedom from the bonds of attachment and ignorance in the cosmic existence and brings by that freedom a free possession of the Becoming and of the cosmic existence. The knowledge of the Becoming is a part of knowledge; it acts as an Ignorance only because we dwell imprisoned in it, *avidyayam antare*, (also see page 183) without possessing the Oneness of the Being, which is its base, its stuff, its spirit, its cause of manifestation and without which it could not be possible.” 667

123, “The Divine Being is not incapable of innumerable forms because He is beyond all form in His essence, nor by assuming them **does He lose His divinity**, but pours out rather in them the delight of His being and the glories of His godhead; **this gold does not cease to be gold** because it shapes itself into all kinds of ornaments and coins itself into many currencies and values, nor does the Earth-Power, principle of all this figured material existence, lose her immutable divinity because she forms into habitable worlds, throws herself out in the hills and hollows and allows herself to be shaped into utensils or the hearth and household or as hard metal into the weapon and the engine. Matter, --substance itself, subtle or dense, mental or material, --is form and body of Spirit and **would never have been created if it could not be made a basis for the self-expression of the Spirit**. The apparent Inconscience of the material universe holds in itself darkly all that is eternally self-revealed in the luminous Superconscient; to reveal it in Time is the slow and deliberate delight of Nature and the **aim** of her cycle.” 668

124, ‘But since it is from the Ignorance that we proceed to the Knowledge, we have first to discover the secret nature and full extent of the Ignorance. If we look at this Ignorance in which ordinarily we live by the very circumstance of our separative existence in a material, in a spatial and temporal universe, we see that on its obscurer side it reduces itself, from whatever direction we look at or approach it, into the fact of a many-sided self-ignorance. (1) We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence, --that is the **first, the original ignorance**. (2) We are ignorant of the spaceless, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence, --that is the **second, the cosmic ignorance**. (3) We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self, --that is the **third, the egoistic ignorance**. (4) We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, --that is the **fourth, the temporal ignorance**. (5) Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence, --that is the **fifth, the psychological ignorance**. (6) We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations, --that is **the sixth, the constitutional ignorance**. (7) As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain

and pleasure, sin and stumbling, follow a crooked road, grope blindly for a **changed goal**, --that is the **seventh, the practical ignorance**.' 680-81

125, "Our conception of the Ignorance will necessarily determine our conception of the Knowledge and determine, therefore, since our life is the Ignorance at once denying and seeking after the Knowledge, the **goal** of human effort and the **aim of cosmic endeavour**. Integral knowledge will then mean the cancelling of the **sevenfold Ignorance** by the discovery of what it misses and ignores, a sevenfold self-revelation within our consciousness:-- (1) it will mean the knowledge of the Absolute as the origin of all things; (2) the knowledge of the Self, the Spirit, the Being and of the cosmos as the Self's becoming, the becoming of the Being, a manifestation of the Spirit; (3) the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego; (4) the knowledge of our psychic entity and its immortal persistence in Time beyond death and earth-existence; (5) the knowledge of our greater and inner existence behind the surface; (6) the knowledge of our mind, life and body in its true relation to the self within and the superconscient spiritual and supramental being above them; (7) the knowledge, finally, of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the integral spiritual Reality." 681-82

126, "For truth of knowledge must base truth of life and determine the **aim of life**; the evolutionary process itself is the development of a Truth of existence concealed here in an original Inconscience and brought out from it by an emerging Consciousness which rises from gradation to gradation of its self-unfolding until it can manifest in itself the integral reality of things and a total self-knowledge. On the nature of that Truth from which it starts and which it has to manifest **must depend** the course of the evolutionary development, --the steps of its process and their significance." 684

127, "The Absolute manifests itself in two terms, a Being and a Becoming. The Being is the **fundamental reality**; the Becoming is **an effectual reality**: it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence. All theories that make the Becoming sufficient to itself are therefore half-truths, valid for some knowledge of the manifestation acquired by an **exclusive concentration** upon what they affirm and envisage, but otherwise valid only because the Being is not separate from the Becoming but present in it, constitutive of it, inherent in its very infinitesimal atom and in its boundless expansion and extension. Becoming can **only** know itself wholly when it knows itself as Being; the soul in the Becoming arrives at self-knowledge and immortality when it knows the Supreme and Absolute and possesses the nature of the Infinite and Eternal. To do that is the **supreme aim** of our existence; for that is the truth of our being and **must** therefore be the **inherent aim**, the necessary outcome of our becoming: this truth of our being becomes in the soul a necessity of manifestation, in matter a secret energy, in life an urge and tendency, a desire and a seeking, in mind a will, **aim**, endeavour, purpose; to manifest what is from the first occult within it is the whole hidden trend of evolutionary Nature." 685-86

128, ‘The Divine Being, *Sachchidananda*, is at once impersonal and personal: it is an Existence and the origin and foundation of all truths, forces, powers, existences, but it is also the one transcendent Conscious Being and the All-Person of whom all conscious beings are the selves and personalities; for He is their highest Self and the universal indwelling Presence. It is a necessity for the soul in the universe –and therefore the inner trend of the evolutionary Energy and **its ultimate intention** – (1) to know and to grow into this truth of itself, (2) to become one with the divine Being, (3) to raise the nature to the Divine Nature, (4) its existence into the Divine Existence, (5) its consciousness into the Divine Consciousness, (6) its delight of being into the divine Delight of Being, and (7) to receive all this into its becoming, (8) to make the becoming an expression of that highest Truth, (9) to be possessed inwardly of the Divine Self and Master of its existence and (10) to be at the same time wholly possessed by Him and (11) moved by His Divine energy and (12) live and act in a complete self-giving and surrender. On this side **the dualistic and theistic** views of existence which affirm the eternal real existence of God and the Soul and the eternal real existence and cosmic action of the Divine Energy, express also a truth of the integral existence; but their formulation falls short of the **whole truth** if it denies the essential unity of God and Soul or their capacity for utter oneness or ignores what underlies the supreme experience of the merger of the soul in the Divine Unity through love, through union of consciousness, through fusion of existence in existence.’ 688-89

129, “Our metaphysical knowledge, our view of the fundamental truth of the universe and the meaning of existence, should naturally be the determinant of whole conception of life and attitude to it; the **aim of life**, as we conceive it, must be structured on that basis. Metaphysical philosophy is an attempt to fix the fundamental realities and principles of being as distinct from its processes and the phenomena which result from those processes. But it is on the fundamental realities that the processes depend: our own process of life, **its aim and method**, should be in accordance with the truth of being that we see; otherwise our metaphysical truth can be **only a play** of the intellect without any dynamic importance. It is true that the **intellect must seek after truth for its own sake** without any illegitimate interference of a preconceived idea of life-utility. But still the truth, once discovered, must be realisable in our inner being and our outer activities: if it is not, it may have an intellectual but not an integral importance; a truth for the intellect, for our life it would be no more than the solution of a thought puzzle or **an abstract unreality** or a dead letter. **Truth of being must govern truth of life**; it cannot be that the two have no relation or interdependence. The highest significance of life to us, the fundamental truth of existence, **must be also the accepted** meaning of our own living, **our aim**, our ideal.” 693

130, “There are, roughly, from this view-point, **four main theories**, or categories of theory, with their corresponding mental attitudes and ideals in accordance with **four different conceptions of truth existence**. These we may call the (1) supracosmic, (2) the cosmic and terrestrial, (3) the supraterrrestrial or other-worldly, and (4) the integral or synthetic or composite, the theories that try to reconcile the three factors – or any two of them – which the other views tend to isolate. In this **last category** would fall our view of our existence

here as a Becoming with the Divine Being for its origin and its **object**, a progressive manifestation, a spiritual evolution (1) with the supracosmic for its **source and support**, (2) the other –worldly for a condition and **connecting link** and (3) the cosmic and terrestrial for its **field**, and (4) with human mind and life for its **nodus and turning-point** of release towards a higher and highest perfection. Our regard then **must** be on **the three** first to see where they depart from **the integralising view of life** and how far the truths they stand on fit into its structure.” 693-94

131, “In the supracosmic view of things the supreme reality is alone entirely real. A certain illusoriness, a sense of the vanity of cosmic existence and individual being is a characteristic turn of this seeing of things, but it is not essential, **not indispensable** adjunct to the main thought-principle. In the extreme forms of its world-vision human existence has no real meaning; it is a mistake of the soul or a delirium of will to live, an error or ignorance which somehow overcasts the absolute Reality. The only true truth is the supracosmic; or, in any case, the Absolute, the Parabrahman is the origin and **goal of all existence**, all else is an interlude without any abiding significance. If so, it would follow that the one thing to be done, **one wise and needful way of our being is to get away from all living**, whether terrestrial or celestial, as soon as our inner evolution or some hidden law of the spirit makes that possible. True, the illusion is real to itself, the vanity pretends to be full of purpose; its law and facts –they are only facts and not truths, empirical and not real realities –are binding on us so long as we rest in the error. But from any standpoint of real knowledge, in any view of the **true truth** of things, all this self-delusion would seem to be little better than the laws of **a cosmic madhouse**, so long as we are mad and have to remain in the **madhouse**, we are perforce subject to its rules and we must make, according to our temperament, the best or the worst of them, but always our proper **aim** is to get cured of our insanity and depart into light and truth and freedom. Whatever mitigations may be made in the severity of this logic, whatever concessions validating life and personality for the time being, yet from this view-point **the true law of living** must be whatever **rule can help us soonest** to get back to self-knowledge and lead by the most direct road to *Nirvana*; the true ideal must be an extinction of the individual and the universal, a self annulment in the Absolute.” 694-95

132, “It is indeed possible to suppose a persistence of man the individual as a psychic entity in Time, a continuous terrestrial or cosmic ensouling or reincarnation without any after-life or other-life elsewhere: in that case one may either suppose an ideal of constantly increasing perfection or approach to perfection or a growth towards an enduring felicity somewhere in the universe as the **aim** of this endless Becoming. But in an extreme terrestrial view this is with difficulty tenable. Certain speculations of human thought have tended in this direction, but they have not taken a substantial body. A **perpetual persistence** in the Becoming is usually associated with the **acceptance of a greater supraterrrestrial existence.**” 697

133, “In the ordinary view of a sole terrestrial life or a restricted transient passage in the material universe, --for possibly there may be thinking living beings in other planets, --an acceptance of man’s mortality and a passive endurance of it or an active dealing with a limited personal or collective life

and **life-aims** are the only choice possible. The one high and reasonable course for the individual human being, --unless indeed he is satisfied with pursuing his personal purposes or somehow living his life until it passes out of him, --is to **study the laws of the Becoming** and **take the best advantage of them** to realise, rationally or intuitionally. Inwardly or in the dynamism of life, its potentialities in himself or for himself or in or for the race of which he is a member; **his business** is to make the most of such actualities as exist and to seize on or to advance towards the highest possibilities that can be **developed here** or are in the making. Only mankind as a whole can do this with entire effect, by the mass of individual and collective action, in the process of time, in the evolution of the race experience: but the individual man can help towards it in his own limits, can do all these things for himself to a certain extent in the brief space of life allotted to him; but, especially, his thought and action can be a **contribution** towards the present intellectual, moral and vital welfare and the future progress of the race. He is capable of a certain nobility of being; an acceptance of his inevitable and early individual annihilation does not preclude him from making a **high use** of the will and thought which have been developed in him or from directing them to **great ends** which shall or may be **worked out** by humanity. Even the temporary character of the collective being of humanity does not so very much matter, --except in the most materialist view of existence; for so long as the universal Becoming takes the form of human body and mind, the thought, the will it has developed in its human creature will work itself out and to follow that intelligently is the **natural law and best rule of human life**. Humanity and its welfare and progress during its persistence on earth provide the **largest field** and the natural limits for the terrestrial **aim of our being**; the superior persistence of the race and the greatness and importance of the collective life should determine the nature and **scope of our ideals**. But if the progress or welfare of humanity be **excluded** as not **our business** or as delusion, the individual is there; to **achieve his greatest possible perfection** or make the most of his life in whatever way his nature demands will then be life's significance." 697-98

134, "Almost all men normally devote the **major part of their energy** to the life on earth, to the terrestrial needs, interests, desires, ideals of the individual and the race. It could not be otherwise; for the care of the body, the sufficient development and satisfaction of the vital and the mental being of man, the pursuit of high individual and large collective ideals which start from the idea of an attainable human perfection or nearer approach to perfection through his normal development, **are imposed upon us** by the very character of our terrestrial being; they are **part of its law**, its natural impulse of rule, its condition of growth, and **without these things** man could not attain to his **full manhood**. Any view of our being which neglects, unduly belittles or intolerantly condemns them, is therefore by that very fact, whatever its other truth or merit or utility, or whatever its suitability to individuals of a certain temperament or in a certain stage of spiritual evolution, **unfit to be the general and complete rule of human living**. Nature takes good care that the race shall not neglect these **aims** which are a necessary part of her evolution; for they fall within the method and stages of the **divine plan** in us, and a vigilance for her first steps and for the maintenance of their mental and material ground is a

preoccupation which she cannot allow to go into the background, since these things belong to the foundation and body of her structure.” 700-01

135, “But also she has implanted in us a sense that there is some-thing in our composition which goes beyond this first terrestrial nature of humanity. For this reason **the race cannot accept or follow for a very long time** any view of being which ignores this higher and subtler sense and labours to confine **us entirely to a purely terrestrial way of living**. The intuition of a beyond, the idea and feeling of a soul and spirit in us which is other than the mind, life and body or is greater, not limited by **their formula** returns upon us and **ends** by resuming possession. The **ordinary man** satisfies this sense easily enough by devoting to it his exceptional moments or the latter part of his life when age shall have blunted the zest of his earthly nature, or by recognising it as something behind or above his normal action to which he can more or less imperfectly direct his natural being: the **exceptional man** turns to the supraterrrestrial as the **one aim** and law of living and diminishes or mortifies as much as possible his earthly parts in the hope of developing his celestial nature. There have been **epochs** in which the supraterrrestrial view has gained a very powerful hold and there has been a **vacillation** between an imperfect human living which cannot take its large natural expansion and **a sick ascetic longing** for the celestial life which also does not acquire in more than a **few** its best pure and happy movement. This is a sign of the creation of some **false war** in the being by setting up of a standard or a device that **ignores the law of evolutionary capacity** or an overstress that **misses the reconciling equation** which **must exist** somewhere in a **divine dispensation** of our nature.” 701-02

136, “But, finally, there **must open in us**, as our mental life deepens and subtler knowledge develops, the perception that the terrestrial and supraterrrestrial are not the only terms of being; there is something which is supracosmic and **the highest remote origin of our existence**. This perception is easily associated by (1) spiritual enthusiasm, (2) by the height and ardour of the soul’s aspiration, (3) by the philosophic aloofness or (4) the strict logical intolerance of our intellect, (5) by the eagerness of our will or (6) by a sick disgust in our vital being discouraged by the difficulties or (7) disappointed by the results of life, -- (8) by any or **all of these motive-force**, -- (9) with a sense of the entire vanity of human life, (10) the unreality of cosmic existence, (11) the bitter ugliness and cruelty of earth, (12) the insufficiency of heaven, (13) the **aimlessness** of repetition of births in the body. Here again **the ordinary man** cannot really live with these ideas; they can only give at most a greyness and restless dissatisfaction to the life in which he must still continue: but the **exceptional man abandons all** to follow **the truth he has seen** and for him they can be the needed food of his spiritual impulse or a stimulus to the one achievement that is now for him the **one thing that matters**. Periods and countries there have been, in which this view of being has become very powerful; a considerable part of the race has swerved aside to **the life of the ascetic**, --not always with a **real call to it**, --the rest adhered to the normal life but with an **underlying belief in its unreality**, a belief which can bring about by too much reiteration and insistence on unnerving of the life-impulse and an increasing littleness of its motives, or even, by a **subtle reaction**, an absorption in an **ordinary narrow living** through a **missing of our natural response to**

**the Divine Being's larger joy** in cosmic existence and a failure of the great progressive human idealism by which we are spurred to a collective self-development and a noble embrace of the battle and the labour." 702

137, "That equation can only be found if we recognise the purport of our whole complex human nature in its right place in the cosmic movement; what is needed is to give its full legitimate value to each part of our composite being and **many-sided aspiration** and find out the **key** of their unity as well as their difference. The finding **must** be by a synthesis or an integration and, since development is clearly the **law of the human soul**, it is most likely to be discovered by an **evolutionary synthesis**. A synthesis of this kind was attempted in the ancient Indian culture. It accepted four legitimate motives of human living, --(1) man's vital interests and needs, (2) his desires, (3) his ethical and religious aspiration, (4) his ultimate spiritual **aim** and destiny, -- in other words, (1, 2) the claims of his vital, physical and emotional being, (3) the claims of his ethical and religious being governed by a knowledge of the law of God and Nature and man, (4) and the claims of his spiritual longing for the Beyond for which he seeks satisfaction by an ultimate release from **an ignorant mundane existence**. It provided of a period of **education** and preparation based on this idea of life, (1, 2, 3) a period of normal living to satisfy human desires and interests under the **moderating** rule of the ethical and religious part in us, (4a) a period of withdrawal and spiritual preparation, and (4b) a last period of renunciation of life and release in to the spirit. Evidently, if applied as a universal rule, this prescribed **norm**, this delineation of the curve of our journey, would miss the fact that it is **impossible for all** to trace out the whole circle of development in a single short lifetime; but it was modified by the **theory of a complete evolution** pursued through a long succession of rebirths before one could be fit for a spiritual liberation. This synthesis with its spiritual insight, largeness of view, symmetry, completeness did much to raise the tone of human life; but **eventually it collapsed**: its place was occupied by an exaggeration of the impulse of renunciation which **destroyed the symmetry of the system** and cut it into **two movements** of life in opposition to each other, (1) the normal life of interests and desires with an ethical and religious colouring and (2) the abnormal or supernormal inner life founded on renunciation. The old synthesis in fact contained in itself the **seed of this exaggeration** and could not but **lapse into it**: for if we regard the escape from life as our **desirable end**, if we omit to hold up any high offer of life-fulfilment, if life has not a divine significance in it, the **impatience of the human intellect** and will must end by driving at short cut and getting rid as much as possible of any more tedious and dilatory processes; if it cannot do that or if it is incapable of following the short cut, it is left with the ego and its satisfactions but with nothing greater to be achieved here. Life is split into the spiritual and the **mundane** and there can only be an abrupt transition, not a harmony or reconciliation of these parts of our nature." 703-04

138, "In this integration the supracosmic Reality stands as the supreme Truth of being; to realise it is **the highest reach of our consciousness**. But it is this highest Reality which is also the cosmic being, the cosmic consciousness, the cosmic will and life: it has put these things forth, not outside itself but in its own being, not as an opposite principle but as its own self-unfolding and self-

expression. Cosmic being is not a meaningless freak or phantasy or a chance error; there is a divine significance and truth in it: the manifold self-expression of the spirit is its high sense, the Divine itself is the key of its enigma. **A perfect self-expression of the spirit is the object of our terrestrial existence.** This cannot be achieved if we have not grown conscious of the supreme Reality; for it is only by the touch of the Absolute that we can arrive at our own absolute. But neither can it be done to the exclusion of the cosmic Reality: we must become universal, for without an opening into universality the individual remains incomplete. The individual separating himself from the All to reach the Highest, loses himself in the supreme heights, including in himself the cosmic consciousness, he recovers his wholeness of self and still keeps his supreme gain of transcendence; he fulfils it and himself in the cosmic completeness. A realised unity of the transcendent, the universal and the individual is an **indispensable condition** for the fullness of the self-expressing spirit: for the universe is the field of its totality of self-expression, while it is through the individual that its evolutionary self-unfolding here comes to its acme. But this supposes not only a real being of the individual, but the revelation of our secret eternal oneness with the Supreme and with all the cosmic existence. In his self-integration the soul of the individual **must awake to universality and transcendence.**” 706

139, “The supraterrestrial existence is also a truth of being; for the material is not the only plane of our existence; other planes of consciousness there are to which we can attain and which have already their hidden links with us: not to reach up to whatever great regions of the soul are open to us, not to have the experience of them, not to know and manifest their law in ourselves **is to fall short of the height and fullness of our being.** But worlds of a higher consciousness are not only possible scene and habitation of the perfected soul; nor can we find in any unchanging typical world the final or total sense of the Spirit’s self-expression in the cosmos: the material world, this earth, this human life are a part of the Spirit’s self-expression and have their **divine possibility**; that possibility is evolutionary and it contains the possibilities of all the other worlds in it, unrealized but realizable. Earth-life is not a lapse into the mire of something undivine, vain and miserable, offered by some Power to itself as a spectacle or to the embodied soul as a thing to be suffered and then cast away from it: it is the scene of the evolutionary unfolding of the being which moves towards the revelation of a supreme spiritual light and power and joy and oneness, but includes in it also the manifold diversity of the self-achieving spirit. There is an all-seeing purpose in terrestrial creation; **a divine plan** is working itself out through its contradictions and perplexities which are a sign of a **many-sided achievement** towards which are being led the soul’s growth and the endeavour of Nature.” 706-07

140, “Other seekings also there are and these too find their means of self-fulfilment; a withdrawal into the supreme peace or ecstasy, a withdrawal into the bliss of the Divine Presence are open to the soul in earth-existence: for the Infinite in its manifestation has many possibilities and is not confined by its formulations. But neither of these withdrawals can be the fundamental intention in the Becoming itself here; for then an evolutionary progression would not have been undertaken, --such a progression here can only have for

its **aim** a self-fulfilment here: a progressive manifestation of this kind can only have for its soul of significance the revelation of Being in a perfect Becoming.” 709

141, “Consciousness labours to manifest as best it can through the inadequacy of sensation its own inherent delight of being; but it can only formulate a partial pain and pleasure. In man the energising Consciousness appears as Mind more clearly aware of itself and things; this is still a partial and limited, not an integral power of itself, but **a first conceptive potentiality and promise of integral emergence is visible. The integral emergence is the goal of evolving Nature.**” 711

142, “Man is there to affirm himself in the universe, that is his **first business**, but also to evolve and finally to exceed himself: he has to enlarge his partial being into a complete being, his partial consciousness into an integral consciousness; he has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence. A transformation, **a chastening** and correction of all that is obscure, erroneous and ignorant in his mentality, an ultimate arrival at a free and wide harmony and luminousness of knowledge and will and feeling and action and character, is the evident intention of his nature; it is the ideal which the creative Energy has imposed on his intelligence, a need implanted by her in his mental and vital substance. But this can only be accomplished by his growing into a larger being and a larger consciousness: self-enlargement, self-fulfilment, self-evolution from what he partially and temporarily is in his secret self and spirit and therefore can become even in his manifest existence, is the **object** of his creation. This hope is the justification of his life upon earth amidst the phenomena of the cosmos. The **outer apparent man, an ephemeral being** subject to the constraints of his material embodiment and imprisoned in a limited mentality, has to become the **inner real Man**, master of himself and his environment and universal in his being. In a more vivid and less metaphysical language, the natural man has to evolve himself into the divine Man; the **sons of Death** have to know themselves as the children of Immortality. It is on this account that the human birth can be described as the **turning-point** in the evolution, the critical stage in earth-nature.” 711-712

142, “It follows at once that the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things, --that is only the surface mind’s idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an **object good for the intellect** but not large enough for the Spirit; it will not make us the conscious sons of Infinity. Ancient Indian thought meant by **knowledge a consciousness which possesses the highest Truth** in a direct perception and in self-experience, to become, to be the Highest that we know is **the sign that we really have the knowledge**. For the same reason, to shape our practical life, our actions as far as may be in consonance with our intellectual notions of truth and right or with **successful pragmatic knowledge**, --an ethical or a vital fulfilment, --is not and cannot be the **ultimate aim** of our life; our **aim must be** to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, *Sachchidananda*.” 712

143, “To exceed ego and be our true self, to be aware of our real being, to possess it, to possess a real delight of being, is therefore the **ultimate meaning** of our life here; it is the concealed sense of our individual and terrestrial existence.” 713

144, “Every discovered or discoverable term and circumstance of that complexity which we can get into working order, we need to actualise in the highest and finest values possible to us and to use in its widest and richest powers for the **one object**. That **object** is to become, to be conscious, to increase continually in our realised being and awareness of self and things, in our actualised force and joy of being, and to express that becoming dynamically in such an action on the world and ourselves that we and it shall grow more and always yet more towards the highest possible reach, the largest possible breath of universality and infinity. All man’s age-long effort, his action, society, art, ethics, **science, religion**, all the manifold activities by which he expresses and increases his mental, vital, physical, spiritual existence, are episodes in the vast drama of this endeavour of Nature and have behind their limited **apparent aims** no other true sense or foundation. For the individual to arrive at the divine universality and supreme infinity, live in it, possess it, to be, know, feel and express that alone in all his being, consciousness, energy, delight of being is what the **ancient seers of the Veda** meant by Knowledge; that was the Immortality which they set before man as his divine **culmination**.” 713-14

145, “But by the nature of his mentality, by his in look into himself and his outlook on the world, by his original limitation in both through sense and body to the relative, the obvious and the apparent, **man** is obliged to move step by step and at **first** obscurely and ignorantly in this immense evolutionary movement. It is not possible for him to envisage being **at first** in the completeness of its unity: it presents itself to him through diversity, and his search for knowledge is preoccupied with **three principal categories** which sum up for him all its diversity; (1) him-self, --man or individual soul, --(3) God, and (2) Nature. (1) The **first** is that of which alone he is directly aware in his normal ignorant being; he sees himself, the individual, separate apparently in its existence, yet always inseparable from the rest of being, striving to be sufficient, yet always insufficient to itself, since never has it been known to come into existence or to exist or to culminate in its existence apart from the rest, without their aid and independently of universal being and universal nature. (2) **Secondly**, there is that which he knows only indirectly by his mind and bodily senses and its effects upon them, yet must strive always to know more and more completely: for he sees also this rest of being with which he is so separate, --the cosmos, world, **Nature**, other individual existences whom he perceives as always like himself and yet always unlike; for they are the same in nature even to the plant and the animal and different in nature. Each seems to go its own way, to be a separate being, and yet each is impelled by the same movement and follows in its own grade the same **vast curve of evolution** as himself. (3) **Finally**, he sees or rather **divines** something else which he does not know at all except quite indirectly; for he knows it only through himself and that at which his being **aims**, through the world and that at which it seems to point and which it is either striving obscurely to reach and express by its

imperfect figures or, at least, finds them without knowing it on their secret relation to that invisible Reality and occult Infinite.” 714-15

146, “But this spiritual truth and **true aim** of his being is not allowed to appear till late in his journey: for the early **preparatory business** of man in the evolutionary steps of Nature is to affirm, to make distinct and rich, to possess firmly, powerfully and completely his own individuality. As a consequence, he has in the beginning principally to occupy himself with his own ego. In this egoistic phase of his evolution the world and others are less important to him than himself, are indeed only important as aids and occasions for his self-affirmation. God too at this stage is less important to him than he is to himself, and therefore in earlier formations, on the lower levels of religious development, God or gods are treated as if they existed for man, as supreme instruments for the satisfaction of his desires, his helpers in his task of getting the world in which he lives to satisfy his needs and wants and ambitions. This primary egoistic development with all its sins and violences and crudities is by no means to be regarded, in its proper place, as an evil or an error of Nature; **it is necessary for man’s first work**, the finding of his own individuality and its perfect disengagement from the lower subconscious in which the individual is **overpowered** by the mass consciousness of the world and entirely subject to the mechanical workings of Nature. Man the individual has to affirm, to distinguish his personality against Nature, to be powerfully himself, to evolve all his human capacities of force and knowledge and enjoyment so that he may turn them upon her and upon the world with more and more mastery and force; his self-discriminating egoism is given him as a means for **this primary purpose**. Until he has thus developed his individuality, his personality, his separate capacity, he **cannot be fit for the greater work** before him or successfully turn his faculties to higher, larger and **more divine ends**. He has to **affirm himself in the Ignorance** before he can perfect himself in the Knowledge.” 719

147, “Therefore a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the **real man**: without that he would be stopping short at **Nature’s primary education** and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals. First, he has to turn his eyes upon his own psychology and **distinguish** its natural elements, --ego, mind and its instruments, life, body, --until he discovers that his whole existence stands in need of an **explanation** other than the working of the natural elements and **of a goal** for its activities other than an egoistic self-affirmation and satisfaction. He may seek it in Nature and mankind and (1) thus start on his way to the discovery of his unity with the rest of his world: (2) he may seek it in supernature, in God and thus start on his way to the discovery of his unity with the Divine. Practically, he attempts **both paths** and, **continually seeks** to fix himself in the successive solutions that may be best in accordance with the various partial discoveries he has made on **his double line of search and finding**.” 722

148, “Throughout, however, it is the individual who is seeking individual self-knowledge and the **aim** of his separate existence, with all the rest, even altruism and the love and **service of mankind**, self-effacement or self-

annihilation, thrown in—with whatever subtle disguises—as helps and means towards that one great preoccupation of his realised individuality. This may seem to be only an expanded egoism, and the separative ego would then be the truth of man's being persistent in him to the end or till at last he is liberated from it by his self-extinction in the featureless eternity of the Infinite. But there is a deeper secret behind which justifies his individuality and its demand, the secret of the spiritual and eternal individual, the Purusha.” 723

149, ‘The higher self-knowledge begins therefore as soon as man has got beyond his preoccupation with the relation of Nature and God to his **superficial being, his most apparent self**. (1) **One step** is to know that this life is not all, to get at the conception of his own temporal eternity, to realise, to become concretely aware of that subjective persistence which is called the immortality of the soul. When he knows that there are states beyond the material and lives behind and before him, at any rate a pre-existence and a subsequent existence, he is on the way to get rid of his **temporal ignorance** by enlarging himself beyond the immediate moments of Time into the possession of his own eternity. (2) **Another step** forward is to learn that his surface waking state is only a small part of his being, to begin to fathom the abyss of the Inconscient and depths of the subconscious and subliminal and scale the heights of the superconscient; so he commences the removal of his **psychological self-ignorance**. (3) **A third step** is to find out that there is something in him other than his instrumental mind, life and body, not only an immortal ever-developing individual soul that supports his nature but an eternal immutable self and spirit, and to learn what are the categories of his spiritual being, until he discovers that all in him is an expression of the spirit and distinguishes the link between his lower and his higher existences; thus he sets out to remove his **constitutional self-ignorance**. (4,5,6) Discovering self and spirit he discovers God; he finds out that there is a Self beyond the temporal: he comes to the vision of that Self in cosmic consciousness as the divine Reality behind Nature and this world of beings; his mind opens to the thought of the sense of the Absolute of whom self and the individual and the cosmos are so many faces; **the cosmic, the egoistic, the original** (Ignorance) begin to lose the rigidness of their hold upon him. (7) In his attempt to cast his existence into the mould of this enlarging self-knowledge his whole view and motive of life, thought and action are progressively modified and transformed; his **practical ignorance** of himself, his nature and his **object of existence** diminishes: he has set his step on the path which leads out of **the falsehood and suffering of a limited and partial** into the perfect possession and enjoyment of a true and complete existence.’ 724-25

150, “The Brahman, the Absolute is the Spirit, the timeless Self, the Self possessing Time, Lord of Nature, creator and continent of the cosmos and immanent in all existences, the Soul from whom all souls derive and to whom they are drawn, --that is the truth of Being as man's highest God-conception sees it. The same Absolute revealed in all relativities, the Spirit who embodies Himself in cosmic Mind and Life and Matter and of whom **Nature is the self of energy** so that all she seems to create is the Self and Spirit variously manifested in His own being to His own conscious force for the delight of His various existence, --this is the truth of being to which man's knowledge of

Nature and cosmos is leading him and which he will reach when his Nature-knowledge unites itself with his God-knowledge. This truth of the Absolute is the justification of the cycles of the world; it is not their denial. It is the Self-Being that has become all these becomings; the Self is the eternal unity of all these existences, --I am He. Cosmic energy is not other than the conscious force of the Self-existent: by that energy It takes through the universal nature innumerable forms of itself; through its divine nature It can, embracing the universal but transcendent of it, arrive in them at the individual possession of its complete existence, when its presence and power are felt in one, in all and in the relations of one with all; --this is the truth of being to which man's **entire knowledge of himself in God and in Nature rises and widens**. A triune knowledge, **the complete knowledge of God, the complete knowledge of himself, the complete knowledge of Nature, gives him his goal**; it assigns a vast and full sense to the labour and effort of humanity. The conscious unity of the three, God, Soul and Nature, in his realisation of all harmonies: this will be his highest and widest state, his status of a divine consciousness and **a divine life** and its initiation the starting-point for his entire evolution of his self-knowledge, world-knowledge, God-knowledge." 728-29

151, "As he mounts from peak to peak,...Indra makes him conscious of the **goal** of his movement." 730

152, 'It is now possible and necessary, since we have formed a sufficiently clear idea of the significance of the evolutionary manifestation in earth-nature and the final turn it is taking or **destined to take**, to direct a more understanding regard on the principles of the process by which it has arrived at its present level and by which, presumably, with whatever modifications, its final development, its passage from our still dominant mental ignorance to a supramental consciousness and an integral knowledge, will be governed and made effective.' 730

153, "It is now possible and necessary, since we have formed a sufficiently clear idea of the significance of the evolutionary manifestation in earth-nature and the final turn it is taking or **destined to take**, to direct a more understanding regard on the principles of the process by which it has arrived at its present level and by which, presumably, with whatever modifications, its **final development**, its passage from our still dominant mental ignorance to a supramental consciousness and an integral knowledge, will be governed and made effective. For we find that cosmic Nature is constant in its **general law of action**, since that depends on a **Truth of things** which is invariable in principle although in detail of application abundantly variable." 730

154, "All depends upon the more or less involved or more or less evolved condition of consciousness, --quite involved in inconscient matter, **hesitating** on the verge between involution and conscious evolution in the first or non-animal forms of life in matter, consciously evolving but greatly limited and hampered in mind housed in a living body, **destined** to be fully evolved by the awakening of the supermind in the embodied mental being and nature." 734

155, "Thus has come about the present status of the evolution of which man is now **apparent culmination** but not the real **ultimate summit**; for he is himself a transitional being and stands at the **turning-point** of the whole movement. Evolution, being thus continuous, **must have** at any given moment a past with

its fundamental results still in evidence, a present in which the results it is labouring over are in process of becoming, a future in which still unevolved powers and forms of being must appear till there is the **full and perfect manifestation**. The past has been the history of a slow and difficult subconscious working with effects on the surface, --it has been an unconscious evolution; the present is a middle stage, an uncertain spiral in which the human intelligence is used by the secret evolutionary Force of being and participates in its action without being fully taken into confidence, --it is an evolution slowly becoming conscious of itself; the future **must be** a more and **more conscious evolution of the spiritual being** until it is fully delivered into a self-aware action by the emergent gnostic principle.” 735-36

156, “And this he does because evidently he does not intend to kill or destroy it, but, delight of existence being his **eternal business** and a harmony of various strains, not a sweet but monotonous melody the method of his music, he wishes to include the lower notes also and, by surcharging them with a deeper and finer significance, get more delight out of them than was possible in the cruder formulation. Still in the **end** he lays on them as a condition for his continued acceptance their consent to admit the higher values and, until they do consent, he can deal **harshly** enough with them even to **trampling them under foot** when he is bent on perfection and they are rebellious. And that indeed is the **true inmost aim** and meaning of ethics, discipline and askesis, to lesson and tame, purify and prepare to be **fit instruments** the vital and physical and lower mental life so that they may be transformed into notes of the higher mental and eventually the supramental harmony, but not to mutilate and destroy them. Ascent is the first necessity, but an integration is an accompanying intention of the spirit in Nature.” 743

157, “The animal lives as if satisfied with what Nature has done for it; if there is any upward gaze of the secret spirit within its animal being, it has nothing consciously to do with it, that is still Nature’s business: it is man who first makes this upward gaze consciously his own **business**.” 744

158, “The **spiritual man** is the sign of this new evolution, this new and higher endeavour of Nature. But this evolution differs from the past process of the evolutionary Energy in **two respects**: (1) it is conducted by a conscious effort of the human mind, and (2) it is not confined to a conscious progression of the surface nature, but is accompanied by an attempt to break the walls of the Ignorance and extend ourselves inward into the secret principle of our present being and outward into cosmic being as well as upward towards a higher principle. Up till now what Nature had achieved was an enlarging of **the bounds of our surface Knowledge-Ignorance**; what is attempted in the spiritual endeavour is to abolish the Ignorance, to go inwards and discover the soul and to become united in consciousness with God and with all existence. This is the **final aim of the mental stage** of evolutionary Nature in man; it is the initial step towards a radical transmutation of the Ignorance into Knowledge. The spiritual change begins by an **influence of the inner being** and the higher spiritual mind, an action felt and accepted on the surface; but this by itself can lead only to an illumined mental idealism or to **the growth of a religious mind, a religious temperament** and some devotion in the heart and piety in the conduct; it is a first approach of mind to spirit, but **it cannot**

**make a radical change:** more has to be done, we have to live deeper within, we have to exceed our present consciousness and surpass our present status of Nature.” 750-51

159, “Each step could mean a pace, however distant from the **goal**, or a close approach leading to a larger and more divine being, or a larger and more divine force and consciousness, knowledge and will, sense of existence and delight in existence; there could be an initial unfolding towards the **divine life**. **All religion, all occult knowledge**, all supernormal (as opposed to abnormal) psychological experience, all Yoga, all psychic experience and discipline are sign-posts and directions pointing us upon **that road of progress** of the occult self-unfolding spirit.” 751

160, “But the human race is still weighed by a certain gravitation towards the physical, it obeys still the **pull of** our yet unconquered earth-matter; it is dominated by the brain-mind, the physical intelligence: thus held back by **many ties**, it hesitates before the indication or falls back before the **too tense demand** of the spiritual effort. It has, too, still a great capacity for sceptical folly, **an immense indolence**, an enormous intellectual and **spiritual timidity** and conservatism when **called out** of the grooves of habit: even the constant evidence of life itself that where it chooses to conquer it can conquer,--witness the miracles of that quite inferior power, **physical Science**,--does not prevent it from doubting; it **repels the new call and leaves the response to a few individuals**. But that is not enough if the step forward is to be for humanity; for it is **only if the race advances** that, for it, the **victories of the Spirit can be secure**. For then, even if there is a **lapse** of Nature, a fall in her effort, the Spirit within, employing a secret memory, --sometimes represented on the lower side, that of downward gravitation, as an atavistic force in the race, but really the force of a persistent memory in Nature which can pull us either **upward**, --will **call** it upward again and the next ascent will be both easier and more lasting, because of the **past endeavour**; for that endeavour and its impulse and its result cannot but remain stored in the subconscious mind of humanity. Who can say what victories of the kind may have been achieved in our past cycles and how near may be the next ascension? It is not **indeed necessary** or possible that the whole race should transform itself from mental into spiritual beings, but a **general admission of the ideal, a widespread endeavour, a conscious concentration** are needed to carry the stream of tendency to its definitive achievement. Otherwise what will be ultimately accomplished is an achievement by the **few initiating** a new order of beings, while humanity will have passed sentence of **unfitness** on itself and may fall back into an evolutionary decline or a stationary immobility; for it is the **constant upward effort** that has kept humanity alive and maintained for it its place in the front of creation.” 752

161, “**All evolution** is in essence a **heightening of the force of consciousness in the manifest being** so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the spirit. It is **this that must be the method** of our growth from a mental into a spiritual and supramental manifestation, out of a still half-animal humanity into a divine living. There must be achieved a new spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its

sensibility, an elevation, expansion, plasticity, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence. In a **future transformation** the character of the evolution, the principle of evolutionary process although modified, will not fundamentally change but, on a vaster scale and in a liberated movement, royally continue. A **change into a higher consciousness** or a state of being is not only the **whole aim** and process of **religion, of all higher askesis, of Yoga**, but it is also the very trend of our life itself, the secret purpose found in the sum of its labour. The principle of life in us seeks constantly to confirm and perfect itself on the planes of mind, vitality and body which it already possesses; but it is self-driven also to go beyond and **transform these gains into means** for the conscious spirit to unfold in Nature... To heighten the force of consciousness until it passes from a mental, vital and physical instrumentation into the essence and power of the spirit is the **indispensable thing**, but that is not the sole **object** or all the thing to be done." 754-55

162, "Our **call must be** to live on a new height in all our being: we have not, in order to reach that height, to drop back our dynamic parts into the indeterminate stuff of Nature and abide by this liberating loss in a blissful quiescence of the Spirit; that can always be done and it brings a great repose and freedom, but what Nature herself attends from us is that the whole of what we are should rise into the spiritual consciousness and become a manifest and manifold power of the spirit. An integral transformation is the **integral aim** of the Being in Nature; this is the inherent sense of her universal urge of self-transcendence." 755-56

163, 'But why a succession of human births and not one alone? For the same reason that has made the human birth itself a culminating point of the past succession, the previous upward series, --it must be so by **the very necessity of the spiritual evolution**. For the soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities. Obviously, the soul that lodges in a Caribbee or an untaught primitive or an Apache of Paris or an American gangster, has not yet exhausted the necessity of human birth, **has not developed all its possibilities or the whole meaning of humanity, has not worked out all the sense of Sachchidananda in the universal Man**; neither has the soul lodged in a vitalistic European occupied with dynamic production and vital pleasure or in an Asiatic peasant engrossed in the ignorant round of the domestic and economic life. We may reasonably doubt whether even a Plato or a Shankara marks **the crown and therefore the end of the outflowering of the spirit in man**. We are apt to suppose that these may be the limit, because these and others like them seem to us the highest point which the mind and soul of man can reach, but that may be the illusion of our present possibility. There may be a higher or at least a larger possibility which **the Divine intends** yet to realise in man, and, if so, it is the way up to it and to open the gates. At any rate this present highest point at least must be reached before we can write finis on the recurrence of the human birth for the individual. Man is there to move from the ignorance and from the little life which he is in his mind and body to the knowledge and the large divine life which he can compass by the unfolding of the spirit. At least the opening out of the spirit in him, the knowledge of his real

self and the leading of the spiritual life must be attained before he can go definitively and for ever otherwise. There may too be beyond this initial culmination **a greater flowering of the spirit** in the human life of which we have as yet only the first intimations; the human life of which we have as yet only the first intimations; the imperfection of Man is **not the last word of Nature**, but his perfection too is **not the last peak of the Spirit.**' 792-93

164, "...we would have to regard the beings who people the universe as souls of the One, souls born here in It and evolving upward through inanimate, animate and mentally developed forms **till the recovery of their complete and undivided life** in the superconscient Pantheos and its cosmic Oneness would **intervene** as the end and **goal** of their evolution. In that case, everything has evolved here; life, mind, soul have arisen out of the One in the material universe by the force of its hidden being, and everything will **fulfil itself here in the material universe**. There is then no separate plane of the Superconscience, for the Superconscient is **here only**, not elsewhere; there are no supraphysical worlds; here is no action of supraphysical principle exterior to Matter, no pressure of an already existent Mind and Life upon the material plane." 800-01

165, 'But, given the fact that the infinite Reality is free in the play of its consciousness, it is not bound to involve itself in the nescience of Matter before it can at all manifest. It is possible for it to create just the contrary order of things, a world in which the **unity of spiritual being is the matrix and first condition** of any formation or action, the Energy at work is a **self-aware spiritual existence in movement**, and all its names and forms are a self-conscious play of the spiritual unity. Or it might be an order in which the Spirit's innate power of conscious Force or Will would realise freely and directly its own possibilities in itself and not, as here, through the restricting medium of the Life-Force in matter; that realisation would be at once **the first principle of the manifestation and the object** of all its free and blissful action. It might be an order, again, in which the free play of an infinite mutual self-delight in a multiplicity of beings conscious not only of their concealed or underlying eternal unity but of their present joy of oneness would be the **object**; in such a system the action of the principle of self-existent Bliss would be the **first principle and the universal condition**. Again, it might be a world-order in which the Supermind would be the dominant principle from the beginning; the nature of manifestation would then be a multiplicity of beings finding through the free and luminous play of **their divine individuality** all the manifold joy of their difference in oneness.' 817

166, "It is for experience, for growth of the individual being that the **soul enters into rebirth**; joy and grief, pain and suffering, fortune and misfortune are parts of that experience, means of that growth: even, the soul may of itself accept or choose poverty, misfortune and suffering as helpful to its growth, stimulants of a rapid development, and reject riches and prosperity and success as dangerous and conducive to a relaxation of its spiritual effort. Happiness and success bringing happiness are, no doubt, a legitimate demand of humanity; it is an attempt of life and matter to catch a pale reflection or a gross image of felicity: but **a superficial happiness and material success**, however desirable to our vital nature, are not the **main object** of our existence; if that had been

the intention, life would have been otherwise arranged in the cosmic ordinance of things. All the secret of the circumstances of rebirth centres around the one capital need of the soul, **the need of growth**, the need of experience; that governs the line of its evolution and all the rest is **accessory**.” 846-47

167, “A **spiritual evolution**, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling spirit, is then the key-note, the **central significant motive** of the terrestrial existence.” 856

168, ‘There is no teleological purpose in creation and there cannot be, for all is there in the Infinite: **the Divine has nothing that he needs to gain** or that he has not; if there is creation and manifestation, it is for the delight of creation, of manifestation, not for any purpose. There is then no reason for an evolutionary movement with a culmination to be reached or **an aim** to be worked out and effectuated or a drive towards **ultimate perfection**.’ 859

169, “Even as others, so he too has his own native law, limits, special kind of existence, *svabhava, svadharma*; within those limits he can extend and develop, but he cannot go out-side them. If there is a perfection to which he has to arrive, it **must be** a perfection in **his own kind**, within his own law of being, --the full play of it, but by observation of its mode and measure, not by transcendence. To exceed himself, to grow into the superman, to put on the nature and capacities of a god would be a **contradiction of his self-law, impracticable and impossible**. Each form and way of being has its own appropriate way of the delight of being; to seek through the mind the mastery and use and enjoyment of the environment of which he is capable is rightly man the **mental being’s objective**: but to look beyond, to run after an **ulterior object or aim** of existence, to **aspire** to surpass the mental structure is to bring in a teleological element into existence which is not visible in the cosmic structure. If a supramental being is to appear in the terrestrial creation, it **must be** a new and independent manifestation; just as life and mind have manifested in Matter, so supermind **must** manifest there and the secret Conscious-Energy **must** create the necessary patterns of this new grade of its potencies.” 863-64

170, “If indeed man has evolved in Nature out of the animal, yet now we see that no other animal type shows any signs of an evolution beyond itself; if then there was this **evolutionary stress** in animal kingdom, it must have sunk back into quiescence as soon as the **object was fulfilled** by man’s appearance; so too if there is any such **stress** for a new step in evolution, for self-exceeding, it is likely to subside into quiescence as soon as its **object** is fulfilled by the supramental being’s appearance. But there is no such **stress** in reality: the idea of human progress itself is very probably an illusion, for there is no sign that man, once emerged from the animal stage, has radically progressed during his race history; at most he has advanced in knowledge of the physical world, in **Science**, in the handling of his surroundings, in his purely external and utilitarian use of the secret laws of Nature. But otherwise he is what he always was in the early beginnings of civilisation: he continues to manifest the **same capacities**, the same qualities and defects, the same efforts, blunders, achievements, frustrations. If progress there has been, it is in a circle, at most perhaps in a widening circle. Man today is not wiser than the ancient seers and sages and thinkers, not more spiritual than the great seekers of old, the first

mighty mystics, not superior in arts and crafts to the ancient artists and craftsmen; the old races that have disappeared showed as potent an intrinsic originality, invention, capacity of dealing with life and, if modern man in this respect has gone a little farther, not by **any essential progress** but in degree, scope, abundance, it is because he has **inherited the achievements of his forerunners**. Nothing warrants the idea that he will ever hew his way out of the half-knowledge half-ignorance which is the stamp of his kind, or, even if he develops a higher knowledge, that he can break out of the utmost boundary of the mental circle.” 864-65

171, “All exists here, no doubt, for the delight of existence, all is a game or Lila; but a game too carries within itself an **object** to be accomplished and without the fulfilment of **that object** would have no completeness of significance.” 867

172, “This however imposes a difficult and slow spiritual advance: for, (1) **first**, the spiritual emergence has to **wait at each step** for the instruments to be ready; (2) **next**, as the spiritual formation emerges, it is mixed inextricably with the powers, motives, impulses of an imperfect mind, life and body, --there is a pull on it to accept and serve these powers, motives and impulses, **a downward gravitation** and perilous mixture, a constant temptation to fall or deviation, at least a fettering, a weight, a retardation; there is a necessity to return upon a step gained in order to bring up something of the nature which hangs back and prevents a farther step; (3) **finally**, there is, by the very character of mind in which it has to work, a limitation of the emerging spiritual light and power and a compulsion on it to move by segments, to follow one line or another and leave altogether or leave till later on the achievement of its own totality. This hampering, this obstacle of the mind, life and body, --the heavy inertia and persistence of the body, the turbid passions of the life-part, the obscurity and doubting incertitudes, denials, other-formulations of the mind, --is an impediments so great and intolerable that the spiritual urge becomes **impatient** and tries rigorously to quell these opponents, to reject the life, to mortify the body, to silence the mind and achieve its own separate salvation, spirit departing into pure spirit and rejecting from it altogether an undivine and obscure Nature. Apart from **the supreme call**, the natural push of the spiritual part in us to return to its own highest element and status, this aspect, this aspect of vital and physical Nature as an impediment to pure spirituality is a **compelling reason for asceticism, for illusionism**, for the tendency to other-worldliness, the urge towards withdrawal from life, the passion for a pure and unmixed Absolute. A pure spiritual absolutism is a **movement** of the self towards its own supreme selfhood, but it is also **indispensable** for Nature’s own purpose; for without it the mixture, **the downward gravitation would make the spiritual emergence impossible**. The extremist of this absolutism, the solitary, the ascetic, is the standard-bearer of the spirit, his ochre robe is its flag, the **sign of a refusal of all compromise**, but only by an **entire spiritual victory and the complete surrender of the lower nature**. If that is impossible here, then indeed it must be achieved elsewhere; if Nature refuses submission to the emerging spirit, then the soul must withdraw from her. There is thus a **dual tendency in the spiritual emergence**, (1) on one side a drive towards the establishment at all cost of the spiritual consciousness in the being, even to the

rejection of Nature, (2) on the other side a push towards the extension of spirituality to our parts of nature. But until the first is **fully achieved**, the second can only be imperfect and halting. It is **the foundation of the pure spiritual consciousness** that is the **first object** in the evolution of the spiritual man, and it is this and the urge of that consciousness towards contact with the Reality, the Self or the Divine Being that must be the first and foremost or even, till it is perfectly accomplished, **sole preoccupation** of the spiritual seeker. It is **the one thing needful** that has to be done by each **on whatever line** is possible to him, by each according to the spiritual capacity developed in his nature.” 890-92

173, “**Religion** has admitted an occult element in its ritual, ceremony, sacraments; it has leaned upon spiritual thinking, deriving from it sometimes a creed or theology, sometimes its supporting spiritual philosophy, --the former, ordinarily, is the occidental method, the latter the oriental: but spiritual experience is the **final aim** and achievement of religion, its sky and summit.” 892

174, “**Occultism** has sometimes put forward a **spiritual aim** as its **goal**, and followed occult knowledge and experience as an approach to it, formulated some kind of mystic philosophy: but more often it has confined itself to occult knowledge and practice without any practical vistas; it has turned to thaumaturgy or mere magic or even deviated into diabolism.” 893

175, “For each of these means or approaches corresponds to something in our total being and therefore to something necessary to the **total aim** of her evolution... he must know also the hidden Power or Powers that control the world: if there is a Cosmic Self or Spirit or a Creator, he must be able to enter into relation with It or Him and be able to remain in whatever contact or communion is possible, get into some kind of tune with the master Beings of the universe or with the universal Being and its universal will or a supreme Being and His supreme will, follow the law It gives him and the assigned or revealed **aim** of his life and conduct, raise himself towards the highest height that It demands of him in his life now or in his existence hereafter; if there is no such universal or supreme Spirit or Being, he **must** know what there is and how to lift himself to it out of his present imperfection and **impotence**. This approach is the **aim** of religion: its **purpose** is to link the human with the Divine and in so doing sublimate the thought and life and flesh so that they may admit the rule of the soul and spirit.” 893-94

176, “It is evident that **the first beginnings of religion** must be crude and imperfect, its development hampered by mixtures, errors, concessions to the human mind and vital part which may often be of a very unspiritual character. Ignorant and injurious and even disastrous elements **may creep** in and lead to error and evil; the dogmatism of the human mind, its self-assertive narrowness, its intolerant and challenging egoism, its attachment to its limited truths and still greater attachment to its errors, or the violence, fanaticism, militant and oppressive self-affirmation of the vital, its treacherous action on the mind in order to get a sanction for its own desires and propensities, may very easily invade the religious field and baulk religion of its **higher spiritual aim** and character; under the name of religion much ignorance may hide, many errors

and an extensive wrong-building be permitted, **many crimes** even and **offences** against the spirit be committed.” 895-96

177, “Faith is **indispensable to man**, for without it he could not proceed forward in his journey through the Unknown; but it **ought not to be imposed**, it should come as a free perception or **an imperative direction** from the inner spirit. A claim to unquestioned acceptance should only be warranted if the spiritual effort had already achieved man’s progression to the highest Truth-consciousness total and integral, free from all ignorant mental and vital mixture. This is the **ultimate object** before us, but it has not yet been accomplished, and the premature claim has obscured the **true work** of the religious instinct in man, which is to lead him towards the Divine Reality, to formulate all that he has yet achieved in that direction and to give to each human being a **mould of spiritual discipline**, a way of seeking, touching, nearing the Divine Truth, a way which is proper to the potentialities of his nature.” 896-97

178, “The wide and supple **method** of evolutionary Nature providing amplest scope and preserving **the true intention of the religious seeking** of the human being can be recognised in the development of religion in India, where any number of religious formulations, cults and disciplines **have been allowed**, even encouraged to subsist side by side and each man was free to accept and follow that which was congenial to his thought, feeling, temperament, build of the nature. It is right and reasonable that there **should be this plasticity**, proper to an experimental evolution: for **religion’s real business** is to prepare man’s mind, life and bodily existence for the spiritual consciousness to take it up; it has to lead him to that point where the inner spiritual light begins fully to emerge. It is at this point that religion **must learn to subordinate itself**, not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.” 897

179, “For **religion in India** limited itself by no one creed or dogma; it not only admitted a vast number of difficult formulations, but contained successfully within itself all the elements that have grown up in the course of the evolution of religion and refused to **ban or excise any**: it developed **occultism** to its utmost limits, accepted spiritual philosophies of all kinds, followed to its highest, deepest or largest outcome **every possible line of spiritual realisation**, spiritual experience, spiritual self-discipline. Its **method has been the method of evolutionary Nature** herself, to allow all developments, all means of communication and action of the spirit upon the members, all ways of communication between man and the Supreme or Divine, to follow every possible way of advance to the **goal** and test it even to its all extreme... Even the exclusive credal type of religion was not itself excluded; provided its affinity to the general **aim** and principle was clear, it was admitted into the infinite variety of the general order.” 905

180, “A **method** of this plasticity and universal kind, admitting but exceeding all creeds and forms and allowing every kind of element, may have numerous consequences which might be objected to by the purist, but its great justifying result has been an unexampled multitudinous richness and a more than millennial persistence and impregnable durability, generality, universality, height, subtlety and many-sided wideness of spiritual attainment and seeking

and endeavour. It is indeed only by such a **catholicity** and plasticity that the wider **aim** of the evolution can work itself out with any fullness.” 906

181, “But if it (Tantra) is to fulfil itself, the true foundation, the **true aim** and direction, the necessary restrictions and precautions of this line of inquiry have to be rediscovered; its **most important aim** must be the discovery of the hidden truths and powers of the mind-force and the life-power and the greater forces of the concealed spirit. **Occult science** is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge.” 910

182, “But this is not the standpoint from which the true significance of the **spiritual evolution in man** or the value of spirituality can be judged or assessed; for its **real work** is not to solve human problems on the past or present basis, but to **create** a new foundation of our being and our life and knowledge.” 916

183, “If no decisive but only a contributory result, an accretion of some new finer elements to the sum of the consciousness, has been the general consequence and there has been no life-transformation, it is because man in the mass has **always deflected** the spiritual impulsion, recanted from the spiritual ideal or held it only as a form and **rejected the inward change**. Spirituality cannot be called upon to deal with life by a **non-spiritual method** or attempt to cure its ills by the panaceas, the political, social or other **mechanical remedies** which the mind is constantly attempting and which have always failed and will continue to fail to solve anything. The most drastic changes made by these means **change nothing**; for the old ills exist in a new form: the aspect of outward environment is altered, but man remains what he was; he is still an ignorant mental being **misusing or not effectively using his knowledge**, moved by ego and governed by vital desires and passions and the needs of the body, unspiritual and superficial in his outlook, ignorant of his own self and the forces that drive and use him. His life constructions have a value as expressions of his individual and collective being in the stage to which they have reached or as a machinery for the convenience and welfare of his vital and physical parts and a field and medium for his mental growth, but they **cannot take him beyond his present self** or serve as a machinery to transform him; his and their perfection can only come by his farther evolution. **Only a spiritual change**, an evolution of his being from the superficial mental towards the deeper spiritual consciousness, can make a real and effective difference. To discover the spiritual being in himself is the **main business** of the spiritual man and to help others towards the same evolution is **his real service to the race**; till that is done, **an outward help** can succour and alleviate, but nothing or very little more is possible.” 917-18

184, “For it is this influence (psychic being) that we can most easily recognise as a finer or even a diviner part in us and the most powerful for the **slow turning** towards some **aim** at perfection in our nature.” 927

185, “As psychic change has to **call in** the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it. For all these steps forward are, like those before them, transitional; the whole

radical change in the evolution from a basis of Ignorance to a basis of Knowledge can only come by the intervention of the supramental Power and its direct action in earth-existence.” 951

186, “The soul may still be described as a traveller and climber who presses towards his **high goal** by step on step, each of which he has to build up as an integer but **must frequently** re-descend in order to rebuild and make sure of the supporting stair so that it may not crumble beneath him: but the evolution of the whole consciousness has rather the movement of an ascending ocean of Nature; it can be compared to a tide or a mounting flux, the leading fringe of which touches the higher degrees of a cliff of hill while the rest is still below. At each stage the higher parts of the nature may be provisionally but incompletely organised in the new consciousness while the lower are in a state of flux or formation, partly moving in the old way though influenced and beginning to change, partly belonging to the new kind but still imperfectly achieved and not yet firm in the change. Another image might be that of an army advancing in columns which annexes new ground, while the main body is still behind in a territory overrun but too large to be effectively occupied, so that there has to be a frequent halt and partial return to the traversed areas for consolidation and assurance of the hold on the occupied country and assimilation of its people. A rapid conquest might be possible, but it would be of the nature of an encampment or a domination established in a foreign country; it would not be the assumption, total assimilation, integration needed for the entire supramental change” 991

187, “In the Self-Existence of which supermind is the dynamic Truth-consciousness, there can be **no aim** of being except to be, **no aim** of consciousness except to be conscious of being, **no aim** of delight of being other than its delight; all is a self-existent and self-sufficient Eternity.” 1015-16

188, “Imperfect, we have no satisfaction of our being, we **must** perforce strive with labour and difficulty to grow into something we are not; ignorant and burdened with a consciousness of our ignorance, we have to arrive at something by which we can feel that we know; bounded with incapacity, we have to hunt after strength and power; afflicted with a consciousness of suffering, we have to try to get something done by which we catch at some pleasure or lay hold on some satisfying reality of life. To maintain existence is, indeed, our **first occupation** and necessity, but it is only a starting point: for the mere maintenance of an imperfect existence chequered with suffering cannot be sufficient as an **aim** of our being; the instinctive will of existence, the pleasure of existence, which is all that the Ignorance can make out of the secret underlying Power and Ananda, has to be supplemented by the need to do and become. But what to do and what to become **is not clearly known** to us; we get what knowledge we can, what power, strength, purity, peace we can, what delight we can, become what we can. But our **aims** and our effort towards their achievement and the little we can hold as our gains turn into meshes by which we are bound; it is these things that become for us the **object of life**: to know our souls and to be our selves, which must be the foundation of our true way of being, is a secret that **escapes us in our preoccupation** with an external learning, an external construction of knowledge, the achievement of an external action, an external delight and pleasure. The spiritual man is one who has

discovered his soul: he has found his self and lives in that, is conscious of it, has the joy of it; he needs **nothing external** for his completeness of existence.” 1016-17

189, “The supramental transformation, the supramental evolution **must carry** with it a lifting of mind, life and body out of themselves into a greater way of being in which yet their own ways and powers would be, not suppressed or abolished, but perfected and fulfilled by the self-exceeding. For in the Ignorance **all paths are the paths of the spirit** seeking for itself blindly or with a growing light; the gnostic being and life would be the spirit’s self-discovery and its seeing and reaching of the **aims of all these paths** but in the greater way of its own revealed and conscious truth of being.” 1017

190, “To be, not to know, **is the object of the manifestation**; knowledge is only the instrumentation of an operative consciousness of being.” 1044-45

191, ‘Our endeavour has been to discover what is the reality and significance of our existence as conscious beings in the material universe and in what direction and how far that significance once discovered leads us, to what human or divine future... the significance of our existence here determines our **destiny**: that destiny is something that already exists in us as a necessity and a potentiality, the necessity of our being’s secret and emergent reality, a truth of its potentialities that is being worked out; both, though not yet realised, are even now implied in what has been already manifested. If there is a Being that is becoming, a Reality of existence that is unrolling itself in Time, what that being, that reality secretly is is what we have to become, and so to become is our life’s significance.’ 1051-52

192, “It is consciousness and life that **must be the key words** to what is being thus worked out in Time; for without them Matter and the world would be a meaningless phenomenon, a thing that has just happened by Chance or by an unconscious Necessity. But consciousness as it is, life as it is cannot be the whole secret; for both are very **clearly something unfinished** and still in process. In us consciousness is Mind, and our mind is ignorant and imperfect, an intermediate power that has grown and is still growing towards something beyond itself: there were **lower levels of consciousness** that came before it and out of which it arose, there **must** very evidently be higher levels to which it is itself arising. Before our thinking, reasoning, reflecting mind there was a consciousness unthinking but living and sentient, and before that there was the subconscious and the unconscious; after us or in our yet unevolved selves there is likely to be **waiting a greater consciousness**, self luminous, not dependent on constructive thought: our imperfect and ignorant thought-mind is certainly **not the last word of consciousness, its ultimate possibility**. For the essence of consciousness is the **power to be aware of itself and its objects**, and in its true nature this power **must be direct, self-fulfilled and complete**: if it is in us indirect, incomplete, unfulfilled in its workings, dependent on constructed instruments, it is because consciousness here is emerging from an original veiling Inconscience and is yet burdened and enveloped with the first Nescience proper to the Inconscient; but it **must** have the power to emerge completely, **its destiny must be** to evolve into its own perfection which is its true nature. Its true nature is to be **wholly aware of its objects**, and of these **objects the first is self**, the being which is evolving its consciousness here, and

the rest is what we see as not-self, --but if existence is indivisible, that too must in reality be self: **the destiny of evolving consciousness must be**, then, to become perfect in its awareness, entirely aware of self and all-aware.” 1052-53 193, “If **consciousness is the central secret**, life is the outward indication, the effective power of being in Matter; for it is that which liberates consciousness and gives it its form or embodiment of force and its effectuation in material act. If some revelation or effectuation of itself in Matter is the **ultimate aim** of the evolving Being in its birth, **life is the exterior and dynamic sign and index of that revelation and effectuation**. But life also, as it now, is imperfect and evolving; it evolves through growth of consciousness even as consciousness evolves through greater organisation and perfection of life: a greater consciousness means a greater life. Man, the mental being, has an **imperfect life** because mind is not the first and highest power of consciousness of the Being; even if mind were perfected, there would be still something yet to be realised, not yet manifested. For what is involved and emergent is not a Mind, but a Spirit, and mind is not the native dynamism of consciousness of the Spirit; supermind, the light of gnosis, is its native dynamism. If then life has to become a manifestation of the Spirit, it is the manifestation of a **spiritual being** in us and the **divine life** of a perfected consciousness in a supramental or gnostic power of **spiritual being** that must be the secret burden and **intention** of evolutionary Nature.” 1054

193a, ‘On the one side there is **the call** of our spiritual being which is our true self, a transcendent reality, a being of the Divine Being, not created by the world, able to live in itself, **to rise out of world to transcendence**; on the other side there is the demand of the world around us which is a cosmic form, a formulation of the divine Being, a power of the Reality in disguise. There is too the divided or double demand of our being of Nature which is poised between these two terms, depends on them and connects them; for it is apparently made by the world and yet, because its true creator is in ourselves and the world instrumentation that seems to make it is only the means first used, it is really a form, a disguised manifestation of a greater spiritual being within us. It is this demand that mediates between our preoccupation with an inward perfection or spiritual liberation and our preoccupation with the outer world and its formation, insists on a happier relation between the two terms and creates the ideal of a better individual in a better world. But it is within us that the Reality must be found and the source and foundation of a perfected life; no outward formation can replace it: there must be the true self realised within if there is to be the true life realised in world and Nature.’ 1057

194, “**To be or become** something, to bring something into being is the whole labour of the force of Nature; to know, feel, do are **subordinate energies** that have a value because they help the being in its **partial self-realisation** to express what it is and help it too in its urge to express the still more not yet realised that it has to be. But knowledge, thought, action, -- whether religious, ethical, political, social, economic, utilitarian or hedonistic, whether a mental, vital or physical form or construction of existence, --cannot be the **essence or object of life**; they are only activities of the powers of being or the powers of its becoming, dynamic symbols of itself, creations of the embodied spirit, its means of discovering or formulating what it seeks to be... To become ourselves

is the one thing to be done; but the true ourself is that which is within us, and to exceed our outer self of body, life and mind is the condition for this highest being, which is our true and divine being, to become self-revealed and active. It is **only by growing within and living within** that we can find it; once that is done, to create from there the spiritual or divine mind, life, body and through this instrumentation to arrive at the creation of a world which shall be the true environment of a divine living, --this is the **final object** that Force of Nature has set before us.” 1059

195, “To be and to be fully is **Nature’s aim** in us; but to be fully is to be wholly conscious of one’s being: unconsciousness, half consciousness or deficient consciousness is a state of being not in possession of itself; it is existence, but no fullness of being. To be aware wholly and integrally of oneself and of all the truth of one’s being is the necessary condition of true possession of existence. This self-awareness is what is meant by spiritual knowledge: the essence of spiritual knowledge is an intrinsic self-existent consciousness; all its action of knowledge, indeed all its action of any kind, must be that consciousness formulating itself. All other knowledge is consciousness oblivious of itself and striving to return to its own awareness of itself and its contents; it is **self-ignorance** laboring to transform itself back into self-knowledge.” 1060

196, “It is **our spiritual destiny** to manifest and become that supernature, --for it is the nature of our true self, our still occult, because unevolved, whole being. A nature of unity will then bring inevitably its life-result of unity, mutuality, harmony. An inner life awakened to a full consciousness and to a full power of consciousness will bear its inevitable fruit in all who have it, self-knowledge, a perfected existence, the joy of a satisfied being, the happiness of a fulfilled nature.” 1072

198, “If this is our **evolutionary destiny**, it remains for us to see where we stand at this juncture in the evolutionary progression,-- a progression which has been cycle or spiral rather than in a straight line or has at least journeyed in a very zigzag swinging curve of advance, --and what prospect there is of any turn towards a decisive step in the near or measurable future.” 1083

198a, ‘There is a Reality, a truth of all existence which is greater and more abiding than all its formations and manifestations; to find that truth and Reality and live in it, achieve the most perfect manifestation and formation possible of it, must be the secret perfection whether of individual or communal being. This reality is there within each thing and gives to each of its formations its power of being and value of being. The universe is a manifestation of the Reality, and there is a truth of the universal existence, a Power of cosmic being, an all-self or world-spirit. Humanity is a formation or manifestation of the Reality in the universe, and there is a truth and self of humanity, a human spirit, **a destiny of human life**. The community is a formation of the reality, a manifestation of the spirit of man, and there is a truth, a self, a power of collective being. The individual is a formation of the Reality, and there is a truth of the individual, an individual self, soul or spirit that expresses itself through the individual mind, life and body and can express itself too in something that goes beyond mind, life and body, something even that goes beyond humanity.’ 1085-86

199, “The individual does **not owe** his ultimate allegiance either to the State which is a machine or the community which is a part of life and not the whole of life: his allegiance must be to the Truth, the Self, the Spirit, the Divine which is in him and in all; not to **subordinate** or lose himself in the mass, but to find and express that truth of being in himself and help the community and humanity in its seeking for its own truth and fullness of being must be his **real object of existence**. But the extent to which the power of the individual life or the spiritual Reality within it becomes operative, depends on his own development: so long as he is undeveloped, he has to **subordinate in many ways** his undeveloped self to whatever is greater than it. As he develops, he moves towards a spiritual freedom, but this freedom is not something entirely separate from all-existence; it has a solidarity with it because that too is the self, the same spirit. As he moves towards spiritual freedom, he moves also towards spiritual oneness. The spiritually realised, **the liberated man is preoccupied**, says **the Gita**, with the good of all beings; Buddha discovering the way of Nirvana must turn back to open that way to those who are still under the delusion of their constructive instead of their real being – non-being; Vivekananda, drawn by the Absolute, feels also the call of the disguised Godhead in humanity and most the **call of the fallen and the suffering**, the call of the self to the self in the obscure body of the universe. For **the awakened individual** the realisation of his truth of being and his inner liberation and perfection must be his **primary seeking**, --first, because that is **the call of the Spirit** within him, but also because it is only by liberation and perfection and realisation of the truth of being that **man can arrive at truth of living**. A Perfected community also can exist **only by the perfection of its individuals**, and perfection **can only come** by the discovery and affirmation in life by each of his own **spiritual being** and the discovery by all their spiritual unity and a resultant life unity. There can be no real perfection for us except by our inner self and truth of spiritual existence taking up all truth of the instrumental existence into itself and giving to it **oneness, integration, harmony**. As our only real freedom is the discovery and disengagement of the spiritual Reality within us, so our only means of true perfection is the sovereignty and self-effectuation of the spiritual Reality in all the elements of our nature.” 1087-88

200, “At present mankind is undergoing **an evolutionary crisis** in which is concealed a **choice of its destiny**; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it **stands arrested and bewildered** and can no longer find its way. A structure of external life has been raised up by man’s ever-active mind and life-will, a structure of an unmanageable hugeness and complexity, for the service of his mental, vital, physical claims and urges, a complex political, social, administrative, economic, cultural machinery, an organised collective means for his intellectual sensational, aesthetic and material satisfaction. Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites. For no greater seeing mind, no intuitive soul of knowledge has yet come to his surface of consciousness **which could make**

this basic fullness of life a condition for the free growth of something that exceeded it. This **new fullness of the means of life** might be, by its power for a release from the incessant unsatisfied stress of his economic and physical needs, an opportunity for the full pursuit of other and **greater aims** surpassing the material existence, for discovery of a higher truth and good and beauty, for the discovery of a greater and diviner spirit which would intervene and use life for a higher perfection of the being: but it is being used instead for the **multiplication of new wants and an aggressive expansion of the collective ego.**" 1090

201, "But because the burden which is being laid on mankind is too great for the present littleness of the human personality and its petty mind and small life-instincts, because it cannot operate the needed change, because it is using this new apparatus and organisation to serve the old infraspirtual and infrarational life-self of humanity, **the destiny of the race seems to be heading dangerously, as if impatiently** and in spite of itself, under the drive of the vital ego seized by colossal forces which are on the same scale as the **huge mechanical organisation of life** and scientific knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting incertitude. Even if this turns out to be a passing phase or appearance and a **tolerable structural accommodation** is found which will enable mankind to proceed less catastrophically on its uncertain journey, this can only a respite. For the problem is fundamental and in putting it evolutionary Nature in man is confronting herself with a **critical choice** which must one day be solved in the true sense if the race is to arrive or **even to survive**. The **evolutionary nisus** is pushing towards a development of the cosmic Force in terrestrial life which needs a larger mental and vital being to support it, a wider mind, a greater wider more conscious unanimsed Life-Soul, Anima, and that again needs an unveiling of the supporting Soul and spiritual Self within to maintain it." 1092-93

202, "It is, besides, a step for which the whole of evolution has been a preparation and which is brought closer at each crisis of **human destiny** when the mental and vital evolution of the being touches a point where intellect and vital force reach some acme of tension and there is a need either for them to collapse, to sink back into a torpor of defeat or a repose of unprogressive quiescence or to rend their way through the veil against which they are straining. What is necessary is that there should be a turn in humanity felt by **some or many** towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the **tension of the crisis in human world-destiny**; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that **call in the being** there must always be some answer in the Divine Reality and in Nature." 1096-97

203, "If there is an evolution in material Nature and if it is an evolution of being with **consciousness and life as its two key-terms and powers**, this **fullness of being, fullness of consciousness, fullness of life** must be the **goal**

of development towards which we are tending and which will manifest at an early or later stage of our destiny. The Self, the Spirit, the Reality that is disclosing itself out of the first inconscience of life and matter, would evolve its complete truth of being and consciousness in that life and matter. It would return to itself, --or, if its **end** as an individual is to return into its Absolute, it could make that return also, --not through a frustration of life but through a spiritual completeness of itself in life. Our evolution in the Ignorance with its chequered joy and pain of self-discovery and world-discovery, its half-fulfilments, its constant finding and missing, is only our first state. It must lead inevitably towards an evolution in the Knowledge, a self-finding and self-unfolding of the Spirit, a self-revelation of the Divinity in things in that true power of itself in Nature which is to us still a Supernature.” 1107

### **The Master Formula of Existence in General:**

The twelve important formulae to pursue the Divine Life are:

- 1, “the spirit breaks through all formulas to find its self...” 1038
- 2, “But, fundamentally, all possible knowledge is knowledge within the power of humanity. And since in man there is inalienable impulse of Nature towards self-realisation, no struggle of the intellect to limit the action of our capacities within a determined area can ever prevail. When we have proved Matter and realized its secret capacities, the very knowledge which has found its convenience in that temporary limitation, must cry us, like the Vedic Restrainers, **“Forth now and push forward also in other fields.”**” 15-16
- 3, “We perceive that in the Indian ascetic ideal the great *Vedantic* formula, “One without a second”, (*ekamevadvitiam*) has not been read sufficiently in the light of that other *formula* equally imperative, “All this is the Brahman” (*sarvam khalu idam Brahman*). The passionate aspiration of man upward to the Divine has not been sufficiently related to the descending movement of the Divine leaning downward to embrace eternally Its manifestation. Its meaning in Matter has not been so well understood as Its truth in the Spirit. The Reality which the *Sannyasin* seeks has been grasped in its full height, but not, as by the ancient *Vedantins*, in its full extent and comprehensiveness. But in our completer affirmation we must not minimise the part of the pure spiritual impulse. As we have seen how greatly Materialism has served the ends of the Divine, so we must acknowledge the still greater service rendered by Asceticism to Life. We shall preserve the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside. And even greater scruple of right preservation must guide us in our dealing with the legacy, however actually diminished or depreciated, of the *Aryan* past.” 27-28
- 4, “It is really upon a self awareness more or less conscient, more or less present to our conception that the knowledge of the contents of our self is based. Or to put it in a more general formula, the **knowledge of the contents (other self) is contained in the knowledge of the continent (own self)**. If then we can extend our faculty of mental self-awareness to awareness of the Self beyond and outside us, *Atman* or *Brahman* of the *Upanishads*, we may become possessors in experience of the truths which form the contents of the *Atman* or *Brahman* on the universe. It is on this possibility that Indian *Vedanta* has based

itself. **It has sought through knowledge of the Self the knowledge of the universe.**" 71

5, "Ancient *Vedanta* seized this message of the Intuition and formulated it in the three great declarations of the Upanishads, "**I am He**", "**Thou art That, O Swetaketu**", "**All this is the Brahman; this Self is the Brahman.**" 73-74

6, "**Becoming is the only being.**" 84 "The truth of **ourselves lies within and not on the surface.**" 112-113

7, "To use one of those wonderful formula of *the Upanishad* which contain a world of knowledge in a few revealing words, it is the Self-existent who as the seer and thinker becoming everywhere **has arranged in Himself all things rightly** from years eternal according to the truth of that which they are. (*Isha Upanishad-8*) (Refer The Synthesis of Yoga-9)" 187

8, "If in *the (Isha)Upanishads* it is declared that the man who lives and moves within the Ignorance, wanders about stumbling like a blind man led by the blind and returns ever to the net of Death which is spread wide for him, it is also affirmed elsewhere in *the Upanishads* that **he who follows after Knowledge only, enters as if into a blinder darkness than he who follows after the Ignorance and that the man who knows Brahman as both the Ignorance and the Knowledge, as both the One and the Many, as both the Becoming and the Non-Becoming, crosses by the Ignorance, by the experience of the Multiplicity, beyond death and by the Knowledge takes possession of Immortality.**" 508

9, "In considering the action of the Infinite we have to **avoid the error** of the disciple who thought of himself as the Brahman, refused to obey the warning of the elephant-driver to budge from the narrow path and was taken up by the elephant's trunk and removed out of the way; "You are no doubt the Brahman," said the master to his bewildered disciple, "but why did you not obey the driver Brahman and get out of the path of the elephant Brahman?" We must not commit the mistake of emphasising one side of the Truth and concluding from it to the exclusion of all other sides and aspects of the Infinite. The realisation "**I am That**" is true, but we cannot safely proceed on it unless we realise also that **all is That**; our self-existence is a fact, but we must also be aware of other selves, of the same Self in other beings and **That which exceeds both own-self and other-self.**" 345-46-47

10, "He who has found the bliss of the Eternal has no fear from any quarter." *Taittiriya Upanishad-II.9*" 231

11, "All things are self-deployings of the Divine Knowledge. (Vishnu Purana-II.12.39)" 130

12, "**Abandon all dharmas, all standards and rules of being and action, and take refuge in Me alone**", is the summit rule of the highest existence held up by the Divine Being to the seeker. 1038

### **Master Formula of the Existence in Detail:**

1, 'The **earliest formula** of Wisdom promises to be its last, --God, Light, Freedom, Immortality.' 4

2, 'These persistent ideals (God, Light, Freedom and Immortality) of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be

attained, in their organized entirety, by a revolutionary individual effort or an evolutionary general progression... To the ordinary material intellect which takes its present organisation of consciousness for the limit of its possibilities, the direct contradiction of the unrealised ideals with the realised fact is a final argument against their validity. But if we take more deliberate view of the world's workings, that direct opposition appears rather as a part of Nature's **profoundest method** and the seal of her completest sanction.' 4

3, 'For all problems of existence are essentially problems of harmony.' 4

4, 'For if **evolution is the progressive manifestation by Nature** of that which slept or worked in her, involved, it is also the overt realization of that which she secretly is.' 6

5, 'Nor is this, even, enough to guard us against a recoil from life in the body unless, with *the Upanishads*, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very language of those ancient writings, "Matter also is Brahman", and to give its full value to the vigorous figure by which the physical universe is described as the external body of the Divine Being.' 9

6, 'A certain kind of Agnosticism is the final truth of all knowledge. For when we come to the end of whatever path, the universe appears as only **a symbol** or an appearance of an unknowable Reality which translates itself here into different system of values, physical values, vital and sensational values, intellectual, ideal and spiritual values. The more That becomes real to us, the more it is seen to be always beyond defining thought and beyond formulating expression. "Mind attains not there, nor speech." (Kena Upanishad: 1.3) And as yet it is possible to exaggerate, with the Illusionist, the unreality of the appearance, so it is possible to exaggerate the unknowableness of the Unknowable.' 14-15

7, 'The Unknown is not the Unknowable; (Others is That than the Known; also it is above the Unknown.-Kena Upanishad: 1.3) it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations. For all things that are not unknowable, all things in the universe, there correspond in that universe **faculties** which can take cognizance of them, and in man, the microcosm, these faculties are always existent and at a certain stage **capable of development**. We may choose not to develop them; where they are partially developed, we may discourage and impose them a kind of atrophy. But, fundamentally, all possible knowledge is knowledge within the power of humanity. And since in man there is inalienable impulse of Nature towards self-realisation, no struggle of the intellect to limit the action of our capacities within a determined area can ever prevail. When we have proved Matter and realized its secret capacities, the very knowledge which has found its convenience in that temporary limitation, must cry us, like the **Vedic Restrainers**, "Forth now and push forward also in other fields.'" 15-16

8, '...it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy that creates the world can be nothing else than a Will, and **Will is only consciousness** applying itself to a work and a result.' 17

9, 'And what is its will in Man if not a will to unending Life, to unbounded Knowledge, to unfettered Power?...The idea of limit, of the impossible begins to grow a little shadowy and it appears instead that **whatever man constantly wills, he must in the end be able to do**; for **the consciousness in the race** eventually finds the means. **It is not in the individual that this omnipotence expresses itself, but the collective Will of mankind that works out with the individual as a means.** And yet when we look more deeply, it is not any conscious Will of collectivity, but a **superconscious Might that uses the individual as a centre and means**, the collectivity as a condition and field. What is this but the God in man, the infinite Identity, the multitudinous Unity, the Omniscient, the Omnipotent, who having made man in His own image, with the ego as a centre of working, with the race, the collective *Narayana*, the *visvamanava* as the mould and circumscription, seeks to express in them some image of the unity, omniscience, omnipotence which are the self conception of the Divine?' 17-18

10, 'The last knot of our bondage is at that point where the external draws into oneness with the internal, the machinery of ego itself becomes subtilised to the vanishing-point and **the law of our action** is at last unity embracing and possessing multiplicity and no longer, as now, multiplicity struggling towards some figure of unity.' 18-19

11, 'Constantly asserted by human experience and belief since the origins of thought, this truth, now that the necessity of **an exclusive preoccupation** with the secrets of the material world no longer exists, begins to be justified by new-born forms of **scientific research**. The increasing evidences, of which only the most obvious and outward are established under the name of telepathy with its cognate phenomena, cannot long be resisted except (1) by minds shut up in the brilliant shell of the past, (2) by intellects limited in spite of their acuteness through the limitation of their field of experience and inquiry, (3) or by those who confuse enlightenment and reason with the faithful repetition of the formulas left to us from a bygone century and (4) the jealous conservation of dead or dying intellectual dogmas.' 22

12, '**Consciousness** is the great underlying fact, the universal witness for whom the world is a **field**, the senses **instruments**. To that witness the worlds and their objects appeal for their reality and for the one world or the many, for the physical equality with the supraphysical we have no other evidence that they exist. It has been argued that this is no relation peculiar to the constitution of humanity and its outlook upon an objective world, but the very nature of existence itself; all phenomenal existence consists of an **observing consciousness** and an **active objectivity**, and the Action cannot proceed without the Witness because the universe exists only in or for **the consciousness that observes** and has no independent reality.' 22-23

13, 'We have, normally, (1) neither any definitive experience of a cosmic mind or supermind not bound up with the life of the individual body, (2) nor, on the other hand, any firm limit of experience which would justify us in supposing that our subjective self really depends upon the physical frame and can neither survive it (3) nor enlarge itself beyond the individual body. Only by (1) an extension of the field of our **consciousness** or (2) an unhopd-for increase in our instruments of knowledge can **the ancient quarrel be decided**.' 24

14, 'The **extension of our consciousness**, to be satisfying, must necessarily be an inner enlargement from the individual into the cosmic existence. For the Witness, if he exists, is not the individual embodied mind born in the world, but that **cosmic Consciousness** embracing the universe and appearing as an **immanent Intelligence** in all its works to which either world subsists eternally and really as Its own active existence or else from which it is born and into which it disappears by an act of knowledge or by act of conscious power.' 24

15, "Entering into the **Consciousness**, we may continue to dwell, like It, upon universal existence. Then we become aware, --for all our **terms of consciousness** and even our sensational experience begin to change, --of Matter as one existence and of bodies as its formations in which the one existence separates itself physically in the single body from itself in all others and again by physical means establishes communication between these multitudinous points of its being. Mind we experience similarly, and Life also, as the same existence one in its multiplicity, separating and reuniting itself in each domain by means appropriate to that movement. And, if we choose, we can proceed farther and, after passing through **many linking stages**, become aware of a supermind whose universal operation is the **key** to all lesser activities. Nor do we become merely conscious of this cosmic existence, but likewise conscious in it, receiving it in sensation, but also entering into it in awareness. In it we live as we lived before in the ego-sense, active, more and more in **contact**, even unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, and even on the physical world and its events by means nearer to the divine than those possible to our egoistic capacity.' 25

16, 'Real then to the man who has had **contact** with it or lives in it, is **this cosmic consciousness**, with a greater than the physical reality; real in itself, real in its effects and works. And as it is thus real to the world which is its own total expression, so is the world real to it; but not as an independent existence. For in that higher and less hampered experience we perceive that **consciousness and being** are not different from each other, but **all being is a supreme consciousness, all consciousness is self-existence, eternal in itself**, real in its works and neither a dream nor an evolution. The world is real precisely because it exists **only in consciousness**; for it is a Conscious Energy one with Being that creates it. It is the existence of material form in its own right apart from the self-illuminated energy which assumes the form, that would be a contradiction of the truth of things, a phantasmagoria, a nightmare, an impossible falsehood.' 25

17, "Since, then, we admit both the claim of the pure Spirit to manifest in us its absolute freedom and the claim of universal Matter to be the mould and condition of our manifestation, we have to find a truth **that can entirely reconcile these antagonists** and can give to both their due portion in Life and their due justification in thought, emerging neither of its rights, denying in neither the sovereign truth from which even its errors, even the exclusiveness of its exaggerations draw so constant a strength." 29

18, "A compromise **is a bargain**, a transaction of interests between two conflicting powers; it is not a true reconciliation. **True reconciliation**

proceeds always by a mutual comprehension leading to some sort of intimate oneness. It is therefore through the utmost possible unification of Spirit and Matter that we shall best arrive at their reconciling truth and so at some strongest foundation for a reconciling practice in the inner life of the individual and his outer existence.” 29

19, “We have found already in the cosmic consciousness a meeting place where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, formenters of an artificial quarrel between positive and negative principles of the same unknowable Reality. Attaining to cosmic consciousness Mind, illuminated by knowledge that perceives at once the truth of Unity and the truth of Multiplicity and seizes on the formula of their interaction, finds its own discords at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend.” 30

20, ‘Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form and in that form unveils Itself to Its multiple centres of consciousness. Mind attains its self-fulfilment when it becomes a pure mirror of the Truth of Being which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence.’ 30

21, ‘Here also harmony and not irreconcilable opposition must be the illuminative truth. The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is out of this Silence that the Word which creates the worlds for ever proceeds; for the Word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems.’ 31

22, “An Omnipresent Reality is the truth of all life and existence whether absolute or relative, whether corporeal or incorporeal, whether animate or inanimate, whether intelligent or unintelligent; and in all of its infinitely varying and even constantly opposed self-expression, from the contradictions nearest to our ordinary experience to those remotest antinomies which lose themselves on the verges of the Ineffable, the Reality is one and not a sum or concourse. From that all variations begin, in that all variations consist, to that all variations return. All affirmations are denied only to lead to a wider affirmation of the same Reality. All antinomies confront each other in order to recognise one Truth in their opposed aspects and embrace by the way of conflict their mutual Unity. Brahman is the Alpha and Omega. Brahman is the One besides whom there is nothing else existent.” 38

23, “But this unity is in its nature indefinable. When we seek to envisage it by the mind we are compelled to proceed through an infinite series of conceptions and experiences. And yet in the end we are obliged to negate our largest conceptions, our most comprehensive experiences in order to affirm that the

Reality exceeds all definitions. We arrive at the formula of the Indian sages, *neti neti*, "It is not this, It is not that", there is no experience by which we can limit It, there is no conception by which It can be defined." 38

24, '*Brahman* is in this world to represent Itself in the values of Life. Life exists in *Brahman* in order to discover *Brahman* in itself. Therefore man's importance in the world is that development of **consciousness** in which its transfiguration by a perfect self-discovery becomes possible.' 41

25, 'The individual is **a centre** of the whole universal consciousness; the universe is a form and definition which is occupied by the entire immanence of the Formless and Ineffable.' 42

26, "The Truth of things that has to emerge out of the **phenomenal world's contradictions** is declared to be an infinite Bliss and self-conscious Existence, the same everywhere, in all things, in all times and beyond Time, and aware of itself behind all these phenomena by whose intensest vibrations of activity or by whose largest totality it can never be entirely expressed or in any way limited; for it is self-existent and does not depend for its being upon its manifestations." 48

27, "The universe comes to the individual as Life, --a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealized harmony. This is after all the real sense of man's progress. It is not merely a restatement in slightly different terms of what physical Nature has already accomplished. Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, **a moderate mental satisfaction** would have stayed our advance. The animal is satisfied with a modicum of necessity; the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good. He is the greatest of living beings because **he is the most discontented**, because he feels most the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal." 51

28, "Yet the same law should hold throughout. The **error of the practical reason** is **an excessive subjection** to the apparent fact which it can immediately feel as real and an **insufficient courage** in carrying profounder facts of potentiality to their logical conclusion. What is, is the realisation of an anterior potentiality; present potentiality is a clue to future realisation. And here potentiality exists; for the **mastery of phenomena** depends upon a knowledge of their causes and processes and if we know the causes of error, sorrow, pain, death, we may labour with some hope towards their elimination. For **knowledge is power and mastery.**" 62

29, 'In reality, all experience in its secret nature knowledge by identity; but its true character is hidden from us because we have separated ourselves from the rest of the world by exclusion, by the distinction of ourself as subject and everything else as object, and we are compelled to develop processes and organs by which we may again enter into communion with all that we have excluded. We have to replace direct knowledge through conscious identity by an indirect knowledge which appears to be caused by physical contact and mental sympathy.' 68

30, "It is really upon a self awareness more or less conscient, more or less present to our conception that the knowledge of the **contents of our self is based**. Or to put it in a **more general formula**, the **knowledge of the contents** is contained in the **knowledge of the continent**. If then we can extend our faculty of mental self-awareness to awareness of the Self beyond and outside us, *Atman* or *Brahman* of the *Upanishads*, we may become possessors in experience of the truths which form the **contents of the Atman** or *Brahman* on the universe. It is on this possibility that Indian *Vedanta* has based itself. **It has sought through knowledge of the Self the knowledge of the universe.**" 71

31, "The reason active in our **waking consciousness** is only a mediator between the subconscious All that we come from in our evolution upwards and the super-conscient All towards which we are impelled by that evolution. The subconscious and the superconscient are two different formulations of the same All. **The master-word of subconscious is Life, the master-word of the superconscient is Light**. In the subconscious knowledge or consciousness is involved in action, for action is **the essence of Life**. In the superconscient action re-enters into Light and no longer contains involved knowledge but is itself contained in a supreme consciousness." 71-72

32, "When the self-awareness in the mind applied both to **continent and content**, to own-self and other-self, exalts itself into the luminous self-manifest identity, the reason also *converts* itself into the form of the self-luminous intuitional knowledge. This is **the highest possible state of knowledge** when mind fulfils itself in the supramental." 72

33, "Motion of Matter in Space, motion of change in Time seem to be the condition of existence." 73

34, "Existence without quantity, without quality, without form is not only conceivable, but it is one thing we can conceive behind these phenomena. Necessarily, when we say it is without them, we mean that it exceeds them, that it is something into which they pass in such a way as to cease to be what we call form, quality, quantity and out of which they emerge as form, quality and quantity in the movement." 82-83

35, "Becoming is the only being." 84

36, 'The **problem of consciousness** is not solved by this theory; for it does not explain how the contact of vibrations of Force should give rise to conscious sensations. **The Sankhyas or analytical thinkers** posited therefore behind these five elements two principles which they called **Mahat and Ahankara**, principles which are really non-material; for the first is nothing but the vast cosmic principle of Force and the other the divisional principle of Ego-sensation. Nevertheless, these two principles, as also the principle of intelligence, **become active in consciousness** not by virtue of Force itself, but by virtue of an inactive Conscious-Soul or souls in which its activities are reflected and by that reflection assume the **hue of consciousness.**' 89

37, 'However the **phenomenon of consciousness** may be explained, whether Nature be an inert impulse or a conscious principle, it is certainly Force; the principle of things is a formative movement of energies, **all forms are born of meeting and mutual adaptation between unshaped forces**, all sensation and action is a response of something in a form of Force to the contacts of other

forms of Force. This is the world as we experience it and **from this experience we must always start.**' 89

38, 'For even in the view of the world as essentially **an act of consciousness**, an act implied and in the act movement of Force, play of Energy. This also, when we examine from within our own experience, proves to be the fundamental nature of the world. All our activities are the play of the triple force of the old philosophies, (1) knowledge-force, (2) desire-force and (3) action-force, and all these prove to be really three streams of one original and identical Power, *Adya Shakti*. Even our states of rest are only equable state or equilibrium of the play of her movement.' 89

39, 'The answer most approved by the ancient Indian mind was that **Force is inherent in Existence**. *Shiva* and *Kali*, *Brahman* and *Shakti* are one and not two are separable. Force inherent in existence may be at rest or it may be in motion, but when it is at rest, it exists none the less and is not abolished, diminished or in any way essentially altered.' 90

40, 'But since Force is thus inherent in existence and it is the nature of Force to have this double or alternative potentiality of rest and movement, that is to say, (1) of self-concentration in Force and (2) self-diffusion in Force, the question of how of the movement, its possibility, initiating impulsion or impelling cause does not arise. For we can easily, then, conceive that this potentiality must translate itself either as an alternative rhythm of rest and movement succeeding each other in Time or else as an eternal self-concentration of Force in immutable existence with a superficial play of movement, change and formation like the rising and falling of waves on the surface of the ocean.' 90

41, 'It is then necessary to examine into **the relation between Force and Consciousness**. But what do we mean by the latter term? Ordinarily we mean by it our first obvious idea of a **mental waking consciousness** such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or otherwise deprived of his physical and superficial methods of sensation. In this sense it is plain enough that **consciousness** is the exception and not the rule in the order of the material universe. We ourselves do not always possess it. But this vulgar and shallow idea of the nature **of consciousness**, though it still colours our ordinary thought and associations, **must now definitely disappear** out of philosophical thinking. For we know that there is something in us which is conscious when we sleep, when we are stunned or drugged or in a swoon, in all apparently unconscious states of our physical being. Not only so, but we may now be sure that the old thinkers were right when they declared that even in **our waking consciousness** what we call then **our consciousness is only a small selection from our entire conscious being**. It is a superficies, it is not even the whole of our mentality. Behind it, much vaster than it, there is a subliminal or subconscious mind which is the greater part of ourselves and contains heights and profundities which **no man has yet measured or fathomed**. This knowledge gives us a starting point for the **true science** of Force and its workings; it delivers us definitely from circumscription by the material and from the illusion of the obvious.' 92

42, 'Materialism indeed insists that, whatever the **extension of consciousness**, it is a material phenomenon inseparable from our physical organs and not their

utiliser but their result. This orthodox contention, however, is no longer able to hold the field against the tide of increasing knowledge. Its explanations are become more and more inadequate and strained. It is becoming clearer that not only does the capacity of our **total consciousness** far exceed that of our organs, the senses, the nerves, the brain, but that even for **our ordinary thought and consciousness** these organs are only their habitual instruments and not their generators. **Consciousness** uses the brain which its upward strivings have produced, brain has not produced nor **does it use the consciousness**. There are even abnormal instances which go to prove that our organs are not **entirely indispensable instruments**, --that the heart-beats are not absolutely essential to life, any more than is breathing, nor the organized brain-cells to thought. Our physical organism no more causes or explains **thought and consciousness** than the construction of an engine causes or explains the motive-power of steam or electricity. The force is anterior, not the physical instrument.' 92-93

43, 'And by sleep the human example teaches us that we mean not a **suspension of consciousness**, but its gathering inward away from conscious physical response to the impacts of external things.' 93

44, 'We have therefore a right to suppose that there is a superconscient in us as well as a subconscient, a range of conscious faculties and therefore an **organization of consciousness** which rise high above that psychological stratum to which we give the name of mentality.' 94

45, 'In ourselves there is such a **vital consciousness** which acts in the cells of the body and the automatic vital functions so that we go through purposeful movements and obey attractions and repulsions to which our mind is a stranger. In animal this vital consciousness is an even more important factor. In plants it is intuitively evident... There is then a sub-mental, a vital consciousness which has precisely the same initial reactions as the mental, but is different in the constitution of its self-experience, even as that which is superconscient is in the constitution of its self-experience different from the mental being.' 94

46, 'The **development of recent research** and thought seems to point to a sort of obscure beginning of life and perhaps a sort of inert or **suppressed consciousness** in the metal and in the earth and in other "inanimate" forms, or at least the first stuff of what becomes **consciousness in us** may be there. Only while in the plant we can dimly recognize and conceive the thing that I have called **vital consciousness, the consciousness of Matter**, of the inert form, is difficult indeed for us to understand or imagine, and what we find it difficult to understand or imagine **we consider it our right to deny**. Nevertheless, when one has **pursued consciousness** so far into the depths, it becomes incredible that there should be this sudden gulf in Nature. Thought has a right to suppose a unity where that unity is confessed by all other classes of phenomena and in one class only, not denied, but merely more concealed than in others. And if we suppose **the unity to be unbroken**, we then arrive at the **existence of consciousness** in all forms of the Force which at work in the world. Even if there be no conscient or superconscient Purusha inhabiting all forms, yet is there in those forms a conscious force of being of which even their outer parts overtly or inertly partake.' 95

47, Necessarily, in such a view, **the word consciousness changes** its meaning. It is no longer synonymous with mentality but indicates **a self-aware force of**

**existence** of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscious; above, it rises into the supramental which is for us superconscious. But in all it is one and the same thing organizing itself differently. This is, once more, the Indian conception of Chit which, **as energy, creates the worlds**. Essentially, we arrive at that unity which **materialistic science** perceives from the other end when it asserts that Mind cannot be another force than Matter, **but must be merely development and outcome of material energy**. Indian thought at its deepest affirms on the other hand that Mind and Matter are rather **different grades of the same energy**, different organizations of one conscious force of Existence.’ 95-96

48, For **consciousness** implies some kind of intelligence, purposefulness, self-knowledge, even though they may not take the forms habitual to our mentality. Even from this point of view everything supports rather than contradicts the idea of a universal conscious Force. We see, for instance, in the animal, operations of a perfect purposefulness and an exact, indeed a **scientifically minute knowledge** which are quite beyond the capacities of the animal mentality and which man himself can only acquire by **long culture and education** and even then uses with a much less sure rapidity. We are entitled to see in this general fact the proof of a **conscious Force at work in the animal and the insect which is more intelligent, more purposeful, more aware of its intention, its ends, its means, its conditions than the highest mentality yet manifested in any individual form on earth**. And in the operations of inanimate Nature we find the same pervading characteristic of a supreme hidden intelligence, “hidden in the modes of its own workings”. 96

49, “For who could live or breathe if there were not this delight of existence as the ether in which we dwell?... From Delight all these beings are born, by Delight they exist and grow, to Delight they return.(Taittiriya Upanishad-II-7, III-6)” 98

50, “As in absolute existence there can be no nothingness, no night of inconscience, no deficiency, that is to say, no failure of Force, --for if there were any of these things, it would not be absolute, --so also there can be no suffering, no negation of delight. Absoluteness of conscious existence is illimitable bliss of conscious existence; the two are only different phrases for the same thing. All illimitableness, all infinity, all absoluteness is pure delight. Even our relative humanity has this experience that all dissatisfaction means a limit, an obstacle,-- **satisfaction comes by realisation of something withheld, by the surpassing of the limit, the overcoming of the obstacle**. This is because our original being is the absolute in full possession of its infinite and illimitable self-consciousness and self-power; a self-possession whose other name is self-delight. And in proportion as the relative touches upon that self-possession, it moves towards satisfaction, touches delight.” 98-99

51, “When delight of being seeks to realise itself as delight of becoming, it moves in the movement of force and itself takes different forms of movements of which pleasure and pain are positive and negative currents. Subconscious in Matter, superconscious beyond Mind this delight seeks in Mind and Life to realise itself by emergence in the becoming, **in the increasing self-consciousness** of the movements. Its first phenomena are dual and impure, move between the poles of pleasure and pain, but **aims** at its self-revelation in

the purity of a supreme delight of being which is self-existent and independent of objects and causes.” 106

52, “The name of That is the Delight; as the Delight we must worship and seek after It. (Kena Upanishad-IV.6)” 108

53, ‘In this conception of an inalienable underlying delight of existence of which all outward or surface sensations are a positive, negative or neutral play, waves and foamings of that infinite deep, we arrive at the true solution of the problem we are examining.’ 108

54, “There too hidden, profound, subconscious, it is that (Delight, Conscious-Force) which enables and compels things to remain in existence. It is the reason of that clinging to existence, that mastering will-to-be, translated (1) vitally as the instinct of self-preservation, (2) **physically as the imperishability of matter, (3) mentally as the sense of immortality** which attends the formed existence through all its phases of self-development and of which even the occasional impulse of self-destruction is only a reverse form, an attraction to other state of being and a consequent recoil from present state of being. (1) Delight is existence, (2) Delight is the secret of creation, (3) Delight is the root of birth, (4) Delight is the cause of remaining in existence, (5) Delight is the end of birth and (6) that into which creation ceases.” 108-109

55, “For if we regard world-existence only in its appearances and only in its relation to pure, infinite, indivisible, immutable Existence, we are entitled to regard it, describe it and realize it as *Maya*. *Maya* in its original sense meant a **comprehending and containing consciousness** capable of embracing, measuring and limiting and therefore formative; it is that which outlines, measures out, moulds forms in the formless, psychologises and seems to make knowable the Unknowable, geometrises and seems to make measurable the limitless. Later the word came from its original sense of **knowledge, skill, intelligence** to acquire a pejorative sense of **cunning, fraud or illusion**, and it is in the figure of an enchantment or illusion that it is used by the philosophical systems.” 109

56, ‘If, on the other hand, we look at world-existence **in relation to consciousness** only and **to force of consciousness**, we may regard, describe and realize it as a **movement of Force** obeying some secret will or else some necessity imposed on it by the very existence **of the Consciousness** that possesses or regards it. It is then the play of *Prakriti*, the executive Force, to satisfy *Purusha*, the regarding and enjoying Conscious-Being or it is the play of *Purusha* reflected in the movements of Force and with them identifying himself. World, then, is the play of the Mother of things moved to cast Herself for ever into infinite forms and avid of eternally outpouring experiences.’ 110-111

57, ‘Again if we look at World-Existence rather in its relation to the self-delight of eternally existent being, we may regard, describe and realize it as *Lila*, the play, the child’s joy, the poet’s joy, the actor’s joy, the mechanician’s joy of the Soul of things eternally young, perpetually inexhaustible, creating and re-creating Himself in Himself for the sheer bliss of that self-creation, of that self-representation, --Himself the play, Himself the player, Himself the playground. These three generalizations of the play of existence in its relation to the eternal and stable, the immutable Sachchidananda, starting from the three

conceptions of *Maya, Prakriti and Lila* and representing themselves in our philosophical systems as mutually contradictory philosophies, are in reality perfectly consistent with each other, complementary and necessary in their totality to an **integral view of life and the world**. The world of which we are a part is in its most obvious view a movement of Force; but that Force, when we penetrate its appearances, proves to be a constant and yet always **mutable rhythm of creative consciousness** casting up, projecting in itself phenomenal truths of its own infinite and eternal being; and this rhythm is in its essence, cause and purpose a play of the infinite delight of being ever busy with its own innumerable self-representations. This **triple or triune view must be the starting-point for all our understanding of the universe.**' 111

58, 'We know the Reality of the universe, we do not yet know the process by which that Reality has turned itself into this phenomenon. We have the key of the riddle, we have still to find the lock in which it will turn. For this Existence, Conscious-Force, Delight does not work directly or with a sovereign irresponsibility like a magician building up worlds and universes by the mere fiat of its words. We perceive a process, we are aware of **a Law.**' 122

59, 'It is true that this Law when we analyze it, seems to resolve itself into an equilibrium of the play of forces and a determination of that play into fixed lines of working by the accident of development and the habit of past realized energy. But this apparent and secondary truth is final to us only so long as we conceive of Force solely. When we perceive **that Force is self-expression of Existence**, we are bound to perceive also that this line which Force has taken, corresponds to some self-truth of that Existence which governs and determines its constant curve and destination. And since consciousness is the nature of the original Existence and the essence of its Force, **this truth must be a self-perception in Conscious-Being** and this determination of the line taken by Force **must result from a power of self-directive knowledge** inherent in Consciousness which enables it to guide its own Force inevitably along the logical line of the original self-perception. It is then a **self-determining power in universal consciousness**, a capacity in self-awareness of infinite existence to perceive a certain Truth in itself and direct its force of creation along the line of that Truth, which has presided over the cosmic manifestation.' 122-23

60, '**Infinite consciousness** in its infinite action can produce only infinite results; to settle upon **a fixed Truth or order of truths** and build a world in conformity with that which is fixed, demands a selective faculty of knowledge commissioned to shape finite appearance out of the infinite Reality.' 123

61, "All things are self-deployings of the Divine Knowledge. (Vishnu Purana-II.12.39)" 130

62, "It may not then be an irrational or unprofitable attempt to strive by the method of comparison and contrast towards some idea of the Supermind from the standpoint and in the terms of our intellectual knowledge." 131

63, 'We need a name, and we need a starting point. For we have called this **state of consciousness** the Supermind; but the word is ambiguous since it may be taken in the sense of mind itself supereminent and lifted above ordinary mentality but not radically changed, or on the contrary it may bear the sense of all that is beyond mind and therefore assume a too extensive comprehensiveness which would bring in even the Ineffable itself. A

**subsidiary description** is required which will more accurately limit its significance.’ 132

64, ‘The divine Nature has a **double power**, (1) a spontaneous self-formulation and self-arrangement which wells naturally out of the essence of the thing manifested and expresses its original truth, (2) and a self-force of light inherent in the thing itself and the source of its spontaneous and inevitable self-arrangement.’ 133

65, ‘Above, **the formula** of the One eternally stable and immutable; below, **the formula** of the Many which, eternally mutable, seeks but hardly finds in the flux of things a firm and immutable standing point; between, the seat of all trinities, of all that is biune, all that becomes Many-in-One and yet remains One-in-Many because it was originally One that is always potentially Many. This intermediary term is therefore the beginning and end of all creation and arrangement, the Alpha and the Omega, the starting point of all differentiation, the instrument of all unification, originative, executive and consummative of all realized or realizable harmonies. It has the knowledge of the One, but is able to draw out of the One its hidden multitudes; it manifests the Many, but **does not lose itself in their differentiation.**’ 134

30, ““In the beginning,” says the Vedanta, “was the one Existence without a second,” but before and after the beginning, now, for ever and beyond Time is that which we cannot describe even as the One, even when we say that nothing but That is. What we can be aware of is, **first**, its original self-concentration, which we endeavour to realise as the indivisible One; **secondly**, the diffusion and apparent disintegration of all that was concentrated in its unity which is the Mind’s conception of the universe; and **thirdly**, its firm self-extinction in the Truth-consciousness which contains and upholds the diffusion and prevents it from being a **real disintegration**, maintains unity in utmost diversity **and stability in utmost mutability**, insists on harmony in the appearance of all-pervading strife and collision, keeps eternal cosmos where Mind would arrive only at a chaos eternally attempting to form itself. **This is Supermind, the Truth-consciousness**, the Real-Idea which knows itself and all that it becomes.” 136-37

31, “Therefore **every seed of things** implies in itself all the infinity of various possibilities, but is kept to **one law of process** and result by the Will, that is to say, by the Knowledge-Force of the Conscious-Being who is manifesting himself and who, sure of Idea in himself, predetermines by it his own forms and movements. The **seed is the Truth** of its own being which this Self-Existence sees in itself, the resultant of **that seed of self-vision is the Truth of self-action**, the natural law of development, formation and functioning which follows inevitably upon the self-vision and keeps to the processes involved in the original Truth. All Nature is simply, then, the Seer-Will, the Knowledge-Force of the Conscious-Being at work to evolve in force and form all the **inevitable truth of the Idea** into which it has originally thrown itself.” 137-138

32, “This development and progress of the world according to an original truth of its own being implies a succession of Time, a relation in Space and a regulated interaction of related things in Space to which the succession of Time gives the aspect of Causality. Time and Space, according to the Metaphysician,

have only a **conceptual** and not a real existence; but since all things and not these only are forms assumed by Conscious-Being in its own consciousness, the distinction is of no great importance. Time and Space are that one Conscious-Being viewing itself in extension, **subjectively as Time, objectively as Space**. Our mental view of these two categories is determined by the idea of measure which is inherent in the action of the analytical, dividing movement of Mind. **Time** is for the Mind a mobile extension measured out by the succession of the past, present and future in which Mind places itself at a certain standpoint whence it looks before and after. **Space** is a stable extension measured out by divisibility of substance; at a certain point in that divisible extension Mind places itself and regards the disposition of substance around it.” 142-43

33, “That which is an **apparent discord** to the mind because it considers each thing separately in itself, is an element of the general ever-present and **ever-developing harmony** to the Supermind because it views all things in a multiple unity. Besides, the mind sees only a given time and space and views many possibilities pell-mell as all more or less realisable in that time and space; the divine Supermind sees the whole extension of Time and Space and can embrace all the mind’s possibilities and very many more not visible to the mind, but **without any error, groping or confusion**; for it perceives each potentiality in its proper force, essential necessity, right relation to the others and the time, place and circumstance both of its gradual and its ultimate realisation. To see things steadily and see them whole is not possible to the mind; but it is very nature of the transcendent Supermind.” 144-45

35, “Brahman is in all things, all things are in Brahman, all things are Brahman” is the triple formula of the comprehensive Supermind, a single truth of self-manifestation in three aspects which it holds together and inseparably in its self-view as the fundamental knowledge from which it proceeds to the play of the cosmos.” 149

36, ‘We have started with the assertion of all existence as one Being whose essential nature is Consciousness, one Consciousness whose active nature is Force or Will; and this Being is Delight, this Consciousness is Delight, this Force or Will is Delight. Eternal and inalienable Bliss of Existence, Bliss of Consciousness, Bliss of Force or Will whether concentrated in itself and at rest or active and creative, this is God and this is ourselves in our essential, our non-phenomenal being.’ 152

37, “We find that in the principle of Supermind itself it has **three** such general poises or sessions of its world-founding consciousness. The **first** founds the inalienable unity of things, the **second** modifies that unity so as to support the manifestation of the Many in One and One in Many; the **third** further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego.” 156

38, ‘For these three are aspects of one Existence. **The first** is based upon that self-knowledge which, in our human realization of the Divine, *the Upanishad* describes as the Self in us becoming all existences; **the second** on that which is described as seeing all existences in the Self; **the third** on that which is described as seeing the Self in all existences. (1) The Self becoming all

existences is the basis of our **oneness with all**; (2) the Self containing all existences is the basis of our **oneness in difference**; (3) the Self inhabiting all is the basis of our **individuality in the universal**. Of the defect of our mentality, if its need of **exclusive concentration** compels it to dwell on any one of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they **must present themselves** as a triple and indeed a triune realisation.” 166

39, ‘What Mind, Life and Body are in their supreme sources and what therefore they **must be in the integral completeness** of the divine manifestation when informed by the Truth and not cut off from it by the separation and the ignorance in which presently we live, --**this then is the problem that we have next to consider**. For there they must have already their perfection towards which we here are growing, --we who are only the first shackled movement of the Mind which is evolving in Matter, we who are not yet liberated from the conditions and effects of that involution of spirit in form, that plunge of Light into its own shadow by which the darkened material consciousness of physical Nature was created. The type of **all perfection** towards which we grow, the terms of our highest evolution **must already** be held in the divine Real-Idea; they **must be** there formed and conscious for us to grow towards and into them: for that pre-existence in the divine knowledge is what our human mentality names and seeks as ideal. **The Ideal** is an eternal Reality which we have not yet realized in the conditions of our own being, not a non-existent which the Eternal and Divine has not yet grasped and only we imperfect beings have glimpsed and mean to create.’ 173

40, ‘Thus the elements of division have come into being. (1) first, the infinity of the One has translated itself into an extension in **conceptual Time and Space**; (2) secondly, the omnipresence of the One in that self-conscious extension translates itself into a multiplicity of the conscious soul, the many *Purushas* of the *Sakhya*; thirdly, the multiplicity of the soul-forms has translated itself into a divided habitation of the extended unity. This divided habitation is inevitable the moment these multiple *Purushas* do not each inhabit a separate world of its own, do not each possess a separate *Prakriti* building a separate universe, but rather all enjoy the same *Prakriti*, --as they must do, being only soul-forms of the One presiding over the multiple creations of His power, --yet have relations with each other in the one world of being created by the one *Prakriti*.’ 176

41, “The Ignorance is the Mind separated in knowledge from its source of knowledge and giving a **false rigidity and mistaken appearance of opposition** and conflict to the harmonious play of the supreme Truth in its universal manifestation.” 182-83

42, “To use one of those wonderful **formula** of the *Upanishad* which contain a world of knowledge in a few revealing words, it is the Self-existent who as the seer and thinker becoming everywhere **has arranged in Himself all things**

**rightly** from years eternal according to the truth of that which they are. (*Isha Upanishad-8*) (Refer The Synthesis of Yoga-9)” 187

43, ‘We seek for an intelligence at the root of the world, because intelligence is the highest principle of which we are aware and that which seems to us to govern and explain all our own action and creation and, therefore, if there is a Consciousness at all in the universe, we presume that it **must** be an Intelligence, a mental Consciousness. But intelligence only perceives, reflects and uses within the measure of its capacity the work of a Truth of being, superior to itself; the power behind that works **must** therefore be another and superior form of Consciousness proper to that Truth. We have, accordingly, **to mend our conception** and affirm that not a subconscious Mind or Intelligence, but an involved Supermind, which puts Mind in front of it as the immediately active special form of its knowledge-will subconscious in Force and uses material Force or Will subconscious in substance of being as its executive Nature or *Prakriti*, has created this material universe.’ 187

44, “When we study the Life as it manifests itself upon earth with Matter as its basis, we observe that essentially it is a form of the one cosmic Energy, a dynamic movement or current of it positive and negative, a constant act or play of the Force which builds up forms, energises them by a continual stream of stimulation and maintains them by an **unceasing process of disintegration and renewal of their substance**. This would tend to show that the natural opposition we make between **death and life is an error** of our mentality, one of those false oppositions—false to inner truth though valid in surface practical experience—which, deceived by appearances, it is constantly bringing into the universal unity. Death has no reality except as a process of life. Disintegration of substance and renewal of substance, **maintenance of form and change of form** are the constant process of life; **death is merely a rapid disintegration subservient to life’s necessity of change and variation of formal experience**. Even in the death of body there is no cessation of Life, only the material of one form of life is broken up to serve as material for other forms of life. Similarly we may be sure, in the uniform law of Nature, that if there is in the bodily form a mental or psychic energy, that also is not destroyed but only breaks out from one form to assume others by some process of metempsychosis or new ensouling of body. **All renews itself, nothing perishes.**” 188-89

45, “In that case **Life is nothing else than the Force** that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the life-force of the plant or of each other.” 189

46, ‘We see at once that there are here on earth three realms of the play of Force, (1) the animal kingdom of the old classification to which we belong, (2) the vegetable, and lastly (3) the mere material void, as we pretend, of life.’ 189

47, ‘Ordinarily, when we speak of life, we have meant animal life, that which moves, breathes, eats, feels, desires, and, if we speak of the life of plants, it has been almost as a metaphor than a reality, for plant life was regarded as a purely material process rather than a biological phenomenon. Especially we have associated life with breathing; the breath is life, it was said in every language, and the **formula** is true if we change our conception of what we mean by

Breath of Life. But it is evident that spontaneous motion or locomotion, breathing, eating are only process of life and not life itself; they are means for the generation or release of that constantly stimulating energy which is our vitality and for that process of disintegration and renewal by which it supports our substantial existence; but these process of our vitality can be maintained **in other ways by our respiration** and our means of sustenance.’ 190

48, ‘but sensation is sensation whether mentally conscious or vitally sensitive, and sensation is a form of consciousness.’ 194-195

49, ‘And it is possible that there is a more rudimentary life operation of the subconscious sense-mind in the metal, although in the metal there is no bodily agitation makes no essential difference to the presence of vitality in the metal any more than the absence of bodily locomotion makes an essential difference to the presence of vitality in the plant.’ 195

50, “The two first suppositions can be dismissed as arbitrary conceptions; the last explanation is possible and it is quite conceivable and in the occult view of things true that a pressure from some plane of Life above the material universe has assisted the **emergence of life here**. But this does not exclude the origin of life from Matter itself as a primary and necessary movement; for the existence of a Life-world or Life-plane above the material does not of itself lead to the emergence of Life in matter unless that Life-plane exists as a formative stage in a descent of Being through several grades of powers of itself into the Inconscience with the result for an involution and emergence.” 197-98

51, ‘It is therefore this nerve-energy which we usually mean when we talk of Life; it is the *Prana* or Life-force of the Indian system. But nerve-energy is only the form it takes in the animal being; the same *Pranic* energy is present in all forms down to the atom, since everywhere it is the same operation of Conscious-Force, --Force supporting and modifying the substantial existence of its own forms, Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. This is the whole significance of the **omnipresent Life** that has manifested and inhabits the material universe.’ 199

52, ‘Life is universal Force working so as to create, energise, maintain and modify, even to the extent of dissolving and reconstructing, substantial forms with mutual play and interchange of an overtly or secretly conscious energy as its fundamental character.’ 200

53, “But apart from all these necessities, there is the one fundamental necessity of the nature and object of embodied life itself, which is to **seek** infinite experience on **a finite basis**; and since the form, the basis by its very organisation limits the possibility of experience, this can only be done by **dissolving it** and seeking new forms. For the soul, having once limited itself by concentrating on the moment and the field, is driven to seek its infinity again by the principle of succession, by adding moment to moment and **thus storing up Time-experience** which it calls its past; in that Time it moves through successive fields, successive experiences of lives, successive accumulations of knowledge, capacity, enjoyment, and all this it holds in subconscious or superconscious memory as its **fund of past acquisition** in Time. To this process **change of form is essential**, and for the soul involved in individual body change of form means dissolution of the body in subjection to the **law**

**and compulsion of the All-life** in the material universe, to its law of supply of the material of form and demand on the material, to its principle of constant intershock and the struggle of the embodied life to exist in a world of mutual devouring. **And this is the law of Death.**” 205-06

54, “This then is the necessity and justification of Death, not as a denial of Life, but as a process of Life; death is a necessary because **eternal change of form is the sole immortality** to which the finite living substance can aspire and **eternal change of experience the sole infinity** to which the finite mind involved in living body can attain. This change of form cannot be allowed to remain merely a constant renewal of the same form-type such as constitutes our bodily life between birth and death; for unless the form type is changed and the experiencing mind is thrown into new forms in new circumstances of time, place and environment, the necessary variation of experience which the very nature of existence in Time and Space demands, cannot be effectuated. And it is only the process of Death by dissolution and by the devouring of life by Life, it is only the absence of freedom, the compulsion, the struggle, the pain, the subjection to something that appears to be Non-Self which makes this necessary and **salutary change appear terrible and undesirable** to our mortal mentality. It is the sense of being devoured, broken up, destroyed or forced away which is the sting of Death and which even the belief in personal survival of death cannot wholly abrogate.” 206

55, ‘But as the **scientific mind** sought to extend to Life the mechanical principle proper to the existence and concealed **mechanical consciousness** in Matter, not seeing that **new principle has entered** whose very reason of being is to subject to itself the mechanical, so the Darwinian formula was used to extend too largely the aggressive principle of Life, (1) the vital selfishness of the individual, (2) the instinct and process of self-preservation, (3) self-assertion and (4) aggressive living. For these two first states of Life [(a) division and (b) death, desire and incapacity] contain in themselves **the seeds of a new principle** and another state which **must increase** in proportion as Mind evolves out of matter through the vital formula into its own law. And still **more must** all things change when as Life evolves upward towards Mind, so Mind evolves upward towards Supermind and Spirit.’ 212

56, “But unity is as strong a principle in Nature as division; it is indeed the **master principle** of which division is only **a subordinate** term, and to the principle of unity every divided form must therefore **subordinate** itself in one fashion or another by mechanical necessity, by compulsion, by ascent or inducement.” 213

57, “ We have the **two principles** in Life, (1) the necessity or the will of the separate ego to survive in its distinctness and guard its identity and (2) the compulsion imposed upon it by Nature to fuse itself with others. (1) In the physical world she lays much stress on the former impulse; for she needs to create stable separate forms, since it is her first and really her most difficult problem to create and maintain any such thing as a separative survival of individuality and a stable form for it in the incessant flux and motion of Energy and in the unity of the infinite. (2) In the atomic life therefore the individual form persists as the basis and secures by its aggregation with others the more or less prolonged existence of aggregate forms which shall be the basis of vital

and mental individualisations. But as soon as Nature has secured a sufficient firmness in this respect for the safe conduct of her ulterior operations, she reverses the process; **the individual form perishes** and the aggregate life profits by the elements of the form that is thus dissolved. This, however, cannot be the **last stage**; that can only be reached when the two principles are harmonised, when the individual is able to persist in the consciousness of his individuality and yet fuse himself with others without disturbance of preservative equilibrium and interruption of survival.” 214

58, ‘The **central circumstance** of this cosmic process (of Life), in so far as it differs in its appearances from the purity of the infinite Existence and the self-possession of the undivided Energy, is the dividing faculty of the Mind obscured by ignorance. There results from this **divided action** of an undivided Force the apparition of dualities, oppositions, seeming denials of the nature of *Sachchidananda* which exist as an abiding reality for the mind, but only as a phenomenon misrepresenting a manifold Reality for the divine cosmic Consciousness concealed behind the veil of mind.’ 220

59, “The **solution has to be sought** by the mind, but not by the mind alone; it has to be a solution in Life, in act of being as well as in consciousness of being. Consciousness as **Force has created the world-movement and its problems**; consciousness as Force has **to solve the problems it has created and carry the world-movement to the inevitable fulfilment** of its secret sense and evolving Truth.” 221

60, ‘**All life** depends for its nature on the fundamental poise of its own **constituting consciousness**; for as the Consciousness is, so will the Force be. Where the **Consciousness is infinite**, one transcendent of its acts and forms even while embracing and informing, organizing and executing them, as is the consciousness of *Sachchidananda*, so will be the Force, infinite in its scope, one in its works, transcendent in its power and self-knowledge. Where **the Consciousness is like that of material Nature**, submerged, self-oblivious, driving along in the drift of its own Force without seeming to know it, even though by the very nature of the eternal relation between the two terms it really determines the drift which drives it, so will be the Force: it will be a **monstrous movement** of the Inert and Inconscient, unaware of what it contains, seeming mechanically to fulfil itself by a sort of inexorable accident, an inevitably happy chance, even while all the while **it really obeys faultlessly the law of the Right and Truth** fixed for it by the will of the supernal Conscious Being concealed within its movement. Where the **Consciousness is divided** in itself, as in Mind, limiting itself in various centres, setting each to fulfil itself without knowledge of what is in other centres and of its relation to others, aware of things and forces in their **apparent division** and opposition to each other but not in their real unity, such will be the Force: it will be a life like that we are and see around us; it will be a **clash and intertwining of individual lives** seeking each its own fulfillment without knowing its relation to others, a conflict and difficult accommodation of divided and opposing or differing forces and, in the mentality, a mixing, a shock and wrestle and insecure combination of divided and opposing or divergent ideas which cannot arrive at the knowledge of their necessity to each other or grasp their place as elements of that Unity behind which is expressing itself through them and in which their

discords must cease. But where **the Consciousness is in possession of both the diversity and the unity** and the latter contains and governs the former, where it is aware at once of the Law, Truth and Right of the All and the Law, Truth and Right of the individual and the two become consciously harmonized in a **mutual unity**, where the whole nature of the consciousness is the One knowing itself as the Many and the Many knowing themselves as the One, there the Force also will be of the same nature: it will be a Life that consciously obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; it will be a life in which all the individuals live at once in themselves and in each other as one conscious Being in many souls, one power of Consciousness in many minds, one joy of force working in many lives, one reality of Delight fulfilling itself in many hearts and bodies.’ 223-224  
 61, “He who has found the bliss of the Eternal has no fear from any quarter.” *Taittiriya Upanishad-II.9*” 231

62, “**Supermind**, we have seen, is omnipresent in the material cosmos, but veiled; it is behind the actual phenomenon of things and **occultly** expresses itself there, but uses for effectuation its own **subordinate term, Mind**. The **divine Conscious-Force** is omnipresent in the material cosmos, but veiled, operative secretly behind the secret phenomenon of things, and it expresses itself there characteristically through **its own subordinate term, Life**. And, though we have not yet examined separately the principle of Matter, yet we can already see that **the divine All-existence** also is omnipresent in the material cosmos, but veiled, hidden behind the actual phenomenon of things, and manifests itself there initially through its own **subordinate term, Substance**, Form of being or Matter. Then, equally, the principle of **divine Bliss** must be omnipresent in the cosmos, veiled indeed and possessing itself behind the actual phenomenon of things, but still manifested in us through some **subordinate principle** of its own in which it is hidden and by which it **must** be found and achieved in the action of the universe. That term is something in us which we sometimes call in a special sense **the soul**,--that is to say, **the psychic principle** which is not the life or the mind, much less the body, but which holds in itself the opening and flowering of the essence of all these to their own peculiar delight of self, to light, to love, to joy and beauty and to a refined purity of being.” 232-33

63, “Self-knowledge is impossible unless we go behind **our surface existence**, which is mere result of selective outer experiences, an imperfect sounding-board or a **hasty**, incompetent and fragmentary translation of a little out of the much that we are,--unless we go behind this and send down our plummet into the subconscious and open ourself to the superconscious so as to know their relation to our surface being. For between these three things **our existence moves and finds in them its totality**.” 236

64, ‘**The superconscious** in us is one with the self and soul of the world and is not governed by any phenomenal diversity; it possesses therefore the truth of things and the delight of things in their plentitude.’ 236

65, ‘**The subconscious**, so called, in this luminous head of itself which we call the subliminal, is on the contrary, not a true possessor but an instrument of experience; it is not practically one with the soul and self of the world, but it is open to it through its world-experience.’ 236

66, ‘**The subliminal soul** is conscious inwardly of the *rasa* of things and has an **equal delight in all contacts**; it is also conscious of the values and standards of the **surface desire-soul** and receives on its own surface corresponding touches of pleasure, pain and indifference, but takes an equal delight in all. In other words, our real soul within takes joy of all its experiences, gathers from them strength, pleasure and knowledge, grows by them in its store and its plenty. It is this real soul in us which compels the shrinking desire-mind to bear even to seek and find a pleasure in what is painful to it, to reject what is pleasant to it, to modify or even reverse its values, to equalize things in indifference or to equalize them in joy, the joy in variety of existence. And this it does because it is impelled by the universal **to develop itself by all kinds of experience** so as to grow in Nature. Otherwise, if we lived only by the surface desire-soul, we could no more change or advance than the plant or stone in whose immobility or in whose routine of existence, because life is not superficially conscious, the secret soul of things has as yet no instrument by which it can rescue the life out of the fixed and narrow gamut into which it is born. The desire-soul left to itself would **circle in the same grooves for ever.**’ 236-237

67, “As **Mind** is only a final action of **Supermind** in the descent towards creation and **Life** an action of **Conscious-Force** working in the conditions of the Ignorance created by this descent of Mind, so **Matter**, as we know it, **is only the final form taken by conscious-being** as the result of that working. Matter is the substance of the one conscious-being phenomenally divided within itself by the action of a universal Mind—a division which the individual mind repeats and dwells in, but which does not abrogate or at all diminish the unity of Spirit or the unity of Energy or the real unity of Matter.” 250

68, “But Mind by its very nature tends to know and sense substance of conscious being, not in its unity or totality but by the principle of division. It sees it, as it were, in infinitesimal points which it associates together in order to arrive at a totality, and into these view-points and associations cosmic Mind throws it-self and dwells in them.” 252

69, ‘Thus not any eternal and original law of eternal and original Matter, but the nature of the action of cosmic Mind is **the cause of atomic existence**. Matter is a creation, and for its creation the infinitesimal, **an extreme fragmentation of the Infinite**, was needed as the starting-point or basis.’ 252

70, ‘Therefore we arrive at this truth of Matter that there is a conceptive self-extension of being which works itself out in the universe as substance or object of consciousness and which Mind and Life in their creative action represent through atomic division and aggregation as the thing we **call Matter**. But this Matter, like Mind and Life, is still Being or Brahman in its self-creative action. It is a form of the force of the conscious Being, a form given by Mind and realized by Life.’ 253

71, “The world is a differentiated unity, manifold oneness, not a constant attempt at compromise between eternal dissonances, not an everlasting struggle between irreconcilable opposites. (1) An **inalienable oneness** generating infinite variety is its foundation and **beginning**; (2) a **constant reconciliation** behind apparent division and struggle combining all possible disparates for vast ends in a secret Consciousness and Will which is ever one and master of all its

own complex action, appears to be its real character in the **middle**; (3) we must assume therefore that a fulfilment of the emerging Will and Consciousness and a **triumphant harmony** must be its **conclusion**. Substance is the form itself on which it works, and of that substance if Matter is one end, Spirit is the other. The two are one: Spirit is the soul and reality of that which we sense as Matter; Matter is a form and body of that which we realise as Spirit.” 254-55

72, ‘Substance, we have said, is conscious existence presenting itself to the sense as object so that, on this basis of whatever sense-relation is established, the work of world formation and cosmic progression may proceed. But there need not be only one basis, only one fundamental principle of relation immutably created between sense and substance; on the contrary, there is an ascending and developing series. We are aware of another substance in which pure mind works as its natural medium and which is far subtler, more flexible, more plastic than anything that our physical sense can conceive of as Matter. We can speak of a substance of mind because we become aware of a subtler medium in which forms arise and action takes place; we can speak also of a substance of pure dynamic life-energy other than the subtlest forms of material substance and its physically sensible force-currents. Spirit itself is pure substance of being presenting itself as an object no longer to physical, vital or mental sense, but to a light of a pure spiritual perceptive knowledge in which the **subject becomes its own object**, that is to say, **in which the Timeless and Spaceless is aware of itself in a pure spiritually self-conceptive self-extension as the basis** and primal material of all existence. Beyond this foundation is the disappearance of all conscious differentiation between subject and object in an absolute identity, and there we can no longer speak of Substance.’ 255-256

73, “Therefore it is a purely conceptive—a spiritually, not a mentally conceptive difference ending in a practical distinction, which creates the series descending from Spirit through Mind to Matter and ascending again from Matter through Mind to Spirit. But the real oneness is never abrogated, and, when we get back to the original and integral view of things, we see that it is never even truly diminished or impaired, not even in the grossest densities of Matter. *Brahman* is not only the cause and supporting power and indwelling principle of the universe, **he is also its material and its sole material**. Matter also is *Brahman* and it is nothing other than or different from *Brahman*. If indeed Matter were cut off from Spirit, this would not be so; but it is, as we have seen, only a final form and objective aspect of the divine Existence with **all of God ever present in it** and behind it. As this apparently brute and inert Matter is everywhere and always instinct with a mighty dynamic force of Life, as this dynamic but apparently unconscious Life secretes within it an ever-working unapparent Mind of whose secret dealings it is the overt energy, as this ignorant, unilluminated and groping Mind in the living body is supported and sovereignly guided by its own real self, the Supermind, which is there equally in unmentalised Matter, so all Matter as well as all Life, Mind and Supermind are only **modes of the Brahman**, the Eternal, the Spirit, Sachchidananda, who not only dwells in them all, but is all these things though no one of them is His absolute being.” 256

74, “Therefore in the **ancient Vedic formula** Earth, type of the more solid states of substance, was accepted as the **symbolic name** of the material principle. Therefore, too, touch or contact is for us the essential basis of Sense; all other physical senses, taste, smell, hearing, sight are based upon a series of more and more subtle and indirect contacts between the percipient and the perceived. Equally, in the *Sankhya* classification of the five elemental states of Substance from ether to earth, we see that their characteristic is a constant progression from the more subtle to the less subtle so that at the summit we have the subtle vibrations of the ethereal and at the base grosser density of the earthly or solid elemental condition. Matter therefore is the last stage known to us in the progress of pure substance towards a basis of cosmic relation in which the first word shall be not spirit but form, and form in its utmost possible development of concentration, **resistance, durably gross image, mutual impenetrability, --the culminating point of distinction, separation and division.** This is the intention and character of the material universe; it is the **formula** of accomplished divisibility. And if there is, as there **must be** in the nature of things, **an ascending series in the scale of substance from Matter to Spirit,** it must be marked by a progressive diminution of these capacities most characteristic of the physical principle and a progressive increase of opposite characteristic which will lead us to the **formula** of pure spiritual self-extinction. This is to say that they **must be** marked by less and less bondage to the form, more and more subtlety and flexibility of substance and force, more and more interfusion, interpenetration, power of assimilation, power of interchange, power of variation, transmutation, unification. Drawing away from durability of form, we **draw towards eternity of essence;** drawing away from our poise in the persistent separation and resistance of physical Matter, **we draw near to the highest divine poise in the infinity, unity and indivisibility of Spirit.** Between gross substance and pure spirit substance this must be the fundamental antinomy. In Matter *Chit* or Conscious-Force masses itself more and more to resist and stand out against other masses of the same Conscious-Force, is substance of Spirit pure consciousness images itself freely in its sense of itself with an essential indivisibility and a constant unifying interchange as the **basic formula** even of the most diversifying play of its own Force. Between these two poles there is the possibility of an infinite gradation.” 267-268

75, ‘Even within the **formula** of the physical cosmos there is an ascending series in the scale of Matter which leads us from the more to the less dense, from less to the more subtle. Where we reach the highest term of that series, the most supra-ethereal subtlety of material substance or formulation of Force, what lies beyond? Not a *Nihil*, not a void; for there is no such thing as absolute void or real nullity and what we call by that name **is simply something beyond the grasp of our sense, our mind or our most subtle consciousness.** Nor is it true that there is nothing beyond, or that some ethereal substance of Matter is the eternal beginning; for we know that Matter and material Force are only a last result of a pure Substance and pure Force in which consciousness is luminously self-aware and self-possessing and not as in Matter lost to itself in an Inconscient sleep and an inert motion. What then is there between this material substance and that pure substance? For we do not leap from one to the

other, we do not pass at once from the Inconscient to absolute consciousness. There must be and there are grades between inconscient substance and utterly self-conscious self-extension, as between the principle of Matter and the principle of Spirit.' 269

76, 'All who have at all sounded those abysses are agreed and bear witness to this fact that there are a series of subtler and subtler **formulations** of substance which escape from and go beyond the **formula** of the material universe. Without going deeply into matters which are **too occult and difficult** for our inquiry, we may say, adhering to the system on which we have based ourselves, that these gradations of substance, in one important aspect of their **formulation** in series, can be seen to correspond to the ascending series of Matter, Life, Mind, Supermind and that other higher divine triplicity of *Sachchidananda*. In other words, we find that substance in its ascension bases itself upon each of these principles and makes itself successively a characteristic vehicle for the dominating cosmic self-expression of each in their ascending series.' 269

77, 'Here in the material world everything is founded upon the **formula** of material substance. Thought founded themselves upon what the **ancients** called the **Earth-Power**, start from it, obey its laws, accommodate their workings to **this fundamental principle**, limit themselves by its possibilities and, if they would develop others, have even in that development to take account of the **original formula**, its purpose and its demand upon the divine evolution. The sense works through physical instruments, the life through a physical nerve-system and vital organs, the mind has to build its operations upon a corporeal basis and use a material instrumentation, even its pure mental workings have to take the data so derived as a field and as the stuff upon which it works. There is no necessity in the essential nature of mind, sense, life that they should be so limited: for the physical sense-organs are not the creators of sense-perceptions, but themselves the creation, the instruments and here a necessary convenience of the cosmic sense; the nervous system and vital organs are not the creators of life's action and reaction, but themselves the creation, the instruments and here a necessary convenience of the cosmic Life-force; the brain is not the creator of thought, but itself the creation, the instrument and here a necessary convenience of the cosmic Mind. The necessity then is not the absolute, but teleological; it is the result of a divine cosmic Will in the material universe which intends to posit here a physical relation between sense and its object, establishes here a **material formula** and law of Conscious-Force and creates by it physical images of Conscious-Being to serve as the initial, dominating and determining fact of the world in which we live. It is not the **fundamental law of being**, but a **constructive principle** necessitated by the intention of the Spirit to evolve in the world of Matter.' 269-270

78, Consciousness has two aspects, (1) illuminating and (2) effective, (1) state and power of self-awareness and (2) state and power of self-force, by which Being possesses itself whether in its static condition or in its dynamic movement; for in its creative action it knows by omnipotent self-consciousness all that is latent within it and produces and governs the universe of its potentialities by an omniscient self-energy. This creative action of the All-existent has its nodus in the **fourth**, intermediate principle of Supermind or Real-Idea, in which a divine Knowledge one with self-existence and self-

awareness and a substantial Will which is in perfect unison with that knowledge, because it is itself in its substance and nature that self-conscious self-existence dynamic in illumined action, develop infallibly the movement and form and law of things in right accordance with their self-existent Truth and in harmony with the significances of its manifestation.’ 276-277

79, “The creation depends on and moves between the **biune principle** of unity and multiplicity; it is a manifoldness of idea and force and form which is the expression of an original unity, and it is an eternal oneness which is the **foundation and reality** of the multiple worlds and makes their play possible. Supermind therefore proceeds by a **double faculty of (1) comprehensive and (2) apprehensive knowledge**; proceeding from essential oneness to the resultant multiplicity, (1) it comprehends all things in itself as itself the One in its manifold aspects and (2) it apprehends separately all things in itself as objects of its will and knowledge. While to its original self-awareness all things are one being, one consciousness, one will, one self-delight and the whole movement of things a movement one and indivisible, it proceeds in its action from the unity to the multiplicity and from multiplicity to unity, creating an **ordered relation** between them and an appearance but not a binding reality of division, a subtle unseparating division, or rather a demarcation and determination within the indivisible. The Supermind is the divine Gnosis which **creates, governs and upholds** the worlds: it is the secret Wisdom which upholds both our Knowledge and our Ignorance.” 277

80, ‘Moreover we see that this **cosmic action** or any cosmic action is **impossible** without the play of an **infinite Force of Existence** which produces and regulates all these forms and movements; and that Force equally presupposes or is the action of an infinite Consciousness, because it is in its nature a cosmic Will determining all relations and apprehending them by its own mode of awareness, and it could not so determine and apprehend them if there were no **comprehensive Consciousness** behind that mode of cosmic awareness to **originate as well as to hold, fix and reflect** through it the relations of Being in the developing formation or becoming of itself which we call a universe.’ 280

81, “There **must** be in every cosmos a power of Knowledge and Will which out of infinite potentiality fixes determined relations, develops the result **out of the seed**, rolls out the mighty rhythms of **cosmic Law** and views and governs the worlds as their immortal and infinite Seer and Ruler. This power indeed is nothing else than *Sachchidananda* Himself; it creates nothing which is not its own self-existence, and for that reason **all cosmic and real Law** is a thing not imposed from outside, **but from within**, all development is self-development, **all seed and result are seed of a Truth** of things and result of that seed determined out of its potentialities. For the same reason **no Law is absolute**, because only the infinite is absolute, and everything contains within itself **endless potentialities** quite beyond its determined form and course, which are only determined through a self-limitation by Idea proceeding from an infinite liberty within. The power of self-limitation is necessarily inherent in the boundless All-Existent. The Infinite would not be the Infinite if **it could not assume a manifold finiteness**; the Absolute would not be the Absolute if it were denied in knowledge and power and will and manifestation of being a

**boundless capacity of self-determination.** This **Supermind** then is the truth or Real-Idea, inherent in all cosmic force and existence, which is necessary, itself remaining infinite, to determine and combine and uphold relation and order and the great lines of the manifestation. In the language of the *Vedic Rishis*, as infinite Existence, Consciousness and Bliss are the three highest and **hidden Names of the Nameless**, so this **Supermind is the fourth Name**—fourth to That in its descent, fourth to us in our ascension.” 281-82

82, ‘Again, there is not an **entire absence of penetration from above** into our mental limits. The phenomena of **genius** are really the result of such a penetration, --veiled no doubt, because the light of the superior consciousness not only acts within narrow limits, usually in a special field, **without any regulated separate organization of its characteristic energies**, often indeed quite fitfully, erratically and with a supernormal or abnormal irresponsible governance, but also in entering the mind it subdues and adapts itself to mind substance so that it is only a modified or diminished dynamis that reaches us, not all the original divine luminosity of what might be called the **overhead consciousness beyond us**. Still the phenomena of inspiration, of revelatory vision or of intuitive perception and intuitive discernment, surpassing our less illumined or less powerful normal mind-action, are there and their origin is unmistakable. Finally, there is **the vast and multitudinous field of mystic and spiritual experience**, and here the gates already lie wide open to the possibility of extending our consciousness beyond its present limits, --unless, indeed by an obscurantism that refuses to inquire or an attachment to our boundaries of mental normality we shut them or turn away from the vistas they open before us. But in our present investigation **we cannot afford to neglect** the possibilities which these domains of mankind’s endeavour bring near to us, or the added knowledge of oneself and of the veiled Reality which is their **gift to human mind**, the greater light which arms them with **the right to act upon us** and is the innate power of their existence.’ 289-90

83, ‘Our **human mental consciousness** sees the world in sections cut by the reason and sense and put together in a formation which is also sectional; the house it builds is planned to accommodate one or another generalized formulation of Truth, but excludes the rest or admits some only as guests or dependents in the house. **Overmind Consciousness** is global in its cognition and can hold any number of seemingly fundamental differences together **in a reconciling vision**. Thus mental reason sees Person and the Impersonal as opposites: it conceives an impersonal Existence in which person and personality are fictions of the Ignorance or temporary constructions; or, on the contrary, it can see Person as the primary reality and the impersonal as **a mental abstraction** or only stuff or means of manifestation. To the Overmind intelligence these are separable Powers of the one Existence can pursue their independent self-affirmation and can also unite together their different modes of action, creating both in their independence and in their union different states of consciousness and being which can all of them valid and all capable of coexistence.’ 295-96

84, ‘**Overmind consciousness** perceives that each view is true of the action of the principle it erects; it can see that there is **a material world-formula, a vital world-formula, a mental world-formula, a spiritual world formula**, and

each can predominate in a world of its own and at the same time all can combine in one world as its constituent powers. The self-formulation of Conscious Force on which our world is based as an apparent Inconscience that conceals in itself a supreme Conscious-Existence and holds all the powers of Being together in its Inconscient secrecy, a world of universal Matter realizing in itself Life, Mind, Overmind, Supermind, Spirit, each of them in its turn taking up the others as means of its self-expression, Matter proving in **the spiritual vision** to have been always itself a manifestation of the Spirit, is to the Overmind view a normal and easily realizable creation.’ 296-297

85, “A Consciousness-Force, everywhere inherent in Existence, acting even when concealed, is **the creator of the worlds**, the occult secret of Nature. But in our material world and in our being **consciousness has a double aspect**; here is a force of Knowledge, there is a force of Ignorance. In the infinite consciousness of a self-aware infinite Existence knowledge **must be** everywhere implicit or operative in the **very grain of its action**; but we see here at the beginning of things, apparent as the base or the nature of the creative world-energy, an Inconscience, a total Nescience. This is the stock with which the material universe commences: consciousness and knowledge emerge at first in obscure infinitesimal movements, at points, in the little quanta which associate themselves together; there **is a tardy and difficult evolution**, a slowly increasing organization and ameliorated mechanism of workings of consciousness, more and more gains are written in the blank slate of the Nescience. But still these have the appearance of gathered acquisitions and constructions of a **seeking Ignorance** which tries to know, to understand, to discover, to change slowly and strugglingly into knowledge. As Life here establishes and maintains its operations with difficulty on a foundation and in an environment of general Death, first in infinitesimal points of life, in quanta of life-form and life-energy, in increasing aggregates that create more and more complex organisms, an intricate life-machinery, **Consciousness** also establishes and maintains a growing but **precarious light in the darkness of an original Nescience** and universal Ignorance.” 309-10

86, “The **first aspect** of cosmic existence is an Infinite which is to our perception an indeterminate, if not indeterminable. In this Infinite the universe itself, whether in its aspect of Energy or its aspect of structure, appears as an indeterminate determination, a “boundless finite”,--paradoxical but necessary expressions which would seem to indicate that we are face to face with a **suprarational mystery as the base of things**; in that universe arise—from where?—a vast number and variety of general and particular determinates which do not appear to be warranted by anything perceptible in the nature of the Infinite, but seem to be imposed—or, it may be, self-imposed—upon it.” 310-11

87, ‘This opens the way for other explanations which make Consciousness **the creator of this world** out of an apparent original Inconscience. A Mind, a Will seems to have imagined and organized the universe, but it has veiled itself behind its creation; its first erection has been this screen of an Inconscient Energy and a material form of substance, at once a disguise of its presence and a plastic creative basis on which it could work as an artisan uses for his production of forms and patterns a dumb and obedient material... Or if **this**

**Creator** is not entirely supracosmic, but **is also immanent in his works**, even then there need be no other sign of him, -- except indeed to some consciousness evolving in this Inconscient world, but only when its evolution reached a point at which it could become aware of the indwelling Presence... All theistic explanations of existence starting from an extra-cosmic Deity stumble over this difficulty and can only evade it; it would disappear if **the Creator** were, even though exceeding the creation, **yet immanent in it**, himself in some sort both the player and the play, an Infinite casting infinite possibilities into the form of an evolutionary cosmic order.' 316-317

88, 'But every possibility implies a truth of being behind it, a reality in the Existence; for without that supporting truth there could not be any possibles. In manifestation **a fundamental reality of the Existent** would appear to our cognition as a **fundamental spiritual aspect of the Divine Absolute**; out of it would emerge all its possible manifestations, its innate dynamisms: these again must create or bring out of a non-manifest latency their own significant forms, expressive powers, native processes; **their own being would develop their own becoming**, *svarupa, svabhava*.' 328

89, 'These and other primal powers and aspects assume their status among the **fundamental spiritual self-determinations** of the Infinite; all others are determinates of the **fundamental spiritual determinates**, significant relations, significant powers, significant forms of being, consciousness, force, delight, --energies, conditions, ways, lines of the truth-process of the Consciousness-Force of the Eternal, imperatives, possibilities, actualities of its manifestation. All this deploying of powers and possibilities and their inherent consequences is held together by supermind cognition in an intimate oneness; it keeps them founded consciously on the **original truth** and maintained in the harmony of **the truths** they manifest and are in their nature. There is here no imposition of imaginations, no arbitrary creations, neither is there any division, fragmentation, irreconcilable contrariety or disparateness.' 329-330

90, 'But neither is the separate cognition of them (*Saguna and Nirguna Brahman*) entirely an illusion or a complete error of the Ignorance; this too has its validity for spiritual experience. For these primary aspects of the Absolute are fundamental spiritual determinates or indeterminates answering at this spiritual **end** or beginning to the general determinates or the generic indeterminates of the material **end** or inconscient beginning of the descending and ascending Manifestation. **Those that seem to us negative** carry in them the freedom of the Infinite from the limitation by its own determinations; their realization disengages the spirit within, liberates us and enables us to participate in this supremacy: thus, when once we pass into or through the experience of immutable self, we are no longer bound and limited in the inner status of our being by the determinations and creations of Nature. On the other, the dynamic side this original freedom enables the Consciousness to create a world of determinations without being bound by it: it enables it also to withdraw from what it has created and re-create in a **higher truth-formula**. It is on this freedom that is based the spirit's power of infinite variation of the truth-possibilities of existence and also its capacity to create, without tying itself to its workings, any and every form of Necessity or system of order: the individual being too by experience of these negating absolutes can participate

in that dynamic liberty, can pass from one order of self-formulation to a higher order.’ 331-32

91, “All aspects of the omnipresent Reality have their fundamental truth in the Supreme Existence. Thus even the aspect or **power of Inconscience**, which seems to be an opposite, a negation of the eternal Reality, yet corresponds to a Truth held in itself by the self-aware and all-conscious Infinite. It is, when we look closely at it, the Infinite’s power of plunging the consciousness into a trance of self-involution, **a self-oblivion of the Spirit** veiled in its own abysses where nothing is manifest but all inconceivably is and can emerge from that ineffable latency. In the heights of Spirit this state of cosmic or infinite trance-sleep appears to our cognition as a luminous uttermost Superconscience: at the other end of being it offers itself to cognition as the Spirit’s potency of presenting to itself the opposites of its own truths of being,—an abyss of non-existence, a **profound Night of inconscience**, a fathomless swoon of insensibility from which yet all forms of being, consciousness and delight of existence can manifest themselves, --but they appear in limited terms, in slowly emerging and increasing self-formulations, even in contrary terms of themselves; **it is the play of a secret all-being**, all-delight, all-knowledge, but it observes the rules of its **own self-oblivion, self-opposition, self-limitation** until it is ready to surpass it. This is the Inconscience and Ignorance that we see at work in the material universe. It is **not a denial**, it is one term, **one formula** of the infinite and eternal Existence.” 333

92, “There is then a supreme Reality eternal, absolute and infinite. Because it is absolute and infinite, it is in its essence indeterminable. It is indefinable and inconceivable by finite and defining Mind; it is ineffable by a mind-created speech; it is describable neither by our negations, *neti neti*, --for we cannot limit it by saying it is not this, it is not that,-- nor by our affirmations, for we cannot fix it by saying it is this, it is that, *iti iti*. And yet, though in this way unknowable to us, it is **not altogether and in every way** unknowable; **it is self-evident to a knowledge by identity** of which the spiritual being in us **must** be capable; for that spiritual being is in its essence and its original and intimate reality not other than this supreme Existence.” 336-37

93, ‘As for the action of the universe and its significance, it escapes us altogether; if Self, God or Spirit there be, his dealings with the world and us are incomprehensible, offer **no clue** that we can follow. God and Nature and even ourselves move in a mysterious way which is only partially and at points intelligible, but as a whole escapes our comprehension. All works of *Maya* look like the production of a suprarational magical Power which arranges things according to its wisdom or its phantasy, but **a wisdom which is not ours** and a phantasy which baffles our imagination. The Spirit that manifests things or manifests itself in them so obscurely, looks to our reason like a Magician and his power or *Maya* a creative magic: but magic can create illusions or it can create astounding realities, and we find it difficult to decide which of these suprarational processes faces us in this universe.’ 341

94, “But, in fact, the cause of this impression **must** necessarily be sought not in anything illusory or fantastic in the Supreme or the universal Self-existence, but in our own inability to seize the **supreme clue** to its manifold existence or discover the secret plan and pattern of its action. The Self-existent is the

Infinite and its way of being and of **action must** be the way of the Infinite, but our **consciousness is limited**, our reason built upon things finite: **it is irrational to suppose** that a finite consciousness and reason can be a measure of the Infinite; this smallness cannot judge that Immensity; this poverty bound to a limited use of its scanty means cannot conceive the **opulent management** of those riches; an ignorant half-knowledge cannot follow the motions of an All-Knowledge. Our reasoning is based upon our experience of the finite operations of physical Nature, on an incomplete observation and uncertain understanding of something that acts within limits; it has organized on that basis certain conceptions which it seeks to make general and universal, and whatever contradicts or departs from these conceptions it regards as irrational, false or inexplicable. But there are different orders of the reality and conceptions, measures, standards suitable to one need not be applicable to another order. Our physical being is built first upon an aggregate of infinitesimals, electrons, atoms, molecules, cells; but the law of action of these infinitesimals does not explain all the physical workings even of the human body, much less can they cover **all the law** and process of action of man's supraphysical parts, his life movements and mind movements and soul movements. In the body finites have been formed with their own habits, properties, characteristic ways of action; the body itself is a finite which is not a mere aggregate of these smaller finites which it uses as parts, organs, constituent instruments of its operations; it has developed a being and has a **general law** which surpasses its dependence upon these elements or constituents. The life and mind again are supraphysical finites with a different and more subtle mode of operation of their own, and no dependence on the physical parts for instrumentation can annul their intrinsic character; there is something more and other in our vital and mental being and vital and mental forces than the functioning of a physical body. But again, each finite is in its reality or has behind it an Infinite which **has built and supports and directs** the finite it has made as its self-figure; so that even the being and **law** and process of the finite cannot be totally understood without a knowledge of that which is **occult** within or behind it: our finite knowledge, conceptions, standards may be valid within their limits, but they are incomplete and relative. **A law** founded upon an observation of what is divided in Space and Time cannot be confidently applied to the being and action of the Indivisible; not only it cannot be applied to the spaceless and timeless Infinite, but it cannot be applied even to **a time Infinite or a Space Infinite**. **A law** and process binding for our superficial being need not be binding on what is **occult** within us. Again, our intellect, founding itself on reason, finds it difficult to deal with what is infrarational; life is infrarational and we find that our intellectual reason applying itself to life is constantly forcing upon it a control, a measure, an artificial procrustean **rule** that either succeeds in killing or petrifying life or constrains it into rigid forms and conventions that lame and imprison its capacity or end by a bungle, a revolt of life, a decay or disruption of the systems and superstructures built upon it by our intelligence." 342-343

95, 'A quality is the character of a power of conscious being; or we may say that the **consciousness of being** expressing what is in it makes the power it brings out recognizable by a native stamp on it which **we call quality** or

character. Courage as a quality is such a power of being, it is a certain character of my consciousness expressing a formulated force of my being, bringing out or creating a definite kind of force of my nature in action. So too the power of a drug to cure is its property, a special force of being native to the herb or mineral from which it is produced, and this speciality is determined by the Real-Idea concealed in the involved consciousness which dwells in the plant or mineral; the idea brings out in it what was there at the root of its manifestation and has now come out thus empowered as the force of its being. All qualities, properties, features are such powers of conscious being thus put forth from itself by the Absolute; it has everything within It, It has the free power to put all forth; yet we cannot define the Absolute as a quality of courage or a power of healing, we cannot even say that these are a characteristic feature of the Absolute, nor can we make up a sum of qualities and say "that is the Absolute". But neither can we speak of the Absolute as a pure blank incapable of manifesting these things; on the contrary, all capacity is there, the powers of all qualities and characters are there inherent within it. The mind is in a difficulty because it has to say, "the Absolute or Infinite is none of these things, they are not something else than That, for That is the sole existence and the all existence." Here it is evident that it is an undue finiteness of thought conception and verbal expression which creates the difficulty, but there is in reality none; for it would be evidently absurd to say that the Absolute is courage or curing-power, or to say that courage and curing-power are the Absolute, but it would be equally absurd to deny the capacity of the Absolute to put forth courage curing-power as self-expressions in its manifestation. When the logic of the finite fails us, we have to see a direct and unbound vision what is behind in the logic of the Infinite. We can then realize that the Infinite is infinite in quality, feature, power, but that no sum of qualities, features, powers can describe the Infinite.' 349-50

96, 'The formlessness **is the character** of the spiritual essence, the spirit-substance of the Reality; all finite realities are powers, forms, self-shapings of that substance: the Divine is formless and nameless, but by that very reason capable of manifesting all possible names and shapes of being. Forms are manifestations, not arbitrary inventions out of nothing; for line and colour, mass and design which are the essentials of form carry always in them a significance, are, it might be said, secret values and significances of an unseen reality made visible; it is for this reason that figure, line, hue, mass, composition can embody what would be otherwise unseen, can convey what would be otherwise **occult** to the sense. **Form may be said to be the innate body, the inevitable self-revelation of the formless**, and this is true not only of external shapes, but of the unseen formations of mind and life which we seize only by our thought and those sensible forms of which only the subtle grasp of the inner consciousness can become aware. Name in its deeper sense is not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound, a knowable name, *Nomen*. *Nomen* in this sense, we might say, is *Numen*; the secret Names of the Gods are their power, quality, character of being caught up by the consciousness and made conceivable. The Infinite is nameless, but in that namelessness all possible names, Numens of the

gods, the names and forms of all realities, are already envisaged and prefigured, because they are there latent and inherent in the All-Existence.’ 352-97, ‘It becomes clear from these considerations that the coexistence of the Infinite and the finite, which is the very nature of universal being, is not a juxtaposition or mutual inclusion of two opposites, but as natural and inevitable as the relation of the principle of Light and Fire with the suns. **The finite is a frontal aspect and a self-determination of the Infinite**; no finite can exist in itself and by itself, it exists by the Infinite and because it is of one essence with the Infinite. For by the Infinite we do not mean solely an illimitable self-extension in Space and Time, but something that is also spaceless and timeless, a self-existent Indefinable and Illimitable which can express itself in the infinitesimal as well as in the vast, in a second of time, in a point of space, in a passing circumstance. The finite is looked upon as a division of the Indivisible, but there is no such thing: for **this division is only apparent**; there is a demarcation, but no real separation is possible. When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature, process of becoming, operation of indwelling energy; all of these are itself, are this infinite, this Reality: we see it extending indivisibly and uniting all objects so that none is really separate from it or quite separate from other objects. “It stands” says *the Gita* “undivided in beings and yet as if divided.” Thus each object is that Infinite and one in essential being with all other objects that are also forms and names – powers, numens—of the Infinite.’ 352-53

98, “This incoercible unity in all divisions and diversities is the mathematics of the Infinite, indicated in a verse of *the Upanishads*, --“This is the complete and That is the complete; subtract the complete from the complete, the complete is the remainder.” For so too it may be said of the infinite self-multiplication of the Reality that all things are that self-multiplication; the One becomes Many, but all these Many are That which was already and is always itself and in becoming the Many remains the One. **There is no division of the One by the appearance of the finite, for it is the one Infinite that appears to us as the many finite**: the creation adds nothing to the Infinite; it remains after creation what it was before. The Infinite is not a sum of things, it is That which is all things and more.” 353-54

99, ‘The basic Force is one, but it manifests from itself innumerable forces; the basic substance is one, but it develops many different substances and millions of unlike objects; mind is one but differentiates itself into many mental states, mind formations, thoughts, perceptions differing from each other and entering into harmony or into conflict; life is one but forms of life are unlike and innumerable; humanity is one in nature, but there are different race types and every individual man is himself and in some way unlike others; Nature insists on tracing lines of difference on the leaves of one tree; she drives differentiation so far that it has been found that the lines on one man’s thumb are different from lines of every other man’s thumb so that he can be identified by that differentiation alone, --yet fundamentally all men are alike and there is no essential difference. Oneness or sameness is everywhere, differentiation is

everywhere; the indwelling Reality has built the universe on the principle of the development of one seed into a million different fashions. But again is the logic of the Infinite; because the essence of the Reality is immutably the same, it can assume securely these innumerable differences of form and character and movement, for even if they were multiplied a trillionfold, that would not affect the underlying immutability of the eternal Identical. Because the Self and Spirit in things and beings is one everywhere, therefore Nature can afford this luxury of infinite differentiation: if there were not this secure basis which brings it about that nothing changes yet all changes, all her workings and creations would in this play collapse into disintegration and chaos; there would be nothing to hold her disparate movements and creations together. The immutability of the Identical does not consist in a monotone of changeless sameness incapable of variation; it consists in an unchangeableness of being which is capable of endless formation of being, but which no differentiation can destroy or impair or minimize. The Self becomes the insect and bird and beast and man, but it is always the same Self through these mutations because it is the One who manifests himself infinitely in endless diversity. Our surface reason is **prone to conclude** that the diversity may be unreal, an appearance only, but if we look a **little deeper** we shall see that **a real diversity brings out the real Unity**, shows it as it were in its utmost capacity, reveals all that it can be and is in itself, delivers from its whiteness of hue the many tones of colour that are fused together there; Oneness finds itself infinitely in what seems to us to be a falling away from its oneness, but is really an inexhaustible diverse display of unity. This is the miracle, the Maya of the universe, yet perfectly logical, natural and a matter of course to the self-vision and self-experience of the Infinite.’ 354-355

100, “A certain **difficulty arises** for our mind in reconciling these different faces or fronts of the One Self and Spirit, because we are obliged to use **abstract conceptions** and defining words and ideas for something that is not **abstract**, something that is spiritually living and intensely real. Our **abstractions** get fixed into differentiating concepts with sharp lines between them: but the Reality is not that nature; its aspects are many but shade off into each other. Its truth could only be rendered by ideas and images metaphysical and yet living and concrete, --images which might be taken by the pure Reason as figures and symbols but are more than that and mean more to the intuitive vision and feeling, for they are realities of a dynamic spiritual experience. The impersonal truth of things can be rendered into the **abstract formulas** of the pure reason, but there is another side of truth which belongs to the spiritual or **mystic vision** and without that inner vision of realities **the abstract formulation** of them is **insufficiently alive**, incomplete. The mystery of things is the true truth of things; the intellectual presentation is only truth in representation, in **abstract symbols**, as if in a cubist art of thought-speech, in geometric figure. It is necessary in a philosophic inquiry to confine oneself mostly to this intellectual presentation, but it is as well to remember that this is only **the abstraction of the Truth** and to seize it completely or express it completely there is needed **a concrete experience** and a more living and full-bodied language.” 372-73

101, 'The original status is that an eternity of the Realty timeless and spaceless; Space and Time would be the same Reality self-extended to contain the deployment of what was within it. The difference would be, as in all the other oppositions, the Spirit looking at itself in essence and principle of being and the same Spirit looking at itself in the dynamism of its essence and principle. **Space and Time are our names for this self-extension of the one Reality.** We are apt to see **Space as a static extension in which all things stand or move together in a fixed order**; we see **Time as a mobile extension which is measured by movement and event**: Space then would be Brahman in self-extended status; Time would be Brahman in self-extended movement. But this may be only a first view and inaccurate: Space may be really a constant mobile, the constancy and the persistent time-relation of things in it creating the sense of stability of Space, the mobility creating the sense of time-movement in stable Space. Or, again, Space would be Brahman extended for the holding together of forms and objects; Time would be Brahman self-extended for the deployment of the movement of self-power carrying forms and objects; the two would then be a dual aspect of one and the same self-extension of the cosmic Eternal.' 375

102, "A purely physical Space might be regarded as in itself a property of Matter; but **Matter is a creation of Energy in movement**. Space therefore in the material world could be either **a fundamental self-extension of material Energy** or its self-formed existence-field, its representation of the Inconscient Infinity in which it is acting, a figure in which it accommodates the **formulas** and movements of its own action and self-creation. Time would be itself the course of that movement or else an impression created by it, an impression of something that presents itself to us as regularly successive in its appearance, -- a division or a continuum upholding the continuity of movement and yet marking off its successions, -- because the movement itself is regularly successive. Or else **Time could be a dimension of Space necessary for the complete action of the Energy**, but not understood by us as such because it is seen by our conscious subjectivity as something itself subjective, felt by our mind, not perceived by our senses, and therefore not recognized as a dimension of Space which has to us the appearance of a sense-created or sense-perceived objective extension." 375-76

103, "If we go behind Time by a similar inward motion, drawing back from the physical and seeing it without being involved it, we discover that Time observation and Time movement are relative, but **Time itself is real and eternal**. Time observation depends not only on the measures used, but on the consciousness and the position of the observer: moreover, each state of consciousness **has a different Time relation**; Time in Mind consciousness and Mind Space has not the same sense and measure of its movements as in physical Space; it moves there quickly or slowly according to the **state of consciousness**. **Each state of consciousness has its own Time** and yet there can be relations of Time between them; and when we go behind the physical surface, we find several different **Time statuses and Time movements** coexistent in the same consciousness. This is evident in dream Time where a long sequence of happenings can occur in a **period which corresponds to a second or a few seconds of physical Time**. There is then a certain relation

between different Time statuses but no ascertainable correspondence of measure. It would seem as if Time had no objective reality, but depends on whatever conditions may be established by action of consciousness in its relation to status and motion of being: time would seem purely subjective. But, in fact, Space also would appear by the mutual relation of Mind-Space and Matter-Space to be subjective; in other words, both are the original spiritual extension, but it is rendered by mind in its purity into a subjective mind-field and by sense-mind into an objective field of sense-perception. Subjectivity and objectivity are only two sides of one consciousness, and the cardinal fact is that any given time or Space or any given Time-Space as a whole is a status of being in which there is a movement of the consciousness and force of the being, a movement that creates or manifests events and happening; it is the relation of the consciousness that sees and the force that formulates the happenings, a relation inherent in the status, which determines the sense of Time and creates our awareness of Time-movement, Time-relation, Time-measure. In its fundamental truth the original status of Time behind all its variations is nothing else than the eternity of the Eternal, just as the fundamental truth of Space, the original sense of its reality, is the infinity of the Infinite.’ ” 377-78

104, ‘Our unity with the world-being is **consciousness** of a self which at one and the same time cosmicises in the world and individualises through the individual Purusha, and both in that world-being and in this individual being and in all individual beings it is aware of the same Self manifesting and experiencing its various manifestations. That then is a Self which **must** be one in its being, --otherwise we could not have this experience of unity, --and yet **must** be capable in its very unity of cosmic differentiation and multiple individuality.’ 384

105, ‘In the world as we see it, for our **mental consciousness** however high we carry it, we find that to every positive there is a negative. But the negative is not a zero, --indeed whatever appears to us a zero is packed with force, teeming with power of existence, full of actual or potential contents. Neither does the existence of the negative make its corresponding positive non-existent or an unreality; it only makes the positive an incomplete statement of the truth of things and even, we may say, of the positive’s own truth. For the positive and the negative exist not only side by side, but in relation to each other and by each other; they complete and would to the all-view, which a limited mind cannot reach, explain one another. Each by itself is not really known; we only begin to know it in its deeper truth when we can read into it the suggestions of its apparent opposite. It is through such a **profound catholic intuition** and not by exclusive logical oppositions that our intelligence ought to approach the Absolute.’ 393-94

106, ‘It is evident that if such is the truth of the Absolute, we cannot bind it either by our **law of contradiction** (Refer The Life Divine-390 & 391, 395, 398-399). **The law** is necessary to us in order that we may posit partial and practical truths, think out things clearly, decisively and usefully, classify, act, deal with them effectively for particular purposes in our divisions of Space, distinctions of form and property, moments of Time. It represents a formal and strongly dynamic truth of existence in its practical workings which is **strongest**

**in the most outward term of things**, the material, but becomes less and less rigidly binding as we go upward in the scale, mount on the more subtle rungs of the ladder of being. It is especially necessary for us in dealing with material phenomena and forces; we have one power at a time and to be limited by their ostensible and practically effective capacities and properties; otherwise we cannot deal with them. But even there, as human thought is beginning to realize, the distinctions made by the intellect and the classifications and practical **experiments of Science**, while perfectly valid in their own field and for their own purpose, do not represent the whole or the real truth of things, whether of things in the whole or of the thing by itself which we have classified and set artificially apart, **isolated** for separative analysis. By that **isolation** we are indeed able to deal with it very practically, very effectively, and we think at first that the effectiveness of our action proves the entire and sufficient truth of our **isolating** and analyzing knowledge. Afterwards we find that by getting beyond it we can arrive at a greater truth and a greater effectivity.’ 395

105, ‘The isolation is **certainly necessary for first knowledge**. A diamond is a diamond and a pearl a pearl, each thing of its own class, existing by its distinction from all others, each distinguished by its own form and properties. But each has also properties and elements which are common to both and others which are common to material things in general. And in reality each does not exist only by its distinctions, but much more essentially by that which is common to both; and we get back to the very basis and enduring truth of all material things only when we find that **all are the same thing, one energy, one substance** or, if you like, **one universal motion which throws up, brings out, combines, realizes these different forms, these various properties**, these fixed and harmonized potentialities of its own being. If we stop short at the knowledge of distinctions, we can deal only with diamond and pearl as they are, fix their values, uses, if we can get to the knowledge and control of their elements and the common properties of the class to which they belong, **we may arrive at the power of making either a diamond or pearl at our pleasure**: go farther still and master that which all power of transmutation which would give **the greatest possible control of material Nature**. Thus the knowledge of distinctions arrives at its greatest truth and effective use when we arrive at **the deeper knowledge of that which reconciles distinctions in the unity behind all variations**. That deeper knowledge does not deprive the other and more superficial of effectivity nor convict it of vanity. We cannot conclude from our ultimate material discovery that there is no original substance or Matter, **only energy manifesting substance** or manifesting as substance,-- that diamond and pearl are non-existent, unreal, only true to the illusion of our senses of perception and action, that the one substance, energy or motion is the sole eternal truth and that therefore the best or only rational use of our **science** would be to dissolve diamond and pearl and everything else that we can dissolve into this one eternal and original reality and get done with their forms and properties for ever. There is an essentiality of things, a commonality of things, an individuality of things; (1) the **commonality** and (2) **individuality** are true and eternal powers of the essentiality: (3) **that** transcends them both, but the three together and not one by itself are **the eternal terms of existence**.’ 395-96

106, “**Time**, as we know or conceive it, is only our means of realising things in succession, it is a condition and cause of conditions, **varies on different planes of existence**, varies even for beings on one and the same plane: that is to say, it is not an Absolute and **cannot explain the primary relations of the Absolute**...The first source and the primary relations lie beyond our mental divisions of Time, in the divine Timelessness or else in the indivisible or eternal Time of which our **divisions and successions** are only figures in a **mental** experience.” 399

107, “When we say that all is a divine manifestation, even that which we call undivine, we mean that in its essentiality all is divine even if the form baffles or repels us. Or, to put it in a **formula** to which it is easier for our psychological sense of things to give its assent, in all things there is a presence, a primal Reality, --the Self, the Divine, the Brahman, --which is for ever pure, perfect, blissful, infinite: its infinity is not effected by **the limitations of relative things**; its purity is **not stained by our sin and evil**; its bliss is not touched by our pain and suffering; its perfection is not impaired by our defects of consciousness, knowledge, will, unity. In certain images of *the Upanishads* the divine *Purusha* is described as the one Fire which has entered into all forms and shapes itself according to the form, as the one Sun which illumines all impartially and **is not affected** by the faults of our seeing. But this affirmation is not enough; it leaves the problem unsolved, why that which is in itself ever pure, perfect, blissful, infinite, should not only tolerate but **seem to maintain and encourage in its manifestation** imperfection and limitation, impurity and suffering and falsehood and evil: it states the duality that constitutes the problem, but does not solve it.” 407

108, “*Maya*, the Illusive Power, on the contrary, **must** be an original creator, for it creates all things out of nothing—unless we suppose that it creates out of the substance of the Reality, but then the things it creates **must** be in some way real; it has a perfect knowledge of what it wishes to create, a perfect power to create whatever it chooses, omniscient and omnipotent though only over its own illusions, **harmonising** them and linking them together with a magical sureness and sovereign energy, absolutely effective in imposing its own formations or figments passed off as truths, possibilities, actualities on the creature intelligence.” 450

109, ‘*Maya*, on the contrary, if it creates on the basis of the Reality, yet erects a superstructure which has nothing to do with the Reality, is not true or potential in it; if it creates out of the substance of the Reality, it makes out of it things that are not possible to it or in accordance with it, --for it creates forms and the Reality is supposed to be a Formless incapable of form, it creates determinations and the Reality is supposed to be absolutely indeterminable.’ 451

110, ‘*Maya*’s creation is a presentation of beings, names, forms, happenings, things, impossible to accept as true, contradictory of the indeterminable purity of the One Existence. *Maya* then is not real, it is non-existent: *Maya* is itself an illusion, the parent of numberless illusions. But still this illusion and its works have some kind of existence and so must in some way be real: moreover, the universe does not exist in a Void but stands because it is imposed on Brahman, it is based in a way on the one Reality; we ourselves in the Illusion attribute its

forms, names, relations, happenings to the Brahman, become aware of all things as Brahman, see the Reality through these unrealities. There is then a reality in Maya; it is at the same time real and unreal, existent and non-existent; or, let us say, it is neither real nor unreal: it is a paradox, a suprarational enigma.’ 458

111, ‘But since Brahman is also self-aware for ever, there **must** be a double status of Brahman-Consciousness, (1) one conscious of sole Reality, (2) the other conscious of the unrealities to which by its creative perception of them it gives some kind of apparent existence. These unrealities cannot be made of the substance of the Reality, for then they also must be real. In this view one cannot accept the assertion of *the Upanishads* that the world is made out of the supreme Existence, it is a becoming, an outcome or product of the eternal Being. Brahman is not the material cause of the universe: our nature—as opposed to our self – is not made of its spiritual substance; it is constructed out of unreal reality of Maya. But, on the contrary, our spiritual being is that substance, is indeed the Brahman; Brahman is above Maya. **This dual consciousness** offers itself as the sole plausible explanation of the riddle of a real **eternal Percipient**, an **unreal Percept**, and a **Perception** that is a half-real creator of unreal percepts.’ 459-60

112, ‘But here a dual being is imposed on Brahman and a reality attributed to something that belongs to the cosmic Illusion, -- to the individual being of the Brahman in Maya, for Brahman, for Brahman as the Self of all is not even phenomenally bound and does not need to escape from her: moreover, salvation cannot be of importance if bondage is unreal and bondage cannot be real unless Maya and her world are real. The absolute unreality of Maya disappears and gives place to a very comprehensive even if perhaps only a practical and temporal reality. To avoid this conclusion it may be said that our individuality is unreal, it is Brahman who withdraws from a reflection of itself in the figment of individuality and its extinction is our release, our salvation: but Brahman, always free, cannot suffer by bondage or profit by salvation, and a reflection, a figment of individuality is not a thing that can need salvation. A reflection, a figment, a mere image in the deceptive mirror of Maya cannot suffer a real bondage or profit by a real salvation. If it be said that it is a conscious reflection or figment and therefore can really suffer and enter into the bliss of release, **the question arises** whose is the consciousness that so suffers in this fictitious existence, --for there can be no real consciousness except that of the One Existence; so that once more there is established a **dual consciousness** for Brahman, (1) a consciousness or superconscience free from the illusion and (2) a consciousness subject to the illusion, and we have again substantiated a certain reality of our existence and experience in Maya. For if our being is that of the Brahman, our consciousness something of the consciousness of the Brahman, with whatever qualification, it is to that extent real, --and if our being, why not the being of the universe?’ 464-65

113, ‘It may finally be put forward as a solution that **the percipient individual** and **the percept universe** are unreal, but *Maya* by imposing itself on *Brahman* acquires a certain reality, and that reality lends itself to the individual and to its experience in the cosmic Illusion which endures so long as it is subject to the illusion. But, again, for whom is the experience valid, the reality acquired while

it endures, and for whom does it cease by liberation, extinction or withdrawal? For an illusory unreal being cannot put on reality and suffer from a real bondage or escape from it by a real act of evasion or self-extinction; it can only seem to some real self or being to exist, but in that case this real self must in some way or in some degree have become subject to *Maya*. It **must** either be the consciousness of *Brahman* that projects itself into a world of *Maya* and issues from *Maya* or it **must** be the being of *Brahman* that puts forth something of itself, its reality, into *Maya* and withdraws it again from *Maya*. Or what again is this *Maya* that imposes itself on *Brahman*? From where does it come if it is not already in *Brahman*, an action of the **eternal Consciousness** or the eternal Superconscience? It is only if a being or a consciousness of the Reality undergoes the consequences of the Illusion that the cycles of the Illusion can put on any reality or have any importance except as a dance of phantasmagoric marionettes with which the Eternal amuses himself, a puppet-show in Time. We are driven back to the dual being of the Brahman, **the dual consciousness of Brahman** (1) involved in the Illusion and (2) free from the Illusion, and a certain phenomenal truth of being for *Maya*: there can be no solution of our existence in the universe if that existence and the universe itself have no reality, -- even though the reality be only partial, restricted, derivative. But what can be the reality of an original universal and fundamentally baseless Illusion? The only possible answer is that it is a suprarational mystery, inexplicable and ineffable, --*anirvacaniya*.' 465-66

83, "If we take this **fourfold** status as a figure of the Self passing from its superconscient state, where there is no subject or object, into a luminous trance in which the superconscience becomes a massed consciousness out of which the subjective status of being and the objective come into emergence, then we get according to our view of things either a possible process of illusionary creation or a process of creative Self-knowledge and All-knowledge." 468

84, '*Prajna. Yajnavalakya* in the *Brihadaranyaka Upanishad* states very positively that there are **two planes** or states of the being which are two world, and (1) that in the dream state one can see both worlds, for the dream state is intermediate between them, it is their joining-plane. This makes it clear that he is speaking of a subliminal condition of the consciousness which can carry in it communications between the physical and the supraphysical worlds. (2) The description of the dreamless sleep state applies both to deep sleep and to the conditions of trance in which one enters **into a massed consciousness** containing in it all the powers of being but **all compressed** within itself and concentrated solely on itself and, when active, then **active in a consciousness** where all is the self; this is, clearly, a state admitting us into the **higher planes of the spirit** normally now superconscient to our waking being.' 468

85, 'It is difficult to see why, once any reality is conceded to ourselves and to the universe, it should not be a true reality within its limits. It may be admitted that the manifestation **must** be on its surface a more **restricted reality** than the Manifested; our universe is, we may say, **one of the rhythms of Brahman** and not, except in its essential being, the **whole reality**; but that is **not a sufficient reason** for it to be set aside as unreal. It is no doubt so felt by mind withdrawing from itself and its structures: but this is only because the mind is an instrument of Ignorance and, when it **withdraws from its constructions,**

from its ignorant and imperfect picture of the universe, it is impelled to regard them as nothing more than its own fictions and formations, unfounded, unreal; **the gulf between its ignorance and the supreme Truth and Knowledge** disables it from discovering the true connections of the transcendent Reality and the cosmic Reality. In a **higher status of consciousness** the difficulty disappears, **the connection is established**; the sense of unreality recedes and a **theory of illusion** becomes superfluous and inapplicable. It cannot be the final truth that the **Supreme Consciousness** has no regard upon the universe or that it regards it as a fiction which its self in Time upholds as real. The cosmic can only exist by dependence on the supracosmic, Brahman in Time **must** have some significance for Brahman in timeless eternity; otherwise there could be no self and spirit in things and therefore no basis for the temporal existence.’ 472-73

86, ‘But the essence of being remains the same in **all action** and formation, and the limitations freely accepted do not take from the being’s totality; they are accepted and self-imposed, not imposed from outside, they are a means of expression of our totality in the movement of Time, an order of thing imposed by our inner spiritual being on our outer nature-being, not a bondage inflicted on the ever-free spirit. There is therefore no reason to conclude from the limitations of perception and action that the movement is unreal or that the expression, formation or self-creation of the Spirit is unreal. It is a temporal order of reality, but it is still a reality of the Real, not something else. All that is in the kinesis, the movement, the action, the creation, is the Brahman; **the becoming is a movement of the being**; Time is a manifestation of the Eternal. All is one Being, one Consciousness, one even in infinite multiplicity, and there is no need to bisect it into an opposition of transcendent Reality and unreal cosmic Maya.’ 477

87, ‘If the Reality **alone** exists and all is the Reality, the world also cannot be excluded from that Reality; the universe is real. If it does not reveal to us in its forms and powers the Reality that it is, if it seems only a persistent yet **changing** movement in Space and Time, this **must** be not because it is unreal or because it is not at all That, but because **it is a progressive self-expression, a manifestation, an evolving self-development** of That in Time which our consciousness cannot yet see in its total or its essential significance.’ 481

88, ‘The one thing that can be described as an **unreal reality** is (1) our individual sense of separateness and (2) the conception of the finite as a self-existent object in the Infinite. This conception, this sense are pragmatically necessary for the operations of the surface individuality and are effective and justified by their effects; they are therefore real to its finite reason and finite self-experience: but once we step back from the **finite consciousness** into the consciousness of the essential and infinite, from the apparent to the true Person, the finite or the individual still exists but as being and power and manifestation of the Infinite; it has no independent or separate reality. Individual independence, entire separateness are not necessary for individual reality, do not constitute it. On the other hand, the disappearance of these finite forms of manifestation is evidently a factor in the problem, but does not by itself convict them of unreality; the disappearance may be only a withdrawal from manifestation. The cosmic manifestation of the Timeless takes place in the

successions of Time: its forms must therefore be temporary in their appearance on the surface, but **they are eternal in their essential power of manifestation**; for they are held always implicit and potential in the essence of things and in the essential consciousness from which they emerge: timeless consciousness can always turn their abiding potentiality into terms of time actuality. The world would be unreal only if itself and its forms were images without substance being, figments of consciousness presented to itself by the Reality as pure figments and then abolished for ever. But if manifestation or the power of manifestation is eternal, if all is the being of Brahman, the reality, then this unreality or illusoriness cannot be **the fundamental character of things** or of the cosmos in which they make their appearance.’ 482-83

89, ‘A **real solution of existence** can only stand upon a truth that accounts for our existence and world-existence, reconciles their truth, their right relation and the truth of their relation to whatever transcendent reality is the source of everything. But this implies some reality of individual and cosmos, some true relation of the One Existence and all existences, of relative experience and of the Absolute.’ 485

90, “When we come to the experience of the spiritual which is itself the whole or contains the whole in itself, our mind carries there too its segmenting reason and the definitions necessary to a finite cognition; it cuts a line of section between the infinite and the finite, the spirit and its phenomena or manifestations, and dubs those as real and these as unreal. But an **original and ultimate consciousness** embracing all the terms of existence in a single integral view would see the whole in its spiritual essential reality and the phenomenon as a phenomenon or manifestation of that reality. If this **greater spiritual consciousness** saw in things only unreality and an entire disconnection with the truth of the spirit, it could not have – if it were itself a Truth-consciousness – any reason for maintaining them is continuous or recurrent existence through all Time: if it so maintains them, it is because they are based on the realities of the spirit. But, necessarily, when thus integrally seen, the **phenomenal reality** would take on another appearance than when it is viewed by the reason and sense of the finite being; it would have **another and deeper reality**, another and greater significance, another and more subtle and complex process of its movements of existence. The **canons** of reality and all the forms of thought created by the finite reason and sense would appear to **the greater consciousness** as partial constructions with an element of truth in them and an element of error; these constructions might therefore be described as at once real and unreal, but phenomenal world itself would not become either unreal or unreal-real by that fact: it would put on another reality of a spiritual character; **the finite would reveal itself as a power, a movement, a process of the Infinite.**” 490-91

91, “An **original and ultimate consciousness** would be a consciousness of the Infinite and necessarily Unitarian in its view of diversity, integral, all-accepting, all-embracing, all-discriminating because all-determining, an indivisible whole-vision. It would see the essence of things and regard all forms and movements as phenomenon and consequence of the essential Reality, motions and formations of its power of being. It is held by the reason that truth must be empty of any conflict of contradictions: if so, since the

phenomenal universe is or seems to be the contrary of the essential Brahman it must be unreal; since individual being is the contrary of both transcendence and universality, it must be unreal. But what appear as contradictions to a reason based on the finite may not be contradictions to a vision or a larger reason based on the infinite. What our mind sees as contraries may be to **the infinite consciousness** not contraries but **complementaries**: essence and phenomenon of the essence are complementary to each other, not contradictory, -- the phenomenon manifests the essence; the finite is a circumstance and not a contradiction of the infinite; **the individual is a self expression of the universal and the transcendent**, --it is not a contradiction or something quite other than it, it is the universal concentrated and selective, it is one with the Transcendent in its essence of being and its essence of nature. In the view of this unitarian comprehensive seeing there is nothing contradictory formless Essence of being that carries a multitude of forms, or in a status of the Infinite supporting a kinesis of the Infinite, or in an infinite Oneness expressing itself in a multiplicity of beings and aspects and powers and movements, for they are beings and aspects and powers and movements of the One. A world-creation on this basis is a perfectly natural and normal and inevitable movement which in itself raises no problem, since it is exactly what one must expect in **an action** of the Infinite. All intellectual problem and difficulty is raised by the finite reason cutting, separating, opposing the power of the Infinite to its being, its kinesis to its status, its natural multiplicity to its essential oneness, segmenting self, opposing Spirit to Nature. To **understand truly** the world-process of the Infinite and the Time-process of the Eternal, the consciousness **must** pass beyond this finite reason and the finite sense to a larger reason and spiritual sense in touch with the **consciousness of the Infinite** and responsive to the logic of the Infinite which is the very logic of being itself and arises inevitable from its self-operation of its own realities, a logic whose sequences are not the steps of thought but the steps of existence.” 491-92

92, ‘This then is the mystery, --how did an **illimitable consciousness** and force of integral being enter into this limitation and separateness? How could this be possible and, if its possibility has to be admitted, what is its justification in the Real and its significance? It is the mystery not of an original Illusion, but of the origin of the Ignorance and Inconscience and of the relations of Knowledge and Ignorance to the original Consciousness or Superconscience.’ 498

93, ‘Man has to work in Ignorance, to learn under its conditions, to know it up to its farthest point so that he may arrive at its borders where it meets the Truth, touch its final lid of luminous obscuration and develop the faculties which enable him to overstep that powerful but really unsubstantial barrier.’ 506

94, “We have then to **scrutinize** more closely than we have yet done the character and operation of this principle or this power of Ignorance and arrive at a clearer conception of its nature and origin. And first we **must** fix firmly in our minds what we mean by the word itself. The distinction between the Knowledge and the Ignorance begins with the hymns of the *Rig Veda*. Here knowledge appears to signify a consciousness of the Truth, the Right, *satyam rutam*, and of all that is the order of the Truth and Right; ignorance is an unconsciousness, *achitti*, of the Truth and Right, an opposition of its workings and a creation of false or adverse workings. Ignorance is the absence of the

divine eye of perception which gives us the sight of the supramental Truth, it is the non-perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge. In its actual operation this non-perceiving is not an entire incoherence, the incoherent sea from which this world has arisen, but either a limited or a false knowledge, a knowledge based on the division of undivided being, founded upon the fragmentary, the little, opposed to the opulent, vast and luminous completeness of things; it is a cognition which by the opportunity of its limitations is turned into falsehood and supported in that aspect by the sons of Darkness and Division, enemies of the divine endeavour in man, the assailants, robbers, coverers of his light of knowledge. It was therefore regarded as an *undivine Maya*, that which creates false mental forms and appearances, -- and hence the later significance of this word which seems to have meant originally **a formative power of knowledge**, the true magic of the supreme Mage, the divine Magician, but was also for adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the *Rakshasa*. The *divine Maya* is the knowledge of the Truth of things, its essence, law, operation, which the **gods possess** and on which they found their own eternal action and creation and their building of their powers in the human being. This idea of the *Vedic mystics* can in a more metaphysical thought and language be translated into the conception that **the Ignorance** is in its **origin** a dividing mental knowledge which does not grasp the unity, essence, self-knowledge **of things** in their one origin and in their universality, but works rather upon divided particulars, separate phenomena, partial relations, as if they were the truth we had to seize or as if they could really be understood at all without going back behind the division to the unity, behind the dispersion to the universality. The **Knowledge** is that which tends towards unification and, attaining to the supramental faculty, seizes the oneness, the essence, the self-law of existence and views and deals with the multiplicity of things out of that light and plenitude, in some sort as does the Divine Himself from the highest height whence He embraces the world. It **must** be noted however that **the Ignorance** is this conception of it is still a kind of knowledge, but, because it is **limited**, it is open at any point to the **intrusion of falsehood and error**; it turns into a **wrong conception of things** which stands in opposition to the true Knowledge. ”506-07-08

95, “In the *Vedantic* thought of *the Upanishad* we find the original *Vedic* terms replaced by the familiar antinomy of *Vidya* and *Avidya*, and with the change of terms there has come a certain development of significance: for since the nature of the Knowledge is to find the Truth and **the fundamental Truth is the One**, -- the Veda speaks repeatedly of it as “That Truth” and “That One”, —*Vidya*, Knowledge in its highest spiritual sense, came to mean purely and trenchantly the knowledge of the One, *Avidya*, Ignorance, purely and trenchantly the knowledge of the divided Many divorced, as in our world it is divorced, from the unifying consciousness of the One Reality.” 508

96, “Here what we have to see truly and integrally is the **nature and validity of our consciousness**, the origin and scope of our mentality; for then alone can we know the truth of our being and nature and of world-being and world-nature. Our principle in such an inquiry **must** be to see and know; the dialectical intellect is to be used only so far it helps to clarify our arrangement

and justify our expression of the vision and the knowledge, but it cannot be allowed to govern our conceptions and **exclude truth that does not fall within the rigid frame of its logic**. Illusion, knowledge and ignorance are terms or results of our consciousness, and it is **only by looking deeply into our consciousness** that we can discover and determine the character and relations of the knowledge and ignorance or of Illusion, if it exists and the Reality. Being is no doubt the fundamental **object of inquiry**, things in themselves and things in their nature; but it is **only** through consciousness that we can **approach** the Being. Or if it be maintained that we can **only reach Being**, enter into the Real, because it is superconscient, through **extinction or transcendence of consciousness** or through its self-transcendence and self-transformation, it is still through consciousness that we **must arrive** at the knowledge of this necessity and the process or power of execution of this extinction or this self-transcendence, this transformation: then, **through consciousness**, to know of the Superconscient Truth becomes **the supreme need** and to discover the power and process of consciousness by which it can pass into superconscience, **the supreme discovery.**" 511

97, "But in ourselves consciousness seems to be identical with Mind; in any case Mind is so dominant a factor of our being that to examine its fundamental movements is the **first necessity**. In fact, Mind is not the whole of us; there is also in us a life and a body, a subconsciousness and an inconscience; there is a spiritual entity whose origin and secret truth carry us into an **occult inward consciousness and a superconscience**. If Mind were all or if the original Consciousness in things were of the nature of Mind, Illusion and Ignorance might conceivably be regarded as the source of our natural existence: for limitation of knowledge and obscuration of knowledge by Mind-nature create error and illusion, **illusion created by Mind-action are among the first facts of our consciousness**. It might conceivably held that Mind is the matrix of an Ignorance which makes us create or represent to ourselves a **false world**, a world that is nothing more than a **subjective construction of the consciousness**. Or else Mind might be the matrix in which some original Illusion or Ignorance, *Maya* or *Avidya*, cast the seed of a false impermanent universe; Mind would still be the mother,-- a "**barren mother**" since the child would be **unreal**, --and *Maya* or *Avidya* could be looked at as a sort of grandmother of the universe; for Mind itself would be a production or reproduction of *Maya*." 512

98, "Its fundamental fact is **consciousness which is power**, and we actually see that this power has **three ways** of operating. **(1) First**, we find that there is a consciousness behind all, embracing all, within all, which is eternally, universally, absolutely aware of itself whether in unity or multiplicity or in both simultaneously or beyond both in its sheer absolute. This is the plentitude of the supreme divine self-knowledge; it is also the plentitude of the divine all-knowledge. **(2) Next**, at the other pole of things, we see this consciousness dwelling upon apparent oppositions in itself, and the most extreme antinomy of all reaches its acme in what **seems** to us to be a complete nescience of itself, an effective, dynamic, creative Inconscience, though we know that this is merely a surface appearance and that the divine Knowledge works with a sovereign security and sureness within the operations of the Inconscient. **(3) Between**

**these two oppositions** and as a **mediary** term we see Consciousness working with a partial, limited self-awareness which is equally superficial, for behind it and acting through it is the divine All-Knowledge. Here in its intermediate status, it seems to be a standing compromise between the two opposites, between the supreme Consciousness and the Nescience, but may prove rather in a larger view of our data to be an incomplete emergence of the Knowledge to the surface. This compromise or imperfect emergence we call the Ignorance, from our own point of view, because ignorance is our own characteristic way of **the soul's self-withholding of complete self-knowledge**. The origin of these **three poises of the power of consciousness** and their **exact relation** is what we have, if possible, to discover." 516

99, "In any survey of the dual character of our consciousness we have **first** to look at the Ignorance, --for Ignorance trying to **turn** into Knowledge is our **normal status**. To begin with it, it is necessary to consider some of the essential movements of this **partial** awareness of self and things which works in us as a **mediator** between the complete self-knowledge and all-knowledge and the complete Inconscience, and, from that starting-point, find its relation to the greater Consciousness below our surface." 519

100, "There is a line of thought in which great stress is laid upon the action of memory: it has even been said that **Memory is the man**,--it is memory that constitutes our personality and holds cemented the foundation of our psychological being; for it **links** together our experiences and **relates** them to one and the same individual entity." 519-20

101, 'The **real truth of things** lies not in their process, but behind it, in whatever determines, effects or governs the process; not in effectuation so much in Will or Power that effects, and not so much in Will or Power as in the Consciousness of which Will is the dynamic form and in the Being of which Power is the dynamic value. But **memory is only a process of consciousness**, a utility; it cannot be the substance of being or the whole of our personality: it is simply one of the workings of consciousness as radiation is one of the workings of Light. It is Self that is the man: or if we regard only our normal surface existence, Mind is the man, --for man is the mental being. Memory is only one of the many powers and processes of the Mind, which is at present **the chief action** of Consciousness-Force in our dealings with self, world and Nature.' 520

102, 'In fact, if we look at the mind's concept of this eternity, we see that it comes only to a continuous succession of moments of being in an eternal Time. Therefore it is Time that is eternal and not the continuously momentary conscious being. But, on the other hand, there is nothing in mind-evidence to show that eternal Time really exists or that Time itself is anything more than the conscious being's way of looking at some uninterrupted continuity or, it may be, eternity of existence as an indivisible flow which it conceptually measures by the successions and simultaneous of the experiences through which alone that existence is represented to it. If there is an eternal Existence which is a conscious being, it **must** be beyond Time which it contains, timeless as we say; it **must** be the Eternal of *the Vedanta* who, we may then conjecture, uses Time only as a conceptual perspective for His view of His self-manifestation. But the timeless self-knowledge of this Eternal is beyond mind;

it is a **Supramental knowledge** superconscious to us and only to be acquired by stilling or transcending of the temporal activity of our conscious mind, by an entry into Silence or a passage through Silence into the consciousness of eternity.’ 522-523

103, “If, then, mind is all or if the apparent mind in us is the index of the nature of our being, we can never be anything more than an Ignorance fleeting through Time and catching at knowledge in a most scanty and fragmentary fashion. But if there is a power of self-knowledge beyond mind which is timeless in essence and can look on Time, perhaps with a simultaneous all-relating view of past, present and future, but in any case as a circumstance of its own timeless being, then we have **two powers of consciousness**, Knowledge and Ignorance, *the Vedantic Vidya* and *Avidya*. These two **must** be, then, either different and unconnected powers, separately born as well as diverse in their action, separately self-existent in an eternal dualism, or else, if there is a connection between them, it **must** be this that **consciousness as Knowledge** knows its timeless self and sees Time within itself, while **consciousness as Ignorance** is a partial and **superficial action of the same Knowledge** which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge.” 523-24

104, ‘Living and moving within the Ignorance, they go round and round stumbling and battered, men deluded, like a blind led by one who is blind.’ (Mundaka Upanishad, I.2.8) 525

105, “Memory, in the dividing consciousness, is a **crutch** upon which mind supports itself as it stumbles on driven helplessly, without possibility of stay or pause, in the rushing speed of Time. Memory is a **poverty-stricken substitute** for an integral direct abiding consciousness of self and a direct integral or global perception of things. Mind can only have the direct consciousness of self in the moment of its present being; it can only have some half-direct perception of things as they are offered to it in the present moment of time and the immediate field of space and seized by the senses. It (mind) **makes up** for its **deficiency** by memory, imagination, thought, idea-symbols of various kinds. Its senses are devices by which it lays hold on the appearances of things in the present moment and in the immediate space; memory, imagination, thought are devices by which it represents to itself, still less directly, the appearances of things beyond the present moment and the immediate space. One thing which is not a device is its direct self-consciousness in the present moment. Therefore through that it can most easily lay hold on the fact of eternal being, on the reality; all the rest it is tempted, when it considers things narrowly, to look on not merely as phenomenon, but as, possibly, error, ignorance, illusion, because they no longer appear to it directly real. So the Illusionist considers them; the only thing he holds to be truly real is that eternal self which lies behind the mind’s direct present self-consciousness. Or else, like *the Buddhist*, one comes to regard even that **eternal self as an illusion**, a representation, a subjective image, a mere imagination or false sensation and false idea of being. Mind becomes to its own view a fantastic magician, it works and itself at once strangely existent and non-existent, a persistent reality and yet a fleeting error which it accounts for or does account for, but in any case is determined to slay

and get done with both itself and its works so that it may rest, may cease in the timeless repose of the Eternal from the vain representation of appearances.”  
525

106, ‘But, in truth, our sharp distinctions made between the without and the within, the present and the past self-consciousness are tricks of the limited unstable action of mind. Behind the mind and using it as its own surface activity there is a **stable consciousness** in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future, but at once, with an undivided view which embraces all the mobile experiences of the time-self and holds them on the foundation of the immobile timeless self. **This consciousness** we can become aware of when we draw back from the mind and its activities or when these fall silent. But we see **first** its immobile status, and if we regard only the immobility of the self, we may say of it that it is not only timeless, but actionless, without movement of idea, thought, imagination, memory, will, self-sufficient, self-absorbed and therefore void of all action of the universe. That then becomes alone real to us and the rest a vain symbolizing in non-existent forms – or forms corresponding to nothing truly existent – and therefore a dream. But this self-absorption is only an act and resultant state of our consciousness, just as much as the self-dispersion in thought and memory and will. The real self is the eternal who is obviously capable of both the mobility in time and the immobility basing time, --simultaneously, otherwise they could not both exist; not, even, could one exist and the other create seemings. This is the supreme Soul, Self and Being of *the Gita* who upholds both the immobile and the mobile being as the self and lord of all existence.’ 526-27

107, ‘So far we arrive by considering mind and memory mainly in regard to the primary phenomenon of **mental self-consciousness** in Time. But if we consider them with regard to self-experience as well as **self-consciousness** and other-experience as well as self-experience, we shall find that we arrive at the same result with richer contents and a still clearer light on the nature of the Ignorance. At present, let us thus express what we have seen, --an eternal conscious being who **supports** the mobile action of mind on a stable **immobile self-consciousness** free from the action of Time and who, while with a knowledge superior to mind he embraces all the movement of Time, dwells by the action of mind in that movement. As the surface mental entity moving from moment to moment, not observing his essential self but only his relation to his experiences of the Time-movement, in that movement keeping the future from himself in what appears to be a blank of Ignorance and non-existence but is an unrealized fullness, grasping knowledge and experience of being in the present, putting it away in the past which again appears to be a blank of Ignorance and non-existence partly lighted, partly saved and stored up by memory, he puts on the aspect of thing fleeting and uncertain seizing without stability upon things fleeting and uncertain. But in reality, we shall find, **he is always the same Eternal who is for ever stable and self-possessed in His Supramental knowledge** and what he seizes on is also for ever stable and eternal; for it is himself that he is mentally experiencing in the succession of Time.’ 527

108, "Time is a **great bank** of conscious existence turned into values of experience and action: the surface mental being draws upon the past (and the future also) and coins it continually into the present; he accounts for and stores up the gains he has gathered in what we call the past, not knowing how ever-present is the past in us; he uses as much of it as he needs as coin of knowledge and realized being and pays it out as coin of mental, vital and physical action in the commerce of the present which creates to his view the new wealth of the future. Ignorance is a utilization of the Being's self knowledge in such a way as to make it **valuable** for Time-experience and valid for Time-activity; what we do not know is what we have not yet taken up, coined and used in our mental experience or have ceased to coin or use. Behind, all is known and all is ready for use according to the will of the Self in its dealings with Time and Space and Causality. One might almost say that our surface being is only the deeper eternal Self in us throwing itself out as the **adventurer in Time, a gambler and speculator** in infinite possibilities, limiting itself to the succession of moments so that it may have all the surprise and delight of the adventure, keeping back its self-knowledge and complete self-being so that it may win again what it seems to have lost, reconquering all itself through the chequered joy and pain of an aeonic passion and seeking and endeavour." 527-28

109, "There is a constant rapid shifting of Time-point which **it is impossible to arrest for a moment**. There is a constant changing, even when there is no shifting of Space-circumstance, a change both in the body or form of itself which the consciousness directly inhabits and the enviroing body or form of things in which less directly lives. It is equally affected by both, though more vividly, because directly, by the smaller than by the larger habitation, by its own body than by the body of the world, because only of the changes in its own body is it directly conscious and ... This change of body and the surroundings is not so insisently obvious or not so **obviously rapid** as the swift mutation of Time; yet it is equally real from moment to moment and equally impossible to arrest. But we see that the mental being only regards all this mutation so far as produces effects upon its own mental consciousness, generates impressions and changes in its mental experience and mental body, because **only** through the mind can it be aware of its changing physical habitation and its changing world experience." 531

110, "Here the part **played** by Memory increases greatly in importance; for while all that it can do for the mind with regard to its direct **self-consciousness** is to remind it that it existed and was the same in the past as in the present, it becomes our differentiated or surface self-experience an **important power** linking together past and present experiences, past and present personality, preventing chaos and dissociation and **assuring** the continuity of the stream of surface mind. Still even here we **must not** exaggerate the function of memory or ascribe to it that part of the operations of consciousness which really belongs to the activity of other power-aspects of the mental being. It is not the memory alone which constitutes the ego-sense; **memory is only a mediator between the sense-mind and the co-ordinating intelligence**: it offers to the intelligence the past data of experience which the mind holds somewhere within but cannot carry with it in its running from moment to moment on the surface." 532

111, ‘Memory may indeed come immediately and directly into the becoming, if the occasion of the movement of consciousness is itself wholly or partly a thing of the past, --for example, if there is a recurrence of emotion, such as grief or anger, caused by memory of past wrong or suffering and not by any immediate occasion reviving the memory of a past occasion. Because we cannot keep the past in us on the surface of the consciousness, --though it is always there behind, within, subliminally present and often even active, --therefore we have to recover it as something that is lost or is no longer existent, and this we do by that repetitive and linking action of the thought-mind **which we call memory**, --just as we summon things which are not within the actual field of our limited superficial mind-experience by the action of the thought-mind **which we call imagination**, that greater power in us and high summoner of all possibilities realizable or unrealizable into the field of our ignorance.’ 535

112, ‘Memory is not the essence of persistent or continuous experience even in the succession of Time and would not be necessary at all if **our consciousness were of an undivided movement**, if it had not to run from moment to moment with a loss of direct grasp on the last and an entire ignorance or non-possession of the next. All experience or substance of becoming in Time is a flowing stream or sea not divided in itself, but only divided in the **observing consciousness** by the limited movement of the Ignorance which has to leap from moment to moment like a dragon-fly darting about on the surface of the stream: so too all substance of being in Space is a flowing sea not divided in itself, but only divided in the **observing consciousness** because our sense faculty is limited in its grasp, can see only a part and is therefore bound to observe forms of substance as if they were separate things in themselves, independent of the one substance. There is indeed an arrangement of things in Space and Time, but no gap or division except to our ignorance, and it is to bridge the gaps and connect the divisions created by ignorance of Mind that we call in the aid of various devices of the mind-consciousness, of which **memory is only one device**.’ 535-36

113, ‘**Memory**, properly speaking, is merely the device by which the witnessing Mind helps itself to link together these movements and their occurrence and recurrences in the successions of Time for Time-experience, for increasing use by a more and more co-coordinating will and for a constantly developing valuation by a more and more co-coordinating reason. It is a **great, an indispensable**, but not the only factor in the process by which the Inconscience from which we start develops full self-consciousness, and by which the Ignorance of the mental being develops conscious knowledge of itself in its becomings. **This development** continues until the co-coordinating mind of knowledge and mind of will are fully able to possess and use all the material of self-experience. Such at least is the process of evolution as we see it governing the development of Mind out of the self-absorbed and apparently mindless energy in the material world.’ 537

114, ‘If we look for the reason of this limitation and imperfection, we shall find that it is because we are **concentrated on our surface**; the depths of self, the secrets of our total nature are shut away from us behind a wall created by our **externalizing consciousness** – or created for it so that it can pursue its activity of **ego-centric individualisation of mind, life and body** uninvaded by the

deeper and wider truth of our larger existence: through this wall we can look into our inner self and reality only through crevices and portholes and we see little there but a mysterious dimness. At the same time **our consciousness** has to defend its ego-centric individualization, not only against its own deeper self of oneness and infinity, but against the cosmic infinite; it builds up a wall of division here also and shuts out all that is not centred round its ego, excludes it as the not-self. But since it has to live with this not-self, --for it belongs to it, depends upon it, is an inhabitant within it, --it **must** maintain some means of communication; it has too to make excursions out of its wall of ego and wall of self-restriction within the body in order to cater for those needs which the not-self can supply to it: it **must** learn to know in some way all that surrounds it so as to be able to **master** it and make it as far as possible a servant to the individual and collective human life and ego. The body provides **our consciousness** with the gates of the senses through which it can establish the necessary communication and means of observation and action upon the world, upon the not-self outside it; the mind uses these means and invents others that supplement them and it succeeds in establishing **some construction**, some system of knowledge which serves its immediate purpose or its general will to **master partially** and use this huge alien environmental existence or deal with it where it cannot master it. But the knowledge it gains is **objective**; it is mainly a knowledge of the surface of things or of what is just below the surface, pragmatic, limited and insecure. Its defence against the invasion of the cosmic energy is equally insecure and partial: in spite of its notice of **no entry without permission**, it is subtly and invisibly invaded by the world, enveloped by the not-self and moulded by it; its thought, its will, its emotional and its life energy are penetrated by waves and currents of thought, will, passion, vital impacts, forces of all kinds from others and from universal Nature. Its **wall of defence** becomes a wall of obscurity which prevents it from knowing all this interaction, it knows only what comes through the gates of sense or through mental perceptions of which it cannot be sure or through what it can infer or build up from its gathered sense data; all the rest is to it a blank of nescience.’ 549-50

115, ‘There are the dynamic functionings and pragmatic values of the subliminal cognition; but what concerns us in our present inquiry is to learn from its way of action the exact character of this deeper and larger cognition and how it is related to true knowledge. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this power is an outcome of a secret knowledge by identity, a translation of it into a separative awareness of things.’ 559-60

116, ‘**Time** presents itself to us as a flow of dynamic movement. **Space** as an objective field of contents for the experience of this imperfect and developing awareness. By immediate awareness the mental being mobile in Time lives perpetually in the present; by **memory** he saves a certain part of his experience of self and things from streaming away from him entirely into the past; by thought and will and action, by mind energy life energy, body energy he utilizes it for what he becomes in the present and is yet to become hereafter; the force of being in him that has made him what he works to prolong, develop and

amplify his becoming in the future. All this insecurely held material of self-expression and experience of things, this partial knowledge accumulated in the succession of Time, is co-ordinated for him by perception, memory, intelligence and will to be utilized for an ever-new or ever-repeated becoming and for the mental, vital, physical action which helps him to grow into what he is to be and to express what he already is.' 574

117, 'There is then in our total range of existence a superconscience as well as a subconscious and inconscience, overarching and perhaps enveloping our subliminal and our waking selves, but unknown to us, seemingly unattainable and incommunicable.' 581

118, "As we are ignorant of our existence in **Time** except the small hour which we remember, so we are ignorant of ourselves in **Space** except the small span of which we are mentally and sensationally conscious, the single body that moves there and the mind and life which are identified with it, and we regard the environment as a not-self we have to deal with and use: it is this identification and this conception that form the life of the ego. **Space according to one view is only the coexistence of things or of souls**; the *Sankhya* affirms the plurality of souls and their independent existence, and their coexistence is then only possible by unity of Nature-force, their field of experience, *Prakriti*: but, even granting this, the coexistence is there and it is in the end coexistence in one Being. **Space is the self-conceptive extension of that one Being**; it is the one spiritual Existence displaying the field of movement of its Conscious-Force in its own self as Space. Because that Conscious-Force concentrates in manifold bodies, lives, minds and the soul presides over one of them, therefore our mentality is concentrated in this and regards this as itself and all the rest as not-self, just as it regards its one life on which it concentrates by a similar ignorance as its whole term of existence cut off from the past and the future. Yet we cannot really know our own mentality without knowing the one Mind, our own vitality without knowing the one Life, our own body without knowing the one Matter; for not only is their nature determined by the nature of that, but by that their activities are at every moment being influenced and determined. But, with all this sea of being flowing in on us, we do not participate in its consciousness, but know of it only so much as can be brought into the surface of our minds and co-ordinated there. The world lives in us, thinks in us, forms itself in us; but we imagine that it is we who live, think, become separately by ourselves and for ourselves. As we are ignorant of **our timeless, of our superconscient, of our subliminal and subconscious selves, so are we ignorant of our universal self**. This alone saves us that ours is an ignorance which is full of the impulse and **strives** irresistibly, eternally, by the very **law** of its being towards the realisation of self-possession and self-knowledge. A many-sided Ignorance striving to become an all-embracing Knowledge is the **definition of the consciousness of man** the mental being, --or, a limited separative awareness of things **striving** to become an integral consciousness and an integral Knowledge." 585

119, 'Ignorance **must** be part of the movement of the One, a development of its consciousness knowingly adopted, to which it is not forcibly subjected but which it uses for its cosmic purpose.' 587

120, ‘*Tapas* means literally heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object. The world was created by *Tapas* in the form, says ancient image, of an egg, which being broken, again by *Tapas*, heat of incubation of conscious force, the Purusha emerged, Soul in Nature, like a bird from the egg.’ 591

121 ‘This Something is, as *Vedanta* insists and as we have throughout insisted, in its manifest nature *Sachchidananda*, a trinity of absolute existence, consciousness and bliss. It is from this primal truth that we must start in approaching the problem, and it is evident then that **the solution must be found** in an action of consciousness manifesting itself as knowledge and yet limiting that knowledge in such a way as to create the phenomenon of the Ignorance, and since **the Ignorance is a phenomenon of the dynamic action of Force of Consciousness**, not an essential fact but a creation, a consequence of that action, it is this force aspect of Consciousness that it will be fruitful to consider. Absolute consciousness is in its nature absolute power; the nature of *Chit* is *Shakti*: Force or *Shakti* concentrated and energized for cognition or for action in a realizing power effective or creative, the power of conscious being dwelling upon itself and bringing out, as it were, by the heat of incubation the seed and development of all that is within it or, to use a language convenient to our minds, of all its truths and potentialities, has created the universe. If we examine our **own consciousness** we shall see that this power of its energy applying itself to its object is really the most positive dynamic force it has; by that it arrives at all its knowledge and its action and its creation. But for us there are **two objects** on which the dynamism within can act, ourselves, (1) the internal world, and others, whether creatures or things, (2) the external world around us. To *Sachchidananda* this distinction with its effective and operative consequences does not apply in the same way as for us, because all is himself and within himself and there is no such division as we make by the limitations of our mind. **Secondly**, in us only a part of the force of our being is identified with our voluntary action, with our will engaged in mental or other activity, the rest is to our surface mental awareness involuntary in its action or subconscious or superconscious, and from this division also a great number of important practical consequences emerge: but in *Sachchidananda* this division too and its consequences do not apply, since all is his one indivisible self and all action and result are movements of his one indivisible will, his consciousness force in dynamic operation. ***Tapas* is the nature of action of consciousness as of ours**, but it is the integral *Tapas* of an integral consciousness in an indivisible Existence.’ 591-92

122, “Since *Brahman* is in the essentiality of its universal being a unity and a multiplicity aware of each other and in each other and since in its reality it is something beyond the One and the Many, containing both, aware of both, Ignorance can only come about as a **subordinate phenomenon** by some concentration of consciousness **absorbed in a part knowledge** or a part action of the being and excluding the rest from its awareness. (1) there may be either a concentration of the One in itself to the exclusion of the Many or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being in himself to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct

awareness. (4) Or again there may be or there may intervene at a certain point some general rule of **exclusive concentration**, operative in all these **three directions**, a concentration of separative active consciousness in a separative movement; but this takes place not in true self, but in the force of active being, in *Prakriti*.” 602

123, ‘Integral Brahman cannot be in its integrality the source of the Ignorance, because its integrality is in its very nature **all-consciousness**.’ 603

124, ‘Ignorance is therefore not the **natural character** of the consciousness of the soul, even of the individual soul; it is the **outcome of some particularising action in the executive Conscious-Force when it is absorbed in its works and forgetful of self and of the total reality of the nature**. This action cannot be that of the whole being or of the whole force of being, --for the character of that completeness is whole consciousness and not partial consciousness, it **must** be a superficial or partial movement absorbed in a superficial or partial action of the consciousness and the energy, concentrated in its formation, oblivious of all else that is not included in the formation or not there overtly operative. Ignorance is Nature’s **purposeful oblivion of the Self and the All**, leaving them aside, putting them behind herself in order to do solely what she has to do in some outer play of existence.” 603

125, ‘This **Ignorance** is, as we have seen, really a power of Knowledge to limit itself, to concentrate itself on the work in hand, **an exclusive concentration** in practice which does not prevent the full existence and working of the whole conscious being behind, but a working in the conditions chosen and self-imposed on the nature. All conscious self-limitation is a power for its special purpose, not a weakness; all concentration is a force of conscious being, not a disability. It is true that while the Supemind is capable of an integral, comprehensive, multiple, infinite self-concentration, this is dividing and limited; it is true also that it creates perverse as well as partial and, in so far, false or only half-true values of things: but we have seen the **object** of the limitation and of this partiality of knowledge; and the **object** being admitted, the power to fulfill it must be admitted also in the absolute force of the absolute Being. This power of self-limitation for a particular working, instead of being incompatible with the absolute conscious-force of that Being, is precisely one of the powers we should expect to exist among the manifold energies of the Infinite.’ 616

126, ‘The first and the highest are truth; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth.’ (*Brihadaranyaka Upanishad*) 618

127, ‘The truth of the physical reality and the truth of the spiritual superconscient reality. Into the intermediate subjective and mental realities which stand between them, falsehood can enter, but it takes either truth from above or truth from below as the substance out of which it builds itself and both are pressing upon it to turn its misconstructions into truth of life and truth of spirit.’ 618

128, ‘The first emergence from the Inconscient is Matter, and in Matter it would seem that **falsehood and evil cannot exist**, because both are created by a divided and ignorant surface consciousness and its reactions. There is no such active surface organisation of consciousness, no such reactions in material

forces or objects: whatever indwelling secret consciousness there may be in them seems to be one, undifferentiated, mute; inertly inherent and intrinsic in the Energy that constitutes the object, it effectualises and maintains the form by the **silent occult Idea** in it, but is otherwise self-rapt in the form of energy it has created, uncommunicative and inexpressive... The world of pure Matter is neutral, irresponsible; these values insisted on by the human being do not exist in material Nature: as a superior Nature transcends the duality of good and evil, so this inferior Nature falls below it. The **question** may begin to assume a different aspect if we go behind physical knowledge and accept the conclusions of an **occult inquiry**, --for here we are told that there are conscious influences that attach themselves to objects and these can be good or evil; but it might still be held that this does not affect the neutrality of the object which does not act by an individualised consciousness but only as it is utilised for good or for evil or for both together: the duality of good and evil is **not native** to the material principle, **it is absent from the world of Matter.**" 629-30

129, 'In its first appearance consciousness has the semblance of a miracle, a power alien to Matter that manifests unaccountably in a world of inconscient Nature and grows slowly and with difficulty. Knowledge is acquired, created out of nothing as it were, learned, increased, accumulated by an ephemeral ignorant creature in whom at birth it is entirely absent or present only, not as knowledge, but in the form of an inherited capacity proper to the stage of development of this slowly learning ignorance. It might be conjectured **that consciousness is only the original Inconscience** mechanically recording the facts of existence on the brain-cells with a reflex or response in the cells automatically reading the record and dictating their answer; the record, reflex, response together constitute what appears to be consciousness. But this is evidently not the whole truth, for it might account for observation and mechanical action, --although it is not clear how an unconscious record and response can turn into a conscious observation, a conscious sense of things and sense of self, --but does not credibly account for ideation, imagination, speculation, the free play of intellect with its observed material. The evolution of consciousness and knowledge **cannot be accounted for unless** there is already a concealed consciousness in things with its inherent and native powers emerging little by little. Further, the facts of animal life and the operations of the emergent mind in life impose on us the **conclusion** that there is in this concealed consciousness an underlying Knowledge or power of knowledge which by the necessity of the life-contacts with the environment comes to the surface.' 634-35

130, 'The individual animal being in its first conscious self-affirmation has to rely on **two sources of knowledge**. (1) As it is nescient and helpless, a small modicum of uninformed surface consciousness in a world unknown to it, the secret Consciousness sends up to this surface minimum of intuition necessary for it to maintain its existence and go through the operations **indispensable to life and survival**. This intuition is not possessed by the animal, but possesses and moves it; it is something that manifests of itself in the grain of the vital and physical substance of consciousness under pressure of a need and for the needed occasion: but at the same time a surface result of this intuition accumulates and takes the form of an **automatic instinct** which works

whenever the occasion for it recurs; this instinct belongs to the race and is imparted at birth to its individual members. The intuition, when it occurs or recurs, is unerring; the instinct is automatically correct as a rule, but can err, for it fails or blunders when the surface consciousness or an ill-developed intelligence interferes or if the instinct continues to act mechanically when, owing to changed circumstances, the need or the necessary circumstances are no longer there. (2) The **second source of knowledge** is surface contact with the world outside the natural individual being; it is this contact which is the cause first of a conscious sensation and sense-perception and then of intelligence. If there were not an underlying consciousness, the contact would not create any perception of reaction; it is because the contact stimulates into a feeling and a surface response the subliminal of a being already vitalized by the subconscious life-principle and its first needs and seekings that a surface awareness begins to form and develop. Intrinsically the emergence of a surface consciousness by force of life contacts is due to the fact that in both subject and object of the contact consciousness-force is already existent in a subliminal latency: when the life-principle is ready, sufficiently sensitive in the subject, the recipient of the contact, this **subliminal consciousness** emerges in a response to the stimulus which begins to constitute a vital or life mind, the mind of the animal, and then, in the course of the evolution, a thinking intelligence. The secret consciousness is rendered into surface sensation and perception, the secret force into surface impulse.’ 635-36

131, ‘When human intelligence adds itself to the animal basis, this basis still remains present and active, but it is largely changed, subtilised and uplifted by conscious will and intention; the automatic life of instinct and vital intuition diminishes and cannot keep its original predominant proportion to the self-aware mental intelligence. Intuition becomes less purely intuitive: even when there is still a strong vital intuition, its vital character is concealed by mentalisation, and the mental intuition is most often a mixture, not a pure article, for an alloy is added to make it mentally current and serviceable. In the animal also the surface consciousness can obstruct or alter the intuition but, because its capacity is less, it interferes less with the automatic, mechanical or instinctive action of Nature: in mental man when the intuition rises towards the surface, it is caught at once before it reaches and is translated into terms of mind-intelligence with a gloss or mental interpretation added which conceals the origin of the knowledge. Instinct also is deprived of its intuitive character by being taken up and mentalised and by that change becomes less sure, though more assisted, when not replaced, by **the plastic power of adaptation of things** and self-adaptation proper to the intelligence. The emergence of mind in life brings an immense increase of the range and capacity of the evolving consciousness-force; but it also brings an immense increase in the range and capacity of error. For evolving mind **trails constantly error** as its shadow, a shadow that grows with the growing body of consciousness and knowledge.’ 637-38

132, ‘If in the evolution of surface consciousness **were always open to the action of intuition**, the intervention of error would not be possible. For intuition is an edge of light thrust out by the secret supermind, and an emergent truth-consciousness, how-ever limited, **yet sure in its action**, would be the

consequence. Instinct, if it had to form, would be **plastic to the intuition** and adapt itself freely to evolutionary change and the change of inner or environing circumstance. Intelligence, if it had to form, would be subservient to intuition and would be its accurate mental expression; its brilliancy would perhaps be modulated to suit a diminished action serving as a minor, not, as it is now, a major function and movement, but it would not be erratic by deviation, would not by its parts of obscurity sink into false or fallible. But this could not be, because the hold of Inconscience on the matter, the surface substance, in which mind and life have to express themselves, makes the surface consciousness obscure and unresponsive to the light within; it is impelled moreover to cherish this defect, **to substitute** more and more its own incomplete but better grasped clarities for the unaccountable inner intimations, because **a rapid development of the truth-consciousness is not the intention in Nature**. For the method chosen by her is a slow and difficult evolution of Inconscience developing into Ignorance and Ignorance forming itself into a mixed, modified and partial knowledge before it can be ready for transformation into a higher truth-consciousness and truth-knowledge. Our imperfect mental intelligence is **a necessary stage of transition** before this higher transformation can be made possible.’ 638

133, “There are, in practical fact, **two poles** of the conscious being between which the evolutionary process works, (1) **one** a surface nescience which has to change gradually into knowledge, (2) the **other** a secret Consciousness-Force in which all power of knowledge is and which has slowly to manifest in the nescience. The surface nescience is full of incomprehension and inapprehension can change into knowledge because consciousness is there involved in it; if it were an entire absence of consciousness, the change would be **impossible**: but still it works as an inconscience trying to be conscious; it is at first a nescience compelled by need and outer impact to feeling and response and then an ignorance labouring to know.” 638-39

134, “(1) Its (Ignorance) **origin** is a limitation of knowledge, (2) its **distinctive character** a separation of the being from its own integrality and entire reality; (3) its **boundaries** are determined by this separative development of the consciousness, for it shuts us to our true self and to the true self and whole nature of things and obliges us to live in **an apparent surface existence**. (1) A return or a progress to integrality, a disappearance of the limitation, (2) a breaking down of separativeness, (3) an overpassing of boundaries, a recovery of our essential and whole reality must be the sign and opposite character of the inner turn towards Knowledge. There **must** be a replacement of a limited and separative by an essential and integral consciousness identified with the original truth and the whole truth of self and existence. The integral Knowledge is something that is already there in the integral Reality: **it is not a new or still non-existent thing that has to be created, acquired, learned, invented or built up by mind**; it must rather be discovered or uncovered, it is a Truth that is self-revealed to a spiritual endeavour: for it is there veiled in our deeper and greater self; it is the very stuff of our own spiritual consciousness and it is by awaking to it even in our surface self that we have to possess it. There is an integral self-knowledge that we have to recover and, because the world-self also is our self, an integral world-knowledge. A knowledge that can be learned

or constructed by the mind exists and has its value, but that is not what is meant when we speak of the Knowledge and the Ignorance.” 659-60

135, ‘On the other hand if the constructing Mind or Consciousness is real and the sole reality, then the universe of material beings and objects may have an existence, but it is purely subjective-structural, made by Consciousness out of itself, maintained by it, dissolving into it in their disappearance. For if there is nothing else, no essential Existence or Being supporting the creative Power, and there is not, either, a sustaining Void or Nihil, then this Consciousness **which creates everything** must itself have or be an existence or a substance; if it can make structures, they must be constructions out of its own substance or forms of its own existence. A consciousness which is not that of an Existence or is not itself an existence, must be an unreality, a perceptive Force of a Void or in a Void raising there unreal structures made of nothing, --a proposition which is not easily acceptable unless all others prove to be invalid. It then becomes apparent that what we see as **consciousness must be a Being** or an Existence out of whose substance of consciousness all is created.’ 669-70

136, ‘The infinity of the Inconscient is and the infinity of the Superconscient are two poles of the manifestation of the absolute Parabrahman, and our existence between these two poles and our passage from one to the other are a progressive seizing, a constant interpretation, **a subjective building up in ourselves of this manifestation of the Unmanifest**. Through such an unfolding of our self-existence we have to arrive at the consciousness of its ineffable Presence and of ourselves and the world and all that is and all that is not as the unveiling of that which never entirely unveils itself to anything other than its own self-light eternal and absolute.’ 672

137, “An integral knowledge then **must** be a knowledge of the truth of all sides of existence both separately and in the relation of each to all and the relation of all to the truth of the Spirit. Our present state is an Ignorance and **a many-sided seeking**; it seeks for the truth of all things but, --as is evident from the insistence and the variety of human mind’s speculations as to the **fundamental Truth** which explains all others, the Reality at the basis of all things, --the fundamental truth of things, their basic reality **must be** found in some at once fundamental and universal Real, it is that which, once discovered, must embrace and explain all, --for “That being known all will be known”: the fundamental real **must necessarily** be and contain the truth of all existence, the truth of the individual, the truth of the universe, the truth of all that is beyond the universe. The Mind is **seeking for such a Reality** and testing each thing from Matter upwards to see if that might not be It, has not proceeded on a wrong intuition. All that is necessary is to carry the inquiry to its end and test the highest and ultimate levels of experience.” 680

138, “When all the desires that cling to the heart are loosed away from it, then the mortal becomes immortal, even here he possesses the Eternal.” 683

139, ‘The manifestation of the Being in our universe takes the shape of an involution which is the starting-point of an evolution, --Matter the nethermost stage, Spirit the summit. In the descent into involution there can be distinguished seven principles of manifested being, **seven gradations of the manifesting Consciousness** of which we can get a perception or a concrete realisation of their presence and immanence here or a reflected experience. The

first three are the original and fundamental principles and they form **universal states of consciousness** to which we can rise; when we do so, we can become aware of supreme planes or levels of fundamental manifestation or self-formulation of the spiritual reality which is put in front the unity of the Divine Existence, the power of the Divine Consciousness, the bliss of the Divine Delight of existence, -- not concealed or disguised as here, for we can possess them in their full independent reality. A **fourth principle** of supramental truth-consciousness is associated with them; manifesting unity in infinite multiplicity, it is the characteristic power of self-determination of the Infinite. This **quadruple power** of supreme existence, consciousness and delight (and Supermind) constitutes an upper hemisphere of manifestation based on the Spirit's eternal self-knowledge. If we enter into these principles or into any plane of being in which there is the pure presence of the Reality, we find in them a complete freedom and knowledge. The other **three powers** and planes of being, of which we are even at present aware, from a lower hemisphere of the manifestation, a hemisphere of Mind, Life and Matter. These are in themselves powers of the **superior principles**; but wherever they manifest in a **separation from their spiritual sources**, they undergo as a result a **phenomenal lapse** into a divided in place of the true undivided existence: **this lapse, this separation** creates a state of limited knowledge exclusively concentrated on its own limited world-order and **oblivious of all that is behind it** and of the underlying unity, a state therefore of cosmic and individual Ignorance." 689-90

140, 'The integral knowledge admits the valid truths of all views of existence, valid in their own field, but seeks to get rid of their limitations and negations and to harmonise and reconcile these partial truths in a larger truth which fulfils all the many sides of our being in the one omnipresent Existence. At this point we **must take step** farther and begin to regard the metaphysical truth we have so stated as a determinant not only of our thought and inner movements but of our life direction and, a **guide to a dynamic solution** of our self-experience and world experience.' 692-93

141, 'The supraterrrestrial view admits the reality of the material cosmos and it accepts the temporary duration of earth and human life as the first fact we have to start from: but it adds to it a perception of other worlds or planes of existence which have an eternal or at least a more permanent duration; it perceives behind the mortality of the bodily life of man the immortality of the soul within him. A belief in the immortality, the eternal persistence of the individual human spirit apart from the body is **the keyword of this conception of life**. That of itself necessitates its other belief in higher planes of existence than the material or terrestrial, since for a disembodied spirit there can be no abiding place in a world whose every operation depends upon some play of force, whether spiritual, mental, vital or material, in and with the forms of Matter. There arises from this view of things the idea that the true home of man is beyond and that the earth life is in some way or other only an episode of his immortality or a deviation from a celestial and spiritual into a material existence.' 698

142, 'Mind and life themselves cannot grow into their fullness except by opening up of the larger and greater consciousness to which mind only

approaches. Such a larger and greater consciousness is spiritual, for the **spiritual consciousness** is not only higher than the rest but more embracing. Universal as well as transcendent, it can take up mind and life into its light and give them the true and utmost realisation of all for which they are seeking: for it has a greater instrumentality of knowledge, a fountain of deeper power and will, an unlimited reach and intensity of love and joy and beauty. These are the things for which our mind, life and body are seeking, knowledge, power and joy, and to reject that by which all these arrive at their utmost plenitude is to shut them out from their own highest consummation. An opposite exaggeration demanding only some colourless purity of spiritual existence nullifies the creative action of the spirit and excludes from us all that the Divine manifests in its being: it leaves room only for an evolution without sense or fulfillment, --for a cutting off of all that has been evolved is the sole culmination; it turns the process of our being into the meaningless curve of a plunge into Ignorance and return out of it or erects a wheel of cosmic Becoming with only an escape-issue. The intermediary, **the supraterrrestrial aspiration** cuts short the fulfillment of the being above by not proceeding to its highest realisation of oneness and diminishes it below by not allowing a proper amplitude of sense to its presence in the material universe and its acceptance of life in an earthly body. A large relation of unity, an integration, restores the balance, **illuminates the whole truth of being** and links together the steps of Nature.’ 705-06

142, “It is true that the soul can ascend into worlds of a greater consciousness beyond the earth, but it is also true that the power of these worlds, **the power of a greater consciousness has to develop itself here**; the embodiment of the soul is the means for that embodiment. All the higher powers of Consciousness exist because they are powers of the Supreme Reality. Our terrestrial being has also the same truth; it is a becoming of the One Reality which has to embody in itself these greater powers. Its present appearance is a veiled and partial figure and to limit ourselves to that **first figure**, to the **present formula** of an imperfect humanity, is to exclude our divine potentialities; we have to bring **a wider meaning into our human life** and manifest in it the much more that we secretly are. Our mortality is only justified in the light of our immortality; our earth can know and be all itself only by opening to the heavens; the individual can see himself aright and use his world divinely only when he has entered into greater planes of being and seen the light of the Supreme and lived in the being and power of the Divine and Eternal.” 707

143, ‘An involution of the Divine Existence, the spiritual Reality, in the apparent inconscience of Matter is the **starting-point** of the evolution. But that Reality is in its nature is an eternal Existence, Consciousness, Delight of Existence: **the evolution must** then be an emergence of this Existence, Consciousness, Delight of Existence, not at first in its essence or totality but in evolutionary forms that express or disguise it. Out of the Inconscient, Existence appears in a first evolutionary form as substance of Matter created by an inconscient Energy.’ 710

144, “Man therefore has to enlarge his knowledge of himself, his knowledge of the world and his knowledge of God until in their totality he becomes **aware** of their mutual indwelling and oneness. For so long as he knows them **only in**

**part**, there will be **an incompleteness resulting in division**, and so long as he has not realised them in a reconciling unity, he will not have found their total truth or the fundamental significances of existence.” 717

145, “Moreover, **it is through the knowledge of self and the world that man arrives at the knowledge of God** and he cannot attain to it otherwise. It is not by rejecting God’s manifestation, but by rejecting his own ignorance of it and the results of his ignorance, that he can best lift up and offer the whole of his being and consciousness and energy and joy of being into the Divine Existence.” 718

146, “The mental man cannot transform his nature, but he can control and harmonise it and lay on it the law of a mental ideal, impose a balance or a sublimating and refining influence, and give a high consistency to multipersonal confusion and conflict or the summary **patch-work** of our divided and half-constructed being. He can be the observer and governor of his own mind and life, can consciously develop them and become to that extent a self-creator.” 748

147, “The utmost widening of a physical objective knowledge, even if it embrace the most distant solar systems and the deepest layers of the earth and sea and the most subtle powers of material substance and energy, is not the essential gain for us, not the one thing which is most needful for us to acquire; that is why the gospel of materialism, in spite of the dazzling triumphs of **physical Science**, proves itself always in the end a vain and **helpless creed** and that too is why **physical Science** itself with all its achievements, though it may accomplish comfort, can never achieve happiness and fullness of being for the human race. Our true happiness lies in the true growth of our whole being, in a victory throughout the total range of our existence, in mastery of the inner as well as and more than the outer, the hidden as well as the overt nature; our **true completeness** comes not by describing wider circles on the plane where we began, but by transcendence. It is for this reason that, after the first necessary foundation in life and matter, we have to **heighten our force of consciousness**, deepen, widen, subtilise it; we must first liberate our mental selves and enter into a freer, finer and nobler play of our mental existence: for the mental is much more than the physical our true existence, because we are even in our instrumental or expressive nature **predominantly mind and not matter**, mental much rather than physical beings. That growth into the full mental being is the **first transitional movement** towards human perfection and freedom; it does not actually perfect, it does not liberate the soul, but it lifts us one step out of the **material and vital absorption** and prepares the loosening of the hold of the Ignorance.” 758

148, “...the true self-knowledge of our being in time can come to us **only when** we live in the consciousness of our immortality; we have to **awaken** to a concrete sense of our perpetual being in Time and our timeless existence.” 766

149, “The human birth in this world is on its spiritual side a complex of **two elements**, a spiritual Person and a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and

presides secretly over its evolution. As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of the wheel of Brahman in the universe.” 788-89

150, “The soul is not bound by the formula of mental humanity: it did not begin with that and will not end with it; it had a prehuman past, it has a superhuman future.” 790

151, “If supermind also is a power of consciousness concealed here in the evolution, the line of **rebirth cannot stop** even there; it cannot cease in its ascent before the mental has been replaced by the supramental nature and an embodied supramental being becomes the leader of terrestrial existence.” 793

152, “If there is an individual soul or Purusha not dependent on the body but inhabiting and using it for its purpose, then rebirth begins to be possible, but it is not a necessity if there is no evolution of the soul in Nature: the presence of the individual soul in an individual body may be a passing phenomenon, a single experience without a past here or a future; its past and its future may be elsewhere. But if there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real and conscious individual, then it is evident that it is **the progressive experience of that soul in Nature** which takes the form of this evolution of consciousness: rebirth is self-evidently a **necessary part**, the sole possible machinery of such an evolution. It is **as necessary** as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. It is rebirth that gives to the birth of an incomplete being in a body its **promise of completeness** and its spiritual significance.” 794

153, ‘It has then to be asked what are mind and life, and it may be answered that they are products of Matter or of the Energy in Matter. Or else they are forms of consciousness that arise as results of an evolution from Inconscience to Superconscience: consciousness itself is only a bridge of transition; it is spirit becoming partially aware of itself before plunging into its normal trance of luminous superconscience. Even if there proved to be planes of larger life and mind, they would only be subjective constructions of this intermediary consciousness erected on the way to that spiritual culmination.’ 801

154, ‘Three questions then arise, interrelated or interdependent: --whether there is any evidence or any true intimation of the existence of such other worlds; whether, if they exist, they are of the nature we have indicated, arising or descending in the order and within the rationale of a hierarchical series between Matter and Spirit; if that is their scale of being, are they otherwise quite independent and unconnected, or is there a relation and interaction of the higher worlds on the world of Matter? It is a fact that mankind almost from the beginning of its existence or so far back as history or tradition can go, has believed in the existence of other worlds and in the possibility of communication between their powers and beings and the human race. In the last rationalistic period of human thought from which we are emerging, this

belief has been swept aside as an age-long superstition; all evidence or intimations of its truth have been rejected *a priori* as fundamentally false and undeserving of inquiry because incompatible with the axiomatic truth that only Matter and the material world and its experiences are real; all other experience purporting to be real must be either a hallucination or an imposture or a subjective result of superstitious credulity and imagination or else, if a fact, then other than what it purported to be and explicable by a physical cause: no evidence could be accepted of such a fact unless it is objective and physical in its character; even if the fact be a very apparently supraphysical, it cannot be accepted as such unless it is totally unexplainable by any other imaginable hypothesis or conceivable conjecture.’ 801-02

155, “The **subliminal consciousness**, when rightly interrogated, is a witness to truth and its testimony is confirmed again and again even in the physical and the objective field; that testimony cannot, then, be disregarded when it calls our attention to things within us or to things that belong to planes or worlds of a supraphysical experience.”803-04

156, ‘**Immense ranges of powers, influences, phenomena descend covertly upon us** from the overmind and the higher mental and vital ranges, but of these only a part, a selection, as it were, or restricted number can stage and realise themselves in the order of the physical world; the **rest await their time and proper circumstance** for the revelation in physical term and form, for their part in the terrestrial evolution which is at the same time an **evolution of all the powers of the spirit.**’ 810-11

157, ‘Our first conclusion on the subject of reincarnation had been that the rebirth of the soul in successive terrestrial bodies is an inevitable consequence of the original significance and process of the manifestation in earth-nature; but this conclusion leads to farther problems and farther results which it is necessary to elucidate. There arises (1) first the question of the process of rebirth; if that process is not quickly successive, birth immediately following death of the body so as to maintain an uninterrupted series of lives of the same person, if there are intervals, that in its turn raises the question of (2) the principle and process of the passage to other worlds, which must be the scene of these intervals, and the return to earth-life. (3) A third question is the process of the spiritual evolution itself and the mutations which the soul undergoes in its passage from birth to birth through the stages of its adventure.’ 824

158, “Beyond these subtle-physical planes of experience and the life-worlds there are also mental or spiritual-mental planes to which the soul seems to have an **internatal access** and into which it may pursue its **internatal journey**; but it is not likely to live consciously there if there **has not been a sufficient mental or soul development in this life.** For these levels must normally be the highest the evolving being can **internatally inhabit**, since one who has not gone beyond the mental rung in the ladder of being would not be able to ascend to any supramental or overmental state; or if he had so developed as to overleap the mental level and could attain so far, it might not be possible for him to return so long as the physical evolution has not **developed here an organisation of an overmental and supramental life in Matter.**” 832

159, “There **must** then be a final resort to a plane of pure psychic existence in which the soul would await rebirth; there it could assimilate the energies of its

past experience and life and prepare its future. Ordinarily, the normally **developed human being**, who has risen to a sufficient power of mentality, might be expected to pass successively through all these planes, subtle-physical, vital and mental, on his way to his **psychic habitation**. At each stage he would exhaust and get rid of the fractions of formed personality structure, temporary and superficial, that belonged to the past life; he would cast off his mind sheath and life sheath as he had already cast off his body sheath: but the essence of the personality and its mental, vital and physical experiences **would remain in latent memory** or as a dynamic potency for the future. But if the development of mind were insufficient, it is possible that it would not be able to go consciously **beyond the vital level** and the being would either **fall back from there**, returning from its vital heavens or purgatories to earth, or, more consistently, would pass at once into a kind of psychic assimilative sleep coextensive with the internatal period; to be awake in the highest planes **a certain development would be indispensable.**" 832

160, "It is probable also that the integrating positive preparation would be carried out and the character of the new life **would be decided** by the soul itself in a resort to its native habitat, a plane of psychic repose, where it would draw all back into itself and **await** its new stage in the evolution. This would mean a passage of the soul progressively through subtle-physical, vital and mental worlds to the psychic dwelling-place from which it would return to its **terrestrial pilgrimage**. The terrestrial gathering up and development of the materials thus prepared, their working out in the earth life would be the consequence of this internatal resort, and the new birth would be a field of the resultant activity, a new stadium or spiral curve in the individual evolution of the embodied spirit." 834

161, "A world which serves **only as a school of sin and virtue** and consists of a system of the rewards and whippings, does not make any better appeal to our intelligence. The soul or spirit within us, if it is divine, immortal or celestial, cannot be sent here solely to be put **to school** for this kind of **crude and primitive moral education**; if it enters into the Ignorance, it **must be** because there is some larger principle or possibility of its being that has to be worked out through the Ignorance. If, on the other hand, it is a being from the Infinite plunged for some cosmic purpose into the obscurity of Matter and growing to self-knowledge within it, its life here and the significance of that life **must be** something more than that of an infant coddled and whipped into virtuous ways; it must be a growth out of an assumed ignorance towards its own full spiritual stature with a final passage into an immortal consciousness, knowledge, strength, beauty, divine purity and power, and for such a **spiritual growth** this Law of *Karma* is all too puerile. Even of the soul is something created, an infant being that has to learn from Nature and grow into immortality, it must be by a **larger law** of growth and not by some divine **code of primitive and barbaric justice**. This idea of *Karma* is a **construction of the smaller part** of the human vital mind concerned with its **petty rules of life and its desires** and joys and sorrows and erecting **their puny standards** into the law and aim of the cosmos. These notions cannot be acceptable to the thinking mind; they have too evidently the stamp of a construction fashioned by our human ignorance." 836-37

162, “Man’s being, nature, circumstances of life are the result of his own inner and outer activities, not something fortuitous or inexplicable: he is what he has made himself; the past man was the father of the man that now is, the present man is the father of the man that will be. **Each being reaps what he sows**; from what he does he profits, for what he does he suffers. This is the **law and chain of karma**, of Action, of the work of Nature-Energy, and it gives a meaning to the total course of our existence, nature, character, action which is absent from other theories of life...If it be asked why actions alone, good or bad deeds alone, should have a result, it might be conceded that good and evil thoughts, feelings, actions have all their corresponding results, but since action is the greater part of life and the test and formulated power of a man’s values of being, since also he is **not always responsible for his thoughts and feelings**, as they are often involuntary, but is or must be held responsible for what he does, as that is subject to his choice, it is **mainly his actions that construct his fate**; they are the chief or the most forceful determinants of his being and his future. This is the whole **law of Karma.**” 838-39

163, “But we have first to observe that a law or chain of karma is only an **outward machinery** and cannot be elevated to a greater position as the sole and absolute determinant of the life-workings of the cosmos, unless the cosmos is itself **entirely mechanical** in its character... But if the fundamental truth of our being is spiritual and not mechanical, it must be ourself, our soul that fundamentally determines its own evolution, and the law of karma can **only be one of the processes** it uses for that purpose: our Spirit, our Self must be **greater than its Karma**. There is Law, but there is also spiritual freedom.” 839

164, “There must therefore be **two elements**, (1) *Karma* as an instrument, but also (2) the secret Consciousness and Will within working through the mind, life and body as the user. (1) Fate, whether purely mechanical or created by ourselves, a chain of our own manufacture, is only one factor of existence; (2) Being and its consciousness and its will are a still more important factor. In Indian astrology which considers (1) **all life** circumstances to be *Karma*, mostly predominated or indicated in the graph of the stars, (2) there is still provision made for the energy and force of the being which **can change or cancel part or much of what is so written** of even all but the most imperative and powerful bindings of *Karma*. This is a reasonable account of the balance: but there is also to be added to the computation the fact that destiny is not simple but complex; the destiny which binds our physical being, binds it so long or in so far as a **greater law does not intervene**. (1) Action belongs to the physical part of us, it is the physical outcome of our being; but (2) behind our surface is a freer life power, a freer mind power which has another energy and can **create another destiny** and bring it in to modify **the primary plan**, and (3) when the soul and self emerges, when we become consciously spiritual beings, that change can cancel or wholly **remodel the graph of our physical fate**. *Karma*, then, -- or at least any mechanical law of *Karma*, --cannot be accepted as the sole determinant of circumstances and the whole machinery of rebirth and of our future evolution.” 840-41

165, ‘Action is a resultant of the energy of the being, but this energy is not of one sole kind; the consciousness-force of the spirit manifests itself in many kinds of energies: there are inner activities of mind, activities of life, of desire,

passion, impulse, character, activities of the senses and the body, a pursuit of truth and knowledge, a pursuit of beauty, a pursuit of ethical good or evil, a pursuit of power, love, joy, happiness, fortune, success, pleasure, life satisfactions of all kinds, life enlargement, a pursuit of individual or collective objects, a pursuit of the health, strength, capacity, satisfaction of the body. All this **makes an exceedingly complex sum of the manifold experience and many-sided action of the spirit** in life, and its variety cannot be set aside in favour of a single principle, neither can it be hammered into so many sections of the single duality of ethical good and evil; ethics, the maintenance of human standards of morality, cannot, therefore, be the sole preoccupation of the cosmic Law or the sole principle of determination of the working of Karma.’  
841

166, ‘**Personality** is only a temporary mental, vital, physical formation which the being, the real Person, the psychic entity, puts forward on the surface, --it is not the self in its abiding reality... The greater the variety of formations that have existed in the past and can be utilized, the more rich and multitudinous the accumulated buildings of experience, the more their essential result of capacity for knowledge, power, action, character, manifold response to the universe can be brought forward and harmonised in the new birth, the more numerous the veiled personalities mental, vital, subtle-physical that combine to enrich the new personality on the surface, the greater and more opulent will be that personality and the nearer to the possible transition out of the completed mental stage of evolution to something beyond it. Such a complexity and gathering up of many personalities in one person can be a sign of a **very advanced stage of the individual’s evolution** when there is a **strong central being** that holds all together and works towards harmonization and integration of the whole many-sided movement of the nature. But this opulent taking up of the past would not be a repetition of personality; it would be a new formation and large consummation. It is not as a machinery for the persistent renewal or prolongation of an unchanging personality that rebirth exists, but as a means for the **evolution of the spiritual being in Nature.**’ 848-49

167, ‘There is, then, evidently a **spiritual consciousness** which is other than the mental, and it testifies to the existence of a spiritual being in us which is other than our surface mental personality. But at first this consciousness may confine itself to a status of being separate from the action of our ignorant surface nature, observing it, limiting itself to knowledge, to a seeing of things with a spiritual sense and vision of existence. For action it may still depend upon the mental, vital, bodily instruments, or it remain satisfied with self-experience and self-knowledge, with an inner liberation, an eventual freedom: but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves, to obey or be an instrumentation of an influx of some diviner Power or a luminous direction which is not mental but spiritual and can be recognized as having a certain divine character, --the inspiration of a greater Self or the command of the Ruler of all being, the Ishwara. Or the nature may obey the psychic entity’s intimations, move in an inner light, follow an inner guidance. This is already a considerable evolution and amounts to a beginning at least of a psychic and

spiritual transformation. But it is possible to go farther; for the spiritual being, **once inwardly liberated**, can develop in mind the higher states of being that are its own natural atmosphere and bring down a supramental energy and action which are proper to the Truth-consciousness; the ordinary mental instrumentation, life-instrumentation, physical instrumentation even, could then be entirely transformed and become parts no longer of an ignorance however much illumined, but of a supramental creation which would be the true action of a spiritual truth-consciousness and knowledge.’ 888

168, ‘But if this is to be accepted as the intention in Nature, there are two questions that put themselves at once and call for a definitive answer, --(1) first, the exact nature of the transition from mental to spiritual being and, (2) when that is given, the process and method of the evolution of the spiritual out of the mental man.’ 884

169, “There are four main lines which Nature has followed in her attempt to open up the **inner being**, --religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry.” 892

170, “But still evolutionary Nature keeps alive her **ulterior intentions** in the minds of a few and uses man’s greater mental evolution to raise them to a higher plane and deeper issues.” 900

171, “Here, in these two forms of the spiritual evolution, the esoteric and the exoteric, (1) the way of the mystic and (2) the way of the religious man, we see a **double principle** of evolutionary Nature, (1) the principle of intensive and concentrated evolution in a small space and (2) the principle of expansion and extension so that the new creation **may be generalised in as large a field as possible**. The **first** is the concentrated dynamic and effective movement; the **second** tends towards diffusion and status. As a result this new development, the spiritual aspiration at first carefully treasured by a few became more generalised in mankind.” 903

172, “...the ampler maturity can be seen still intact in the remarkable system of **Tantras**; it was not only a many-sided science of the supernormal but supplied the basis of all the occult elements of religion and even developed a great and powerful system of spiritual discipline and self-realisation. For the **highest occultism** is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit and uses them in their native force or by an applied process for the greater effectivity of our mental, vital and spiritual being.” 909

142, “For the action of our intellect is primarily the (1) function of understanding, (2) but secondarily critical and (3) finally organising, controlling and formative.” 911

173, “The consciousness of the mental creature is turning or has been already turned wholly into the consciousness of the spiritual being. This is the second of the three transformations; **uniting the manifested existence with what is above it**, it is the middle step of the three, the decisive transition of the spiritually evolving nature.” 947

174, “If the spirit could from the first dwell securely in the superior heights and deal with a blank and **virgin stuff of mind and matter**, a complete spiritual transformation might be **rapid, even facile**: but the actual process of Nature is

more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognises all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities.” 948

175, “As the summits of human mind are beyond animal perception, so the movements of supermind are beyond the ordinary human mental conception: it is only when we have already had experience of a **higher intermediate** consciousness that any terms attempting to describe supramental being could convey a **true meaning to our intelligence**; for then, having experienced something akin to what is described, we could translate an inadequate language into a figure of what we knew. If mind cannot enter into the nature of supermind, it can look towards it through these high and luminous approaches and catch some reflected impression of the Truth, the Right, the Vast which is the native kingdom of the free Spirit.” 954

176, ‘All the previous ascensions have been effectuated by a secret Consciousness-force operating first in Inconscience and then in the Ignorance: it has worked by an emergence of its involved powers to the surface, powers concealed behind the veil and superior to the past formulations of Nature, but even so there is needed a pressure of the same superior powers already formulated in their full natural force on their own planes; **these superior planes create their own foundation in our subliminal parts** and from there are able to influence the evolutionary process on the surface. Overmind and Supermind are also involved and occult in earth-Nature, but they have no formations on the accessible levels of our **subliminal inner consciousness**; there is as yet no overmind being or organized overmind nature, no supramental being or organized supermind nature acting either on our surface of **in our normal subliminal parts**: for these greater powers of consciousness are superconscient to our ignorance. In order that the involved principle of Overmind and Supermind should emerge from their veiled secrecy, **the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers**; this descent is a *sine qua non* of the transition and transformation.’ 955-56

177, “**The spiritual evolution** obeys the logic of a successive unfolding; it can take a new decisive main step only when the previous main step has been sufficiently conquered: even if certain minor stages can be swallowed up or leaped over by a rapid and brusque ascension, the consciousness has to turn back to assure itself that the ground passed over is securely annexed to the new condition.” 966

178, “Still, an involved rapidity of the evolutionary course **swallowing up the stages can only come** in when the power of the conscious Spirit has prepared the field and the supramental Force has begun to use its direct influence.” 967

179, ‘**Intuition** is a power of consciousness nearer and more intimate to the original knowledge by identity; for it is always something that leaps out direct from a concealed identity. (1) It is when the consciousness of the subject meets with the consciousness in the object, penetrates it and sees, feels or **vibrates with the truth of what it contacts**, that the intuition leaps out like spark or lightning-flash from the shock of the meeting, looks into itself and feels directly and intimately the truth or the truths that are there or (2) so contacts the hidden forces behind appearances, then also there is the outbreak of an intuitive

light; or, (3) again, when the consciousness meets the Supreme Reality or the spiritual reality of things and beings and has a contactual union with it, then the spark, the flash or the blaze of intimate truth-perception is lit in its depths. This close perception is more than sight, more than conception: it is the result of penetrating and revealing touch which carries in it sight and conception as part of itself or as its natural consequence. A concealed or slumbering identity, not yet recovering itself, still remembers or conveys by the intuition its own contents and the intimacy of its self-feeling and self-vision of things, its light of truth, its overwhelming and automatic certitude.’ 981-82

180, ‘Intuition has fourfold power. (1) A power of revelatory truth-seeing, (2) a power of inspiration or truth-hearing, (3) a power of truth touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, (4) a power of true and automatic discrimination of the orderly and exact relation of truth to truth, these are the fourfold potencies of Intuition. Intuition can therefore perform all the action of reason –including the function of logical intelligence, which is to work out the right relation of things and the right relation of idea with idea, --but by its own superior process and with steps that do not fail or falter. It takes up also and transforms into its own substance not only the mind of thought, but the all these have their own peculiar powers of intuition derivative from the hidden Light; the pure power descending from above can assume them all into itself and impart to these deeper heart-perceptions and life-perceptions and the divinations of the body a greater integrality and perfection.’ 983-84

181, ‘When the overmind descends, the predominance of the centralising ego-sense is entirely sub-ordinated, lost in largeness of being and finally abolished; a wide cosmic perception and feeling of a boundless universal self and movement replaces it: many motions that were formerly ego-centric may still continue, but they occur as currents or ripples in the cosmic wideness.’ 985

182, “Thus love as a law of life can **affirm** itself practically as an inner active principle; but unless it occupies the whole substance of being, the entire individual feeling and action cannot be moulded by **the law of love**: even if perfected in the individual, it can be rendered unilateral and ineffective by the general nescience which is blind to it and hostile, or it is forced to circumscribe its range of cosmic application. A full action in harmony with a new law of being is always difficult in human nature; for in the substance of the Inconscience there is a **self-protective law of blind imperative Necessity** which limits the play of the possibilities that emerge from it or enter into it and prevents them from establishing their free action and result or realising the intensity of their own absolute.” 996

183, “A gnostic being will possess not only a truth-conscious control of the realised spirit’s power over its physical world, but also the full power of the mental and vital planes and the use of their greater forces for the **perfection** of the physical existence. This greater knowledge and wider hold of all existence will enormously increase the power of instrumentation of the gnostic being on his surroundings and on the world of physical Nature.” 1015

184, “It will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding “of the self by the self in the self”. For the

self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit.” 1018

185, “But in the gnostic way of being and living the will of the spirit **must** directly control and determine the movements and **law of the body**. For the law of the body arises from the subconscious or inconscient: but in the gnostic being the subconscious will have become conscious and **subject to the supramental control**, penetrated with its light and action; the basis of inconscience with its obscurity and ambiguity, its obstruction or tardy responses will have been transformed into a lower or supporting superconscience by the supramental emergence.” 1021

186, “Love is the nature of the lover, courage the nature of the warrior; love and courage are impersonal and universal forces or formulations of the cosmic Force, they are the spirit’s powers of its universal being and nature.” 1029

187, “But **flux of nature and fixity of nature** are two aspects of being neither of which, nor indeed both together, can be a definition of personality.” 1030

188, “In the imperfection and conflict of our members there is an effort to arrive at a **right standard of conduct** and to observe it; that is ethics, virtue, merit, *punya*, to do otherwise is **sin**, demerit, *papa*. Ethical mind declares a law of love, a law of justice, a law of truth, laws without number, difficult to observe, difficult to reconcile. But if oneness with others, oneness with truth is already the essence of the realised spiritual nature, there is **no need of a law of truth or law of love**, --the law, the standard has to be imposed on us now because there is in our natural being an opposite force of separateness, a possibility of antagonism, a force of discord, ill-will, strife. All ethics is a construction of good in a Nature which has been smitten with evil by the powers of darkness born of Ignorance, even as it is expressed in the ancient legend of the *Vedanta*. But where **all is self-determined by truth of consciousness and truth of being**, there can be no standard, no struggle to observe it, no virtue or merit, no sin or demerit of the nature. The power of love, of truth, of right will be there, not as a law mentally constructed but as the very substance and constitution of the nature and, **by the integration of the being**, necessarily also the very stuff and constituting nature of the action. To grow into this nature of our true being, a nature of spiritual truth and oneness, is the liberation attained by an evolution of the spiritual being: the gnostic evolution gives us **the complete dynamism of that return to ourselves**. Once that is done, the need of standards of virtue, *dharmas*, disappears; there is the law and self-order of the liberty of the spirit, there can be no imposed or constructed law of conduct, *dharma*. All becomes a self-flow and spiritual self-nature, *Swadharmas* or *Swabhava*.” 1033

189, “His universality would embrace even the Ignorance around him in its larger self, but, while intimately aware of it, he would not be affected by it: he would follow the greater law of his transcendent individuality and express its gnostic truth in his own way of being and action.” 1037

190, “In the passage to the spiritual life the supreme ideal held up is, on the contrary, **not law**, but liberty in the spirit; **the spirit breaks through all formulas to find its self** and, if it has still to be concerned with expression, it must arrive at the liberty of a free and true instead of an artificial expression, a true and spontaneous **spiritual order**. “Abandon all *dharmas*, all standards and

rules of being and action, and take refuge in Me alone”, is the summit rule of the highest existence held up by the Divine Being to the seeker. In the seeking for this freedom, in the liberation from **constructed law** into **law of self and spirit**, in the casting away of the mental control in order to **substitute** for it the control of the spiritual Reality, an abandonment of the **lower constructed truth of mind** for the **higher essential truth of being**, it is possible to pass through a stage in which there is **an inner freedom but a lack of outer order**, --an action in the flux of nature childlike or inert like a leaf lying passive or driven by the wind or even incoherent or extravagant in outer semblance. ” 1038

191, “The **freedom from law**, including the moral law, so frequently affirmed of the spiritual being, is founded on this unity of its will with the will of the Eternal. All the mental standards **would disappear** because all necessity for them would cease; **the higher authentic law of identity** with the Divine Self and identity with all beings would have replaced them. There would be no question of selfishness or altruism, of oneself and others, since all are seen and felt as the one self and only what the supreme Truth and Good decided would be done.” 1042

192, “A **Higher-Mental being would act through the truth of thought**, the truth of the idea and accomplish that in the life-action: but in supramental gnosis **thought is a derivative** movement, it is a formulation of **truth-vision** and not the determining or the main driving force; it would be an instrument for expression of knowledge more than for arrival at knowledge or for action, --or it would intervene in action only as a penetrating point of the body of identity-will and identity-knowledge. So too in **the illumined gnostic being truth-vision** and in the **intuitive gnostic being a direct truth-contact and perceptive truth-sense** would be the main spring of action. In the **overmind a comprehensive immediate grasp of the truth of things** and the principle of being of each thing and all its dynamic consequences would originate and gather up a great wideness of **gnostic vision** and thought and create a foundation of knowledge and action; this largeness of being and seeing and doing would be the varied result of an underlying identity-consciousness, but the identity itself would not be in the front as the very stuff of the consciousness or the very force of the action. But in **the supramental gnosis all this luminous immediate grasp of the truth of things, truth sense, truth vision, truth-thought would get back into its source of identity-consciousness** and subsist as a single body of its knowledge.” 1043-44

193, “All supramental gnosis is a twofold Truth-consciousness, a consciousness of **inherent self-knowledge** and, by identity of self and world, of **intimate world-knowledge**; this knowledge is the criterion, the characteristic power of the gnosis.” 1044

194, ‘A question might arise whether the Gnostic reversal, the passage into a Gnostic evolution and beyond it would not mean sooner or later the cessation of the evolution from the Inconscience, since the reason for that obscure beginning of things here would cease. This depends on the farther question whether the movement between the Superconscience and the Inconscience as the two poles of existence is an abiding law of the material manifestation or only a provisional circumstance.’ 1049

195, 'A conscious Creator may indeed have put a meaning into our existence, but it must be discovered by a revelation of his will and is not self-implied in the self-nature of things and discoverable there. But if there is a self-existent Reality of which our existence here is a result, then **there must be a truth of that Reality** which is manifesting, working itself out, evolving here, and that will be the significance of our own being and life. Whatever that Reality may be, it is something that has taken upon itself the aspect of becoming in Time, -- an indivisible becoming, for our present and our future carry in themselves, transformed, made other, the past that created them, and the past and present already contained and now contain in themselves, invisible to us because still unmanifested, unevolved, their own transformation into the still uncreated future.' 1052

196, "This **perfect and natural condition of consciousness** is to us a super-conscience, a state which is beyond us and in which our mind, if suddenly transferred to it, could not at first function; but it is towards that superconscience that our conscious being must be evolving. But this evolution of our consciousness to a superconscience or a supreme of itself is possible only if the Inconscience which is our basis here is really itself an involved Superconscience; for what is to be in the becoming of the Reality in us must be already there involved or secret in its beginning. Such an involved Being or Power we can will conceive the Inconscient to be when we closely regard this material creation of an unconscious Energy and see it laboring out with curious construction and infinite device the work of a vast involved Intelligence and see, too, that we ourselves are something of that Intelligence evolving out of its involution, an emerging consciousness whose emergence cannot stop short on the way until the Involved has evolved and revealed itself as a supreme totality self-aware and all-aware Intelligence. It is this to which we have given the name of Supermind or Gnosis. For that evidently must be the consciousness of the Reality, the Being, the Spirit that is secret in us and slowly manifesting here; of that Being we are the becomings and must grow into its nature." 1053-54

197, 'But also, since consciousness carries in itself the force of existence, to be fully is to have the intrinsic and integral force of one's being; it is to come into possession of all one's force of self and of all its use. To be merely, without possessing the force of one's being or with a half-force or deficient force of it, is a mutilated or diminished existence; it is a to exist, but it is not fullness of being. It is possible, indeed, to exist only in status, with the force of being self-gathered and immobile in the self; but even so, to be in dynamis as well as in status is the integrality of existence: power of self is the sign of the divinity of self, --a powerless spirit is not spirit. But as **spiritual consciousness** is intrinsic and self-existent, so too this force of our spiritual being must be intrinsic, automatic in action, self-existent and self-fulfilling.' 1060

198, 'But one **must** transcend not only the individual formula but the formula of the universe, for only so can either the individual or the universal existence find its own true being and a perfect harmonization; both are in their outer formation incomplete terms of the Transcendence, but they are that in their essence, and it is only by becoming conscious of that essence that individual consciousness or universal consciousness can come to its own fullness and

freedom of reality. Otherwise the individual may remain subject to the cosmic movement and its reactions and limitations and miss his entire spiritual freedom. He must enter into the supreme divine Reality, feel his oneness with it, live in it, be its self-creation: all his mind, life, physicality must be converted into terms of its supernature; all his thought, feelings, actions must be determined by it and be it, its self-formation.’ 1062-63

199, ‘In **gnostic consciousness** there would be no ego-insistence on personal idea and no push or clamour of personal will and interest: there would be instead the unifying sense of a common Truth in many forms, a common self in many consciousness and bodies; there would be a universality and plasticity which saw and expressed the One in many figures of itself and worked out oneness in all diversities as the inherent law of the Truth-consciousness and its truth of nature.’ 1069

200, ‘An immensely greater power over existence and over Nature must come when a still greater consciousness emerges and replaces the hampered operations of the mental Energy in our too individualized and restricted force of existence.’ 1075

201, ‘It is evident that all this conflict of standards is a groping of the mental Ignorance of man seeking to find its way and **grasping different sides of the truth but unable by its want of integrality in knowledge to harmonise them together**. A unifying and harmonizing knowledge can alone find the way, but that knowledge belongs to a deeper principle of our being to which **oneness and integrality** are native. It is only by finding that in ourselves that we can solve the problem of our existence and with it the problem of the true way of individual and communal living.’ 1085

202, ‘In the light of gnosis the many mental idols, constructed principles and systems, conflicting ideals which man has created in all domains of his mind and life, could **command no acceptance or reverence**; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis. It is evident that in a life governed by the gnostic consciousness war with its spirit of antagonism and enmity, its brutality, destruction and ignorant violence, political strife with its perpetual conflict, frequent oppression, dishonesties, turpitudes, selfish interests, its ignorance, ineptitude and muddle could have no ground for existence. **The arts and the crafts would exist, not for any inferior mental and vital amusement, entertainment of leisure and relieving excitement of pleasure, but as expressions and means of the truth of the spirit and the beauty and delight of existence. Life and the body would no longer tyrannous masters demanding nine-tenth of existence for their satisfaction, but means and powers for the expression of the spirit. At the same time, since matter and the body are accepted, the control and the right use of physical things would be a part of the realised life of the spirit in the manifestation in earth-nature.**” 1103

203, ‘This new status would indeed be a reversal of the present law of human consciousness and life, for it would reverse the whole principle of the life of the Ignorance. It is for the taste of the Ignorance, its surprise and adventure, one might say, that **the soul has descended into the Inconscience** and assumed the disguise of Matter, for the adventure and the joy of creation and

discovery, an adventure of the spirit, an adventure of the mind and life and the hazardous surprises of their working in Matter, for the discovery and conquest of the new and the unknown; all this constitutes the enterprise of life and all this, it might seem, would cease with the cessation of the Ignorance.’ 1106

204, ‘But this is a misconception; for an entry into **the gnostic consciousness** would be an entry into the Infinite. It would be a self-creation bringing out the Infinite infinitely into form of being, and the interest of the Infinite is much more greater and multitudinous as well as more imperishably delightful than the interest of the finite. The evolution in Knowledge would be a more beautiful and glorious manifestation with more vistas ever unfolding themselves and more intensive in all ways than any evolution could be in the Ignorance. The delight of the Spirit is ever new, the forms of beauty it takes innumerable, its godhead ever young and the taste of delight, *rasa*, of the Infinite eternal and inexhaustible. The gnostic manifestation of life would be more full and fruitful and its interest more vivid than the creative interest of the Ignorance; it would be a greater and happier constant miracle.’ 1106-07

### **The Indispensable Self-discipline of Integral Evolution:**

All possible lines of developments invented by the Nature through Science, Religion, Occultism, Spiritual thought and Spiritual experiences are included within the scope of Integral Yoga or Integral Evolution. The methods by which the largest development in the shortest possible path can be pursued, are identified as indispensable self-discipline of Integral Yoga, which are mainly Psychic, Spiritual and Supramental; all the other methods are identified as dispensable self-discipline; which one can use as starting point or first approach of Yoga or during development of some special faculties which his nature demands in the course of his complex evolution and application of some of these methods can be more or rather most powerful if rooted through self-offering and sacrifice to the Divine. Each *Sadhaka* is said to have his own steps, methods of heightening the force of consciousness in the manifest being, visions ranging from separative direct knowledge to the knowledge by Identity, mental formulation of the truth of the Spirit realisable in inner being and outer activities, a considerable free diversity in the self-expression, free to accept and follow with plasticity that higher quest which is congenial to his thought, feeling, temperament, build of the nature, an assumption of mind and all that is below mind into that larger existence, systematised idea of a goal of fullness of Being, Consciousness and Life, well informed and conversant with the various self-discipline and danger that may befall on the way; each catches a partial or whole glimpse of one or many aspects of Divine as per the integral capacity of his being and enters into inner discrimination, a superior intervention of guidance from within or above and growth of spiritualised intelligence, ready to receive and canalise higher light in all the parts of nature which are no doubt important intermediate achievements.

### **Psychic Self-discipline:**

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern,

control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal psychic entity or our true soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal soul in us is open towards the universal Delight of the cosmic Soul. The surface soul is cut off by egoistic wall of great thickness from true soul and when the divine delight tries to penetrate the surface soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true psychic soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the divine heights and largenesses; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual soul, the *Chatya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost psychic entity puts forward a psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveler from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognizes the imperfection as the law of life to which the Psychic being in us rejects. The soul is dissatisfied towards earthly imperfection and aspires towards elimination of all imperfections from our nature; it is this which struggles in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a divine possibility in us, and persists till these things become the major need of our nature. That is the law of our being which is a divine dissatisfaction and a divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the spiritual secrecies. The real sign of finding a psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection

and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden diviner ranges of our being and receive and reflect their light and power and experience, but another, a spiritual transformation from above is needed for us to possess our self in its universality and transcendence. The psychic transformation after rising into the spiritual change has then to be completed, integralised, exceeded and uplifted by a supramental transformation which lifts it to the summit of ascending endeavour. The fulfillment and integral completeness of our psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus through these soul experiences our mind, life and body grow out of inconscience towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently psychic then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the psychic being is to loose its individuality in its Source or it might return to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved. Still more spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

### **Spiritual self-discipline:**

“For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”<sup>29</sup>

Sri Aurobindo

“...**there must be a bridge between the spirit and the intellectual reason**: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity.”<sup>73</sup>

Sri Aurobindo

Since Integral Yoga foresees the spiritual evolution of the race so it insists on the development of spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of soul-power. In Integral Evolution, the three Purushas, that of Body, Vital and Mind are brought to the front by

silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the Prakriti from Purusha as per Sankhya doctrine; first to watch the activities of Prakriti as witness and then to withdraw support and become the Lord of Prakriti, thus Purusha pours down its Divinity on the Prakriti. During the continuation of all these activities of nature successively or together, it is possible to realise one's inner being, the psychic Purusha, who is behind the *annamaya, pranamaya and manomaya Purusha*, and with the emergence of psychic being, psychic transformation can resume its action. From the above exercises one can also open concurrently to the spiritual being above the head and can resume the spiritual transformation of nature.

But if the Mother-nature's intention is a comprehensive spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure spiritual consciousness; (1) for, first, the spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the very character of mind is exclusive and it compels the emerging spiritual light and power to move by segments, to follow one or another line of spiritual experience to the exclusion of the total spiritual achievement.

After the discovery of Psychic being the second spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realize of our extinction, a Nirvana both of our active being and of the sense of self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this self is not only our spiritual being but the true self of all others or cosmic self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic being and both individual and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature

receive, assimilate, formulate, the portion of the cosmic being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed by *The Life Divine* for opening of spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine assent. For some of these parts are still subject to the inconscience and subconsciousness and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functionings of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to found all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the Ishwara. All the parts of our being must assent and surrender to the law of spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all but a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of Purusha, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the Ishwara. The spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down supramental Energy, Creation, Ananda and Action.

### **Supramental Self-discipline:**

“The elaborate process of analytical observation and synthetical construction adopted by the logical intelligence is not the **method of the supermind** and yet there is a corresponding action. The supermind distinguishes by a direct seeing and without any mental process of taking to pieces the particularities of the thing, form, energy, action, quality, mind, soul that it has in view, and it sees too with an equal directness and without any process of construction the significant totality of which these particularities are the incidents.”<sup>38</sup>

Sri Aurobindo

“And the **supramental method** with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy.”<sup>30</sup>

Sri Aurobindo

“For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence.”<sup>31</sup>

Sri Aurobindo

Sri Aurobindo wanted to revise the chapters of ‘Yoga of Self-Perfection’ of His book *The Synthesis of Yoga*, but never found time to do the same. In these chapters He had hinted and developed the methods of Supramental transformation. It is understood that the Supramental methods were developed during His early sadhana at Pondicherry in pursuance of twenty-eight *siddhis* and thirty-five *sub-siddhis*, as recorded in *The Records of Yoga*.

Supramental method evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or supermind effect the relations by forces, faculties, functionings proper to Supramental being; otherwise there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready, the supramental Force has to act indirectly; it puts the intermediary powers of overmind or intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe supramental being could convey a true meaning to our intelligence.’<sup>32</sup> Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

The stages through which one can ascend to supermind are that one must first acquire inner Yogic consciousness by silencing the mind, life and body and changing the centre of living from surface to something within; next one has to go still deeper within to discover the one's psychic being and under its influence psychicise the outer and inner nature; then afterwards or concurrently one can contact the spiritual being above the head and experience the descent of divine Light, Force, Purity, Knowledge, Love, Beauty and Ananda etc., and the consciousness is to be universalised. Then it is possible to enter Supramental consciousness. So supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence.

Supramental method is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the spiritual or overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of consciousness has universal repercussion. This supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It asks a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, an other language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all seizable by us.

*Isha Upanishad* has given the hint that a bright golden lid has separated the supramental world from the overmental world, that lid has to be broken by movement of consciousness in order to enter supramental kingdom. For such action to be practicable one must learn the movement of consciousness in both ascending and descending order and this ascension and descent of consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the ground of higher ascent. And those who are preoccupied with this movement of consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of consciousness and methods shall evolve, either one or many, are left in the hand of the Divine Shakti that has taken the whole responsibility of *Sadhana*. There are also certain reversal of consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it there are also other movements of supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of consciousness and are related with activation of six or seven occult centres as per Indian tradition or twelve occult centres as

experienced by The Mother which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as Sat, Chit, Ananda or Bliss Self, Supramental Self, Universal Self, spiritual or higher mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of Sat and Chit are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops, concretizes and widens in the process of spiritual evolution. One can have Supramental transformation by either of any of the following experiences:-

- 1, By unveiling of Supramental Self and Bliss Self through ascension of consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last inconscient sheath.
- 2, By its pressure in addition to already opened selves of universal, spiritual and psychic, all other selves begin to unveil themselves and transforming or building of these sheaths develop during this process.
- 3, Supramental force can invade and grow the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of universal, spiritual and psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.
- 4, As Supramental force is all pervading, present every where so it can be activated by opening of any of the ten selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being.
- 5, The necessary Supramental change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and the actual feeling of a descent is not there. A consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes, the rupture with Nature can be decisive.
- 6, Supramental force can work by activation of any one self or more than one self or all the ten selves at a time. For such action of greater magnitude the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the divine nectar.
- 7, Psycho-physical exercises like Japa, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

### **Indispensable Self-discipline of Integral Evolution in Detail:**

1, "Attempts are some times made to have done finally with questionings which have so often been declared insoluble by logical thought and to persuade men to **limit their mental activities to the practical and immediate problems** of their material existence in the universe; but such evasions are never permanent in their effect. Mankind returns from them with a more vehement impulse of inquiry or a more violent hunger for **an immediate solution**. By that hunger mysticism profits and new religions arise to replace the old that have been destroyed or stripped of significance by a scepticism which itself could not satisfy because, although its business was inquiry, it was **unwilling sufficiently to inquire**. The attempt to deny or stifle a truth because it is yet obscure in its outward workings and too often represented by obscurantist superstition or a crude faith, is itself a kind of obscurantism. The will to escape from a **cosmic necessity** because it is arduous, difficult to justify by **immediate tangible results**, slow in regulating its operations, **must turn out** eventually to have no acceptance of the truth of Nature but a revolt against the secret, mightier will of the great Mother." 6-7

2, "Therefore, in these **barren** contradictions (between the materialist and spiritualist) the human mind cannot rest satisfied. It **must** seek always a complete affirmation; it can find it **only** by a luminous reconciliation. To reach that reconciliation it **must** traverse the degrees which our inner consciousness imposes on us and, whether by objective method of analysis applied to Life and Mind as to Matter or by subjective synthesis and illumination, **arrive at the repose of the ultimate unity** without denying the energy of the expressive multiplicity. **Only** in such a complete and catholic affirmation can all the multiform and apparently **contradictory data** of existence be harmonised and the manifold conflicting forces which govern our thought and life **discover the central Truth** which they are here to symbolise and variously fulfil. Then **only** can our Thought, having attained a **true centre**, ceasing to wander in circle, work like the Brahman of the Upanishad, fixed and stable even in its play and its world-wide coursing, and our life, knowing its **aim**, serve it with a serene and settled joy and light as well as with a rhythmically discursive energy." 9-10

3, 'But, first, it is well that we should recognize the enormous, **the indispensable utility** of the very brief period of rationalistic Materialism through which humanity has been passing. For that vast field of evidence and experience which now begins to reopen its gates to us, can only be safely entered when the **intellect has been severely trained to a clear austerity**; seized on by unripe minds, it lends itself to most perilous distortions and misleading imaginations and actually in the past encrusted a real nucleus of truth with such a accretion of perverting superstitions and irrationalizing dogmas that all advance in true knowledge was rendered impossible. It **became necessary** for a time to make a clean sweep at once of the truth and its disguise in order that the road might be clear for a new departure and a surer advance. The rationalistic tendency of Materialism has done mankind this great service.' 12-13

4, 'It is **necessary**, therefore, that advancing Knowledge should base herself on a clear, pure and disciplined intellect. It is **necessary**, too, that she should correct her errors sometimes by a return to the restraint of sensible fact, the concrete realities of the physical world. The touch of Earth is **always**

reinvigorating to the son of Earth, even when he seeks a supraphysical Knowledge. It may even be said that the supraphysical can only be really mastered in its fullness—to its heights we can always reach—when we keep our feet **firmly** on the physical. “Earth is His footing”, says *the Upanishad* whenever it images the Self that manifests in the universe. And it is certainly the fact that the wider we extend and surer we make our knowledge of the physical world, the wider and surer becomes our foundation for the higher knowledge, even for the highest, even for the *Brahmavidya*.’ 13-14

4, ‘When we speak of It (Unknowable) as unknowable, we mean, really, that it escapes the grasp of our thought and speech, instruments which proceed always by the sense of difference and express by the way of definition; but if not knowable by thought, It is attainable by **a supreme effort of consciousness**. There is even a kind of Knowledge which is one with Identity and by which, in a sense, It can be known. Certainly, that **Knowledge cannot be reproduced successfully in the terms of thought and speech**, but when we have attained to it, the result is a revaluation of That in the symbols of our cosmic consciousness, not only in one but in all the ranges of symbols, which results in **a revolution of our internal being** and, through the internal, of our external life. Moreover, there is also a kind of Knowledge through which That does reveal itself by all these names and forms of phenomenal existence which to the ordinary intelligence only conceal It. It is the higher but not highest process of Knowledge to which we can attain by passing the limits of the materialistic formula and scrutinizing Life, Mind and Supermind in the phenomena that are characteristic of them and not merely in those **subordinate** movements by which they link themselves to Matter.’ 15

5, ‘In practice also the ascetic spirit is an **indispensable** element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.’ 27

6, ‘We perceive that in the Indian ascetic ideal the great *Vedantic* formula, “One without a second”, has not been read sufficiently in the light of that other *formula* equally **imperative**, “All this is the Brahman”. The passionate aspiration of man upward to the Divine has not been sufficiently related to the descending movement of the Divine leaning downward to embrace eternally Its manifestation. Its meaning in Matter has not been so well understood as Its truth in the Spirit. The Reality which the *Sannyasin* seeks has been grasped in its full height, but not, as by the ancient *Vedantins*, in its **full extent and comprehensiveness**. But in our completer affirmation we **must not minimise** the part of the pure spiritual impulse. As we have seen how greatly Materialism has served the ends of the Divine, so **we must** acknowledge the still greater service rendered by Asceticism to Life. We shall preserve the truths of **material Science** and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside. And even greater scruple of right preservation **must guide us** in our dealing with the legacy, however actually diminished or depreciated, of the *Aryan* past.” 27-28

7, “But what then of that silent Self, inactive, pure, self-existent, self-enjoying, which presented itself to us as the abiding justification of the ascetic? Here also harmony and not irreconcilable opposition **must be** the illuminative truth.” 30

8, 'Man, too, **becomes perfect only when** he has found within himself that absolute calm and passivity of the Brahman and supports by it with the same divine tolerance and the same divine bliss **a free and inexhaustible activity**. Those who have thus possessed the Calm within can perceive always welling out from its silence **the perennial supply of energies** that work in the universe. It is not, therefore, the truth of the Silence to say that it is in its nature a rejection of the cosmic activity. The apparent incompatibility of the two states is an error of the limited Mind which, accustomed to trenchant oppositions of affirmation and denial and passing suddenly from one pole to the other, is unable to conceive of a **comprehensive consciousness vast and strong enough to include both in a simultaneous embrace**. The Silence does not reject the world; it sustains it. Or rather it supports with an equal impartiality the activity and the withdrawal from the activity and approves also the reconciliation by which the soul remains free and still even while it lends itself to all action.' 31

9, 'In any case, as the perfect man would combine in himself **the silence and the activity**, so also would the **completely conscious soul** reach back to the absolute freedom of the Non-Being **without therefore losing its hold** on Existence and the universe. It would thus reproduce in itself perpetually the eternal miracle of the divine Existence, in the universe, yet always beyond it and even, as it were, beyond itself.' 34

10, "If we thus accept a positive basis of our harmony—and on what other can harmony be founded? —the various conceptual formulations of the Unknowable, each of them representing a truth beyond conception, **must be understood** as far as possible in their relation to each other and in their effect upon life, not separately, not exclusively, not so affirmed as to destroy or unduly diminish all other affirmations." 35

11, "Therefore we are justified in supposing that even the dualities of the universe, when interpreted not as now by our sensational partial conceptions, but by our **liberated intelligence** and experience, will be also resolved into those highest terms. While we still labour under the stress of the dualities, this perception must no doubt constantly support itself on an act of faith, but a faith which the highest Reason, the widest and most patient reflection do not deny, but rather affirm. This **creed** is given, indeed, to humanity **to support** it on its journey, until it arrives at a stage of development when faith will be turned into knowledge and perfect experience and Wisdom will be justified of her works." 37

12, This is **always** the true relation, veiled from us by our ignorance or our wrong consciousness of things. When we attain to knowledge or **right consciousness**, nothing essential in the eternal relation is changed, but the inview and the outview from the **individual centre** is profoundly modified and consequently also the spirit and effect of its activity. The individual is still necessary to the action of the Transcendent in the universe and that action in him does not cease to be possible by this illumination. On the contrary, since the conscious manifestation of the Transcendent in the individual is the means by which the collective, the universal is also to become conscious of itself, **the continuation of the illumined individual in the action of the world is an imperative need** of the world play.' 42-43

13, 'It is only when we put aside all irreconcilable antinomy between Self and the world that things fall into their place by a less paradoxical logic. We **must** accept the many-sidedness of the manifestation even while we assert the unity of the Manifested.' 44

14, "The **liberation of the individual soul** is therefore the **keynote** of the definitive divine action; it is primarily divine necessity and the pivot on which all else turns. It is the point of Light at which the intended complete self-manifestation in the Many begins to emerge. But **the liberated soul extends its perception of unity horizontally as well as vertically**. Its unity with the transcendent One is incomplete without its unity with the cosmic Many. And that lateral unity translates itself by a multiplication, a reproduction of its own liberated state at other points in the Multiplicity. The **divine soul reproduces itself in similar liberated souls** as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity..." 45

15, Through Avidya, the Multiplicity, **lies our path** out of the transitional egoistic self-expression in which death and suffering predominate; through Vidya consenting with Avidya by the perfect sense of oneness even in that multiplicity, we enjoy integrally the immortality and the beatitude. By attaining to the Unborn beyond all becoming we are liberated from this lower birth and death; by accepting the Becoming freely as the Divine, we **invade mortality** with the immortal beatitude and become **luminous centres** of its conscious self-expression in humanity.' 46

16, 'The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. **Universe is a diffusion of the divine All in the infinite Space and Time**, the individual its concentration within limits of Space and Time. Universe seeks in infinite extension the **divine totality** it feels itself to be but cannot entirely realize; for in extension existence drives at a pluralistic sum of itself which can neither be the primal nor the final unit, but only a recurring decimal without end or beginning. Therefore it creates in itself a self-conscious concentration of the All through which it can aspire. In the conscious individual *Prakriti* turns back to perceive *Purusha*, World seeks after Self; God having entirely become Nature, Nature seeks to become progressively God.' 50

17, '**All totality**, even if it be only in one scheme of the universal vibrations, even if it be only a totality of the **physical consciousness** without possession of all that is in movement beyond and behind, **must be to that extent** a reversion to harmony and reconciliation of jarring opposites. On the other hand, to *Sachchidananda* transcendent of the forms of the universe the dual terms themselves, even so understood, can no longer be justly applicable. Transcendence transfigures; it does not reconcile, but rather transmutes opposites into something surpassing them that effaces their oppositions.' 57

18, "At first, however, we **must** strive to relate the individual again to the harmony of the totality. There it is necessary for us –otherwise there is no issue from the problem –to realize that the terms in which our **present consciousness** renders the values of the universe, though practically justified for the purposes of human experience and progress, are **not the sole terms** in which it is

possible to render them and may not be the complete, the right, **the ultimate formulas**. Just as there may be sense organs or formations of sense capacity which see the physical world differently and it may well be better, because more completely, than our sense-organs and sense-capacity, so there may be other mental and supramental envisagings of the universe which surpass our own. **States of consciousness there are in which Death is only a change in immortal Life**, pain a violent backwash of the waters of universal delight, limitation a turning of the Infinite upon itself, evil a circling of the good around its own perfection; and this not in **abstract** conception only, but in actual vision and in constant and substantial experience. To arrive at **such states of consciousness** may, for the individual, be **one of the most important and indispensable steps** of his progress towards self-perfection.”57-58

19, “That **new life** and power of the human integer **must necessarily** repose on a realisation of the **great verities** which translate into our mode of conceiving things the nature of the divine existence. It **must proceed** through a renunciation by the ego of its false standpoint and false certainties, through its entry into **a right relation** and harmony with the **totalities** of which it forms a part and with the transcendences from which it is a descent, and through its perfect self-opening to a truth and a law that exceed its own conventions,-- a truth that shall be its fulfilment and a law that shall be its deliverance. Its **goal must be** the abolition of those values which are the creations of the egoistic view of things; its **crown** must be the transcendence of limitation, ignorance, death, suffering and evil.” 59-60

20, “It is not very easy for the customary mind of man, **always attached to its past and present associations**, to conceive of an existence still human, yet **radically changed** in what are now our fixed circumstances.” 60

21, “The ancient *Vedanta* presents us with such a solution in the conception and **experience of Brahman as the one universal and essential fact** and of the nature of *Brahman* as *Sachchidananda*.” 63

22, ‘We have then the manifestation of the divine Conscious Being in the totality of physical Nature as the foundation of human existence in the material universe. We have the emergence of that Conscious Being in an involved and **inevitably evolving** Life, Mind and Supremind as the condition of our activities; for it is this evolution which will enable him progressively to manifest God in the body, --**the universal Incarnation**. We have in the egoistic formation the intermediate and decisive factor which allows the One to emerge as the conscious Many out of that indeterminate totality general, obscure and formless which we call the subconscious, --*hrdya samudra*, the ocean heart in things of the *Rig Veda*. We have the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil as the **first formation of egoistic consciousness**, the natural and **inevitable outcome** of its attempt to realize unity in an artificial construction of itself exclusive of the total truth, good life and delight of being in the universe. We have the dissolution of this egoistic construction by the self-opening of the individual to the universe and to God as the means of that supreme fulfillment to which egoistic life is only a prelude even as animal life was only a prelude to the human. We have the realization of the All in the individual by the

transformation of the limited ego **into a conscious centre of divine unity** and freedom as the term at which fulfillment arrives.’ 64-65

23, ‘In a sense all our experience is psychological since even what we receive by the senses, has no meaning or value to us till it is translated into the terms of the sense mind, the *Manas* of Indian philosophical terminology... As a result psychological experience, like the cognitions of the reason, is capable in man of a double action, (1) mixed or dependent, (2) pure or sovereign. (1) Its mixed action takes place usually when the mind seeks to become aware of the external world, the object; (2) the pure action when it seeks to become aware of itself, the subject. In the former activity, it is dependent on the senses and forms its perceptions in accordance with their evidence; in the latter it acts in itself and is aware of things directly by a sort of identity with them.’ 68

24, ‘It is possible for the mind –and it would be natural for it, if it could be persuaded to liberate itself from its consent to the domination of matter, --to take direct cognizance of the objects of sense **without the aid of the sense-organs**. This is what happens in experiments of hypnosis and cognate psychological phenomena. Because our **waking consciousness** is determined and limited by the balance between mind and matter worked out by life in its evolution, **this direct cognizance is usually impossible** in our ordinary waking state and has therefore to be brought about by throwing the waking mind into a state of sleep which liberates **the true or subliminal mind**. **Mind is then able to assert its true character** as the one and all-sufficient sense and free to apply to the objects of sense its pure and sovereign instead of its mixed and dependent action. Nor is this extension of faculty really impossible but only more difficult in our waking state, --as is known to all who have been able to go far enough in certain paths of psychological experiment.’ 69

26, “For if we examine carefully, we shall find that Intuition is our **first teacher**. Intuition always stands veiled behind our mental operations. **Intuition brings to man those brilliant messages from the Unknown** which are the beginning of his higher knowledge. **Reason only comes in afterwards** to see what profit it can have of the shining harvest. Intuition gives us that idea of something behind and beyond all that we know and seem to be **which pursues man always in contradiction of his lower reason** and all his normal experience and impels him to formulate that formless perception in the more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind. For Intuition is as strong as Nature herself from whose very soul it has sprung and **cares nothing for the contradictions of reason or the denials of experience...** Ancient *Vedanta* seized this message of the Intuition and formulated it in the three great declarations of the Upanishads, (1) “I am He”, (2) “Thou art That, O *Swetaketu*”, (3) “All this is the *Brahman*; this Self is the *Brahman*.”” 73-74

27, “*Brahman* dwells in all, indivisible, yet as if divided and distributed. If we look again with an observing perception not dominated by intellectual concept, but informed by intuition and culminating in knowledge by identity, we shall see that the **consciousness of this infinite Energy** is other than our mental consciousness, that it is indivisible and gives, not an equal part of itself, **but its whole self at one and the same time to the solar system and to the ant-hill**. To *Brahman* there are no whole and parts, but each thing is all itself and

benefits by the whole of *Brahman*. **Quality and quantity differ, the self is equal.** The form and manner and result of the force of action vary infinitely, **but the eternal, primal, infinite energy is the same in all.** The force of strength that goes to make the strong man is **no whit greater than** the force of weakness that goes to make the weak. The energy spent is as great in repression as in expression, in negation as in affirmation, in silence as in sound.” 79

28, ‘Necessarily, when we speak of things passing into that from which they have come, we are using the language of our **temporal consciousness and must guard ourselves against its illusions.** The emergence of the movement from the Immutable is an eternal phenomenon and it is only because we cannot conceive it in that beginningless, endless, ever-new moment which is the eternity of the timeless that our notions and perceptions are compelled to place it in a temporal eternity of successive duration to which are attached the ideas of an **always recurrent beginning, middle and end.**’ 83

29, ‘But all this, it may be said, is valid only so long as we accept the concepts of pure reason and remain subject to them. But the concepts of reason have no **obligatory force.** We **must judge of existence** not by what we mentally conceive, but by what we see to exist. And the purest, freest form of insight into existence as it is shows us nothing but movement. **Two things alone exist, movement in Space, movement in Time,** the former objective, the later subjective. Extension is real, duration is real, Space and Time are real. Even if we can go behind extension in Space and perceive it as a psychological phenomenon, as an attempt of the mind to make existence manageable by distributing the indivisible whole in a conceptual Space, yet we cannot go behind the movement of succession and change in Time. For that is the very stuff of **our consciousness.** We are and the world is a movement that continually progresses and increases by the inclusion of all the successions of the past in a present which represents itself to us as the beginning of all the successions of the future, --a beginning, a present that always eludes us because it is not, for **it has perished before it is born.** What is, is the eternal, indivisible succession of Time carrying on its stream **a progressive movement of consciousness** also indivisible. Duration then, eternally successive movement and change in Time, is the sole absolute. **Becoming is the only being.**’ 84

30, “So long as the intuition fixes itself only upon that which we become, we see ourselves as (1) a continual progression of movement and (2) change in consciousness in the eternal succession of Time. We are the river, the flame of the Buddhist illustration. But there is a supreme experience and supreme intuition by which we go back behind our surface self and find that **this becoming, change, succession are only a mode of our being** and that there is that in us which is not involved at all in the becoming. Not only can we have the intuition of this that is stable and eternal in us, not only can we have the glimpse of it in experience behind the veil of continually fleeting becomings, but we can draw back into it and live it entirely, **so effecting an entire change in our external life, and in our attitude, and in our action upon the movement of the world.** And this stability in which we can so live is precisely that which the pure Reason has already given us, although it can be arrived at

without reasoning at all, without knowing previously what it is,--it is pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality,-- Self only and absolute.” 84-85

31, “**Stability and movement**, we **must remember**, are only our psychological representations of the Absolute, even as are oneness and multitude. The Absolute is beyond stability and movement as it is beyond unity and multiplicity. But it takes its eternal poise in the one and the stable and whirls round itself infinitely, inconceivably, securely in the moving and multitudinous. World-existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view: it leaves that white existence precisely where and what it was, ever is and ever will be; its **sole absolute object** is the joy of the dancing.” 85

32, ‘But as we cannot describe or think out the Absolute in itself, beyond stability and movement, beyond unity and multitude, --not is that at all our business, -- **we must accept the double fact**, admit both Shiva and Kali and **seek to know** what is this measureless movement in Time and Space with regard to that timeless and spaceless pure Existence, one and stable, to which measure and measureless are inapplicable.’ 85-86

18, “Not only so, but we may now be sure that the old thinkers were right when they declared that even in our waking state what we call then our **consciousness** is only a **small selection** from our entire conscious being. It is a superficies, it is not even the whole of our mentality. Behind it, much vaster than it, there is a subliminal or subconscious mind which is the greater part of ourselves and contains heights and profundities which no man has yet measured or fathomed. This knowledge gives us a starting point for the **true science of Force and its workings**; it delivers us definitely from **circumscription by the material** and from the illusion of the obvious.” 92

19, “In other words, that which has thrown itself out into forms is a triune Existence-Consciousness-Bliss, *Sachchidananda*, whose consciousness is in its nature a creative or rather a self-expressive Force **capable of infinite variation in phenomenon and form** of its self-conscious being and endlessly enjoying the delight of that variation. It follows that **all things that exist** are what they are as terms of that existence, terms of that conscious force, terms of that delight of being. Just as we find all things to be mutable forms of one immutable being, finite results of one infinite force, so we shall find that all things are variable self-expression of one invariable and all-embracing delight of self-existence. In everything that is, **dwells the conscious force** and it exists and is what it is by virtue of that conscious force; so also in everything that is there is the delight of existence and it exists and is what it is by virtue of that delight.” 99-100

20, “But such a God is not *Vedantic Sachchidananda*. *Sachchidananda* of the *Vedanta* is one existence without a second; all that is, is He. If then evil and suffering exist, **it is He that bears the evil and suffering in the creature in whom He has embodied Himself**. The problem then changes entirely. The question is no longer how came God to create for His creatures a suffering and evil of which He is Himself incapable and therefore immune, but how came the

sole and infinite Existence-Consciousness-Bliss to admit into itself that which is not bliss, that which seems to be its positive negation.” 102

21, ‘We **must first make** it clear to ourselves that just as when we speak of **universal consciousness** we mean something different from, more essential and wider than the **waking mental consciousness** of the human being, so also when we speak of universal delight of existence we mean something different from, more essential and wider than the ordinary emotional and sensational pleasure of the individual human creature. Pleasure, joy and delight, as man uses the words, are limited and occasional movements which depend on certain habitual causes and emerge, like their opposites pain and grief which are equally **limited and occasional movements**, from a background other than themselves. Delight of being is **universal, illimitable and self-existent**, not dependent on particular causes, the background of all backgrounds, from which pleasure, pain and other more natural experiences emerge. When the delight of being seeks to realize itself as delight of becoming, it moves in the movement of force and itself takes different forms of movement of which pleasure and pain are positive and negative currents. Subconscient in Matter, superconscient beyond Mind this delight seeks in Mind and Life to realize itself by emergence in the becoming, in the **increasing self-consciousness of the movement**. Its first phenomena are dual and impure, move between the poles of pleasure and pain, but **it aims at its self-revelation** in the purity of a supreme delight of being which is self-existent and independent of objects and causes. Just as *Sachchidananda* moves towards the realization of the universal existence in the individual and of **the form-exceeding consciousness** in the form of body and mind, so it moves towards realization of universal, **self-existent and objectless delight** in the flux of particular experiences and **objects**. Those **objects** we now seek as stimulating causes of a transient pleasure and satisfaction; free, possessed of self, we shall not seek but shall possess them as **reflectors** rather than causes of a delight which eternally exists.’ 105-106

22, ‘In the first place, since in our depths we ourselves are that One, since in the reality of our being we are the indivisible All-Consciousness and therefore the inalienable All-Bliss, the disposition of our sensational experience in the **three variations of pain, pleasure and indifference** can only be a superficial arrangement created by that limited part of ourselves which is **uppermost in our waking consciousness**. Behind **there must be something** in us, -- much vaster, profounder, truer than the **superficial consciousness**, -- which takes delight impartially in all experiences; it is that delight which secretly supports the superficial mental being and enables it to persevere through all labours, sufferings and ordeals in the agitated movement of the Becoming. That which we call ourselves is only a trembling ray on the surface; behind is all the vast subconscious, the vast superconscient **profiting** by all these surface experiences and imposing them on its external self which it exposes as a sort of sensitive covering to the contacts of the world; itself veiled, it receives these contacts and assimilates them into the values of a truer, a profounder, a mastering and creative experience. Out of its depths it returns them to the surface in forms of **strength, character, knowledge, impulsion** whose roots are mysterious to us because our mind moves and quivers on the surface and has not learned to concentrate itself and live in the depths.’ 112

23, ‘In our ordinary life this truth is hidden from us or only dimly glimpsed at times or imperfectly held and conceived. But if we learn to live within, we infallibly awaken to this presence within us which is our more real self, a presence profound, calm, joyous and puissant of which the world is not the master – a presence which, if it is not the Lord Himself, is the radiation of the Lord within. We are aware of it within supporting and helping the **apparent and superficial self and smiling at its pleasures and pains as at the error and passion of a little child**. And if we can go back into ourselves and identify ourselves, not with our superficial experience, but with that radiant penumbra of the Divine, we can live in that attitude towards the contacts of the world and, standing back in our **entire consciousness** from the pleasures and pains of the body, vital being and mind, possess them as experiences whose nature being superficial does not touch or impose itself on our core and real being. In the entirely expressive Sanskrit terms, there is an *anandamaya* behind the *manomaya*, a vast Bliss-Self behind the limited mental self, and the **latter is only a shadowy image and disturbed reflection of the former**. The truth of **ourselves lies within and not on the surface.**’ 112-113

24, ‘But if and when Mind in man becomes capable of being free, unegoistic, in harmony with all other beings and with the play of the universal forces, the use and office of **suffering diminishes**, its *raison d’etre* **must finally cease** to be and it can only continue as an atavism of Nature, a habit that has survived its use, a persistence of the lower in the as yet imperfect organization of the higher. Its eventual elimination **must be an essential point in the** destined conquest of the soul over subjection to Matter and egoistic limitation in Mind.’ 116

25, ‘If we could be **entirely disinterested** in mind and heart and impose that detachment on the nervous being, the progressive elimination of these imperfect and perverse forms of *Rasa* would be possible and the true essential taste of the inalienable delight of existence in all its variations would be within our reach. We **attain** to something of this capacity for variable but universal delight in the aesthetic reception of things as represented by **Art and Poetry**, so that we enjoy there the *Rasa* or taste of the sorrowful, the terrible, even the horrible or repellent; and the reason is because we are detached, disinterested, not thinking of ourselves or of self-defense (*jugupsa*), but only of the thing and its essence. Certainly, this aesthetic reception of contacts is not a precise image or reflection of the pure delight which is supramental and supra-aesthetic; for the latter would **eliminate** sorrow, terror, horror and disgust with their **cause** while the former admits them: but it represents partially and imperfectly **one stage** of the progressive delight of the universal Soul in things in its manifestation and it admits us in one part of our nature to that detachment from egoistic sensation and that universal attitude through which the one Soul sees harmony and beauty where we divided beings experience rather chaos and discord.” 116-117

26, “Since the nature of suffering is a **failure of the consciousness** in us to meet the shocks of existence and a consequent shrinking and contraction and its root is an **inequality** of that receptive and possessing force due to our self-limitation by egoism consequent on the ignorance of our true Self, of Sachchidananda, the elimination of suffering **must first** proceed by the

**substitution** of *titiksa*, the facing, **enduring** and conquest of all shocks of existence for *jugupsa*, the shrinking and contraction: by this endurance and conquest we proceed to an equality which may be either an **equal indifference** to all contacts or an **equal gladness** in all contacts; and this equality again **must find** a firm foundation in the **substitution** of the *Sachchidananda* consciousness which is All-Bliss for the **ego-consciousness** which enjoys and suffers. The *Sachchidananda* consciousness may be transcendent of the universe and aloof from it, and to this state of distant Bliss the path is equal indifference; it is **the path of the ascetic**. Or the *Sachchidananda* consciousness may be at once transcendent and universal; and to this state of present and all-embracing Bliss the path is **surrender and loss of the ego** in the universal and possession of an all-pervading equal delight; it is **the path of ancient Vedic sages**. But **neutrality** to the imperfect touches of pleasure and the perverse touches of pain is the **first** direct and natural result of the soul's self-discipline and the conversion of equal delight can, usually, come only afterwards. The **direct** transformation of the triple vibration (pain, pleasure and indifference) into Ananda is possible, but **less easy** to the human being." 117-18

27,

28, 'Through all this play the secret reality is always one and the same delight of existence, -- the same in the delight of the subconscious sleep before the emergence of the individual, in the delight of the struggle and all the varieties, vicissitudes, perversions, conversions, reversions of the effort to find itself amid the mazes of the half-conscious dream of which **the individual is the centre**, and in the delight of the eternal superconscious self-possession into which the **individual must wake** and there become one with the indivisible *Sachchidananda*.' 119

29, 'The view I am presenting goes farther in idealism; it sees the creative Idea as Real-Idea, that is to say, a power of Conscious Force expressive of real being, born out of real being and partaking of its nature and neither a child of Void nor a weaver of fictions. It is conscious reality throwing itself into mutable forms of its own imperishable and immutable substance. **The world is therefore not a figment of conception in universal Mind**, but a conscious birth of that which is beyond Mind into forms of itself. **A Truth conscious being supports these forms** and expresses itself in them, and the knowledge corresponding to the truth thus expressed reigns as a Supramental Truth-consciousness **organizing real ideas** in a perfect harmony before they are cast into the mental-vital-material mould. Mind, life and body are an **inferior consciousness** and a partial expression which strives to arrive in the mould of a various evolution at that superior expression of itself already existent to the Beyond-Mind. That which is in the Beyond-Mind is the ideal which in its own conditions it is labouring to realize.' 125-126

30, 'For we perceive behind the action of Mind, Life and Body, something that is not embraced in the stream of Force but embraces and controls it; something that is not born into a world which it seeks to interpret, but has created in its being a world of which it has the omniscience; something that does not labour perpetually to form something else out of itself while it drifts in the overmastering surge of past energies it can no longer control, but has already in

its consciousness a perfect Form of itself and is here gradually unfolding it. The world expresses a **foreseen Truth**, obeys a predetermining Will, realizes an original formative self-vision, --it is the growing image of a divine creation.’  
128

31, ‘For everywhere we see Law founded in self-being and, when we penetrate within into rationale of its process, we find that **Law is a process of an innate knowledge**, a knowledge inherent in the existence which is expressing itself and implied in the force that expresses it; and Law developed by Knowledge so as to allow of progression implies a divinely seen **goal** towards which the motion is directed. We see too that our reason seeks to emerge out of and dominate the helpless drift of our mentality and we arrive at the perception that Reason is only a messenger, a representative or **a shadow of a greater consciousness** beyond itself which does not need to reason because it is all and knows all that it is. And we can then pass to the inference that this source of Reason is identical with the Knowledge that acts as Law in the world. This knowledge determines its own law sovereignly because it knows what has been, is and will be and it knows because it is eternally, and infinitely cognizes itself. **Being that is infinite consciousness**, infinite consciousness that is omnipotent force, when it makes a world –that is to say, a harmony of itself – its object of consciousness, becomes seizable by our thought as a cosmic existence that knows its own truth and realizes in forms that which it knows.’  
128-129

32, ‘But it is **only when** we cease to reason and go deep into ourselves, into that secrecy **where the activity of mind is stilled**, that this **other consciousness** becomes really manifest to us—however imperfectly owing to our long habit of mental reaction and mental limitation. Then we can **know surely** in an increasing illumination that which we had uncertainly conceived by the pale and flickering light of Reason. Knowledge waits seated beyond mind and intellectual reasoning, throned in the luminous vast of the illimitable self-vision.’ 129

33, And, certainly, if this consciousness had no relation at all to mind not any where any identity with the mental being, it would be quite impossible to give any account of it to our human notions. Or, (1) if it (consciousness) were in its nature only vision in knowledge and not (2) at all dynamic power of knowledge, we would hope to attain by its contact a beatific state of mental illumination, but not a greater light and power for **the works of the world**. But since this **consciousness is creatrix** of the world, it **must be** not only state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works. And since **Mind too is created out of it**, Mind **must be** a development by limitation out of this primal faculty and this mediatory act of the supreme Consciousness and **must therefore** be capable of resolving itself back into it through a **reverse development** by expansion. For **always Mind must** be identical with Supermind in essence and conceal in itself the potentiality of Supermind, however different or even contrary it may have become in its actual forms and settled modes of operation. It may not then be an irrational or unprofitable attempt to strive by the **method of comparison and contrast** towards some idea of the Supermind from the standpoint and in the terms of our intellectual knowledge. The idea, the terms may well be

inadequate and yet still serve **as a finger of light pointing us onward** on a way which to some distance at least we may tread. Moreover it is possible for Mind to rise beyond itself into certain heights or planes of consciousness which receive into themselves some modified light or power of the Supramental consciousness and know that by an illumination, intuition or a direct contact or experience, although to live in it and see and act from it is a victory that has **not yet been made humanly possible.**' 131-32

34, 'Supermind is the **vast self-extension of the Brahman that contains and develops.** By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity. It differentiates them, but it does not divide. It establishes a Trinity, not arriving like the Mind from three to the One, but manifesting the three out of the One – for it manifests and develops –and yet maintaining them in the unity –for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiations. And it acts by the same operation on all the principles and possibilities which it evolves out of this all-constituent trinity. It possess the power of development, of evolution, of making explicit, and that power carries with it the other power of involution, of envelopment, of making implicit. In a sense, the whole of creation may be said to be a movement between **two involutions**, (1) Spirit in which all is involved and out of which all evolves downward to the other pole of Matter, (2) Matter in which also all is involved and out of which all evolves upward to the other pole of Spirit.' 137

35, 'In Supermind being, consciousness of knowledge and consciousness of will are not divided as they seem to be in our mental operations; they are a trinity, one movement with three effective aspects. Each has its own effect. (1) Being gives the effect of substance, (2) consciousness the effect of knowledge, of the self-guiding and shaping idea, of comprehension and apprehension, (3) will gives the effect of self-fulfilling force. But the idea is only the light of the reality illumining itself; it is not mental thought nor imagination, but effective self-awareness. It is Real-Idea.' 138

36, 'But in the Supermind there is no such paralyzing division, because knowledge is not self-divided, force is not self-divided, being is not self-divided as in the mind; they are neither broken in themselves, nor divorced from each other. For the Supermind is the Vast; it starts from unity, not division, it is **primarily comprehensive, differentiation is only its secondary act.** Therefore whatever be the truth of being expressed, the idea corresponds to it exactly, the will-force to the idea, -- force being only power of the consciousness, --and the result to the will. Nor does the idea clash with other ideas, the will or force with other will or force as in man and his world; for there is one vast Consciousness which contains and relates all ideas in itself as its own ideas, one vast Will which contains and relates all energies in itself as its own energies. It holds back this, advances that other, but according to its own preconceiving Idea-Will.' 139

37, 'The Truth-Consciousness is everywhere present in the universe as **an ordering self-knowledge** by which the One manifests the harmonies of its infinite potential multiplicity. Without this ordering self-knowledge the

manifestation would be merely a **shifting chaos**, precisely because the potentiality is infinite, -- which by itself might lead only to a play of uncontrolled unbounded Chance. If there were only infinite potentiality without any **law of guiding truth** and **harmonious self-vision**, without any predetermining Idea in the very seed of things cast out for evolution, the world could be nothing but a **teeming, amorphous, confused uncertainty**. But the knowledge that creates, because what it creates or releases are forms and powers of itself and not things other than itself, possess in its being the vision of the truth and law that governs each potentiality, and along with that an intrinsic awareness of its relation to other potentialities and harmonies that are possible between them; it holds all this prefigured in the general determining harmony which the whole rhythmic Idea of universe **must contain** in its very birth and self-conception and which **must therefore** inevitably work out by the interplay of its constituents. It is **the source and keeper of Law in the world**; for that law is nothing arbitrary—it is **the expression of a self-nature which is determined by the compelling truth of the real idea that each thing is in its inception**. Therefore from the beginning the whole development is predetermined in its self-knowledge and at every moment in its self-working: it is what it **must be** at each moment by its own original inherent Truth; it moves to what it **must be** at the next, still by its own original inherent Truth; it will be at the end that which was contained and intended in its seeds.’ 142

38, ‘The Supermind in its conscious vision not only contains all the forms of itself which its conscious force creates, but it pervades them as an indwelling Presence and a self-revealing Light. It is present, even though concealed, in every form and force of the universe; it is that which determines sovereignly and spontaneously **form, force and functioning**; it limits the variations it compels; it gathers, disperses, modifies the energy which it uses; and all this is done in accord with the **first laws** (a Vedic expression) that its self-knowledge has fixed in the very birth of the form, at the very starting point of the force. It is seated within everything as the Lord in the heart of all existences, --he who turns them as on an engine by the power of his Maya; (The Gita-18.61) it is within them and embraces them as the divine Seer who variously disposed and ordained objects, each rightly according to the thing that it is, from years sempiternal.’(Isha Upanishad-8) 145

39, ‘Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, **is governed in its being and in its operations by an indwelling Vision and Power**, to us subconscious or inconscient because we are not conscious of it, **but not inconscient to itself, rather profoundly and universally conscient**. (Very important observation) Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because **it obeys**, whether subconsciously as in the plant and animal or half-consciously as in man, **the real idea of the divine Supermind within it**. But it is not a mental Intelligence that informs and governs all things; **it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence**: it is this Truth-consciousness **which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence**. Mental intelligence thinks out because it is merely a

reflecting force of consciousness which does not know, **but seeks to know**; it follows in Time step by step the working of a knowledge higher than itself, a knowledge that exists always, one and whole, that holds Time in its grasp, that sees past, present and future in a single regard.’ 145-46

40, ‘This, then is the **first operative principle** of the divine Supermind; (1) it is a cosmic vision which is all-comprehensive, all pervading, all-inhabiting. Because it comprehends all things in being and static self-awareness, subjective, timeless, spaceless, (2) therefore it comprehends all things in dynamic knowledge and governs their objective self-embodiment in Space and Time.’ 146

41, ‘But Supermind possesses and acts always, fundamentally, on this truth of unity which to the mind is only a **secondary or acquired possession** and not the very grain of seeing. Supermind sees the universe and its contents as itself in a single **indivisible act of knowledge**, an act which is its life, which is the very movement of its self-existence. Therefore this comprehensive divine consciousness in its aspect of Will **does not so much guide or govern the development of cosmic life** as consummate it in itself by an act of power which is inseparable from the act of knowledge and from the movement of self-existence, is indeed one and the same act. For we have seen that universal force and universal consciousness are one – cosmic force is the operation of cosmic consciousness. So also divine Knowledge and divine Will are one; they are the same fundamental movement or act of existence.’ 147

42, ‘The indivisibility of the comprehensive Supermind which contains all multiplicity without derogating from its own unity, **is a truth upon which we have always to insist**, if we are to understand the cosmos and **get rid of the initial error of our analytic mentality.**’ 147

43, ‘The tree does not explain the seed, nor the seed the tree; cosmos explains both and God explains cosmos. The Supermind, pervading and inhabiting at once the seed and the tree and all objects, lives in this **greater knowledge** which is indivisible and one though with a **modified** and not an absolute indivisibility and unity. In this comprehensive knowledge there is no independent centre of existence, no individual separated ego such as we see in ourselves; the whole of existence is to its self-awareness an **equable extension**, one in oneness, one in multiplicity, one in all conditions and everywhere. Here the All and the One are the same existence; the individual being does not and cannot lose the consciousness of its identity with all beings and with the One Being; for that identity is **inherent** in supramental cognition, a part of supramental self-evidence.’ 148

44, ‘For since all things that exist **must proceed** from the action of the all-efficient Supermind, from its operation in the three original terms of Existence, Conscious-Force and Bliss, there **must be** some faculty of the creative Truth-Consciousness which so operates as to cast them into these **new terms**, into this inferior trio of mentality, vitality and physical substance. This faculty we find in a **secondary** power of the creative knowledge, its power of a projecting, confronting and apprehending consciousness in which knowledge centralizes itself and stands back from its works to observe them. When we speak of centralization, we mean, as distinguished from the equable concentration of consciousness of which we have hitherto spoken, **an unequal concentration** in

which there is the beginning of self-division – or of its phenomenal appearance.’ 149

45, ‘**First of all**, the Knower holds himself concentrated in knowledge as subject and regards his Force of consciousness as if continually proceeding from him into the form of himself, continually working in it, continually drawing back into himself, continually issuing forth again... **Secondly**, the conscious Soul concentrated in knowledge, this *Purusha* observing and governing the Force that has gone forth from him, his *Shakti* or *Prakriti*, repeats himself in every form of himself.’ 149-150

46, ‘For the Self still regards itself as one in all and all things as becomings in itself and of itself; the Lord still knows his Force as himself in act and every being as himself in soul and himself in form; it is still his own being that the Enjoyer enjoys, even though in a multiplicity. The one real change has been an **unequal concentration of consciousness** and a multiple distribution of force. There is a practical distinction in consciousness, but there is no essential difference of consciousness or true division in its vision of itself. The Truth-consciousness has arrived at a position which **prepares our mentality**, but is not yet that of our mentality. And **it is this that we must study** in order to seize Mind at its origin, at the point where it makes its great lapse from high and vast wideness of the Truth-consciousness into the division and the ignorance. Fortunately, **this apprehending Truth-consciousness** is much more facile to our grasp by its nearness to us, by its foreshadowing of our mental operations than the remoter realization that we have hitherto been struggling to express in our **inadequate language** of the intellect. The barrier that has to be crossed is less formidable.’ 150-51

47, ‘Before we pass to this easier understanding of the world we inhabit from the standpoint of an **apprehending Truth-consciousness** which sees things as would an individual soul freed from the limitations of mentality and admitted to participate in the action of the Divine Supermind, **we must pause and resume briefly** what we have realized or can yet realize of the consciousness of the Lord, the *Ishwara* as He develops the world by His *Maya* out of the original concentrated unity of His being.’ 152

48, ‘The **intermediate link** exists. We call it the Supermind or the Truth-Consciousness, because it is a principle superior to mentality and exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their appearances and phenomenal divisions. The existence of the supermind is a logical necessity arising directly from the position with which we have started. For in itself *Sachchidananda* **must be a spaceless and timeless absolute** of conscious existence that is bliss; but the world is, on the contrary, **an extension in Time and Space** and a movement, a working out, a development of relations and possibilities by causality –or what so appears to us –in Time and Space. The true name of this Causality is Divine Law and the essence of that Law is **an inevitable self-development of the truth of thing** that is, as Idea, in the very essence of what is developed; it is a previously fixed determination of relative movements out of the stuff of infinite possibility. That which thus develops all things **must be a Knowledge-Will or Conscious-Force**; for all manifestation of universe is a play of the Conscious-Force which is the essential nature of existence. But the developing Knowledge-Will cannot

be mental; for mind does not know, possess or govern this Law, but is governed by it, is one of its results, moves in the phenomena of the self-development and not at its root, observes as divided things the results of the development and strives in vain to arrive at their source and reality. Moreover this Knowledge-Will which develops all **must be in possession of the unity of things and must out of it manifest their multiplicity**; but mind is not in possession of that unity, it has only an imperfect possession of a part of multiplicity.’ 154

49, ‘We have seen what is the nature of **this first and primary poise of Supermind** which founds the inalienable unity of things... This, on the contrary, is an equal self-extension of *Sachchidanada* all-comprehending, all-possessing, all-constituting. But this all is one, not many; there is no individualization. It is when the reflection of this Supermind falls upon our stilled and purified self that we lose all sense of individuality; for there is no concentration of consciousness there to support an individual development. All is developed in unity and as one; all is held by this Divine Consciousness as forms of its existence, not as in any degree separate existence... The divine soul in **this (primary) poise** would make no difference between Conscious-Soul and Force-Soul, for all force would be action of consciousness, nor between Matter and Spirit since all mould would be simply form of Spirit.’ 156

50, ‘In the **second poise of the Supermind** the Divine Consciousness stands back in the idea from the movement which it contains, realizing it by a sort of **apprehending consciousness**, following it, occupying and inhabiting its works, seeming to distribute itself in its forms. In each name and form it would realize itself as the stable Conscious-Self, the same in all; but also it would realize itself as a concentration of Conscious-Self following and supporting the individual play of movement and upholding its differentiation from other play of movement, --the same everywhere in soul essence, but varying in soul-form. This concentration supporting the soul-form would be the individual Divine or *Jivatman* as distinguished from the universal Divine or one all-constituting self... If our purified mind were to reflect **the secondary poise of Supermind**, our soul could support and occupy its individual existence and yet even there realize itself as the One that has become all, inhabits all, contains all, enjoying even in its particular modification its unity with God and its fellows...’ 157

51, ‘A **third poise of the Supermind** would be attained if the supporting concentration were no longer to stand at the back, as it were, of the movement, inhabiting it with a certain superiority to it and so following and enjoying, but were to project itself into the movement and to be in a way involved in it... This **tertiary poise** would be therefore that of a sort of fundamental blissful dualism in unity – no longer unity qualified by a subordinate dualism –between the individual Divine and its universal source, with all the consequences that would accrue from the maintenance and operation of such a dualism.’ 157-158

52, ‘Obviously, **these three poises** would be only different ways of dealing with the same Truth; the Truth of existence enjoyed would be the same, the way of enjoying it or rather the poise of the soul in enjoying it would be different. The delight, the *Ananda* would vary, but would abide always within the status of the Truth-consciousness and involve no lapse into the Falsehood and Ignorance. For the **secondary and tertiary Supermind** would only

develop and apply in the terms of the divine multiplicity what the **primary Supermind** had held in the terms of the divine unity. We cannot stamp any of these **three poises** with the stigma of falsehood and illusion. The language of *the Upanishads*, the supreme ancient authority for these truths of a higher experience, when they speak of the Divine existence which is manifesting itself, implies the validity of all these experiences. We can only assert the priority of the oneness to multiplicity, a priority not in time but in relation of consciousness, and no statement of supreme spiritual experience, no *Vedantic* philosophy denies this priority or the eternal dependency of the Many on the One. It is because in Time the Many seem not to be eternal but to manifest out of the One and return into it as their essence that their reality is denied; but it might equally be reasoned that the eternal persistence or, if you will, the eternal recurrence of the manifestation in Time is a proof that **the divine multiplicity is an eternal fact of the Supreme beyond time no less than the divine unity**; otherwise it could not have this characteristic of inevitable eternal recurrence in Time.' 158-159

53, 'But we have not studied the connections of **these four great and divine terms with the three others** with which our human experience is alone familiar, --mind, life and body. We have not scrutinized this other and apparently undivine *Maya* which is the root of all our striving and suffering or seen how precisely it develops out of the divine reality or the divine *Maya*. And till we have done this, till we have woven the missing cords of connection, our world is still unexplained to us and the doubt of a possible unification between that higher existence and this lower life has still a basis. We know that our world has come forth from *Sachchidananda* and subsists in His being; we conceive that He dwells in it as the Enjoyer and Knower, lord and Self; we have seen that our dual terms of sensation, mind, force, being can only be representations of His delight, His conscious force, His divine existence. But it would seem that they are actually so much the opposite of what he really and supernally is that we cannot while dwelling in the cause of these opposites, cannot while contained in the lower triple term of existence attain to the **divine living**. We **must** either exalt this lower being into that higher status or exchange body for that pure existence, life for that pure condition of conscious force, sensation and mentality for that pure delight and knowledge which live in the truth of the spiritual reality.' 171

54, 'But since, as we have now found, Mind is no independent and original entity but only a final operation of the Truth-consciousness or Supermind, therefore wherever Mind is, **there Supermind must be**. Supermind or the Truth-consciousness is the **real creative agency** of the universal Existence. Even when Mind is in its darkened consciousness separated from its source, yet is that larger movement always there in the workings of Mind; forcing them to preserve their **right relation**, evolving from them the inevitable results they bear in themselves, producing the right tree from the right seed, it compels even the operations of so brute, inert and darkened a thing as material Force to result in a world of **Law, of order**, of **right relation** and not, as it would otherwise be, of hurtling chance and chaos. Obviously, this order and right relation can only be relative and not the **supreme order and supreme right** which would reign if Mind were not its own consciousness separated from

Supermind; it is an arrangement, an order of the results right and proper to the action of dividing Mind and its creation of separative oppositions, its dual contrary sides of the one Truth. The Divine Consciousness, having conceived and thrown into operation the Idea of this dual or divided representation of Itself, deduces from it in real-idea and educes practically from it in substance of life, by the governing action of the whole Truth-consciousness behind it, its own inferior truth or inevitable result of various relation. For this is the **nature of Law or Truth in the world** that it is just working and bringing out of that which is contained in being, implied in the essence and nature of the thing itself, latent in its self-being and self-law, *svabhava* and *svadharma*, as seen by the divine Knowledge.’ 186-87

55, ‘It is a proved fact that even human life can remain in the body and can remain in full consciousness when **breathing and beating of the heart** and other conditions formerly deemed essential to it have been **temporarily suspended**. And new evidence of phenomena has been brought forward to establish that the plant, to which we can still deny any conscious reaction, has at least a physical life identical with our own and even organized essentially like our own though different in its apparent organization. If that is proved true, we still have to make a clean sweep of our old facile and false conceptions and get beyond symptoms and externalities to the root of the matter.’ 190

56, ‘In certain cases, such as **as catalepsy**, we see that the outward physical signs and operations of life are suspended, but the mentality is there self-possessed and conscious and although unable to compel the usual physical responses. Certainly, it is not the fact that the man is physically dead but mentally alive or that life has gone out of the body while mind still inhabits it, but only that the ordinary physical functioning is suspended, while the mental is still active.’ 192-193

56, ‘So, also, in certain forms of trance, both the physical functionings and the outward mental are suspended, but afterwards resume their operation, in some cases by external stimulation, but more normally by a spontaneous return to activity from within. What has really happened is that the **surface mind-force has been withdrawn into subconscious mind** and surface life-force into subactive life and either the whole man has lapsed into the subconscious existence or else he has withdrawn his outer life into the subconscious while his inner being has been lifted into the superconscient. But the main point for us at present is that the Force, whatever it be, that maintains dynamic energy of life in the body, has indeed suspended its outer operations, but still informs the organized substance. A point comes, however, at which it is no longer possible to restore the suspended activities; and this occurs when either such a lesion has been inflicted on the body as makes it useless or incapable of the habitual functionings or, in the absence of such lesion, when the process of disintegration has begun, that is to say, when the Force that should renew the life-action becomes entirely inert to the pressure of the environing forces with whose mass of stimulation it was wont to keep up a constant interchange. Even then there is Life in the body, but a Life that is busy only with the process of disintegrating the formed substance so that it may escape in its elements and constitute with them new forms. The Will in the universal force that held the

form together, now withdraws from constitution and supports instead a process of dispersion. Not till then is there the real death of the body.’ 193

57, ‘The whole man indeed may sink into the subconscious, yet habitual movements implying the action of mind may continue, as in many phenomena of sleep; or he may rise into the superconscient and yet be active with the subliminal mind in the body, as in certain phenomena of *Samadhi* or Yoga trance. It is evident, then, the **difference between plant sensation and our sensation** is simply that in the plant the conscious Force manifesting itself in the universe has not yet fully emerged from the sleep of Matter, from the absorption which entirely divides the worker Force from its source of work in the superconscient knowledge, and therefore does subconsciously what it will do consciously when it emerges in man from its absorption and begins to wake, though still indirectly, to its knowledge-self. It does exactly the same things, but in a different way and with a different value in terms of consciousness.’ 196

58, ‘This precisely what **must be expected** if Life is a force evolving out of Matter and culminating in Mind, and, if it is that, then we are bound to suppose that it is already there in Matter itself submerged or latent in the material subconsciousness and inconscience.’ 197

59, ‘Evolution of Life in matter supposes a previous involution of it there, unless we suppose it to be a new creation magically and unaccountably introduced into Nature. If it is that, it **must** either be a creation out of nothing or a result of material operations which is not accounted for by anything in the operations themselves or by any element in them which is of a kindred nature; or, conceivably, it may be a descent from above, from some supraphysical plane above the material universe. The two first suppositions can be dismissed as arbitrary conceptions; the last explanation is possible and it is conceivable and in the occult view of things true that a pressure from some plane of Life above the material universe has assisted the emergence of life here.’ 197

60, ‘The supramental Knowledge-Will is Consciousness-Force rendered operative for the **creation of forms** of united being in an ordered harmony to which we give the name of world or universe; so also Mind and Life are the same Consciousness-Force, the same Knowledge-Will, but operating for **maintenance of distinctly individual forms in a sort of demarcation, opposition and interchange** in which soul in each form of being works out its own mind and life as if they were separate from the others, though in fact they are **never separate** but are the play of the one Soul, Mind, Life in different forms of its single reality. In other words, as Mind is the final **individualising operation** of the all-comprehending and all-apprehending Supermind, the process by which its consciousness works individualised in each form from the standpoint proper to it and with the cosmic relations which proceed from that standpoint, so Life is the final operation by which the Force of Conscious-Being acting through the all-possessing and all-creative Will of the universal Supermind maintains and energises, constitutes and reconstitutes **individual forms** and acts in them as the basis of all the activities of the soul thus embodied. **Life is the energy of the Divine** continually generating itself in forms as in a dynamo and not only playing with the outgoing battery of its shocks on surrounding forms of things but receiving itself the incoming shocks

of **all life** around as they pour in upon and penetrate the form from outside, from the environing universe.” 201-202

61, ‘This results from the very logic of things because, **the mental consciousness** of man not being the completely illumined consciousness entirely emerged out of the obscuration of Matter but only a progressive term in the great emergence, the line of evolutionary creation in which he has appeared cannot stop where he now is, but must go either beyond its present term in him or else beyond him if he himself has not the force to go forward. Mental idea trying to become the fact of life **must pass** on till it becomes the whole Truth of existence delivering itself out of its successive wrappings, revealed and progressively fulfilled in light of consciousness and joyously fulfilled in power; for in and through these two terms of power and light Existence **manifests itself**, because existence is in its nature Consciousness and Force: but the third term in which these, its two constituents, meet, become one and are ultimately fulfilled, is satisfied Delight of self-existence. For an evolving life like ours this inevitable culmination **must** necessarily mean the finding of the self that was contained in the **seed** of its own birth and, with that self-finding, the **complete working out** of the potentialities deposited in the movement of Conscious-Force from which this life took its rise. The **potentiality** thus contained in our human existence is *Sachchidananda* realizing Himself in a certain harmony and unification of the individual life and the universal so that mankind shall express in a common consciousness, common movement of power, common delight the transcendent Something which has cast itself into this form of things.’ 222-223

62, “The **first** of these **four positions**, the source of all this progressive **relation** between Consciousness and Force, is their poise in the being of *Sachchidananda* where they are one; for there the **Force is consciousness of being** working itself out without ever ceasing to be consciousness and the **Consciousness is similarly luminous Force of being** eternally aware of itself and of its own Delight and never ceasing to be this power of utter light and self-possession. The **second** relation is that of material Nature; it is the poise of being in the material universe which is the great denial of *Sachchidananda* by Himself: for here there is the utter **apparent separation of Force from Consciousness**, the specious miracle of the all-governing and infallible Inconscient which is only the mask but which modern knowledge has mistaken for the real face of the cosmic Deity. The **third** relation is the poise of being in Mind and in the Life which we see emerging out of this denial, bewildered by it, struggling—without any possibility of cessation by submission, but also without any clear knowledge or instinct of a victorious solution---against the thousand and one problems involved in this perplexing apparition of man the half-potent conscient being out of the omnipotent Inconscience of the material universe. The **fourth** relation is the poise of being in Supermind: it is the **fulfilled existence** which will eventually **solve all this complex problem** created by the partial affirmation emerging out of the total denial; and it must needs solve it in the only possible way, by the complete affirmation fulfilling all that was secretly there contained in potentiality and intended in fact of evolution behind the mask of the great denial. That is the **real life of the real Man** towards which this partial life and **partial unfulfilled manhood** is

striving forward with a perfect knowledge and guidance in the so-called Inconscient within us, but in our conscient parts with only a dim and struggling prevision, with fragments of realisation, with glimpses of the ideal, with flashes of revelation and inspiration in the poet and the prophet, the seer and the transcendentalist, the mystic and the thinker, the great intellects and **the great souls of humanity.**” 224-225

63, “Man, in proportion as he develops into a self-conscious and truly thinking being, becomes **acutely aware** of all this discord and disparateness in his parts and he seeks to arrive at a harmony of his mind, life and body, a harmony of his knowledge and will and emotion, a harmony of all his members. Sometimes this **desire** stops short at the attainment of a **workable compromise** which will bring with it a relative peace; but compromise can only be a halt on the way, since the Deity within will **not be satisfied** eventually with less than a perfect harmony **combining in itself the integral development of our many-sided potentialities.** Less than this would be an evasion of the problem, not its solution, or else only a temporary solution provided as a resting-place for the soul in its continual self-enlargement and ascension. Such a perfect harmony would demand as essential terms a perfect mentality, a perfect play of vital force, a perfect physical existence. But where in the radically imperfect shall we find the principle and power of Perfection. Mind rooted in division and limitation cannot provide it to us, nor can life and the body which are **the energy and the frame of dividing and limited mind.** The principle and power of perfection are there in the subconscious but wrapped up in the tegument or veil of the lower Maya, a mute premonition emerging as an unrealised ideal; **in the superconscient they await, open, eternally realised, but still separated from us by the veil of our self-ignorance.** It is above, then, and not either in our present poise nor below it that **we must seek** for the reconciling power and knowledge.” 229

64, “For we have two minds, one the surface mind of our expressed evolutionary ego, the superficial mentality created by us in our emergence out of Matter, another a subliminal mind which is not hampered by our actual mental life and its strict limitations, something large, powerful and luminous, the true mental being behind that superficial form of mental personality which we mistake for ourselves. So also we have two lives, one outer, involved in the physical body, bound by its past evolution in Matter, which lives and was born and will die, the other a subliminal force of life which is not cabined between the narrow boundaries of our physical birth and death, but is our true vital being behind the form of living which we ignorantly take for our real existence. Even in the matter of our being there is this duality; for behind our body we have a subtler material existence which provides the **substance not only of our physical but of our vital and mental sheaths** and is therefore our **real substance** supporting his physical form which we erroneously imagine to be the whole body of our spirit. So too we have a double psychic entity in us, the surface desire-soul which works in our vital cravings, our emotions, aesthetic faculty and mental seeking for power, knowledge and happiness, and a subliminal psychic entity, a pure power of light, love joy and refined essence of being which is our true soul behind the outer form of psychic existence we so often dignify by the name. It is when some reflection of this larger and purer

psychic entity comes to the surface that we **say of a man, he has a soul**, and when it is absent in his outward psychic life that we say of him, he has no soul.” 233-34

65, “The external forms of our being are those of our small egoistic existence; the subliminal are the formations of our larger true individuality. Therefore are these that concealed part of our being in which our individuality is close to our universality, touches it, is in constant relation and commerce with it. The subliminal mind in us **is open to the universal knowledge of the cosmic Mind**, subliminal life in us to **the universal force of the cosmic Life**, the subliminal physicality in us **to the universal force-formation of cosmic Matter**; the thick walls which divide from these things our surface mind, life, body and which Nature has to pierce with so much trouble, so imperfectly and by so many skilful-clumsy physical devices, are there, in the subliminal, only a rarefied medium at once of separation and communication. **So too is the subliminal soul in us open to the universal delight which the cosmic soul** takes in its own existence and in the existence of the myriad souls that represent it and in the operations of mind, life and matter by which Nature lends herself to their play and development; but from this cosmic delight the surface soul is shut off by **egoistic walls of great thickness** which have indeed gates of penetration, but in their entry through them the touches of the divine cosmic Delight become dwarfed, distorted or have to come in masked as their own opposites.” 234

66, ‘The true soul secret in us –subliminal, we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost heart behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil, --this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature. It is a flame born out of the Divine and, luminous inhabitant of the Ignorance, grows in it till it is able to turn it towards the Knowledge. It is the concealed Witness and Control, the hidden Guide, the Daemon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine. Not the unborn Self or Atman, for the Self even in presiding over the existence of the individual is aware always of its universality and transcendence, it is yet its deputy in the forms of Nature, the individual soul, *chaitya purusha*, supporting mind, life and body, standing behind the mental, the vital, the subtle-physical being in us and watching and profiting by their development and experience. These other person-powers in man, these beings of his being, are also veiled in their true entity, but they put forward temporary personalities which compose our outer individuality and whose combined superficial action and appearance of status we call ourselves: this inmost entity also, taking form in us as the psychic Person, puts forward a **psychic personality** which changes, grows, develops from life to life; for this is the traveler between birth and death and between death and birth, our nature parts are only its manifold and changing vesture. The psychic being can at first exercise only a concealed and partial and indirect action through the mind, the life and the body, since it is these parts of

Nature that have to be developed as its instruments of self-expression, and it is long confined by their evolution.’ 238-239

67, ‘In the fulfillment of our psychic being as in the consummation of our parts of mind and life, it is the relating of it to its divine source, to its correspondent truth in the Supreme Reality, that is the **indispensable** movement; and, here too as there, it is by the power of the Supermind that it can be done with an integral completeness, an intimacy that becomes and authentic identity; for it is the Supermind which links the higher and the lower hemispheres of the One Existence. In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda: the psychic being uplifted by that Light and Force can unite itself with the **original Delight of existence** from which it came: overcoming the dualities of pain and pleasure, delivering from all fear and shrinking the mind, life and body, it can recast the contacts of existence in the world into terms of the Divine Ananda.’ 244

68, ‘The mind, life and body of man depend upon this physical principle, and if the out-flowering of Life is the result of Consciousness emerging into Mind, expanding, elevating itself in search of its own truth in the largeness of the Supramental existence, yet it seems also to be **conditioned** by this case of body and by this foundation of Matter. The importance of the body is obvious; it is because he has developed or been given a body and brain capable of receiving and serving a progressive mental illumination that man has risen above the animal. Equally, it can only be by developing a body or at least a functioning of the physical instrument capable of receiving and serving a still higher illumination that he will rise above himself and realize, not merely in thought and in his internal being but in life, **a perfectly divine manhood.**’ 245

69, ‘It **seems** indeed that the body is from the beginning the soul’s great difficulty, its continual stumbling-block and rock of offence. Therefore the eager seeker of spiritual fulfilment has hurled his **ban against the body** and his world-disgust selects this world-principle above all other things as an especial object of loathing. The body is the obscure burden that he cannot bear; its obstinate material grossness is the obsession that drives him for deliverance to the **life of the ascetic**. To get rid of it he has even gone so far as to deny its existence and the reality of the material universe. Most of the religions have put their **curse upon Matter** and have made the refusal or the resigned temporary endurance of the physical life the test of religious truth and of spirituality. **The older creeds, more patient**, more broodingly profound, not touched with the torture and the **feverish impatience** of the soul under the burden of the Iron Age, **did not make this formidable division**; they acknowledged Earth the Mother and Heaven the Father and accorded to them **an equal reverence**; but their ancient mysteries are obscure and unfathomable to our gaze who, whether our view of things be materialistic or spiritual, are alike content to cut the Gordian knot of the problem of existence with one decisive blow and to accept an escape into an eternal bliss or an end in an eternal annihilation or an eternal quietude.’ 246

70, ‘We have seen that from this **apprehending consciousness** arises the movement of Mind, the movement by which the individual knower regards a form of his own universal being as if other than he; but in the divine Mind there is immediately or simultaneously another movement or **reverse side of the**

**same movement**, an act of union in being which **heals this phenomenal division** and prevents it from becoming even for a moment solely real to the knower. The act of conscious union is that which is represented otherwise in dividing Mind obtusely, ignorantly, quite externally as contact in consciousness between divided beings and separate objects, and with us this contact in divided consciousness is primarily represented by the principle of sense. On this basis of sense, on this contact of union subject to division, the action of the thought-mind founds itself and prepares for the return to a higher principle of union in which **division is made subject to unity and subordinate**. Substance, then, as we know it, material substance, is the form in which Mind acting through sense contacts the conscious Being of which it is itself a movement of knowledge.’ 251-252

71, “The principle which underlies this continually ascending experience and vision uplifted beyond the material formulation of things is that all cosmic existence is a complex harmony and does not finish with the **limited range of consciousness** in which the **ordinary human mind and life are** content to be imprisoned. Being, consciousness, force, substance descend and ascend a many-runged ladder on each step of which being has a vaster self-extension, consciousness a wider sense of its own range and largeness and joy, force a greater intensity and a more rapid and blissful capacity, substance gives a more subtle, plastic, buoyant and flexible rendering of its primal reality. For **the more subtle is also the more powerful**,--one might say, the more truly concrete; it is less bound than the gross, **it has a greater permanence in its becoming**. Each plateau of the hill of being gives to our widening experience a higher plane of our consciousness and a richer world for our existence.” 272

72, “But how does this ascending series affect the possibilities of our material existence? It would not affect them at all if each plane of consciousness, each world of existence, each grade of substance, each degree of cosmic force were cut off entirely from that which precedes and that which follows it. But the opposite is the truth; the manifestation of the Spirit is a complex weft and in the design and pattern of one principle all the others enter as elements of the spiritual whole. Our material world is the result of **all the others**, for other principles have all descended into Matter to create the physical universe, and every particle of what we call Matter contains **all of them** implicit in itself; their secret action, as we have seen, is involved in every moment of its existence and every movement of its activity. And as Matter is the last word of the descent, so it is also the first word of the ascent; as the powers of all these planes, worlds, grades, degrees are involved in the material existence, so are they all capable of evolution out of it. It is for this reason that material being does not begin and end with gases and chemical compounds and physical forces and movements, with nebulae and suns and earths, but evolves life, evolves mind, must evolve eventually supermind and the higher degrees of the spiritual existence. Evolution comes by the **unceasing pressure of the supra-material planes** on the material compelling it to deliver out of itself their principles and powers which might conceivably otherwise have slept imprisoned in the rigidity of **the material formula**... For as they evolve, as they awake, as they become more active and avid of their own potentialities, the pressure on them of the superior planes, a pressure involved in the existence

and close connection and interdependence of the worlds, **must also increase in insistence, power and effectiveness. Not only must these principles** manifest from below in a qualified and restricted emergence, but also from above **they must descend in their characteristic power** and full possible efflorescence into the material being; the material creature **must open to a wider and wider play** of their activities in Matter, and all that is needed is a **fit receptacle, medium, instrument.**” 272-73

73, “Certainly, if that body, life and consciousness were limited to the possibilities of the gross body which are all our physical senses and physical mentality accept, there would be a very narrow term for this evolution, and the human being could not hope to accomplish anything essentially greater than his present achievement. But this body, as ancient *occult science* discovered, is not the whole even of our physical being; this gross density is not all of our substance. The *oldest Vedantic* knowledge tells us of five degrees of our being, (1) the material, (2) the vital, (3) the mental, (4) the ideal, (5) the spiritual or beatific and to each of these grades of our soul there corresponds a grade of our substance, a sheath as it was called in the ancient figurative language. A later psychology found that these five sheaths of our substance were material of three bodies, gross physical, subtle and causal, in all of which soul is actually and simultaneously dwells, although here and now are superficially conscious only of the material vehicle. But it is possible to become conscious in our other bodies as well and it is in fact the opening up of the veil between them and consequently between our physical, psychical and ideal personalities which is the cause of those “psychic” and “occult” phenomena that are now beginning to be increasingly though yet too little and too clumsily examined, even while they are far too much exploited. ” 273-274

74, ‘In addition, there is a **fourth principle** which comes into manifestation at the nodus of mind, life and body, that which we call the soul; but this has a double appearance, in front the desire-soul which strives for the possession and delight of things, and, behind and either largely or entirely concealed by the desire-soul which strives for the possession and delight of things, and, behind and either largely or entirely concealed by the desire-soul, the true psychic entity which is the real repository of the experiences of the spirit. And we have concluded that **this fourth human principle** is a projection and an action of the third divine principle of infinite Bliss, but an action in the terms of our consciousness and under the conditions of soul-evolution in this world. As the existence of the Divine is in its nature an infinite consciousness and the self-power of that consciousness, so the nature of its infinite consciousness is pure and infinite Bliss; self-possession and self-awareness are the essence of its self-delight. The cosmos also is a play of this divine self-delight and the delight of that play is entirely possessed by the Universal; but in the individual owing to the action of ignorance and division it is held back in the subliminal and the superconscious being; on our surface it lacks and has to be sought for, found and possessed by the development of the **individual consciousness** towards universality and transcendence.’ 277-278

75, ‘But before we can turn to the psychological and practical conditions under which such a transfiguration may be changed from an essential possibility into a dynamic potentiality, we have much to consider; for we must discern not only

the essential principles of the descent of *Sachchidananda* into cosmic existence, which we have already done, **but the large plan** of its order here and the nature and action of the manifested power of Conscious-Force which reigns over the conditions under which we now exist. At present, what we have first to see is that the seven or eight principles we have examined are essential to all cosmic creation and are there, manifested or as yet unmanifested, in ourselves, in this “**Infant of a year**” which we still are, --for we are far yet from being **the adults of evolutionary Nature**. The higher Trinity is the source and basis of all existence and play of existence, and all cosmos **must be** an expression and action of its essential unity.’ 279-80

76, ‘But Mind, Life and Matter, the lower trilogy, are also **indispensable** to all cosmic being, not necessarily in the form or with the action and conditions which we know upon earth or in this material universe, **but in some kind of action**, however luminous, however puissant, however subtle. For Mind is essentially that faculty of Supermind which **measures and limits**, which fixes **a particular centre** and views from that the cosmic movement and its interactions. Granted that in a particular world, plane or cosmic arrangement, mind need not be limited, or rather that the being who uses mind as a subordinate faculty need not be incapable of seeing things from **other centres** or standpoints or even from the **real Centre** of all or in the vastness of a universal self-diffusion, still if he is not capable of fixing himself normally in his own **firm standpoint** for certain purposes of **the divine activity**, if there is only the universal self-diffusion or only **infinite centres** without some determining or freely **limiting action** for each, then there is no cosmos (Important) but only a Being musing within Himself infinitely as a creator or poet may muse freely, not plastically, before he proceeds to the determining work of creation. Such a state **must** exist somewhere in the infinite scale of existence, but it is not what we understand by a cosmos. Whatever order there may be in it, **must** be a sort of unfixed, unbinding order such as Supermind might evolve before it had proceeded to **the work of fixed development**, measurement and interaction of relations. For that measurement and interaction Mind is necessary, though it need not be aware of itself as anything but a **subordinate action** of Supermind nor develop the interaction of relations on the basis of a self-imprisoned egoism such as we see active in the terrestrial Nature.’ 282

77, ‘But when we look more closely, we perceive that this normality is deceptive and that in fact there are several directions in which human mind reaches **beyond itself**, tends towards self-exceeding; these are precisely the necessary lines of contact or veiled or half-veiled passages which connect it with higher grades of consciousness of the self-manifesting Spirit. First, we have noted the place Intuition occupies in the human means of knowledge, and Intuition is in its very nature a projection of the characteristic action of these higher grades into the mind of Ignorance. It is true that in human mind its action is largely hidden by the interventions of our normal intelligence; a pure intuition is a rare occurrence in our mental activity: for what we call by the name is usually a point of direct knowledge which is immediately caught and caught over with mental stuff, so that it serves only as an invisible or a very tiny nucleus of a crystallization which is in its mass an intellectual or otherwise

mental in character; or else the flash of intuition is quickly replaced or intercepted, before it has a chance of manifesting itself, by a rapid imitative mental movement, insight or quick perception or some swift-leaping process of thought which owes its appearance to the stimulus of the coming intuition but obstructs its entry or covers it with a substituted mental suggestion true or erroneous but in either case not the authentic intuitive movement. Nevertheless, the fact of this intervention from above, the fact that behind all our original thinking or authentic perception of things there is a veiled, a half-veiled or a swift unveiled intuitive element is enough to establish a connection between mind and what is above it; it opens a passage of communication and of entry into the superior spirit-ranges. There is also the reaching out of mind to exceed the personal ego limitation, to see things in a certain impersonality and universality. **Impersonality is the first character of cosmic self**; universality, non-limitation by the single or limiting point of view, is the character of cosmic perception and knowledge: this tendency is therefore a widening, however rudimentary, of these restricted mind areas towards cosmicity, towards a quality which is the very character of the higher mental planes, -- towards that superconscient cosmic Mind which, we have suggested, **must** in the nature of things be the **original mind-action** of which ours is only a derivative and inferior process.' 288-89

78, "There are **two successive movements** of consciousness, difficult but well within our capacity, by which we can have access to superior gradations of our conscious existence. There is **first a movement inward** by which, instead of living in our surface mind, we break the wall between our external and our now subliminal self; this can be brought about by (1) a gradual effort and discipline or (2) by a vehement transition, sometimes a forceful involuntary rupture, --the latter by no means **safe for the limited human mind** accustomed to live securely only within its normal limits, --but in either way, safe or unsafe, **the thing can be done**. What we discover within this secret part of ourselves is an inner being, a soul, an inner mind, an inner life, an inner subtle physical entity which is much larger in its potentialities, more plastic, more powerful, more capable of a manifold knowledge and dynamism than our surface mind, life or body; especially, it is capable of a direct communication with the universal forces, movements, objects of the cosmos, a direct feeling and opening to them, a direct action on them and even a widening of itself beyond the limits of the personal mind, the personal life, the body, so that it feels itself more and more a universal being no longer limited by the existing walls of our too narrow mental, vital, physical existence. This widening can extend itself to a complete entry into the consciousness of cosmic Mind, into unity with the universal Life, even into a oneness with universal Matter. That, however, is still an identification either with a **diminished** cosmic truth or with the cosmic Ignorance. But once this entry into the inner being is accomplished, the inner Self is found to be **capable of an opening**, an ascent upwards into things beyond our present mental level; that is the **second spiritual possibility in us**. The **first** most ordinary result is a discovery of a vast static and silent Self which we feel to be our real or our basic existence, the foundation of all else that we are. There may be even an extinction, a *Nirvana* both of our active being and of the sense of self into a Reality that is indefinable and

inexpressible. But also we can realise that this self is not only our spiritual being but the **true self of all others**; it presents itself then as the underlying truth of cosmic existence. It is possible to remain in a *Nirvana* of all individuality, to stop at a static realisation or, regarding the cosmic movement as a superficial play or illusion imposed on the silent Self, to pass into some supreme immobile and immutable status beyond the universe. But **another less negative** line of supernormal experience also offers itself; for there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies. ” 290-91

79, “**Two things** render that culmination more facile than it would otherwise be. Overmind in the descent towards material creation has originated modifications of itself, --Intuition especially with its penetrative lightning flashes of truth **lightning up local points** and stretches of country in our consciousness, --which can bring the **concealed truth of things nearer to our comprehension**, and, by opening ourselves more widely first in the inner being and then as a result in the outer surface self also to the messages of these **higher ranges of consciousness**, by growing into them, we can become ourselves also intuitive and overmental beings, not limited by the intellect and sense, but capable of a more universal comprehension and a direct touch of truth in its very self and body. In fact flashes of enlightenment from these higher ranges already come to us, but this intervention is mostly **fragmentary, casual or partial**; we have still to begin to enlarge ourselves into their likeness and organise in us the greater Truth activities of which we are potentially capable. But **secondly**, Overmind, Intuition, even Supermind not only **must be**, as we have seen, principles inherent and involved in the Inconscience from which we arise in the evolution and inevitably **destined to evolve**, but are secretly present, **occult actively** with flashes of intuitive emergence in the cosmic activity of Mind, Life and Matter. It is true that their action is concealed and, even when they emerge, it is **modified** by the medium, material, vital, mental in which they work and not easily recognisable. Supermind cannot manifest itself as the **Creator Power of the universe from the beginning**, for if it did, the Ignorance and Inconscience would be impossible or else the slow evolution necessary **would change into a rapid transformation scene**. (Important observation) Yet at every step of the material energy we can see the stamp of inevitability given by a Supramental creator, in all the development of life and mind the play of the lines of possibility and their combination which is the stamp of Overmind intervention. As Life and Mind have been released in Matter, so too **must** in their time these greater powers of the concealed Godhead emerge from the involution and their supreme Light descend into us from above.” 303

80, “Overmind, then, gives us no final and positive solution; it is in a supramental cognition beyond it that we are left to seek for an answer. **A Supramental Truth-consciousness is at once the self-awareness of the Infinite and Eternal and a power of self-determination inherent in that self-awareness**; the first is its foundation and status, the second is its power of being, the dynamis of its self-existence. All that a timeless eternity of self-

awareness sees in itself as truth of being, the conscious power of its being manifests in Time-eternity. To Supermind therefore the Supreme is not a rigid indeterminable, an all-negating Absolute; an infinite of being complete to itself in its own immutable purity of existence, its sole power a pure consciousness able only to dwell on the being's changeless eternity, on the immobile delight of its sheer self-existence, is not the whole Reality. The Infinite of Being **must also be an Infinite Power**; containing in itself an eternal repose and quiescence, it **must also be capable of an eternal action and creation**: but this too **must be an action in itself, a creation out of its own self eternal and infinite**, since there could be nothing else out of which it could create; any basis of creation seeming to be other than itself **must be still really in itself and of itself** and could not be something foreign to its existence. An infinite Power cannot be solely a Force resting in a pure inactive sameness, an immutable quiescence; **it must have in it endless powers of its being and energy**: an infinite Consciousness **must hold** within it endless truths of its own self-awareness. These **in action** would appear to our cognition (1) as aspects of its being, to our spiritual sense (2) as powers and movements of its dynamis, to our aesthesis (3) as instruments and formulations of its delight of existence. Creation would then be a self-manifestation: it would be an ordered deploying of the infinite possibilities of the Infinite... But to the supramental Truth-Consciousness these imperatives would be apparent, would be the very stuff of its seeing and experience: in the supramental creative process the imperatives, the nexus of possibilities, the resultant actualities would be a single whole, an indivisible movement; the possibilities and actualities would carry in themselves the inevitability of their organizing imperative, --all their results, all their creation would be the body of the Truth which they manifest in predetermined significant forms and powers of the All-Existence." 327-28

81, "At the stage when from the mental it has to move towards its supramental status, one most liberatingly helpful, if **not indispensable** experience that may intervene is the entry into a **total Nirvana of mentality and mental ego**, a passage into the silence of the Spirit. In any case, a realisation of the pure Self **must always precede** the transition to that mediating eminence of the consciousness from which a clear vision of ascending and descending stairs of manifested existence is commanded and the possession of the free power of ascent and descent becomes a **spiritual prerogative**." 332

82, "But although thus indeterminable to Mind, because of its absoluteness and infinity, we discover that this Supreme and Eternal Infinite determines itself to our consciousness in the universe by real and fundamental truths of its being which are beyond the universe and in it and are very foundation of its existence. These truths present themselves to our conceptual cognition as the fundamental aspects in which we see and experience the omnipresent Reality. In themselves they are **seized directly**, not by intellectual understanding but by a spiritual intuition, a spiritual experience in the very substance of our consciousness; but they can also be caught at in conception **by a large and plastic idea** and can be expressed in some sort by a **plastic speech** which does not insist too much on rigid definition or limit the wideness and subtlety of the idea. In order to express this experience or this idea with any nearness a language has to be created which is at once intuitively metaphysical and

revealingly poetic, admitting significant and living images as the vehicle of a close, suggestive and vivid indication, --a language such as we find hammered out into a subtle and pregnant massiveness in the *Veda* and the *Upanishads*. In the ordinary tongue of metaphysical thought we have to be content with a distant indication, an approximation by **abstractions**, which may still be of some service to our intellect, for it is this kind of **speech** which suits our method of logical and rational understanding; but if it is to be of real service, the intellect **must consent** to pass out of bounds of finite logic and accustom itself to the logic of the Infinite. On this condition alone, by this way of seeing and thinking, it ceases to be paradoxical or futile to speak of the Ineffable: but if we insist on applying a finite logic to the Infinite, the omnipresent Reality will escape us and we shall grasp instead an **abstract** shadow, a dead form petrified into speech or a hard incisive graph **which speaks of the Reality but does not express it**. Our way of knowing **must** be appropriate to that which is to be known; otherwise we achieve only a distant speculation, a figure of knowledge and not veritable knowledge.' 337-38

83, 'An absolute, eternal and infinite Self-existence, Self-awareness, Self-delight of being that secretly supports and pervades the universe even while it is also beyond it, is, then, **the first truth of spiritual experience**. But this truth of being has at once an impersonal and a personal aspect; it is not only Existence, it is the one Being absolute, eternal and infinite. As there are three fundamental aspects in which we meet the Reality,-- Self, Conscious Being or Spirit and God, the Divine Being, or to use the Indian terms, the absolute and omnipresent reality, *Brahman*, manifest to us as *Ataman*, *Purusha*, *Ishwara*,-- so too its power of Consciousness appears to us in three aspects: it is the self-force of that consciousness **conceptively creative** of all things, *Maya*; it is *Prakriti*, Nature or Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being, the Self or Spirit; it is the conscious Power of the Divine Being, *Shakti*, which is both **conceptively creative and dynamically executive** of all the divine workings. These three aspects and their powers base and comprise the whole of existence and all Nature and, taken together as a single whole, they **reconcile** the apparent disparateness and incompatibility of **the supracosmic Transcendence, the cosmic universality and the separativeness of our individual existence**; the Absolute, cosmic Nature and ourselves are linked in oneness by this triune aspect of the one Reality. For taken by itself the existence of the Absolute, the Supreme *Brahman*, would be a contradiction of relative universe and our real existence would be incompatible with its sole incommunicable Reality. But the *Brahman* is at the same time omnipresent in all relativities; it is the Absolute independent of all relatives, the Absolute basing all relatives, the Absolute governing, pervading, constituting all relatives; there is nothing that is not the omnipresent Reality. In observing the triple aspect and the triple power we come to see how this is possible.' 339-340

84, "An instinct, an intuition is needed which the intellect has not at its command and does not always listen to when it comes in of itself to help the mental working. But still more difficult **must it** be for our reason to understand and deal with the suprarational; the suprarational is the realm of the spirit, and in the largeness, subtlety, profundity, complexity of its movement the reason is

lost; **here intuition and inner experience alone are the guide**, or, if there is any other, it is that of which intuition is only a sharp edge, an intense projected ray, --the final enlightenment **must** come from the suprarational Truth-Consciousness, from a **supramental vision** and knowledge... But the being and action of the Infinite **must not** be therefore regarded as if it were a magic void of all reason; here is, on the contrary, a greater reason in all the operations of the Infinite, but it is not a mental or intellectual, it is a spiritual and **supramental reason**: there is a logic in it, because there are relations and connections infallibly seen and executed; what is magic to our finite reason is the logic of the Infinite. It is a greater reason, a greater logic because it is **more vast, subtle, complex in its operations**; it comprehends all the data which our observation fails to seize, it deduces from them results which neither our deduction nor induction can anticipate, because our conclusions and inferences have a meagre foundation and are fallible and brittle. If we observe a happening, we judge and explain it from the result and from a glimpse of its most external constituents, circumstances or causes; but each happening is the outcome of a complex nexus of forces which we do not and cannot observe, because all forces are to us invisible, --but they are not invisible the **spiritual vision** of the Infinite; some of them are actualities working to produce or occasion a new actuality, some are possible that are near to the pre-existent actual and in a way included in their aggregate; but there can intervene always new possibilities that suddenly become dynamic potentials and add themselves to the nexus, and behind all are **imperatives** or an imperative which these possibilities are laboring to actualise. Moreover, out of the same nexus of forces different results are possible; what will come out of them is determined by a sanction which was no doubt waiting and ready all the time but seems to come in rapidly to intervene and alter everything, a decisive **divine imperative**. All this our **reason cannot grasp** because it is the instrument of an ignorance with a **very limited vision** and a small stock of accumulated and not always very certain or reliable knowledge and because it has no means of direct awareness; for this the difference between intuition and intellect, that **intuition is born of a direct awareness** while **intellect is an indirect action of a knowledge which constructs itself with difficulty out of the unknown** from signs and indications and gathered data. But what is not evident to our reason and senses, is self-evident to the Infinite Consciousness, and, if there is a Will of the Infinite, it **must** be a Will that acts in this full knowledge and is the perfect spontaneous result of a total self-evidence. It is neither a hampered evolutionary Force bound by what it has evolved nor an imaginative Will acting in the void upon a free caprice; it is the truth of the infinite affirming itself in the determinations of the finite." 343-44

85, 'The Infinite is one in a multiplicity and its action is only seizable by a supreme Reason which regards all and acts as a one-awareness that observes itself in difference and respects its own differences, so that each thing and each being has its form of essential being and its form of dynamic nature, *svarupa*, *svadharmā*, and all are respected in the total working. The knowledge and action of the Infinite is one in an unbound variability: (1) it would be from the point of view of the infinite Truth equally **an error** to insist either on a sameness of action in all circumstances or (2) on a diversity of action without

any unifying truth and harmony behind the diversity. (3) In our own principle of conduct, if we sought to act in this greater Truth, it would be equally **an error** to insist on our self alone or (4) to insist on other selves alone; (5) it is the Self of all on which we have to found a **unity of action** and a total, infinitely plastic yet harmonious diversity of action; for that is the nature of the working of the Infinite.’ 347

86, ‘But the silence, the status are the basis of the movement, an eternal immobility is the necessary condition, field, essence even, of the infinite mobility, **a stable being is the condition and foundation of the vast action of the Force of being**. It is when we arrive at something of this silence, stability, immobility that we can base on it a force and energy which in our superficial restless state would be inconceivable. The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamis of the Spirit are complementary truths and inseparable. The immutable silent Spirit may hold its infinite energy silent and immobile within it, for it is not bound by its own forces, is not their subject or instrument, but it does possess them, does release them, is capable of an eternal and infinite action, does not weary or need to stop, and yet all the time its silent immobility inherent in its action and movement is not for a moment shaken or disturbed or altered by its action and movement; the witness silence of the Spirit is there in the very grain of all the voices and workings of Nature. These things may be **difficult** for us to understand because our own surface finite capacity in either direction is limited and our conceptions are based on our limitations; but it should be easy to see that these relative and finite conceptions do not apply to the Absolute and Infinite.’ 351

87, ‘For the Maya of Brahman is at once the magic and the logic of an infinitely variable Oneness; if, indeed, there were only a rigid monotone of limited oneness and sameness, there would be no place for reason and logic, for logic consists in the right perceptions of relations: the highest work of reason is to find the one substance, the one law, the cementing latent reality connecting and unifying the many, the different, the discordant and disparate. All universal existence moves between these two terms, a diversification of the One, a unification of the many and diverse, and that **must** be because the One, a unification of the many and diverse, and that must be because the One and the Many are fundamental aspects of the Infinite. For what the divine Self-knowledge and All-knowledge brings out in its manifestation **must** be a truth of its being and the play of that truth is its *Lila*.’ 355-56

88, “**Maya is the supreme and universal consciousness and force of the Eternal** and Infinite and, being by its very nature unbound and illimitable, it can put forth **many states of consciousness** at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for ever. It is at once transcendental, universal and individual; it is the supreme supracosmic Being that is aware of itself as All-Being, as the Cosmic Self, as the Consciousness-Force of the cosmic Nature, and at the same time experiences itself as the individual being and consciousness in all existences. The individual consciousness can see itself as limited and separate, but can also put off its limitations and know itself as universal and again as transcendent of the universe; this is because there is in all these states or positions or underlying

them **the same triune consciousness** in a triple status... a free power of self-variation **must** be natural to a consciousness that is infinite. If the possibility of a **manifold status of consciousness** is admitted, no limit can be put to the ways of its variation of status, provided the One is aware of itself simultaneously in all of them; for the One and Infinite **must** be thus universally conscious. The **only difficulty**, which a further consideration may solve, is to understand **the connections** between a status of limited or **constructed consciousness** like ours, a status of ignorance, and the infinite self-knowledge and all-knowledge.”  
356-57

89, ‘A **second possibility of the Infinite Consciousness** that **must** be admitted is its power of self-limitation or secondary self-formation into a subordinate movement within the integral illimitable consciousness and knowledge; for that is a necessary consequence of the power of self-determination of the Infinite. Each self-determination of the self-being **must** have its own awareness of its self-truth; or, if we prefer so to put it, the Being in that determination must be so self-aware. **Spiritual individuality** means that each individual self or spirit is a **centre of self-vision and all-vision**; the circumference – the boundless circumference, as we may say, --of this vision may be the same for all, but the centre may be different, --not located as in a spatial point in a spatial circle, but a psychological centre related with others through a coexistence of the diversely conscious Many in the universal being. Each being in a world will see the same world, but see it from its own self-being according to its own way of self-nature: for each will manifest its own truth of Infinite, its own way of self-determination and of meeting the cosmic determinations; its vision by the law of unity in variety will no doubt be fundamentally the same as that of others, but it will still develop its own differentiation, --as we see all human beings conscious in the one human way of the same cosmic things, yet always with an individual difference. This self-limitation would be, not fundamental, but an individual specialization of a common universality or totality; **the spiritual individual** would act from his own centre of the one Truth and according to his self-nature, but on a common basis and not with any blindness to other-self and other-nature. It would be consciousness limiting its action with full knowledge, not a movement of ignorance. But apart from this individualizing self-limitation, there **must** also be in the consciousness of the Infinite a power of cosmic limitation; it **must** be able to limit its action so as to base a given world or universe and to keep it in its own order, harmony, self-building: for the creation of a universe necessitates a special determination of the Infinite Consciousness to preside over that world and a holding back of all that is not needed for that movement. In the same way the putting forth of an independent action of some power like Mind, Life or Matter **must** have as its support a similar principle of self-limitation. It cannot be said that such a movement **must** be impossible for the Infinite, because it is illimitable; on the contrary, this **must** be one of the many powers; for its powers too are illimitable: but this also, like other self-determinations, other finite buildings, would not be a separation or a real division, for all the Infinite Consciousness would be around and behind it and supporting it and the special movement itself would be intrinsically aware not only of itself, but, in essence, of all that was behind it. This would be so, inevitably, in the integral consciousness of the Infinite: but

we can suppose also that an intrinsic though not an active awareness of this kind, demarcating itself, yet indivisible, might be there too in the total self-consciousness of the movement of the Finite. This much cosmic or individual conscious self-limitation would be evidently be possible to the Infinite and can be accepted by a larger reason as one of its spiritual possibilities; but so far, on this basis, any division or ignorant separation or binding and blinding limitation such as is apparent in our own consciousness would be unaccountable.’ 357-58

90, ‘But a **third power of possibility of the Infinite Consciousness** can be admitted, its power of self-absorption, a plunging into itself, into a state in which self-awareness exists but not as knowledge and not as all-knowledge; the all would then be involved in pure self-awareness, and knowledge and the inner consciousness itself would be lost in pure being. This is, luminously, the state which we call the Superconscience in an absolute sense,-- although most of what we call the superconscient is in reality not that but only a higher conscient, something that is conscious to itself and only superconscious to our own limited level of awareness. This self-absorption, this trance of infinity is again, no longer luminously but darkly, the state which we call the Inconscient; for the being of the infinite is there though by its appearance of inconscience it seems to us rather to be an infinite non-being: a self-oblivious intrinsic consciousness and force are there in that apparent non-being, for by the energy of the Inconscient an ordered world is created; it is created in a trance of self-absorption, the force acting automatically and with an apparent blindness as in a trance, but still with the inevitability and power of truth of the Infinite. If we take a step further and admit that a special or a restricted and partial action of self absorption is possible to the Infinite, an action not always of its infinity concentrated limitlessly in itself, but confined to a special status or to an individual or cosmic self-determination, we have then the explanation of the concentrated condition or status by which it becomes aware separately of one aspect of its being. There can then be a fundamental double status such as that of the *Nirguna* standing back from the *Saguna* and absorbed in its own purity and immobility, while the rest is held back behind a veil and not admitted within that special status. In the same way we could account for the status of consciousness aware of one field of being or one movement of it, while the awareness of all the rest would be held behind and veiled or, as it were, cut off by a waking trance of dynamic concentration from the specialized or limited awareness occupied only with its own field or movement. The **totality of the infinite consciousness** would be there, not abolished, recoverable, but not evidently active, active only by implication, by inherence or by the instrumentality of the limited awareness, not in its own manifest power and presence. It will be evident that all **these three powers** can be accepted as possible to the dynamics of the Infinite Consciousness, and it is by considering the many ways in which they can work that we may get clue to the operations of *Maya*.’ 358-59

91, “Yet it is evident that to the Infinite Consciousness both the static and the dynamic are possible; (1) these are two of its statuses and both can be present simultaneously in the universal awareness, the one witnessing the other and supporting it or not looking at it and yet automatically supporting it; (2) or the silence and status may be there penetrating the activity or throwing it up like an

ocean immobile below throwing up a mobility of waves on its surface. (3) This is also the reason why it is possible for us in certain conditions of our being to be aware of several different states of consciousness at the same time. (4) There is a state of being experienced in Yoga in which we become **a double consciousness**, one on the surface, small, active, ignorant, swayed by thoughts and feelings, grief and joy and all kinds of reactions, the other within calm, vast, equal, observing the surface being with an immovable detachment or indulgence or, it may be, acting upon its agitation to quiet, enlarge, transform it. (5) So too we can rise to a consciousness above and observe the various parts of our being, inner and outer, mental, vital and physical and the subconscious below all. And act upon one or other or the whole from that higher status. (6) It is possible also to go down from that height or from any height into any of these lower states and take its limited light or its obscurity as our place of working while the rest that we are is either temporarily put away or put behind or else kept as a field of reference from which we can get support, sanction or light and influence or as a status into which we can ascend or recede and from it observe the inferior movements. (7) Or we can plunge into trance, get within ourselves and be conscious there while all outward things are excluded; (8) or we can go beyond even this inner awareness and lose ourselves in some deeper other consciousness or some high superconscience. (9) There is also a pervading equal consciousness into which we can enter and see all ourselves with one enveloping glance or omnipresent awareness one and indivisible. (10) All this which looks strange and abnormal or may seem fantastic to the surface reason acquainted only with our normal status of limited ignorance and its movements divided from our inner higher and total reality, becomes easily intelligible and admissible in the light of the larger reason and logic of the Infinite or by the admission of the greater illimitable powers of the Self, the Spirit in us which is of one essence with the Infinite.” 360-61

92, ‘*Brahman* the Reality is the self-existent absolute and *Maya* is the Consciousness and Force of this self-existence; but with regard to the universe *Brahman* appears as the Self of all existence, *Atman*, the cosmic Self, but also as the Supreme Self transcendent of its own cosmicity and at the same time individual-universal in each being; *Maya* can then be seen as the self-power, *Atma-Shakti*, of the *Atman*. It is true that when we first become aware of this Aspect, it is usually in a silence of the whole being or at the least in a silence within which draws back or stands away from the surface action; this Self is then felt as a status in silence, an immobile immutable being, self-existent, pervading the whole universe, omnipresent in all, but not dynamic or active, aloof from ever mobile energy of *Maya*... For we can see that the Conscious-Power, the *Shakti* that acts and creates, is not other than *Maya* or all-knowledge of *Brahman*; it is the Power of Self; *Prakriti* is the working of the *Purusha*, Conscious Being active by its own Nature: the duality then of Soul and World-Energy, silent Self and the creative Power of the Spirit, is not really something dual and separate, it is biune. As we cannot separate Fire and the Power of Fire, it has been said, so we cannot separate the Divine Reality and its Consciousness-Force, *Chit-Shakti*. **The first realization** of Self as something intensely silent and purely static is the whole truth of it, there can also be a

realization of Self in its power, Self as the condition of world-activity and world-existence... the Self is that aspect of the Brahman in which it is intimately felt as at once individual, cosmic, transcendent of the universe. **The realization of the Self** is the straight and swift way towards (1) individual liberation, (2) a static universality, (3) a nature-transcendence. (4) At the same time there is a realization of Self in which it is felt not only sustaining and pervading and enveloping all things, but constituting everything and identified in a free identity with all its becoming in Nature. Even so, (1) freedom and (2) impersonality are always the **character of the Self**. There is no appearance of subjection to the workings of its own Power in the universe, such as the apparent subjection of the *Purusha* to *Prakriti*. To realize the Self is to realize the eternal freedom of the Spirit.’ 361-62

93, ‘The experience of *Purusha-Prakriti*, the Spirit of Conscious Being in its relations to Nature, is of immense pragmatic importance; for on these relations the whole play of consciousness depends in the embodied being. If the *Purusha* in us is passive and allows Nature to act, accepting all she imposes on him, giving a constant automatic sanction, then the soul in mind, life, body, the mental, vital and physical being in us, becomes subject to our nature, ruled by its formation, driven by its activities; that is the normal state of our ignorance. If the *Purusha* in us becomes aware of itself as the Witness and stands back from Nature, that is the first step to the soul’s freedom; for it becomes detached, and it is possible then to know nature and her processes and in all independence, since we are no longer involved in her works, to accept or not to accept, to make the sanction no longer automatic but free and effective; we can choose what she shall do or not do in us, or we can stand back altogether from her works and withdraw into the Self’s spiritual silence, or we can reject her present formations and rise to a spiritual level of existence and from there re-create our existence. The *Purusha* can cease to be subject, *ansa*, and become lord of its nature, *isvara*.’ 363

94, ‘In the superconscient truth of the Self-Existence these two are fused and implied in each other, one and indistinguishable, but in the spiritual-pragmatic truth of the dynamism of the universe, they emerge and become active; the Divine Mother-Energy as the universal creatrix, *Maya*, *Para-Prakriti*, *Chit-Shakti*, manifests the cosmic Self and *Ishwara* and her own self-power as a dual principle; it is through her that the Being, the Self, the *Ishwara*, acts and he does nothing except by her; though his Will is implicit in her, it is she who works out all as the supreme Consciousness-Force who holds all souls and beings within her and as executive Nature; all exists and acts according to Nature, **all is the Consciousness-Force manifesting and playing with the Being in millions of forms and movements** into which she casts his existence. If we draw back from her workings, then all can fall into quiescence and we can enter into the silence, because she consents to cease from her dynamic activity; but it is in her quiescence and silence that we are quiescent and cease. If we would affirm our independence of Nature, she reveals to us the supreme and omnipresent power of the *Ishwara* and ourselves as beings of his being, but that power is herself and we are that in her supernature. If we would realise a higher formation or status of being, then it is still through her, through the Divine *Shakti*, the Consciousness-Force of the Spirit that it has to be done; **our**

**surrender must be to the Divine Being through the Divine Mother:** for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental Shakti taking up our mentality and transforming it into her supramentality. Thus we see that there is no contradiction or incompatibility between these **three aspects of Existence**, or between them in their eternal status and **the three modes of its Dynamis** working in the universe. One Being, one Reality as Self bases, supports, informs, as Purusha or Conscious Being experiences, as Ishwara wills, governs and possesses its world of manifestation created and kept in motion and action by its own Consciousness-Force or Self-Power, --*Maya, Prakriti, Shakti.*” 371-72

95, “Here it becomes opportune to see how in this aspect of the Reality we **must regard** the relation we have discovered between the One and the Many; this amounts to a determination of the true connection between the individual and the Divine Being, between the Soul and the *Ishwara*. In the normal theistic conception the Many are created by God; made by him as a **potter might make a vessel**, (Ref: CWSA-23/The Synthesis of Yoga-250) they are dependent on him as are creatures on their creator. But in this larger view of the *Ishwara* the Many are themselves the Divine One in their inmost reality, individual selves of the supreme and universal Self-Existence, eternal as he is eternal but eternal in his being: our material existence is indeed a creation of Nature, but the soul is an immortal portion of the Divinity and behind it is the Divine Self in the natural creature. Still the One is the fundamental Truth of existence, **the Many exist by the One** and there is therefore **an entire dependence of the manifested being on the *Ishwara***. This dependence is concealed by the separative ignorance of the ego which strives to exist in its own right, although at every step it is evidently dependent on the cosmic Power that created it, moved by it, a part of its cosmic being and action; **this effort of the ego** is clearly a misprision, an erroneous reflection of the truth of the self-existence that is within us. It is true that there is something in us, not in the ego but in the self and inmost being, that surpasses cosmic Nature and belongs to the Transcendence. But this too finds itself independent of Nature only by dependence on a higher Reality; it is through self-giving **or surrender of soul and nature to the Divine Being** that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are **self-existent and eternal** only in his eternity and by his self-existence. This dependence is not contradictory of the Identity, --so that here again we meet that phenomenon of duality expressing unity, proceeding from unity and opening back into unity, which is the **constant secret and fundamental operation** of the universe. It is this truth of the consciousness of the Infinite that creates the possibility of all relations between the Many and the One, among which the realisation of oneness by the mind, the presence of oneness in the heart, the existence of oneness in all the members is a highest peak, and yet it does not annul but **confirms all other personal relations** and gives them their fullness, their complete delight, their entire significance. This too is the magic, but also the logic of the Infinite.” 373-74

96, ‘In any case, if Spirit is the fundamental reality, Time and Space **must** either be conceptive conditions under which the Spirit sees its own movement

of energy or else they **must** be the fundamental condition of the Spirit itself which assume a different appearance or status according to the status of consciousness in which they manifest. In other words there is a different Time and Space for each status of our consciousness and even different movements of Time and Space within each status; but all would be renderings of a fundamental spiritual reality of Time-Space. In fact, when we go behind physical Space, we become aware of an extension on which all this movement is based on and this extension is spiritual and not material; it is Self or Spirit containing all action of its own Energy. This origin or basic reality of Space begins to become apparent when we draw back from the physical: for then we become aware of a subjective Space-extension in which mind itself lives and moves and which is other than physical Space-Time, and yet there is an interpenetration; for our mind can move in its own space in such a way as to effectuate a movement also in space of Matter or act upon something distant in space of Matter. In a still deeper condition of consciousness we are aware of a **pure spiritual space**; in this awareness **Time may no longer seem to exist**, because movement ceases, or, if there is a movement or happening, it can take place independent of any observable Time sequence.' 376

97, "The Being can have **three different states of its consciousness** with regard to its own eternity. The **first** is that in which there is the immobile status of the Self in its essential existence, self-absorbed or self-conscious, but in either case without development of consciousness in movement or happening; this is what we distinguish as its **timeless eternity**. The **second** is its whole-consciousness of the successive relations of all things belonging to a destined or an actually proceeding manifestation, in which what we call past, present and future stand together as if in a map or settled design or very much as an artist or painter or architect might hold all the detail of his work viewed as a whole, intended or reviewed in his mind or arranged in a plan for execution; this is the stable status or simultaneous **integrality of Time**. This seeing of Time is not at all part of our normal awareness of events as they happen, though our view of the past, because it is already known and can be regarded in the whole, may put on something of this character; but we know that **this consciousness** exists because it is possible in an exceptional state to enter into it and see things from the view-point of this simultaneity of **Time-vision**. The **third** status is that of a processive movement of Consciousness-Force and its successive working out of what has been seen by it in the static vision of the Eternal; this is **Time movement**. But it is in one and the same Eternity that this **triple status** exists and the movement takes place; there are not really two eternities, one an eternity of status, another an eternity of movement, but there are different statuses or positions taken by Consciousness with regard to the one Eternity. For it can see the whole Time development from outside or from above the movement; it can take a stable position within the movement and see the before and the after in a fixed, determined or destined succession; or it can take instead a mobile position in the movement, itself move with it from moment to moment and see all that has happened receding back into the past and all that has to happen coming towards it from the future; or else it may concentrate on the moment it occupies and see nothing but what is in that moment and immediately around or behind it. All these positions can be taken

by the being of the Infinite in a simultaneous vision or experience. (1) It can see Time from above and inside Time, exceeding it and not within it; (2) it can see the Timeless develop the Time-movement without ceasing to be timeless, (3) it can embrace the whole movement in a **static and dynamic vision** and put out at the same time something of itself into the **moment-vision**. This simultaneity may seem to the finite consciousness tied to the moment-vision a magic of the Infinite, a magic of *Maya*; to its own way of perception which needs to limit, to envisage one status only at a time in order to harmonise, it would give a sense of confused and inconsistent unreality. But to **an infinite consciousness** such an integral simultaneity of vision and experience would be perfectly logical and consistent; all could be elements of a whole-vision capable of being closely related together in a harmonious arrangement, a multiplicity of view bringing out the unity of the thing seen, a diverse presentation of the concomitant aspects of the One Reality.” 378-79

98, “Now in what we may call the **waking union** of the individual with the Divine, as opposed to a falling asleep or a concentration of the individual consciousness in an absorbed identity, there is certainly and **must be** a differentiation of experience. For in this **active unity** the **individual Purusha enlarges its active experience** also as well as its **static consciousness** into a way of union with this Self of his being and of the world-being, and yet individualisation remains and therefore differentiation. The *Purusha* is aware of all other individuals as selves of himself; he may by a **dynamic union** become aware of their mental and practical action as occurring in his **universal consciousness**, just as he is aware of his own mental and practical action; he may help to determine their action by subjective union with them: but still there is a practical difference. The action of the Divine in himself is that with which he is particularly and directly concerned; the action of the Divine in his other selves is that with which he is universally concerned, not directly, but through and by his union with them and with the Divine. The individual therefore exists though he exceeds the little separative ego; the universal exists and is embraced by him but it does not absorb and abolish all individual differentiation, even though by his universalising himself the limitation which we call the ego is overcome.” 385

99, “But there is an **essential factor** in our human consciousness and its workings which, no less than the reason, distinguishes it entirely from the animal; there is not only a mental part in us which recognises the imperfection, there is a **psychic part** which rejects it. Our soul’s dissatisfaction with imperfection as a **law of life** upon earth, its aspiration towards the elimination of all imperfections from our nature, not only in a heaven beyond where it would be automatically impossible to be imperfect, but here and now in life where perfection has to be conquered by evolution and struggle, are as much a **law of our being** as that against which they revolt; they too are divine, --a divine dissatisfaction, a divine aspiration. In them is the inherent light of a power within which maintains them in us so that the Divine may not only be there as a hidden Reality in our spiritual secrecies but unfold itself in the evolution of Nature. In this light we can admit that **all works** perfectly towards a **divine end** by a divine wisdom and therefore each thing is in that sense perfectly fitted in its place; but we say that that is not the whole of the divine

purpose. For what is only justifiable, finds its perfect sense and satisfaction by what can and will be. There is, no doubt, a key in the divine reason that would justify things as they are by revealing their right significance and true secret as other, subtler, deeper than their outward meaning and phenomenal appearance which is all that can normally be caught by our present intelligence: but **we cannot be content with that belief**, to search for and find the **spiritual key** of things is the **law of our being**. The sign of the finding is not a philosophic intellectual recognition and a resigned or a sage acceptance of things as they are because of some divine sense and purpose in them which is beyond us; the **real sign** is an elevation towards the spiritual knowledge and power which will transform the **law and phenomena and external forms** of our life nearer to a true image of that divine sense and purpose. It is right and reasonable to endure with equanimity suffering and subjection to defect as the **immediate will of God**, a present law of imperfection laid on our members, but **on condition** that we recognise it also as the will of God in us to transcend evil and suffering, to transform imperfection in to perfection, to rise into a **higher law** of Divine Nature. In our human consciousness there is the image of an ideal truth of being, a divine nature, an incipient godhead: in relation to that higher truth our present state of imperfection can be relatively described as **an undivine life** and the conditions of the world from which we start as undivine conditions; the imperfections are the indication given to us that they are there **as first disguises, not as the intended expression of the divine being** and the divine nature. It is a Power within us, the concealed Divinity, that has lit the flame of aspiration, pictures the image of the ideal, keeps alive our discontent and pushes us to **throw off the disguise** and to reveal or, in the *Vedic* phrase, to form and disclose the Godhead in the manifest spirit, mind, life and body of this terrestrial creature. Our present nature can **only be transitional**, our imperfect status a **starting-point** and opportunity for the achievement of another higher, wider and greater that shall be divine and perfect not only by the secret spirit within it but in its manifest and most outward form of existence.” 411-12

100, ‘If the world exists by the supreme Spirit, so also its ordering and relations **must exist** by the power of the Spirit; its law **must** be according to some law of **the spiritual consciousness** and existence. The Self, the Reality **must** be aware of and aware in the world-consciousness which exists in its being; a power of the Self, the Reality **must** be constantly determining or at least sanctioning its phenomena and operations: for there can be no independent power, no Nature not derived from the original and eternal Self-Existence. If it does no more, it **must still be originating** or determining the universe through the mere fact of its conscious omnipresence. It is, no doubt, a truth of spiritual experience that there is a status of peace and silence in the Infinite behind the cosmic activity, a Consciousness that is the immobile Witness of the creation; but this is not the **whole of spiritual experience**, and we cannot hope to find in one side only of knowledge a fundamental and total explanation of the Universe.’ 415-16

101, “And first we **must realise** that the existence of ignorance, error, limitation, suffering, division and discord in the world need not by itself, as we too **hastily** imagine, be a denial or a disproof of the divine being, consciousness, power, knowledge, will, delight in the universe. They can be

that if we have to take themselves **separately**, but need not be so taken if we get a clear vision of their **place and significance** in a complete view of the universal workings. A part broken off from the whole may be imperfect, ugly, incomprehensible; but when we see it in the whole, it recovers its place in harmony, it has a **meaning and a use**. The Divine Reality is infinite in its being; in this infinite being, we find limited being everywhere, --that is the **apparent fact** from which our existence here **seems to start** and to which our own ego and its ego-centric activities bear constant witness. But, in reality, when we come to an integral self-knowledge, we find that we are not limited, for we also are infinite. Our ego is only a face of the universal being and has no separate existence; our **apparent separate individuality** is only surface movement and behind it our real individuality **stretches out to unity with all things** and upward to oneness with the transcendent Divine Infinity. Thus our ego, which **seems** to be a limitation of existence, is really a power of infinity; the boundless multiplicity of beings in the world is a result and signal evidence, not of limitation or finiteness, but of that illimitable Infinity. Apparent division can **never** erect itself into a real separateness; there is supporting and overriding it an indivisible unity which division itself cannot divide. This fundamental world-fact of ego and apparent division and their separative workings in the world existence is **no denial** of the Divine Nature of unity and indivisible being; they are surface results of an infinite multiplicity which is a power of the infinite Oneness.” 416-17

102, “There is then no real division or limitation of being, no fundamental contradiction of the omnipresent Reality; but there does seem to be a **real limitation of consciousness**: there is an ignorance of self, a veiling of the inner Divinity, and all imperfection is its consequence. For we identify ourselves mentally, vitally, physically with this **superficial ego-consciousness** which is our first insistent self-experience; this does impose on us, not a fundamentally real, but a practical division with all the untoward consequences of that separateness from the Reality. But here again we have to **discover** that from the point of view of God’s workings, whatever be our reactions or our experience on the surface, this fact of ignorance is itself an **operation of knowledge** and not a true ignorance. Its phenomenon of ignorance is a superficial movement; for behind it is an indivisible all-consciousness: the **ignorance is a frontal power of that all-consciousness** which limits itself in certain field, within certain boundaries to a particular operation of knowledge, a particular mode of conscious working, and keeps back all the rest of its knowledge in **waiting** as a force behind it. All that is thus hidden is an occult store of light and power for the All-Consciousness to draw upon for the evolution of our being in Nature; there is a secret working which **fills up** all the deficiencies of the frontal Ignorance, acts through its **apparent stumblings**, prevents them from leading to another **final result** than that which the All-Knowledge has **decreed**, helps the soul in the Ignorance to draw from its experience, even from the **natural personality’s** sufferings and errors, what is necessary for its evolution and to **leave behind** what is no longer utilisable. **This frontal power of Ignorance is a power of concentration in a limited working**, much like that power in our human mentality by which we absorb ourselves in a particular object and in a particular work and seem to use only so much knowledge, only such ideas as

are necessary for it, --the rest, which are alien to it or would interfere with it, are put back for the moment: yet, in reality, **all the time** it is the **indivisible consciousness** which we are that has done the **work to be done, seen the thing that has to be seen**, --that and not any fragment of consciousness or any exclusive ignorance in us is the silent knower and **worker**: so is it too with this frontal power of concentration of the All-Consciousness within us.” 417-418

103, “In our valuation of **the movements of our consciousness** this ability of concentration is rightly held to be one of the **greatest power** of the human mentality. But equally the power of putting forth what seems to be an exclusive working of limited knowledge, that which presents itself to us as ignorance, **must be considered one of the greatest powers of the divine Consciousness**. It is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet **work out perfectly all its intentions** through that apparent ignorance. In the universe we see this supreme self-possessing Knowledge work through a multitude of ignorances, each striving to act according to its own blindness, yet through them all it constructs and executes its **universal harmonies**. More, the miracle of its omniscience appears **most strikingly of all** in what seems to us the action of an Inconscient, when through the complete or the partial nescience —more thick than our ignorance—of electron, atom, cell, plant, insect, the lowest forms of animal life, it arranges **perfectly its order of things** and guides the instinctive impulse or the inconscient impetus to an end possessed by the All-Knowledge but held behind a veil, not known by the instrumental form of existence, yet perfectly operative within the instinct or the impetus. We may say then that this action of the ignorance or nescience is **no real ignorance**, but a power, a sign, a proof of an omniscient self-knowledge and all-knowledge. If we need any personal and inner witness to this indivisible **all-consciousness** behind the ignorance, --all Nature is its external proof, --we can get it with any completeness only in our deeper inner being or larger and higher spiritual state when we draw back behind the veil of our own surface ignorance and come into contact with the divine Idea and Will behind it. Then we see clearly enough that what we have done by ourselves in our ignorance was yet **overseen and guided in its result** by the invisible Omniscience; we discover a greater working behind our ignorant working and **begin to glimpse its purpose** in us: **then only can we see** and know what now we worship in faith, recognise wholly the pure and universal Presence, meet the Lord of all being and all Nature. As with the cause —the Ignorance, --so is it with the consequences of the Ignorance. All this that **seems** to us incapacity, weakness, impotence, limitation of power, our will’s hampered struggle and fettered labour, takes from the point of view of the Divine in his self-working the aspect of a just limitation of an omniscient power by the free will of that Power itself so that the surface energy shall be in exact correspondence with the work that it has to do, with its attempt, its allotted success or its destined because necessary failure, with the balance of the sum of forces in which it is a part and with the larger result of which its own results are an indivisible portion. Behind this limitation of power is the All-Power and in the limitation that All-Power is at work; but it is through the sum of many limited workings that the indivisible Omnipotence executes infallibly and sovereignly its purposes. This power to limit its force and to

work through that self-limitation, by what we call labour, struggle, difficulty, by what **seems to us series of failures** or half-baulked successes and through them to achieve its secret intention, is not therefore a sign, proof or reality of **weakness**, but a sign, proof, reality—**the greatest possible—of an absolute omnipotence.**” 418-20

104, ‘But it may be questioned whether our dreams are indeed totally unreal and without significance, whether they are not a figure, an image-record or a symbolic transcript or representation of things that are real. For that we have to examine, however summarily, the nature of sleep and of dream phenomena, their process of origination and their provenance. What happens in sleep **is that our consciousness withdraws from the field of its waking experiences**; it is supposed to be resting, suspended or in abeyance, but that is a superficial view of the matter. What is in the abeyance is the waking activities, what is at rest is the surface mind and the normal conscious action of the bodily part of us; but the inner consciousness is not suspended, it enters **into new inner activities**, only a part of which, a part happening or recorded in something of us that is **near to the surface, we remember**. There is maintained in sleep, thus near the surface, an obscure **subconscious element** which is a receptacle or passage for our dream experiences and itself also a dream builder; but behind it is the depth and mass of the subliminal, the totality of our concealed inner being and consciousness which is of quite another order. Normally it is a subconscious part in us, intermediate between consciousness and pure inconscience, that sends up through this surface layer its formations in the shape of dreams, constructions marked by an apparent inconsequence and incoherence. Many of these are fugitive structures built upon circumstances of our present life selected apparently at random and surrounded with a phantasy of variation; others call back the past, or rather selected circumstances and persons of the past, as a starting-point for similar fleeting edifices. There are other dreams of the subconscious which seem to be pure phantasy without any such initiation or basis, but the new method of **psycho-analysis**, trying to look for the first time into our dreams with some kind of **scientific understanding**, has established in them a system of meanings, a key to things in us which need to be known and handled by the waking consciousness; this of itself changes the whole character and value of our dream-experience. It begins to look as if there were something real behind it and as if too that something were an element of no mean practical importance.’ 438-39

105, ‘Or else, it may be, the part of our mind which still remains active in the sleep of the body has entered into the inner domains of our being, the subliminal mental, the subliminal vital, the subtle-physical, and is there lost to all active connection with the surface parts of us. If we are still in the nearer depths of these regions, the surface subconscious which is our sleep-wakefulness records something of what we experience in these depths; but it records it in its own transcription, often marred by characteristic incoherences and always, even when most coherent, deformed or cast into figures drawn from the world of waking experience. But if we have gone deeper inward, the record fails or cannot be recovered and we have the illusion of dreamlessness; but the activity of the inner dream consciousness continues behind the veil of the now mute and inactive subconscious surface. This continued dream activity

is revealed to us when we become more inwardly conscious, for then we get into connection with the heavier and deeper subconscious stratum and can be aware –at the time or by a retracing or recovering through memory – of what happened when we sank into these torpid depths. It is possible too to become conscious deeper within our subliminal selves and we are then aware of experiences on other planes of our being or even in supraphysical worlds to which sleep gives us a right of secret entry. A transcript of such experiences reach us; but the transcriber here is not the subconscious, it is the subliminal, a greater dream-builder.’ 440

106, ‘If the subliminal thus comes to the front in our dream consciousness, there is sometimes an activity of our subliminal intelligence, -- dream becomes a series of thoughts, often strangely or vividly figured, problems are solved which our waking consciousness could not solve, warnings, premonitions, indications of future, veridical dreams replace the normal subconscious incoherence. There can come also a structure of symbol images, some of mental character, some of a vital nature: the former are precise in their figures, clear in their significance; the latter are often complex and baffling to our waking consciousness, but, if we can seize the clue, they reveal their own sense and peculiar system of coherence. Finally, there can come to us the records of happenings seen or experienced by us on other planes of our own being or of universal being into which we enter: these have sometimes, like the symbolic dreams, a strong bearing on our own inner and outer life or the life of others, reveal elements of our or their mental being and life-being or disclose influences on them of which our waking self is totally ignorant; but some times they have no such bearing and are purely records of other organized systems of consciousness independent of our physical existence. The subconscious dreams constitute the bulk of our most ordinary sleep-experience and they are those which we usually remember; but sometimes the subliminal builder is able to impress our sleep consciousness sufficiently to stamp his activities on our waking memory. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger dream consciousness opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance.’ 440-441

107, ‘It is even possible to become wholly conscious in sleep and follow throughout from beginning to end or over large stretches the stages of our dream experience; it is found that then we are aware of ourselves passing from state after state of consciousness to a brief period of luminous and peaceful dreamless rest, which is the true restorer of the energies of the waking nature, and then returning by the same way to the waking consciousness. It is normal, as we thus pass from state to state, to let the previous experiences slip away from us; in the return only the more vivid or those nearest to the waking surface are remembered: but this can be remedied, -- a greater retention is possible or the power can be developed of going back in memory from dream to dream, from state to state, till the whole is once more before us. A coherent knowledge of sleep life, though difficult to achieve or to keep established, is possible.’ 441-42

108, ‘Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that

emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being of ourselves, an inner subtle-physical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first unconscious World-Energy or a natural developed functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature, -- and even in this construction, these functionings, these reactions the subliminal takes part and exercises on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our surface being maintains with the universe through the sense mind and the senses. There are here senses, a subliminal sight, touch, hearing; but these subtle senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey forms of objects for the mind's documentation or as the starting point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance.' 442-443

109, ‘Our waking state is unaware of its connection with the subliminal being, although it receives from it – but without any knowledge of the place of origin – the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking personality and it is behind this veil that the subliminal has its existence. But we receive the records of our sleep experience through dream and in dream figures and not in that condition which might be called **an inner waking** and which is the most accessible form of the trance state, nor through **the supernormal clarities of vision** and other more luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or occasional conscious connection with our waking self. The subliminal, with the subconscious as **an annexe of itself**, -- for the subconscious is also part of behind-the-veil entity, --is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the *Upanishad* describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences, -- just as it describes the **superconscient as the Sleep Self** because normally all material or sensory experiences cease when we enter this superconscience. For in **the deeper trance** into which the touch of the superconscient plunges our mentality, no record from it or transcript of its contents can normally reach us; it is only by an especial or **an unusual development**, in a supernormal condition or through **a break or rift in our confined normality**, that we can be on the surface conscious of the contacts or messages of the Superconscience. But, in spite of these figurative names of dream-state and sleep-state, the field of both these states of consciousness was clearly regarded as **a field of reality** no less than that of the waking state in which our movements of **perceptive consciousness** are a record or transcript of physical things and of our contacts with the physical universe. No doubt, all the three states can be classed as parts of an illusion, our experiences of them can be ranked together as a constructions of an illusory consciousness, our waking state no less illusory than our dream state or sleep state, since the only true truth or real reality is the incommunicable Self or One-Existence (*Atman, Adwaita*) which is the fourth state of the Self described by the *Vedanta*. But it is equally possible to regard and rank them together as three different orders of one Reality or as **three states of consciousness** in which is embodied our contact with three different grades of self-experience and world-experience.’ 443-44

110, “It can be conceded that knowledge is a useful instrument of the Illusion of Maya, for escaping from herself, for destroying herself in the Mind; **spiritual knowledge is indispensable**: but the one true truth, the **only** abiding reality beyond all duality of knowledge and ignorance is the eternal relationless Absolute of the Self, the eternal pure Existence.” 456

111, ‘There are, however, **two possible replies to the difficulty**, if we get rid of the idea of absolute unreality and admit a qualification or compromise. A basis can be created for a subjective illusion-consciousness which is yet part of Being, if we accept in the sense of an illusory subjective world-awareness the account of sleep and dream creation given to us in *the Upanishads*. For the affirmation there is that Brahman as Self is fourfold, the Self is Brahman and all that is is the Brahman, but all that is is the Self seen by the Self in four states of its being. In the pure self status neither consciousness nor unconsciousness as we conceive it can be affirmed about Brahman; it is a state of superconscience absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing. But there is also a luminous status of sleep-self, a massed consciousness which is the **origin of cosmic existence**; this state of deep sleep in which yet there is the presence of an omnipotent Intelligence is the seed state or causal condition from which emerges the cosmos; --this and the dream-self which is **the continent** of all subtle, subjective or supraphysical experience, and the self of waking which is the support of all physical experience, can be taken as the whole field of Maya. As man in deep sleep passes into dreams in which he experiences self-constructed unstable structures of name, form, relation, happenings, and in the waking state externalises himself in the more apparently stable but yet transient structures of the **physical consciousness**, so the Self develops out of a state of massed consciousness its subjective and its objective cosmic experience. But the waking state is **not a true** waking from this original and **causal sleep**; it is only a full emergence into a gross external and objective sense of the positive reality of objects of consciousness as opposed to the subtle subjective dream-awareness of those objects: the **true waking** is a withdrawal from both objective and subjective consciousness and from the massed causal Intelligence into the superconscience superior to all consciousness; for (1) all consciousness and (2) all unconsciousness is *Maya*. Here we may say, *Maya* is real because it is the self’s experience of the Self, something of the Self enters into it, is affected by its happenings because it accepts them, believes in them, they are to it real experiences, creations out of its conscious being; but it is unreal because it is a sleep state, a dream state, an eventually **transient waking state**, not the true status of the superconscient Reality.” 467

112 “In fact, if we can judge from the description of the **three lower states** of Self as (1) the all-wise Intelligence, (2) the Seer of the subtle and (3) the Seer of the gross material existence, this sleep state and this dream state seem to be figurative names for the superconscient and the subliminal which are behind and beyond our waking status; they are so named and figured because it is through dream and sleep –or trance which can be regarded as a kind of dream or sleep—that the surface mental consciousness normally passes out of **the perception of objective things** into the inner subliminal and the superior supramental or overmental status. In that inner condition it sees the suraphysical realities transcending figures of dream or vision or, in the superior status, it loses itself in **a massed consciousness** of which it can receive no thought or image. It is through this subliminal and this superconscient condition that we can pass into the supreme superconscience of the highest

state of self-being. If we make the transition, **not through** dream trance or sleep trance, but through a **spiritual awakening** into these higher states, we become aware in all of them of the one omnipresent Reality; there need be **no perception** of an illusionary Maya, there is only an experience of the passage from Mind to what is beyond it so that our mental structure of the universe ceases to be valid and **another reality** of it is **substituted** for the ignorant mental knowledge. In this **transition** it is possible to be awake to all the states of being together in a harmonised and unified experience and to see the Reality everywhere. But if we plunge by a **trance of exclusive concentration** into a mystic sleep state or pass abruptly in waking Mind into a state belonging to the Superconscient, then the mind can be seized in the passage by a sense of **unreality** of the cosmic Force and its creations; it passes by a subjective abolition of them into the supreme superconscience. This sense of unreality and this sublimating passage are the spiritual justification for the idea of a world created by *Maya*; but this consequence is not **conclusive**, since a larger and **more complete** conclusion superseding it is possible to spiritual experience.” 468-69

113, ‘In face of this solution of a perplexity by a new perplexity we begin to suspect that our original premiss **must** have been some-where incomplete, -- not an error, but only **first statement** (first possible answer) and **indispensable foundation**. We begin to envisage the Reality as an eternal oneness, status, immutable essence of pure existence supporting an eternal dynamis, motion, infinite multiplicity and diversity of itself. The immutable status of oneness brings out of itself the dynamis, motion and multiplicity, --the dynamis, motion and multiplicity not abrogating but bringing into relief the eternal and infinite oneness. If the **consciousness of Brahman can be dual** in status or action or even manifold, there seems to be no reason why Brahman should be incapable of a dual status or a manifold real self-experience of its being. The **cosmic consciousness** would then be, not a creative Illusion, but an experience of some truth of the Absolute. This explanation, if worked out, **might prove to be more comprehensive and spiritually fecund**, more harmonic in its juncture of the **two terms** of our self-experience, and it would be at least as logically tenable as the idea of an eternal Reality supporting in perpetuity an eternal illusion real only to an infinite multiplicity of ignorant and suffering beings who escape one by one from the obscurity and pain of Maya, each one by a separate extinction of itself in Maya.’ 470-471

114, ‘In a **second possible answer**, on the illusionist basis to the problem, in the philosophy of *Shankara* which may be described as a **qualified Illusionism**, an answer which is presented with a force and comprehensiveness that are extraordinarily impressive, we make a **first step** towards this solution. For this philosophy affirms a qualified reality for Maya; it characterizes it indeed as an ineffable and unaccountable mystery, but at the same time it does present us with a rational solution, at first sight thoroughly satisfactory, of the opposition which afflicts our mind; it accounts for our sense of the persistent and pressing reality of the universe and our sense of the inconclusiveness, insufficiency, vanity, evanescence, a certain unreality of life and phenomena. For we find a distinction made between two orders of reality, (1) transcendental and (2) pragmatic, (1) absolute and (2) phenomenal, (1) eternal and (2)

temporal, --the former (1) the reality of the pure being of Brahman, absolute and supracosmic and eternal, the latter (2) the reality of Brahman in Maya, cosmic, temporal and relative. Here we get a reality for ourselves and the universe: for the individual self is really Brahman; it is Brahman who within the field of Maya seems phenomenally to be subjected to her as the individual and in the end releases the relative and phenomenal individual into his eternal and true being. In the temporal field of relativities our experience of the Brahman who has become all beings, the Eternal who has become universal and individual, is also valid; it is indeed a **middle step** of the movement in Maya towards liberation from Maya. The universe too and its experiences are real for the **consciousness in Time** and that consciousness is real. But **the question** of the nature and extent of this reality at once arises: for the universe and ourselves may be a true reality though of a lesser order, or they may be partly real, partly unreal, or they may be an unreal reality. If they are at all a true reality, there is no place for any theory of Maya; there is no illusory creation. If they are partly real, partly unreal, the fault **must** lie in something wrong either in the cosmic self-awareness or in our own seeing of ourselves and the universe which produces an error of being, an error of knowledge, an error in the dynamis of existence. But that error can amount **only to an ignorance** or mixed knowledge and ignorance, and what needs to be explained then is not an original cosmic Illusion but the **intervention of Ignorance in the creative consciousness** or in the dynamic action of the Eternal and the Infinite. But if universe and ourselves are an unreal reality, if to a transcendental consciousness all this has no reality of existence and its apparent reality ceases once we step out of the field proper to Maya, then the concession accorded with one hand is taken away by the other; for what was conceded as a truth turns out to have been all the time an illusion. Maya and cosmos and ourselves are both real and unreal, -- but the reality is an unreal reality, real only to our ignorance, unreal to any true knowledge.' 471-72

115, "It becomes evident that as the Transcendence is suprarational and seizable **only** by an intuitive experience and realization, so also the mystery of the universe is suprarational. It has to be so since it a phenomenon of the transcendent Reality, and it would not, if it were otherwise, be insoluble by the intellectual reason. But if so, we have to pass beyond the intellect in order to **bridge the gulf and penetrate the mystery**; to leave an unsolved contradiction cannot be the final solution. It is the intellectual reason that crystallizes and perpetuates an apparent contradiction by creating its opposite or dividing concepts of *Brahman*, the Self, the *Ishwara*, the individual being, the supreme consciousness or superconscience and the *Mayic* world-consciousness. If *Brahman alone* exists, all these **must** be *Brahman*, and in *Brahman-consciousness* the division of these concepts **must** disappear in a reconciling self-vision; but we can arrive at their true unity only by passing beyond the intellectual Reason and finding out through spiritual experience where they meet and become one and what is the spiritual reality of their **apparent** divergence. In fact, in the *Brahman-consciousness* the divergences cannot exist, they **must** by our passage into it converge into unity; the divisions of the intellectual reason may correspond to a reality, but it **must** be then the reality of a manifold Oneness. The *Buddha* applied his penetrating rational

intellect supported by an **intuitive vision** to the world as our mind and sense see it and discovered the principle of its construction and **the way of release from all constructions**, but he **refused** to go farther. *Shankara* took the **farther step** and regarded the suprarational Truth, which *Buddha* **kept behind** the veil as realisable by cancellation of the **constructions of consciousness** but beyond the scope of reason's discovery. *Shankara*, standing between the world and the eternal Reality, **saw** the mystery of the world **must** be ultimately suprarational, not conceivable or expressible by our reason, *anirvacaniya*; but he maintained the world as seen by the reason and sense as valid and had therefore to posit an unreal reality, because he did not take **one step still farther**. For to know the real truth of the world, its reality, it **must** be seen from the suprarational awareness, from the view of the Superconscience that maintains and surpasses and by surpassing knows it in its truth, and no longer from the view of the consciousness that is maintained by it and surpassed by it and therefore does not know it or knows it only by its appearance. It cannot be that to that self-creative supreme consciousness the world is an incomprehensible mystery or that it is to it an illusion that is yet not altogether an illusion, a reality that is yet unreal. The Mystery of the universe **must** have a divine sense to the Divine; it **must** have a significance or a truth of cosmic being that is luminous to the Reality that upholds it with its transcending and yet immanent superconscience." 480-81

116, "**All truths**, even those which seem to be in conflict, have their validity, but they need a **reconciliation** in some largest Truth which takes them into itself; all philosophies have their value, --if for nothing else, then because they see the Self and the universe from a point of view of the spirit's experience of the many-sided Manifestation and in doing so shed light on something that has to be known in the Infinite. All spiritual experiences are true, but they point towards some highest and widest reality which admits their truth and exceeds it. This is we may say, a sign of relativity of all truth and all experience, since both vary with the outlook and the in look of the knowing and experiencing mind and being; **each man is said to have his own religion** (Refer The Synthesis of Yoga/57) according to his own nature, but so too each man may be said to have his own philosophy, **his own way of seeing and experience of existence**, though only a **few** can formulate it. But from another point of view this variety testifies rather to the infinity of aspects of the Infinite; each catches a partial glimpse or a whole glimpse of one or more aspects or contacts or enters into it in his mental or spiritual experience. To the mind at certain stage all these view-points begin to lose their definitiveness in a **large catholicity** or a complex tolerant incertitude, or all the rest may fall away from it and yield place to an ultimate truth or a single absorbing experience. It is then that it is liable to feel the unreality of all that it has seen and thought and taken as part of itself or its universe. This "all" becomes to it a universal unreality or a **many-sided fragmental reality** without a principle of unification; as it passes into the negating purity of an absolute experience, all falls away from it and there remains only a silent and immobile Absolute. But the consciousness might be called to go farther and see again all it has left in the light of a new spiritual vision: it may recover the truth of all things in the truth of the Absolute; it may reconcile (1) the negation of *Nirvana* and (2) the affirmation of the cosmic

consciousness in a single regard of That of which both are the self-expressions. In the passage from mental to overmind cognition this many-sided unity is the leading experience; the whole manifestation assumes the appearance of a singular and mighty harmony which reaches **its greatest completeness** when the soul stands on the border between Overmind and Supermind and looks back with a **total view upon existence.**” 487-88

117, ‘The Absolute is in itself indefinable by reason, ineffable to the speech; it has to be approached through experience. (1) It can be approached through an absolute negation of existence, as if it were itself a supreme Non-Existence, a mysterious infinite Nihil. (2) It can be approached through an absolute affirmation of all the fundamentals of our own existence, through an absolute of Light and Knowledge, through an absolute of Love or Beauty, through an absolute of Force, through an absolute of peace or silence. (3) It can be approached through an inexpressible absolute of being or of consciousness, or of power of being, or of delight of being, or through a supreme experience in which these things become inexpressibly one; for we can enter into such an ineffable state and, plunged into it as if into a luminous abyss of existence, we can reach a superconscience which may be described as the gate of the Absolute. (4) It is supposed that it is only through a negation of individual and cosmos that we can enter into the Absolute. (5) But in fact the individual need only deny his small separate ego-existence; he can approach the Absolute through a sublimation of his spiritual individuality taking up the cosmos into himself and transcending it; or he may negate himself altogether, but even so it is still the individual who by self-exceeding enters into the Absolute. (6) He may enter also by a sublimation of his being into a supreme existence or super-existence, by a sublimation of his consciousness into a supreme consciousness or superconscience, by a sublimation of his and all delight of being into a super-delight or supreme ecstasy. (7) He can make the approach through an ascension in which he enters into cosmic consciousness, assumes it into himself and raises himself and it into a state of being in which oneness and multiplicity are in perfect harmony and unison in a supreme status of manifestation where all are in each and each in all and all in the one without any determining individuation – for the dynamic identity and mutuality have become complete; on the path of affirmation it is this status of the manifestation that is nearest to the Absolute. (8) This paradox of an Absolute which can be realized through an absolute negation and through an absolute affirmation, in many ways, can only be accounted for to the reason if it is a supreme Existence which is so far above our notion and experience of existence that it can correspond to our negation of it, to our notion and experience of non-existence; but also, since all that exists is That, whatever its degree of manifestation, it is itself the supreme of all things and can be approached through supreme affirmations as through supreme negations.’ 493-94

118, ‘There is the unmanifest and there is the manifestation, but a manifestation of the Real **must** itself be real; there is the Timeless and there is the process of things in Time, but nothing can appear in Time unless it has a basis in the timelessness Reality. If my self and spirit are real, my thoughts, feelings, powers of all kinds, which are its expressions, cannot be unreal; my body, which is the form it puts out in itself and which at the same time it inhabits,

cannot be a nothing or a mere unsubstantial shadow. The only reconciling explanation is that timeless eternity and time eternity are two aspects of the Eternal and the Absolute and both are real, but in a different order of reality: what is unmanifest in the Timeless manifests itself in Time; each thing that exists is real in its own degree of the manifestation and is so seen by the **consciousness of the Infinite.**' 494-495

119, "But our mind cannot remain satisfied – the mind of *Buddhism* itself did not remain satisfied – with this evasion at the very root of the whole matter. In the **first place**, these philosophies, while thus **putting aside the root question**, do actually make far-reaching assertions that assume, not only a certain operation and symptoms, but a certain fundamental nature of the Ignorance from which their prescription of remedies proceeds; and it is obvious that without such a radical diagnosis no prescription of remedies can be anything but an empiric dealing. But if we are to evade the root question, we have no means of judging whether the assertions advanced are correct or the remedies prescribed the right ones, or whether there are not others which without being so violent, destructively radical or of the nature of a surgical mutilation or extinction of the patient may yet bring a more integral and natural cure. **Secondly**, it is always the business of man the thinker to know. He may not be able by mental means to know the essentiality of the Ignorance or of anything in the universe in the sense of defining it, because the mind can only know things in that sense by their signs, characters, forms, properties, functionings, relations to other things, **not in their occult self-being and essence.** But we can pursue farther and farther, clarify more and more accurately our observation of the phenomenal character and operation of the Ignorance until **we get the right revealing word**, the right indicating sense of the thing and so come to know it, not by intellect but by **vision and experience of the truth**, by realising the truth in our own being. The whole process of man's highest intellectual knowledge is through this **mental manipulation** and discrimination to the point where the **veil is broken** and he can see; at the end spiritual knowledge comes in to help us to become what we see, to enter into the Light in which there is no Ignorance." 505-06

120, "From the larger point of view, *the ancient Vedantic*, we **must** conceive of ourselves not as a dual being, but as one conscious existence with a **double phase of consciousness**: one of them is conscient or partly conscient in our mind, the other superconscient to mind; one, a knowledge situated in time, works under its conditions and for that purpose puts its self-knowledge behind it, the other, timeless, works out with mastery and knowledge its own self-determined conditions of Time; one knows itself only by its growth in time-experience, the other knows its timeless self and consciously manifests itself in Time-experience.' 524

121, "We realize now what *the Upanishad* meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the **inherent power of consciousness** of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself,

manifests, originates, determines, knows the temporally eternal successions of the universe. Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles in the error of fragmentary knowledge. It is not a nescience, but a view and experience of the reality which is partly true and partly false, as all knowledge **must** be which ignores the essence and sees only fugitive parts of the phenomenon. On the other hand, to be shut up in a featureless consciousness of unity, ignorant of manifest *Brahman*, is described itself also a blind darkness. In truth, neither is precisely darkness, but one is the dazzling by a concentrated Light, the other the illusive proportions of things seen in a dispersed, hazy and broken light, half mist, half seeing. The **divine consciousness** is not shut up in either, but holds the immutable One and the mutable Many in one eternal all-relating, all-uniting self-knowledge.’ 524-25

122, “Our surface existence is only a surface and it is there that there is the full reign of the Ignorance; to know we have to go within ourselves and see with an inner knowledge. All that is formulated on the surface is a small and diminished representation or our secret greater existence. The immobile self in us is found **only** when the outer mental and vital activities are **quieted**; for since it is seated deep within and is represented on the surface only by the intuitive sense of self-existence and misrepresented by the mental, vital, physical ego-sense, its truth has to be experienced in mind’s **silence**. But also the dynamic parts of our surface being are similarly diminished figures of greater things that are there in the depths of our secret nature. The surface memory itself is a fragmentary and ineffective action pulling out details from an inner subliminal memory which **receives and records all our world-experience**, receives and records even what the mind has not observed, understood or noticed. Our surface imagination is a selection from a vaster more creative and effective subliminal image-building power of consciousness. A mind with immeasurably wide and more subtle perceptions, a life energy with greater dynamism, a subtle-physical substance with a larger and finer receptivity are **building out of themselves our surface evolution**. A psychic entity is there behind these occult activities which is the true support of our individualisation; the ego is **only an out ward false substitute**: for it is this secret soul that **supports and holds together** our self-experience and world-experience; the mental, vital, physical, external ego is a superficial construction of Nature. It is **only** when we have seen both our self and our nature as a **whole**, in the depths as well as on the surface, that we can **acquire a true basis of knowledge**.” 541-42

123, “It is, then, this **double wall** of (1) self-imprisonment, (2) this self-fortification in the bounds of a surface ego, that is the **cause of our limited knowledge or ignorance**, and if this self-imprisonment were the whole character of our existence, the ignorance would be irremediable. But, in fact,

this constant outer ego building is **only a provisional device of the Consciousness-Force** in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature, a **provisional individualization** in the nature of the Ignorance, which is all that can at first be done in a world emerging out of a universal Inconscience. Our self-ignorance and our world-ignorance can only grow towards integral self-knowledge and integral world-knowledge in proportion as our limited ego and its **half-blind consciousness open to** a greater inner existence and consciousness and a true self-being and become **aware** too of the not-self outside it also **as self**, --on one side a Nature constituent of our own nature, on the other an Existence which is a boundless continuation of our own self-being. Our being has to **break the walls of ego-consciousness** which it has created, it has to extend itself beyond its body and inhabit the **body of the universe**. In place of (1) its knowledge by indirect contact, or in addition to it, (2) it **must** arrive at a knowledge by direct contact and (3) proceed to a knowledge by identity. Its limited finite of self has to become a boundless finite and infinite.” 550-51

124, ‘But the **first of these two movements**, (the knowledge by direct contact and knowledge by identity), the awakening to our inner realities, imposes itself as the prior necessity because it is by this inward self-finding that **the second** – the cosmic self-finding – can become entirely possible: we have to go into our inner being and **learn to live in it** and from it; the outer mind and life and body **must become** for us only an antechamber. All that we are on the outside is indeed conditioned by what is within, **occult**, in our inner depths and recesses; it is thence that come the secret initiatives, the self-effective formations; our inspirations, our intuitions, our life motives, our mind’s preferences, our will’s selections are actuated from there, --in so far as they are not shaped or influenced by an insistence, equally hidden, of a surge of cosmic impacts: but the use we make of these emergent powers and these influences is conditioned, largely determined and, above all, very much limited by our outermost nature. It is then the knowledge of this inner initiating self coupled with the accurate perception of the outer instrumental self and the part played by both of them in our building that we have to discover.’ 551-52

125, ‘For a larger mental being is there within us, a larger inner vital being, even a larger inner subtle-physical being other than our surface body-consciousness, and by entering into this or becoming it, identifying ourselves with it, we can observe the springs of our thoughts and feelings, **the sources and motives of our action**, the operative energies that build up our surface personality. For we discover and can know the inner being that secretly thinks and perceives in us, the vital being that secretly feels and acts upon life through us, the subtle-physical being that secretly receives and responds to the contacts of things through our body and its organs. Our surface thought, feeling, emotion is a complexity and confusion of impulses from within and impacts from outside us; our reason, our organizing intelligence can impose on it only an imperfect order: but there within we find the separate sources of our mental, our vital and our physical energisms and can see clearly the pure operations, the distinct powers, the composing elements of each and their interplay **in a clear light of self-vision.**’ 552-53

126, ‘In its essence the inner being’s knowledge has the same elements as the outer mind’s surface knowledge, but there is between them the difference between a half blindness and **a greater clarity of consciousness** and vision due to a more direct and powerful instrumentation and a better arrangement of the elements of knowledge. Knowledge by identity, on the surface a vague inherent sense of our self-existence and a partial identification with our inner movements, can here deepen and enlarge itself from that indistinct essential perception and limited sensation to a clear and direct intrinsic awareness of the whole entity within: we can enter into possession of our whole conscious mental being and life being and arrive at a close intimacy of direct penetrating and enveloping contact with the total movements of our mental and vital energy; we meet clearly and closely and are –but more freely and understandingly – all the becomings of ourself, the whole self-expression of the Purusha on the present levels of our nature. But also there is or can be along with this intimacy of knowledge **a detached observation of the actions** of the nature by the Purusha and a great possibility, through this double status of knowledge, of a complete control and understanding. All the movements of the surface being can be seen **with a complete detachment**, but also with a **direct sight in the consciousness** by which the self-delusions and mistakes of self of the outer consciousness can be dispelled; there is a keener mental vision, a clearer and more accurate mental feeling of our subjective becoming, **a vision which at once knows, commands and controls the whole nature**. If the **psychic and mental parts in us** are strong, the vital comes under mastery and direction to an extent hardly possible to the surface mentality; even the body and the physical energies can be taken up by the inner mind and will and turned into **a more plastic instrumentation of the soul**, the psychic being. On the other hand, if the mental and psychic parts are weak and the vital strong and unruly, power is increased by entry into the inner vital, but discrimination and detached vision are deficient; the knowledge, even if increased in force and range, remains turbid and misleading; intelligent self-control may give place to **a vast undisciplined impetus or a rigidly disciplined but misguided egoistic action**. For the subliminal is still a movement of the Knowledge-Ignorance; it has in it a greater knowledge, but the possibility also of a greater because more self-affirming ignorance. This is because, though an increased self-knowledge is normal here, it is **not at once an integral knowledge**: an awareness by direct contact, which is the principal power of the subliminal, is not sufficient for that; for it may be contact with greater becomings and powers of knowledge, but also with greater becomings and powers of the ignorance.’ 554-555

127, “But the subliminal being has also **a larger direct contact** with the world; it is not confined like the surface Mind to the interpretation of sense-images and sense-vibrations supplemented by the mental and vital intuition and reason. There is indeed an inner sense in the subliminal nature, **a subtle sense of vision**, hearing touch, smell and taste; but these are not confined to the creation of images of things belonging to the physical environment, --they can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence. This inner sense can create or present images, scenes, sounds that are symbolic rather than actual or that represent

possibilities in formation, suggestions, thoughts, ideas, intentions of other beings, image forms also of powers or potentialities in universal Nature; there is nothing that it cannot image or visualize or turn into sensory formations. It is the subliminal in reality and not the outer mind that possesses the powers of telepathy, clairvoyance, **second sight** and other supernormal faculties whose occurrence in the surface consciousness is due to openings or **rifts in the wall erected by the outer personality's unseeing labour** of individualisation and interposed between itself and the inner domain of our being. It should be noted, however, that owing to this complexity the action of the subliminal sense can be confusing or misleading, especially if it is interpreted by the outer mind to which the secret of its operations is unknown and its principles of sign construction and symbolic figure-languages foreign; a greater inner power of **intuition, tact, discrimination** is needed to judge and interpret rightly its images and experiences. It is still the fact that they add **immensely** to our possible scope of knowledge and widen the narrow limits in which our **sense-bound outer physical consciousness** is circumscribed and imprisoned.” 555-56

128, ‘But more important is the power of the subliminal to enter into direct contact of consciousness with other consciousness or with objects, to act without other instrumentation, by an essential sense inherent in its own substance, by a **direct mental vision**, by a direct feeling of things, even by a close envelopment and intimate penetration and a return with the contents of what is enveloped or penetrated, by a direct intimation or impact on the substance of mind itself, not through outward signs or figures, --a revealing intimation or a self-communicating impact of thoughts, feelings, forces. It is by these means that the inner being achieves an immediate, intimate and accurate spontaneous knowledge of persons, of objects, of the **occult** and to us intangible energies of world –Nature that surround us and impinge upon our own personality, physicality, mind-force and life-force. In our **surface mentality we are sometimes aware of a consciousness** that can feel or know the **thoughts and inner reactions of others** or become aware of objects or happenings without any observable sense-intervention or other-wise exercise powers supernormal to our ordinary capacity; but these capacities are occasional, rudimentary, vague. Their possession is proper to our concealed subliminal self and, when they emerge, it is by coming to the surface of its powers or operations, these emergent operations of subliminal being or some of them are now fragmentarily studied under the name of psychic phenomena, --although they have ordinarily nothing to do with the *psyche*, the soul, the inmost entity in us, but only with the inner mind, the inner vital, the subtle-physical parts of our subliminal being; but the results cannot be conclusive or sufficiently ample because they are **sought for by methods of inquiry and experiment and standards of proof proper to the surface mind** and its system of knowledge by indirect contact. Under these conditions they can be investigated **only** in so far as they are able to manifest in that mind to which they are exceptional, abnormal or supernormal, and therefore comparatively rare, difficult, incomplete in their occurrence. It is **only** if we can open up the wall between the outer mind and the inner consciousness to which such phenomena are normal, or if we can enter freely within or dwell there, that this

realm of knowledge can be **truly explained and annexed to our total consciousness** and included in the field of operation of our awakened force of nature.’ 556-57

129, “In our surface mind we have **no direct means of knowing** even other men who are of our own kind and have a similar mentality and are vitally and physically built on the same model. We can acquire a general knowledge of the human mind and the human body and apply it to them with the aid of many constant and habitual outer signs of the human inner movements with which we are familiar; these summary judgments can be farther eked out by our experience of personal character and habits, by instinctive application of what self-knowledge we have to our understanding and judgment of others, by inference from speech and conduct, by insight of observation and insight of sympathy. But the results are always incomplete and very frequently deceptive: our inferences are as often as not erroneous constructions, our interpretation of the outward signs a mistaken guess-work, our application of general knowledge or our self-knowledge baffled by elusive factors of personal difference, our very insight uncertain and unreliable. Human beings therefore live as strangers to each other, at best tied by a very partial sympathy and mutual experience; we do not know enough, do not know as well as we know ourselves –and that itself is little –even those nearest to us. But in the subliminal inner consciousness it is possible to become directly aware of the thoughts and feelings around us, to feel their impact, to see their movements; **to read a mind and a heart becomes less difficult**, a less uncertain venture. There is a constant mental, vital, subtle-physical interchange going on between **all** who meet or live together, of which they are themselves **unaware** except in so far as its impacts and interpenetrations touch them as sensible results of speech and action and outer contact: for the most part it is subtly and invisibly that this interchange takes place; for it acts indirectly, touching the subliminal parts and through them the outer nature. But when we grow conscious also of all this interaction and subjective interchange and intermingling, with the result that we need no longer be involuntarily subjects of their impact and consequence, but can accept or **reject**, defend ourselves or isolate. At the same time, our action on others need no longer be ignorant or involuntary and often unintentionally harmful; it can be a conscious help, a luminous interchange and a fruitful accommodation, an approach towards an inner understanding or union, not as now a **separative association** with only a limited intimacy or unity, restricted by much non-understanding and often burdened or endangered by a mass of misunderstanding, of mutual misinterpretation and error.” 557-58

130, “Equally important would be the change in our dealings with **the impersonal forces of the world** that surround us. These we know only by their results, by the little we can seize of their visible action and consequence. Among them it is mostly the physical world-forces of which we have some knowledge, but we live constantly in the midst of **a whirl of unseen mind-forces and life-forces** of which we know nothing, we are not even aware of their existence. To all this unseen movement and action the **subliminal inner consciousness can open our awareness**, for it has a knowledge of it by direct contact, by inner vision, by a psychic sensitiveness; but at present it can only enlighten our obtuse superficiality and outwardness by unexplained warnings,

premonitions, attractions and repulsions, ideas, suggestions, obscure intuitions, the little it can get through imperfectly to the surface. The inner being not only contacts directly and concretely the immediate motive and movement of these universal forces and feels the result of their present action, but it can to a certain extent **forecast or see ahead their farther action**; there is a greater power in our subliminal parts to overcome the time barrier, to have sense or feel the vibration of coming events, of distant happenings, even to look into the future. It is true that this knowledge proper to the subliminal being is not complete; for it is a mixture of knowledge and ignorance and it is capable of **erroneous as well as true perception**, since it works not by knowledge by identity, but by a knowledge through direct contact and this is also a **separative knowledge**, though more intimate even in separation than anything that is commanded by our surface nature. But the mixed capacity of the inner mental and vital nature for a greater ignorance as well as a greater knowledge can be **cured** by going still deeper behind it to the psychic entity which supports our individual life and body. There is indeed a soul personality, representative of this entity, already built up within us, which puts forward a fine psychic element in our natural being: but this finer factor in our normal make-up is not yet dominant and has only a limited action. Our soul is not the overt guide and master of our thought and acts; it has to rely on the mental, vital, physical instruments for self-expression and is constantly overpowered by our mind and life-force: but if once it can succeed in remaining in **constant communion** with its own larger **occult reality**, --and this can **only** happen when we go **deep** into our subliminal parts, --it is no longer dependent, it can become powerful and sovereign, armed with an intrinsic spiritual perception of the truth of things and a **spontaneous discernment** which separates that truth from the falsehood of the Ignorance and Inconscience, distinguishes the divine and the undivine in the manifestation and so can be the **luminous leader** of our other parts of nature. It is indeed when this happens that there can be the **turning-point** towards an integral transformation and an integral knowledge.”  
558-59

131, “But when the subject draws a little back from itself as object, then **certain tertiary powers of spiritual knowledge**, of knowledge by identity, take their **first origin**, which are the sources of our own normal modes of knowledge. There is a spiritual intimate vision, a spiritual pervasive entry and penetration, a spiritual feeling in which one sees all as oneself, feels all as oneself, contacts all as oneself. There is a power of spiritual perception of **the object** and all that it contains or is, perceived in an enveloping and pervading identity, the identity itself constituting the perception. There is a spiritual conception that is the original substance of thought, not the thought that discovers the unknown, but that which brings out the intrinsically known from oneself and places it in self-space, in an extended being of self-awareness, as an object of **conceptual self-knowledge**. There is a spiritual emotion, a spiritual sense, there is an intermingling of oneness with oneness, of being with being, of consciousness with consciousness, of delight of being with delight of being. There is a joy of intimate separateness in identity, of relations of love joined with love in a supreme unity, a delight of the many powers, truths, beings of the eternal oneness, of the forms of the Formless; all the play of the

becoming in the being founds its self-expression upon these powers of the consciousness of the Spirit. But in their spiritual origin all these powers are essential, not instrumental, not organised, devised or created; they are the luminous self-aware substance of the spiritual Identical made active on itself and in itself, spirit made sight, spirit vibrant as feeling, spirit self-luminous as perception and conception. All is in fact the knowledge by identity, self-powered, self-moving in its multitudinous selfhood of one-awareness. The Spirit's infinite self-experience moves between **sheer identity** and **a multiple identity**, a delight of intimately differentiated oneness and an absorbed self-rapture." 566-67

132, 'A separative knowledge arises when the sense of differentiation overpowers the sense of identity; the self still cognizes its identity with the object but pushes to its extreme the play of intimate separateness. (1) At first there is not a sense of self and not-self, but only of self and other-self. (2) A certain knowledge of identity and by identity is still there, but it tends to be first overstructured, then submerged, then so replaced by knowledge through interchange and contact that it figures as a **secondary awareness**, as if it were a result and no longer the cause of the mutual contact, the still pervasive and enveloping touch, the interpenetrating intimacy of the separate selves. (3) Finally, identity disappears behind the veil and there is the play of being with other beings, consciousness with other consciousness: an underlying identity is still there, but it is not experienced; its place is taken by a **direct seizing and penetrating contact**, intermingling, interchange. It is by this interaction that a more or less intimate knowledge, mutual awareness or awareness of the object remains possible. There is no feeling of self meeting self, but there is a mutuality; there is not yet an entire separateness, a complete otherness and ignorance. This is a **diminished consciousness**, but it retains some power of the original knowledge curtailed by division, by the loss of its primal and essential completeness, operating by division, effecting closeness but not oneness. The power of **inclusion of the object** in the consciousness, of an enveloping awareness and knowledge is there; but it is the inclusion of a now externalized existence which has to be made an element of our self by an attained or recovered knowledge, by a dwelling of consciousness upon the object, a concentration, a taking possession of it as part of the existence. The power of penetration is there, but it has no natural pervasiveness and does not lead to identity; it gathers what it can, takes what is thus acquired and carries the contents of the object of knowledge to the subject. There can still be a direct and penetrating contact of consciousness with consciousness creating a vivid and intimate knowledge, but it is confined to the points or to the extent of the contact. There is still a direct sense, **consciousness-sight, consciousness-feeling** which can see and feel what is within the object as well as its outside and surface. There is still a mutual penetration and interchange between being and being, between consciousness and consciousness, waves of thought, of feeling, of energy of all kinds which may be a movement of sympathy and union or of opposition and struggle. There can be an attempt at unification by possession of others or through one's own acceptance of possession by other consciousness or other being; or there can be a push towards union by reciprocal inclusion, pervasion, mutual possession. Of all this action and

interaction **the knower by direct contact** is aware and it is on this basis that he arranges his relations with the world around him. **This is the origin of knowledge by direct contact of consciousness** with its object, which is normal to our inner being but foreign or only imperfectly known to our surface nature.’ 567-68

133, “This first separative ignorance (knowledge by direct contact) is evidently still a play of knowledge but of a limited separative knowledge, a play of divided being working upon a reality of underlying unity and arriving only at an imperfect result or outcome of the concealed oneness. The complete intrinsic awareness of identity and the act of knowledge by identity belong to the higher hemisphere of existence: this **knowledge by direct contact** is the main character of the highest supraphysical mental planes of consciousness, those to which **our surface being is closed** in by a wall of ignorance; in a diminished and more separative form it is a property of the lesser supraphysical planes of mind; it is or can be an element in all that is supraphysical. It is the **main instrumentation** of our subliminal self, **its central means of awareness**; for the subliminal self or inner being is a projection from these higher planes **to meet the subconscious** and it inherits the character of consciousness of its planes of origin with which it is intimately associated and in touch by kinship. In our outer being we are **children of the Inconscience**; our inner being makes us inheritors of the higher heights of mind and life and spirit: the more we open inwards, go inwards, live inwards, receive from within, the more we draw away from **subjection** to our inconscient origin and move towards all which is now superconscient to our ignorance.” 568-69

134, ‘The concealed self and consciousness is our real or whole being, of which the outer is a part and a phenomenon, a selective formation for a surface use. We perceive only a small number of the contacts of things which impinge upon us; the **inner being perceives all that enters or touches us and our environment**. We perceive only a part of workings of our life and being; the inner being perceives so much that we might almost suppose that **nothing escapes its view**. We remember only a small selection from our perceptions, and of these even we keep a great part in store-room where we cannot always lay our hand upon what we need; **the inner being retains everything that it has ever received and has it always ready to hand**. We can form into coordinated understanding and knowledge only so much of our perceptions and memories as our trained intelligence and mental capacity can grasp in their sense and appreciate in their relations: the intelligence of the inner being **needs no training**, but preserves the accurate form and relations of all its perceptions and memories and, --though this is a proposition which may be considered doubtful or difficult to concede in its fullness—can grasp immediately, when it does not possess already, their significance. And its perceptions are not confined, as are ordinarily those of the waking mind, to the scanty gleanings of the physical senses, but extend far beyond and use, as telepathic phenomena of many kinds bear witness, a subtle sense the limits of which are too wide to be easily fixed. The relations between the surface will or impulsion and the subliminal urge, mistakenly described as unconscious or subconscious, **have not been properly studied** except in regard to unusual and unorganized manifestations and to certain morbidly abnormal phenomena of the diseased

human mind; but if we pursue our observation far enough, we shall find that the cognition and will or impulsive force of the inner being really stand behind the whole conscious becoming; the latter represents only the part of its secret endeavour and achievement which rises successfully to the surface of our life. To know our **inner being** is the first step towards a real self-knowledge.' 576-77

135, 'If we undertake this self-discovery and enlarge our knowledge of the **subliminal self**, so conceiving it as to include in it our lower subconscious and upper superconscious ends, we shall discover that **it is really this which provides the whole material of our apparent being** and that our perceptions, our memories, our effectuations of will and intelligence are only a selection from its perceptions, memories, activities and relations of will and intelligence; **our very ego is only a minor and superficial formulation of its** (subliminal self's) **self-consciousness and self-experience**. It is, as it were, the urgent sea out of which the waves of our conscious becoming arise. But what are its (subliminal self's) limits? How far does it extend? What is its fundamental nature? Ordinarily, we speak of a subconscious existence and include in this term all that is not on the waking surface. But the whole or the greater part of the inner or subliminal self can hardly be characterized by that epithet; for when we say subconscious, we think readily of an obscure unconsciousness or half-consciousness or else a submerged consciousness below and in a way inferior to and less than organized waking awareness or, at least, less in possession of itself. But we find, when we go within, that some where in our subliminal part, --though not co-extensive with it since it has also obscure and ignorant regions, --**there is a consciousness much wider, more luminous, more in possession of itself and things than that which wakes upon our inner being**, and it is this which we must regard as **our subliminal self** and set apart the subconscious as an inferior, **a lowest occult province of our nature**. In the same way there is a superconscious part of our total existence, in which there is what we discover to be our highest self, and this too we can set apart as **a higher occult province of our nature**.' 577-78

136, 'But here a question may arise, since there is a passivity in Existence and in Nature as well as an activity, immobile status as well as kinesis, what is the place and role of this Force, this power and its concentration in regard to a status where there is no play of energy, where all is immobile. In ourselves we habitually associate our *Tapas*, our conscious force, with **active consciousness**, with energy in play and in internal and external act and motion. That which is passive in us produces no action or only an involuntary or mechanical action, and we do not associate it with our will or conscious force; still, since there too there is possibility of action or the emergence of an automatic activity, it must have at least a passively responsive or automatic conscious force in it; or there is in it either a secretly positive or a negative and **inverse Tapas**. It may also be that there is a larger conscious force, power or will in our being unknown to us which is behind this involuntary action, --if not a will, at least a force of some kind which itself initiates action or else responds to the contacts, suggestions, stimulations of the universal Energy. In Nature also we know that things stable, inert or passive are yet maintained in their energy by a secret and unceasing motion, an energy in action upholding the apparent immobility. Here too, then,

all is due to the presence of *Shakti*, **to the action of its power in concentration**, its *Tapas*. But beyond this, beyond this relative aspect of status and kinesis, we find that we have the power to arrive at what seems to us an absolute passivity or immobility of our consciousness in which we cease from all mental and physical activity. There seem, then, to be an **active consciousness** in which consciousness works as an energy throwing up knowledge and activity out of itself and of which therefore *Tapas* is the character, and a **passive consciousness** in which consciousness does not act as an energy, but only exists as a status and of which therefore absence of *Tapas* or force in action is the character. Is the apparent absence of *Tapas* in this state real, or is there such an effective distinction in *Sachchidananda*? It is affirmed that there is: the dual status of Brahman, quiescent and creative, is indeed one of the most important and fruitful distinctions in Indian philosophy; it is besides a fact of spiritual experience.’ 592-93

137, “Here let us observe, **first**, that by this passivity in ourselves we arrive from particular and broken knowledge at a greater, a one and a unifying knowledge; **secondly**, that if, in the state of passivity, we open ourselves **entirely** to what is beyond, we can become aware of a Power acting upon us which we feel to be not our own in the limited egoistic sense, but universal or transcendental, and that this Power works through us for a greater play of knowledge, a greater play of energy, action and result, which also we feel to be not our own, but that of the Divine, of *Sachchidananda*, ourselves only its field or **channel**. The result happens in both cases because our **individual consciousness** rests from an ignorant limited action and opens itself to the supreme status or to the supreme action. In the latter, the more dynamic opening, there is **power and play of knowledge and action**, and that is *Tapas*; but in the former also, in the **static consciousness**, there is evidently a power for knowledge and a concentration of knowledge or at least a concentration of consciousness in immobility and a self-realisation, and that too is *Tapas*. Therefore it would seem that *Tapas*, **concentration of power of consciousness**, is the **character** of both **the passive and the active consciousness** of the *Brahman*, and that our own passivity also has a certain character of an unseen supporting or instrumentalising *Tapas*. It is a concentration of energy of consciousness that **sustains**, while it lasts, all creation, all action and kinesis; but it is also a **concentration of power of consciousness** that supports inwardly or informs all status, even the most immobile passivity, even an infinite stillness or an eternal silence.” 593

138, ‘But still, it may be said, these are in the end two different things, and this is shown by their difference of opposite results; for a resort to the passivity of *Brahman* leads to the cessation of this existence and a resort to the active *Brahman* leads to its continuance. But here too, let us observe that this distinction arises by a movement of the individual soul from one poise to another, (1) from the poise of the Brahman-consciousness in the world, where it is a **fulcrum for universal action**, (2) to or towards the poise of Brahman-consciousness beyond the world, where it is a power for the withholding of energy from the universal action. Moreover, if it is by (1) energy of *Tapas* that the dispensing of force of being in the world-action is accomplished, (2) it is equally by the energy of *Tapas* that the drawing back of that force of being is

accomplished. The passive consciousness of Brahman and its active consciousness are not two different, conflicting and incompatible things; they are the same consciousness, the same energy, at **one end in a state of self-reservation**, at the other **cast into a motion of self-giving and self-deploying**, like **the stillness of the reservoir and the coursing of the channels which flow from it**. In fact, behind every activity there is and **must** be a passive power of being from which it arises, by which it is supported, which even, we see in the end, governs it from behind without being totally identified with it – in the sense at least of being itself all poured out into the action and indistinguishable from it. Such a self-exhausting identification is impossible, for no action, however vast, exhausts the original power from which it proceeds, leaving nothing behind it in reserve. When we get back into our conscious being, when we stand back from our own action and see how it is done, we discover that it is our whole being which stands behind any particular act or sum of activities, passive in the **rest of its integrality**, active in its **limited dispensation of energy**; but that passivity is not an incapable inertia, it is a poise of self-reserved energy. A similar truth must apply still more completely to the conscious being of the Infinite, whose **power**, in silence of status as in creation, **must also be infinite.**’ 593-94

139, “The Reality then is neither an eternal passivity of immobile Being nor an eternal activity of Being in movement, nor is It an alternation in Time between these two things. Neither in fact is the sole absolute truth of the Brahman’s reality; their opposition is only true of It in relation to the activities of Its consciousness. When we perceive Its deployment of the conscious energy of Its being in the Universal action, we speak of It as mobile active Brahman; when we perceive Its simultaneous reservation of the conscious energy of Its being kept back from the action, we speak of It as the Immobile passive Brahman, --*Saguna* and *Nirguna*, *Kshara* and *Akshara*: otherwise the terms would have no meaning; for there is one reality and not two independent realities, one immobile, the other mobile. In the ordinary view of the soul’s evolution into the action, *pravrtti*, and its involution into the passivity, *nivrtti*, it is supposed that in the action the individual soul becomes ignorant, nescient of its passive which is supposed to be its true being, and in the passivity it becomes finally nescient of its active which is supposed to be its false or only apparent being. But this is because **these two movements** take place alternately for us, as in our sleep and waking; we pass in waking into nescience of our sleeping condition, in sleep into nescience of our waking being. But this happens because only part of our being performs this alternative movement and we **falsely think** of ourselves as only that partial existence: but we can discover by a deeper psychological experience that the **larger being** in us is **perfectly aware** of all that happens even in what is to our partial and superficial being a state of unconsciousness; it is limited neither by sleep nor by waking. So it is in our relations with *Brahman* who is our real and integral being. In the ignorance we identify ourselves with only a **partial consciousness**, mental or spiritual-mental in its nature, which becomes nescient of its self of status by movement; in this part of us, when we lose the movement, we lose at the same time our hold on our self of action by entering into passivity. By an **entire passivity** the mind falls asleep or enters into trance or else is liberated into a spiritual silence;

but though it is a liberation from ignorance of the partial being in the flux of action, it is earned by **putting on a luminous nescience** of the dynamic Reality or a luminous separation from it: the spiritual-mental being remains self-absorbed in a silent essential status of existence and becomes either **incapable of active consciousness or repugnant to all activity**; this release of silence is a status through which the soul passes in its journey towards the Absolute. But there is a **greater fulfilment** of our true and integral being in which both the static and the dynamic sides of the self are liberated and fulfilled in That which upholds both and is limited neither by action nor by silence.” 595-96

140, “Body is the outward sign and lowest basis of the apparent division which Nature plunging into ignorance and self-nescience makes the starting-point for the recovery of unity by the individual soul, unity even in the midst of the most exaggerated forms of her multiple consciousness. Bodies cannot communicate with each other except by external means and through a gulf of externality; cannot penetrate each other except by division of the penetrated body or by taking advantage of some gap in it, some pre-existent division; cannot unite except by a breaking up and devouring, a swallowing and absorption and so an assimilation, or at most a fusion in which both forms disappear. Mind too, when identified with body, is hampered by its limitations; but in itself it is more subtle and two minds can penetrate each other without hurt or division, can interchange their substance without mutual injury, can in a way become parts of each other: still mind too has its form which is separative of it from other minds and is apt to take its stand on this separateness. When we get back to **soul-consciousness**, the obstacles to unity lessen and finally cease to exist altogether. The soul can in its consciousness **identify itself** with other souls, can contain them and enter into and be contained by them, can realise its unity with them; and this can take place, not in a featureless and indistinguishable sleep, not in a *Nirvana* in which all distinctions and individualities of soul and mind and body are lost, but in a **perfect waking** which observes and takes account of all distinctions but exceeds them.” 599

141, “If **Ignorance** is in its nature a self-limiting knowledge oblivious of the integral self-awareness and confined to **an exclusive concentration** in a single field or upon a concealing surface of cosmic movement, what, in this view, are we to make of the problem which **most poignantly preoccupies** the mind of man when it is turned on the mystery of his own existence and of cosmic existence, **the problem of evil**? A limited knowledge supported by a secret All-Wisdom as an instrument for working out within the necessary limitations a restricted world-order may be admitted as intelligible process of universal Consciousness and Energy; but **the necessity of wrong and or evil or their utility** in the workings of the omnipresent Divine reality is less easily admissible. And yet if that Reality is what we have supposed it to be, there **must** be some necessary for the appearance of these contrary phenomena, some significance, some function that they had to serve in the economy of universe. For in the complete and inalienable self-knowledge of the Brahman which is necessarily all-knowledge, since all this that is is the Brahman, such phenomena cannot have come in as a chance, an intervening accident, an involuntary forgetfulness of confusion of the Consciousness-force of the All-Wise in the cosmos or an ugly contretemps for which the indwelling Spirit was

not prepared and of which it is the prisoner erring in a labyrinth with the utmost difficulty of escape. Nor can it be an inexplicable mystery of being, original and eternal, of which the divine All-Teacher is incapable of giving an account to himself or to us. There must be behind it a significance of the All-Wisdom itself, a power of the All-Consciousness which permits and uses it for some **indispensable function** in the present workings of our self-experience and world-experience. This aspect of existence **needs** now to be examined **more directly** and determined in its origins and the limits of its reality and its place in Nature.” 619

142, ‘The duality begins with conscious life and emerges fully with the development of mind in life; the vital mind, the mind of desire and sensation, is **the creator of the sense of evil and of the fact of evil**. Moreover, in animal life, the fact of evil is there, the evil of suffering and the sense of suffering, the evil of violence and cruelty and strife and deception, but the sense of moral evil is absent; in animal life there no duality of sin or virtue, all action is neutral and permissible for the preservation of life and its maintenance and for the satisfaction of the life-instincts. The sensational values of good and evil are inherent in the form of pain and pleasure, vital satisfaction and vital frustration, but the mental idea, the moral response of the mind to those values are a creation of human being. It does not follow, as might be **hastily inferred**, that they are unrealities, mental constructions only, and that the **only true way to receive the activities of Nature** is (1) either a neutral indifference or (2) an equal acceptance or, (3) intellectually, an admission of all that she may do as a divine or a neutral law in which everything is impartially admissible. That is indeed one side of the truth: (4) there is an infrarational truth of Life and Matter which is impartial and neutral and admit all things as facts of Nature and serviceable for creation, preservation and destruction of life, **three necessary movements** of the universal Energy which are all connectedly **indispensable** and, each in its own place, of equal value. (5) There is too a truth of the **detached reason** which can look on all that is thus admitted by Nature as serviceable to her processes in life and matter and observe everything that is with an unmoved neutral impartiality and acceptance; (6) this is a philosophic and **scientific** reason that witnesses and seeks to understand but considers it futile to judge the activities of the cosmic Energy. (7) There is too a suprarational truth formulating itself in spiritual experience which can observe the play of universal possibility, accept all impartially as the true and natural features and consequences of a world of ignorance and inconstancy or admit all with calm and compassion as a part of the divine working, but, while it awaits the awakening of **a higher consciousness and knowledge** as the sole escape from what presents itself as evil, is ready with help and intervention where that is truly helpful and possible. But, nonetheless, (8) there is also this other **middle truth of consciousness** which awakens as the values of good and evil and appreciation of their necessity and importance; this awakening, whatever may be the sanction or the validity of its particular judgments, is one of the **indispensable steps** in the process of evolutionary Nature.’ 630-31

143, “In the spiritual knowledge of self there are **three steps** of its self-achievement which are at the same time three parts of the one knowledge. **The first** is the discovery of the soul, not the outer soul of thought and emotion and

desire, but the secret psychic entity, the divine element within us. When that becomes dominant over the nature, when we are consciously the soul and when mind, life and body take their true place as its instruments, we are aware of a guide within that knows the truth, the good, the true delight and beauty of existence, controls heart and intellect by its luminous law and leads our life and being towards **spiritual completeness**. Even within the obscure workings of the Ignorance we have then witness who **discerns**, a living light that illumines, a will that refuses to be misled and separates the mind's truth from its error, the heart's intimate response from its vibrations to a **wrong call and wrong demand** upon it, the life's true ardour and plentitude of movement from vital passion and the turbid falsehoods of our vital nature and its dark self-seekings. This is the **first step** of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego. **The next step** is to become aware of the eternal self in us unborn and one with the self of all beings. This self-realisation liberates and universalises; even if our action still proceeds in the dynamics of the Ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge. **The third step** is to the Divine Being who is at once our supreme transcendent Self, the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty. Aware of the Divine as the Master of our being and action, we can learn to become channels of his Shakti, the Divine Puissance, and act according to her dictates or her rule of light and power within us. Our **action** will not then be mastered by our vital impulse or governed by a mental standard, for she acts according to the permanent yet **plastic truth of things**, --not that which the mind constructs, but the higher, deeper and subtler truth of each movement and circumstance as it is known to the supreme knowledge and demanded by the supreme will in the universe. **The liberation of the will follows upon the liberation of knowledge** and is its dynamic consequence; **it is knowledge that purifies, it is truth that liberates: evil is the fruit of a spiritual ignorance** and it will disappear only by the growth of a spiritual consciousness and the light of spiritual knowledge. The division of our being from the being of others can only be healed by removing the divorce of our nature from the inner soul-reality, by abolishing the veil between our becoming and our self-being, by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature." 653-54-55

144, "An **integral spiritual consciousness** carries in it a knowledge of all the terms of being; it links the highest to the lowest through all the mediating terms and achieves an indivisible whole. At the highest summit of things it opens to the reality, ineffable because superconscient to all but its own self-awareness, of the Absolute. At the lowest end of our being it perceives the Inconscience from which our evolution begins; but at the same time it is aware of the One and the All self-involved in those depths, it unveils the secret Consciousness in the Inconscience. Interpretative, revelatory, moving between **these two extremes**, its vision discovers the manifestation of the One in the Many, the identity of the Infinite in the disparity of things finite, the presence of the

timeless Eternal in eternal Time; it is this seeing illumines for it the meaning of the universe. **This consciousness does not abolish the universe; it takes it up and transforms it by giving to it its hidden significance.** It does not abolish the individual existence; it transforms the individual being and nature by revealing to them their true significance and enabling them to overcome their separateness from the Divine Reality and the Divine Nature.” 660

145, “An integral knowledge **demands** an exploration, an unveiling of all the possible domains of consciousness and experience. For there are subjective domains of our being which lie behind the obvious surface; these have to be fathomed and whatever is ascertained **must be** admitted within the scope of the total reality. An inner range of spiritual experience is one very **great domain** of human consciousness; it has to be entered into up to its deepest depths and its vastest reaches. The supraphysical is as real as the physical; to know it is **part of** a complete knowledge. The knowledge of the supraphysical has been associated with mysticism and **occultism**, and occultism has been banned as a superstition and a fantastic error. But the **occult** is a part of existence; a true occultism means no more than a **research into supraphysical realities** and an unveiling of the hidden laws of being and Nature, of all that is not obvious on the surface. It attempts the **discovery of the secret laws** of mind and mental energy, the secret laws of life and life-energy, the secret laws of the subtle-physical and its energies, --all that Nature has not put into visible operation on the surface; it pursues also the application of these hidden truths and powers of Nature so as to extend the mastery of the human spirit **beyond** the ordinary operations of mind, the ordinary operations of life, the ordinary operations of our physical existence. In the spiritual domain, which is **occult** to the surface mind in so far as it passes beyond normal and enters into supernormal experience, there is possible not only the discovery of the self and spirit, but the discovery of the uplifting, informing and guiding light of **spiritual consciousness** and the power of the spirit, the spiritual way of knowledge, the spiritual way of action. To know these things and to bring their truths and forces into the life of humanity is a **necessary part of its evolution. Science itself** is in its own way **an occultism**; for it brings to light the **formulas** which Nature has hidden and it uses its knowledge to **set free** operations of her energies which she has not included in her ordinary operations and to organise and place at the service of man her **occult** powers and processes, a vast system of physical magic, --for there is and **can be no other magic** than the utilisation of secret truths of being, secret powers and processes of Nature. It may even be found that a supraphysical knowledge is **necessary** for the **completion** of physical knowledge, because the process of physical Nature have behind them a supraphysical factor, a power and action mental, vital or spiritual which is not tangible to any outer means of knowledge.” 677-78-79

146, ‘The next affirmation which we put forward is that the **fundamental reality** of the Absolute is to our spiritual perception a Divine Existence, Consciousness and Delight of Being which is a supracosmic Reality, self-existent, but also the secret truth underlying the whole manifestation; **for the fundamental truth of Being must necessarily be the fundamental truth of Becoming.** All is a manifestation of That; for **it dwells even in all that seem to be its opposites** and its hidden compulsion on them to disclose it is the cause

of evolution, on the Inconscience to develop from itself its secret consciousness, on the apparent Non-Being to reveal in itself the **occult spiritual existence**, on the insensible neutrality of Matter to develop a various delight of being which **must grow**, setting itself free from its minor terms, is contrary dualities of pain and pleasure, into the essential delight of existence, the spiritual *Ananda*.' 686-87

147, "But Mind also is a limited and derivative power; it is an outcome of Overmind or it is here a luminous shadow thrown by the divine Supermind: it can **only** arrive at its own perfection by admitting the light of a larger knowledge; it **must** transform its own more ignorant, imperfect and conflicting powers and values into the divinely effective potencies and harmonious values of supramental truth-consciousness. All the powers of the lower hemisphere with their structures of the Ignorance can find their true selves **only by** a transformation in the light that descends to us from the higher hemisphere of an eternal self-knowledge." 692

148, "It is because the individual is That, that to find himself is his great necessity. In his **complete surrender and self-giving** to the Supreme it is he who finds his perfect self-finding in a perfect self-offering. In the abolition of the mental, vital, physical ego, even of the spiritual ego, it is the formless and limitless Individual that has the peace and joy of its escape into its own infinity. In the experience that he is nothing and no one, or everything and everyone, or the One which is beyond all things and absolute, it is the Brahman in the individual that effectuates this stupendous merger or this marvellous joining, **Yoga**, of its eternal unit of being with its vast all-comprehending or supreme all-transcending unity of eternal existence. To get beyond the ego is **imperative**, but one cannot get beyond the self –except by finding it supremely, universally. For the self is not the ego; it is one with the All and the One and in finding it it is the All and the One that we discover in our self: the contradiction, the separation disappears, but the self, the spiritual reality remains, united with the One and the All by that delivering disappearance. " 723-24

149, "For we find that cosmic Nature is constant in its general **law of action**, since that depends on a **Truth of things** which is invariable in principle although in detail of application abundantly variable. At the outset, we can easily see that, since this is an evolution out of material Inconscience into spiritual consciousness, an evolutionary self-building of Spirit on a base of Matter, there **must be** in the process a development of a **triple character**. (1) An evolution of forms of Matter more and more subtly and intricately organised so as to admit the action of a growing, a more and more complex and subtle and capable **organisation of consciousness** is the indispensable physical foundation. (2) **An upward evolutionary progress of the consciousness** itself from grade to higher grade, **an ascent**, is the evident spiral line of emerging curve that, on this foundation, the evolution **must** describe. (3) A taking up of what has already been evolved into each higher grade as it is reached and a transformation more or less complete so as to admit of a total changed working of the whole being and nature, **an integration**, must be also part of the process, if the evolution is to be effective... The end of this **triple process must** be a radical change of the action of the Ignorance into an action of Knowledge, of

our basis of inconscience into a basis of complete consciousness, -- a completeness which exists at present only in what is to us the superconscience. Each ascent will bring with it a partial change and modification of the old nature taken up and subjected to a new fundamental principle; (1) the inconscience will be turned into partial consciousness, (2) the ignorance seeking for more and more knowledge and mastery: (3) but at some point there **must** be an ascent which **substitutes** the principle of knowledge, of a fundamental true consciousness, the consciousness of the Spirit, for the inconscience and ignorance. An **evolution in the Inconscience** is the beginning, an **evolution in the Ignorance** is the middle, but the end is the liberation of the spirit into its true consciousness and an **evolution in the Knowledge**. This is actually what we find to be the law and **method** of the process which has hitherto been followed and by all stages is likely to be followed in her future working by evolutionary Nature. (1) A first evolutionary foundation in which originates all that has to evolve, (2) an emergence and action of the involved powers in or upon that foundation in an ascending series, and (3) a culminating emergence of the highest power of all as the agent of a supreme manifestation are the necessary stages of the journey of evolutionary Nature.”730-31-32

150, ‘For these are the evolutionary figures built out of the surface mentality; to do more she has to use more amply the unseen material hidden below our surface, to dive inwards and bring out the secret soul, the psyche, or to ascend above our normal mental level into planes of intuitive consciousness dense with light derived from the spiritual gnosis, ascending planes of pure spiritual mind in which we are in direct contact with the infinite, in touch with the self and the highest reality of things, Sachchidananda. In ourselves, behind our surface natural being, there is a soul, an inner mind, an inner life-part which can open to these heights as well as to the occult spirit within us, and **this double opening** is the secret of a new evolution; by that breaking of lids and walls and boundaries the consciousness rises to a greater ascent and a larger integration which, as the evolution of mind has mentalised, so will by this new evolution spiritualise all the powers of our nature. For the mental man has not been nature’s last effort or highest reach, --though he has been, in general, more fully evolved in his own nature than those who have achieved themselves below or aspired above him; she has pointed man to a yet higher and more difficult level, inspired him with the ideal of a spiritual living, begun the evolution in him of a spiritual being. The **spiritual man** is her supreme supernormal effort of human creation; for, having evolved the mental creator, thinker, sage, prophet or an ideal, the self-controlled, self-disciplined, harmonised mental being, she has tried to go higher and deeper within and **call out** into the front the soul and inner mind and heart, **call down from above** the forces of the spiritual mind and higher mind and overmind sage, seer, prophet, God-lover, Yogin, Gnostic, Sufi, mystic.’ 749-50

151, “The principle of the process of evolution is **a foundation**, from that foundation **an ascent**, in that ascent a reversal of consciousness and, from the greater height and wideness gained, an action of change and **new integration** of the whole nature. The **first foundation** is Matter; the ascent is that of Nature; the integration is an at first unconscious or half-conscious automatic

change of Nature by Nature. But as soon as a more completely conscious participation of the being has begun in these workings of Nature, a change in the functioning of the process is inevitable. The physical foundation of Matter remains, but **Matter can no longer be the foundation of the consciousness**; consciousness itself will be no longer in its origin a welling up from the Inconscient or a concealed flow from an occult inner subliminal force under the pressure of contacts from the universe. The foundation of the developing existence (consciousness) will be the **new spiritual status above** or the unveiled soul status within us; it is a flow of light and knowledge and will from above and a reception from within that will determine the reactions of the being to cosmic experience. The **whole concentration** of the being will be shifted from below **upwards** and from without inwards; our higher and inner being now unknown to us will become ourselves, and the outer or surface being which we now take for ourselves will be **only** an open front or an annexe through which the true being meets the universe. The outer world itself will become inward to the spiritual awareness, a part of itself, intimately embraced in a knowledge and feeling of unity and identity, penetrated by an intuitive regard of the mind, responded to by the direct contact of consciousness with consciousness, taken into an achieved integrality. **The old inconscient foundation will be made conscious in us by the inflow of light and awareness from above and its depths annexed to the heights of the spirit.** An **integral consciousness** will become the basis of an **entire harmonisation of life** through the total transformation, unification, integration of the being and nature.” 753

152, ‘This evolution, this process of heightening and widening and integralisation, is in its nature a growth and an ascent out of the **sevenfold ignorance** into the integral knowledge; **the crux of that ignorance is the constitutional**; it resolves itself into a manifold ignorance of the true character of our becoming, an unawareness of our total self, of which the key is a limitation by the plane we inhabit and by the present predominant principle of our nature. The plane we inhabit is the plane of Matter; the present predominant principle in our nature is the mental intelligence with the sense-mind, which depends upon Matter, as its support and pedestal. As a consequence, the preoccupation of the mental intelligence and its powers with the material existence as it is shown to it through the senses, and with life as it has been formulated in a **compromise between life and matter**, is a special stamp of the **constitutional Ignorance**. This natural materialism or materialized vitalism, this **clamping of ourselves to our beginnings**, is a form of self-restriction narrowing the scope of our existence which is very insistent on the human being. It is a first necessity of his physical existence, but is afterwards forged by a primal ignorance into a chain that hampers his every step upwards: the attempt to grow out of this limitation of the wholeness, power and truth of the spirit by the materialized mental intelligence and out of this subjection of the soul to material Nature is **the first step** towards a real progress of our humanity; for our ignorance is not entire; **it is a limitation of consciousness**, --it is not the complete nescience which is the stamp of the same Ignorance in purely material existences, those which have not only matter for their plane but matter for their dominant principle. It is a partial, a limiting,

a dividing and, very largely, a falsifying knowledge; out of that limitation and falsification we have to grow into the truth of our spiritual being.’ 756-57

153, ‘The conquest of our **constitutional ignorance** cannot be complete, cannot become integrally dynamic, if we have not conquered our **psychological ignorance**; for the two are bound up together. Our **psychological ignorance** consists in a limitation of our self-knowledge to that little wave or superficial stream of our being which is the conscient waking self. This part of our being is an original flux of formless or only half-formulated movements carried on in an automatic continuity, supported and held together by an active surface memory and a passive underlying consciousness in its flow from moment to moment of time, organized and interpreted by our reason and our witnessing and participating intelligence. Behind it is an occult existence and energy of our secret being without which the superficial consciousness and activity could not have existed or acted... Or, --the yet more that is also possible, --we must enter into these inner and higher parts of ourselves by an inward plunge or disciplined penetration and bring back with us to the surface their secrets. Or, achieving a still more radical change of our consciousness, we must learn to live within and no longer on the surface and be and act from the inner depths and from a soul that has become sovereign over the nature.’ 761-62

154, “A descent into the subconscious would not help us to explore this region, for it would plunge us into incoherence or into sleep or a dull trance or a comatose torpor. A mental scrutiny or insight can give us some indirect and constructive idea of these hidden activities; but it is **only by drawing back into the subliminal or by ascending into the superconscious** and from there looking down or extending ourselves into these obscure depths that we can become directly and totally aware and in **control of** the secrets of our subconscious physical, vital and mental nature. This awareness, this control are of the utmost importance. For the subconscious is the Inconscious **in the process of becoming conscious**; it is a support and even a root of our inferior parts of being and their movements. It sustains and reinforces all in us that clings most and refuses to change, our mechanical recurrences of unintelligent thought, our persistent obstinacies of feeling, sensation, impulse, propensity, our uncontrolled fixities of character. The animal in us,--the infernal also,--has its lair of retreat in the dense jungle of the subconscious. To **penetrate there, to bring light and establish a control, is indispensable** for the completeness of any higher life, for any integral transformation of the nature.” 763

155, “In the superconscience beyond our present level of awareness are included the higher planes of mental being as well as the native heights of supramental and pure spiritual being. The **first indispensable** step in an upward evolution would be to elevate our **force of consciousness** into those higher parts of Mind from which we already receive, but without knowing the source, much of our larger mental movements, those, especially, that come with a greater power and light, the revelatory, the inspirational, the intuitive. On these mental heights, in these largeness, if the consciousness could succeed in reaching them or maintain and centre itself there, something of the **direct presence** and power of the spirit, something even --however secondary or indirect --of the supermind could receive a first expression, could make itself

initially manifest, could intervene in the government of our lower being and help to remould it. Afterwards, by the force of that remoulded consciousness, the course of our evolution could rise by a sublime ascent and get beyond the mental into the supramental and the supreme spiritual nature. It is possible without an **actual ascent** into these at present superconscious mental planes or without a constant or permanent living in them, by openness to them, by reception of their knowledge and influences, to get rid of a certain extent of our **constitutional and psychological ignorance**; it is possible to be aware of ourselves as spiritual beings and to spiritualise, though imperfectly, our normal human life and consciousness. There could be a conscious communication and guidance from this greater more luminous mentality and reception of its enlightening and transforming forces. That is within the reach of the **highly developed or the spiritually awakened human being**; but it would not be more than a preliminary stage. To reach an integral self-knowledge, an entire consciousness and power of being, there is necessary an ascent beyond the plane of our normal mind. Such an ascent is at present possible in an **absorbed superconscience**; but that could lead only to an entry into the higher levels in a state of immobile or ecstatic trance. If the control of that highest spiritual being is to be brought into **our waking life, there must be** a conscious heightening and widening into immense ranges of new being, new consciousness, new potentialities of action, a taking up—as integral as possible—of our present being, consciousness, activities and a transmutation of them into divine values which would effect a transfiguration of our human existence. For wherever a **radical transition** has to be made, there is always this triple movement— ascent, widening of field and base, integration—in Nature’s method of self-transcendence.” 765-66

156, ‘But if it is once admitted that the Spirit has involved itself in the Inconscience and is manifesting itself in the individual being by an evolutionary gradation, then the whole process assumes meaning and consistence; **the progressive ascent of the individual becomes a key-note** of this cosmic significance, and the rebirth of the soul in the body becomes a natural and unavoidable consequence of **the truth of the Becoming** and its inherent law. Rebirth is **an indispensable machinery** for the working out of a spiritual evolution; it is the only possible effective condition, the obvious dynamic process of such a manifestation in the material universe.’ 784

157, ‘This has always been, put into its most generalized terms, the normal range and character of other-worldly belief and experience in all periods of the past of the race; names and forms differ, but the general features have been strikingly similar in all countries and ages. What exact value are we to put upon these persistent beliefs or upon this mass of supernormal experience? It is not possible for anyone who has had these contacts with any intimacy and not only by scattered abnormal accidents, to put them aside as mere superstition or hallucination; for they are too insistent, real, effective, organic in their pressure, too constantly confirmed by their action and results to be so flung aside: an appreciation, an interpretation, a mental organisation of this side of our capacity of **experience is indispensable.**’ 807

158, ‘But what we find is that **these higher planes** are actually at every moment acting upon and in communication with our own plane of being,

although this action is naturally not present to **our ordinary waking or outer consciousness**, because that is for the **most part limited to a reception and utilization of the contacts of the physical world**: but the moment we either go back into our subliminal being or enlarge our waking consciousness beyond the scope of the physical contacts, we become **aware of something of this higher action**. We find even that the human being can project himself partially into these higher planes under certain conditions, even while in the body; *a fortiori* must he be able to do it when out of the body, and to do it then completely, since there is no longer the disabling condition of the physical life bound down to the body. The consequences of this relation and **this power of transference are of immense importance**. On the one side they immediately justify, at any rate as an actual possibility, **the ancient tradition** of at least a temporary sojourn of the human conscious being in other worlds than the physical after the dissolution of the physical body. On the other side they open to us the possibility of an action of the higher planes on the material existence which can liberate the powers they represent, the powers of life, mind and spirit for the evolutionary intention inherent within Nature by the very fact of their embodiment in Matter.' 819-20

159, "A secret continuous action of the higher powers and principles from their own planes upon terrestrial being and nature **through** the subliminal self, which is itself a projection from those planes into the world born of the Inconscience, **must have** an effect and a significance. Its **first effect** has been the **liberation** of life and mind out of Matter; its **last effect** has been to assist the emergence of a spiritual consciousness, a spiritual will and spiritual sense of existence in the terrestrial being so that he is no longer **solely preoccupied** with his outermost life or with that and mental pursuits and interests, but **has learned** to look within, to discover his inner being, his spiritual self, to aspire to overpass earth and her limitations. As he grows more and more inward, his **boundaries** mental, vital, spiritual begin to **broaden**, the bonds that held life, mind, soul to their first limitations **loosen** or snap, and man the mental being begins to have a glimpse of a larger kingdom of self and world **closed to the first earth-life**. No doubt, so long as he lives mainly on his surface, he can only build a sort of superstructure ideal and imaginative and ideative upon the ground of his **normal narrow existence**. But if he makes the inward movement which his own **highest vision** has held up before him as his **greatest spiritual necessity**, then he will find there in his inner being a larger consciousness, a larger life. An action from within and an action from above can **overcome the predominance of the material formula**, diminish and finally put an end to the power of the Inconscience, **reverse the order of the consciousness**, **substitute** the spirit of Matter as his conscious foundation of being and liberate its higher powers to their complete and characteristic expression in the life of the soul embodied in Nature." 821-22

160, 'But such a survival could only persist in the subtle body; the being would still have to discard its physical form, pass to other worlds and in its return put on a new body. The **awakened mental Purusha and vital Purusha**, preserving the mind sheath and the life sheath of the subtle body which are usually discarded, **would return with them into a new birth** and keep a vivid and sustained sense of a permanent being of mind and life constituted by the

past and continuing into the present and future; but the basis of physical existence, the material body could not be preserved even by this change. The physical being could only endure, if by some means its physical causes of decay and disruption **could be overcome** and at the same time it could be made **so plastic and progressive in its structure and its functioning that it would answer to each change demanded of it** by the progress of the inner Person; it **must** be able to keep pace with the soul in its formation of self-expressive personality, (1) its long unfolding of a secret spiritual divinity and (2) the slow transformation of the mental into the divine mental or spiritual existence. This consummation of **a triple immortality**, --(1) immortality of the nature (2) completing the essential immortality of the spirit and (3) the psychic survival of death, --might be **the crown of rebirth** and a momentous indication of the conquest of the material Inconscience and Ignorance even in the very foundation of the reign of Matter. But the true immortality would still be the eternity of the spirit; the physical survival could only be relative, terminable at will, a temporal sign of the spirit's victory here over Death and Matter.' 854-55

161, 'Man's urge towards spirituality is the inner driving of the spirit within him towards emergence, **the insistence of the Consciousness-Force of the being** towards the next step of its manifestation. It is true that spiritual urge has been largely other-worldly or turned at its extreme towards a spiritual negation and self-annihilation of the mental individual; but this is only one side of its tendency maintained and made dominant by the necessity of passing out of the kingdom of the fundamental inconscience, overcoming the obstacle of the body, casting away the obscure vital, getting rid of the ignorant mentality, the necessity to attain first and foremost, **by a rejection of all these impediments to spiritual being, to a spiritual status**. The other, the dynamic side of the spiritual urge has not been absent, --the aspiration to a spiritual mastery and mutation of Nature, to a spiritual perfection of the being, a divinization of the mind, the heart and the very body: there has even been the dream or a psychic prevision of a **fulfillment exceeding the individual transformation**, a new earth and heaven, a city of God, a divine descent upon earth, a reign of the spiritually perfect, a kingdom of God not only within us but outside, in a collective human life. However obscure may have been some of the forms taken by this aspiration, the indication they contain of the urge of the occult spiritual being within to emergence in earth-nature is unmistakable.' 878-79

162, 'But the error so created comes very much in the way of a true understanding, as it **must** therefore be emphasised that spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervor, not even a compound of all these excellent things; a mental belief, creed or faith, an emotional aspiration, a regulation of conduct according to a religious or ethical formula are not spiritual achievement and experience. These things are of considerable value to mind and life; they are of value to the spiritual evolution itself as preparatory movements disciplining, purifying or giving suitable form to the nature; but they still belong to the mental evolution, --the beginning of a spiritual realisation, experience, change is not there. Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to

feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being, to be in communion with It and union with It, and a turning, a conversion, transformation of our whole being as a result of the aspiration, the contact, the union, a growth or waking into a new becoming or new being, a new self, a new nature.' 889-90

163, "In fact, the creative Consciousness-Force in our earth existence has to lead forward, in an almost simultaneous process but with a considerable priority and **greater stress** of the inferior element, a **double evolution**.

(1) There is an evolution of **our outward nature**, the nature of the mental being in the life and body, and (2) there is within it, pressing forward for **self-revelation** because with the emergence of mind that revelation is becoming possible, a preparation at least, even the beginning of an evolution of our inner being, our occult subliminal and spiritual nature. But Nature's **major preoccupation must** necessarily be still and for a long time the **evolution of mind to its greatest possible range**, height, subtlety; for only so can be prepared the unveiling of an entirely intuitive intelligence, of overmind, of supermind, the difficult passage to a higher instrumentation of the Spirit. If the sole intention were the revelation of the essential spiritual Reality and a cessation of our being into its pure existence, this insistence on the mental evolution **would have no purpose**: for at every point of the nature there can be a breaking out of the spirit and an absorption of our being into it; an intensity of the heart, a total silence of the mind, a single absorbing passion of the will would be enough to bring about that culminating movement. If Nature's final intention were other-worldly, then too the same law would hold; for everywhere, at any point of the nature, there can be a sufficient power of the other -worldly urge to break through and away from the terrestrial action and enter into a spiritual elsewhere. But if her intention is a comprehensive change of the being, this **double evolution** is intelligible and justifies itself; for it is for that purpose **indispensable**." 890

164, "An intellectual approach to the highest knowledge, the mind's possession of it, is an **indispensable aid** to this movement of Nature in the human being. Ordinarily, on our surface, man's **chief instrument of thought and action** is the reason, the observing, understanding and arranging intellect. In any total advance or evolution of the spirit, not only the intuition, insight, inner sense, the heart's devotion, a deep and direct life-experience of the things of the spirit have to be developed, but the intellect also **must be enlightened** and satisfied; our thinking and reflecting mind **must be helped to understand**, to form a reasoned and **systematised idea of a goal, the method**, the principles of this highest development and activity of our nature and the truth of all that lies behind it. Spiritual realisation and experience, an intuitive and direct knowledge, a growth of inner consciousness, a growth of the soul and of an intimate soul perception, soul vision and a soul sense, are indeed the proper means of this evolution: but support of the reflective and critical reason **is also of great importance**; if many can **dispense** with it, because they have a vivid and direct contact with inner realities and are satisfied with experience and insight, yet in the whole movement it is **indispensable**. If the supreme truth is a spiritual Reality, then the intellect of man **needs to know** what is the nature of that original Truth and the principle of its relations to the rest of existence, to

ourselves and the universe. The intellect is not capable by itself of bringing us into touch with the concrete spiritual reality, but it can help by a **mental formulation of the truth of the Spirit** which explains it to the mind and can be applied even in the more direct seeking: this help is of a **capital importance.**” 910-11

165, “It is true that a philosophic development of spiritual thought is not entirely **indispensable**; for the truths of spirit can be reached more directly and completely by intuition and by a concrete inner contact. It must also be said that the critical control of the intellect over spiritual experience can be hampering and unreliable, for it is an inferior light turned upon a field of higher illumination; **the true controlling power** is an inner discrimination, a psychic sense and tact, a superior intervention of guidance from above or an innate and luminous inner guidance. But still this line of development too is necessary, because there **must be a bridge** between the spirit and the intellectual reason: the light of a spiritual or at least a spiritualised intelligence is **necessary** for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity. For transformation of the Ignorance into the integral Knowledge the growth in us of a **spiritual intelligence** ready to receive a higher light and canalise it for all the parts of our nature is an **intermediate necessity** of great importance.” 912-13

166, ‘Another objection to **the mystic** and his knowledge is urged, not against its effect upon life but against his **method of the discovery of Truth** and **against the Truth that he discovers**. One objection to **the method** is that it is purely subjective, not true independently of the personal consciousness and its constructions, not verifiable. But this ground of cavil had no great value: for **the object of the mystic** is self-knowledge and God-knowledge, and that can only be arrived at by an inward and not by an outward gaze. Or it is the supreme Truth of things that he seeks, and that too cannot be arrived at by an outward inquiry through the sense or by **any scrutiny or research** that founds itself on outsides and surfaces or by speculation based on the uncertain data of an indirect means of knowledge. It must come by a direct vision or **contact of the consciousness with the soul and body of the Truth** itself or through a knowledge by identity, by the self that becomes one with the self of things and with their truth of power and their truth of essence. But it is urged that the actual result of **this method** is not one truth common to all, there are great differences; the conclusion suggested is that this knowledge is not truth at all but a subjective mental formation. But this objection is based on a misunderstanding of the nature of spiritual knowledge, spiritual truth is a truth of the spirit, not a truth of the intellect, not a mathematical theorem or a logical formula. **It is a truth of the Infinite, one in an infinite diversity, and it can assume an infinite variety of aspects and formations**: in the spiritual evolution it is inevitable that there should **be a many-sided passage and reaching to the one Truth**, a many-sided seizing of it; this many-sidedness is the sign of **the approach of the soul to a living reality**, not to **an abstraction** or a constructed figure of things that can be petrified into a dead or stony formula.’ 919-20

167, 'The truth of the spirit is a truth of being and consciousness and not a truth of thought: mental ideas can only represent or formulate some facet, some mind-translated principle or power of it or enumerate its aspects, but to know it one has to grow into it and be it; without that growing and being **there can be no true spiritual knowledge**. The fundamental truth of spiritual experience is one, its consciousness is one, everywhere it follows the same general lines and tendencies of awakening and growth into spiritual being; for these are the imperatives of the spiritual consciousness. But also there are, based on those imperatives, numberless possibilities of variation of experience and expression: the centralization and harmonization of these possibles, but also the intensive sole following out of any line of experience are both of them necessary movements of the emerging spiritual Conscious-Force within us. Moreover, the accommodation of mind and life to the spiritual truth, its expression in them, must vary with the mentality of the seeker so long as he has not risen above all need of such accommodation or such limiting expression. It is this mental and vital element which had created the oppositions that still divide spiritual seekers to enter into their differing affirmations of the truth that they experience. This difference and variation is needed for the freedom of **spiritual search and spiritual growth**: to overpass differences is quite possible. But that is most easily done in pure experience; in mental formulation the difference must remain until one can exceed mind altogether and in a highest consciousness **integralise, unify and harmonise** the many-sided truth of the Spirit.' 920-21

168, "It **must be** the normal nature of a new type of being; as mind is established here on a basis of Ignorance seeking for Knowledge and growing into Knowledge, so supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the spiritual-mental being has not risen fully to supermind and brought down its powers into terrestrial existence. For the gulf between mind and supermind **has to be bridged**, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can **only be done** by the triple transformation to which we have already made a passing reference: there **must** first be the **psychic change**, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there **must be** the **spiritual change**, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there **must supervene** the **supramental transmutation**, --there must take place as the crowning movement the ascent into the supermind and the transforming descent of the supramental Consciousness into our entire being and nature." 924

169, 'As the **psychic personality** grows stronger, it begins to increase its communion with the psychic entity behind it and improve its communications with the surface: it can transmit its intimations to the mind and heart and life with a greater purity and force; for it is more able to exercise a strong control and react against false mixture; now more and more it makes itself distinctly felt as a power in the nature. But even so this evolution would be slow and long if left solely to the difficult automatic action of the evolutionary Energy; it is only when man awakes to the knowledge of the soul and **feels a need to bring**

**it to the front** and make it the master of his life and action that a quicker **conscious method of evolution** intervenes and a psychic transformation becomes possible.’ 928-29

170, “At **first**, it (psychic being) seeks this Reality through the good, the true, the beautiful, through all that is pure and fine and high and noble: but although this touch through outer signs and characters can modify and prepare the nature, it cannot entirely or most inwardly and profoundly change it. For such an **inmost change the direct contact with the Reality itself is indispensable** since nothing else can so deeply touch the foundations of our being and stir it or cast the nature by its stir into a ferment of transmutation.” 934

171, “A combination of all these **three approaches**, the approach of the mind, the approach of the will, the approach of the heart, creates a spiritual or psychic condition of the surface being and nature in which there is a larger and more complex openness to the psychic light within us and to the spiritual Self or the Ishwara, to the Reality now felt **above and enveloping and penetrating** us. In the nature there is a more powerful and many-sided change, a spiritual building and self-creation, the appearance of a composite perfection of the saint, the selfless worker and the man of spiritual knowledge.” 937

172, “One effective way often used to facilitate this entry into the inner self is the separation of the Purusha, the conscious being, from the Prakriti, the formulated nature. If one stands back from the mind and its activities so that they fall silent at will or go on as a surface movement of which one is the detached and disinterested witness, it becomes possible eventually to realise oneself as the **inner Self of mind**, the true and pure mental being, the Purusha; by similarly standing back for the life activities, it is possible to realise oneself as the **inner Self of life**, the true and pure vital being, the Purusha; there is even a **Self of body** of which, by standing back from the body and its demands and activities and entering into a silence of the physical consciousness watching the action of its energy, it is possible to become aware, a true and pure physical being, the Purusha. So too, by standing back from all these activities of nature **successively or together**, it becomes possible to realise one’s inner being as the **silent impersonal self**, the witness Purusha... The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, a concentration in the heart, austerity, self-purification and rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage: but the strongest, **most central way** is to found **all such or other methods on a self-offering and surrender of ourselves** and of our parts of nature to the Divine Being, the Ishwara. A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but a **few specially gifted seekers**.” 939-41

173, ‘As the crust of the outer nature cracks, as the walls of inner separation break down, the inner light gets through, the inner fire burns in the heart, the substance of the nature and the stuff of consciousness refine to a greater subtlety and purity, and the deeper psychic experiences, those which are not solely of an inner mental or inner vital character, become possible in this subtler, purer, finer substance; the soul begins to unveil itself, **the psychic personality** reaches its full stature. The soul, the psychic entity, then manifests

itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, **modulated in the psychic key**, put in spiritual order. This process may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unflinching so long as it is not complete. As a final result the whole conscious being is made perfectly **apt for spiritual experience of every kind**, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered from the darkness and stubbornness of the tamasic inertia, the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinetism, the enlightened rigidities and sattwic limitations or poised balancements of constructed equilibrium which are the character of the Ignorance.’ 941

174, “In time the ascent comes to be made at will and the consciousness brings back and retains some effect or some gain of its temporary sojourn in these higher countries of the spirit. These ascents take place for many in trance, but are **perfectly possible** in a concentration of the waking consciousness or, where that consciousness has become sufficiently psychic, **at any unconcentrated moment** by an upward attraction or affinity. But these two types of contact with the superconscient, though they can be powerfully illuminating, ecstatic or liberating, are by themselves insufficiently effective: for the **full spiritual transformation** more is needed, a **permanent ascension** from the lower into the higher consciousness and an effectual **permanent descent** of the higher into the lower nature.” 945-46

175, “A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscient has been established. For such experiences repeat themselves till they become **normal, familiar and well-understood**, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the figure of the covering experience. **A knowledge from above begins to descend, frequently, constantly, then uninterruptedly**, and to manifest in the mind’s quietude or silence; a higher truth and wisdom, enter into the being, a luminous **intuitive discrimination** works which dispels all darkness of understanding or dazzling confusions, puts all in order; a new consciousness begins to form, the mind of a high wide self-existent thinking knowledge or an illumined or an intuitive or an overmental consciousness with new forces of thought or sight and a greater power of direct spiritual realisation which is more than thought or sight, a

greater in the spiritual substance of our present being; the **heart and the sense become subtle, intense, large to embrace all existence**, to see God, to feel and hear and touch the Eternal, to make a deeper and closer unity of self and the world in a transcendent realisation. Other decisive experiences, other changes of consciousness determine themselves which are corollaries and consequences of this fundamental change. No limit can be fixed to this revolution; for it is in its nature an invasion by the Infinite.” 946-47

176, “For a real transformation there **must be** (1) a direct and unveiled intervention from above; (2) there would be necessary too a total submission and surrender of lower consciousness, a cessation of its insistence, a will in it for its separate law of action to be completely annulled by transformation and lose all rights over our being. If **these two conditions** can be achieved **even now** by a **conscious call** and will in the spirit and a participation of our whole manifested and inner being in its change and elevation, the evolution, the transformation can take place by a **comparatively swift conscious change**; the supramental Consciousness-Force from above and the evolving Consciousness-Force from behind the veil acting on the awakened awareness and will of the mental human being would accomplish by their united power **the momentous transition**. There would be no farther need of a **slow evolution** counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.” 956-57

177, ‘As this **inner psychic or occult inner mental being** came more to the front, there would be a strengthened power of choice, of sanction, a beginning of authentic free will which would grow more and more effective. But this free will would be mostly in relation to his own workings of Nature; it would mean only freer, fuller and more immediately perceptive control of the motions of his own being: even there it could not be at first completely free, so long as it was imprisoned in the limits created by its own formations or combated by imperfection due to a mixture of the old and the new consciousness. Still there would be an increasing mastery and knowledge and an opening to a higher being and higher nature.’ 959-60

178, ‘The will of the individual, even when completely free, could not act in an isolated independence, because the individual being and nature are included in the universal Being and Nature and dependent on the all-outruling Transcendence. There could indeed be in the ascent a **dual line**. (1) On one line the being could feel and behave as an independent self-existence uniting itself with its own impersonal Reality; it could, so self-conceived, act with a great force, but either this action would be still within an enlarged frame of its past and present self-formation of power of Nature or else (1a) it would be the cosmic or supreme Force that acted in it and there would be no personal initiation of action, no sense therefore of the individual free will but only of an impersonal cosmic or supreme Will or Energy at its work. (2) On the other line the being would feel itself a spiritual instrument and so act as a power of the Supreme Being, limited in its workings only by the potencies of the Supernature, which are without bounds or any restriction except its own Truth and self-law, and by the Will in her. But **in either case** there would be, as the condition of a freedom from the **control of a mechanical action of Nature-forces**, a submission to a greater conscious Power or an acquiescent unity of

the individual being with its intention and movement in his own and in the world's existence.' 960-61

179, "But this highest condition is difficult and must evidently take long to bring about; for the participation and **consent of the Purusha** to the transition is not sufficient, there must be also be the **consent and participation of Prakriti**. It is not only the central thought and will that have to acquiesce, but all the parts of our being must assent and surrender to the **law of spiritual Truth**; all has to learn to obey the government of the conscious Divine Power in the members. There are obstinate difficulties in our being born of its evolutionary constitution which militate against this assent. For some of these parts are still subject to the inconscience and subconsciousness and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functionings of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the **inferior law** of the Ignorance. And yet the **law of participation** and the **law of surrender** are imperative; at **each step of the transition** (1) the ascent of the Purusha is needed and (2) there must be too the consent of each part of the nature to the action of the higher power for its change. There must be then a conscious self-direction of the mental being in us towards this change, this **substitution** of Supernature for the old nature, this transcendence. The rule of **conscious obedience** to the higher truth of the spirit, the surrender of the whole being to the light and power that come from the Supernature, is a **second condition** which has to be accomplished slowly and with difficulty by the being itself before the supramental transformation can become at all possible." 962-63

180, "A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being and the Supreme Nature can become total and absolute. There has to be a preliminary stage of seeking and effort with a central offering of self-giving of the heart and soul and mind to the Highest and a later mediate stage of **total conscious reliance on its greater Power** aiding the personal endeavor; that integral reliance again must grow into a **final complete abandonment of oneself** in every part and every movement to the working of the higher Truth in the nature. The totality of this abandonment **can only come** if the psychic change has been complete or the spiritual transformation has reached a very high state of achievement." 963-64

181, "A unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the

consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic consciousness, --is **another necessary condition** for the supramental change.” 965

182, “But the third, the supramental change does not admit of any premature descent of the highest Light; for it can only commence when the supramental Force begins to act directly, and this it does not do if the nature is not ready. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. Till Nature is ready, the supramental Force has to act indirectly; it puts the intermediary powers of overmind or intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive.” 966

183, “At first what is necessary is that the pure touch of the spiritual force **must intervene** in mental nature: that awakening pressure must stamp itself upon mind and heart and life and give them their upward orientation; a subtle light or a great transmuting power **must purify**, refine and uplift their motions and suffuse them with a higher consciousness that does not belong to their own normal capacity and character. This can be done from **within by an invisible action** through the psychic entity and the psychic personality; a consciously felt descent from above is not **indispensable**. The presence of the spirit is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being. The necessary turn or change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and the actual feeling of a **descent is not there**. A consciousness so touched may be so much uplifted that the being turns to an **immediate union with the Self** or with the Divine by **departure from the evolution** and, if that is sanctioned, **no question** of graduality or steps or **method intervenes**, the rupture with Nature can be decisive: for the **law of departure**, once it is made possible, is not or need not be the same as the **law of the evolutionary transformation** and perfection; it is or can be a leap, a breaking out of bonds rapid or immediate,-- the spiritual evasion is secured and its only remaining sanction is the destined fall of the body.” 967-68

184, “In all spiritual living the inner life is the thing of first importance; the spiritual man lives **always within**, and in a world of the Ignorance that refuses to change he has to be in a certain sense **separate from it** and to guard his inner life against the intrusion and influence of the darker forces of the Ignorance: he is **out of the world** even when he is within it; if he acts upon it, it is from the **fortress of his inner spiritual being** where in the inmost sanctuary he is one with the Supreme Existence or the soul and God are alone together. The gnostic life will be an inner life in which the **antinomy** of the

inner and the outer, the self and the world will have been **cured and exceeded**. The gnostic being will have indeed an inmost existence in which he is alone with God, one with the Eternal, self-plunged into the depths of the infinite, in communion with its heights and its luminous abysses of secrecy; nothing will be to disturb or to invade these depths or bring him down from the summits, neither the world's contents nor his action nor all that is around him. **This is the transcendence aspect of the spiritual life** and it is necessary for the freedom of the spirit; for otherwise the identity in Nature with the world would be a binding limitation and not a free identity. But at the same time God-love and the delight of God will be the heart's expression of that inner communion and oneness, and that delight and love will **expand** itself to embrace all existence. The peace of God within will be extended in the gnostic experience of the universe into a universal calm of equality not merely passive but dynamic, a calm of freedom in oneness dominating all that meets it, tranquillising all that enters into it, **imposing its law of peace** on the supramental being's relations with the world in which he is living. Into all his acts the inner oneness, the inner communion will attend him and enter into his relations with others, who will not be to him others but selves of himself in the one existence, his own universal existence. It is this poise and freedom in the spirit that will enable him to take **all life** into himself while still remaining the spiritual self and to embrace even the world of the Ignorance **without himself entering** into the Ignorance." 1013-14

185, "To cease to be identified with the body, to separate oneself from the body-consciousness, is **a recognised and necessary step** whether towards spiritual liberation or towards spiritual perfection and mastery over Nature. But, this redemption once effected, the descent of the spiritual light and force can invade and take up the body also and there can be a new liberated and sovereign acceptance of material Nature. That is possible, indeed, **only if there is a changed communion** of the Spirit and Matter, a control, a reversal of the present balance of interaction which allows physical Nature to veil the Spirit and affirm her own dominance. In the light of a larger knowledge **Matter also can be seen to be the Brahman**, a self-energy put forth by the *Brahman*, a form and substance of *Brahman*; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen and accept it as an instrument of a spiritual manifestation. **A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible**. As in the Gita the act of the taking of food is spoken of as a material sacrament, **a sacrifice, an offering of Brahman to Brahman by Brahman**, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter. The Spirit has made itself Matter in order to place itself there as an instrument for the well-being and joy, *yogaksema*, of created beings, for a self offering of universal physical utility and service. The gnostic being, using Matter but using it without material or vital attachment or desire, will feel that he is using the Spirit in this form of itself with its consent and sanction for its own purpose. There will be in him **a certain respect** for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, **a worship of the Divine, the Brahman in what he uses**, a care for a perfect and faultless use of

his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.” 1022-23

186, ‘In fact, this inward turning and movement is not an imprisonment in personal self, it is the first step towards a true universality; it brings to us the truth of our external as well as the truth of our internal existence. For this inner living can extend itself and embrace the universal life, it can contact, penetrate, englobe the life of all with a much greater reality and dynamic force than is in our surface consciousness at all possible. Our utmost universalisation on the surface is a poor and limping endeavour, --it is a construction, a make-believe and not the real thing: for in our **surface consciousness** we are bound to separation of consciousness from others and wear the fetters of the ego. There our very selflessness becomes more often than not a subtle form of selfishness or turns into a larger affirmation of our ego; content with our poise of altruism, we do not see that it is a veil for the imposition of our individual self, our ideas, our mental and vital personality, our need of ego-enlargement upon the others whom we take up into our expanded orbit. So far as **we really succeed in living for others**, it is done by an inner spiritual force of love and sympathy; but the power and the field of effectuality of this force in us are small, the psychic movements that prompts it is incomplete, its action often ignorant because there is a contact of mind and heart but **our being does not embrace the being of others as ourselves**. An external unity with others must always be an outward joining and association of external lives with a minor inner result; the mind and heart attach their movements to this common life and the beings whom we meet there; but the common external life remains the foundation, --the inward constructed unity, or so much of it as can persist in spite of mutual ignorance and discordant egoisms, conflict of minds, conflicts of hearts, conflict of vital temperaments, conflict of interests, is a partial and insecure superstructure.’ 1065-66

187, ‘The greatest, **most momentous natural discovery that man can make** is this that mind, and still more the force of the spirit, can in many tried and untried ways and in all directions --by its own and direct power and not only by devices and contrivances such as the superior material instrumentation discovered by **physical Science—overcome and control life and matter**. In the evolution of the gnostic supernature this direct power of consciousness, this direct action of the force of the being, its free mastery and control of life and matter, would be consummated and reach their acme. For a greater knowledge of the gnostic being would not be in the main **an outwardly acquired or learned knowledge**, but the result of an evolution of consciousness and of the force of consciousness, a new dynamisation of the being. As a consequence, he would awake to and possess many things, (1) a clear and complete knowledge of self, (2) a direct knowledge of others, (3) a direct knowledge of hidden forces, (4) a direct knowledge of the occult mechanism of mind and life and matter, which are beyond our present attainment. The new knowledge and action of knowledge would be based on an immediate intuitive consciousness of things and an immediate intuitive control of things; an operative insight, now supernormal to us, would be the normal functioning of this consciousness, and an integral assured effectivity both in the mass of action and in its detail would be the outcome of the change. For the gnostic being would be in unison

and communion with the Consciousness-Force that is at the root of everything: his vision and his will would be the channel of the supramental Real-Idea, the self effective Truth-force; **his action** would be a free manifestation of the power and workings of the root Force of existence, the force of an all-determining conscious spirit whose formulations of consciousness work out inevitably in mind, life and matter. Acting in the light and power of the supramental knowledge, the evolving gnostic being would be more and more (1) master of himself, (2) master of the forces of consciousness, (3) master of the energies of Nature, (4) master of his instrumentation of life and matter. In the lesser status, the intermediate stages or formations of the evolving gnostic nature this power would not be present in its fullness: but in some degree of its activities it would be there; incipient and increasing with the ascent of the scale, it would be a natural concomitant of the growth of consciousness and knowledge.’ 1075-76

### **The Dispensable Self-discipline of Integral Yoga:**

In integral Yoga the practice of ‘psycho-physical processes on a large scale’<sup>29</sup> is the direct substitution of spiritual methods; ‘psycho-physical power of vision’<sup>8a</sup> is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’<sup>8a</sup>; ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’<sup>9</sup>; individual ego is the ‘subjective substitute’<sup>10</sup> of true self; communal ego is the substitute of ‘collective soul’<sup>10a</sup>; reason is a substitute of intuitive mind<sup>12a</sup> or ‘a delegate or substitute of the supermind’<sup>11</sup>; pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’<sup>12</sup> of intellect; sense mind is the ‘dumb substitute for thought’<sup>12a</sup>; imagination is in its nature ‘a substitute of a truer consciousness’s faculty of intuition’<sup>39</sup>; all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self<sup>13</sup>; mental and vital association are the substitute of psychic and spiritual oneness; egoistic life is the substitute of Divine Life<sup>14</sup>; mankind or community or state is the substitute of God<sup>15</sup>; mental law of good is substitute of spiritual change<sup>16</sup>; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering<sup>17</sup>; equality is the substitute of *Sachchidananda* consciousness<sup>17</sup> which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge, of a fundamental true consciousness’<sup>18</sup> and this consciousness of the Spirit will be substituted by the inconstancy and ignorance<sup>18</sup>; the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being<sup>19</sup>; intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’<sup>20</sup>; the action of lower *Prakriti* is the dynamically substituted by ‘the action of the supreme and universal divine Shakti under the control of *Ishwara*’<sup>21</sup>; the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’<sup>21</sup>; prayer is the substitute of ‘the faith, the will, the aspiration’<sup>21a</sup>; faith is the substitute of ‘knowledge and perfect experience’<sup>21b</sup>; the psycho-physical *japa* is the substitute of psycho-spiritual *mantra* for contemplation, meditation and silencing the mind of Integral *Jnana Yoga* and the psychological *sravana* of

Integral *Bhakti Yoga*; soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind<sup>22</sup>, and Ignorance or (mental) *Maya* and Mind are defined as grandmother and barren mother respectively of their unreal child, this false world. (Supramental) *Maya*, the power of *Brahman* and *Shakti* are grandmother and virgin mother of their real child, the true world. The deluding (Mental) *Maya* of Illusion of the later *Vedantist* is the substitute of (Supramental) *Maya* of the ancient *Vedantist* which is a comprehending and containing consciousness capable of embracing, measuring and limiting and therefore formative. For a *Sadhaka*, until the higher psychic and spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for the emergence of higher faculties.

### **The Mundane Perfection:**

The Nature's first evolutionary basis is the material life and man has to first affirm his material and vital existence. His next greater preoccupation in the evolution is to find himself as a mental being in the material life—as much possible perfected individual and social existence. European civilization moved in this direction through the Hellenic idea and further reinforced by the Roman through the ideal of organized power, the cult of reason, the interpretation of life by intellectual thought, constructive and utilitarian organization and the last outcome this inspiration was the Government of life by Science. The ancient Indian trend was a pursuit of an ideal truth, good and beauty and moulding of mind, life and body into perfection and harmony by this ideal. As soon as mind is sufficiently developed, there awakens in man the spiritual preoccupation, the discovery of Self and the inmost truth of Being, perfection of Nature by the Power of the Spirit, the solidarity, unity, mutuality of all beings in the Spirit. This Eastern ideal carried by Buddhism and other ancient spiritual disciplines was carried to the coasts of Asia and Egypt and from there poured by Christianity into Europe. The barbaric flood of *tamasic* inertia and *rajasic* vitality created confusion and darkness over Asia and Europe respectively and these religious motives burned for some centuries like dim torch lights providing momentary relief to human suffering till it was abandoned by modern man who has found another light, the light of Science. In Europe the negation of the materialist that the Matter alone is real and the Spirit is a lie moved towards the fullness of riches and the triumphant mastery of this world's powers and possessions. It has experienced an enormous and indispensable utility for a very brief period of rationalistic materialism through which the human race was passing.

The mundane existence depends ultimately on the false perception that (1) to cabin ourselves in the acceptance of material life as the only reality, (2) outward life is alone important, (3) all his pursuit is directed towards an outwardly acquired or learned knowledge and (4) material Energy is ordinarily accepted as the sole cause and mode of things, the sole instrumentation of the World-Force and creator of this universe.

The consistent materialist is ignorant of inner aim of life; he is aware only of its needs and its desires, seeks a partial and short-lived power, knowledge and happiness and falls into the illusion of works. Thus the aim of the most mundane philosophy is fulfilment, human perfection, satisfaction of the

individual and this can be best assured when we deliver ourselves from limiting mental and vital ego and command a wider life, a larger existence, a higher consciousness and a happier soul state.

Most of the humanity devotes the major part of their energy to life on earth, to the terrestrial needs, interests, desires, ideals suitable to individual and the race. The law, condition of growth, the natural impulse of rule imposed upon the general humanity is the care of the body, sufficient development and enjoyment of the vital and mental being, the pursuit of high and large individual and collective ideal of attainable human perfection. Without these things man could not attain his full manhood. Any view, ideology or part knowledge which neglects, unduly belittles and intolerantly condemns them is unfit to be the general and complete law of human living. Nature takes good care so that the race shall not neglect these fundamental necessities; for they are the part and portion of the Divine plan in us and first step of maintenance of their material and mental ground and these are also the foundation and body of her structure.

A considerable part of the race has swerved aside to the real call of the ascetic life; they adhered to the normal life but with an underlying belief in its unreality, a greyness and restless dissatisfaction to the life in which they must still continue. This belief can insist to unnerve the life impulse and an increasing littleness of its motives and an absorption in an ordinary narrow living. Thus humanity is deprived of natural response to the Divine Being's larger joy in cosmic existence and a failure of the great progressive human idealism of collective self-development and a noble embrace of the battle and the labour.

If we push far enough the materialist conclusion that matter alone is real, then we arrive at the insignificance and unreality of the life of the individual and the race. Thus man is compelled either towards a transient existence of 'live a life' or a dispassionate and objectless service of the race and the individual, with full awareness that the latter is a transient friction of the nervous mentality and the former is only a little more long-lived collective form of same nervous spasm of matter. Thus he works and enjoys under the impulsion of a material energy which deceives him with a brief delusion of life or with a nobler delusion of an ethical aim and a mental consummation.

One high and reasonable aim for the individual human being is to study the law of the Becomings and take the best advantage of their secret. His business is to make the most of such actualities as exist and to seize on or to advance towards the highest possibilities that can be developed here or are in making. His highest thought and largest contribution is towards the present intellectual, moral and vital welfare and future progress of the race. Welfare and progress of humanity during its persistence on earth provide the largest field and the natural limits for the terrestrial aim of his being. The superior persistence of the race and the greatness and importance of the collective life should determine the nature and scope of his ideals. But if the progress or welfare of humanity be excluded as not his highest business or as delusion of ego, the individual is there; to achieve his greatest possible perfection or make the most of his life in whatever way his nature demands will then be life's significance.

Since the development is clearly the law of the human soul, it is most likely to be discovered by giving full and legitimate value to each part of his composite being and may-sided aspiration. This finding must be an integration and an evolutionary synthesis. The synthesis of this kind was attempted in the ancient Indian culture and did not succeed due to exaggeration of either of its four motives. It accepted four legitimate motives for integration and fulfilment of human living, -- (1) man's basic needs of food, cloth and shelter, (2) satisfaction of his desires and new wants and enjoyment of maximum opportunities of existence, a period of normal living to satisfy human interests and ego; (3) his ethical and religious aspiration, a period of development of moderate spirituality and (4) his ultimate spiritual realisation of God, Light, Freedom, Bliss and Immortality and an ultimate release from the ordinary mundane existence. In the ancient culture greatest emphasis was laid on fitting of the individual into the community and the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before he could reach fitness for a truer self-realisation and free spiritual existence.

It is a fact that it is impossible for all to trace out the whole circle development in a single short lifetime. So a theory of complete evolution is developed through long succession rebirths, or all life, before one could be fit for ultimate spiritual realisation. Man's failure to reconcile the above synthesis gave birth of two schools in opposition to each other, (1) first one is the normal life of interests and desires with an ethical and religious colouring and coating and (2) an abnormal or supernormal inner life which begins and founded on ascetic renunciation. And in India the ascetic refusal of Spirit alone is true and Matter is a lie resulted in a great heaping up of the treasures of the Spirit.

Since life has no divine significance in the immediate future so the impatience of human intellect searched some shortcut and stumbled on some maimed achievement or recoil towards a past egoistic life and its satisfaction. Life is split between spiritual and mundane and there can only be an abrupt transition and not a harmonious reconciliation of integral human existence.

Man has recently advanced considerably in knowledge of the physical world, in the handling of his surroundings, in his purely external and utilitarian use of the secret laws of Nature and Science has succeeded in mechanizing the life of the whole of humanity. He continues to manifest the same capacities and incapacities, the same qualities and defects, the same efforts, blunders, achievements, frustrations as that of early beginnings of the race. If progress there has been, it is at most perhaps in a wider circle. Man today is not wiser than the ancient seers and sages and thinkers, not more spiritual than the great seekers of old, the first mighty mystics, not superior in arts and crafts to the ancient artists and craftsmen; the old races that have disappeared showed as potent an intrinsic originality, invention, capacity of dealing with life. If the present modern man in this respect has gone a little farther, it is because he has inherited the achievements of his forerunners. Nothing warrants the idea that he will ever hew his way out of the half-knowledge and half-ignorance which is the stamp of his type. Even if he develops a higher knowledge he may not be able to break out of the utmost boundary of the mental circle. Now a stage has been reached in which the human mind has reached in certain direction

enormous growth while in the other stands arrested and bewildered and may no longer find a safe exit. Man has raised huge and complex structure, huge mechanical organisation and scientific knowledge of external life for the service of his mental, vital and physical claims, urges and enjoyments, a complex, political, social, religious, administrative, economic and cultural machinery, an organized collectivity for his intellectual sensational, aesthetic and material satisfaction and for the multiplication of new wants and an aggressive expansion of the collective ego. He is a dangerous servant of his blundering ego and unlimited appetites. Yet he is searching for a greater seeing mind, an intuitive soul of knowledge, discovery of higher truth, good and beauty which could provide the basic fullness of life, the discovery of a greater and diviner spirit which would intervene and use life for a higher perfection of the being and a condition of free growth that exceeded it. What is necessary now is that there should be a turn in humanity felt by some or many towards the vision of this high change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. Humanity is now at the critical juncture of its world destiny where he will either escape or resolve the problem through spiritual ascension.

The surface consciousness of a mundane is ignorant of mass relations, separated from each other, rooted in a divided ego and mind's constructed knowledge and must strive some kind of right relation between their embodied ignorance. His relations formed in group are constantly marred by imperfect understanding, gross misunderstanding, strife, discord, unhappiness and the superficiality of his mind's deceptive constructions is the cause of his frustration. For perfect social living he labours to establish unity, mutuality and harmony and what he builds is a constructed unity, an association of interests and egos enforces by law and social custom and imposes an artificial constructed order in which interests of some prevail over the interests of others. He is a social being and for its perfection he has to improve ethical and social relation with other men and live for its benefit and utility; the society is also there for the service of all, to give them their right relation, education, training, economic opportunity, right frame of life. Modern spirit has sought a civilization of material order and comfort and generalised the utilitarian rationality through reason, science and education which will make the individual a perfected social being in a perfected economic society. Spiritual ideal is substituted by mentalised and moralised humanitarianism relieved of all religious colouring and a social ethic. Thus the race is hurried forward by its own momentum into a chaos of its life in which all received values and firm ground of conduct and culture were overthrown and seemed to disappear from its social organisation. These disorders, defects and disharmonies are normal to a status and energy of Ignorance and can only be dissolved by a greater light than that of mind nature or life nature.

The relation between one mundane community and other mundane community is accommodated with a constant recurrence of strife of collective ego with collective ego and through persistent readjustment of social order one can experience nothing better than an imperfect structure of life, a narrow domain of objective external solidities, a combination of association and regulated conflict, an accommodation of interests grouped or dovetailed into

each other to form a society and a consolidation by need and the pressure of struggle with outside forces. An increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is its mental method. It can change only after the true union of consciousness founded upon a nature of self-knowledge, entry into inner or subliminal reality, inner realisation of unity, concord of our inner forces of being and inner forces of life; for in that way alone can there come liberation from Ignorance in which our mentality dwells and a release into a complete consciousness, a true and integral self-realisation and self-knowledge.

**Psycho-physical self-discipline:**

“The actual process and experience of Yoga manifests the possibility of several methods or movements none of which by itself produces the entire result in practice, however it may seem at first sight that logically each should or might be adequate. And when we learn to insist on no particular method as exclusively the right one and leave the whole movement to a greater guidance, we find that the divine Lord of the Yoga commissions his Shakti to use one or the other at different times and all in combination according to the need and turn of the being and the nature.”<sup>8</sup>

Sri Aurobindo

Sri Aurobindo restricted His description of psycho-physical method to japa, pranayama and all that subject to ‘the limitations of our present physical sense’, of physical methods to asana and exercise, of mental and vital association to ‘third status’ of law of love in life, of hollow ceremony and lifeless rituals to the status of religious activity, psycho-spiritual method to Mantra for contemplation, meditation and silencing the mind, Shastra of integral Yoga to ‘eternal Veda secret in the heart of every thinking and living being’<sup>23</sup> and the sadhakas can use but not to be bound by ‘any written or traditional Shastra’<sup>24</sup>. He further directed the teachers of integral Yoga, to restrict themselves to stimulate aspiration in others by ‘the central fact of the divine realisation within him (them) governing his (their) whole life’<sup>25</sup> instead of delivering spiritual discourse with mental conception of God, Self, ‘example of outward acts and personal character...and strive after an imitation from outside’<sup>25</sup>, though these too have their place and utility. Their primary and secondary business will be development of their own spiritual being and insist the development of the same in others. The leaders of men who have larger sight than ordinary men, eminent in the mass or lesser circle, feel themselves full of power but have ‘not seen the One and Eternal’<sup>26</sup> can ‘become instruments, but not of the Divine; too often, using His name, they serve unconsciously His Masks and black Contraries, the Powers of Darkness’<sup>26</sup>; ‘the Divine accepts, does His work in them and acts in their imperfect nature more intensely’<sup>26</sup> than their followers but in the gnostic community the leader is the universalized Soul Centre, whose mission is to spread Divine’s Nameless Influence to earth and men.

In our modified description, we restrict Yoga through Psycho-physical method, is to subject one self to any gross external and mechanical means, of spiritual method, is to break down the surface wall and entry in to subtle ranges of mind, vital, body, psychic centre in the heart and spiritual centre above the

head, and of Supramental method is to enter directly into Supramental ranges by swallowing up all the intermediate inner or higher planes of Consciousness.

The old Hathayogins and Tantriks of India had developed psycho-physical science and subtle physical exercises by which six nervous centres, now closed, could be opened up and physical and vital obstructions can be destroyed to experience the psychic, spiritual and supramental being. Behind our gross physical being, other and subtler grades of substance with finer law, vaster ranges of consciousness and greater power which support the denser body and these higher laws can impose their power on our denser matter and liberates us from the limitation and grossness of present physical life, impulse and habits.

The main method or the indispensable methods of Integral Yoga are derived from Ancient Vedanta with comprehensive concentration as the principal instrument of sadhana, whereas the substitute methods or the dispensable methods of Integral Yoga are derived from the later Vedanta and the Tantra, where exclusive concentration is the chief instrument of Sadhana. The difference between the two Vedantic quest are that in the former two great formula of existence, “One without a second”, *ekamevadvitiyam*<sup>27</sup> and “All this is the Brahman”, *sarvam khalu idam brahma*<sup>28</sup> are successfully combined and hence Brahman is experienced as That which being known all is known; whereas in the later Vedantic quest exclusive importance was given to the first formula of existence to the total exclusion of the second formula and hence Brahman is experienced as That, which being known, all becomes unreal and an incomprehensible mystery. The exclusive quest of later Vedanta was a departure from the comprehensive quest of the ancient Vedanta, and the impatience of the former to possess the Divine exclusively gave birth to the psycho-physical methods of sadhana, whereas in the latter, integral faith, patience and courage gave birth to spiritual methods of sadhana. The disadvantage of psycho-physical methods are that it stresses on the rise of Kundalini, where physical presence of Guru is indispensable in order to avoid any spiritual fall and lower formulations are used for any higher spiritual gain. Dependency on psycho-physical method only is to subject one self to outer nature leading towards mechanised living, artificial unity, can give birth to impatience and ambition of exclusive kind and ‘maimed achievements’. But if it can be successfully combined with psychic, spiritual and Supramental methods, then it will be the most powerful of all means for physical transformation. Similarly Integral Yoga does not encourage much though does not ban psycho-physical teachers with their methods like spiritual discourse and insistence on other external means for growth of inner being, but spiritual Teachers with universalised Consciousness and they preoccupy themselves in the benefit of humanity through expansion and illumination of their own subtle and causal body.

In The Mother’s cellular transformation experience, the application of *japa* and cataleptic trance are not related with kundalini rise, but serve special mission in undulation of Supramental consciousness from causal body to gross body and stabilization of the same was attempted in the gross body.

### **The Mind’s Method of Abstraction:**

Integral Yoga pursued through mind's method of abstraction is identified as dispensable method and soul's method through clarity and vision are identified as indispensable self-discipline.

The profounder result of Yoga can be observed by quieting the mind:

1, The utmost mission of Mind is to train our obscure consciousness which has emerged out of the dark prison of Matter, to enlighten its blind instincts, random intuitions, vague perceptions till it shall become capable of this greater light and this higher ascension. Mind is a passage, not a culmination. Mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for seeking of knowledge, it is an instrument of synthesis and analysis, but not the essence of knowledge; it is not the power which knows and guides the existence and therefore it cannot be the power which created or manifested it. Our mind is an observer of actuals, an inventor or discoverer of possibilities, but not a seer of the occult imperatives that necessitate the movements and forms of a creation.

1a, Mind, as we know it, is a reflective mirror which receives presentations or images of a pre-existent Truth or Fact, either external or at least vaster than itself. 1b, It represents to itself from moment to moment the phenomenon that is or has been.

1c, It possesses also the faculty of constructing in itself possible images other than those of the actual fact presented to it; that is to say, it represents to itself not only phenomenon that has been but also phenomenon that may be: it cannot, be it noted, represent to itself phenomenon that assuredly will be, except when it is an assured repetition of what is or has been. So in the human being mind-consciousness is involved in its own whirl of thoughts, an activity in which it is carried on without rest and in which its very reasonings and speculations are determined in their tendency, trend, conditions by its own temperament, mental turn, past formation and line of energy, inclination, preference, an inborn natural selection, --we do not freely determine our thinking according to the truth of things, it is determined for us by our nature.

1d, It has, finally, the faculty of forecasting new modifications which it seeks to construct out of the meeting of what has been and what may be, out of the fulfilled possibility and the unfulfilled, something fails to realize, but usually finds cast into other forms than it forecasted and turned to other ends than it desired or intended.

1e, We discover that mind is a subtle substance which determines itself as thought, concept, percept, mental sentiment, activity of will, reaction of feeling. When this energy is made quiet the mind either lives in an inert torpor of *tamasic* state or immobile silence and peace of higher liberated state.

1f, Sankhya psychology distinguishes three kind of human personality, -- (1) the tamasic intelligence has its seat in physical mind, that which is governed by the principle of obscurity, inertia, first born of inconscience, obscure in their reception, unwilling to enlarge itself, recalcitrant to new stimulus, conservative and immobile; it thrusts away all that is new and likely to disturb it; (2) the rajasic intelligence has its seat in vital mind, that which is governed by force of passion, activity and kinetic, rajasic; (3) sattwic intelligence has its seat in reason, that which is cast in the mould of the Sattwic principle of light, harmony and balance.

1g, The vital mind are 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 volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; (2) the other kind is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and ever restless, governed in its idea not by truth and light but by the zest of intellectual battle and movement and adventure.

1h, The *sattwic* intelligence is eager for knowledge, as open as it can be to it, careful to consider and verify and balance, to adjust and adapt to its view whatever confirms itself as truth, receiving all in a harmonious intellectual structure: but, because its light is limited, as all mental light must be, it is unable to enlarge itself so as to receive equally all truth and all knowledge; it has a mental ego, even an enlightened one, and is determined by it in its observation, judgment, reasoning mental choice and preference. To develop the *sattwic* part of our nature, a nature of light, understanding, balance, harmony, sympathy, good-will, kindness, fellow-feeling, self-control, rightly ordered and harmonised action, is the best we can do in the limits of mental formation, but it is a stage and not the goal of our growth of being.

1i, In most men there is a predominance of one of these three gunas, qualities but also a mixture; the same mind can be open and plastic and harmonic in one direction, kinetic and vital, hasty and prejudiced and ill-balanced in another, in yet another obscure and unreceptive. This limitation by personality, this defence of personality and refusal to receive what is unassimilable, is necessary for the individual being because in its evolution, at the stage reached, it has a certain self-expression, a certain type of experience and use of experience which must, for the mind and life at least, govern nature; that for the moment is its law of being, its *dharma*. This limitation of mind-consciousness by personality and of truth of mental temperament and preference must be the rule of our nature so long as the individual has not reached universality and transcendentality, is not yet preparing for mind-transcendence. But it is evident that this condition is inevitably a source of error and can at any moment be the cause of a falsification of knowledge, an unconscious or half-willful self-deception, a refusal to admit true knowledge, a readiness to assert acceptable wrong knowledge as true knowledge.

2, Then we observe that the mental energy enter into our mind from outside, from some universal mind or from other minds and are accepted by us as our thinking. In the liberated state, the *Purusha* is aware of all other individuals as selves of himself; he may by a dynamic union become aware of their mental and practical action as occurring in his universal consciousness, just as he is aware of his own mental and practical action; he may help to determine their action by subjective union with them: but still there is a practical difference.

3, We can also observe an occult or subliminal mind in ourselves from which thoughts and perceptions and will-impulses and mental feelings arise. Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for

involution. There is in it an inner mind, an inner vital being of ourselves, an inner subtle-physical being larger than our outer being and nature.

4, We can perceive too higher planes of consciousness from which a superior mind energy works through us or upon us. Behind this larger truer perception lay the intuition that a relative good is a training imposed by World-Nature upon us so that we may pass through it towards the true Good which is absolute. These problems of three gunas are of the mind and the ignorant life, they do not accompany us beyond mind; as there is a cessation of the duality of truth and error in an infinite Truth-Consciousness, so there is a liberation from the duality of good and evil in an infinite Good, there is transcendence.

5, Finally we discover that, that which observes all this is a mental being, *the Purusha*, supporting the mind substance and mind energy; without this presence, their upholder and source of sanctions, the mental activities could not exist or operate. We can indeed stand back with a certain detachment and observe the workings of the mental Energy in us; but it is still only its process that we see and not any original source of our mental determinations: we can build theories and hypotheses of the process of Mind, but a veil is still there over the inner secret of ourselves, our consciousness, our total nature.

(5a) This mental being or *Purusha* **first** appears as a silent witness and, if that were all, we would have to accept the mental manifestation as a phenomenal activity imposed upon the being by Nature, by *Prakriti*, or else as a creation presented to it by *Prakriti*, a world of thought which Nature constructs and offers to the observing *Purusha*.

5b, But afterwards we find that the *Purusha*, the mental being, can depart from its posture of a silent or accepting Witness; it can become the source of reactions, accepts, rejects, even rule and regulate, become the giver of the command, the knower, *anumanta*.

5c, A knowledge also arises that this mind-substance manifests the mental being, is its own expressive substance and the mental energy is its own consciousness-force, so that it is reasonable to conclude that all mind determinations arise from the being of the *Purusha*.

5d, But this conclusion is complicated by the fact that from another view-point our personal mind seems to be little more than a formation of universal Mind, an engine for reception, modification, propagation of cosmic thought-waves, idea-currents, will-suggestions, waves of feeling, sense-suggestions, form-suggestions.

5e, It has no doubt its own already realized expression, predispositions, propensities, personal temperament and nature; what comes from the universal can only find a place there if it is accepted and assimilated into the self-expression of the individual mental being, the personal *Prakriti* of the *Purusha*.

5f, But still, in view of these complexities, the question remains entire whether all this evolution and action is a phenomenal creation by some universal Energy presented to the mental being or an activity imposed by Mind-Energy on the *Purusha*'s indeterminate, perhaps indeterminable existence, or whether the whole is something predetermined by some dynamic truth of Self within and only manifested on the mind surface.

5g, To know that we would have to touch or to enter into a cosmic state of being and consciousness to which the totality of things and their integral principle would be better manifest than to our limited mind experience.

5h, Intuitional knowledge is conscious identity between that which knows and that which is known and in the subconscious intuition manifests as action where knowledge of conscious identity is either partly or entirely concealed and in the superconscious intuition manifests as action of law of Light and knowledge emerging out of conscious identity. In between these two states reason and mind act as intermediaries which enable the being to liberate knowledge out of its imprisonment in the act and prepare it to resume its essential primacy.

6, If the *Purusha* in us is passive and allows Nature to act, accepting all she imposes on him, giving a constant automatic sanction, then the soul in mind, life, body, the mental, vital, physical being in us, becomes subject to our nature, ruled by its formation, driven by its activities; that is the normal state of our Ignorance.

7, If the *Purusha* in us becomes aware of itself as the Witness and stands back from Nature, that is the first step to soul's freedom; for it becomes detached, and it is possible then to know Nature and her processes and in all independence, since we are no longer involved in her works, to accept or not to accept, to make the sanction no longer automatic but free and effective.

8, We can stand back altogether from her works and withdraw easily into the Self's spiritual silence. The Mind cannot possess the infinite, it can only suffer it or be possessed by it; it can only lie blissfully helpless under the luminous shadow of the Real cast down on it from planes of existence beyond its reach.

9, Or we can reject her present formations and rise to a spiritual level of existence and from there re-create our existence. The *Purusha* can cease to be subject, *ansa*, and become the Lord of its nature, *isvara*.

### **Dispensable Self-discipline in Detail:**

1, '*Purusha* and *Prakriti*, the passively luminous Soul of the *Sankhyas* and their mechanically active Energy, have nothing in common, not even their opposite modes of inertia; their antinomies can only be resolved by the cessation of the inertly driven Activity into the immutable Repose upon which it has been casting in vain the sterile procession of its images. *Shankara's* wordless, inactive Self and his *Maya* of many names and forms are equally disparate and irreconcilable entities; their rigid antagonism can terminate only by the dissolution of the multitudinous illusion into the sole Truth of an eternal Silence.' 9

2, 'It is the mind's natural way of returning more perfectly to the affirmation it has lost (lost the luminous reconciliation of Matter and Spirit). On the road it may attempt to rest in the intervening degrees, reducing all things into the terms of an original Life-Energy or of sensation or of Ideas; but these **exclusive solutions** have always an air of unreality. They may satisfy for a time the logical reason which deals only with the pure ideas, but they cannot satisfy the **mind's sense of actuality**. For the mind knows that there is something behind itself which is not the Idea; it knows, on the other hand, that there is something within itself which is more than the vital Breath. Either Spirit or Matter can give it for a time some sense of ultimate reality; not so any of the principles

that intervene. It **must therefore**, go to the two extremes (Matter and Spirit) before it can return fruitfully upon the whole. For by its very nature, served by a sense that can perceive with distinctness only the parts of existence and by a speech that, also, can achieve with distinctness only when it carefully **divides and limits**, the intellect is driven, having before it this multiplicity of elemental principles, to seek unity by reducing all ruthlessly to the terms of one. It attempts practically, in order to assert this one, to get rid of the others. To perceive the real source of their identity **without the exclusive process**, (1) **it must** either have overleaped itself or (2) **must have** completed the circuit only to find that all equally reduce themselves to That which escapes definition or description and is yet not only real but attainable. By whatever road we may travel, **That is always the end** at which we arrive and we can only escape it by refusing to complete the journey.’ 10-11

3, ‘In Europe and in India, respectively, the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of Life. In India, if the result has been a great heaping up of the treasures of the Spirit, --or of some of them, --it has also been a great bankruptcy of Life; in Europe, the fullness of riches and the triumphant mastery of this world’s powers and possessions have progressed towards an equal bankruptcy in the things of the Spirit. Nor has the intellect, which sought the solution of all problems in one term of Matter, found satisfaction in the answer that it has received.’ 11

4, ‘Rather we shall observe **with respect** and wonder the work that Atheism has done for the Divine and admire the services that Agnosticism has rendered in preparing the illimitable increase in knowledge.’ 14

5, ‘But since its (modern Materialism) very soul is the search for Knowledge, it will be unable to cry a halt; as it reaches the barriers of sense-knowledge and of the reasoning from sense knowledge, its very rush will carry it beyond and the rapidity and sureness with which it has embraced the visible universe is only an earnest of the energy and success which we may hope to see repeated in the conquest of what lies beyond, once the stride is taken that crosses the barrier. We see already that advance in its obscure beginnings.’ 16

6, ‘Nothing can be more remarkable and suggestive than the extent to which **modern Science** confirms in the domain of Matter the conceptions and even the very **formulae** of language which were arrived at, by a very **different method**, in the Vedanta, --the original *Vedanta*, not of the schools of metaphysical philosophy, but of the *Upanishads*. And these, on the other hand, often reveal their full significance, their richer contents only when they are viewed in the new light shed by the discoveries of **modern Science**, --for instance, that *Vedantic* expression which describes things in the Cosmos as one seed arranged by the Universal Energy in multitudinous forms. Significant, especially, is the drive of **Science** towards a Monism which is consistent with multiplicity, towards the *Vedic* idea of **the one essence with its many becomings**. Even if the dualist appearance of Matter and Force be insisted on, it does not really stand in the way of this Monism. For it will be evident that essential Matter is a thing non-existent to the senses and only, like the *Pradhana* of the *Sankhyas*, a **conceptual form of substance**; and in fact the

point is increasingly reached where only an arbitrary distinction in thought divides form of substance from form of energy.’ 16-17

7, ‘**Science** itself begins to dream of the physical conquest of death, expresses an insatiable thirst for knowledge, is working out some thing like a terrestrial omnipotence for humanity. Space and Time are contracting to the vanishing-point in its works, and it strives in a hundred ways to make man the master of circumstance and so lighten the fetters of causality.’ 17

8, ‘As the outposts of **scientific Knowledge** come more and more to be set on the borders that divide the material from immaterial, so also all the highest achievements of **practical Science** are those which tend to simplify and reduce to the vanishing point the machinery by which the greatest effects are produced. Wireless telegraphy is Nature’s exterior sign and pretext for a new orientation. The sensible physical means for the intermediate transmission of the physical force is removed; it is only preserved at the points of impulsion and reception. Eventually even these must disappear; for when the laws and forces of the supraphysical are studied with the right starting point, the means will infallibly be found for Mind directly to seize on the physical energy and speed it accurately upon its errand. There, once we bring ourselves to recognize it, lie the gates that open upon the enormous vistas of the future.’ 18

9, ‘Materialism like spiritual *Monism* arrives at a *Maya* that is and yet is not, --is, for it is present and compelling, is not, for it is phenomenal and transitory in its works. At the other end, if we stress too much the unreality of the objective world, we arrive by a different road at similar but still more trenchant conclusions,--the fictitious character of the individual ego, the unreality and purposelessness of human existence, the return into the Non-Being or the relationless Absolute as the sole rational escape from the meaningless tangle of phenomenal life.’ 23

10, ‘Not organized mind, but that which, calm and eternal, broods equally in the living earth and the living human body and to which mind and senses are **dispensable instruments**, is the Witness of cosmic existence and its Lord.” 24

11, “And the mind when it passes those gates (of Transcendent) suddenly, without intermediate transitions, receives a sense of the unreality of the world and the sole reality of the Silence which is one of the **most powerful and convincing experiences** of which human mind is capable. Here, in the perception of this pure Self or of the Non-Being behind it, we have the starting-point for a **second negation**, --parallel at the other pole to the materialistic, but more complete, more final, **more perilous in its effects on the individuals or collectivities** that hear its potent call to the wilderness, --the refusal of the ascetic.” 26

12, ‘It is the revolt of Spirit against Matter that for two thousand years, since *Buddhism* **disturbed the balance of the old Aryan world**, has dominated increasingly the Indian mind. Not that the sense of cosmic illusion is the whole of Indian thought; there are other philosophical statements, other religious aspirations. Nor has some attempt at an adjustment between the two terms been wanting even from the most extreme philosophies. But all have lived in the **shadow of the great Refusal** and the final **end** of life for all is the garb of the ascetic. The general conception of existence has been permeated with the **Buddhistic theory** of the chain of Karma and with the consequent antinomy of

bondage and liberation, bondage of birth, liberation by cessation from birth. Therefore all voices are joined in one great consensus that not in this world of the dualities can there be our kingdom of heaven, but beyond, (1) whether in the joys of the eternal *Vrindavan* or (2) the high beatitude of *Brahmaloka*, beyond all manifestations in some ineffable *Nirvana* or (3) where all separate experience is lost in the featureless unity of the indefinable Existence. Through many centuries a great many of shining witnesses, saints and teachers, names sacred to Indian memory and dominant in Indian Imagination, have borne always the same witness and swelled always the same lofty and distant appeal,--renunciation the sole path of knowledge, acceptance of physical life the act of the ignorant, cessation from birth the right use of human birth, the call of the Spirit, the recoil from Matter.' 26-27

13, 'The Non-Being permits the Being, even as the Silence permits Activity. By this simultaneous negation and affirmation, not mutually destructive, but complementary to each other like all contraries, the simultaneous awareness of conscious Self-being as a reality and the Unknowable beyond as the same Reality becomes realisable to **the awakened human soul**. Thus was it possible for the *Buddha* to attain the state of *Nirvana* and yet act puissantly in the world, impersonal in his inner consciousness, **in his action the most powerful personality** that we know of as having lived and produced results upon earth.' 33

14, 'We recognise, then, that it is possible for the **consciousness in the individual** to enter into a state in which relative existence appears to be dissolved and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this *Nirvana*, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless but effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of eternal varieties, Love, Truth and Righteousness, was perhaps the **real gist of the Buddha's teaching**, -- (1) this superiority to ego and (2) to the chain of personal workings and (3) to the identification with mutable form and idea, (4) not the petty ideal of an escape from the trouble and suffering of the physical birth.' 34

15, 'The real *Monism*, the true *Adwaita*, is that which admits all things as the one *Brahman* and does not seek to bisect. Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, *Brahman* and not-*Brahman*, Self and not-Self, a real Self and an unreal yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. And if this Self, God or Brahman is no helpless state, no bounded power, no limited personality, but self-conscious All, there must be some good and inherent reason in it for the manifestation, to discover which we **must** proceed on the hypothesis of some potency, some wisdom, **some truth of being in all that is manifested.**' 35

16, "*Buddhisim*, somewhat arbitrarily declared by the theologians to be an *un-Vedic* doctrine because it rejected the authority of the Scriptures, yet goes back to this essentially Vedantic conception. Only, the positive and synthetic teaching of the *Upanishads* beheld Sat and Asat not as opposites destructive of each other, but **as the last antinomy through which we look up to the**

**Unknowable.** And in the transaction of our positive consciousness, even Unity has to make its account with Multiplicity; for the Many also are Brahman. It is by *Vidya*, the Knowledge of the Oneness, that we know God; without it *Avidya*, the relative and multiple consciousness, is a night of darkness and a disorder of Ignorance. Yet if we exclude the field of that Ignorance, if we get rid of *Avidya* as if it were a thing non-existent and unreal, then Knowledge itself becomes a sort of obscurity and a source of imperfection. We become as men **blinded by a light** so that we can no longer see the field which that light illumines.’ 39-40

17, ‘Such is the teaching, calm, wise and clear, of our most ancient sages. They had the **patience and the strength to find and to know**; they had also the clarity and humility to admit the limitation of our knowledge. They perceived the borders where it has to pass into something beyond itself. It was a **later impatience of heart and mind**, vehement attraction to an ultimate bliss or high masterfulness of pure experience and trenchant intelligence which sought the One and deny the Many and because it had received the breath of the heights scorned or recoiled from the secret of the depths. But the steady eye of the ancient wisdom perceived that to know God really, **it must know Him everywhere equally and without distinction**, considering and valuing but not mastered by the oppositions through which He shines.’ 40

17, ‘Besides the recoil from the physical life, there is another exaggeration of the ascetic impulse which this **ideal of an integral manifestation corrects**. The **nodus of Life** is the relation between **three general forms of consciousness**, the individual, the universal and the transcendent or supracosmic. In the ordinary distribution of life’s activities the individual regards himself as a separate being included in the universe and both as dependent upon that which transcends alike the universe and the individual. It is to this Transcendence that we give currently the name of God, who thus becomes to our conceptions not so much supracosmic as extra-cosmic. The belittling and degradation of both the individual and the universe is a natural consequence of this division: the cessation of both cosmos and individual by the attainment of the Transcendence would be logically its supreme conclusion.’ 42

18, ‘The **integral view of unity of the Brahman** avoids these consequences (of ascetic impulse). Just as we need not give up the bodily life to attain to the mental and spiritual, so we can arrive at a point of view where the preservation of the individual activities is no longer inconsistent with our comprehension of the **cosmic consciousness** or our attainment to the transcendent and supracosmic.’ 42

19, ‘It is so that **ascetic philosophy** tends to conceive it. But individual salvation can have no real sense if existence in the cosmos is itself an illusion. In the Monistic view the individual soul is one with the Supreme, its sense of separateness an ignorance, escape from the sense of separateness and identity with the Supreme its salvation. But who then profits by this escape? Not the supreme Self, for it is supposed to be always and inalienably free, still, silent, pure. Not the world, for that remains constantly in the bondage and is not freed by the escape of any individual soul from the universal Illusion. It is the individual soul itself which effects its supreme good by escaping from the sorrow and the division into peace and bliss. There would seem then to be

some kind of reality of the individual soul as distinct from the world and from the Supreme even in the event of freedom and illumination. But for the Illusionist the individual soul is an illusion and non-existent except in the inexplicable mystery of *Maya*. Therefore we arrive at the escape of an illusory non-existent soul from an illusory non-existent bondage in an illusory non-existent world as the supreme good which that non-existent soul has to pursue! For this is the last word of the Knowledge, "There is none bound, none freed, none seeking to be free." *Vidya* turns out to be as much a part of the Phenomenal as *Avidya*; *Maya* meets us even in our escape and laughs at the triumphant logic which seemed to cut the knot of her mystery.' 43

20, 'The individual soul can only cut the knot of ego by a supreme act of egoism, an exclusive attachment to its own individual salvation which amounts to an absolute assertion of its separate existence in *Maya*. We are led to regard (1) other souls as if they were figments of our mind and (2) their salvation unimportant, (3) our soul alone as if it were entirely real and (4) its salvation the one thing that matters. (5) I come to regard my personal escape from bondage as real while other souls who are equally myself remain behind in the bondage!' 44

21, "Is it altogether a legend which says of *the Buddha* that as he stood on the threshold of *Nirvana*, of the Non-Being, his soul turned back and took the vow never to make the irrevocable crossing so long as there was a single being upon earth undelivered from the knot of suffering, from the bondage of the ego?" 45

22, "At least the *Nirvana of Buddhism* which formulated **one most luminous effort** of man to reach and to rest in this highest Non-Existence, represents itself in the psychology of the liberated yet upon earth as an unspeakable peace and gladness; its practical effect is **the extinction of all suffering** through the disappearance of all egoistic idea or sensation and the nearest we can get to a positive conception of it is that it is some inexpressible Beatitude (if the name or any name can be applied to a peace so void of contents) into which even the notion of self-existence seems to be swallowed up and disappear. It is a *Sachchidananda* to which we dare no longer apply even the supreme terms of Sat, of Chit and of Ananda. For all terms are annulled and all cognitive experience is overpassed" 54.

23, 'So also for the mental consciousness God moves round personal ego and all His works and ways are brought to the judgment of our egoistic sensations, emotions and conceptions and are there given values and interpretations which, though a perversion and inversion of the truth of things, are yet useful and practically sufficient **in a certain development of human life and progress**. They are a rough practical systematization of our experience of things valid so long as we dwell in a certain order of ideas and activities. But they do not represent the last and highest state of human life and knowledge. "Truth is the path and not the falsehood." The truth is not that God moves round the ego as the centre of existence and can be judged by the ego and its view of the dualities, but that the Divine is itself the centre and that the experience of the individual only finds its own true truth when it is known in the terms of the universal and the transcendent. Nevertheless, to **substitute** this conception for the egoistic without an adequate base of knowledge may lead to the **substitution** of new but still false and arbitrary ideas for the old and bring

about a violent instead of a settled disorder of right values. Such disorder often **marks the inception** of new philosophies and religions and initiates useful revolutions.’ 59

24, ‘The transcendence, the abolition are not possible here on earth and in our human life if the terms of that life are necessarily bound to our present egoistic valuations. If life is in its nature individual phenomenon and not representation of a universal existence and the breathing of a mighty Life-Spirit, if the dualities which are the response of the individual to its contacts are not merely a response but the very essence and condition of **all living**, if limitation is the inalienable nature of the substance of which our mind and body are formed, disintegration of death the first and last condition of **all life**, its end and its beginning, pleasure and pain the inseparable dual stuff of all sensation, joy and grief the necessary light and shade of all emotion, truth and error the two poles between which all knowledge **must eternally move**, then transcendence is only attainable by the abandonment of human life in a *Nirvana* beyond all existence or by attainment to another world, a heaven quite otherwise constituted than this material universe.’ 60

25, ‘**Science**, as its knowledge increases, dreams of regulating birth and of indefinitely prolonging life, if not of effecting the entire conquest of death. But because we envisage only external or secondary causes, we can only think of removing them to a distance and not of eliminating the actual roots of that against which we struggle. And we are thus limited because we strive towards secondary perceptions and not towards root-knowledge, because we know processes of things, but **not their essence**. We thus arrive at a more powerful manipulation of circumstances, but not at essential control. But if **we could grasp the essential nature** and the essential cause of error, suffering and death, we might hope to arrive at a **mastery over them** which should be not relative but entire. We might hope even to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being.’ 62-63

26, ‘Into **later Vedanta** there crept and arrived **at fixity** the idea that the **limited ego** is not only the cause of the dualities, but the essential condition for the existence of the universe. By getting rid of the ignorance of the ego and its resultant limitations we do indeed eliminate the dualities, but we eliminate along with them our existence in the cosmic movement. Thus we return to the essentially evil and illusory nature of human existence and the vanity of all effort after perfection in the life of the world. A relative good linked always to its opposite is all that here we can seek. But if we adhere to the larger and profounder idea that the ego is only an intermediate representation of something beyond itself, we escape from this consequence and are able to apply Vedanta to **fulfilment of life** and not only to the escape from life. The essential cause and condition of universal existence is the Lord, Ishwara or Purusha, manifesting and occupying individual and universal forms. The **limited ego** is only an intermediate phenomenon of consciousness necessary for a certain line of development. Following this line the individual can arrive at that which is beyond himself, that which he represents, and can yet continue to represent it, no longer as an obscured and limited ego, but as a **centre of the**

**Divine and of the universal consciousness** embracing, utilising and transforming into harmony with the Divine all individual determinations.” 63-64

27, ‘But certain faculties in us enable our mentality to arrive at conceptions which we may indeed deduce by ratiocination or by imaginative variation from the facts of the physical world as we see them, but which are not warranted by any purely physical data or any physical experience. The first of these instruments is the pure reason.’ 66

28, ‘Human reason has **double action**, (1) mixed or dependent, (2) pure or sovereign. (1) Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study of phenomenon, that is to say, with the appearances of things in their relations, processes and utilities. This rational action is incapable of knowing what is, it only knows what appears to be, it has no plummet by which it can sound the depths of being, it can only survey the field of becoming. (2) Reason, on the other hand, asserts its pure action, when accepting our sensible experiences as a starting point but refusing to be limited by them it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things, but to that stands behind their appearances. It may arrive at its result by direct judgment passing immediately from the appearance to that which stands behind it and in that case the concept arrived at may seem to be a result of the sensible experience and dependent upon it though it is really a perception of reason working in its own right. But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us. This movement is **legitimate and indispensable**, because our experience not only covers small part of universal fact, but even in the limits of its own field uses instruments that are defective and gives us false weights and measures. It **must be exceeded**, put away to a distance and its insinuations often denied if we are to arrive at more adequate conceptions of the truth of things. To correct the errors of the sense-mind by use of reason is one of **the most valuable powers developed by man** and the chief cause of his superiority among terrestrial beings.’ 66-67

29, ‘The **complete use of pure reason** brings us finally from physical to metaphysical knowledge. But the concepts of metaphysical knowledge do not in themselves fully satisfy the **demand of our integral being**. They are indeed **entirely satisfactory to the pure reason** itself, because they are the very stuff of its own existence. But our nature sees things through two eyes always, for it views them doubly as (1) idea and as (2) fact and therefore every concept is incomplete for us and to a part of our nature almost unreal **until it becomes an experience**. But the truths which are now in question, are of an order not subject to our normal experience. They are, in their nature, “beyond the perception of the senses but seizable by the perception of the reason.” Therefore some other faculty of experience is necessary by which **the demand**

**of our nature can be fulfilled** and this can **only come** , since we are dealing with the supraphysical, by an extension of psychological experience.’ 67-68

30, ‘But **always mental experience** and the concepts of reason have been held by it (Vedantic Knowledge) to be even at their highest a reflection in the **mental identifications and not the supreme self-existent identity**. We have to go beyond the mind and reason.’ 71

31, ‘But Intuition by the very nature of its action in man, working as it does from behind the veil, active principally in his more unenlightened, less articulate parts, served in front of the veil, in the narrow light which is our waking conscience, only by instruments that are unable fully to assimilate its messages, --Intuition is unable to give us the truth in that ordered and articulated form which our nature demands. Before it could effect any such completeness of direct knowledge in us, it would have to **organize itself in our surface being** and take possession there of the leading part. But in our surface being it is not the Intuition, it is the Reason which is organized and helps us to order our perceptions, thoughts and actions. Therefore the age of intuitive knowledge, represented by early *Vedantic* thinking of *the Upanishads*, had to give place to the age of rational knowledge, inspired Scriptures made room for metaphysical philosophy, even as afterwards metaphysical philosophy had to give place to experimental Science.’ 74

32, ‘The sages of *the Veda and Vedanta* relies entirely upon intuition and spiritual experience. It is by an error that scholars sometimes speak of great debates or discussions in *the Upanishad*. Wherever there is the appearance of a controversy, it is not by discussion, by dialectics or the use of logical reasoning that it proceeds, but by a comparison of intuitions and experiences in which the less luminous gives place to the more luminous, the narrower, faultier or less essential to the more comprehensive, more perfect, more essential. The question asked by one sage to another is “What dost thou know?”, not “What dost thou think?” nor “To what conclusion has thy reasoning arrived?” Nowhere in *the Upanishads* do we find any trace of logical reasoning urged in support of the truths of *Vedanta*. Intuition, the sages seem to have held, must be corrected by a more perfect intuition; logical reasoning cannot be its judge.’ 75

33, ‘And yet the human reason demands its own method of satisfaction. Therefore when the age of rationalistic speculation began, Indian philosophers, respectful of the heritage of the past, adopted **a double attitude** towards the Truth they sought. (1) They recognized in the *Sruti*, the earlier results of Intuition or, as they preferred to call it, of inspired Revelation, an authority superior to Reason. (2) But at the same time they started from Reason and **tested the results** it gave them, holding only those conclusions to be valid which were supported by the supreme authority. In this way they avoided to a certain extent **the besetting sin of metaphysics, the tendency to battle in the clouds** because it deals with words as if they were imperative facts instead of symbols which have always to be carefully scrutinized and brought back constantly to the sense of that which they represent. Their speculations tended at first to keep near at **the centre** to the highest and profoundest experience and proceeded with **the united consent** of the two great authorities, Reason and Intuition. Nevertheless, the natural trend of Reason to assert its **own supremacy triumphed** in effect over the theory of its **subordination**. Hence

the rise of conflicting schools each of which founded itself in theory on *the Veda* and used its **texts as a weapon against the others**. (1) For the highest intuitive Knowledge sees things in the whole, in the large and details only as sides of the indivisible whole; (2) Reason on the contrary, proceeds by analysis and division and assembles its facts to form a whole; but in the assemblage so formed there are opposites, anomalies, logical incompatibilities, and the natural tendency of Reason is to affirm some and to negate others which conflict with its chosen conclusions so that it may form a **flawlessly** logical system. The unity of the first intuitional knowledge was thus broken up and the ingenuity of the logicians was always able to discover devices, methods of interpretation, standards of varying value by which **inconvenient texts of the Scripture** could be practically annulled and an entire freedom acquired for their metaphysical speculation' 75-76

34, 'Nevertheless, the main conceptions of the earlier *Vedanta* remained in parts in the various philosophical systems and efforts were made from time to time to recombine them into some image of **the old catholicity and unity of intuitional thought**. And behind the thought of all, variously presented, survived as the fundamental conception, *Purusha, Atman or Sad Brahman*, the pure Existent of *the Upanishads*, often rationalized into an idea or psychological state, but still carrying something of its old burden of inexpressible reality.' 76-77

35, '**Science** reveals to us how minute is the care, how cunning the device, how intense the absorption it bestows upon the smallest of its works even as on the largest. This mighty energy is an equal and impartial mother, *samam brahma*, in the great term of the Gita (5.19), and its intensity and force of movement is the same in the formation and upholding of a system of suns and organization of the life of an ant-hill.' 79

36, 'But to settle the account we have to know what is this All, this infinite and **omnipotent energy**. And here we come to a fresh complication. For it is asserted to us by the pure reason and it seems to be asserted to us by *Vedanta* that as we are subordinate and an aspect of this Movement, so the movement is subordinate and as aspect of something other than itself, of a great timeless, spaceless Stability, *sthanu*, which is immutable, inexhaustible and unexpended, **not acting though containing all this action, not energy, but pure existence**. Those who see only this world-energy can declare indeed that there is no such thing: our idea of an eternal stability, an immutable pure existence is a fiction of our intellectual conceptions starting from a false idea of the stable for there is nothing that is stable; all is movement and our conception of the stable is only an artifice of our **mental consciousness** by which we secure a standpoint for dealing practically with the movement. It is easy to show that this is true in the movement itself. There is nothing there that is stable. All that appears to be stationary is only a block of movement, **a formulation of energy at work** which so affects our consciousness that it seems to be still, somewhat as a train in which we are traveling seems to be still in the midst of rushing landscape.' 80-81

37, 'The pure reason goes farther in looking in its own colourless and austere light at Time and Space points out that these two are categories of our **consciousness**, conditions under which we arrange our perception of

phenomenon. **When we look at existence in itself, Time and Space disappear.** If there is any extension, it is not a spatial but a psychological extension; if there is any duration, it is not temporal but psychological duration; and it is then easy to see that this extension and duration are only symbols which represent to the mind something not translatable into intellectual terms, an eternity which seems to us the same all-containing ever-new moment, an infinity which seems to us the same all-containing all-pervading point without magnitude. And this conflict of terms, so violent, yet accurately expressive of something we do perceive, shows that mind and speech have passed beyond their natural limits and are striving to express a Reality in which their own conventions and necessary oppositions disappear into an ineffable identity.’ 81-82

38, ‘All phenomenal existence resolves itself into Force, into a movement of energy that assumes more or less material, more or less gross or subtle forms for the self-presentation to its own experience. **In the ancient images** by which human thought attempted to make this origin and law of being intelligible and real to itself, this infinite existence of force was figured as a sea, initially at rest and therefore free from forms, but **the first disturbance, the first initiation of movement** necessitates the creation of forms and is the **seed** of a universe.’ 87

39, ‘The elementary state of material Force is, in the view of the **old Indian physicist**, a condition of pure material extension in Space of which the peculiar property is vibration typified to us by the phenomenon of sound. But vibration in this state of ether is not sufficient to create forms. There **must first** be some obstruction in the flow of the Force ocean, some contraction and expansion, some interplay of vibrations, some impinging of force so as to create a beginning of fixed relations and mutual effects. Material Force modifying its (1) **first ethereal status** assumes (2) a **second**, called in the old language **the aerial**, of which the special property is contact between force and force, contact that is the basis of all material relations. Still we have not as yet real forms but only varying forces. A sustaining principle is needed. This provided by (3) **a third self-modification** of the primitive Force of which the principle of light, electricity, fire and heat is for us the characteristic manifestation. Even then, we can have forms of force preserving their own character and peculiar action, but not stable forms of Matter. (4) **A fourth state** characterized by diffusion and a first medium of permanent attractions and repulsions, termed picturesquely **water or the liquid state**, and (5) **a fifth of cohesion**, termed as **earth or the solid state**, complete the necessary elements.’ 88

40, ‘All forms of Matter of which we are aware, all physical things even to the most subtle, are built up by the combination of these five elements. Upon them also depends all our **sensible experience**; (1) for by reception of vibration comes the sense of **sound**; (2) by contact of things in a world of vibrations of Force the sense of **touch**; (3) by the action of light in the forms hatched, outlined, sustained by the force of light and fire and heat the sense of **sight**; (4) by the fourth element the sense of **taste**; (5) by the fifth the sense of **smell**. All is essentially response to vibratory contacts between force and force. In this way the **ancient thinkers bridged the gulf between pure Force and its final modifications** and satisfied the difficulty which prevents the ordinary human mind from understanding how all these forms which are to his senses so real,

solid and durable can be in truth **only temporary phenomena** and a thing like pure energy, to the senses non-existent, intangible and almost incredible, can be the one permanent cosmic reality.’ 88

41, ‘Such is the cosmic God of the *Tantiks* and the *Mayavadins* who is subject to *Shakti or Maya*, *Purusha* involved in *Maya* or controlled by *Shakti*. But it is obvious that such a God is not the supreme infinite Existence with which we have started. Admittedly, it is only a formulation of *Brahman* in the cosmos by the *Brahman* which is itself logically anterior to *Shakti or Maya* and takes her back into its transcendental being when she ceases from her works. In a conscious existence which is absolute, independent of its formations, not determined by its works, **we must suppose** an inherent freedom to manifest or not to manifest the potentiality of movement. A *Brahman* compelled by *Prakriti* is not *Brahman*, but an inert Infinite with an active **content** in it more powerful than the **continent**, a conscious holder of Force of whom his Force is master.’ 91-92

42, ‘So long as Matter was Alpha and Omega to the scientific mind, the reluctance to admit intelligence (consciousness) as mother of intelligence was an honest scruple. But now it is no more than an outworn paradox to affirm the emergence of human consciousness, intelligence and mastery out of an unintelligent, blindly driving unconsciousness in which no form or substance of them previously existed. Man’s consciousness can be nothing else than a form of Nature’s consciousness. It is there in other involved forms below Mind, it emerges in Mind, it shall ascend into yet superior forms beyond Mind.’ 97

43, ‘This primary, ultimate and eternal Existence, as seen by the *Vedantins*, is not merely bare existence, or a conscious existence whose consciousness is crude force or power; it is a conscious existence the very term of whose consciousness is bliss.’ 98

44, ‘The ancient *Vedantic* theory of cosmic origin is immediately confronted in the human mind by two powerful contradictions, **the emotional and sensational consciousness** of pain and the ethical problem of evil.’ 100

45, ‘The inexorable law of Karma is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a **creation of ignorance and subject to Karma**.’ 101

46, ‘World is Maya. World is not unreal in the sense that it has no sort of existence; for even if it were only a dream of the Self, still it would exist in It as a dream, real to It in the present even while ultimately unreal.’ 109

47, ‘Still world is a Maya because it is not the essential truth of infinite existence, but only a creation of self-conscious being, --not a creation in the void, not a creation in nothing and out of nothing, but in the eternal Truth and out of the eternal Truth of that Self-being; its continent, origin and substance are the essential, real Existence, its forms are mutable formations of That to Its own conscious perception, determined by Its own creative conscious-force.’

110

48, It is so that the ancient and eternal truth of Vedanta receives into itself and illumines, justifies and shows all the meaning of the modern and phenomenal truth of evolution in the universe. And it is so only that this modern truth of evolution which is the old truth of the Universal developing itself successively

in Time, seen opaquely through the study of Force and Matter, can find its own full sense and justification, --by illuminating itself with the Light of the ancient and eternal truth still preserved for us the Vedantic Scriptures. To this mutual self-discovery and self-illumination by the fusion of **the old Eastern and the new Western knowledge the thought of the world is already is turning.**'

122

49, 'This power was known to the Vedic seers by the name of Maya. **Maya meant for them the power of infinite consciousness to comprehend, contain in itself and measure out**, that is to say, to form --for form is delimitation -- Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that **static truth of essential being becomes ordered truth of active being**--or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight. This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the Supramental play or the **truth of Maya where the "each" and the "all" coexist in the inseparable unity of the one truth and the multiple symbol**. The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured. That other Maya concealed by this mental has to be overpassed, then embraced; for it is God's play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable where He emerges out of the hold of Force, holds her instead and fulfills in her illumined that for which she went out from Him at the first.'

124

50, 'The distinction between the lower (mental Maya) and the higher Maya (Supramental Maya) is the link in thought and in cosmic Fact which **the pessimistic and illusionist philosophies** miss or neglect. To them the mental Maya, or perhaps an Overmind, is the creatrix of the world, and a world created by mental Maya would indeed be an inexplicable paradox and a fixed yet floating nightmare of conscious existence which could neither be classed as an illusion nor as a reality. We have to see that the **mind is only an intermediate term** between the creative governing knowledge and the soul imprisoned in its works. Sachchidananda, involved by one of His lower movements in the self-oblivious absorption of Force that is lost in the form of her workings, returns towards Himself out of the self-oblivion; Mind is only one of His instruments in the descent and the ascent. It is an instrument of the descending creation, not the secret creatrix, --a transitional stage in the ascent, nor our high original source and the consummate term of cosmic existence.' 124-125

51, 'The philosophies which recognize Mind alone (1) as the creator of the worlds or (2) accept an original principle with mind as the only mediator between it and the forms of the universe, may be divided into the (1) purely

noumenal and (2) the idealistic. (1) The purely noumenal recognize in the cosmos only the work of Mind, Thought, Idea: but Idea may be purely arbitrary and have no essential relation to any real Truth of existence; such Truth, if it exists, may be regarded as a mere Absolute aloof from all relations and irreconcilable with the world of relations. (2) The idealistic interpretation supposes a relation between the Truth behind and the **conceptive phenomenon** in front, a relation which is not merely that of an antimony and opposition.’ 125

52, ‘Mind is not sufficient to explain existence in the universe. Infinite Consciousness **must** first translate itself into infinite faculty of Knowledge or, as we call it from our point of view, omniscience. But Mind is not a faculty of knowledge nor an instrument of omniscience; **it is a faculty for seeking of knowledge**, for expressing as much as it can gain of it in certain forms of a relative thought and for using it towards certain capacities of action. Even when it finds, it does not possess; it only keeps a certain fund of current coin of Truth—not Truth itself – in the bank of Memory to draw upon according to its needs. For **Mind is that which does not know, which tries to know** and which never knows except as in glass darkly. It is the power which interprets truth of universal existence for the practical uses of a certain order of things; **it is not the power which knows and guides that existence and therefore it cannot be the power which created or manifested it.**’ 126

53, ‘Mind, as we know it, (1) is a reflective mirror which receives presentations or images of a pre-existent Truth or Fact, either external or at least vaster than itself. (2) It represents to itself from moment to moment the phenomenon that is or has been. (3) It possesses also the faculty of constructing in itself possible images other than those of the actual fact presented to it; that is to say, it represents to itself not only phenomenon that has been but also phenomenon that may be: it cannot, be it noted, represent to itself phenomenon that assuredly will be, except when it is an assured repetition of what is or has been. (4) It has, finally, the faculty of forecasting new modifications which it seeks to construct out of the meeting of what has been and what may be, out of the fulfilled possibility and the unfulfilled, something fails to realize, but usually finds cast into other forms than it forecasted and turned to other ends than it desired or intended.’ 127

54, ‘Nihilism or **Illusionism** or some kindred philosophy is the only logical conclusion of such a pure noumenalism. The cosmos so constructed would be a presentation or reflection of something not itself, but always and to the end a false presentation, a distorted reflection; all cosmic existence would be a Mind struggling to work out fully its imaginations, but not succeeding, because they have no imperative basis of self-truth; overpowered and carried forward by the stream of its own past energies, it would be borne onward indeterminately for ever without issue unless or until it can either slay itself or fall into an eternal stillness. That traced to its roots is Nihilism and Illusionism and it is the only wisdom if we suppose that our human mentality or anything at all like it represents the highest cosmic force and the original conception at work in the universe.’ 127-128

55, ‘It is the cryptic verse of *the Veda* that helps us here; for they contain, though concealed, the gospel of the divine and immortal Supermind and through the veil some illumining flashes come to us. We can see through the

utterances the conception of this Supermind as a vastness beyond the ordinary firmaments of our consciousness in which truth of being is luminously one with all that expresses it and assures inevitably truth of vision, formulation, arrangement, word, act and movement and therefore truth also of result of movement, result of action and expression, infallible ordinance or law. Vast all-comprehensiveness; luminous truth and harmony of being in that vastness and not a vague chaos or self-lost obscurity; truth of law and act and knowledge expressive of that harmonious truth of being: these seem to be the essential terms of the Vedic description. **The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge “truth-conscious” and in their possessed of the “seer-will”.** Their conscious-force turned towards works and creation is possessed and guided by a perfect and direct knowledge of the thing to be done and its essence and its law, --a knowledge which determines a wholly effective will-power that does not deviate or falter in its process or in its result, but expresses and fulfills spontaneously and inevitably in the act that which has been seen in the vision. Light is here one with Force, the vibration of knowledge with the rhythm of the will and both are one, perfectly and without seeking, groping or effort, with the assured result.’ 132-33

56, ‘There are **subordinate**, but important details. The *Vedic seers* seem to speak of **two primary faculties** of the “truth conscious” soul; they are (1) Sight and (2) Hearing, by which is intended direct operations of an inherent Knowledge describable as (1) truth-vision and (2) truth-audition and reflected from far-off in our human mentality by the faculties of revelation and inspiration. Besides, a distinction seems to be made in the operations of the Supermind between knowledge by comprehending and pervading consciousness which is very near to subjective knowledge by identity and **knowledge by a projecting, confronting, apprehending consciousness which is the beginning of objective cognition.** These are the *Vedic clues*. And we may accept from this ancient experience the subsidiary term “truth consciousness” to delimit the consciousness of the more elastic phrase, Supermind.’ 133

57, ‘On the other hand, Mind can conceive with precision divisions as real; it can conceive a synthetic totality or the finite extending itself indefinitely; it can grasp aggregates of divided things and the sameness underlying them; but the ultimate unity and absolute infinity are to its conscience of things **abstract notions** and unseizable quantities, not something that is real to its grasp, much less something that is alone real. Here is therefore the very opposite term to the Unitarian consciousness; we have, confronting the essential and indivisible unity, an essential multiplicity which cannot arrive at unity without abolishing itself and in the very act confessing that it could never really have existed. Yet it was; for it is this that has found unity and abolished itself.’ 135

58, ‘The difficulty, in its lower term, disappears if we realize that Mind is only a **preparatory form of our consciousness.** Mind is an instrument of analysis and synthesis, but not of essential knowledge. Its function is to cut out something vaguely from the unknown Thing in itself and call this measurement or delimitation of it the whole, and again to analyse the whole into its parts which it regards as separate mental objects. It is only the parts and accidents

that the Mind can see definitely and, after its own fashion, know. Of the whole its only definite idea is an assemblage of parts or a totality of properties and accidents. The whole not seen as a part of something else or in its own parts, properties and accidents is to the mind no more than a vague perception; only when it is analysed and put by itself as a separate constituted object, a totality in a larger totality, can Mind say to itself, "This now I know." And really it does not know. It knows only its own analysis of the object and the idea it has formed of it by a synthesis of the separate parts and properties that it has seen. There its characteristic power, its sure function ceases, and if we would have a greater, a profounder and a real knowledge, -- a knowledge and not an intense but formless sentiment such as comes sometimes to certain deep but inarticulate parts of our mentality, -- Mind has to make room **for another consciousness** which will fulfill Mind by transcending it or **reverse** and so rectify its operations after leaping beyond it: the summit of mental knowledge is only a vaulting-board from which that leap can be taken. The **utmost mission of Mind** is to train our **obscure consciousness** which has emerged out of the dark prison of Matter, to enlighten its blind instincts, random intuitions, vague perceptions till it shall become capable of this greater light and this higher ascension. Mind is a passage, not a culmination.' 136

59, "We regard **thought** as a thing separate from existence, abstract, unsubstantial, different from reality, something which appears one knows not whence and detaches itself from objective reality in order to observe, understand and judge it; for so it seems and therefore is to our all-dividing, all-analysing mentality. The **first business of Mind** is to render "discrete", to make fissures much more than to discern, and so it has made this paralysing fissure between thought and reality. But in Supermind all being is consciousness, all consciousness is of being, and the idea, a pregnant vibration of consciousness, is equally a vibration of being pregnant of itself; it is an initial coming out, in creative self-knowledge, of that which lay concentrated in uncreative self-awareness. It comes out as Idea that is a reality, and it is that reality of the Idea which evolves itself, **always** by its own power and consciousness of itself, always self-conscious, **always** self-developing by the will inherent in the Idea, always self-realising by the knowledge ingrained in its every impulsion. **This is the truth of all creation, of all evolution.**" 138

60, 'This is the justification of the **current religious notions** of the omnipresence, omniscience and omnipotence of the Divine Being. Far from being an irrational imagination they are perfectly rational and in no way contradict either the logic of a comprehensive philosophy or the indications of observation and experience. The error is to make **an unbridgeable gulf between God and man, Brahman and the world**. That error elevates an actual and practical differentiation in being, consciousness and force into an essential division. But this aspect of question we shall touch upon afterwards. At present we have arrived at an affirmation and some conception of the divine and creative Supermind in which all is one in being, consciousness, will and delight, yet with an infinite capacity of differentiation and deploys but does not destroy the unity, --in which Truth is the substance and Truth rises in the Idea and Truth comes out in the form and there is one truth of knowledge and will, one truth of self-fulfilment and therefore of delight; for all self-fulfillment is

satisfaction of being. Therefore, always, in all mutations and combinations a self-existent and inalienable harmony.’ 139-140

61, ‘We have to regard therefore this all-containing, all-originating, all-consummating Supermind as the nature of the Divine Being, not indeed in its absolute self-existence, but in its action of the Lord and the Creator of its own worlds. This is the truth of that which we call God. Obviously this is not **the too personal and limited Deity**, the magnified and supernatural Man of the ordinary occidental conception; for that conception erects a too human Eidolon of a certain relation between the creative Supermind and the ego. We **must not indeed exclude the personal aspect of the Deity**, for the impersonal is only one face of existence; the Divine is All-existence, but it is also the one Existent, --it is the sole Conscious-Being, but still a Being. Nevertheless, with this aspect we are not concerned at present; it is the **impersonal psychological truth of the divine Consciousness** that we are seeking to fathom: it is this that we have to fix in a large and clarified conception.’ 141

62, ‘A tree evolves out of the seed in which it is already contained, the seed out of the tree; a fixed law, an inevitable process reigns in the permanence of the form of manifestation which we call a tree. The mind regards this phenomenon, this birth, life and reproduction of tree, as a thing in itself and on that basis studies, classes and explains it. It explains the tree by the seed, the seed by the tree; it declares a law of Nature. But it has explained nothing; it has only analysed and recorded the process of a mystery. Supposing even that it comes to perceive a secret conscious force as the soul, the real being of this form and the rest as merely a settled operation and manifestation of that force, still it tends to regard the form as a separate existence with its separate law of nature and process of development. In the animal and in man with his conscious mentality this separative tendency of the Mind induces it to regard itself also as a separate existence, the conscious subject, and other forms as separate objects of its mentality. This useful arrangement, necessary to life and the first basis of all its practice, is accepted by the mind as an actual fact and thence proceeds all the error of the ego.’ 147-48

63, ‘It is indeed only when our human mentality lays **an exclusive emphasis on one side of spiritual experience**, affirms that to be the sole eternal truth and states it in the terms of our all-dividing mental logic that **the necessity for mutually destructive schools of philosophy arises**. (1) Thus, emphasising the sole truth of the unitarian consciousness, we observe the play of the divine unity, erroneously rendered by our mentality into the terms of real difference, but, not satisfied with correcting this error of the mind by the truth of a higher principle, we assert that the play itself is an illusion. (2) Or, emphasising the play of the One in the Many, we declare a qualified unity and regard the individual soul as a soul-form of the Supreme, but would assert the eternity of this qualified existence and deny altogether the experience of a pure consciousness in an unqualified oneness. (3) Or, again, emphasising the play of difference, we assert that the Supreme and the human soul are eternally different and reject the validity of an experience which exceeds and seems to abolish the difference. (4) But the position that we have now firmly taken absolves us from the necessity of these negations and exclusions: we see that there is a truth behind all these affirmations, but at the same time an excess

which leads to an ill-founded negation. (5) Affirming, as we have done, the absolute absoluteness of That, not limited by our ideas of unity, not limited by our ideas of multiplicity, affirming the unity as a basis for the manifestation of the multiplicity and the multiplicity as the basis for the return to oneness and the enjoyment of unity in the divine manifestation, we need not burden our present statement with these discussions or undertake the vain labour of enslaving to our mental distinctions and definitions the absolute freedom of the Divine Infinite.” 159-160

64, ‘If we suppose this soul to take its poise, **its centre in the consciousness** of the individual Divine living and acting in distinct relation with the “others”, still it will have the foundation of its consciousness the entire unity from which all emerges and it will have in the background of that consciousness the extended and the modified unity and to any of these it will be capable of returning and of contemplating from them its individuality. In the *Veda* all these poises are asserted of the gods. In essence **the gods are one existence which the sages call by different names**; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the **nave of a wheel contains the spokes**, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, **the One that inhabits all.**’ 166-167

65, “Mind, first, the chained and hampered sovereign of our human living. Mind in its essence is a consciousness which measures, limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer. Even with what exists only as obvious parts and fractions, Mind establishes this fiction of its **ordinary commerce** that they are things with which it can deal separately and not merely as aspects of a whole. For, even when it knows that they are not things in themselves, it is obliged to deal with them as if they were things in themselves; otherwise it could not subject them to its own characteristic activity. It is this essential characteristic of Mind which conditions the workings of all its operative powers, whether conception, perception, sensation or the dealings of creative thought. It conceives, perceives, senses things as if rigidly cut out from a background or a mass and employs them as fixed units of the material given to it for creation or possession. All its action and enjoyment deal thus with wholes that form part of a greater whole, and these **subordinate wholes** again are broken up into parts which are also treated as wholes for the particular purpose they serve. Mind may divide, multiply, add, subtract, but it cannot get beyond the limits of this mathematics. If it goes beyond and tries to conceive a real whole, it loses itself in a foreign element; it falls from its own firm ground into the ocean of the intangible, into the abysses of the infinite where it can neither perceive, conceive, sense nor deal with its subject for creation and enjoyment. For if Mind appears sometimes to conceive, to perceive, to sense or to enjoy with possession the infinite, it is only in seeming and always in a figure of the

infinite. What it does thus vaguely possess is simply a formless Vast and not the real spaceless infinite. The moment it tries to deal with that, to possess it, at once the inalienable tendency to delimitation comes in and **the Mind cannot possess the infinite**, it can only suffer it or be possessed by it; it can only lie blissfully helpless under the luminous shadow of the Real cast down on it from planes of existence beyond its reach. The possession of the Infinite cannot come except by an ascent to those supramental planes, nor the knowledge of it **except by an inert submission of Mind** to the descending messages of the Truth-conscious Reality.” 173-174

66, “A new factor, a new action of conscious force is therefore needed to create the operation of a helplessly limited as opposed to a freely limiting mind,—that is to say, of mind subject to its own play and deceived by it as opposed to mind master of its own play and viewing it in its truth, the creature mind as opposed to the divine. That new factor is Avidya, the self-ignoring, faculty **which separates the action of mind from the action of the supermind** that originated and still governs it from behind the veil. Thus separated, **Mind perceives only the particular and not the universal**, or conceives only the particular in an unpossessed universal and **no longer both particular and universal as phenomena of the Infinite**. Thus we have **the limited mind** which views every phenomenon as a thing-in-itself, separate part of a whole which again exists separately in a greater whole and so on, enlarging always its aggregates without getting back to the sense of a true infinity.” 177-78

67, “The dissolution of the aggregate into an infinite nothingness at which Mind seems to arrive, is to the Supermind only the return of the self-concentrating conscious-being out of its phenomenon into its infinite existence. Whichever way its **consciousness** proceeds, **by the way of infinite division or by the way of infinite enlargement**, it arrives only at itself, at its own infinite unity and eternal being. And **when the action of the mind is consciously subordinate to this knowledge of the supermind, the truth of the process is known** to it also and not at all ignored; there is no real division but only an infinitely multiple concentration into forms of being and into arrangements of the relation of those forms of being to each other in which division is a **subordinate** appearance of the whole process necessary to their spatial and temporal play.” 178

68, “It (mind) proceeds from the individualised soul viewing everything from its own standpoint and excluding all others; it proceeds, that is to say, by an **exclusive concentration** of consciousness, an exclusive self-identification of the soul with a particular temporal and spatial action which is only a part of its own play of being; it starts from the **soul’s ignoring the fact that all others are also itself, all other action its own action and all other states of being and consciousness equally its own** as well as the action of the one particular moment in Time and one particular standing-point in Space and one particular form it presently occupies. It concentrates on the moment, the field, the form, the movement so as to lose the rest; it has then to recover the rest by linking together the succession of moments, the succession of points of Space, the succession of forms in Time and Space, the succession of movements in Time and Space. **It has thus lost the truth of the indivisibility of Time, the indivisibility of Force and Substance**. It has lost sight even of the obvious

fact that **all minds are one Mind** taking many standpoints, all lives one Life developing many currents of activity, all body and form one substance of Force and Consciousness concentrating into many apparent stabilities of force and consciousness; but in truth all these stabilities are really only a constant whorl of movement repeating a form while it modifies it; they are nothing more. For the Mind tries to **clamp everything into rigidly fixed forms and apparently unchanging or unmoving external factors**, because otherwise it cannot act; it then thinks it has got what it wants: **in reality all is a flux of change and renewal and there is no fixed form-in-itself and no unchanging external factor**. Only the eternal Real-Idea is firm and maintains a certain ordered constancy of figures and relations in the flux of things, a constancy which Mind vainly attempts to imitate by attributing fixity to that which is always inconstant. **These truths Mind has to rediscover**; it knows them all the time, but only in the hidden back of its consciousness, in the secret light of its self-being; and **that light is to it a darkness** because it has created the ignorance, because it has lapsed from the dividing into the divided mentality, because it has become involved in its own workings and in its own creations.” 178-79

69, ‘We perceive, then, what Mind is in its **divine origin** and how it is related to the Truth-consciousness, -- Mind, the highest of the three lower principles which constitute our human existence. It is a special action of the divine consciousness, or rather it is the final strand of its whole creative action. It enables the Purusha to hold apart the relations of different forms and forces of himself to each other; it creates phenomenal differences which to the individual soul fallen from the Truth-consciousness **take the appearance of radical divisions**, and by that original perversion the parent of all the resultant perversions which impress us as the contrary dualities and oppositions proper to the life of the Soul in the Ignorance. But so long as it is not separated from the Supermind, it supports, not perversions and falsehoods, but various working of the universal Truth.’ 185

70, ‘Mind thus appears as a creative cosmic agency. This is not the impression which we normally have of our mentality; rather we regard it primarily as a perceptive organ, perceptive of things already created by Force working in Matter, and the only origination we allow to it is a secondary creation of new combined forms from those already developed by Force in matter. But the knowledge we are now recovering, aided by **the last discoveries of Science**, begins to show us that in this Force and in this Matter there is a subconscious Mind at work which is certainly responsible for its own emergence, first in the forms of life and secondly in the forms of mind itself, first in the nervous consciousness of plant-life and the primitive animal, secondly in the ever-developing mentality of the evolved animal and of man... We may say, therefore, that it is a subconscious Mind or Intelligence which, manifesting Force as its driving-power, its executive nature, its *Prakriti*, has created this material world.’ 185-186

71, ‘The real difference lies in the absorption of the conscious energy in part of its work, its more or less **exclusive concentration**. In certain forms of concentration, what we call the mentality, that is to say, the *Prajnana* or **apprehensive consciousness** almost or quite ceases to act consciously, yet the work of the body and the nerves and the sense-mind goes on unnoticed but

constant and perfect; it has all become subconscious and only in one activity or chain of activities is the mind luminously active.’ 195

72, ‘That Force is fundamentally the *Chit-Tapas or Chit-Shakti of the Vedanta*, consciousness-force, inherent conscious-force of conscious being, which manifests itself as nervous energy full of submental sensation in the plant, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in man.’ 196

73, “In fact, our Life, because it is subservient to the darkened and dividing operation of Mind, is itself darkened and divided and undergoes all that subjection to death, limitation, weakness, suffering, ignorant functioning of which the bound and limited creature—Mind is the parent and cause. The **original source of the perversion** was, we have seen, the self-limitation of the individual soul bound to self-ignorance because it regards itself by an **exclusive concentration** as a separate self-existent individuality and regards all cosmic action only as it presents itself to its own individual consciousness, knowledge, will, force, enjoyment and limited being instead of seeing itself as a conscious form of the One and embracing all consciousness, all knowledge, all will, all force, all enjoyment and all being as one with its own. The universal life in us, obeying this direction of the soul imprisoned in mind, itself becomes imprisoned in an individual action. It exists and acts as a separate life with a limited insufficient capacity undergoing and not freely embracing the shock and pressure of all the cosmic life around it. Thrown into the constant cosmic interchange of Force in the universe as a poor, limited, individual existence, Life at first helplessly suffers and obeys the giant interplay with only a mechanical reaction upon all that attacks, devours, enjoys, uses, drives it. But as consciousness develops, as the light of its own being emerges from the inert darkness of the involutory sleep, the individual existence becomes dimly aware of the power in it and seeks first nervously and then mentally to master, use and enjoy the play. This awakening to the Power in it is the gradual awakening to self. **For Life is Force and Force is Power and Power is Will and Will is the working of the Master-consciousness.** Life in the individual becomes more and more aware in its depths that it too is the Will-Force of Sachchidananda which is master **of the universe and it aspires itself to be individually master of its own world.** To realise its own power and to master as well as to know its world is therefore the increasing impulse of all individual life; that impulse is an essential feature of the growing self-manifestation of the Divine in cosmic existence.” 202-03

74, “The **first term** of Life are **division**, a force driven subconscious will, apparent not as will but as dumb urge of physical energy, and the **impotence** of an inert subjection to the mechanical forces that govern interchange between the form and its environment. This inconscience and this blind but potent action of Energy are the type of the material universe as the **physical scientist** sees it and this his view of things extends and turns into the whole of basic existence; it is the consciousness of Matter and the accomplished type of material living. But there comes a new equipoise, there intervenes a new set of terms which increase in proportion as Life delivers itself out of this form and begins to evolve towards conscious mind; for the middle terms of Life (**second**

term or status) are **(1) death and mutual devouring, (2) hunger and conscious desire, (3) the sense of limited room and capacity and the struggle to increase, to expand, to conquer and to possess.** These three terms are the basis of that status of evolution which the Darwinian theory first made plain to human knowledge. (1) For the phenomenon of death involves in itself a struggle to survive, since death is only the **negative term** in which Life hides from itself and tempts its own **positive being** to seek for **immortality**. (2) The phenomenon of hunger and desire involves a struggle towards a status of satisfaction and security, since desire is only the stimulus by which Life tempts its own positive being to rise out of the negation of unfulfilled hunger towards the **full possession of the delight of existence**. (3) The phenomenon of limited capacity involves a struggle towards expansion, mastery and possession, the possession of the self and the conquest of the environment, since limitation and defect are only the negation by which Life tempts its own positive being to seek for **the perfection** of which it is eternally capable. The struggle for life is not only a struggle (1) to survive, it is also a struggle (2) for possession and (3) perfection, since only by taking hold of the environment whether more or less, whether by self-adaptation to it or by adapting it to oneself either by accepting and conciliating it or by conquering and changing it, can survival be secured, and equally is it true that only a greater and greater perfection can assure a continuous permanence, a lasting survival. It is this truth that Darwinism sought to express in the formula of the survival of the fittest...When Life reaches its **second status**, that which we recognize as vitality, the contrary phenomenon takes the lead and the physical basis of the vital ego is obliged to consent to dissolution. Its constituents are broken up so that the elements of one life can be used to enter into the elemental formation of other lives. The extent to which this law reigns in Nature has not yet been fully recognized and indeed cannot be until we have a **science of mental life and spiritual existence as sound as our present science of physical life** and the existence of Matter. Still we can see broadly that not only the elements of our physical body, but those of our subtler vital being, our life-energy, our desire-energy, our powers, strivings, passions enter both during our life and after our death into the life-existence of others. An **ancient occult knowledge** tells us that we have a vital frame as well as a physical and this too is after death dissolved and **lends itself to the constitution of other vital bodies**; our life energies while we live are continually mixing with the energies of other beings. A similar law governs mutual relations of our mental life with the mental life of other thinking creatures. There is a constant dissolution and dispersion and a reconstruction effected by the shock of mind upon mind and with a constant interchange and fusion of being with being, is the very process of life, **a law of its existence.**"  
211-212-213-214

75, "Therefore Life is **predestined** by its own nature to a **third status**, a third set of terms of its self-expression. If we examine this ascent of Life we shall see that the last terms of its actual evolution, the terms of that which we have called its **third status**, must necessarily be in appearance the very contradiction and opposite but in fact the very fulfillment and transfiguration of its first conditions...**Association with love** as its secret principle and its emergent summit is the type, the power of this new relation and therefore the governing

principle of the development into the **third status** of life. The conscious preservation of individuality along with the consciously accepted necessity and desire of interchange, self-giving and fusion with other individuals, is necessary for the working of the principle of love; for if either is abolished, the working of love ceases, whatever may take its place. Fulfillment of love by entire self-immolation, even with an illusion of self-annihilation, is indeed an idea and an impulse in the mental being, but **it points to a development beyond this third status of Life**. This **third status** is a condition in which we rise progressively **beyond** the struggle for life by mutual devouring and the survival of the fittest by that struggle; for there is more and more a survival by mutual help and a self-perfecting by **mutual adaptation, interchange and fusion**... The growth into the **third status** of life by the principle of association, the growth of love, does not abolish the law of desire, but rather transforms and fulfils it. Love in its nature the **desire to give oneself to others** and to receive others in exchange; it is a commerce between being and being. Physical life does not desire to give itself, it desires only to receive. It is true that it is compelled to give itself, for the life which only receives and does not give must **become barren**, wither and perish, --if indeed such life in its entirety is possible at all here or in any world; but it is compelled, not willing, it obeys the subconscious impulse of Nature rather than consciously shares in it. Even when love intervenes, the self-giving at first still preserves to a large extent the mechanical character of the subconscious will in the atom. Love itself at first obeys the law of hunger and enjoys the receiving and the exacting from others rather than the giving and **surrendering** to others which it admits chiefly as a necessary price for the thing that it desires. But here it has not yet attained to its true nature; its **true law** is to establish an equal commerce in which the joy of giving is equal to the joy of receiving and tends in the end to become even greater; but that is when it is shooting beyond itself under the pressure of the psychic flame to attain to the fulfilment of utter unity and has therefore to realise that which seemed to it not-self as an even greater and dearer self than its own individuality. In its life-origin, **the law of love** is the impulse to realise and fulfil oneself in others and by others, to be enriched by enriching, to possess and be possessed because without being possessed one does not possess oneself utterly.” 213-215-216-217

76, “Therefore **the perfect solution** of the problem of Life is not likely to be realised by association, interchange and accommodations of love alone or through the **law of the mind** and heart alone. It must come by a **fourth status** of life in which the **eternal unity of the many is realised through the spirit** and the conscious foundation of all the operations of life is laid no longer in the divisions of body, nor in the passions and hungers of the vitality, nor in the groupings and the imperfect harmonies of the mind, nor in the combination of all these, but in the unity and freedom of the Spirit..... And this (Supramental realization) is what we have described as **the fourth status of Life** in its ascent towards the Godhead.” 218-219-230

77, ‘The **first status** of Life we found to be characterized by a dumb inconscient drive or urge, a force of some involved will in the material or atomic existence, not free and possessor of itself or its works or their results, but entirely possessed by universal movement in which it arises as the obscure

unformed seed of individuality. **The root of the second status** is desire, eager to possess but limited in capacity; the bud of the **third (status)** is Love which seeks both to possess and be possessed, to receive and to give itself; the fine flower of **fourth (status)**, its sign of perfection, we conceive as the pure and full emergence of the original will, the illumined fulfillment of the intermediate desire, the high and deep satisfaction of the conscious interchange of Love by the unification of the state of the possessor and possessed in the divine unity of souls which is the foundation of the Supramental existence.’ 231

78, ‘In a certain sense Matter is unreal and non-existent; that is to say, our present knowledge, idea and experience of Matter is not its truth, **but merely a phenomenon of particular relation between our senses and the all-existence in which we move.** When **Science** discovers that Matter resolves itself into forms of Energy, it has hold of a universal and fundamental truth; and when philosophy discovers that Matter only exists as substantial appearance to the consciousness and that the one reality is Spirit or pure conscious Being, it has hold of a greater and completer, a still more fundamental truth. But still the question remains why Energy should take the form of Matter and not of mere force-currents or why that which is really Spirit should admit the phenomenon of Matter and not rest in states, velleities and joys of the spirit. This, it is said, is the work of Mind or else, since evidently Thought does not directly create or even perceive the material form of things, it is the work of Sense; the sense-mind creates the forms which it seems to perceive and the thought-mind works upon the forms which the sense-mind presents to it. But, evidently, the individual embodied mind is not the creator of the phenomenon of Matter; earth-existence cannot be the result of the human mind which is itself the result of earth-existence. If we say that the world exists only in our own minds, we express a non-fact and a confusion; for the material world existed before man was upon the earth and it will go on existing if man disappears from the earth or even if our individual mind abolishes itself in the Infinite. We **must conclude** then that there is a universal Mind, subconscious to us in the form of the universe or superconscious in its spirit, which has created that form for its habitation. And since the creator **must** have preceded and must exceed its creation, this really implies a superconscient Mind which by the instrumentality of a universal sense creates in itself the relation of form with form and constitutes the rhythm of the material universe. But this also is no complete solution; it tells us that Matter is a creation of Consciousness, but it does not explain how Consciousness came to create Matter as the basis of its cosmic workings.’ 248-249

79, ‘But why this phenomenal and pragmatic division of an indivisible Existence? It is because **Mind has to carry the principle of multiplicity to its extreme potential which can only be done by separativeness and division.** To do that it **must**, precipitating itself into Life to create forms for the Multiple, give to the universal principle of Being the appearance of a gross and material substance instead of a pure or subtle substance. It **must**, that is to say, give it the appearance of substance which offers itself to the contact of Mind as stable thing or object in an abiding multiplicity of objects and not of substance which offers itself to the contact of pure consciousness as something of its own eternal pure existence and reality or to subtle sense as a principle of plastic

form freely expressive of the conscious being. **The contact of mind with its objects creates what we call sense**, but here it has to be an obscure externalized sense which must be assured of the reality of what it contacts.’ 250-251

80, “But still there is this conceptive difference and practical distinction, and in that, even if Matter is not really cut off from Spirit, yet it seems with such a practical definiteness to be so cut off, it is so different, even so contrary in its law, the material life seems so much to the negation of all spiritual existence that its rejections might well appear to be the **one short cut** out of the difficulty,--as undoubtedly it is ; but a short cut or any **cut is no solution**. Still, there, in Matter undoubtedly lies the crux; that raises the obstacle: for because of Matter Life is gross and limited and stricken with death and pain, because of Matter is more than half blind, its wings clipped, its feet tied to a narrow perch and held back from the vastness and freedom above of which it is conscious. Therefore the **exclusive spiritual seeker** is justified from his view-point if, disgusted with the mud of Matter, revolted by the animal grossness of Life or **impatient of the self-imprisoned narrowness and downward vision of Mind**, he determines to break from it all and return by inaction and silence to the Spirit’s immobile liberty. But that is not the sole view-point, nor, because it has been sublimely held or glorified by shining and golden examples, need we consider it the integral and ultimate wisdom.” 256-57

81, “The old *Hathayogins* and *Tantriks* of India had long ago reduced this matter of the higher human life and body to a science. They had discovered six nervous centres of life in the dense body corresponding to six centres of life and mind faculty in the subtle, and they had found out *subtle physical exercises* by which these centres, now closed, could be opened up, the higher psychical life proper to our subtle existence entered into by man, and even **the physical and vital obstructions** to the experience of the **ideal and spiritual being** could be destroyed. It is significant that one prominent result claimed by the *Hathayogins* for their practices and verified in many respects was a control of **the physical life-force** which liberated them from some of the ordinary habits or so-called **laws** thought by physical science to be inseparable from life in the body.” 274

82, “Behind all these terms of ancient **psycho-physical** science lies the one great fact and law of our being that whatever be its temporary poise of form, consciousness, power in this material evolution, there **must** be behind it and there is a greater, a truer existence of which this is only the external result and physically sensible aspect. Our substance does not end with the physical body; that is only the earthly pedestal, the terrestrial base, the material starting point. As there are behind our waking mentality **vaster ranges of consciousness** subconscious and superconscious to it of which we become sometimes abnormally aware, so there are behind our gross physical being other and subtler grades of substance with a **finer law** and a **greater power** which support the denser body and which can by our entering into **the ranges of consciousness** belonging to them be made to impose that law and power on our dense matter and **substitute** their purer, higher, intenser conditions of being for the grossness and limitation of our present physical life and impulses and habits.” 274-75

83, 'We have discovered also that Mind, Life and Matter are a triple aspect of these higher principles working, so far as our universe is concerned, in subjection to the principle of Ignorance, to the superficial and apparent self-forgetfulness of the One in its play of division and multiplicity. Really, these three are only **subordinate powers** of the divine quaternary: Mind is a **subordinate** power of Supermind which takes its stand in the standpoint of division, actually forgetful here of the oneness behind though able to return to it by reillumination from the Supramental; Life is similarly a **subordinate power** of the energy aspect of *Sachchidananda*, it is Force working out form and the play of conscious energy from the standpoint of division created by Mind; Matter is the form of substance of being which the existence of *Sachchidananda* assumes when it subjects itself to this phenomenal action of its own consciousness and force.' 277

84, "It has been shown indeed **that division of consciousness** is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one energism, of Matter from the original existence of which it is one form of substance. But it has still to be made clear **how this division came about in the Indivisible**, by what peculiar self-diminishing or self-effacing action of Consciousness-Force in the Being; for since all is a movement of that Force, only by some such action obscuring its **own plenary light and power** can there have arisen the dynamic and effective phenomenon of the Ignorance. But this problem can be left over to be treated in a more close examination of the dual phenomenon of Knowledge-Ignorance which makes our consciousness a blend of light and darkness, a half-light between the full day of the supramental Truth and the night of the material Inconscience. All that is necessary to note at present is that it **must** be in its essential character an **exclusive concentration** on one movement and status of Conscious Being, which puts all the rest of consciousness and being behind and veils it from that one movement's now partial knowledge." 286

85, 'And yet the Overmind is well aware of the essential Truth of things; it embraces the totality; it uses the individual self-determinations without being limited by them: but although it knows their oneness, can realize it in a spiritual cognition, yet its dynamic movement, even while relying on that for its security, **is not directly determined by it**. Overmind energy proceeds by an illimitable capacity of **separation and combination** of the powers and aspects of the integral and indivisible all-comprehending Unity. It takes each Aspect and Power and gives to it an independent action in which it acquires a full separate importance and is able to work out, we might say, its own world of creation. *Purusha* and *Prakriti*, Conscious Soul and executive Force of Nature, are in the Supramental harmony a two-aspected single truth, being and dynamis of the Reality; there can be no disequilibrium or predominance of one over the other. In Overmind we have the origin of the cleavage, the trenchant distinction made by the philosophy of the *Sankhyas* in which they appear as two independent entities, *Prakriti* able to dominate the *Purusha* and cloud its freedom and power, reducing it to a witness and recipient of her forms and

actions, *Purusha* able to return to its separate existence and abide in a free self-sovereignty by rejection of her original overclouding material principle. So with the other aspects or powers of the Divine Reality, One and Many, Divine Personality and Divine Impersonality, and the rest; each is still an aspect and power of the one Reality, but each is empowered to act as an independent entity in the whole, arrive at the fullness of the possibilities of its separate expression and develop the dynamic consequences of that separateness. At the same time in Overmind this separateness is still founded on the basis of an implicit underlying unity; all possibilities of combination and relation between the separated Powers and Aspects, all interchanges and mutualities of their energies are freely organized and their actuality always possible.’ 293-294

86, ‘If we regard the Powers of the Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others. There are in the Veda different formulations of the **nature of the gods**: it is said they are all one Existence to which the sages give different name; (1) yet **each god** is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; (2) and yet again each is a separate Deity acting sometimes in unison with companion deities, (3) sometimes separately, sometimes even in apparent opposition to other Godheads of same Existence. In the Supermind all this would be held together as a harmonized play of the one Existence; in the Overmind each of **these three conditions** could be a separate action or basis of action and have its own principle of development and consequences and yet each keep the power to combine with the others in a more composite harmony.’ 294

87, ‘A purely impersonal existence and consciousness is true and possible, but also an entirely personal consciousness and existence; the Impersonal Divine, *Nirguna Brahman*, and the Personal Divine, *Saguna Brahman*, are here equal and coexistent aspects of the Eternal. Impersonality can manifest with person subordinated to it as a mode of expression; but, equally, Person can be the reality with impersonality as a mode of its nature: both aspects of manifestation face each other in the infinite variety of conscious Existence. What to the mental reason are **irreconcilable differences** present themselves to the Overmind intelligence as **coexistent correlatives**; what to the mental reason are **contraries** are to the Overmind intelligence **complementaries**. Our mind sees all things are born from Matter or material Energy, exist by it, go back into it; concludes that Matter is the eternal factor, the primary and ultimate reality, *Brahman*. Or it sees all as born of Life-Force or Mind, existing by Life or by Mind, going back into the universal Life or Mind, and it concludes that this world is a creation of the cosmic Life-Force or of a cosmic Mind or Logos. Or again it sees the world and all things as born of, existing by and going back to the Real-Idea or Knowledge-Will of the Spirit or to the Spirit itself and it concludes on an idealistic or spiritual view of the universe. It can fix on any of these ways of seeing, but to its normal separative vision each way excludes the others.’ 296

88, ‘Overmind is a creator of truths, not of illusions or falsehood: what is worked out in any given overmental energism or movement is the truth of the

Aspect, Power, Idea, Force, Delight which is liberated into independent action, the truth of the consequences of its reality in that independence. There is no exclusiveness asserting each as the sole truth of being or the others as inferior truths: each God knows all the Gods and their place in existence; each Idea admits all other ideas and their right to be; each Force concedes a place to all other forces and their truth and consequences; no delight of separate fulfilled existence or separate experience denies or condemns the delight of other existence or other experience. The Overmind is a principle of cosmic Truth and **a vast and endless catholicity** is its very spirit; its energy is an all-dynamism as well as a principle of separate dynamisms: it is a sort of **inferior Supermind**, -- although it is concerned predominantly not with absolutes, but with what might be called **the dynamic potentials or pragmatic truths of Reality**, or with absolutes mainly for their power of generating pragmatic or creative values, although, too, its comprehension of things is more global than integral, since its totality is built up of global wholes or constituted by separate independent realities uniting or coalescing together, and although the essential unity is grasped by it and felt to be basic of things and pervasive in their manifestation, but **no longer as in the Supermind** their intimate and ever-present secret, their dominating continent, the overt constant builder of the harmonic whole of their activity and nature.' 297-298

89, "To the Overmind, for example, all religions would be true as developments of the **one eternal religions**, all philosophies would be valid each in its own field as a statement of its own universe-view from its own angle, all political theories with their practice would be the legitimate working out of **an Idea-Force** with its right to application and practical development in the play of the energies of Nature. In our separative consciousness, imperfectly visited by glimpses **of catholicity and universality**, these things exist as opposites; each claims to be the truth and taxes the others with error and falsehood, **each feels impelled to refuse or destroy the others in order that itself alone may be the Truth and live**: at best, each must **claim to be superior**, admit all others only as inferior truth-expressions. An overmental Intelligence would refuse to entertain this conception or this drift to **exclusiveness** for a moment; it would allow all to live as necessary to the whole or put **each in its place** in the whole or assign to each its field of realisation or of endeavour. This is because in us consciousness has come down completely into the **divisions of the Ignorance**; Truth is no longer either an Infinite or a cosmic whole with many possible formulations, but a **rigid affirmation** holding any other affirmation to be false because different from itself and entrenched in other limits. Our mental consciousness can indeed arrive in its cognition at a considerable approach towards total comprehensiveness and catholicity, but to organize that in action and life seems to be beyond its power. Evolutionary Mind, manifest in individuals or collectivities, throws up a multiplicity of divergent view-points, divergent lines of action and lets them work themselves out side by side or in collision or in a certain inetermixture; it can make selective harmonies, but it cannot arrive at the harmonic control of a true totality. Cosmic Mind **must** have even in the evolutionary Ignorance, like all totalities, such a harmony, if only of arranged accords and discords; there is too in it an underlying dynamism of oneness: but

it carries the completeness of these things in its depth, perhaps in a supermind-overmind substratum, but does not impart it to individual Mind in the evolution, does not bring it or has not yet brought it from the depths to the surface. An Overmind world would be a world of harmony; the world of Ignorance in which we live is a world of disharmony and struggle.” 298-299

90, “Overmind in its descent reaches a line which divides cosmic Truth from the cosmic Ignorance; it is the line at which it becomes possible for Consciousness-Force, emphasising the separateness of each independent movement created by Overmind and hiding or darkening their unity, to divide Mind by an **exclusive concentration** from the overmental source. There has already been a **similar separation of Overmind from its Supramental source**, but with a transparency in the veil which allows a conscious transmission and maintains a certain luminous kinship; but here the veil is opaque and the transmission of the Overmind motives to the Mind is **occult and obscure.**” 300

91, “This character of an organisation of partial truths on a basis of separative knowledge persists in Life and subtle Matter, for the **exclusive concentration** of consciousness-Force which puts them into separative action does not entirely sever or veil Mind from Life or Mind and Life from Matter. The complete separation can take place only when the stage of Inconscience has been reached and our world of manifold Ignorance arises out of that tenebrous matrix. These other still conscient stages of the involution are indeed organisations of Conscious Force in which each lives from **his own centre**, follows out his own possibilities, and the predominant principle itself, whether Mind, Life or Matter, works out things on its own independent basis; but what is worked out are truths of itself, not illusions or a tangle of truth and falsehood, knowledge and ignorance. But when by an **exclusive concentration** on Force and Form Consciousness-Force seems phenomenally to separate Consciousness from Force, or when it absorbs Consciousness in a blind sleep lost in Form and Force, then Consciousness has to struggle back to itself by a **fragmentary evolution** which necessitates **error and makes falsehood inevitable.**” 301-302

92, ‘It has been possible indeed for **human science** to detect the process or many processes of material things, but this knowledge does **not throw any light** on the **major question**; we do not know even the rationale of the original cosmic process, for the results do not present themselves as their necessary but only their pragmatic and actual consequence. In the end we do not know how these determinates came into or out of the original Indeterminate or Indeterminable on which they stand forth as on a blank and flat background in the riddle of their ordered occurrence. At the origin of things we are faced with an infinite containing a mass of unexplained finites, an Indivisible full of endless divisions, an Immutable teeming with mutations and differentiate. A cosmic paradox is the beginning of all things, a paradox without key to its significance.’ 311

93, ‘Actually to our **Science** this infinite or indeterminate Existence reveals itself as an Energy, known not by itself but by its works, which throws up in its motion waves of energism and in them a multitude of infinitesimals; these, groupings themselves to form larger infinitesimals, became a basis for all the

creations of the Energy, even those farthest away from the material basis, for the emergence of a world of organized Matter, for the emergence of Life, for the emergence of Consciousness, for all the still unexplained activities of evolutionary Nature. On the original process are erected a multitude of processes which we can observe, follow, can take advantage of many of them, utilize; but they are none of them, fundamentally, explicable. We now know that different groupings and a varying number of electric infinitesimals can produce or serve as the constituent occasion –miscalled the cause, for here there seems to be only a necessary antecedent condition – for the appearance of larger atomic infinitesimals of different natures, qualities, powers; but we fail to discover how these different dispositions can come to constitute these different atoms, --how the differentiate in the constituent occasion or cause necessitate the differentiate in the constituted outcome or result. We know also that certain combinations of certain invisible atomic infinitesimals produce or occasion new and visible determinations quite different in nature, quality and power from the constituent infinitesimals; but we fail to discover, for instance, how **a fixed formula** for the combination of oxygen and hydrogen comes to determine the appearance of water which is evidently something more than a combination of gases, a new creation, a new form of substance, a material manifestation of a quite new character. We see that a seed develops into a tree, we follow the line of the process of production and we utilize it; but we do not discover how a tree can grow out of a seed, how the life and form of the tree come to be implied in the substance or energy of the seed or, if that be rather the fact, how the seed can develop into a tree. We know that genes and chromosomes are the cause of hereditary transmissions, not only of physical but of psychological variations; but we do not discover how psychological characteristics can be contained and transmitted in this inconscient material vehicle. We do not see or know, but it is expounded to us as a cogent account of Nature-process, that a play of electrons, of atoms and their resultant molecules, of cells, glands, chemical secretions and physiological processes manages by their activity on the nerves and brain of a Shakespeare or a Plato to produce or could be perhaps the dynamic occasion for the production of a *Hamlet* or a *Symposium* or a *Republic*; but we fail to discover or appreciate how such material movements could have composed or necessitated the composition of these highest points of thought and literature: the divergence here of the determinants and the determination becomes so wide that we are no longer able to follow the process, much less understand or utilize. These **formulae of Science** may be pragmatically correct and infallible, they may govern the practical how of Nature's processes, but they do not disclose the intrinsic how or why; rather they have the air of the **formulae** of a cosmic Magician, precise, irresistible, automatically successful each in its field, but their rationale is fundamentally unintelligible.' 312-313

94, 'An electric Energy produces positive, negative, neutral forms of itself, forms that are at once waves and particles; a gaseous state of energy-substance produces a considerable number of different gases; a solid state of energy-substance from which results the earth principle develops into different forms of earth and rock of many kinds and numerous minerals of metals; a life principle produces its vegetable kingdom teeming with a countless foison of

quite different plants, trees, flowers; principle of animal life produces enormous variety of genus, species, individual variations: so it proceeds into human life and mind and its mind-types towards the still unwritten end or perhaps the yet occult sequel of that unfinished evolutionary chapter. Throughout there is the constant rule of a general sameness in the original determinate and, subject to this substantial sameness of basic substance and nature, a profuse variation in the generic and individual determinates; an identical law obtains of sameness or similarity in the genus or species with numerous variations often meticulously minute in the individual. But we do not find anything in any general or generic determinate necessitating the variant determinations that result from it.' 314

95, 'The growth of the **tree** out of the seed would be accounted for, like all other similar phenomena, by the indwelling presence of what we have called the **Real-Idea**; the Infinite's self-perception of the significant form, the living body of its power of existence that has to emerge from its own self-compression in energy substance, would be carried internally in the form of the **seed**, carried in the **occult consciousness** involved in that form, and would naturally evolve out of it. There would be no difficulty either in understanding on this principle how infinitesimals of a material character like the gene and the chromosome can carry in them psychological elements to be transmitted to the physical form that has to emerge from the **human seed**; it would be at bottom on the same principle in the objectivity of Matter as that which we find in our subjective experience, --for we see that the subconscious physical carries in it a mental psychological content, impressions of past events, habits, fixed mental and vital formations, fixed forms of character, and sends them up by an **occult** process to the **waking consciousness**, thus originating or influencing many activities of our nature.' 319

96, 'On the same basis there would be no difficulty in understanding why the psychological functionings of the body help to determine the mind's psychological actions: for the body is not mere unconscious Matter; it is a structure of a secretly conscious Energy that has taken form in it. Itself **occultly** conscious, it is, at the same time, the vehicle of expression of an **overt Consciousness** that has emerged and is self-aware in our physical energy-substance. The body's functionings are a necessary machinery or instrumentation for the movements of this mental Inhabitant; it is only by setting the corporeal instrument in motion that the Conscious Being emerging, evolving in it can transmit its mind formations, will formations and turn them into a physical manifestation of itself in Matter. The capacity, the processes of the instrument **must** to a certain extent reshape the mind formations in their transition from mental shape into physical expression; its workings are necessary and **must** exercise their **influence** before that expression can become actual. The bodily instrument may even in some directions dominate its user; it may too by a force of habit suggest or create involuntary reactions of consciousness inhabiting it before the waking Mind and Will can control and interfere. All this is possible because the body has a "**subconscious**" **consciousness** of its own which counts in our **total self-expression**; even, if we look at this outer instrumentation only, we can conclude that body determines mind, but this is only a minor truth and the **major Truth** is that mind

determines body. In this view a still **deeper Truth** becomes conceivable; a spiritual entity ensouling the substance that veils it is the **original determinant** of both mind and body... Finally, the conception of a divine Mind and Will **creating the cosmos** becomes justifiable, while at the same time the perplexing elements in it which our reasoning mentality refuses to ascribe to an arbitrary fiat of the **Creator**, find their explanation as inevitable phenomena of a Consciousness emerging with difficulty out of its opposite—but with **the mission to override** these contrary phenomena and manifest by a slow and difficult evolution its greater reality and true nature.’ 320-21

97, ‘But an approach from the material end of Existence cannot give us any certitude of validity for this hypothesis or for that matter for any other explanation of Nature and her procedure: the veil cast by the **original Inconscience** is too thick for the Mind to pierce and it is behind this veil that is hidden the secret origination of what is manifested; there are seated the truths and powers underlying the phenomena and processes that appear to us in the material front of Nature. To know with greater certitude we **must follow the curve** of evolving consciousness until it arrives at a height and largeness of **self-enlightenment** in which the primal secret is self discovered; for presumably it **must** evolve, **must** eventually bring out what was held from the beginning by the **occult original Consciousness** in things of which it is a gradual manifestation. In Life it would be clearly hopeless to seek for the truth; for Life begins with a formulation in which consciousness is still submental and therefore to us as mental beings appears as inconscient or at most subconscious, and our own investigation into this stage of life studying it from outside cannot be more fruitful of the secret truth than our examination of Matter. Even when mind develops in life, its **first functional aspect** is a mentality involved in action, in vital and physical needs and preoccupations, in impulses, desires, sensations, emotions, **unable to stand back** from these things and observe and know them. In the human mind there is the **first hope** of understanding, discovery, a free comprehension; here we might seem to be coming to the possibility of self-knowledge and world-knowledge. But in fact our mind can at **first only observe facts** and processes and for the rest it has to make deductions and inferences, to construct hypotheses, to reason, to speculate. In order to **discover the secret of Consciousness** it would have to know itself and determine the reality of its own being and process; but as in animal life the emerging Consciousness is involved in vital action and movement, so in the human being mind-consciousness is involved in its own whirl of thoughts, an activity in which it is carried on without rest and in which its very reasonings and speculations are determined in their tendency, trend, conditions by its own temperament, mental turn, past formation and line of energy, inclination, preference, an inborn natural selection, --**we do not freely determine our thinking according to the truth of things**, it is determined for us by our nature. We can indeed stand back with a certain detachment and observe the workings of the mental Energy in us; but it is still only its process that we see and not any original source of our mental determinations: we can build theories and hypotheses of the process of Mind, but a veil is still there over the inner secret of ourselves, our consciousness, our total nature.’ 321-22

98, ‘It is only when we **follow the yogic process** of quieting the mind itself that a profounder result of our self-observation becomes possible. (1) For **first** we discover that mind is a subtle substance, a general determinate – or generic indeterminate – which mental energy when it operates throws into forms or particular determinations of itself, thoughts, concepts, percepts, mental sentiments, activities of will and reactions of feeling, but which, when the energy is quiescent, can live either in an inert torpor or in an immobile silence and peace of self-existence. (2) **Next** we see that the determinations of our mind do not all proceed from itself; for waves and currents of mental energy enter into it from outside: these take form in it or appear already formed from some universal Mind or from other minds and are accepted by us as our own thinking. (3) We can perceive also an occult or subliminal mind in ourselves from which thoughts and perceptions and will-impulses and mental feelings arise; (4) we can perceive too higher planes of consciousness from which a superior mind energy works through us or upon us. (5) Finally we discover that that which observes all this is a mental being supporting the mind substance and mind energy; without this presence, their upholder and source of sanctions, they could not exist or operate. (5a) This mental being or *Purusha* **first** appears as a silent witness and, if that were all, we would have to accept the determinations mind as a phenomenal activity imposed upon the being by Nature, by *Prakriti*, or else as a creation presented to it by *Prakriti*, a world of thought which Nature constructs and offers to the observing *Purusha*. (5b) But afterwards we find that the *Purusha*, the mental being, can depart from its posture of a silent or accepting Witness; it can become the source of reactions, accepts, rejects, even rule and regulate, become the giver of the command, the knower. (5c) A knowledge also arises that this mind-substance manifests the mental being, is its own expressive substance and the mental energy is its own consciousness-force, so that it is reasonable to conclude that all mind determinations arise from the being of the *Purusha*. (5d) But this conclusion is complicated by the fact that from another view-point our personal mind seems to be little more than a formation of universal Mind, an engine for reception, modification, propagation of cosmic thought-waves, idea-currents, will-suggestions, waves of feeling, sense-suggestions, form-suggestions. (5e) It has no doubt its own already realized expression, predispositions, propensities, personal temperament and nature; what comes from the universal can only find a place there if it is accepted and assimilated into the self-expression of the individual mental being, the personal *Prakriti* of the *Purusha*. (5f) But still, in view of these complexities, the question remains entire whether all this evolution and action is a phenomenal creation by some universal Energy presented to the mental being or an activity imposed by Mind-Energy on the *Purusha*’s indeterminate, perhaps indeterminable existence, or whether the whole is something predetermined by some dynamic truth of Self within and only manifested on the mind surface. To know that we would have to touch or **to enter into a cosmic state of being and consciousness** to which the totality of things and their integral principle would be better manifest than to our limited mind experience.’ 322-23

99, ‘In Overmind, in all the higher ranges of the mind, we find recurring the dichotomy of a pure silent self without feature or qualities or relations, self-

existent, self-poised, self-sufficient, and the mighty dynamis of a determinative knowledge-power, of a creative consciousness and force **which precipitates itself into the forms of the universe**. This opposition which is yet a collocation, as if these two were correlatives or complementaries, although apparent contradictions of each other, sublimates itself into the coexistence of an impersonal *Brahman* without qualities, a fundamental divine Reality free from all relations or determinates, and a *Brahman* with infinite qualities, a fundamental divine Reality who is the source and container and master of all relations and determinations – *Nirguna, Saguna*. If we pursue the *Nirguna* into a farthest possible self-experience, we arrive at a supreme Absolute void of all relations and determinations, the ineffable first and last word of existence. If we enter through *Saguna* into some ultimate possible of experience, we arrive at a divine Absolute, **a personal supreme and omnipresent Godhead**, transcendent as well as universal, an infinite Master of all relations and determinations who can uphold in his being a million universes and pervade each with a single ray of his self-light and a single degree of his ineffable existence. The Overmind consciousness maintains equally these two truths of the Eternal which face the mind as mutually exclusive alternatives; it admits both as supreme aspects of one Reality: somewhere, then, behind them there must be a still greater Transcendence which originates them or upholds them both in its supreme Eternity.’ 324-25

100, ‘This **then would be the complete process** of creation: but in our mind we do not see the complete process, we see only the possibilities that determine themselves into actualities. Our mind is an observer of actuals, an inventor or discoverer of possibilities, but **not a seer of the occult imperatives** that necessitate the movements and forms of a creation: for in the front of universal existence there are only forces determining results by some balance of the meeting of their powers; the original Determinant of the determinants, if it or they exist, are veiled from us by our ignorance.’ 328

101, ‘But in Mind of Ignorance these phenomena appear; for there a **limited consciousness** sees and deals with everything as if all were separate objects of cognition or separate existences and it seeks so to know, possess and enjoy them and gets mastery over them or suffers their mastery: but, behind its ignorance, what the soul in it is **seeking for** is the Reality, the Truth, the Consciousness, the Power, the Delight by which they exist; the **mind has to learn** to awaken to this true seeking and true knowledge veiled within itself, to the Reality from which all things hold their truth, to the Consciousness of which all consciousness are entities, to the Power from which all get what force of being they have within them, to the Delight of which all delights are partial figures. This **limitation of consciousness** and this awakening to the integrality of consciousness are also a process of self-manifestation, are a self-determination of the Spirit; even when contrary to the Truth in their appearances, the things of **the limited consciousness** have in their deeper sense and reality a divine significance; they too bring out a truth or a possibility of the Infinite. Of some such nature, as far as can be expressed **in mental formulas**, would be the supramental cognition of things which sees the one Truth everywhere and would so arrange its account to us of our existence, its report of secret creation and the significance of the universe.’ 330

102, “It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the immobile immutable Self, the *Nirguna Brahman*, the Eternal without qualities, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Non-being, the Ineffable and the Unknowable. On the other side it is the essence and source of all determinations, and this dynamic essentiality manifests to us through the fundamental affirming positives in which the Absolute equally meets us; for it is **the Self that becomes all things**, the *Saguna Brahman*, the eternal with infinite qualities, the One who is the Many, the infinite Person who is the source and foundation of all persons and personalities, the Lord of creation, the Word, the Master of all works and action; **it is that which being known all is known**: these affirmatives correspond to those negatives. For it is not possible in a supramental cognition **to split asunder the two sides of the One Existence**, --even to speak of them as sides is excessive, for they are in each other, their coexistence or one existence is eternal and their powers sustaining each other found the self-manifestation of the Infinite.” 331

103, “In the same way we can become aware of it as the *Purusha*, separate from *Prakriti*, the Conscious Being standing back from the activities of Nature. But this is an **exclusive concentration** which limits itself to a spiritual status and puts away from it all activity in order to realise the freedom of *Brahman* the self-existent Reality from all limitation by its own action and manifestation: it is an **essential realisation**, but not the total realisation.” 361

104, ‘In the philosophy of *Sankhyas* we find developed most thoroughly the metaphysical idea of *Purusha-Prakriti*. These two are eternally separate entities, but in relation to each other. *Prakriti* is Nature-power, an executive Power, it is Energy apart from Consciousness; for Consciousness belongs to the *Purusha*, *Prakriti* without *Purusha* is inert, mechanical, inconscient. *Prakriti* develops as formal self and basis of action primal Matter and in it manifests life and sense and mind and intelligence; but intelligence too, since it is part of Nature and its product in primal Matter, is also inert, mechanical, inconscient, -- a conception which sheds a certain light on the order and perfectly related workings of the Inconscient in the material universe: it is the light of the soul, the Spirit, that is imparted to the mechanical workings of sense-mind and intelligence, they become conscious by its consciousness, even as they become active only by the ascent of the spirit. The *Purusha* becomes free by drawing back from *Prakriti*; it becomes master of her by refusing to be involved in Matter. Nature acts by three principles, modes or qualities of its stuff and its action, which in us become the fundamental modes of our psychological and physical substance and its workings, the principle of inertia, the principle of kinesis and the principle of balance, light and harmony: when these are in unequal motion, her action takes place; when they fall into equilibrium she passes into quiescence. *Purusha*, conscious being, is plural, not one and single, while Nature is one: it would seem to follow that whatever principle of oneness we find in existence belongs to Nature, but each soul is independent and unique, sole to itself and separate whether in its enjoyment of Nature or its liberation from Nature. All these positions of the *Sankhya* we find to be perfectly valid in experience when we come into direct inner contact with the

realities of individual soul and universal Nature; but they are pragmatic truths and we are not bound to accept them as the whole or the fundamental truth either of self or of Nature. *Prakriti* presents itself as an inconscient Energy in the material world, but, as the scale of consciousness rises, she reveals herself more and more as a conscious force and we perceive that even her inconscience concealed a secret consciousness; so too conscious being is many in its individual souls, but in its self we can experience it as one in all and one in its own essential existence. Moreover, the experience of soul and Nature as dual is true, but the experience of their unity has also its validity. If Nature or Energy is able to impose its forms and workings on Being, it can only be because it is Nature or Energy of Being and so the Being can accept them as its own; if the Being can become lord of Nature, it **must** be because it is its own Nature which it had passively watched during its work, but can control and master; even in its passivity its consent is necessary to the action of *Prakriti* and this relation shows sufficiently that the two are not alien to each other. The duality is a position taken up, a double status accepted for the operations of the self-manifestation of the being; but there is eternal and fundamental separateness and dualism of Being and its Consciousness-Force, of the Soul and Nature.’ 363-365

105, ‘But, very clearly, this is not **the personal God of popular religions**, a being limited by his qualities, individual and separate from all others; for all such **personal gods** are only a limited representations or names and divine personalities of the one Ishwara. Neither is this the *Sagana Brahman* active and possessed of qualities, for that is only one side of the being of the *Ishwara*; the *Nirguna* immobile and without qualities in another aspect of His existence. *Ishwara* is *Brahman* the Reality, Self, Spirit, revealed as possessor, enjoyer of his own self-existence, creator of the universe and one with it, Pantheos, and yet superior to it, the Eternal, the Infinite, the Ineffable, the Divine Transcendence.’ 366

106, “Again, if we remain absorbed in the Silence, the creative Consciousness and her works disappear into the Silence; Nature and the creation for us cease to exist or be real. On the other hand, if we look **exclusively** at the Being in its aspect of the sole-existent Person and Ruler, the Power or *Shakti* by which he does all things disappears into his uniqueness or becomes an attribute of His cosmic personality; the absolute monarchy of the one Being becomes our perception of the universe. Both these experiences create **many difficulties** for the mind due to its non-perception of the reality of the Self-Power whether in quiescence or in action, or to a too exclusively negative experience of the Self, or to the too anthropomorphic character our conceptions attach to the Supreme Being as Ruler. It is evident that we are looking at an Infinite of which the Self-Power is capable of many movements, all of them valid. If we look again more largely and take account of both the impersonal and the personal truth of things as one truth, if in that light, the light of personality in impersonality, we see the biune aspect of Self and Self-Power, then in the Person Aspect a dual Person emerges, *Ishwara-Shakti*, the Divine Self and Creator and the Divine Mother and Creatrix of the universe; there becomes apparent to us the mystery of the masculine and feminine cosmic Principles whose play and interaction are necessary for all creation.” 370-71

107, “The unity is its being, --yes, but the **cosmic differentiation and the multiple individuality** are **the power of its being** which it is constantly displaying and which it is its delight and the nature of its consciousness to display. If then we arrive at unity with that, if we even become entirely and in every way that being, why should the **power of its being** be excised and why at all should we desire or labour to excise it? We should then only diminish the scope of our unity with it by an **exclusive concentration** accepting the divine being but not accepting our part in the power and consciousness and infinite delight of the Divine... Or the one possible reason would be that in **the power, the act of consciousness** there is not real union and that only in the status of consciousness is there perfect undifferentiated union.” 385

108, ‘But the normal mind, which has no experience of these things that are so powerfully real to the **liberated consciousness**, may well revolt against what may seem to it nothing more than a mass of intellectual contradictions. I may say, “(1) I know very well what the Absolute is; it is that in which there are no relations. (2) The Absolute and the relative are irreconcilable opposites; in the relative there is nowhere anything absolute, in the Absolute there can be nothing relative. (3) Anything which contradicts these **first data** of my thought, is intellectually false and practically impossible. (4) These other statements also contradict my **law of contradictions** (Refer The Life Divine-390 & 391, 395, 398-399) which is that **two opposing and conflicting affirmations cannot both be true**. (5) It is impossible that there should be oneness with God and yet a relation with Him such as this of enjoyment of the Divine. (6) In oneness there is no one to enjoy except the One and nothing to be enjoyed except the One. (7) God, the individual and the cosmos must be three different actualities, otherwise there could be no relations between them. (8) Either they are eternally different or they are different in present time, although they may have originally been one undifferentiated existence. (9) Unity was perhaps and will be perhaps, but it is not now and cannot be so long as cosmos and the individual endure. (10) The cosmic being can only know and possess the transcendent unity by ceasing to be cosmic; the individual can only know and possess the cosmic or the transcendental unity by ceasing from all individuality and individualization. (11) Or if unity is the one eternal fact, then cosmos and individual are non-existent; they are illusions imposed on itself by the Eternal. (12) That may well involve a contradiction or an unreconciled paradox; but I am willing to admit a contradiction in the Eternal which I am not compelled to think out, rather than a contradiction here of my primary conceptions which I am compelled to think out logically and to practical ends. (13) I am on this supposition able either to take the world as practically real and think and act in it or to reject it as an unreality and cease to think and act; I am not compelled to reconcile contradictions, not called on to be conscious of and conscious in something beyond myself and world and yet deal from that basis, as God does, with a world of contradictions. (14) The attempt to be as God while I am still an individual or to be three things at a time seems to me to involve a logical confusion and a practical impossibility.” Such might well be the attitude of the normal reason, and it is clear, lucid, positive in its distinctions; it involves no extraordinary gymnastics of the reason trying to exceed itself and losing itself in the shadows and half-lights or any kind of

mysticism, or at least there is only one original and comparatively simple mysticism free from all other difficult complexities. Therefore it is the reasoning which is the most satisfactory to the simply rational mind. Yet is there here a **triple error**, (1) the error of making an unbridgeable gulf between the Absolute and the relative, (2) the error of making too simple and rigid and extending too far **the law of contradictions** and (3) the error of conceiving in terms of Time the genesis of things which have their origin and first habitat in the Eternal.’ 389-90-91

109, “The Absolute has not become the contrary of itself and assumed at a certain date real or unreal relativities of which it was originally incapable, nor has the One become by a miracle the Many, nor the unconditioned deviated into the conditioned, nor the unqualified sprouted out into qualities. These oppositions are only conveniences of our mental consciousness, our divisions of the indivisible. The things they represent are not fictions, they are realities, but they are **not rightly** known if they are set in irreconcilable opposition to or separation from each other; for there is no such irreconcilable opposition or separation of them in the **all-view of the Absolute**. This is the weakness not only of our **scientific divisions** and metaphysical distinctions, but of our **exclusive** spiritual realisations which are only **exclusive** because to arrive at them we have to start from our limiting and **dividing mental consciousness**. We have to make the metaphysical distinctions in order to help our intelligence towards a truth which exceeds it, because it is only so that it can escape from the **confusions** of our first undistinguishing mental view of things; but if we bind ourselves by them to the end, we make chains of what should only have been first helps. We have to make use too of distinct **spiritual realisations** which may at first seem contrary to each other, because **as mental beings it is difficult or impossible for us to seize at once largely and completely what is beyond our mentality**; but we err if we intellectualise them into sole truths, --as when we assert that the Impersonal **must** be the one ultimate realisation and the rest creation of *Maya* or declare the *Saguna*, the Divine in its qualities, to be that and thrust away the impersonality from our spiritual experience. We have to see that both these realisations of the great spiritual seekers are equally valid in themselves, equally invalid against each other; they are one and the same Reality experienced on two sides which are **both necessary** for the full knowledge and experience of each other and of that which they both are. So is it with the One and the Many, the finite and the infinite, the transcendent and the cosmic, the individual and the universal; each is the other as well as itself and **neither can be entirely known** without the other and without exceeding their appearance of contrary oppositions.” 400-01

110, “If we simply leave these two dissonant facts of existence standing in each other’s presence, we are driven to conclude that there is no reconciliation possible; all we can do is to cling as much as we can to a deepening sense of the joy of the pure and essential Presence and do the best we may with the discordant externality, until we can impose in its place the law of its **divine contrary**. Or else we have to seek for an escape rather than a solution. For we can say that the inner Presence alone is a Truth and the discordant externality is a falsehood or illusion created by a mysterious principle of Ignorance; our problem is to find some way of **escape out of the falsehood of the manifested**

world into the truth of the hidden Reality. Or we may hold with *the Buddhist* that here is no need of explanation, since there is this one practical fact of the imperfection and impermanence of things and **no Self, Divine or Brahman, for that too is an illusion of our consciousness**: the one thing that is necessary for liberation is to **get rid of the persistent structure of ideas and persistent energy of action** which maintain a continuity in the flux of the impermanence. On this road of escape we achieve self-extinction in Nirvana; **the problem of things gets itself extinguished by our own self-extinction**. This is a way out, but it does not look like the true and **only way**, nor are the other solutions altogether satisfactory. It is a fact that by excluding the discordant manifestation from our inner consciousness as a superficial externality, by insisting only on the pure and perfect Presence, we can achieve individually a deep and blissful sense of this silent Divinity, can enter into the sanctuary, can live in the light and rapture. An **exclusive inner concentration** on the Real and the Eternal is possible, even a self-immersion by which we can lose or put away the dissonances of the universe. But there is too somewhere deep down in us the need of **a total consciousness**, there is in Nature a secret universal seeking for the whole Divine, an impulsion towards some entire awareness and delight and power of existence; **this need of a whole being**, a total knowledge, a total knowledge, **this integral will** in us is not fully satisfied by these solutions. **So long as the world is not divinely explained to us, the Divine remains imperfectly known**; for the world too is That and, so long as it is not present to our consciousness and possessed by our powers of consciousness in the sense of the divine being, **we are not in possession of the whole Divinity.**” 407-8

111, ‘If the **human consciousness** were bound to the sense of imperfection and the acceptance of it as the **law of our life** and the very character of our existence, -- a reasoned acceptance that could answer in our human nature to the blind animal acceptance of the animal nature, --then we might say that what we are marks the limit of the divine self-expression in us; we might believe too that **our imperfections and sufferings worked for the general harmony and perfection of things** and console ourselves with this philosophic balm offered for our wounds, satisfied to move among the pitfalls of life with as much rational prudence or as much philosophic sagacity and resignation as our **incomplete mental wisdom and our important vital parts** permitted. Or else, taking refuge in the more consoling fervours of **religions**, we might submit to all as the will of God in the hope or faith of recompense in a Paradise beyond where we shall enter into a happier existence and put on a more pure and perfect nature.’ 410-11

112, “There are **three propositions** about God and the world, --if we admit the Divine Existence, --to which the general reason and consciousness of mankind bear witness; but, one of the three, --which is yet necessitated by the character of the world we live in, --does not harmonise with the two others, and by this disharmony the human mind is thrown into **great perplexities of contradiction** and driven to doubt and denial. For, **first**, we find affirmed an omnipresent Divine and Reality pure, perfect and blissful, without whom, apart from whom nothing could exist, since all exists only by him and in his being... The **second** affirmation which our mind naturally accepts as the consequence

of the first postulate, is that by the supreme consciousness and the supreme power of this omnipresent Divinity in its perfect universal knowledge and divine wisdom **all things are ordered and governed in their fundamental relations** and their process... There arises then **a third affirmation** of the Divine Reality and the world reality as **different in essence or in order**, so different that we have to draw away from one to reach the other; if we would find the Divine inhabitant, we must reject the world he inhabits, governs, has created or manifested in his own existence. The **first** of these three propositions is inevitable; **the second** also **must stand** if the omnipresent Divine has anything at all to do with the world he inhabits and with its manifestation, building, maintenance and government: but **the third** seems also self-evident and yet it is incompatible with its precedents, and this dissonance confronts us with a problem which appears to be incapable of satisfactory solution.” 412-414

113, ‘In that case, the only reasonable explanation of such a paradoxical manifestation or creation is that it is a cosmic game, a Lila, a play, an amusement of the Divine Being. It may be He pretends to be undivine, wears that appearance like the mask or make-up of an actor for the sole pleasure of the pretence or the drama. Or else He has created the undivine, created ignorance, sin and suffering just for the joy of a manifold creation. Or, perhaps, as some religions curiously suppose, He has done this so that there may be inferior creatures who will praise and glorify Him for his eternal goodness, wisdom, bliss and omnipotence and try feebly to come an inch nearer to the goodness in order to share the bliss, on pain of punishment – by some supposed eternal – if, as the vast majority must by their very imperfection, they fail in their endeavour. But the doctrine of such a Lila so crudely stated there is always possible the retort that a God, himself all-blissful, who delights in the suffering of creatures or imposes such suffering on them for the faults of his own imperfect creation, would be no Divinity and against Him the moral being and intelligence of humanity must revolt or deny His existence. If the human soul is a portion of the Divinity, if it is a divine Spirit in man that puts on this imperfection and in the form of humanity consents to bear this suffering, or if the soul in humanity is meant to be drawn to the Divine Spirit and is His associate in the play of imperfection here, in the delight of perfect being otherwise, the Lila may still remain a paradox, but it ceases to be a cruel or revolting paradox; it can at most be regarded as a strange mystery and to the reason inexplicable. To explain it there **must** be two missing elements, (1) a conscious ascent by the soul to this manifestation and (2) a reason in the All-Wisdom that makes the play significant and intelligible.’ 424-425

114, “The **principle of negation** prevails over the principle of affirmation and becomes universal and absolute. Thence arise the great world-negating religions and philosophies; thence too a recoil of the life-motive from itself and a seeking after a life elsewhere flawless and eternal or a will to annul life itself in an immobile reality or an original Non-Existence. In India the philosophy of world-negation has been given formulations of supreme power and the value by two of the greatest of her thinkers, *Buddha and Shankara*. There have been intermediate or later in time, other philosophies of considerable importance, some of them widely accepted, formulated with much acumen of **thought by**

men of genius and spiritual insight, which **disputed with more or less force and success the conclusions of these two great metaphysical systems**, but none has been put forward with an equal force of presentation or drive of personality or had a similar massive effect. The spirit of these two remarkable spiritual philosophies—for *Shankara* in the historical process of India's philosophical mind takes up, completes and replaces *Buddha*, --has weighed with a tremendous power on her thought, religion and general mentality: everywhere broods its mighty shadow, everywhere is the impress of the three great formulas, (1) **the chain of Karma**, (2) **escape from the wheel of rebirth**, (3) **Maya**. It is necessary therefore to look afresh at the Idea or Truth behind the **negation** of cosmic existence and to consider, however briefly, what is the value of its main formulations or suggestions, on what reality they stand, how far they are imperative to the reason or to experience. For the present it will be enough to throw a regard on the principal ideas which are grouped around the conception of the great cosmic Illusion, *Maya*, and to set against them those that are proper to our own line of thought and vision; for both proceed from the conception of the One Reality, (1) but one line leads to a universal Illusionism, (1) the other to a universal Realism, -- (1) an unreal real-unreal universe reposing on a transcendent Reality or (2) a real universe reposing on a Reality at once universal and transcendent or absolute.” 432

115, ‘But there is too a higher mental and spiritual basis for the philosophy of **world-negation** and here we are on more solid ground: for it can be contended that the world is in its very nature an illusion and no reasoning from the features and circumstances of an Illusion could justify it or raise it into a Reality, -- there is only one Reality, the transcendent, the supracosmic: no divine fulfillment, even if life were to grow into the life of gods, could nullify or cancel the original unreality which is its fundamental character; for that fulfillment would be only the bright side of an Illusion. Or even if not absolutely an illusion, it would be a reality of an **inferior order** and **must** come to an end by the soul's recognition that the Brahman alone is true, that there is nothing but the transcendent and immutable Absolute. If this is the one Truth, then **all ground is cut away from under our feet**; the divine Manifestation, the victory of soul in Matter, its mastery over existence, **the divine life** in Nature would itself be a falsehood or at least something not altogether real imposed for a time on the sole true Reality. But here all turns on the mind's conception or the mental being's experience on Reality and how far that conception is valid or how far that experience is imperative, --even if it is a spiritual experience, how far it is absolutely conclusive, solely imperative.’ 435

116, ‘Dream is felt to be unreal, **first** (first reason), because it ceases and has no farther validity when we pass from one status of consciousness to another which is our normal status. But this is not by itself a sufficient reason: for it may well be that there are different states of consciousness each with its own realities; if the consciousness of one state of things fades back and its contents are lost or, even when caught in memory, seem to be illusory as soon as we pass into another state, that would be perfectly normal, but it would not prove the reality of the state in which we now are and the unreality of the other which we have left behind us. If earth circumstances begin to seem unreal to a soul passing into a different world or another plane of consciousness, that would not

prove their unreality; similarly, the fact that world-existence seems unreal to us when we pass into spiritual silence or into some *Nirvana*, does not of itself prove that the cosmos was all the time an illusion. **The world is real to the consciousness dwelling in it**, an unconditioned existence is real to the consciousness absorbed in *Nirvana*; that is all that is established.’ 436

117, ‘But **the second reason** for refusing credit to our sleep experience is that a dream is something evanescent without antecedents and without a sequel; ordinarily, too, it is without any sufficient coherence or any significance intelligible to our waking being. If our dreams wore like our waking life an aspect of coherence, each night taking up and carrying farther a past continuous and connected sleep experience as each day takes up again our waking world-experience, **then dreams would assume to our mind quite another character**. There is therefore no analogy between a dream and waking life; these are experiences quite different in their character, validity, order. Our life is accused of evanescence and often it is accused too, as a whole, of a lack of inner coherence and significance; but its lack of **complete significance may be due to our lack or limitation of understanding**: actually, when we go within and begin to see it from within, it assumes a **complete connected significance**; at the same time whatever lack of inner coherence was felt before disappears and we see that it was due to the incoherence of our inner seeing and knowledge and was not at all a character of life.’ 436-37

118, ‘If this is a true account of dream experience, dreams can no longer be classed as a mere unreal figure of unreal things temporarily imposed upon our half-unconsciousness as a reality; the analogy therefore fails even as an illustrative support for the **theory of cosmic Illusion**. It may be said, however, that our dreams are not themselves realities but only a transcript of reality, a system of symbol-images, and **our waking experience of the universe is similarly not a reality but only a transcript of reality**, a series of collection of symbol-images. It is quite true that primarily we see the physical universe only through a system of images impressed or imposed on our senses and so far the contention is justified; it may also be admitted that in a certain sense and from one view-point our experiences and activities can be considered as symbols of a truth which our lives are trying to express but at present only with a partial success and an imperfect coherence. If that were all, life might be described as a dream-experience of self and things in the consciousness of the infinite. But although our primary evidence of the objects of the universe consists of a structure of sense images, these are completed, validated, set in order by **an automatic intuition in the consciousness** which immediately relates the image with the thing imaged and gets the tangible experience of the object, so that we are not merely regarding or reading a translation or sense-transcript of the reality but looking through the sense-image to the reality. This adequacy is amplified too by the action of a reason which fathoms and understands the law of things sensed and can observe scrupulously the sense-transcript and correct its errors. Therefore we may conclude that we experience a real universe through our imaged sense-transcript by the aid of the intuition and the reason, --an intuition which gives us the touch of things and a reason which investigates their truth by its conceptive knowledge. But we **must** note also that even if our image view of the universe, our sense-transcript, is a

system of symbol images and not an exact reproduction or transcription, a literal translation, still a symbol is a notation of something that is, a transcript of realities. Even if our images are incorrect, what they endeavour to image are realities, not illusions; when we see a tree or a stone or an animal, it is not a non-existent figure, a hallucination that we are seeing; we may not be sure that the image is exact, we may concede that other-sense might very well see it otherwise, but still there is something there that justifies the image, something with which it has more or less correspondence. But in the **theory of Illusion** the only reality is an indeterminable featureless pure Existence, Brahman, and there is no possibility of its being translated or mistranslated into a system of symbol-figures, for that could only be if this Existence had some determinate contents or some unmanifested truths of its being which could be transcribed into the forms or names given to them by our consciousness: a pure Indeterminable cannot be rendered by a transcript, a multitude of representative differentiate, a crowd of symbols or images; for there is in it only a pure Identity, there is nothing to transcribe, nothing to symbolize, nothing to image.’ 444-45

119, ‘Our mind **works best** and with a firm confidence when it is given a substance to work on or at least to use as a basis for its operations, or when it can handle a cosmic force of which it has acquired the knowledge, --it is sure of its steps when it has to deal with actualities; this rule of dealing with objectivised or discovered actualities and proceeding from them for creation is the reason of the **enormous success** of physical **Science**. But here there is evidently no creation of illusions, no creation of nonexistence *in vacuo* and turning them into apparent actualities such as is attributed to the cosmic Illusions. For Mind can only create out of substance what is possible to the substance, it can only do with the force of Nature what is in accordance with her realizable energies; it can only invent or discover what is **already contained in the truth and potentiality of Nature**. On the other side, it receives inspirations for creation from within itself or from above: but these can only take form if they are truths or potentials, not by mind’s own right of invention; for if the mind erects what is neither true nor potential, that cannot be created, cannot become actual in Nature.’ 451

120, ‘But our mind has the faculty of **imagination**; it can create and take as true and real its own mental structures: here it might be thought, is something analogous to the action of Maya. Our mental imagination is an instrument of Ignorance; it is the resort or device or refuge of a limited capacity of knowledge, a limited capacity of effective action. Mind **supplements these deficiencies** by its power of imagination: it uses it to extract from things obvious and visible the things that are not obvious and visible; it undertakes to create its own figures of the possible and the impossible; it erects illusory actual or draws figures of a conjectured or **constructed truth of things** that are not true to outer experience. That is at least the appearance of its operation; but, in reality, it is the mind’s way or one of its ways of summoning out of Being its infinite possibilities, even of discovering or capturing the unknown possibilities of the Infinite. But, because it cannot do this with knowledge, it makes **experimental constructions** of truth and possibility and a yet unrealized actuality: as its power of receiving inspirations of Truth is limited, it imagines,

hypothetises, questions whether this or that may not be truths; as its force to summon real potentials is narrow and restricted, it erects possibilities which it hopes to actualize or wishes it could actualize; as its power to actualize is cramped and confined by the material world's oppositions, it figures subjective actualisations to satisfy its will of creation and delight of self-presentation. But it is to be noted that **through imagination it does receive a figure of truth**, does **summon possibilities** which are afterwards realized, does often by **its imagination exercise an effective pressure on the world's actualities**. Imaginations that persist in the human mind, like the idea of travel in the air, end often by self-fulfilment; individual thought-formations can actualize themselves if there is sufficient strength in the formation or in the mind that forms it. Imaginations can create their own potentiality, especially if they are supported in the collective mind, and may in the long run draw on themselves the sanction of the cosmic Will. **In fact all imaginations represent possibilities: some are able one day to actualize in some form, perhaps a very different form of actuality**; more are condemned to sterility because they do not enter into the figure or scheme of the present creation, do not come within the permitted potentiality of the individual or do not accord with the collective or the generic principle or are alien to the nature or destiny of the containing world-existence.' 451-452

121, 'Again, when we look into the **origin of mental error**, we find normally that it is a miscombination, misplacement, misuse, misunderstanding or misapplication of elements of experience and knowledge. Imagination itself is in its nature a **substitute** for a truer consciousness's faculty of intuition of possibility: as the mind ascends towards the truth-consciousness, **this mental power becomes a truth imagination** which brings the colour and light of higher truth into the limited adequacy or inadequacy of the knowledge already achieved and formulated and, finally, in the transforming light above it gives place wholly to higher truth-powers or itself turns into intuition and inspiration; the Mind in that uplifting ceases to be a creator of delusions and an architect of error. Mind then is not a sovereign creator of things non-existent or erected in a void: it is an ignorance trying to know; its very illusions start from a basis of some kind and are the results of a limited knowledge or a half-ignorance. Mind is an instrument of cosmic Ignorance, but it does not seem to be or does not act like a power or an instrument of a cosmic Illusion. It is a seeker and discoverer or a creator or would-be creator of truths, possibilities and actualities, and it would be rational to suppose that the **original Consciousness and Power**, from which mind must be a derivation, is also a creator of truths, possibilities and actualities, not limited like mind but cosmic in its scope, not open to error, because free from all ignorance, a sovereign instrument or a self-power of a supreme Omniscience and Omnipotence, an eternal Wisdom and Knowledge.' 453-54

122, "All mental cognition depends on **three elements**, (1) the **percipient** (Individual and his perceptive consciousness), (2) the **perception** (mental construction) and (3) the thing perceived or **percept** (of the objective universe). All or any of these three can be affirmed or denied reality; the question then in which of these, if any, are real and to what extent or in what manner. If all three are rejected as instruments of a cosmic Illusion, the farther and consequent

question arises, is there then a reality outside them and, if so, what is the relation between the Reality and the Illusion?" 456

123, 'The *Buddhist* theory of the **percipient** and the **perception** and the **percept** as a construction of *Karma*, the process of some cosmic fact of Action, gave room to such a conclusion; for it led logically to the affirmation of the Non-Being, void or Nihil. It is possible indeed that what is at work is not an Energy, but a Consciousness; as Matter reduces itself to Energy seizable by us not in itself but in its results and workings, so Energy could be reduced to action of a Consciousness seizable by us not in itself but in its results and workings. But if this Consciousness is supposed to work similarly in a Void, we are exposed to the same conclusion, that it is a creator of temporary phenomenal illusions and itself illusory; Void, an infinite Zero, an original Non-existence is alone the enduring Reality. But these conclusions are not binding; for behind this Consciousness seizable in its works only there may be an invisible original Existence: a Conscious-Energy of that Existence could then be a reality; its creations too, made out of an infinitesimal substance of being impalpable to the senses but revealed to them at a certain stage of the action of Energy as Matter, would be real, as also the individual emerging as a conscious being of the original Existence in a world of Matter. This original Reality might be a cosmic spiritual Existence, a Pantheos, or it might have some other status; but in any case there would be, not a universal illusion or mere phenomenon, but a true universe.' 457

124, 'In the **classical theory of Illusionism** a sole and supreme spiritual Existence is accepted as the one Reality: it is by its essentiality the Self, yet the natural beings of which it is the Self are only temporary appearances; it is in its absoluteness the substratum of all things, but universe erected on the substratum is either a non-existence, a semblance, or else in the same way unreally real; it is a cosmic illusion. For the **Reality is one without a second**, it is immutable in eternity, it is the sole Existence; there is nothing else, there are no true becomings of this Being: it is and **must** for ever remain void of name, feature, formation, relation, happening; if it has a Consciousness, it can only be a pure consciousness of its own absolute being. But what then is the relation between the Reality and the Illusion? By what miracle or mystery does the Illusion come to be or how does it manage to appear or to abide in Time for ever?' 457-58

125, 'Brahman, then, whether as the supreme sole Self-Existence or the Self of the real-unreal individual in *Maya*, would be aware by his true consciousness of the illusions imposed on him and would know them as illusions; only some energy of *Maya*-nature or something in it would be deluded by its own inventions, -- or else, not being really deluded, still persist in behaving and feeling as it were deluded. This duality is what happens to our consciousness in the Ignorance when it separates itself from the works of Nature and is aware within of the Self as the sole truth and the rest as not-self and not-real, but has on the surface to act as if the rest too were real. But this solution negates the sole and indivisible pure existence and pure awareness of the Brahman; it creates a dualism within its featureless unity which is not other in its purport than the dualism of the double Principle in the *Sankhya* view of things, *Purusha* and *Prakriti*, Soul and Nature. These solutions must be put aside as

untenable, unless we modify our first view of the Reality and concede to it a power of manifold status of consciousness or a power of manifold status of existence.’ 461

126, ‘All these and other solutions of the nature of Maya fail to satisfy because they have no conclusiveness: they do not establish the inevitability of the illusionist hypothesis which, to be accepted, needs to be inevitable; they do not bridge the chasm between the presumed true nature of the eternal Reality and the paradoxical and contrary character of cosmic Illusion. At the most a process is indicated that claims to make the coexistence of the two opposites conceivable and intelligible; but it has no such force of certitude or illuminating convincingness effectively curing the improbability that its acceptance would be obligatory on the intelligence. The **theory of the cosmic Illusion** gets rid of an original contradiction, a problem and mystery which may be otherwise soluble, by erecting another contradiction, a new problem and mystery which is irreconcilable in its terms and insoluble. For we start with the conception or experience of an absolute Reality which is in its nature eternally one, supracosmic, static, immobile, immutable, self-aware of its pure existence, and a phenomenon of cosmos, dynamism, motion, mutability, modifications of the original pure existence, differentiation, infinite multiplicity. This phenomenon is got rid of by declaring it to be a perpetual Illusion, Maya. But this brings in, in effect, a self-contradictory **dual status of consciousness** of the One to annul a self-contradictory dual status of being of the One. A phenomenal truth of multiplicity of the One is annulled by setting up a conceptual falsehood in the One creating an unreal multiplicity. The One for ever self-aware of its pure existence entertains a perpetual imagination or **illusory construction** of itself as **an infinite multiplicity of ignorant and suffering beings** unaware of self who have to wake one by one to awareness of self and cease individually to be.’ 469-70

127, ‘In the philosophy of *Shankara* one feels the presence of a conflict, an opposition which this powerful intellect has stated with full force and masterfully arranged rather than solved with any finality, --**the conflict of an intuition** intensely aware of an absolute transcendent and inmost Reality and a strong intellectual reason regarding the world with a keen and vigorous rational intelligence. The intellect of the thinker regards the phenomenal world from the standpoint of the reason; the reason is there the judge and the authority and no suprarational can prevail against it: but behind the phenomenal world is a transcendent Reality which the intuition alone can see; there reason—at least a **finite dividing limited reason**—cannot prevail against the intuitive experience, it (reason) cannot even relate the two, it cannot therefore solve the mystery of the universe. The reason has to affirm the reality of the phenomenal existence, to affirm its truths as valid; but they are valid only in the phenomenal existence. This phenomenal existence is real because it is a temporal phenomenon of the eternal Existence, the Reality: but it is not itself that Reality and, when we pass beyond the phenomenon to the Real, it still exists but is no longer valid to our consciousness; it is therefore unreal. *Shankara* takes up this **contradiction**, this opposition which is normal to our mental consciousness when it becomes aware of both sides of existence and stands between them; **he resolves** it by obliging the reason to recognize its

limits, in which its unimpaired sovereignty is left to it within its own cosmic province, and to acquiesce in the soul's intuition of the transcendent Reality and to support, by a dialectic which ends by dissolving the whole cosmic phenomenal and rational-practical edifice of things, its escape from the limitations constructed and imposed on the mind by Maya. The explanation of cosmic existence by which this is brought about seems to be – or so we may translate it to our understanding, for there have been different expositions of **this profound and subtle philosophy**, -- that there is a Transcendence which is for ever self-existent and immutable and a world which is only phenomenal and temporal. The eternal reality manifests itself in regard to the phenomenal world as Self and *Ishwara*. The *Ishwara* by his *Maya*, his power of phenomenal creation, constructs this world as a temporal phenomenon, and this phenomenon of things which do not exist in the utterly Real is imposed by *Maya* through our **conceptive and perceptive consciousness** on the superconscient or purely self-conscient reality. *Brahman* the Reality appears in the phenomenal existence as the Self of the living individual; but when the individuality of the individual is dissolved by intuitive knowledge, the phenomenal being is released into self-being: it is no longer subject to *Maya* and by its release from the appearance of individuality it is extinguished in the Reality; but the world continues to exist without beginning or end as the *Mayic* creation of the *Ishwara*.' 478-79

128, "A **theory of Maya** is the sense of illusion or the unreality of cosmic existence creates more difficulties than it solves; it does not really solve problem of existence, but rather renders it for ever insoluble. For, whether Maya be an unreality or a non-real reality, the ultimate effects of the theory carry in them a devastating simplicity of nullification. Ourselves and the universe fade away into nothingness or else keep for a time only a truth which is little better than a fiction. In the thesis of the pure unreality of Maya, all experience, all knowledge as well as all ignorance, the knowledge that frees us no less than the ignorance that binds us, world-acceptance and world-refusal, are two sides of an illusion; for there is nothing to accept or refuse, nobody to accept or refuse it. All the time it was only the immutable superconscient Reality that at all existed; the bondage and release were only appearances, not a reality. All attachment to world existence is an illusion, **but call for the liberation is also a circumstance of the illusion**; it is something, that was created in Maya which by its liberation is extinguished in Maya. But this nullification cannot be compelled to stop short in its devastating advance at the boundary fixed for it by a spiritual Illusionism. For if all other experiences of the individual consciousness in the universe are illusions, then what guarantee is there that its spiritual experiences are not illusions, including even its absorbed self-experience of the supreme Self which is conceded to us as utterly real? For if cosmos is untrue, our experience of the cosmic consciousness, of the universal Self, of Brahman as all these beings or as the self of all these beings, the One in all, all in the One has no secure foundation, since it reposes in one of its terms on an illusion, on a construction of Maya. That term, the cosmic term, has to crumble, for all these beings which we saw as the Brahman were illusions; then what is our assurance of our experience of the other term, the pure Self, the silent, static of the absolute Reality, since that too comes to us

in a mind moulded of delusion and formed in a body created by an Illusion? An overwhelming self-evident convincingness, an experience of absolute authenticity in the realization or experience is not an unanswerable proof of sole reality or sole finality: for other spiritual experiences such as that of the omnipresent Divine Person, Lord of a real Universe, have the same convincing, authentic and final character. It is open to the intellect which has once arrived at the conversion of the unreality of all other things, to take a farther step and **deny the reality of Self and of all existence**. The *Buddhists* took this last step and refused reality to the Self on the ground that **it was as much as the rest a construction of the mind**; they cut not only God but the eternal Self and impersonal Brahman out of the picture.” 483-484

129, ‘An uncompromising **theory of Illusion** solves no problem of our existence; it only cuts the problem out for the individual by showing him a way of exit: in its extreme form and effect, our being and its action become null and without sanction, its experience, aspiration, endeavour lose their significance; all, the one incommunicable relationless Truth excepted and turning away to it, become equated with illusion of being, are part of a universal illusion and themselves illusions. God and ourselves and universe become myths of Maya; for god is only a reflection of Brahman in Maya, ourselves are only a reflection of Brahman in illusory individuality, the world is only an imposition on the Brahman’s incommunicable self-existence.’ 484

130, ‘All turns round the question “What is Reality?” Our cognitive consciousness is limited, ignorant, finite; our conceptions of reality depend on our way of contact with existence in this limited consciousness and may be very different from the way in which an original and ultimate Consciousness sees it. It is necessary to distinguish between the essential Reality, the phenomenal reality dependent upon it and arising out of it, and the restricted and often misleading experience or notion of either that is created by our sense-experience and our reason. To our sense the earth is flat and, for most immediate practical purposes, within a limit, we have to follow the sense reality and deal with the flatness as if it were a fact; but in true phenomenal reality the flatness of earth is unreal, and **Science** seeking for the truth of the phenomenal reality in things has to treat it as approximately round. In a host of details **Science** contradicts the evidence of senses as to the real truth of phenomena; but, still, we have to accept the cadre provided by our senses because the practical relations with things which they impose on us have validity as an effect of reality and cannot be disregarded. Our reason, relying of the senses and exceeding them, constructs its own canons or notions of the real and unreal, but these canons vary according to the standpoint taken by the reasoning observer. The **physical scientist** probing into phenomena erects **formulas** and standards based on the objective and phenomenal reality and its processes: to his view mind may appear as a subjective result of Matter and self and spirit as unreal; at any rate he has to act as if matter and energy alone existed and mind were only an observer of an independent physical reality which is unaffected by any mental processes or any presence or intervention of a cosmic Intelligence. The **psychologist**, probing independently into mind consciousness and mind unconsciousness, discovers another domain of realities, subjective in its character, which has its own law and process; to him

Mind may even come to appear as the key to the real, Matter as only a field for mind, and spirit apart from mind as something unreal. But there is a **farther probing which brings up the truth of self and spirit** and establishes a greater order of the real in which there is a reversal of our view both of subjective mind realities and objective physical realities so that they are seen as things phenomenal, secondary, **dependent upon the truth of self and the realities of the spirit**. In this deeper search into things mind and matter begin to wear the appearance of a lesser order of the real and may easily come to appear unreal.’ 489-90

131, “The **consistent materialist** seeks a partial and short-lived power, knowledge, happiness, so much only as the dominant inconscient order of Nature will allow the struggling self-consciousness of man if he accepts his limitations, obeys her laws and makes as good a use of them by his enlightened will as their inexorable mechanism will tolerate. The **religionist** seeks his reign of enlightened will, love or divine being, his kingdom of God, in that other world where they are unalloyed and eternal. **The philosophic mystic** rejects all as a mental illusion and aspires to self-extinction in some Nirvana or else an immersion in the featureless Absolute; if the soul or mind of the illusion-driven individual has dreamed of a divine realization in this ephemeral world of the Ignorance, it must in the end recognize its mistake and renounce its vain endeavour. But still, since there are these two sides of existence, (1) **the ignorance of Nature** and (2) **the light of the Spirit**, and since there is behind them the One Reality, the **reconciliation** or at any rate the **bridging of the gulf** forecast in the mystic parables of the *Veda* ought to be possible. It is a keen sense of **this possibility** which has taken different shapes and persisted through the centuries, --the perfectibility of man, the perfectibility of society, the *Alwar’s* vision of the descent of *Vishnu* and the gods upon earth, the reign of the saints, *sadhunam rajyam*, the city of God, the millennium, the new heaven and earth or the Apocalypse. But these intuitions have lacked a basis of **assured knowledge** and the mind of man has remained swinging between a **bright future hope** and a **grey present certitude**. But the grey certitude is not so certain as it looks and a **divine life** evolving or preparing in earth Nature need not be a chimera. All acceptations of our defeat or our limitation start from the implied or explicit recognition, first, of an **essential dualism** and, then, of an irreconcilable opposition between the dual principles, between the Conscient and the Inconscient, between Heaven and Earth, between God and the World, between the limitless One and the limited Many, between the Knowledge and the Ignorance. We have arrived by the train of our reasoning at the **conclusion** that this need be no more than an error of the sense-mind and logical intellect founded upon a partial experience. We have seen that there can be and is a perfectly rational basis for the hope of our victory; for the lower term of being in which we now live **contains in itself** the principle and intention of that which exceeds it and it is by **its own self-exceeding and transformation** into that that it can find and develop into a complete form its own real essence.” 502-3

132, “*Buddha* refused to consider the metaphysical problem; the process by which our unreal individuality is constructed and a world of suffering maintained in existence and the **method of escape** from it is all that is of

importance. *Karma* is a fact; the construction of objects, of an individuality not truly existent is the cause of suffering: to get rid of **Karma, individuality and suffering** must be our **one objective**; by that elimination we shall pass into whatever may be free from these things, permanent, real: the way of liberation alone matters.” 504

133, “Certain thinkers (*Buddha*) have declared that the **problem is insoluble**, it is an original mystery and is intrinsically incapable of explanation; only the fact and the process can be stated: or else the question of the nature of the supreme original existence or Non-existence is put aside as either unanswerable or unnecessary to answer. One can say that Maya with its fundamental principle of Ignorance or illusion simply is, and this power of Brahman has the double force of Knowledge and Ignorance inherently potential in it; all we have to do is to recognize the fact and find a means of escape out of the Ignorance—through the Knowledge, but into what is beyond both Knowledge and Ignorance – by renunciation of life, by recognition of the universal impermanency of things and the vanity of cosmic existence.” 504-05

134, “If in *the Upanishads* it is declared that the man who lives and moves within the Ignorance, wanders about stumbling like a **blind man led by the blind** and returns ever to **the net of Death which is spread wide for him**, it is also affirmed elsewhere in *the Upanishads* that he who follows after Knowledge only, enters as if into a blinder darkness than he who follows after the Ignorance and that the man who knows Brahman as both the Ignorance and the Knowledge, as both the One and the Many, as both the Becoming and the Non-Becoming, crosses by the Ignorance, by the experience of the Multiplicity, beyond death and by the Knowledge takes possession of Immortality. For the Self-existent has really become these many existences; *the Upanishad* say to the divine Being, in all solemnity and with no thought to mislead, “Thou *art* this old man walking with his staff, yonder boy and girl, this blue-winged bird, that red eye”, not “Thou seemest to be these things” to the self-deluding mind of the Ignorance. The status of becoming is inferior to the status of Being, but still it is the Being that becomes all that is in the universe.” 508-09

135, “We see that there are **two** applications which the mind makes of its faculty or process of **memory**, (1) memory of self, (2) memory of experience. First, radically, it applies memory to the fact of our conscious-being and relates that to Time.” 520

136, ‘From all this the one great fact emerges that the very nature of our mind is Ignorance; not an absolute nescience, but a limited and conditioned knowledge of being, limited by a realization of its present, a memory of its past, an inference of its future, conditioned therefore by a temporal and successive view of itself and its experiences. If real existence is a temporal eternity, then the mind has not the knowledge of real being: for even its own past it loses in the vague of oblivion except for the little that memory holds; it has no possession of its future which is withheld from it in a great blank of ignorance; it has only a knowledge of its present changing from moment to moment in a helpless succession of names, forms, happenings, the march or flux of a cosmic kinesis which is too vast for its control or its comprehension. On the other hand, if real existence is a time-transcending eternity, the mind is still more ignorant of it; for it only knows the little of it that it can itself seize

from moment to moment by fragmentary experience of its surface self-manifestation in Time and Space.’ 523

137, “We realise now what the *Upanishad* meant when it spoke of *Brahman* as being both the Knowledge and the Ignorance and of the simultaneous knowledge of the *Brahman in both* as the way to immortality. **Knowledge** is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe. **Ignorance** is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by **dwelling in** the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, **from moment to moment**, from field to field, from relation to relation, the conscious soul **stumbles** on in the error of a fragmentary knowledge.” 524-25

138, “Those who live in this surface Time-self and have not the habit of drawing back inward towards the immutable or the capacity of dwelling in it, are even incapable of thinking of themselves apart from this ever self-modifying mental experience. That is for them their self and it is easy for them, if they look with detachment at its happenings, to agree with the conclusion of the *Buddhist Nihilists* that this self is in fact nothing but a stream of idea and experience and mental action, the persistent flame which is yet never the same flame, and to conclude that there is no such thing as a real self, but only a flow of experience and behind it Nihil: there is experience of knowledge without a Knower, experience of being without an Existent; there are simply a number of elements, parts of a flux without a real whole, which combine to create the illusion of a Knower and Knowledge and the Known, the illusion of an Existent and existence and the experience of existence. Or they can conclude that time is only real existence and they themselves are its creatures. This conclusion of an illusory existent in a real or unreal world is as inevitable to this kind of withdrawal as is the opposite conclusion of a real Existence but an illusory world to the thinker who, dwelling on the immobile self, observes everything else as a mutable not-self; he comes eventually to regard the latter as the result of a deluding trick of consciousness.’ 530-31

139, “Thus the mind has over and above its direct self-consciousness a more or less indirect mutable self-experience which it divides into **two** parts, (1) its subjective experience of the ever-modified mental states of its personality and (2) its **objective experience of the ever-changing environment** which seems partly or wholly to cause and is yet at the same time itself affected by the workings of that personality. But all this experience is at bottom subjective; for even the objective and external is only known to mind in the form of subjective impressions.” 532

140, “We have in all functionings of the mentality four elements, (1) the object of mental consciousness, (2) the act of mental consciousness, (3) the occasion

and (4) the subject. (1) In the self-experience of the self-observing inner being, the **object** is always some state of movement or wave of the conscious being, anger, grief or other emotion, hunger or other vital craving, impulse or inner life reaction or some form of sensation, perception or thought activity. (2) The **act** is some kind of mental observation and conceptual valuation of this movement or wave or else a mental sensation of it in which observation and valuation may be involved and even lost, -- so that in this act the mental person may either **separate the act and the object** by a distinguishing perception or confuse them together indistinguishably. (3) That is to say, he may either simply become a movement, let us put it, of angry consciousness, not at all standing back from that activity, not reflecting and observing himself, not controlling the feeling or the accompanying action, or he may observe what he becomes and reflect on it, with this seeing or perception in his mind "I am angry". (4) In the former case the **subject or mental person**, the act of conscious self-experience and the substantial angry becoming of the mind which is the **object of the self-experience**, are rolled up into one wave of conscious-force in movement; but in the latter there is a certain rapid analysis of its constituents and the act of self-experience partly detaches itself from the **object**. Thus by this **partial detachment** we are able not only to experience ourselves dynamically in the becoming, in the process of movement of conscious-force itself, but to stand back, perceive and observe ourselves and, if the detachment is sufficient, to control our feeling and action, control to some extent our becoming." 532-33

141, "In the **surface consciousness** knowledge represents itself as a truth seen from outside, thrown on us from the object, or as a response to its touch on the sense, a perceptive reproduction of its objective actuality. Our **surface mind** is obliged to give to itself this account of its knowledge, because the wall between itself and the outside world is pierced by the gates of sense and it can catch through these gates the surface of outward objects though not what is within them, but there is no such ready-made opening between itself and its own inner being: since it is unable to see what is within its deeper self or observe the process of the knowledge coming from within, it has no choice but to accept what it does see, **the external object, as the cause of its knowledge**. Thus all our mental knowing of things represents itself to us as objective, a truth imposed on us from outside; our knowledge is a reflection or responsive construction reproducing in us a figure or picture of a mental scheme of something that is not in our own being. In fact, it is a hidden deeper response to the contact, a response coming from within that throws up from there an **inner knowledge** of the **object**, the object being itself part of our **larger self**; but owing to the **double veil**, the veil between our **inner self and our ignorant surface self** and the veil between that **surface self and the object** contacted, it is only an imperfect figure or representation of the inner knowledge that is formed on the surface." 560-61

142, "In all material things reside a mute and involved Real-Idea, a substantial and self-effective intuition, an eyeless exact perception, an automatic intelligence working out its unexpressed and unthought conceptions, a blindly seeing sureness of sight, a dumb infallible sureness of suppressed feeling coated in insensibility, which effectuate all that has to be effected. All

this state and action of the Inconscient corresponds very evidently with the same state and action of pure Superconscience, but translated into terms of self-darkness in place of the original self-light. Intrinsic in the material form, these powers are not possessed by the form, but yet work in its mute subconsciousence.’  
570

143, ‘The material existence has only a physical, not mental individuality, but there is a **subliminal Presence** in it, the one Conscious in unconscious things, that determines the operation of its indwelling energies. If, as has been affirmed, a material object receives and retains the impressions of the contacts of things around it and energies emanate from it, so that an **occult knowledge** can become aware of its past, can make us conscious of these emanating influences, the intrinsic unorganized Awareness pervading the form but not yet enlightening it must be the cause of this receptivity and these capacities.’ 570-71

144, ‘The Unknowable, if it is at all, may be a supreme state of *Sachchidananda* beyond our highest conceptions of existence, consciousness and bliss; that is what was evidently meant by the Asat, the Non-Existent of the *Taittiriya Upanishad*, which alone was in the beginning and out of which the existent was born, and possibly too it may be the inmost sense of the *Nirvana* of the *Buddha*: for the dissolution of our present state by *Nirvana* may be a reaching to some highest state beyond all notion or experience of self even, an ineffable release from our sense of existence. Or it may be the *Upanishad’s* absolute and unconditioned bliss which is beyond expression and beyond understanding, because it surpasses all that we can conceive of or describe as consciousness and existence. This is the sense in which we have already accepted it; for the acceptation commits us only to a refusal **to put a limit to the ascension of the Infinite**. Or, if it is not this, if it is something quite different from existence, even from an unconditioned existence, it must be the absolute Non-Being of the nihilistic thinker.’ 588-89

145, ‘The Supreme, it has been declared in *the Gita*, exceeds both the immobile self and the mobile being; even put together they do not represent all he is. For obviously we do not mean, when we speak of his possessing them simultaneously, that he is the sum of a passivity and an activity, an integer made of those two fractions, passive with three fourths of himself, active with one fourth of his existence. In that case, Brahman might be a sum of nesciences, the passive three fourths not only indifferent to but quite ignorant of all that the activity is doing, the active one fourth quite unaware of the passivity and unable to possess it except by ceasing from action. Even, Brahman the sum might amount to something quite different from his two fractions, something, as it were, up and aloof, ignorant of and irresponsible for anything which some mystic Maya was at once obstinately doing and rigidly abstaining from doing in the two fractions of his existence. But it is clear that Brahman the Supreme Being must be aware both of passivity and the activity and regard them not as his absolute being, but as opposite, **yet mutually satisfying terms of his universalities**. It cannot be true that Brahman, by an eternal passivity, is unaware, entirely separated from his own activities; free, he contains them in himself, supports them with his eternal power of calm, initiates them from his eternal poise of energy. It must be equally untrue that

Brahman in his activity is unaware of or separated from his passivity; omnipresent, he is there supporting the action, possesses it always in the heart of the movement and is eternally calm and still and free and blissful in all the whirl of its energies. Nor in either silence or action can he be at all unaware of his absolute being, but knows that all he expresses through them draws its value and power from the power of that absolute existence. If it seems otherwise to our experience, it is because we identify with one aspect and by that exclusiveness fail to open ourselves to the integral Reality.’ 597-98

146, “**Concentration** in this sense of self-held dwelling in itself or on itself as object may be said then to belong to the very nature of conscious being. For although there is an **infinite extension of consciousness and a diffusion of consciousness**, it is self-held self-contained extension or a self-held self-contained diffusion. Although there may seem to be a dispersion of its energies, that is in reality a form of distribution, and is only possible in a superficial field because it is supported by an underlying self-held concentration. An **exclusive concentration** on or in a single subject or object or domain of being or movement is not a denial or departure from the Spirit’s awareness, it is one form of the **self-gathering** of the power of Tapas. But when the concentration is exclusive, it brings about a **holding back** behind it of the rest of self-knowledge. It may be aware of the rest all the time, yet act **as if it were not aware** of it; that would not be a state or act of Ignorance: but if the consciousness erects by the concentration a **wall of exclusion limiting itself to a single field, domain or habitation in the movement** so that it is aware only of that or aware of all the rest as outside itself, then we have a **principle of self-limiting knowledge** and culminate in a positive and effective ignorance.” 604

147, “We can get some glimpse of what this means, to what it amounts in action, when we look at the nature of **exclusive concentration** in mental man, in our own consciousness. First of all, we **must** note that what we mean ordinarily by the man is not the inner self, but only a sum of **apparent continuous movement of consciousness** and energy in past, present and future to which we give this name. It is this that in appearance does all works of the man, thinks all his thoughts, feels all his emotions. This energy is a movement of Consciousness-Force concentrated on a temporal stream of inward and outward workings. But we know that behind this stream of energy there is a whole sea of consciousness which is aware of the stream, but of which the stream is unaware; for this sum of surface energy is a selection, an outcome from all the rest that is invisible. That sea is the **subliminal self**, the superconscient, the subconscious, the intraconscient and circumconscient being, and holding it all together the soul, the psychic entity. The stream is the natural, the superficial man. In this superficial man *Tapas*, **the being’s dynamic force of consciousness**, is concentrated on the surface in a certain mass of **superficial workings**; all the rest of itself it has put behind and may be vaguely aware of it there in the unformulated back of its conscious existence, but is not aware of it in this superficial absorbed movement in front. It is not precisely, at any rate in that back or in the depths, ignorant of itself in any essential sense of the word, but for the purposes of its superficial movement and within that movement only it is **oblivious** of its real, its greater self, by absorption, by **exclusive concentration** on what it is superficially doing. Yet it is really the

hidden sea and not the superficial stream which is **doing all the action**: it is the sea that is the **source of this movement**, not the conscious wave, absorbed in its movement, living in that, seeing nothing else but that, may think about the matter. And that sea, the real self, the integral conscious being, the integral force of being, is not ignorant; even the wave is not essentially ignorant, --for it contains within itself all the consciousness it has **forgotten** but for that it could not act or endure at all, --but it is self-oblivious, absorbed in its own movement, too absorbed to note anything else than the movement while that continues to preoccupy it. A limited practical self-oblivion, not an essential and binding self-ignorance, is the **nature of this exclusive concentration** which is yet the root of that which works as the Ignorance.” 605-606

148, “So too we see that man, though a really indivisible stream of *Tapas*, of conscious energy in Time, capable of acting in the present only by the sum of his past force of working, creating already his future by his past and his present action, yet lives absorbed in the present moment, lives from moment to moment, and is therefore in this superficial action of consciousness ignorant of his future and ignorant of his past except for that small part of it which at any moment he may recall to him by memory. He does not, however, live in the past; what he calls is not the past itself, but only the ghost of it, a conceptual shadow of a reality which is now to him dead, non-existent, no longer in being. But all this is an action of the superficial ignorance. The **true consciousness** within is not unaware of its past; it holds it there, not necessarily in memory but in being, still active, living, **ready with its fruits**, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial conscious being, --that is indeed the true rationale of **what is called Karma**. It is or can be aware too of the future, for there is **somewhere in the inner being a field of cognition open to future knowledge**, a prospective as well as a retrospective Time-sense, Time-vision, Time-perception; something in it lives indivisibly in **the three times** and contains all their apparent divisions, holds the future ready for manifestation within it. Here, then, in this habit of living in the present, we have a second absorption, **a second exclusive concentration** which complicates and farther limits the being, but **simplifies** the apparent course of the action by relating it not to **the whole infinite course of Time**, but to a definite succession of moments.” 606

149, “Therefore in his **superficial consciousness** man is to himself dynamically, **the man of the moment**, not the man of the past who once was but is no longer in existence, nor the man of the future who is not yet in being; it is by memory that he links himself with the one, by anticipation with the other: a continuous ego-sense runs through the three times, but this is a **centralising mental construction**, not an essential or an extended existence containing what was, is and will be. An intuition of self is behind it, but that is an underlying identity, unaffected by the changes of his personality; **in his surface formation of being he is not that but what he is at the moment**. Yet all the time this existence in the moment is not the real or the whole truth of his being, but only a practical or pragmatic truth for the purposes of the **superficial movement of his life** and within its limits. It is a truth, not an unreality, but a truth only in its positive part; in its negative parts it is an ignorance, and this negative ignorance limits and often distorts even the practical truth, so that the

conscious life of man proceeds according to an ignorance, a partial, a half-true half-false knowledge, not according to the real truth of himself of which he is oblivious. Yet because his **real self** is the true determinator and governs all secretly from behind, it is after all a knowledge behind which really determines the formed course of his existence; the superficial ignorance erects a **necessary limiting outline** and supplies the factors by which the outward colour and turn needed for his present human life and his present moment are given to his consciousness and his action. In the same way and for the same reason **man identifies himself solely with the name and form he wears in his present existence**; he is ignorant of his past before birth even as of his future after death. Yet **all that he forgets is contained, present and effective, in the all-retaining integral consciousness within him.**" 606-07

150, 'This power of **exclusive concentration** is not confined to absorption in a particular character or type of working of one's larger self, but extends to a complete self-forgetfulness in the particular action in which we happen at the moment to be engaged... This is as far as **self-forgetfulness** can go in the normal active human psychology; for it **must** return soon to the wider self-aware consciousness of which his self-forgetfulness is only a temporary movement.' 609

151, "**It must be remembered**, however, that when we speak of a partial movement of Consciousness-Force absorbed in its forms and actions, in a limited field of its working, **this does not imply** any real division of its integrality. The putting of the rest of itself behind it has **only** the effect of making all that rest occult to the frontal immediately active energy in the limited field of movement, but **not of shutting** it out of the field; in fact the integral Force is there though veiled by the Inconscience, and it is that integral Force supported by the integral self-being which through its frontal energy does **all the work** and inhabits all the forms created by the movement. It is **to be noted** also that in order to remove the veil of the Ignorance the conscious Force of being in us **uses a reverse action** of its power of **exclusive concentration**; it **quiets** the frontal movement of Prakriti in the individual consciousness and concentrates **exclusively** on the concealed inner being, --on the Self or on the true inner, psychic or mental or vital being, the Purusha, --to disclose it. But when it has done so, it **need not remain** in this opposite exclusiveness; it can **resume** its integral consciousness or a global consciousness which **includes** both being of Purusha and action of Prakriti, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger consciousness free from the previous limitation, free from the results of Nature's **forgetfulness** of the indwelling Spirit. Or it may **quiet** the whole working it has manifested, concentrate on a higher level of Self and Nature, raise the being to it and **bring down the powers** of the higher level to transform the previous manifestation: all that is so transformed is still included, but as a part of the higher dynamism and its higher values, in a new and greater self-creation. This is what can happen when the Consciousness-Force in our being **decides** to raise its evolution from the mental to the supramental level. In each case it is *Tapas* that is effective, but it acts in a different manner according to the thing that has

to be done, according to the predetermined process, dynamism, self-deploying of the Infinite.” 615

152, ‘The **theory of this traditional knowledge** is perfectly rational and verifiable by inner experience, and it imposes itself if we admit the supraphysical and **do not cabin ourselves in the acceptation of material being as the only reality**. As there is a cosmic Self and Spirit pervading and upholding the universe and its beings, so too there is a cosmic Force that moves all things, and on this original cosmic Force depend and act many cosmic Forces that are its powers or arise as forms of its universal action. Whatever is formulated in the universe has a Force or Forces that support it, seek to fulfil or further it, find their foundation in its functioning, their account of success in its success and growth and domination, their self-fulfilment or their prolongation of being in its victory or survival. As there are Powers of Knowledge of Forces of Light, so there are Powers of Ignorance and tenebrous Forces of the Darkness whose work is **to prolong the reign of Ignorance and Inconscience**. As there are Forces of Truth, so there are Forces that live by the Falsehood and support it and work for its victory; as there are powers whose life is intimately bound up with the existence, the idea and the impulse of Good, so there are Forces whose life is bound up with the existence and the idea and the impulse of Evil. It is this truth of the cosmic Invisible that was symbolized in the ancient belief of a struggle between the powers of Light and Darkness, Good and Evil for the possession of the world and the government of the life of man; --this was the significance of the contest between the Vedic Gods and their opponents, sons of Darkness and Division, figured in the later tradition as Titan and Giant and Demon, *Asura, Rakhasa, Pisacha*; the same tradition is found in the Zoroastrian Double Principle and the later Semitic opposition of God and his Angels on the one side and Satan and his hosts on the other, --invisible Personalities and Powers that draw man to the divine Light and Truth and Good or lure him into subjection to the undivine principle of Darkness and Falsehood and Evil. Modern thought is aware of no invisible forces other than those revealed or constructed by **Science**; it does not believe that Nature is capable of creating any other beings than those around us in the physical world, men, beasts, birds, reptiles, fishes, insects, germs and animalculae. But if there are invisible cosmic forces physical in their nature that act upon the body of inanimate objects, there is no valid reason why there should not be invisible cosmic forces mental and vital in their nature that act upon his mind and his life force. And if Mind and Life, impersonal forces, form conscious beings or use persons to embody them in physical forms and in a physical world and can act upon Matter and through Matter, it is not impossible that on their own planes they should form conscious beings whose subtler substance is invisible to us or that they should be able to act from those planes on beings in physical Nature. Whatever reality or mythical unreality we may attach to the traditional figures of past human belief or experience, they would then be representations of things that are true in principle. In that case **the first source of good and evil** would be not in terrestrial or in the evolution from the Inconscience, but in Life itself, **their source** would be supraphysical and they would be reflected here from a larger supraphysical Nature.’ 625-26

153, 'But from what then does this (duality) awakening proceed? What is it in the human being that originates and gives its power and place to the sense of good and evil? If we regard only the process, we may agree that it is the vital mind that makes distinction. Its first valuation is sensational and individual, --all that is pleasant, helpful, beneficial to the life-ego is good, all that is unpleasant, malefic, injurious or destructive is evil. Its next valuation is utilitarian and social: all that is considered helpful and associated life, all that it demands from the individual in order to remain in association and to regulate association for the best maintenance, satisfaction, development, good order of the associated life and its units, is good; all that has in the view of the society a contrary effect or tendency is evil. But thinking mind then comes in with its own valuation and strives to find out an intellectual basis, an idea of law or principle, rational or cosmic, a law of *Karma* perhaps or an ethical system founded on reason or on an aesthetic, emotional or hedonistic basis. **Religion** brings in her sanctions; there is a word or law of God that enjoins righteousness even though Nature permits or stimulates its opposite, --perhaps Truth and Righteousness are themselves God and there is no other Divinity. But, behind all this practical or rational enforcement of the human ethical instinct, there is a feeling that there is **something deeper: all these standards are either too narrow and rigid or complex and confused, uncertain** subject to alteration by a mental or a vital change or evolution; yet it is felt that there is a deeper abiding truth and something within us that can have the intuition of that truth, --in other words, **that the real sanction is inward, spiritual and psychic**. The **traditional account** of this inner witness is conscience, a power of perception in us half mental, half intuitive; but this is something superficial, constructed, unreliable: there is certainly within us, though less easily active, more masked by surface elements, a deeper spiritual sense, the soul's discernment, an inborn light within our nature.' 631-32

154, "But how is this evolutionary intention in Nature to fulfil itself, by what power, means, impulsion, what principle and process of selection and harmonization? The **method adopted by the mind of man** through the ages has been always a principle of selection and rejection, and this has taken the forms of a **religious sanction, a social or moral rule of life or an ethical ideal**. But this is an empirical means which does not touch the root of the problem because it has **no vision of the cause and origin of the malady it attempts to cure**; it deals with symptoms, but deals with perfunctorily, not knowing what function they serve in the purpose of Nature and what it is in the mind and life that supports them and keeps them in being. Moreover, human good and evil are relative and the standards erected by ethics are uncertain as well as relative: what is forbidden by one **religion** or another, what is regarded as good or bad by social opinion, what is thought useful to society or noxious to it, what some temporary law of man allows or disallows, what is or is considered helpful or harmful to self or others, what accords with this or that ideal, what is prompted or discouraged by an instinct which we call conscience, --an amalgam of all these view-points is the determining heterogeneous idea, constitutes the complex substance, of morality; in all of them there is **the constant mixture of truth and half-truth and error** which pursues all the activities of our limiting mental Knowledge-Ignorance. A mental control over

our personal and social action, over our dealings with others is **indispensable** to us as human beings, and morality creates a standard by which we can guide ourselves and establish a **customary control**; but the control is always imperfect and **it is an expedient, not a solution**: man remains always what he is and has ever been, a mixture of good and evil, **sin and virtue**, a mental ego with an imperfect command over his mental, vital and physical nature.” 648

155, ‘But if we thus get back to the biune or the dual reality of Being and Consciousness, we can either suppose with *Vedanta* one original Being or with *Sankhya* a plurality of beings to whom Consciousness or some Energy to which we attribute consciousness presents its structures. If a plurality of separate original being alone is real, then, since each would be or create its own world in its own consciousness, the difficulty is to account for their relations in a single identical universe; there must be a one Consciousness or one Energy,-- corresponding to the *Sankhya* idea of single *Prakriti* which is the field of experience of many like *Purushas*, --in which they meet in an identical mind-constructed universe. This theory of things has the advantage of accounting for the multitude of souls and multitude of things and the oneness in diversity of their experience, while at the same time it gives a reality to the separate spiritual growth and **destiny of the individual being**. But if we can suppose a One Consciousness, or a One Energy, creating a multitude of figures of itself and accommodating in its world a plurality of beings, supports or expresses himself in a plurality of beings,-- souls or spiritual powers of his one-existence; it would follow also that all objects, all the figures of consciousness would be figures of the Being. It must then be asked whether this plurality and these figures are realities of the one Real Existence, or representative personalities and images only, or symbols or values created by Mind to represent it. This would depend largely on whether it is only Mind as we know it that is in action or deeper and greater Consciousness, of which **Mind is a surface instrument**, executrix of its initiations, medium of its manifestations. If it is the former, the universe constructed and seen by Mind can only have a subjective or symbolic or representative reality: if the latter, then the universe and its natural beings and objects can be true realities of the One Existence, forms or powers of its being manifested by its force of being. Mind would be only an interpreter between the universal Reality and the manifestations of its creative Consciousness-Force, *Shakti, Prakriti, Maya.*’ 670-71

156, ‘It is clear that a Mind of the nature of our intelligence can be only a secondary power of existence. For it bears the stamp of incapacity and ignorance as a sign that is derivative and not the original creatrix; we see that it does not know or understand the objects it perceives, it has no automatic control of them; it has to acquire a laboriously built knowledge and controlling power. This initial capacity could not be there if these objects were the Mind’s own structures, creations of its self-Power. It may be that this is so because individual mind has only a frontal and derivative power and knowledge and there is a universal Mind that is whole, endowed with omniscience, capable of omnipotence. But the nature of Mind as we know it **is an Ignorance seeking for knowledge**; it is a knower of fractions and worker of divisions striving to arrive at a sum, to piece together a whole, --it is not possessed of the essence of things or their totality: a universal Mind of the same character might know the

sum of its divisions by force of its universality, but it would still lack the essential knowledge, **and without the essential knowledge there could be no true integral knowledge**. A consciousness possessing the essential and integral knowledge, proceeding from the essence to the whole and from the whole to the parts, would be no longer Mind, but a perfect Truth-Consciousness automatically possessed of inherent self-knowledge and world-knowledge. It is from this basis that we have to look at the subjective view of reality. It is true that there is no such thing as an objective reality independent of consciousness; but at the same time there is a truth in objectivity and it is this, that the reality of things resides in something that is within them and is independent of the interpretation our mind gives to them and of the structures it builds upon its observation. These structures constitute the mind's subjective image or figure of the universe, but the universe and its objects are not a mere image or figure. They are in essence creations of consciousness but of a consciousness that is one with being, whose substance is the substance of Being and whose creations too are of that substance, therefore real. In this view the world cannot be a purely subjective creation of Consciousness; the subjective and the objective truth of things are both real, they are two sides of the same Reality.' 671-72

157, 'Each form is there because it is an expression of some power of That which inhabits it; each happening is a movement in the working out of some Truth of the Being in its dynamic process of manifestation. It is this significance that gives validity to mind's interpretative knowledge, its subjective construction of the universe; our mind is **primarily a percipient and interpreter**, secondarily and derivatively a creator. This indeed is the value of all mental subjectivity that it **reflects in it some truth of the Being** which exists independently of the reflection, --whether that independence presents itself as a physical objectivity or a supraphysical reality perceived by mind but not perceptible by the physical senses. Mind, then, is not the original constructor of the universe: it is an intermediate power valid for certain actualities of being; an agent, an intermediary, it actualizes possibilities and has its share in the creation, but the **real creatrix is a Consciousness**, an Energy inherent in the transcendent and cosmic Spirit.' 673

158, "The material interpretation of existence was the result of an **exclusive concentration**, a preoccupation with one movement of Existence, and such a exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and innumerable minute discoveries of **physical Science**. But a **solution of the whole problem of existence** cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one **must** know also spirit and soul and all that is behind the material surface: **only then** can we have a knowledge sufficiently integral for a solution of the problem. For the same reason those views of existence which arise from an exclusive or predominant preoccupation with Mind or with Life and regard Mind or Life as the sole fundamental reality, have not a sufficiently wide basis for acceptance. Such a preoccupation of **exclusive concentration** may lead to a fruitful scrutiny which sheds much light on Mind and Life, but **cannot result in a total solution of the problem**. It may

very well be that an exclusive or predominant concentration on the subliminal being, regarding the surface existence as a mere system of symbols for an expression of its sole reality, might throw a strong light on the subliminal and its processes and extend vastly the powers of the human being, but it **would not be by itself** an integral solution or lead us successfully to the integral knowledge of Reality. In our view of the Spirit, the Self is the fundamental reality of existence; but **an exclusive concentration** on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation **but not** to an integral and valid solution of the truth of cosmic and individual existence.” 679-80

159, ‘Therefore we accept the truth on which the philosophies of the supracosmic Absolute take their stand; **Illusionism** itself, even if we contest its ultimate conclusions, can still be accepted as the way in which **the soul in mind, the mental being**, has to see things in a spiritual-pragmatic experience when it cuts itself off from the Becoming in order to approach and enter into the Absolute. But also, since the Becoming is real and is inevitable in the very self-power of the Infinite and Eternal, this too is not a complete philosophy of existence. It is possible for the soul in the Becoming to know itself as the Being and possess the Becoming, to know itself as Infinite in essence but also as the Infinite self-expressed in the finite, the timeless Eternal regarding itself and its works in the founding status and the developing motion of Time-eternity. This realisation is the culmination of the Becoming; it is the fulfillment of the Being in its dynamic reality. This too then must be part of the total truth of things, for it alone gives **a full spiritual significance to the universe** and justifies the soul in manifestation; an explanation of things that deprives cosmic and individual existence of all significance cannot be the whole explanation or the solution it proposes sole true issue.’ 686

160, “All views of existence that stop short of the Transcendence and ignore it must be incomplete accounts of the truth of being. The **pantheistic** view of the identity of the Divine and the Universe is a truth, for all this that is the Brahman: but it stops short of the whole truth when it misses and omits the supracosmic Reality. On the other side, every view that affirms the cosmos only and dismisses the individual as a by-product of the cosmic Energy, errs by laying too much emphasis on one apparent factual aspect of the world-action; it is true only of the natural individual and is not even the whole truth of that: for the natural individual, the nature-being, is indeed a product of the universal Energy, but is at the same time a nature –personality of the soul, an expressive formation of the inner being and person, and this soul is not a perishable cell or a dissoluble portion of the cosmic Spirit, but has its original immortal reality in the Transcendence. It is a fact that the cosmic Being expresses itself through the individual being, but also it is a truth that the Transcendental Reality expresses itself through both the individual existence and the Cosmos; the soul is an eternal portion of the Supreme and not a fraction of Nature. But equally any view that sees the universe as existent only in the individual consciousness must very evidently be **a fragmentary truth**: it is justified by a perception of the universality of the spiritual individual and his **power of embracing the whole universe in his consciousness**; but neither the cosmos nor the individual

consciousness is the fundamental truth of existence; for both depend upon and exist by the transcendent Divine Being.” 688

161, ‘Our **theory of integral knowledge** admits Mind as a creative principle, a power of Being, and assigns it its place in the manifestation; it similarly accepts Life and Matter as powers of the Spirit and in them also is a creative Energy. But the view of things that makes Mind the sole or the supreme creative principle and the philosophies that assign to Life or Matter the same sole reality or predominance, are expressions of a half-truth and **not the integral knowledge**. It is true that when Matter first emerges it becomes the dominant principle; it seems to be and is within its own field the basis of all things, the constituent of all things, the end of all things: but Matter itself is found to be a result of something that is not Matter, of Energy, and this Energy cannot be something self-existent and acting in the Void, but can turn out and, when deeply scrutinized, seems likely to turn out to be the action of a secret Consciousness and Being: when the spiritual knowledge and experience emerge, this becomes a certitude, --it is seen that the creative Energy in Matter is a movement of the power of the Spirit... It is true again that Life when it emerges becomes dominant, turns Matter into an instrument of its manifestation, and begins to look as if it were itself the secret original principle which breaks out into creation and veils itself in the forms of Matter; there is a truth in this appearance and this truth must be admitted **as a part of the integral knowledge**. Life, though not the original Reality, is yet a form, a power of it which is **missioned** here as a creative urge in Matter. Life, therefore, has to be accepted as the means of our activity and the dynamic mould into which we have here to pour the Divine existence; but it can so be accepted only because it is a form of a Divine Energy which is itself greater than the Life-force. The Life-principle is not the whole foundation and origin of things; its creative working cannot be perfected and sovereignly fulfilled or even find its true movement until it knows itself as an energy of the Divine Being and elevates and subtilises its action into a free channel for the outpourings of the superior Nature.’ 690-91

162, “This ideal of self-extinction which is boldly and clearly proclaimed by the *Buddhists*, is in *Vedantic* thought a self-finding: but the self-finding of the individual by his growth into his true being in the Absolute would only be possible **if both are interrelated realities**; it could not apply to the final world-abolishing self-affirmation of the Absolute in an unreal or temporary individual by the annulment of the false personal being and by the destruction of all individual and cosmic existence for that individual consciousness, --however much these errors may go on, helplessly inevitable, in the world of Ignorance permitted by the Absolute, in a universal, eternal and indestructible *Avidya*.” 695

163, ‘But what then is the character, the origin and the end of this deviation (from a celestial and spiritual into a material existence)? (1) There is first the idea of **certain religions**, long persistent but now greatly shaken and discredited, that man is a being primarily created as a material living body upon earth into which a newly born divine soul is breathed or else with which it is associated by that fiat of almighty Creator. A solitary episode, this life is his one opportunity from which he departs to a world of eternal bliss or to a world

of eternal misery either according as the general or preponderant balance of his acts is good or evil or according as he accepts or rejects, knows or ignores a particular creed, **mode of worship**, divine mediator, or else according to the arbitrary predestining caprice of his Creator. But that is the supraterrrestrial theory of life in its least rational form of questionable creed or dogma. (2) Taking the idea of the creation of a soul by physical birth as our starting-point, we may still suppose that by a natural law, common to all, the rest of its existence has to be pursued beyond in a supraterrrestrial plane, when the soul has shaken off from it its original matrix of matter like a butterfly escaped from the chrysalis and disporting itself in the air on its light and coloured wings. (3) Or we may suppose preferably a preterrestrial existence of the soul, a fall or descent into matter and a reascension into celestial being. (4) If we admit the soul's pre-existence, there is no reason to exclude this last possibility as an occasional spiritual occurrence, --a being belonging to another plane of existence may, conceivably, assume for some purpose the human body and nature: but this is not likely to be the universal principle of earth-existence or a sufficient rationale for the creation of the material universe.' 698-99

164, "It is also sometimes supposed that the solitary life on earth is a stage only and the development of the being nearer to its original glory occurs in a succession of worlds which are so many other stages of its growth, stadia of its journey. The material universe, or earth especially, will then be a sumptuously appointed field created by a divine power, wisdom or caprice for the enacting of this interlude. According to the view we choose to take of the matter, we shall see in it a place of ordeal, a field of development or a scene of spiritual fall and exile. There is too an **Indian** view which regards the world as a garden of the divine Lila, a play of the divine Being with the conditions of cosmic existence in this world of an inferior Nature; the soul of man takes part in the Lila through a protracted series of births, but it is destined to reascend at last into the proper plane of the Divine Being and there enjoy an eternal proximity and communion: this gives a certain rationale to the creative process and the **spiritual adventure** which is either absent or not clearly indicated in other accounts of this kind of soul movement or soul cycle. Always there are **three essential** characteristics in all these varying statements of the common principle: --**first**, the belief in the individual immortality of the human spirit; **secondly**, as a necessary consequence, the idea of its sojourn on earth as a temporary passage or a departure from its highest eternal nature and of a heaven beyond as its proper habitation; **thirdly**, an emphasis on the development of the ethical and **spiritual being** as the means of ascension and therefore the one proper **business of life** in this world of Matter... These are the **three fundamental** ways of seeing, each with its mental attitude towards life, that can be adopted with regard to our existence; the rest are usually midway stations or else variations or composites which attempt to adapt themselves more freely to the complexity of the problem. For, practically, it is impossible for man taken as a race, whatever **a few individuals may succeed in doing to guide his life permanently** or wholly by the leading motive of any of these **three attitudes**, uniquely, to the exclusion of others' claim upon his nature. A confused amalgam of **two or** more of them, a conflict or division of his life-motives between them or some attempt at synthesis is his way of

dealing with the various impulses of his complex being and the intuitions of his mind to which they appeal for their sanction.” 699-700

165, ‘The quest of man for God, which becomes in the end the most ardent and enthralling of all his quests, begins with his first vague questionings of Nature and a sense of something unseen both in himself and her. Even if, as **modern Science** insists, **religion** started from animism, spirit-worship, demon-worship and the deification of natural forces, these first forms only embody in primitive figures a veiled intuition in the subconscious, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence in what seems to us Inconscient, of the invisible behind the visible, of the secretly conscious spirit in things distributing itself in every working of energy. The obscurity and primitive inadequacy of the first perceptions do not detract from the value of the truth of this great quest of the human heart and mind, since all our seekings –including **Science** itself –must start from an obscure and ignorant perception of hidden realities and proceed to the more and more luminous vision of the Truth which at first comes to us masked, draped, veiled by the mists of the Ignorance.’ 726-27

166, ‘A unity behind diversity and discord is the secret of the variety of **human religions** and philosophies; for they all get at some image or some side clue, touch some portion of the one Truth or envisage some one of its myriad aspects. Whether they see dimly the material world as the body of the Divine, or life as a great pulsation of the breath of Divine Existence, or all things as thoughts of the cosmic Mind, or realise that there is a Spirit which is greater than these things, their subtler and yet more wonderful source and creator, --whether they find God only in the Inconscient or as the one Conscious in Inconscient things or as an ineffable superconscious Existence to reach whom we must leave behind our terrestrial being and annul the mind, life and body, or, overcoming division, see that He is all these at once and accept fearlessly the large consequences of that vision, --whether they worship Him with universality as the cosmic Being or limit Him and themselves, like the Positivist, in humanity only or, on the contrary, carried away by the vision of the timeless and spaceless Immutable, reject Him in Nature and Cosmos, --whether they adore Him in various strange or beautiful or magnified forms of the human ego or for His perfect possession of the qualities of which man aspires, his Divinity revealed to them as a supreme Power, Love, Beauty, Truth, Righteousness, Wisdom, --whether they perceive Him as the Lord of Nature, Father or Creator, or as Nature herself and the universal Mother, pursue Him as the Lover and attractor of souls or serve Him as the hidden Master of all works, bow down before the one God or the manifold Deity, the one divine Man or the one Divine in all men or, more largely, discover the One whose presence enables us to become unified in consciousness or in works or in life with all beings, unified with all things in Time and Space, unified with Nature and her influences and even her inanimate forces, -- the truth behind must ever be the same because all is the one Divine Infinite whom all are seeking. Because everything is that One, there must be **this endless variety in the human approach** to its possession; **it was necessary that man should find God thus variously in order that he might come to know Him entirely**. But it is when knowledge reaches its highest aspects that it is possible to arrive at

its greatest unity. **The highest and the widest seeing is the wisest**; for then all knowledge is unified in its one comprehensive meaning. **All religions** are seen as approaches to a single Truth, all philosophies as divergent view-points looking at different sides of a single Reality, **all Sciences** meet together in a supreme Science. For that which all our mind-knowledge and sense-knowledge and suprasensuous vision is seeking, is found most integrally in the unity of God and man and Nature and all that is in Nature.' 727-28

167, '(1) This mind of pure intelligence has behind it our inner or subliminal mind which senses directly all the things of the mind-plane, is open to the action of a world of mental forces, and can feel the ideative and other imponderable influences which act upon the material world and the life-plane but which at present we can only infer and cannot directly experience: these intangibles and imponderables are to the mental man real and patent and he regards them as truths demanding to be realised in our or the earth's nature. (2) On the inner plane mind and mind-soul independent of the body can become to us an entire reality, and we can consciously live in them as much as in the body. Thus to live in mind and the things of the mind, to be an intelligence rather than a life and a body, is our highest position, short of spirituality, in the degrees of Nature. (3) The mental man, the man of a self-dominating and self-formative mind and will conscious of an ideal and turned towards its realisation, the high intellect, the thinker, the sage, less kinetic and immediately effective than the vital man, who is the man of action and outer swift life-fulfilment, but as powerful and eventually even more powerful to open new vistas to the race, is the normal summit of Nature's evolutionary formation on the human plane. These **three degrees of mentality**, clear in themselves, but most often mixed in our composition, are to our ordinary intelligence only psychological types that happen to have developed, and we do not discover any other significance in them; but in fact they are full of significance, for they are steps of Nature's evolution of mental being towards its self-exceeding, and, as thinking mind is the highest step she can now attain, **the perfected mental man is the rarest and highest of her normal human creatures**. To go farther she has to bring into the mind and make active in mind, life and body the spiritual principle.' 748-49

168, 'Our gain in becoming more perfect mental beings is that we get to the possibility of a subtler, higher and wider existence, consciousness, force, happiness and delight of being; in proportion as we rise in the scale of mind a greater power of these things comes to us: our mental consciousness acquires for itself at the same time more vision and power and **more subtlety and plasticity**, and we are able to embrace more of the vital and physical existence itself, to know it better, to use it better, to give it nobler values, a broader range, a more sublimated action, --an extended scale, higher issues. Man is in his characteristic power of nature a mental being, but in **the first steps** of his emergence he is more of the mentalised animal, preoccupied like the animal with his bodily existence; he employs the mind for the **uses, interests, desires** of the life and the body, as their servant and minister, not yet as their sovereign and master. It is as he grows in mind and in proportion as his mind asserts its selfhood and independence against the tyranny of life and matter, that he grows in stature. On one side, mind by its emancipation controls and illumines the life

and physicality; on the other, the purely **mental aims**, occupations, pursuits of knowledge begin to get a value. The mind liberated from a lower control and preoccupation introduces into life **a government, an uplifting, a refinement, a finer balance and harmony**; the vital and physical movements are directed and put into order, transformed even as far as they can be by a mental energy; they are taught to be the instruments of reason and obedient to **an enlightened will, an ethical perception** and an aesthetic intelligence: the more this can be accomplished, the more the race becomes truly human a race of mental being.’ 758-59

169, ‘Or we have the *Buddhist* theory of a Nihil or *Nirvana* and, somehow imposed upon that, an eternal action or energy of successive becoming, *Karma*, which creates the illusion of a persistent self or a soul by a constant continuity of associations, ideas, memories, sensations, images. In their effect upon the life problem all these **three explanations** are practically one; for even the Superconscient is for the purposes of the universal action an equivalent of the Inconscient; it can be aware only of its own unmodifiable self-existence: the creation of a world of individual beings by *Maya* is an imposition on this self-existence; it takes place, perhaps, in a sort of self absorbed sleep of consciousness, *susupti*, out of which yet all active consciousness and modification of phenomenal becoming emerge, just as in the modern theory our consciousness is an impermanent development out of the Inconscient.’ 775-76

170, ‘In *Buddhist* theory rebirth is imperative because *Karma* compels it; not a soul, but *Karma* is the link of an apparently continuing consciousness, --for the consciousness changes from moment to moment: there is this apparent continuity of consciousness, but there is no real immortal soul taking birth and passing through the death of the body to be reborn in another body.’ 777

171, ‘**Mind** is indeed a potent agency, more potent than we readily imagine; it can make formations which effectuate themselves in our own or others’ consciousness and lives and even have an effect on Inconscient Matter; but **an entirely original creation** in the void is beyond its possibilities. What we can rather hazard is that as it grows, man’s mind enters into relation with new ranges of being and consciousness not at all created by him, new to him, already pre-existent in the All-Existence. In his increasing inner experience he opens up new planes of being in himself; as the **secret centres of his consciousness** dissolve their knots, he becomes able through them to conceive of those larger realms, to receive direct influences from them, to enter into them, to image them in his terrestrial mind and inner sense. He does create images, symbol-forms, reflective shapes of them with which his mind can deal; in this sense only he creates the Divine Image that he worships, creates the forms of the gods, creates new planes and worlds within him, and through these images the real worlds and powers that overtop our existence are able to take possession of the consciousness in the physical world, to pour into it their protencies, to transform it with the light of their higher being. But all this is not a creation of the higher worlds of being; it is a revelation of them to the consciousness of the soul on the material plane as it develops out of the Nescience. It is a creation of their forms here by a reception of their powers; there is an enlargement of our subjective life on this plane by **the discovery of its true relation with higher planes** of its own being from which it was

separated by the veil of the material Nescience. This veil exists because the soul in the body has **put behind it these greater possibilities** in order that it might concentrate exclusively its consciousness and force upon its **primary work in this physical world** of being; but that primary work can have a sequel only by the veil being at least partially lifted or else made penetrable so that the higher planes of mind, life and spirit may pour their significances into human existence.' 808-09

172, 'Even of Science –physical Science or occult Science – were to discover the necessary conditions or means for an indefinite survival of the body, still, if the body could not adapt itself so as to become a fit instrument of expression for the inner growth, the soul would find some way to abandon it and pass on to a new incarnation. The material and physical causes of death are not its sole or its true cause; its true inmost reason is **the spiritual necessity** for the evolution of a new being.' 854

173, 'It is true that **Science** now affirms an evolutionary terrestrial existence: but if the facts with which Science deals are reliable, the generalizations **it hazards are short-lived**; it holds them for some decades or some centuries, then passes to another generalization, another theory of things. This happens even in physical Science where the facts are solidly **ascertainable and verifiable by experiment**: in psychology, --which is relevant here, for the evolution of consciousness comes into the picture, --its instability is still greater; it passes there from one theory to another before the first is well-founded; indeed, several conflicting theories hold the field together. No firm metaphysical building can be erected upon these **shifting quicksands**. Heredity upon which Science builds its concept of life evolution, is certainly a power, a machinery for keeping type of species in unchanged being: the demonstration that it is also an instrument for persistent and progressive variation is very questionable; its tendency is conservative rather than evolutionary, -- it seems to accept with difficulty the new character that the Life-Force attempts to force upon it.' 860-61

174, 'The *Tantra* speaks of a soul fallen from its status passing through many lacs of births in plant and animal forms before it can reach the human level and be ready for salvation. Here, again, there is implied the conception of vegetable and animal life-forms as the lower steps of a ladder, humanity as the last or culminating development of the conscious being, the form which the soul has to inhabit in order to be capable of **the spiritual motive and a spiritual issue** out of mentality, life and physicality. This is indeed the normal conception, and it recommends itself so strongly both to the reason and intuition that it hardly needs debate, --the conclusion is almost unescapable.' 869-70

175, "**Occultism** is associated in popular idea with magic and magical formulae and a supposed mechanism of the supernatural. But this is only one side, nor is it altogether a superstition as is vainly imagined by those who have not looked deeply or at all at this covert side of secret Nature-Force or experimented with its possibilities. **Formulas** and their application, **a mechanisation of latent forces**, can be astonishingly effective in the occult use of mind power and life power just as it is in **physical Science**, but this is only a subordinate method and a limited direction. For mind and life forces are plastic, subtle and variable in their action and have not the material rigidity; they need

a subtle and plastic intuition in the knowledge of them, in the interpretation of their action and process and in their application, --even in the interpretation and action of their established formulas. An overstress on mechanisation and **rigid formulation** is likely to result in sterilisation or a formalised limitation of knowledge and, on the pragmatic side, to much error, ignorant convention, misuse and failure. Now that we are outgrowing the superstition of the sole truth of Matter, a swing backward towards **the old occultism** and to new formulations, as well as to **a scientific** of the still hidden secrets and powers of mind and a close study of psychic and abnormal or supernormal psychological phenomena, is possible and, in parts, already visible.” 909

176, “Such systems have arisen in numbers in the East; for almost always, wherever there has been **a considerable spiritual development**, there has arisen from it a philosophy justifying it to the intellect. The method was at first an intuitive seeing and an intuitive expression, as in the fathomless thought and profound language of the Upanishads, but afterwards there was developed a critical method, a firm system of dialectics, a logical organisation. The later philosophies were an intellectual account (for example The Gita) or a logical justification of what had been found by inner realisation; or they provided, themselves, a mental ground or a systematised method for realisation and experience (for example the Yoga philosophy of Patanjali). In the West where the syncretic tendency of the consciousness was replaced by the analytic and separative, the spiritual urge and the intellectual reason parted company almost at the outset; philosophy took from the first a turn towards a purely intellectual and ratiocinative explanation of things. Nevertheless, there were systems like Pythagorean, Stoic and Epicurean, which were dynamic not only for thought but for conduct of life and developed a discipline, an effort at inner perfection of the being; this reached a higher spiritual plane of knowledge in later Christian or Neo-pagan thought-structures where East and West met together. But later on the intellectualization became complete and the connection of philosophy with life and its energies or spirit and its dynamism was either cut or confined to the little that the metaphysical idea can impress on life and action by an abstract and secondary influence. Religion has supported itself in the West not by philosophy but by a credal theology; sometimes a spiritual philosophy emerges by sheer force of individual genius, but it has not been as in the East a necessary adjunct to every considerable line of spiritual experience and endeavour. It is true that a philosophic development of spiritual thought is not entirely indispensable; for the truths of spirit can be reached more directly and completely by intuition and by a concrete inner contact. It must also be said that the critical control of the intellect over spiritual experience can be hampering and unreliable, for it is an inferior light turned upon a field of higher illumination; the true controlling power is an inner discrimination, a psychic sense and tact, a superior intervention of guidance from above or an innate and luminous inner guidance. But this line of development too is necessary, because **there must be a bridge between the spirit and the intellectual reason**: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual

elements or one-sided or incomplete in its catholicity. For the transformation of the Ignorance into the integral Knowledge the growth in us of a **spiritual intelligence** ready to receive a higher light and canalize it for all the parts of our nature is **an intermediate necessity of great importance.**" 912-13

177, "The Buddhist elevation of universal compassion, *karuna*, and sympathy (*vasudheiva kutumbakam*, the whole earth is my family), to be the highest principle of action, the Christian emphasis on love indicate this dynamic side of the spiritual being." 916

178, "The mental intelligence and its main power of reason cannot change the **principle and persistent character of human life**, it can only effect various mechanisations, manipulations, developments and formulations. But neither is mind as a whole, even spiritualised, **able to change it**; spirituality liberates and illumines the inner being, it helps mind to communicate with what is higher than itself, to escape even from itself, it can purify and uplift by the inner influence the outward nature of the individual human beings: but so long as it has to work in the human mass through mind as the instrument, it can exercise an influence on the earth-life but not bring about a **transformation of that life**. For this reason there has been a prevalent tendency in the spiritual mind **to be satisfied** with such an influence and in the main to seek fulfilment in other-life elsewhere or to abandon altogether any outward-going endeavour and concentrate solely on an individual spiritual salvation or perfection. A higher instrumental dynamis than mind is needed to transform totally a nature created by the Ignorance." 918-19

179, "But our mind is obscure, partial in its notions, misled by opposite surface appearances, divided between various possibilities; it is led in three different directions to any of which it may give an **exclusive preference**. (1) Our mind, in its search for what must be, turns towards a concentration on our own inner spiritual growth and perfection, on our own individual being and inner living; or (2) it turns towards a concentration on an individual development of our surface nature, on the perfection of our thought and outer dynamic or practical action on the world, on some idealism of our personal relation with the world around us; or (3) it turns rather towards a concentration on the outer world itself, on making it better, more suited to our ideas and temperament or to our conception of what should be." 1057

180, "We seek to **construct** systems or knowledge and systems of life by which we can arrive at some perfection of our existence, some order of right relations, right use of mind, right use and happiness and beauty of life, right use of the body. But what we achieve is a **constructed half-rightness** mixed with much that is wrong and unlovely and unhappy; our **successive constructions**, because of the vice in them and because mind and life cannot rest permanently anywhere in their seeking, are exposed to destruction, decadence, disruption of their order, and we pass from them to others which are not more finally successful or enduring, even if on one side or another they may be richer and fuller or more rationally plausible. It cannot be otherwise, because we can **construct** nothing which goes beyond our nature; imperfect, we cannot **construct perfection**, however wonderful may seem to us the machinery our mental ingenuity invents, however externally effective. Ignorant, we cannot **construct system** of entirely true and fruitful self-knowledge or world-

knowledge; our science itself is a construction, a mass, of formulas and devices; masterful in knowledge of processes and in the creation of apt machinery, but **ignorant** of the foundations of our being and of world-being, **it cannot perfect** our nature and therefore cannot perfect our life.” 1070-71

181, ‘An evolution of innate and latent but as yet unevolved powers of consciousness is not considered admissible by **the modern mind**, because these exceed our present formulation of Nature and, to our ignorant preconceptions founded on a limited experience, they seem to belong to the supernatural, to the miraculous and occult; for they surpass the known action of **material Energy which is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force**. A human working of a marvels, by the conscious being discovering and developing an instrumentation of material forces overpassing anything that Nature has herself organized, is accepted as a natural fact and **an almost unlimited prospect of our existence**; an awakening, a discovery, an instrumentation of the powers of consciousness and of spiritual, mental and life forces overpassing anything that Nature or man has yet organized is not admitted as possible. But there would be nothing supernatural or miraculous in such an evolution, except in so far it would be a supernature or superior nature to ours just as human nature is a supernature or superior nature to that of animal or plant or material objects. Our mind and its powers, our use of reason, our mental intuition and insight, speech, possibilities of philosophical, scientific aesthetic discovery of the truths and potencies of being and a control of its forces are an evolution that has taken place: yet it would seem impossible if we took our stand on the limited animal consciousness and its capacities; for there is nothing there to warrant so prodigious a progression. But still there are vague initial manifestations, rudimentary elements or arrested possibilities in the animal to which our reason and intelligence with their extraordinary developments stand as an unimaginable journey from a poor and unpromising point of departure. The **rudiments of spiritual powers** belonging to the gnostic supernature are similarly there even in our composition, but only occasionally and sparsely active. It is not irrational to suppose that at this much higher stage of the evolution a similar but greater progression starting from these rudimentary beginnings might lead to another **immense development and departure**.’ 1078-79

182, ‘In another idea the perfection of man lies in his ethical and social relations with other men; he is a social being and has to live for society, for others, for his utility to the race: the society also is there for the service of all, to give them their right relation, **education**, training, economic opportunity, right frame of life. In the **ancient cultures** the greatest emphasis was laid on the community and fitting of the individual into the community, but also there grew up an idea of the perfected individual; in ancient India it was the idea of the **spiritual individual** that was dominant, but the society was of extreme importance because in it and under its moulding influence the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before **he could reach fitness for a truer self-realisation and free spiritual existence**. In recent times the whole stress has passed to the life of the race, to a search for

the perfect society, and latterly to a concentration on the right organisation and **scientific mechanization of life of mankind as a whole**; the individual now tends more to be regarded only as a member of the collectivity, a unit of the race whose existence must be subordinated to **the common aims** and total interest of the organised society, and much less or not at all as a mental or spiritual being with his own right and power of existence. This tendency has not yet reached its acme everywhere, but everywhere it is rapidly increasing and heading towards dominance.’ 1084

183, ‘Our nature is complex and we have to find **a key** to some perfect unity and fullness of its complexity. Its first evolutionary basis is the material life: Nature began with that and man also has to begin with it; he has first to affirm his material and vital existence. But if he stops there, there can be for him no evolution; his next and greater preoccupation **must** be to find himself as a mental being in a material life –both individual and social –as perfected as possible. This was the direction which the Hellenic idea gave to European civilization, and the Roman reinforced –or weakened –it with the ideal of organized power: the cult of reason the interpretation of life by an intellectual thought critical, utilitarian, organizing and constructive, **the government of life by Science** are the last outcome of this inspiration. But in ancient times the higher creative and dynamic element was the pursuit of an ideal truth, good and beauty and the moulding of mind, life and body into perfection and harmony by this ideal. Beyond and above this preoccupation, as soon as mind is sufficiently developed, there awakes in man the spiritual preoccupation, the discovery of a self and inmost truth of being and the release of man’s mind and life into the truth of the Spirit, its perfection by the power of the Spirit, the solidarity, unity, mutuality of all beings in the Spirit. This was the Eastern ideal carried by Buddhism and other ancient disciplines to the coasts of Asia and Egypt and from there poured by Christianity into Europe. But these motives, burning for a time like **dim torchlights** in the confusion and darkness created by the barbaric flood that had submerged the old civilizations, have been abandoned by the modern spirit which has found another light, **the light of Science**. What the modern spirit has sought for is the economic social ultimate,- in ideal material organisation of civilization and comfort, the of reason and science and **education** for the generalization of a utilitarian rationality which will make the individual a perfected social being in a perfected economic society. What remained from the spiritual ideal was –for a time –a mentalised and moralized humanitarianism relieved of all religious colouring and a social ethicism which was deemed all-sufficient to take the place of a religious and individual ethic. It was so far that the race had reached when it found itself hurried forward by its own momentum into a subjective chaos and a chaos of its life in which all received values were overthrown and all firm ground seemed to disappear from its social organisation, its conduct and its culture.’ 1088-89

184, ‘At the same time **Science** has put at his disposal many potencies of the universal Force and has made the **life of humanity materially one**; but what uses this universal Force is a little human individual or communal ego with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life unity, a mental unity or **a spiritual oneness**. All that is there is

a chaos of clashing mental ideas, urges of individual and collective want and need, vital claims and desires, impulses of an ignorant life-push, hungers and **calls for life satisfaction of individuals**, classes, nations, a rich fungus of political and social and economic nostrums and notions, a hustling medley of slogans and panaceas for which men are ready to oppress and be oppressed, to kill and be killed, to impose them somehow or other by the immense and too formidable means placed at his disposal, in the belief that this is his way out to something ideal. The **evolution of human mind and life must necessarily lead towards an increasing universality**; but on a basis of ego and segmenting and dividing mind this opening to the universal can only create a vast pullulation of unaccorded ideas and impulses, a surge of enormous powers and desires a chaotic mass of unassimilated and intermixed mental, vital and physical material of a larger existence which, because it is not taken up by a creative harmonizing light of the spirit, must welter in a universalised confusion and discord out of which it is impossible to build a greater harmonic life. Man has harmonised life in the past by organized ideation and limitation; he has created societies based on **fixed ideas or fixed customs, a fixed cultural system or an organic life-system**, each with its own order; the throwing of all these into the melting-pot of a more and more intermingling life and a pouring in of ever new ideas and motives and facts and possibilities call for a new, a greater consciousness to meet and master the increasing potentialities of existence and harmonise them. **Reason and Science** can only help by standardising, by fixing everything into **an artificially arranged and mechanised unity of material life**. A greater whole-being, whole-knowledge, whole-power is needed to weld all into a greater unity of whole-life.’ 1090-91

185, ‘But it has not been found in experience, whatever might have once been hoped, that education and intellectual training by itself can change man; it only provides the human individual and collective ego with better information and a more efficient machinery for its self-affirmation, but leaves it the same unchanged human ego.’ 1094

186, ‘There is the possibility that in the swing back from a mechanistic idea of life and society the human mind may seek refuge in a return to religious idea and a society governed or sanctioned by religion. But **organized religion**, though it can provide a means of inner uplift for the individual and preserve in it or behind it a way for his opening to spiritual experience, **has not changed human life and society**; it could not do so because, in governing society, it **had to compromise with the lower parts of life** and could not insist on the inner change of the whole being; it could insist only on a credal adherence, a formal acceptance of its ethical standards and conformity to institution, ceremony and ritual. Religion so conceived can give a religio-ethical colour or surface tinge, --sometimes, if it maintains a strong kernel of inner experience, it can generalize to some extent an **incomplete spiritual tendency**; but it does not transform the race, it cannot create a new principle of the human existence. A **total spiritual direction** given to the whole life and the whole nature can alone lift humanity beyond itself. Another possible conception akin to the religious solution is (1) the guidance of society by men of spiritual attainment, (2) **the brotherhood** or unity of all in the faith or in the discipline, (3) the spiritualisation of life and society by the taking up the old machinery of life

into such a unification or inventing a new machinery. This too has **been attempted before without success**; it was **the original founding idea** of more than one religion: but the human ego and vital nature were too strong for a religious idea working on the mind and by the mind to overcome its resistance. It is only the full emergence of the soul, the full descent of the native light and power of the Spirit and the consequent replacement or transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect the evolutionary miracle.' 1095-96

### **Danger of the Path:**

The Life Divine issues following dangers in the path those who seek a Divine Life.

1, The **greater the apparent disorder** of the materials offered of the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilized, the stronger is the stimulation, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour.

2, When men with unchastened minds and unpurified sensibilities attempt to rise into the higher domains of spiritual experience, it causes the danger of mixed functioning of emotional desire and nervous impulse. To correct the errors of the sense-mind by use of reason is one of **the most valuable powers developed by man** and the chief cause of his superiority among terrestrial beings.

3, Error is a half truth that stumbles because of its limitation. It is also recognized as handmaid and pathfinder of the truth during fragmentary period of human evolution in Ignorance.

4, We begin also to perceive that the limitations we impose on the *Brahman* arise from a narrowness of experience in the individual mind which concentrates itself on **one definable aspect of the Unknowable, one fixed formulation of consciousness** and proceeds forthwith to exclude all the rest. We tend always to translate **too rigidly** what we can conceive of the Absolute into the terms of our own particular relativity and arrive not at true unity. The corrective remedy is that it is **wiser** to wait, to learn and to grow and overcome all partial and one sided exclusive experience of Brahman.

5, Man appears to be poised between two negations, the double Night,-- a darkness below and a greater darkness beyond. Death is ever with him, limitation invests his being and his experience, error, inconscience, weakness, inertia, grief, pain, evil are constant oppressors of his effort. Here also he is driven to deny God, at least the Divine seems to negate or to hide itself in some appearance or outcome which is other than its true and eternal reality.

6, This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life-basis and thought-basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.

7, We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses (vital mind) and piercing beyond the walls of **physical mind**.

8, Man desires self-expression, self-development, in other words, the progressing play in himself of the conscious-force of existence; **that is his fundamental delight**. Whatever hurts that self-expression, self-development, satisfaction of his progressing self, is for him evil; what ever helps, confirms, raises, aggrandizes, ennobles it is his good.

9, It is **only when the veil is rent** and the divided mind over-powered, silent and passive to a supramental action that mind itself get back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea. There we perceive what the world really is; we know in every way ourselves in others and as others, others as our-selves and all as the universal and self-multiplied One. **We lose the rigidly separate individual standpoint which is the source of all limitation and error**.

10, The **fundamental error** of the Mind is then, this fall from self-knowledge by which the individual soul conceives of its individuality as a separate fact instead of as a form of Oneness and makes itself **the centre of its own universe** instead of knowing itself as one concentration of the universal. From that **original error** all its particular ignorances and limitations are contingent results.

11, **Desire is the lever** by which the **divine Life-principle** effects its end of self-affirmation in the universe and the attempt to extinguish it in the interests of inertia is a denial of the **divine Life-principle**, a Will-not-to-be which is necessarily ignorance; for one cannot cease to be individually except by being infinitely. **Desire too can only cease** rightly by becoming the desire of the infinite and satisfying itself with a supernal fulfilment and an infinite satisfaction in the all-possessing bliss of the Infinite.

12, At the outset man lives in his **physical mind** which perceives the actual, the physical, the objective and accepts it as fact and this fact as self-evident truth beyond question; whatever is not actual, not physical, not objective it regards as unreal or unrealised, only to be accepted as entirely real when it has succeeded in becoming actual, becoming a physical fact, becoming objective: its own being too it regards as an objective fact, warranted to be real by its existence in a visible and sensible body; all other subjective beings and things it accepts on the same evidence in so far as they can become objects of our external consciousness or acceptable to that part of the reason which builds upon the data supplied by that consciousness and relies upon them as the one solid basis of knowledge.

13, It (vital mind) is not satisfied with the physical and objective only, but seeks to a subjective, an imaginative, a purely emotive satisfaction and pleasure. If there were not this factor, the **physical mind** of man left to itself would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature's established order and asking for nothing beyond it.

14, At a certain point of this constant unrest and travail even the **physical mind** loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile; the **vital mind**, baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of spirit and is

ready to reject life and existence as an unreality, all that it hunted after as an illusion, Maya; **the thinking mind**, unbuilding all its affirmations, discovers that all are mere mental constructions and there is no reality in them or else that the only reality is something beyond this existence, something that has not been made or constructed, something Absolute and Eternal, --all that is relative, all that is of time is a dream, a hallucination of the mind or a vast delirium, an immense cosmic Illusion, a delusive figure of apparent existence.

15, The *tamasic* intelligence has its seat in **the physical mind**: it is inert to ideas, --except to those which it receives inertly, blindly, passively from a recognised source or authority, --obscure in their reception, unwilling to enlarge itself, recalcitrant to new stimulus, conservative and immobile; it clings to its received structure of knowledge and its one power is repetitive practicality, but it is a power limited by the accustomed, the obvious, the established and familiar and already secure; it thrusts away all that is new and likely to disturb it. The *rajasic* intelligence has its main seat in the **vital mind** and is of **two kinds**: **one kind** is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; **the other kind** is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and **ever restless**, governed in its idea not by truth and light but by the zest of intellectual battle and movement and adventure.

16, As there are Powers of Knowledge of Forces of Light, so there are Powers of Ignorance and tenebrous Forces of the Darkness whose work is **to prolong the reign of Ignorance and Inconscience**. As there are Forces of Truth, so there are Forces that live by the Falsehood and support it and work for its victory; as there are powers whose life is intimately bound up with the existence, the idea and the impulse of Good, so there are Forces whose life is bound up with the existence and the idea and the impulse of Evil. It is this truth of the cosmic Invisible that was symbolized in the ancient belief of a struggle between the powers of Light and Darkness, Good and Evil for the possession of the world and the government of the life of man; --this was the significance of the contest between the Vedic Gods and their opponents, sons of Darkness and Division, figured in the later tradition as Titan and Giant and Demon, *Asura*, *Rakhasa*, *Pisacha*; the same tradition is found in the Zoroastrian Double Principle and the later Semitic opposition of God and his Angels on the one side and Satan and his hosts on the other, --invisible Personalities and Powers that draw man to the divine Light and Truth and Good or lure him into subjection to the undivine principle of Darkness and Falsehood and Evil.

17, In that case **the first source of good and evil** would be not in terrestrial or in the evolution from the Inconscience, but in Life itself, **their source** would be supraphysical and they would be reflected here from a larger supraphysical Nature.

### **The Danger of the Path in Detail:**

1, 'They (all Problems) arise from (1) the perception of an unsolved discord and (2) the instinct of an undiscovered agreement or unity. To rest content with

an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind, and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and **unilluminated compromise**. For essentially, all Nature seeks a harmony, life and matter in their own sphere as much as mind in the arrangement of its perceptions. The **greater the apparent disorder** of the materials offered of the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilized, the stronger is the spur, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour.’ 5

2, ‘Nor, --so far divided apparently are these two extreme terms (Matter and Spirit), --is that identification convincing to the **rational intellect** if we refuse to recognize a series of ascending terms (Life, Mind, Supermind and the grades that link the Mind and Supermind) between Spirit and Matter. Otherwise the two must appear as irreconcilable opponents bound together in an **unhappy wedlock** and their divorce the one reasonable solution. To identify them, to represent each in the terms of the other, becomes an **artificial creation** of Thought opposed to the logic of facts and possible only by an irrational mysticism.’ 9

3, ‘For the faculties that transcend the senses, by the very fact of their being immeshed in Matter, missioned to work in a physical body, put in harness to draw one car along with the emotional desires and nervous impulses, are exposed to a mixed functioning in which they are in **danger** of illumining confusion rather than clarifying truth. Especially is this mixed functioning **dangerous** when men with unchastened minds and unpurified sensibilities attempt to rise into the higher domains of spiritual experience. In what regions of unsubstantial cloud and semi-brilliant fog or a murk visited by flashes which blind more than they enlighten, do they not lose themselves by that rash and premature adventure! An adventure necessary indeed in the way in which Nature chooses to effect her advance, --for she amuses herself as she works, --but still, for the Reason, rash and premature.’ 13

4, ‘In our world error is continually the handmaid and **pathfinder of Truth**; for error is really a half-truth that stumbles because of its limitations, often it is Truth that wears a disguise in order to arrive unobserved near to its **goal**. Well, if it could always be, as it has been in the great period we are leaving, the faithful handmaid, severe, conscientious, clean-handed, luminous within its limits, a half-truth and not a reckless and presumptuous aberration.’ 14

5, ‘For wherever there is **an extreme statement** that makes such a powerful appeal to the human mind, we may be sure that we are standing in the presence of no mere error, superstition or hallucination, but of some sovereign fact disguised which demands our fealty and will avenge itself if denied or excluded. Herein lies the difficulty of a satisfying solution and the source of that lack of finality which pursues all mere compromises between Spirit and Matter.’ 29

6, ‘When we ponder on these things, we begin to perceive how feeble in their self-assertive violence and how confusing in their misleading distinctness are the words that we use. We begin also to perceive that the limitations we impose on the *Brahman* arise from a narrowness of experience in the individual mind

which concentrates itself on **one aspect of the Unknowable** and proceeds forthwith to deny or disparage all the rest. We tend always to translate **too rigidly** what we can conceive of the Absolute into the terms of our own particular relativity. We affirm the One and Identical by passionately discriminating and asserting the egoism of our own opinions and partial experiences of others. It is **wiser to wait, to learn, to grow**, and, since we are obliged for the sake of our self-perfection to speak of these things which no human speech can express, to search for the widest, the most flexible, the most catholic affirmation possible and found on it the larger and most comprehensive harmony.’ 33-34

7, “The discord and apparent evil of the world **must** in their sphere be admitted, but **not accepted** as our conquerors. The deepest instinct of humanity seeks always and seeks wisely wisdom as the last word of the universal manifestation, not an eternal mockery and illusion,-- a secret and finally triumphant good, not an all-creative and invincible evil, --an ultimate victory and fulfilment, not the disappointed **recoil of the soul from its great adventure.**” 35

8, “Even if we say that the universe exists merely because the Self in its absolute impartiality tolerates all things alike, viewing with indifference all actualities and all possibilities, yet is there something that **wills the manifestation and supports it**, and this cannot be something other than the All. Brahman is indivisible in all things and **whatever is willed in the world has been ultimately willed by the Brahman.** It is only our **relative consciousness**, alarmed and baffled by the phenomena of evil, ignorance and pain in the cosmos, that seeks to deliver the Brahman from responsibility for Itself and its workings by erecting some opposite principle, Maya or Mara, conscious Devil or self-existent principle of evil. There is one Lord and Self and the many are only His representations and becomings.” 36

9, “An Unknowable which appears to us in many states and attributes of being, in many forms of consciousness, in many activities of energy, this is what **Mind** can ultimately say about the existence which we ourselves are and which we see in all that is presented to our thought and senses. It is in and through those states, those forms, those activities that we have to approach and Know the Unknowable. But if in our **haste** to arrive at a Unity that our mind can seize and hold, if in our insistence to confine the Infinite in our embrace we identify the Reality with any **one definable state of being** however pure and eternal, with any particular attribute however general and comprehensive, with any fixed formulation of consciousness however vast in its scope, with any energy or activity however boundless its application, and **if we exclude all the rest**, then our thoughts **sin** against Its unknowableness and arrive not at a true unity but at a division of the Indivisible.” 39

10, ‘If his (liberated man) inexorable removal through the very act of illumination is the law, then the world is condemned to remain eternally the scene of unredeemed darkness, death and suffering. And such a world can only be a ruthless ordeal or a mechanical illusion.’ 43

11, ‘The disorders of life and mind cease by discerning the secret of a more perfect order than the physical. Matter below life and mind contains in itself the balance between a perfect poise of tranquility and the action of an

immeasurable energy, but does not possess that which it contains. Its peace wears the dull mask of an obscure inertia, asleep of unconsciousness or rather of a drugged and imprisoned consciousness. Driven by a force which is its real self but whose sense it cannot yet seize nor share, it has not awakened joy of its own harmonious energies.’ 49-50

12, ‘Awakened to a profounder self-knowledge than his first mental idea of himself, Man begins to conceive **some formula** and to perceive some appearance of the thing that he has to affirm. But it appears to him as if **poised between two negations** of itself. If, beyond his present attainment, he perceives or is touched by the power, light, bliss of a self-conscious infinite existence and translates his thought or his experience of it into terms convenient for his mentality, --Infinity, Omniscience, Omnipotence, Immortality, Freedom, Love, Beatitude, God,--yet does this sun of his seeing appear to shine between **a double Night, --a darkness below, a mightier darkness beyond**. For when he strives to know it utterly, it seems to pass into something which neither in any one of these terms nor the sum of them can at all represent. His mind at last negates God for a Beyond, or at least it seems to find God transcending Himself, denying Himself to the conception. Here also, in the world, in himself, and around himself, he is met always by the opposites of his affirmation. Death is ever with him, limitation invests his being and his experience, error, inconscience, weakness, inertia, grief, pain, evil are constant oppressors of his effort. Here also he is driven to deny God, at least the Divine seems to negate or to hide itself in some appearance or outcome which is other than its true and eternal reality.’ 52

13, ‘It is probable indeed that they (negations) are the result or rather the inseparable accompaniments, not of an illusion, but of **a wrong relation**, wrong because it is founded on a false view of what the individual is in the universe and therefore a false attitude both towards God and Nature, towards self and environment. Because that which he has become is out of harmony both with it what the world of his habitation is and what he himself should be and is to be, therefore man is subject to these contradictions of the secret Truth of things. In that case they are not the punishment of a fall, but the conditions of a progress. They are the first elements of the work he has to fulfil, the price he has to pay for the crown which he hopes to win, the narrow way by which nature escapes out of Matter into consciousness; they are at once her ransom and her stock.’ 53

14, ‘But out of these false relations and by their aid the true have to be found. By the ignorance we have to cross over death. So too the Veda speaks cryptically of energies that are like women evil in impulse, wandering from the path, doing hurt to their Lord, which yet, though themselves false and unhappy, build up in the end “this vast Truth”, the Truth that is the Bliss. It would be, then, not when he has excised the evil in Nature out of himself by an act of moral surgery or parted with life by an abhorrent recoil, but when he has turned Death into a more perfect life, lifted the small things of human limitation into the great things of the divine vastness, transformed suffering into beatitude, converted their secret truth that the sacrifice will be accomplished, the journey done and Heaven and Earth equalized join hands in the bliss of the Supreme.’ 53-54

15, “If all is in truth *Sachchidananda*, death, suffering, evil, limitation can only be the creations, positive in practical effect, negative in essence, of a **distorting consciousness** which has fallen from the total and unifying knowledge of itself into some error of division and partial experience. This is the fall of man typified in the poetic parable of Hebrew Genesis. That fall is his deviation from the full and pure acceptance of God and himself, or rather of God in himself, into a **dividing consciousness** which brings with it all the **train of the dualities**, life and death, good and evil, joy and pain, completeness and want, the fruit of a divided being. This is the fruit which Adam and Eve, Purusha and Prakriti, the soul tempted by Nature, have eaten. The redemption comes by the **recovery of the universal in the individual** and of the spiritual term in physical consciousness. Then alone the soul in Nature can be allowed to partake of the fruit of the tree of life and be as the Divine and **live for ever**. For then only can the purpose of its descent into material consciousness be accomplished, when the knowledge of good and evil, joy and suffering, life and death has been accomplished through the recovery by the human soul of a higher knowledge which **reconciles and identifies these opposites** in the universal and transforms their divisions into the image of the divine Unity.” 56

16, ‘To *Sachchidananda* extended in all things in widest commonality and impartial universality, death, suffering, evil and limitation can only be at most reverse terms, shadow-forms of their luminous opposites. As these things are felt by us, they are **notes of a discord**. They **formulate** separation where there should be unity, miscomprehension where there should be an understanding, an attempt to arrive at independent harmonies where there should be a self-adaptation to the orchestral whole.’ 57

17, “Certainly, the practical values given us by our senses and by the dualistic sense-mind **must hold good** in their field and be accepted as the standard for ordinary life-experience until a larger harmony is ready into which they can enter and transform themselves without losing hold of the realities which they represent. To enlarge the sense-faculties without the knowledge that would give the old sense-values their right interpretation from the new standpoint might lead to **serious disorders** and incapacities, might **unfit for practical life** and for the orderly and disciplined use of the reason. Equally, an enlargement of our mental consciousness out of the experience of the egoistic dualities into an unregulated unity with some form of **total consciousness** might easily bring about a confusion and incapacity for the active life of humanity **in the established order of the world’s relativities**. This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life-basis and thought-basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation... Such a disorder and incapacity may be accepted personally and are accepted by many great souls as a temporary passage or as the price to be paid for the entry into a wider existence.” 58

18, ‘But how shall we conceive of the elimination of pain from nervous sensation or of death from the life of the body? Yet the rejection of pain is a sovereign instinct of the sensations, the rejection of death a dominant claim

inherent in the essence of our vitality. But these things present themselves to our reason as instinctive aspirations, not as realizable potentialities.’ 62

19, “Multiplicity permits of the interference of a determinative and temporarily deformative factor, the individual ego; and the nature of the ego is a **self-limitation of consciousness by a willed ignorance** of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies. Ego is a factor **which determines the reactions of error, sorrow, pain, evil, death**; for it gives these values to movements which would otherwise be represented in **their right relation** to the one Existence, Bliss, Truth and Good. By recovering the **right relation** we may eliminate the ego-determined reactions, reducing them eventually to their true values; **and this recovery can be effected by the right participation of the individual in the consciousness of the totality** and in the consciousness of the transcendent which the totality represents.” 63

20, “We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses and piercing beyond the walls of **physical mind**. So long as we confine ourselves to **sense-evidence and the physical consciousness**, we can conceive nothing and know nothing except the material world and its phenomena.” 66

21, “All these extensions of faculty, though received with hesitation and incredulity by the **physical mind** because they are abnormal to the habitual scheme of our ordinary life and experience, difficult to set in action, still more difficult to systematise so as to be able to make of them an orderly and serviceable set of instruments, must yet be admitted, since they are the invariable result of any attempt to enlarge the field of our superficially active consciousness whether by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice.” 70

22, “Intuitive thought which is a messenger from the superconscient and therefore our highest faculty, was supplanted by the pure reason which is only a sort of deputy and belongs to the middle heights of our being; pure reason in its turn was supplanted for a time by the mixed action of reason which lives on our plains and lower elevation and does not in its view exceed the horizon of the experience that the **physical mind** and senses or such aids as can invent for them can bring to us. And this process which seems to be a descent, is **really a circle of progress**. For in each case the lower faculty is compelled to take up as much as it can **assimilate** of what the higher had already given and to attempt to re-establish it by its own methods. By the attempt it is itself enlarged in its scope and arrives eventually at a more supple and a more ample self-accommodation to the higher faculties. Without this succession and attempt at separate assimilation we should be obliged to remain under the exclusive domination of a part of our nature while the rest remained under **either depressed and unduly subjected or separate in its field and therefore poor in its development**. With this succession and separate attempt the balance is righted; a more complete harmony of our parts of knowledge is prepared.” 74-75

23, “Nevertheless, the natural trend of Reason to assert its own supremacy triumphed in effect over the theory of its subordination. Hence the rise of conflicting schools each of which founded itself in theory on the Veda and used

its **texts as a weapon against the others**... Reason on the contrary, proceeds by analysis and division and assembles its facts to form a whole; but in the assemblage so formed there are opposites, anomalies, logical incompatibilities, and the natural tendency of Reason is to affirm some and to negate others which conflict with its chosen conclusions so that it may form a flawlessly logical system. The unity of the first intuitional knowledge was thus broken up and the ingenuity of the logicians was always able to discover devices, methods of interpretation, standards of varying value by which inconvenient texts of the Scripture could be practically annulled and an entire freedom acquired for their metaphysical speculation.” 76

24, ‘If we regard it dispassionately and with a sole view to accurate and unemotional appreciation, we shall find that **the sum of the pleasure of existence far exceeds the sum of the pain of existence**, --appearances and individual cases to the contrary notwithstanding, --and that the active and passive, surface and underlying pleasure of existence is the normal state of nature, pain a contrary occurrence temporarily suspending or overlaying that normal state. But for that very reason the lesser sum of pain affects us more intensely and often looms larger than the greater sum of pleasure; precisely because the latter is normal, we do not treasure it, hardly even observe it unless it intensifies into some acuter form of itself, into a wave of happiness, a crest of joy or ecstasy. It is these things that we call delight and seek and the normal satisfaction of existence **which is always there** regardless of event and particular cause or object, affects us as something neutral which is neither pleasure nor pain. It is there, a great practical fact, for without it there would not be the universal and overpowering instinct of self-preservation, but **it is not what we seek** and therefore we do not enter it into our balance of emotional and sensational profit and loss. In that balance we enter only positive pleasures on one side and discomfort and pain on the other; pain affects us more intensely because it is abnormal to our being, contrary to our natural tendency and is experienced as an outrage on our existence, an offence and external attack on what we are and seek to be.’ 100

25, ‘Nevertheless the abnormality of pain or its greater or lesser sum does not affect the philosophical issue; greater or less, its mere presence constitutes the **whole problem**. All being Sachchidananda, how can pain and suffering at all exist? This, **the real problem**, is often farther confused by **a false issue** starting from the data of a personal extra-cosmic God and a partial issue, the ethical difficulty.’ 101

26, Still the ethical difficulty may be brought back in a modified form; All-Delight being necessarily all-good and all-love, how can evil and suffering exist in Sachchidananda, since he is not mechanical existence, but free and conscious being, free to condemn and reject evil and suffering? We have to recognize that the issue so stated is also a **false issue** because it applies the terms of a partial statement as if they were applicable to the whole. For the ideas of good and of love which we thus bring into the concept of the All-Delight spring from a **dualistic and divisional conception of things**; they are based entirely on the relations between creature and creature, yet we persist in applying them to a problem which starts, on the contrary, from the assumption of **One who is all**. We have to see first how **the problem appears** or how it

can be solved in its original purity, on **the basis of unity in difference**; only then can we safely deal with its parts and its developments, such as relations between creature and creature on the basis of division and duality.’ 102-103

27, “We have to recognise, if we thus view the whole, not limiting ourselves to the human difficulty and human standpoint, that **we do not live** in an ethical world. The attempt of human thought to force an ethical meaning into the whole of Nature is one of those acts of willful and obstinate self-confusion, one of those pathetic attempts of the human being to read himself, his limited habitual human self into all things and judge them from the standpoint he has personally evolved, which most effectively **prevent him** from arriving at real knowledge and complete sight. Material Nature is not ethical; the law which governs it is a co-ordination of fixed habits which take no cognisance of good and evil, but only of force that creates, force that arranges and preserves, force that disturbs and destroys impartially, non-ethically, **according to the secret Will in it**, according to the mute satisfaction of that Will in its own self-formations and self-dissolutions... We do not blame the tiger because it slays and devours its prey any more than we blame the storm because it destroys or the fire because it tortures and kills; neither the conscious force in the storm, the fire or the tiger blame or condemn itself. Blame and condemnation, or rather **self-blame and self-condemnation**, are the beginning of **true ethics**. When we blame others without applying the same law to ourselves, we are not speaking with a true ethical judgment, but only applying the language ethics has evolved for us to an emotional impulse of recoil from or dislike of that which displeases or hurts us.” 103

28, ‘The recoil or dislike is **the primary origin of ethics**, but is not itself ethical. The fear of the deer for tiger, the rage of the strong creature against its assailant is a vital recoil of the individual delight of existence from that which threatens it. In the progress of mentality it refines itself into repugnance, dislike, disapproval. Disapproval of that which threatens and hurts us, approval of that which flatters and satisfies refine into conception of good and evil to oneself, to the community, to others than ourselves, to other communities than ours, and finally into the general approval of good, the general disapproval of evil. But through out, the fundamental nature of thing remains the same. Man desires self-expression, self-development, in other words, the progressing play in himself of the conscious-force of existence; **that is his fundamental delight**. Whatever hurts that self-expression, self-development, satisfaction of his progressing self, is for him evil; what ever helps, confirms, raises, aggrandizes, ennobles it is his good. Only, his conception of self development changes, becomes higher and wider, begins to exceed his limited personality, to embrace others, to embrace all in its scope.’ 104

29, “That which is common to all is, we have seen, **the satisfaction of conscious-force of existence** developing itself into forms and seeking in that development its delight. From that satisfaction or delight of self-existence it evidently began; for it is that which is normal to it, to which it clings, which it makes its base; **but it seeks new forms of itself and in the passage to higher forms there intervenes the phenomenon of pain and suffering** which seems to contradict the fundamental nature of its being. This and this alone is the **root-problem**.” 105

29, “In the egoistic human being, the mental person emergent out of the dim shell of matter, delight of existence is neutral, semi latent, still in the shadow of the subconscious, hardly more than a concealed soil of plenty covered by desire with a luxuriant growth of **poisonous weeds** and hardly less poisonous flowers, the pains and pleasures of our egoistic existence. When the divine consciousness working secretly in us has **devoured** these growths of desire, when in the image of the Rig Veda the fire of God has **burnt up** the shoots of earth, that which is concealed at the roots of these pains and pleasures, their cause and secret being, the sap of delight in them, will emerge in new forms not of desire, but of self-existent satisfaction which will replace mortal pleasure by the Immortal’s ecstasy. And this transformation is possible because these growths of sensation and emotion are in their essential being, the pains no less than the pleasures, that delight of existence which they seek but fail to reveal,--**fail** because of division, ignorance of self and egoism.” 106-07

30, ‘Pain of mind and body is a device of Nature, that is to say, of Force in works, meant to subserve a definite **transitional end** in her upward evolution. The world is from the point of view of the individual a play and complex shock of multitudinous forces. In the midst of this complex play the individual stands as a limited constructed being with a limited amount of force exposed to numberless shocks which may wound, maim, break up or disintegrate the construction which he calls himself. Pain is in the nature of a nervous and physical recoil from a dangerous or harmful contact; it is a part of what the Upanishad calls *jugupsa*, the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence against “others”.’ 115

31, ‘Infinite being loses itself in the appearance of non-being and emerges in the appearance of a finite Soul; infinite consciousness loses itself in the appearance of a vast indeterminate inconscience and emerges in the appearance of a **superficial limited consciousness**; infinite self-sustaining Force loses itself in the appearance of a chaos of atoms and emerges in the appearance of the insecure balance of a world; infinite Delight loses itself in the appearance of an insensible Matter and emerges in the appearance of a discordant rhythm of varies pain, pleasure and neutral feeling, love, hatred and indifference; infinite unity loses itself in the appearance of a chaos of multiplicity and emerges in a discord of forces and beings which seek to recover unity by possessing, dissolving and devouring each other.’ 118-119

32, ‘Still, we may **doubt** whether it is possible, now or at all, to give any account of this state to the human intellect or to utilize in any communicable and organisable way its divine workings for the elevation of our human knowledge and action. The **doubt** does not arise solely from the rarity or dubiety of any known phenomena that would betray a human working of this divine faculty, or from the remoteness which separates this action from the experience and verifiable knowledge of ordinary humanity; it is strongly suggested also by the apparent contradiction in both essence and operation between human mentality and the divine Supermind.’ 131

33, “Still we can conceive a life mind or life being which has got beyond the evolutionary necessity of this absorption and is able to see and even experience itself assuming body after body and not created separately in each body and

ending with it; for it is only the physical impress of mind on matter, only the **corporeal mentality** that is so created, not the whole mental being. This **corporeal mentality** is merely our surface of mind, merely the front which it presents to the physical experience. Behind even in our terrestrial being, there is this other, subconscious or subliminal to us, which knows itself as more than the body and is capable of a less materialised action. To **this we owe immediately** most of the larger, deeper and more forceful dynamic action of our surface mind; this, when we become conscious of it or if its impress on us, is our first idea or our first realisation of a soul or inner being, Purusha (*Pranamaya Purusha*).” 180

34, “As our **physical instrumental mind** has the illusion of the body, so this **subconscious dynamic mind** has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being. Here we do not yet get back to the **meeting-place of the mind and supermind** and the point at which they originally separated.” 181

35, “But there is still another clearer reflective mentality behind the dynamic and vital which is capable of escaping from this absorption in life and views itself as assuming life and body in order to image out in active relations of energy that which it perceives in will and thought. It is the source of the pure thinker in us; it is that which knows mentality in itself and sees the world not in terms of life and body but of mind; it is that (*manomaya purusha*) which, when we get back to it, **we sometimes mistake for the pure spirit as we mistake the dynamic mind for the soul**. This higher mind is able to perceive and deal with other souls as other forms of its pure self; it is capable of sensing them by pure mental impact and communication and no longer only by vital and nervous impact and physical indication; it conceives too a mental figure of unity, and in its activity and its will it can create and possess more directly—not only indirectly as in the ordinary physical life—and in other minds and lives as well as its own. But still even this pure mentality does not escape from the **original error** of mind. For it is still its separate mental self which it makes the judge, witness and centre of the universe and through it alone strives to arrive at its own higher self and reality; all others are “others” grouped to it around itself: when it wills to be free, it has to draw back from life and mind in order to disappear into the real unity. For there is still **the veil created by Avidya between the mental and supramental action**; an image of Truth gets through, not the Truth itself.” 181

36, “It is **only when the veil is rent** and the divided mind over-powered, silent and passive to a supramental action that mind itself get back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea. There we perceive what the world really is; we know in every way ourselves in others and as others, others as our-selves and all as the universal and self-multiplied One. **We lose the rigidly separate individual standpoint which is the source of all limitation and error**. Still, we perceive also that all that the ignorance of Mind took for the truth was in fact truth, but truth deflected, mistaken and falsely conceived. We still perceive the division, the individualising, the atomic creation, but we know them and ourselves for what they and we really are. And so we perceive that the Mind was really a subordinate action and instrumentation of the Truth-consciousness.

So long as it is not separated in self-experience from the enveloping Master-consciousness and **does not try to set up house for itself, so long as it serves passively as an instrumentation and does not attempt to possess for its own benefit**, Mind fulfils luminously its function which is in the Truth to hold forms apart from each other by a phenomenal, a purely formal delimitation of their activity behind which the governing universality of the being remains conscious and untouched. It has to receive the truth of things and distribute it according to the unerring perception of a supreme and universal Eye and Will.” 181-82

37, “The **fundamental error** of the Mind is then, this fall from self-knowledge by which the individual soul conceives of its individuality as a separate fact instead of as a form of Oneness and makes itself **the centre of its own universe** instead of knowing itself as one concentration of the universal. From that **original error** all its particular ignorances and limitations are contingent results. For, viewing the flux of things only as it flows upon and through itself, it makes a limitation of being from which proceeds **a limitation of consciousness** and therefore of knowledge, a limitation of conscious force and will and therefore of power, a limitation of self-enjoyment and therefore of delight. It is conscious of things and knows them only as they present themselves to its individuality and therefore it falls into an ignorance of the rest and thereby into an erroneous conception even of that which it seems to know: **for since all being is interdependent, the knowledge either of the whole or of the essence is necessary for the right knowledge of the part.** Hence there is an element of error in all human knowledge. Similarly our will, ignorant of the rest of the all-will, must fall into error of working and a greater or less degree of incapacity and impotence; the soul’s self-delight and delight of things, ignoring the all-bliss and by defect of will and knowledge unable to master its world, **must fall** into incapacity of possessive delight and therefore into suffering. Self-ignorance is therefore **the root of all the perversity** of our existence, and that perversity stands fortified in the self-limitation, the egoism which is the form taken by that self-ignorance.” 183

38, ‘Yet is all ignorance and all perversity only the distortion of the truth and right of things and not the play of an absolute falsehood. It is the result of Mind viewing things in the division it makes, *avidyayam antare*, (also see page-667) instead of viewing itself and **its divisions as instrumentation and phenomenon of the play of the truth of Sachchidananda.** If it gets back to the truth from which it fell, it becomes again the final action of the Truth-consciousness in its apprehensive operation, and the relations it helps to create in that light and power will be relations of the Truth and not of the perversity. They will be the straight things and not the crooked, to use the expressive distinction of the *Vedic Rishis*, --Truths, that is to say, of divine being with its self-possessive consciousness, will and delight moving harmoniously in itself. Now we have rather the warped and zigzag movement of mind and life, the contortions created by the struggle of the soul once **grown oblivious of its true being** to find itself again, to resolve back all error into the truth which both our truth and error, our right and our wrong limit or distort, all incapacity into the strength which both our power and our weakness are a struggle of force to grasp, all suffering into the delight which both our joy and our pain are a

convulsive effort of sensation to realize, all death into the immortality to which both our life and our death are a constant effort of being to return.’ 183-84

39, “Death is imposed on the individual life both by the **conditions of its own existence** and by **its relation to All-Force** which manifests itself in the universe. For the individual life is a particular play of energy specialised to constitute, maintain, energise and finally to dissolve, when its utility is over, one of myriad forms which all serve, each in its own place, time and scope, the whole play of the universe. The energy of life in the body has to support the attack of the energies external to it in the universe; it has to draw them in and feed upon them and is itself being constantly devoured by them. All Matter according to *the Upanishad* is food, and this is the formula of material world that “the eater is eating is himself eaten”. The life organised in the body is constantly exposed to the possibility of being broken up by the attack of the life external to it or, its devouring capacity being insufficient or not properly served or there being no right balance between the capacity of devouring and the capacity or necessity of providing food for the life outside, it is unable to protect itself and is devoured or is unable to renew itself and therefore wasted away or broken; it has to go through the process of for a new construction or renewal’ 204

40, ‘Not only so but, again in the language of *the Upanishad*, **the life-force is the food of the body and the body the food of life-force**; in other words, the life-energy in us both supplies the material by which the form is built up and constantly maintained and renewed and is at the same time constantly using up the substantial form of itself which it thus creates and keeps in existence. If the balance between these two operations is imperfect or **is disturbed** or if the ordered play of the different currents of life-force is thrown out of gear, then **disease and decay intervene** and commence the process of disintegration. And the very struggle for conscious mastery and even the growth of mind make the maintenance of the life more difficult. For there is an increasing demand of the life-energy on the form, a demand which is in excess of the original system of supply and disturbs the original balance of supply and demand, and before a new balance can be established, many disorders are introduced inimical to the harmony and to the length of maintenance of the life; in addition the attempt at mastery creates always a corresponding reaction in the environment which is full of forces that also desire fulfillment and are therefore intolerant of, revolt against and attack the existence which seeks to master them. There too a balance is disturbed, a more intense struggle is generated; however strong the mastering life, unless either it is unlimited or else succeeds in establishing a new harmony with its environment, it cannot always resist and triumph but must one day be overcome and disintegrated. ” 204-205

41, ‘But this process is a necessity of that mutual devouring which we see to be the **initial law of Life** in Matter, Life, says the *Upanishad*, is a Hunger which is Death, and by this hunger which is Death, *asanaya mrtyuh*, the material world has been created. For Life here assumes as its mould material substance, and material substance is Being infinitely divided and seeking infinitely to aggregate itself; between these two impulses of infinite division and infinite aggregation the material existence the material existence of the universe is constituted. The attempt of the individual, the living atom, to maintain and

aggrandize itself is **the whole sense of Desire**; a physical, vital, moral, mental increase by a more and more all-embracing experience, a more and more all-embracing possession, absorption, assimilation, enjoyment is the inevitable, fundamental, ineradicable impulse of Existence, once divided and individualized, yet ever secretly conscious of its all-embracing, all-possessing infinity. The impulse to realize that secret consciousness is the spur of the cosmic Divine, the lust of the embodied Self within every individual creature; and it is inevitable, just, **salutary** that it should seek to realize it first in the terms of life by an increasing growth and expansion. In the physical world this can only be done by feeding on the environment, by aggrandizing oneself through the absorption of others or of what is possessed by others; and this necessity is the universal justification of Hunger in all its forms. Still what devours must also be devoured; for **the law of interchange**, of action and reaction, of limited capacity and therefore of a final exhaustion and succumbing governs **all life** in the physical world.’ 206-207

42, “In the conscious mind that which was still only a vital hunger in subconscious life, transforms itself into higher forms; hunger in the vital parts becomes **craving of Desire** in the mentalised life, straining of Will in the intellectual or thinking life. This movement of **desire** must and ought to continue until the individual has grown sufficiently so that he can now at last become master of himself and by increasing union with the Infinite possessor of his universe. **Desire is the lever** by which the **divine Life-principle** effects its end of self-affirmation in the universe and the attempt to extinguish it in the interests of inertia is a denial of the **divine Life-principle**, a Will-not-to-be which is necessarily ignorance; for one cannot cease to be individually except by being infinitely. **Desire too can only cease** rightly by becoming the desire of the infinite and satisfying itself with a supernal fulfilment and an infinite satisfaction in the all-possessing bliss of the Infinite. Meanwhile it has to progress from the type of a mutual devouring hunger to the type of a mutual giving, **of an increasingly joyous sacrifice of interchange**;--the individual gives himself to other individuals and receives them back in exchange; the lower gives itself to the higher and the higher to the lower so that they may be fulfilled in each other; the human gives itself to the Divine and the Divine to the human; the All in the individual gives itself to the All in the universe and receives its realised universality as a divine recompense. Thus the law of Hunger must give place progressively to the **law of Love**, the law of Division to the law of Unity, the law of Death to the **law of Immortality**. Such is the necessity, such the justification, such the culmination and **self-fulfilment of the Desire** that is at work in the universe.” 207-208 (Ref-The Synthesis of Yoga-84)

43, “As this mask of Death which Life assumes **results from the movement of the finite-seeking** to affirm its immortality, so **Desire** is the impulse of the Force of Being individualized in Life to affirm progressively in the terms of succession in Time and of self-extension in Space, in the framework of the finite, its infinite Bliss, the Ananda of Sachchidananda. The **mask of Desire** which that impulse assumes comes directly from the third phenomenon of Life, its **law of incapacity**. Life is an infinite Force working in the terms of the finite; inevitably, throughout its overt individualized action in the finite its

**omnipotence must appear** and act as a limited capacity and a partial impotence, although **behind every act of the individual**, however weak, however futile, however stumbling, there must be the whole superconscious and subconscious presence of infinite omnipotent Force; without that presence behind it **no least single movement in the cosmos can happen**; into its sum of universal action each single act and movement falls by the fiat of the omnipotent omniscience which works as the Supermind inherent in things. But the individualized life-force is to its own **consciousness** limited and full of incapacity; for it has to work not only against the mass of other environing individualized life-forces, but also subject to control and denial by the infinite Life itself with whose total will and trend its own will and trend may not immediately agree. Therefore limitation of force, phenomenon of incapacity is the third of the three characteristics of individualized and divided Life. On the other hand, the impulse of self-enlargement and all-possession remains and it does not and is not meant to measure or limit itself by the limit of its present force of capacity. Hence from the gulf between the **impulse to possess and the force of possession** desire arises; for if there were no such discrepancy, if the force could always take possession of its object, always attain securely its **end**, desire would not come into existence but only calm and self possessed Will without craving such as is the Will of the Divine.” 208

45, “But, as we have seen, individualised life-force here is an energy of individualising and ignorant Mind, Mind that has fallen from the knowledge of its own Supermind. Therefore **incapacity** is necessary to its relations in Life and **inevitable** in the nature of things; for the **practical omnipotence of an ignorant force** even in a limited sphere is unthinkable, since in that sphere such a force would set itself against the working of the divine and omniscient omnipotence and unfix the fixed purpose of things,—an impossible cosmic situation. The struggle of limited forces increasing their capacity by that struggle under the driving impetus of instinctive or consensus desire is therefore **the first law of Life**. As with **desire**, so with this **strife**; it **must** rise into a mutually helpful trial of strength, a conscious wrestling of **brother forces** in which the victor and the vanquished or rather that which influences by **action from above** and that which influences by retort of **action from below** must equally gain and increase. And this again has eventually to become the happy shock of divine interchange, the strenuous clasp of Love replacing the convulsive clasp of strife. Still, strife is the necessary and salutary beginning. Death, Desire and Strife are the trinity of divided living, the triple mask of the **divine Life-principle** in its first essay of cosmic self-affirmation.” 209

46, ‘Hence the world takes on the appearance of a **clash of opposing truths** each seeking to fulfil itself, each having the right to fulfillment, and therefore of **a mass of problems** and mysteries which have to be solved because behind all this confusion there is the hidden Truth and unity pressing for the solution and by the solution for its **own unveiled manifestation in the world.**’ 220-221

47, ‘The whole crux and difficulty of human life lies here. Man is this mental being, this mental consciousness working as mental force, aware in a way of the universal force and life of which he is part but, because he has not knowledge of its universality or even of the totality of his own being, unable to

deal either with life in general or with his own life in a really effective and victorious movement of mastery. He seeks to know Matter in order to be master of material environment, to know Life in order to be master of the vital existence, to know Mind in order to be master of the great obscure movement of mentality in which he is not only a jet of light of self-consciousness like the animal, but also more and more a flame of growing knowledge.’ 221-222

48, “From the data we have now before us we can see that the difficulties which arise from the imperfect poise of Consciousness and Force in man in **his present status of mind and life are principally three. First**, he is aware of only of a small part of his own being: his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the occult surge of his subconscious and his subliminal mind, his subconscious, and his subliminal life-impulses, his subconscious corporeality, all that large part of himself which he does not know and cannot govern, but which rather knows and governs him...**The second difficulty** is that man is separated in his mind, his life, his body from the universal and therefore, even as he does not know himself, is equally and even more incapable of knowing his fellow-creatures...**The third difficulty** is the division between force and consciousness in the evolutionary existence...” 225-226-227

49, ‘But since Nature is the creative force of consciousness of Being within us who is masked by His own inverse movement and apparent denial of Himself, they called that **inverse creative movement of His consciousness** the Maya or Illusion-Power of the Lord and said that all existences are turned as upon a machine through His Maya by the Lord seated within the heart of all existences. It is evident then that only by man so far exceeding mind as to become one in self-awareness with the Lord can he become master of his own being. And since this is not possible in the inconscience or in the subconscious itself, since profit cannot come by plunging down into our depths back towards the Inconscient, it can only be by going inward where the Lord is seated and by ascending into that which is still superconscient to us, into the Supermind, that this unity can be wholly established. For there in the higher and divine Maya is the conscious knowledge, in its law and truth, of that which works in the subconscious by the lower Maya under the conditions of the Denial which seeks to become the Affirmation. For this lower Nature **works out** what is willed and known in that higher Nature. The Illusion-Power of the divine knowledge in the world which creates appearances is governed by the Truth-Power of the same knowledge which knows the truth behind the appearances and keeps ready for us the Affirmation towards which they are working. The partial and apparent Man here will find there the perfect and real Man capable of an entirely self-aware being by full unity with that Self-existent who is the omniscient Lord of His own cosmic evolution and procession.’ 225-226

50, ‘The Life is at war with the body; it attempts to force it to satisfy life’s desires, impulses, satisfactions and demands from its limited capacity what could only be possible to an immortal and divine body; and the body, enslaved and tyrannised over, suffers and is in constant dumb revolt against the demands made upon it by the Life. The Mind is at war with both: sometimes it helps the Life against the Body, sometimes restrains the vital urge and seeks to protect the corporeal frame from life’s desires, passions and over-driving energies; it

also seeks to possess the Life and turn its energy to the mind's own activity, to the satisfaction of **mental, aesthetic, emotional aims** and their fulfillment in human existence; and the Life too finds itself enslaved and misused and is in frequent insurrection against the ignorant, half-wise tyrant seated above it. This is the war of our members which the mind cannot satisfactorily resolve because it has to deal with a problem insoluble to it, **the aspiration of an immortal being in a mortal life and body**. It can only arrive at a long succession of compromises or **end** in an abandonment of the problem either by submission with **the materialist** to the mortality of our apparent being or with the **ascetic and the religionist** by the rejection and condemnation of the earthly life and withdrawal to happier and easier fields of existence. But the true solution lies in finding the principle of beyond Mind of which Immortality is the law and in conquering by it the mortality of our existence.' 228

50a, "Equally, man, as he **develops**, becomes acutely aware of the discord and ignorance that governs his relations with the world, acutely intolerant of it, more and more **set upon** finding a principle of harmony, peace, joy and unity. This too can **only** come to him from **above**. For only by developing a mind which shall have knowledge of the mind of others as of itself, free from our mutual ignorance and misunderstanding, a will that feels and makes itself one with the will of others, an emotional heart that contains the emotions of others as its own, a life-force that senses the energies of others and accepts them for its own and seeks to fulfil them as its own, and a body that is not a wall of imprisonment and defence against the world, --but all this under the law of a Light and Truth that shall transcend the aberrations and errors, **the much sin and falsehood** of our and others' minds, wills, emotions, life-energies, --**only so can** the life of man spiritually and practically become one with that of his **fellow-beings** and the individual recover his own universal self. The subconscious has this life of the All and the superconscient has it, but under conditions which necessitate our motion upwards. For not towards the godhead concealed in the "inconscient ocean where darkness is wrapped within darkness", but towards the Godhead seated in the sea of eternal light, in the highest ether of our being, is the **original impetus** which has carried upward the evolving soul to the type of our humanity." 230

51, 'It follows that in this surface or desire-soul there is no true soul-life, but a psychic deformation and wrong reception of the touch of things. The malady of the world is that the individual cannot find his real soul, and the **root-cause** of this malady is again that he cannot meet in his embrace of things outward the real soul of the world in which he lives. He seeks to find there the essence of being, the essence of power, the essence of conscious-existence, the essence of delight, but receives instead a crowd of contradictory touches and impressions. If he could find that essence, he would find also the one universal being, power, conscious existence and delight even in this throng of touches and impressions; the contradictions of what seems would be reconciled in the unity and harmony of the Truth that reaches out to us in these contacts. At the same time he would find his own true soul and through it his self, because true soul is his (1) self's delegate and (2) his self and (3) the self of the world are one. But this he cannot do because of the egoistic ignorance of the mind of thought, the heart of emotion, the sense which responds to the touch of things not by a

courageous and whole-hearted embrace of the world, but by a flux of reachings and shrinkings, cautious approaches or eager rushes and sullen or discontented or panic or angry recoils according to the touch pleases or displeases, comforts or alarms, satisfies or dissatisfies. It is the desire-soul that by its wrong reception of life becomes the cause of a **triple misinterpretation** of the *rasa*, the delight in things, so that, instead of figuring the pure essential joy of being, it comes rendered unequally into the three terms of pleasure, pain and indifference.’ 234-235

52, ‘In the view of the old philosophies pleasure and pain are inseparable like intellectual truth and falsehood and power and incapacity and birth and death; therefore **the only possible escape from them would be a total indifference**, a blank response to the excitations of the world-self. But a subtler psychological knowledge shows us that this view which is based on the surface facts of existence only, **does not really exhaust the possibilities of the problem**. It is possible by bringing the **real soul to the surface** to replace the egoistic standards of pleasure and pain by an equal, all-embracing personal-impersonal delight. The lover of Nature does this when he takes joy in all things of Nature universally without admitting repulsion or fear or mere liking and disliking, perceiving beauty in what which seems to others mean and insignificant, bare and savage, terrible and repellent. The artist and the poet do it when they seek the *rasa* of the universal from the aesthetic emotion or from the physical line or from the mental form of beauty or from the inner sense and power alike of that from which the ordinary man turns away and of that to which he is attached by a sense of pleasure. The seeker of knowledge, the God-lover who finds the object of his love everywhere, the spiritual man, the intellectual, the sensuous, the aesthetic all do this in their own fashion and **must do it** if they would find embracingly the Knowledge, the Beauty, the Joy or the Divinity which they seek. It is only in the parts where the little ego is usually too strong for us, it is only in our emotional or physical joy and suffering, our pleasure and pain of life, before which the desire-soul in us is utterly weak and cowardly, that the application of the divine principle becomes supreme difficult and seems to many impossible or even monstrous and repellent. Here the ignorance of ego shrinks from the **principle of impersonality** which it yet applies without too much difficulty in Science, in Art and even in a certain kind of imperfect spiritual living because there the rule of impersonality does not attack those desire cherished by the surface soul and those values of desire fixed by the surface mind in which our outward life is most vitally interested. In the freer and higher movements there is demanded of us only a limited and **specialized equality and impersonality** proper to a particular field of consciousness and activity while the egoistic basis of our practical life remains to us; in the lower movements the whole foundation of our life has to be changed in order to make room for impersonality, and this the desire soul finds impossible.’ 237-238

53, ‘On the contrary, where the psychic personality is weak, crude or ill-developed, the finer parts and movements in us are lacking or poor in character and power, even though the mind may be forceful and brilliant, the heart of vital emotions hard and strong and masterful, the life-force dominant and successful, the bodily existence rich and fortunate and an apparent lord and

victor. It is then the outer desire soul, the **pseudo-psychic** entity, that reigns and we mistake its misinterpretations of psychic suggestion and aspiration, its ideas and ideals, its desires and yearnings for true soul-stuff and wealth of spiritual experience.’ 239-240

54, ‘Even as between the other divided and opposed terms of manifested Being, so also a Supramental consciousness-energy could alone establish a perfect harmony between these two terms – apparently opposite only because of the Ignorance – of spirit status and world dynamism in our embodied existence. In the Ignorance Nature centres the order of her psychological movements, not around the secret spiritual self, but around its **substitute**, the ego principle: a certain ego-centrism is the basis on which we bind together our experiences and relations in the midst of the complex contacts, contradictions, dualities, incoherences of the world in which we live; this ego-centrism is our rock of safety against the cosmic and the infinite, our defence. But in our spiritual change we have to forego this defence; ego has to vanish, the person finds itself dissolved into a vast impersonality, and in this impersonality there at first no key to an ordered dynamism of action. A very usual result is that one is divided into two parts of being, the spiritual within, the natural without; in one there is the divine realization seated in a perfect inner freedom, but the natural part goes on with the old action of Nature, continues by a mechanical movement of past energies her already transmitted impulse. Even, if there is an entire dissolution of the limited person and the old ego-centric order, the outer nature may become the field of an apparent incoherence, although all within is luminous with the Self. Thus we become outwardly inert and inactive, moved by circumstance or forces but not self-mobile, *jadavat*, even though consciousness is enlightened within, or as a child though within is a plenary self-knowledge, *balavat*, or as one inconsequent in thought and impulse though within is an utter calm and serenity, *unmattavat*, or as the wild and disordered soul though inwardly there is the purity and poise of the Spirit, *pisacavat*. Of if there is an ordered dynamism in the outward nature, it may be a continuation of superficial ego-action witnessed but not accepted by the inner being, or a mental dynamism that cannot be perfectly expressive of the inner spiritual realization; for there is no equipollence between action of mind and status of spirit. Even at best where there is an intuitive guidance of Light from within, the nature of its expression in dynamism of action **must** be marked with the imperfections of mind, life and body, a King with incapable ministers, a Knowledge expressed in the values of the ignorance. Only the descent of the Supermind with its perfect unity of Truth-Knowledge and Truth-Will can establish in the outer as in the inner existence the harmony of the Spirit; for it alone can turn the values of the Ignorance entirely into the values of the Knowledge.’ 243-44 (Refer The Synthesis of Yoga-499)

55, “**The quarrel** does not really commence with our awakening to our spiritual possibilities; it begins from the appearance of life itself and its struggle to establish its activities and its permanent aggregations of living form against the force of inertia, against the force of inconscience, against the force of atomic disaggregations which are in the material principle the knot of the great Denial. Life is at constant war with Matter and the battle seems always to end in the apparent defeat of Life and in that collapse downward to the material

principle which we call death. The discord deepens with the appearance of Mind; for Mind has its own quarrel with both Life and Matter: it is at constant war with their limitations, in constant subjection to and revolt against the grossness and inertia of the one and the passions and sufferings of the other; and the battle seems to turn eventually, though not very surely, towards a partial and costly victory for the Mind in which it conquers, represses or even slays the vital cravings, impairs the physical force and disturbs the balance of the body in the interests of a greater mental activity and a higher moral being. **It is in this struggle that the impatience of Life**, the disgust of the body and the recoil from both towards a pure mental and moral existence take their rise. When man awakens to an existence beyond Mind, he carries yet farther this principle of discord. Mind, Body and Life are condemned as the trinity of the world, the flesh and the devil. Mind too is **banned** as the source of all our malady; war is declared between the spirit and its instruments and the victory of the spiritual Inhabitant is sought for in an evasion from its narrow residence, a rejection of mind, life and body and a withdrawal into its own infinitudes. The world is a discord and we shall **best solve** its perplexities by carrying the principle of discord itself to its extreme possibility, a cutting away and a final severance.

But these defeats and victories are only apparent, this **solution is not a solution** but an escape from the problem. Life is not really defeated by Matter; it makes a compromise by using death for the continuance of life. Mind is not really victorious over Life and Matter, but has only achieved an imperfect development of some of its potentialities at the cost of others which are bound up with the unrealised or rejected possibilities of its better use of life and body. The individual soul has not conquered the lower triplicity, but only rejected their claim upon it and fled from the work which spirit had undertaken when it first cast itself into form of universe. **The problem continues** because the labour of the Divine in the universe continues, but without any satisfying solution of the problem or any victorious accomplishment of the labour. Therefore, since our own standpoint is that *Sachchidananda* is the beginning and the middle and the end and that **struggle and discord cannot be eternal and fundamental principles in His being** but by their very existence imply labour towards a perfect solution and a complete victory, **we must seek that solution in a real victory** of Life over Matter through the free and perfect use of body by Life, in **a real victory** of Mind over Life and Matter through a free and perfect use of life-force and form by Mind and a real victory of Spirit over the triplicity through a free and perfect occupation of mind, life and body by conscious spirit; in the view we have worked out this last conquest can alone make the others really possible. To the end, then, that we may see how these conquests can be at all or wholly possible, we **must** find out the reality of Matter just as, seeking the fundamental knowledge, we have found out the reality of Mind and Soul and Life.” 246-248

56, “(1) First, then, the fundamental opposition the Matter presents to Spirit is that it is the culmination of the **principle of Ignorance**. Here Consciousness has lost and forgotten itself in a form of its works, as a man might forget in extreme absorption not only who he is but that he is at all and become momentarily only the work that is being done and the force that is doing it...

(2) For the second fundamental opposition that Matter offers to Spirit, is this that it is **the culmination of bondage to mechanical Law** and opposes to all that seeks to liberate itself a **colossal Inertia**... The inertia with which Matter responds to the demands of the Mind and Life, prevents the conquest of the Ignorance and of the brute Force that is the power of Ignorance...As when we seek to know why this is so, we see that the success of this inertia and obstruction is due to a third power of Matter; (3) for the third fundamental opposition which Matter offers to Spirit is this that it is the culmination of the principle of **division and struggle**... Especially and most fatally, (1) the ignorance, (2) inertia and (3) division of Matter impose on the vital and mental existence emerging in it (1) the law of pain and (2) suffering and (3) the unrest of dissatisfaction with its status of division, inertia and ignorance.” 257-259-260

57, ‘Indivisible indeed in reality, divisibility is its (Matter’s) whole basis of action from which it seems forbidden ever to depart; for its only **two methods** of union are either (1) the aggregation of units or (2) an assimilation which involves the destruction of one unit by another; and both of these **methods of union** are a confession of eternal division, since even the first associates rather than unifies and by its very principle admits the constant possibility and therefore the ultimate necessity of dissociation, of dissolution. Both **methods** repose on death, (1) one as a means, the other as (2) a condition of life. And both presuppose as the condition of world-existence a constant struggle of the divided units with each other, each striving to maintain itself, to maintain its associations, to compel or destroy what resists it, to gather in and devour others as its food, but itself moved to revolt against and flee from compulsion, destruction and assimilation by devouring.’ 259-260

58, ‘The shutting up of individual in his **own personal consciousness** of separate and limited mind, life and body **prevents** what would otherwise be the natural law of our development. It brings into the body the law of attraction and repulsion, of defence and attack, of discord and pain. For each body being a limited conscious-force feels itself exposed to the attack, impact, forceful contact of other such limited conscious-forces or of universal forces and, where it feels broken in upon or unable to harmonise the contacting and the **recipient consciousness**, it suffers discomfort and pain, is attracted or repelled, has to defend itself or to assail; it is constantly called upon to undergo what it is unwilling or unable to suffer. Into the emotional and the sense mind the law of division brings the same reactions with the higher values of grief and joy, love and hatred, oppression and depression, all cast into **terms of desire**, and by **desire into straining and effort**, and by the straining into excess and defect of force, incapacity, the rhythm of attainment and disappointment, possession and recoil, a constant strife and trouble and unease. Into the mind as a whole, instead of a divine law of narrower truth flowing into greater truth, lesser light taken up into wider light, lower will surrendered to higher transforming will, pettier satisfaction progressing towards nobler and more complete satisfaction, it brings **similar dualities** of truth pursued by error, light by darkness, power by incapacity, pleasure of pursuit and attainment by pain of repulse and of dissatisfaction with what is attained; mind takes up its own affliction along with the affliction of life and body and becomes aware of the **triple defect** and

insufficiency of our natural being. All this means the denial of Ananda, the negation of the trinity of Sachchidananda and therefore, if the negation be insuperable, the futility of existence; for existence in throwing itself **out in the play of consciousness and force** must seek that movement not merely for itself, but for satisfaction in the play, and if in the play no real satisfaction can be found, it must obviously be abandoned in the end as a vain attempt, a colossal mistake, a delirium of the self-embodiment spirit.' 262-263

59, 'In the next grade (beyond Matter) of substance the initial, dominating, determining fact is no longer substantial form and force, but life and **conscious desire**. Therefore the world beyond this material plane **must be** a world based upon a conscious cosmic vital Energy, a force of vital seeking and a force of **Desire** and their self-expression and not upon an Inconscient or subconscient will taking the form of a material force and energy. All the forms, bodies, forces, life-movements, sense movements, thought-movements, developments, culminations, self-fulfillments of that world **must be dominated** and determined by this initial fact of Conscious-Life to which Matter and Mind must subject themselves, **must** start from that, base themselves upon that, be limited or enlarged by its laws, powers, capacities, limitations; and if Mind there seeks to develop yet higher possibilities, still it must then too take account of the original **vital formula of desire force**, its purpose and demand upon the divine manifestation.' 271

60, 'Still there is one aspect of **this problem which must be immediately considered**; it is the gulf created between Mind as we know it and the Supramental Truth-Consciousness of which we have found Mind in its origin to be a subordinate process. For this gulf is considerable and, if there are no gradations between the two levels of consciousness, a transition from one to the other, either in the descending involution of Spirit into Matter or the corresponding evolution in Matter of the concealed grades leading back to the Spirit, seems in the highest degree improbable, if not impossible. For Mind as we know it is a power of the Ignorance seeking for Truth, groping with difficulty to find it, reaching only mental constructions and representations of it in word and idea, in mind formations, sense formations, --as if bright or shadowy photographs or films of a distant Reality were all that it could achieve. Supermind, on the contrary, is in actual and natural possession of the Truth and its formations are forms of the reality, not constructions, representations or indicative figures. No doubt, the evolving mind in us is hampered by its encasement in the obscurity of this life and body, and the original Mind principle in the involutory descent is a thing of greater power to which we have not fully reached, able to act with freedom in its own sphere or province, to build more revelatory constructions, more minutely inspired formations, more subtle and significant embodiments in which the light of Truth is present and palpable. But still that too is not likely to be essentially different in its characteristic action, for it too is a movement into the Ignorance, not a still unseparated portion of the Truth-Consciousness. There must be somewhere in the descending and ascending scale of Being an intermediate power and plane of consciousness, perhaps something more than that, something with an original creative force, through which the involutory transition from Mind in Knowledge to the Mind in Ignorance was effected and

through which again the evolutionary **reverse transition** becomes intelligible and possible. For the involutory transition this intervention is a logical imperative, for the evolutionary it is a practical necessity. For in the evolution there are indeed radical transitions, (1) from indeterminate Energy to organized Matter, (2) from inanimate Matter to Life, (3) from a subconscious or submental to a perceptive and feeling and acting Life, (4) from primitive animal mentality to conceptive reasoning Mind observing and governing Life and observing itself also, able to act as an independent entity and even to seek consciously for self-transcendence; but these leaps, even when considerable, are to some extent prepared by slow gradations which make them conceivable and feasible. There can be no such immense hiatus as seems to exist between Supramental Truth-Consciousness and the Mind in the Ignorance.’ 286-87

61, ‘But if such intervening gradations exist, it is clear that they must be superconscious to human mind which does not seem to have in its normal state any entry into these higher grades of being. Man is limited in his consciousness by mind and even by a given range or scale of mind: what is below his mind, submental or mental nether to his scale, readily seems to him subconscious or not distinguishable from complete inconscience; what is above it is to him superconscious and he is almost inclined to regard it as void of awareness, a sort of luminous Inconscience. Just as he is limited to a certain scale of sounds or of colours and what is above or below that scale is to him inaudible and invisible or at least indistinguishable, so is it with his scale of mental consciousness, confined at either extremity by an incapacity which marks his upper and his nether limit. He has no sufficient means of communication even with the animal who is his mental congener, though not his equal, and he is even capable of denying mind or real consciousness to it because its modes are other and narrower than those with which in himself and his kind he is familiar; he can observe submental being from outside but cannot at all communicate with it or enter intimately into its nature. Equally the superconscious is to him a **closed book** which may well be filled with **empty pages**. At first sight, then, it would appear as if he had no means of contact with these higher gradations of consciousness: if so, they cannot act as links or bridges and his evolution **must cease** with his **accomplished mental range** and cannot exceed it; Nature in drawing these limits has written **finis** to his upward endeavour.’ 287-288

62, ‘In its nature and law the Overmind is a delegate of the Supermind Consciousness, its delegate to Ignorance. Or we might speak of it as a protective double, a screen of dissimilar similarity through which Supermind can act indirectly on an **Ignorance whose darkness could not bear or receive the direct impact of a supreme Light**. Even, it is by the projection of this luminous Overmind corona that the diffusion of a diminished light in the Ignorance and the throwing of that contrary shadow which swallows up in itself all light, the Inconscience, became at all possible. For Supermind transmits to Overmind all its realities, but leaves it to formulate them in a movement and according to an awareness of things which is still a vision of Truth and yet at the same time a first parent of Ignorance. A line divides Supermind and Overmind which permits a free transmission, allows the lower Power to derive from the higher Power all it holds and sees, but automatically compels a transitional change in the passage.’ 293

63, ‘...then Consciousness has to struggle back to itself by a **fragmentary evolution** which **necessitates error and makes falsehood** inevitable. Nevertheless, these things too are not illusions that have sprung out of an original Non-Existence; they are, we might say, the unavoidable truths of a world born out of Inconscience. For the Ignorance is still in reality a **knowledge seeking for itself behind the original mask of Inconscience**; it misses and finds; its results, natural and even inevitable on their own line, are the true consequence of the lapse, --in a way, even, the right working of the recovery from the lapse. Existence plunging into an apparent Non-Existence, Consciousness into an apparent Inconscience, Delight of existence into a vast cosmic insensibility are the first result of the **fall** and, in the return from it by a **struggling fragmentary experience**, the rendering of Consciousness into the dual terms of truth and falsehood, knowledge and error, of Existence into the dual terms of life and death, of Delight of existence into the dual terms of pain and pleasure are the necessary process of the labour of self-discovery. A pure experience of Truth, Knowledge, Delight, imperishable existence would here be itself a contradiction of the truth of things. It could only be otherwise if all beings in the evolution were quiescently responsive to the psychic element within them and to the Supermind underlying Nature’s operations; but here there comes in the Overmind law of each Force working out its own possibilities. The natural possibilities of a world in which an original Inconscience and a division of consciousness are the main principles, would be the emergence of Forces of Darkness impelled to maintain the Ignorance by which they live, an ignorant struggle to know originative of falsehood and error, an ignorant struggle to live engendering wrong and evil, an egoistic struggle to enjoy, parent of fragmentary joys and pains and sufferings; these are therefore **the inevitable first-imprinted characters**, though not the sole possibilities of our evolutionary existence. Still, because the Non-Existence is a concealed Existence, **the Inconscience a concealed Consciousness**, the insensibility a masked and dormant Ananda, these secret realities must emerge; the hidden Overmind and Supermind too must in the end fulfil themselves in this apparently opposite organization from a dark infinite.’ 301-302

64, ‘On that hypothesis, there **must** be behind the action of the material Energy a secret involved Consciousness, cosmic, infinite, building up through the action of that frontal Energy its means of an evolutionary manifestation, a creation out of itself in the boundless finite of the material universe. The apparent inconscience of the material Energy would be **an indispensable condition** for the structure of the material world-substance in which this Consciousness intends to involve itself so that it may grow by evolution out of its apparent opposite; for without some **such device** a complete evolution would be impossible... It would then be perfectly intelligible why the Inconscient does its works with a constant principle of mathematical architecture, of design, of effective arrangement of numbers, of adaptation of means to ends, of inexhaustible device and invention, one might almost say, a constant experimental skill and an automatism of purpose. The appearance of consciousness out of an apparent Inconscience would also be no longer inexplicable.’ 317-18

65, 'It is important to observe here the sense that is acquired in such a total cognition of cosmic being by the phenomenon of the Ignorance, its assigned place in the spiritual economy of the universe. If all that we experience were an imposition, an unreal creation in the Absolute, both cosmic and individual existence would be in their very nature an Ignorance; the sole real knowledge would be the indeterminable self-awareness of the Absolute. If all were the erection of a temporal and phenomenal creation over against the reality of the witnessing timeless Eternal and if the creation were not a manifestation of the Reality but an arbitrary self-effective cosmic construction, that too would be a sort of imposition. Our knowledge on creation would be the knowledge of a temporary structure of evanescent consciousness and being, a dubious Becoming that passes across the vision of the Eternal, not a knowledge of Reality; that too would be an Ignorance. But if all is a manifestation of the Reality and itself real by the constituting immanence, a substantiating essence and presence of the Reality, then the awareness of individual being and world-being would be in its spiritual origin and nature a play of the infinite self-knowledge and all-knowledge: **ignorance could be only a subordinate movement**, a suppressed or restricted cognition or a partial and imperfect evolving knowledge with the **true and total self-awareness and all-awareness** concealed both in it and behind it. It would be a temporary phenomenon, not the cause and essence of cosmic existence; its inevitable consummation would be a return of the spirit, not out of the cosmos to a sole supra-cosmic self-awareness, but even in the cosmos itself to an **integral self-knowledge and all-knowledge.**' 333-34

66, "It is evident that such a Consciousness and Will **need not act in harmony** with the conclusions of our limited reason or according to a procedure familiar to it and **approved** of by our **constructed notions** or in subjection to an ethical reason working for a limited and fragmentary good; it might and does admit things deemed by our reason irrational and unethical because **that was necessary for the final and total Good** and for the working out of a cosmic purpose. What seems to us irrational or reprehensible in relation to a partial set of facts, motives, desiderata might be perfectly rational and **approvable** in relation to a much vaster motive and totality of data and desiderata. Reason with its **partial vision** sets up constructed conclusions which it strives to turn into general rules by some mental device or gets rid of what does not suit with it: an infinite Consciousness would have **no such rules**, it would have instead **large intrinsic truths governing automatically conclusion and result**, but adapting them differently and spontaneously to a different total of circumstances, so that by this pliability and free adaptation it might seem to the narrower faculty to have no standards whatever. In the same way, we cannot judge of the principle and dynamic operation of infinite being by the standards of finite existence, --what might be impossible for the one **would be normal and self-evidently natural states and motives for the greater freer Reality.** It is this that makes the difference between **our fragmentary mind consciousness** constructing integers out of its fractions and **an essential and total consciousness, vision** and knowledge. It is not indeed possible, so long as we are compelled to use reason as our main support, for it to abdicate altogether in favour of an undeveloped or half-organised intuition; but it is

imperative on us in a consideration of the Infinite and its being and action to enforce on our reason an utmost **plasticity** and open it to **an awareness of the larger states and possibilities** of that which we are striving to consider...A whole knowledge **must** be there and the reason **must become plastic** enough to look at all sides, all aspects and seek through them for that in which they are one. ” 344-45-46

67, “If we concentrate only on one aspect and treat it as the whole, we illustrate the story of the blind men and the elephant; each of the blind inquirers touched a different part and concluded that the whole animal was some object resembling the part of which he had had the touch. An experience of some one aspect of the Infinite is valid in itself; but we cannot generalise from it that the Infinite is that alone, **nor would it be safe** to view the rest of the infinite in the terms of that aspect and exclude all other viewpoints of spiritual experience... In considering the action of the Infinite we have to **avoid the error** of the disciple who thought of himself as the Brahman, refused to obey the warning of the elephant-driver to budge from the narrow path and was taken up by the elephant’s trunk and removed out of the way; “You are no doubt the Brahman,” said the master to his bewildered disciple, “but why did you not obey the driver Brahman and get out of the path of the elephant Brahman?” We must not commit the **mistake of emphasising one side of the Truth** and concluding from it to the exclusion of all other sides and aspects of the Infinite. The realisation “I am That” is true, but we cannot **safely proceed on it** unless we realise also that all is That; our self-existence is a fact, but we must also be aware of other selves, of the same Self in other beings and That which exceeds both own-self and other-self.” 345-46-47

68, ‘If we look from this view-point of a larger more **plastic reason**, taking account of the logic of the Infinite, at the difficulties which meet our intelligence when it tries to conceive the absolute and omnipresent Reality, we shall see that the **whole difficulty** is verbal and conceptual and not real. Our intelligence looks at its concept of the Absolute and sees that it must be indeterminable and at the same time it sees a world of determinations which emanates from the Absolute and exists in it, -- for it can emanate from nowhere else and can exist nowhere else; it is further baffled by the affirmation, also hardly disputable on the premises, that all these determinates are nothing else than this very indeterminable Absolute. But the contradiction disappears when we understand that the indeterminability is not in its true sense negative, not an imposition of incapacity in the Infinite, but positive, a freedom within itself from limitation by its own determinations and necessarily a freedom from all external determination by anything not itself, since there is no real possibility of such a not-self coming into existence. The infinite is illimitably free, free to determine itself infinitely, free from all restraining effect of its own creations. In fact the Infinite does not create, it manifests what is in itself, in its own essence of reality; it is itself that essence of all reality and all realities are powers of that one Reality. The Absolute neither creates nor is created, --in the current sense of making or being made; we can speak of creation only in the sense of the Being becoming in form and movement what it already is in substance and status. Yet we have to emphasise its indeterminability in that special and positive sense, not as a negation but as an **indispensable** condition

of its free infinite self-determination, because without that the Reality would be a fixed eternal determinate or else and indeterminate fixed and bound to a sum of possibilities of determination inherent within it. Its freedom from all limitation, from any binding by its own creation cannot be itself turned into a limitation, an absolute incapacity, a denial of all freedom of self-determination; it is this that would be a contradiction, it would be an attempt to define and limit by negation the infinite and illimitable. Into the central fact of the two sides of the nature of the Absolute, the essential and the self-creative or dynamic, no real contradiction enters; it is only a pure infinite essence that can formulate itself in infinite ways. One statement is complementary to the other, there is no mutual cancellation, no incompatibility; it is only the dual statement of a single inescapable fact by human reason in human language. ' 347-48

69, 'And since the spirit and essence of things is one, we are obliged to admit that all these many must be that One, and it follows that the One is or has become many; but how can the limited or relative be the Absolute and how can man or beast or bird be the Divine Being? But in erecting this apparent contradiction **the mind makes a double error**. (1) It is thinking in the terms of the mathematical finite unit which is sole in limitation, the one which is less than two and can become two only by division and fragmentation or by addition and multiplication; but this is an infinite Oneness which can contain the hundred and the thousand and the million and billion and trillion. (2) Whatever astronomic figures you heap and multiply, they cannot overpass or exceed that Oneness; for in the language of the (Isha) Upanishad, it moves not, yet is always far in front when you would pursue and seize it. It can be said of it that it would not be the Infinite Oneness if it were not capable of an infinite multiplicity; but that does not mean that the One is plural or can be limited or described as the sum of the Many: on the contrary, it can be the infinite Many because it exceeds all limitation or description by multiplicity and exceeds at the same time all limitation by finite conceptual oneness. Pluralism is **an error** because, though there is the spiritual plurality, the many souls are dependent and interdependent existences; their sum also is not the One nor is it the cosmic totality; they depend on the One and exist by its Oneness: yet the plurality is not unreal, it is the One Soul that dwells as the individual in these many souls and they are eternal in the One and by the one Eternal. This is **difficult for the mental reason** which makes an opposition between the Infinite and the finite and associates finiteness with plurality and infinity with oneness; but in the logic of the Infinite there is no such opposition and the eternity of the Many in the One is a thing that is perfectly natural and possible.' 350

70, 'The **sharp opposition** made between personality and impersonality by our mental way of thinking is a creation of the mind based on the appearances of the material world; for here in terrestrial existence the Inconscient from which everything takes its origin appears as something entirely impersonal; Nature, the inconscient Energy, is entirely impersonal in her manifest essence and dealings; all Forces wear this mask of impersonality, all qualities and powers, Love and Delight and Consciousness itself, have this aspect. Personality makes its apparition as a creation of consciousness in an impersonal world; it is a limitation by a restricted formation of powers, qualities, habitual forces of the nature-action, an imprisonment in a limited circle of self-experience which we

have to transcend, --to lose personality is necessary if we are to gain **universality**, still more necessary if we are to rise into the Transcendence. But **what we thus call personality is only a formation of superficial consciousness**; (Refer The Life Divine-383) behind it is the Person who takes on various personalities, who can have at the same time many personalities but is himself one, real, eternal. If we look at things from a larger point of view, we might say that what is impersonal is only a power of the Person: existence itself has no meaning without an Existent, consciousness has no standing place if there is none who is conscious, delight is useless and invalid without an enjoyer, love can have no foundation or fulfillment if there is no lover, all-power must be otiose if there is not an Almighty. For what we mean by Person is conscious being; even if this emerges here as a term or product of the Inconscient, it is not that in reality: for it is the Inconscient itself **that is a term of secret Consciousness**; what emerges is greater than that in which it emerges, as Mind is greater than Matter, Soul than Mind; Spirit, most secret of all, the supreme emergence, the last revelation, is the greatest of all, and Spirit is the Purusha, the All-Person, the omnipresent Conscious Being. It is the mind's ignorance of this true Person in us, its confusion of person with our experience of ego and limited personality, the misleading phenomenon of the emergence of the limited consciousness and personality in an inconscient existence that have made us create an opposition between these two aspects (personal and impersonal) of the Reality, but in truth there is no opposition. An eternal infinite self-existence is the supreme reality, but the supreme transcendent eternal Being, Self and Spirit, --an infinite Person, we may say, because his being is the essence and source of all personality,--is the reality and meaning of self-existence: so too the cosmic Self, Spirit, Being, Person is the reality and meaning of cosmic existence; the same Self, Spirit, Being or person manifesting its multiplicity is the reality and meaning of individual existence.'

367-68

71, "If we admit the Divine Being, the supreme Person and All-Person as the Ishwara, a **difficulty arises** in understanding his rule or government of world-existence, because we immediately transfer to him our mental conception of a **human ruler**; we picture him as acting by the mind and mental will in an omnipotent arbitrary fashion upon a world on which he imposes his mental conceptions as laws, and we conceive of his will as a free caprice of his personality. But there is no need of the Divine Being to act by an arbitrary will or idea as an omnipotent yet ignorant human being,--if such an omnipotence were possible,--might do: for he is not limited by mind; he has an **all-consciousness** in which he is aware of the truth of all things and aware of his own **all-wisdom** working them out according to the truth that is in them, their significance, their possibility or necessity, the imperative selfness of their nature. The Divine is free and not bound by **laws** of any making, but still he acts by **laws and processes** because **they are expression or the truth of things**,--not their mechanical, mathematical or other outward truth alone, but the spiritual reality of what they are, what they have become and have yet to become, what they have it within themselves to realise. He is himself present in the working, but he also exceeds and can **overrule** it; for on one side Nature works according to her limited complex **of formulas** and is informed and

supported in their execution by the Divine Presence, but on the other side there is **an overseeing**, a higher working and determination, even an intervention, free but not arbitrary, often appearing to us magical and miraculous because it proceeds and acts upon Nature from a divine Supernature: Nature here is a limited expression of that Supernature and open to intervention or mutation by its light, its force, its influence. The mechanical, mathematical, automatic law of things is a fact, but within it there is a spiritual law of consciousness at work which gives to the mechanical steps of Nature's forces an inner turn and value, a significant rightness and a secretly conscious necessity, and above it there is a spiritual freedom that knows and acts in the supreme and universal truth of the Spirit. Our view of the divine government of the world or of the secret of its action is either incurably anthropomorphic or else incurably mechanical; both the anthropomorphism and mechanism have the elements of truth, but they are only a side, an aspect, and the real truth is that the world is governed by the One in all and over all who is infinite in his consciousness and it is according to the law and logic of an infinite consciousness that we ought to understand the significance and building and movement of the universe." 368-69

72, 'One **problem** still remains to be solved, and it can be solved on the same basis; it is the problem of the opposition between the Non-Manifest and the manifestation. For it might be said that all that has been advanced hitherto may be true of manifestation, but the manifestation is a **reality of an inferior order**, a partial movement derived from the Non-manifest Reality and, when we enter into that which is supremely Real, these truths of the universe cease to have any validity. The Non-Manifest is the timeless, the utterly eternal, an irreducible absolute self-existence to which the manifestation and its limitations can give no clue or only a clue that by its insufficiency is illusory and deceptive. This **raises the problem** of the relation of Time to the timeless Spirit; for we have supposed on the contrary that what is in unmanifestation in the Timeless Eternal is manifested in Time-Eternity. If that is so, if the temporal is an expression of the Eternal, then however different the conditions, however partial the expression, yet what is fundamental in the Time-expression **must** be in some way pre-existent in the Transcendence and drawn from the timeless Reality. For if not, these fundamentals **must** come into it direct from an Absolute which is other than Time or Timeless, and the Timeless Spirit **must** be a supreme spiritual negation, an indeterminable basing the Absolute's freedom from limitation by what is formulated in Time, --it **must** be the negative to the Time positive, in the same relation to it as the *Nirguna* to the *Saguna*. But, in fact, what we mean by the Timeless is a spiritual status of existence not subject to the time movement or to the successive or the relative time-experience of a past, present and future. The timeless Spirit is not necessarily a blank; it may hold all in itself, but in essence, without reference to time or form or relation or circumstance, perhaps in an eternal unity. Eternity is the common term between Time and the Timeless Spirit. What is in the Timeless unmanifested, implied, essential, appears in Time in movement, or at least in design and relation, in result and circumstance. These two then are the same Eternity or the same Eternal in a double status; they are a twofold status of being and consciousness, one an eternity of immobile status, the other an eternity of motion in status.' 374-75

73, “There is a difficulty of the logical reason and must be met by a larger and more catholic enlightening reason. Or if it is a **difficulty** of spiritual experience, it can only be met by a wider resolving experience. It can indeed be met also by a dialectical battle, a logomachy of logical mind; but that by itself is an artificial method, often a futile combat in the clouds and always inconclusive. Logical reasoning is useful and **indispensable** in its own field in order to give the mind a certain clearness, precision and subtlety in dealing with its own ideas and word-symbols, so that our perception of the truths which we arrive at by observation and experience or which physically, psychologically or spiritually we have seen, may be as little as possible obscured by the confusions of our average human intelligence, its proneness to take appearance for fact, its **haste** to be misled by partial truth, its exaggerated conclusions, its intellectual and emotional partialities, its incompetent bunglings in that linking of truth to truth by which **alone** we can arrive at a complete knowledge. We **must** have a clear, pure, subtle and flexible mind in order that we may fall as little as possible into that ordinary mental habit of our kind which **turns truth itself into a purveyor of errors**. That clarification the habit of clear logical reasoning culminating in the method of metaphysical dialectics does help to accomplish and its part in the preparation of knowledge is therefore very great. But by itself it cannot arrive either at the knowledge of the world or the knowledge of God, much less reconcile the lower and the higher realisation. It is much more efficiently **a guardian against error** than a discoverer of truth, --although by deduction from knowledge already acquired it may happen upon new truths and indicate them for experience or for the higher and larger truth-seeing faculties to confirm. In the more subtle field of synthetical or unifying knowledge the logical habit of mind may even become a stumbling-block by the very faculty which gives it its peculiar use; for it is so accustomed to making distinctions and dwelling upon distinctions and working by this distinctions that is always a little at sea when distinctions have to be overridden and overpassed.” 381-82

74, “The first **difficulty** for the reason is that it has always been accustomed to identify the individual self with the ego and to think of it as existing only by the limitations and exclusions of the ego. If that were so, then by the transcendence of the ego the individual would abolish his own existence; our **end** would be to disappear and dissolve into some universality of matter, life, mind or spirit or else some indeterminate from which our egoistic determinations of individuality have started. But what is this strongly separative self-experience that we call **ego**? It is nothing fundamentally real in itself but only **a practical construction of our consciousness devised to centralize the activities of Nature in us**. We perceive a formation of mental, physical, vital experience which distinguishes itself from the rest of being, and that is what we think of as ourselves in nature--this individualization of being in becoming. We then proceed to conceive of ourselves as something which has thus individualized itself and only exists so long as it is individualized, --a temporary or at least a temporal becoming; or else we conceive of ourselves as someone who supports or causes the individualization, an immortal being perhaps but limited by its individuality. This perception and this conception constitute our ego-sense. Normally, we go no farther in our knowledge of our individual existence.” 382

75, 'But in the end we have to see that our individualization is only a **superficial formation**, a practical selection and limited conscious synthesis for the temporary utility of life in a particular body, or else it is a constantly changing and developing synthesis pursued through **successive lives** in successive bodies. (Refer The Life Divine-367) Behind it there is a consciousness, a Purusha, who is not determined or limited by his individualization or by this synthesis but on the contrary determines, supports and yet exceeds it. That which he selects from in order to construct this synthesis, is his total experience of the world being. Therefore our individualization exists by virtue of the world being, but also by virtue of a consciousness which uses the world being for experience of its possibilities of individuality. These two powers, Person and his world-material, are both necessary for our present experience of individuality. If the Purusha with his individualizing synthesis of consciousness were to disappear, to merge, to annul himself in any way, our **constructed individuality** would cease because the Reality that supported it would no longer be in presence; if, on the other hand, the world-being were to dissolve, merge, disappear, then also our individualization would cease, for the material of experience by which it effectuates itself would be wanting. We have then to recognize these **two terms** of our existence, a world-being and an individualizing consciousness which is the cause of all our self-experience and world-experience.' 383

76, 'But we see farther that in the end this Purusha, this cause and self of our individuality, comes to embrace the whole world and all other beings in a sort conscious extension of itself and to perceive itself as one with the world-being. In its conscious extension of itself it exceeds the primary experience and abolishes the barriers of its active self-limitation and individualization; by its perception of its own infinite universality it goes beyond all consciousness of separative individuality or limited soul-being. By that very fact the individual ceases to be the self-limiting ego; in other words, our **false consciousness** of existing only by self-limitation, by rigid distinction of ourselves from the rest of being and becoming is transcended; our identification of ourselves with our personal and temporal individualization in a particular mind and body is abolished.' 383-84

77, 'Therefore it is the reasoning which is the most satisfactory to the simply rational mind. Yet is there here a triple error, (1) the error of making an unbridgeable gulf between the Absolute and the relative, (2) the error of making too simple and rigid and extending too far **the law of contradictions** (Refer The Life Divine-390 & 391, 395, 398-399) and (3) the error of conceiving in terms of Time the genesis of things which have their origin and first habitat in the Eternal.' 391

78, 'So far there need be no real difficulty nor confusion. But we readily go on, led by **the mind's habit of oppositions**, of thinking by distinctions and pairs of contraries, to speak of it as not only not bound by the limitations of the relative, but as if it were bound by its freedom from limitations, inexorably empty of all power for relations and in its whole being to relativity and its eternal contrary. By this **false step** of our logic we get into an impasse. Our own existence and the existence of the universe become not only a mystery, but logically inconceivable. For we get by that to an Absolute which is incapable of

relativity and exclusive of all relatives and yet the cause or at least the support of relativity and the container, truth and substance of all relatives. We have then only one logical-illogical way of escape out of the impasse; we have to suppose the imposition of the world as a self-effective illusion or an unreal temporal reality, on the eternity of the formless relationless Absolute. This imposition is made by our **misleading individual consciousness** which **falsely sees Brahman** in the figure of the cosmos –as a man mistakes a rope for a serpent; but since either our individual consciousness is itself a relative supported by the Brahman and only existent by it, not a real reality, or since in its reality it is itself the Brahman, it is the Brahman after all which imposes on itself in us this delusion and mistakes in some figure of its own consciousness an existent rope for non-existent snake, imposes on its own indeterminable pure Reality the semblance of a universe, or if it does not impose it on its own consciousness, it is on a consciousness derived from it and dependent on it, a projection of itself into Maya. By this explanation nothing is explained; **the original contradiction** stands where it was, unreconciled, and we have only stated it over again in other terms. It looks as if, by attempting to arrive at an explanation by means of intellectual reasoning, we have only befogged ourselves by the delusion of our own uncompromising logic: we have imposed on the Absolute the imposition which our too presumptuous reasoning has practiced on our own intelligence; we have transformed our mental difficulty in understanding the world-manifestation in an original impossibility for the Absolute to manifest itself in the world at all. But the Absolute, obviously, finds no difficulty in world-manifestation and no difficulty either in a simultaneous transcendence of world manifestation; the difficulty exists only for our mental limitations which prevent us from grasping the supramental rationality of the coexistence of the infinite and the finite or seizing the nodus of the unconditioned with the conditioned. For our intellectual rationality these are opposites; for the absolute reason they are interrelated and not essentially conflicting expressions of one and the same reality. The **consciousness of infinite Existence** is other than our mind-consciousness and sense-consciousness, greater and more capacious, for it includes them as minor terms of its workings, and **the logic of infinite Existence** is other than our intellectual logic. It reconciles in its great primal facts of being what to our mental view, concerned as it is with words and ideas derived from secondary facts, are irreconcilable contraries.’ 391-392

79, “For certain practical ends we have to say that a thing is good or bad, beautiful or ugly, just or unjust and act upon that statement; but if we limit ourselves by it, we do not get a real knowledge. The **law of contradictions** (Refer The Life Divine-390 & 391, 395) here is only valid in so far as **two different and opposite statements cannot be true of the same thing at the same time**, in the same field, in the same respect, from the same point of view and for the same practical purpose. A great war, destruction or violent all-upheaving revolution, for example, may present itself to us an evil, a virulent and catastrophic disorder, and it is so in certain respects, results, ways of looking at it; but from others, it may be a great good, since it **rapidly clears** the field for a new good or a more satisfying order. No man is simply good or simply bad; every man is a mixture of contraries: even we find these contraries

often inextricably mixed up in a single feeling, a single action. All kinds of conflicting qualities, powers, values meet together and run into each other to **make up** our action, life, nature. We can only **understand entirely** if we get to some sense of the Absolute and yet look at its workings in all the relativities which are being manifested, --look not only at each by itself, but **each in relation to all** and to that which exceeds and reconciles them all. In fact we can **only know** by getting to the divine view and purpose in things and not merely looking at our own, though our own limited human view and momentary purpose have **their validity** in the cadre of the All. For behind all relativities there is this Absolute which gives them their being and their justification... We cannot rightly so deal with the divine workings. Because the Absolute expresses itself through relativities the secret of which we find it difficult to fathom, because to our limited view **everything appears to be a purposeless play** of oppositions and negatives or a mass of contradictions, we cannot conclude that our first limited view is right or that all is a vain delusion of the mind and has no reality. Nor can we solve all by an original **unreconciled contradiction** by itself or getting rid of one by altogether denying the other; but it is right in refusing to accept as final and as the last word the coupling of contradictions which have in no way been reconciled together or have not found their **source** and significance in something beyond their opposition.”  
398-99

80, “It is not possible then to limit the description of our and the world’s undivine imperfection solely to **moral evil or sensational suffering**; there is more in the world-enigma than their **double problem**, --for they are only two strong results of a common principle. It is the general principle of imperfection that we have to admit and consider. If we look closely at this general imperfection, we shall see that it consists first in a **limitation** in us of the divine elements which robs them of their divinity, then in a many-branching distortion, a perversion, a contrary turn, a falsifying departure from some ideal Truth of being. To our minds which do not possess that Truth but can conceive it, this departure presents itself either as a state from which we have **lapsed spiritually** or as possibility or promise which we cannot fulfil, cannot realise because it exists only as an ideal. There has been either a lapse of the inner spirit from a greater consciousness and knowledge, delight, love and beauty, power and capacity, harmony and good, or else there is a failure of our struggling nature, an impotence to achieve what we instinctively see to be divine and desirable. If we penetrate to the cause of the fall or failure, we shall find that all proceeds from the one primal fact that our being, consciousness, force, experience of things represent—not in their very self, but in their surface pragmatic nature—a principle or an effective phenomenon of **division or rupture in the unity** of Divine Existence. This division becomes in its inevitable practical effect **a limitation of the divine consciousness and knowledge**, the divine delight and beauty, the divine power and capacity, the divine harmony and good: there is a limitation of completeness and wholeness, a blindness in our vision of these things, a lameness in our following of them, in our experience of them a fragmentation, a diminution of power and intensity, a lowering of quality, --the mark of a descent from spiritual heights or else of a consciousness emerging from the insensible neutral monotone of the

Inconscience; the intensities which are normal and natural on higher ranges are in us lost or toned down so as to harmonise with the blacks and greys of our material existence. There arises too by a secondary ulterior effect a perversion of these highest things; in our limited mentality unconsciousness and **wrong consciousness** intervene, ignorance covers our whole nature and –by the misapplication or misdirection of an imperfect will and knowledge, by automatic reactions of our diminished consciousness-force and inept poverty of our substance—contradictions of the divine elements are formed, incapacity, inertia, falsehood, error, pain and grief, wrong-doing, discord, evil. There is too, always, somewhere hidden in our selves, nursed in our recesses, even when not overtly felt in the conscious nature, even when rejected by the parts of us which these things torture, an attachment to this experience of **division, a clinging to divided way of being** which prevents the excision of these unhappiness or their rejection and removal. For since the principle of Consciousness-Force and Ananda is at the **root of all manifestation**, nothing can endure if it has not a will in our nature, a sanction of the Purusha, a **sustained pleasure** in some part of the being, even though it be a secret or a perverse pleasure, to keep it in continuance.” 405-07

81, “As to suffering, which is **so great a stumbling-block to our understanding** of the universe, it is evidently a consequence of **the limitation of consciousness**, the restriction of force which prevents us from mastering or assimilating the touch of what is to us the other force: the result of this incapacity and disharmony is that the delight of the touch cannot be seized and it affects our sense with a reaction of discomfort or pain, a defect or excess, a discord resultant in inner or **outer injury, born of division between our power of being and the power of being that meets us**. Behind in our self and spirit is the All-Delight of the universal being which takes its account of the contact, a delight first in the enduring and then in the conquest of the suffering and finally in its transmutation that shall come hereafter; for pain and suffering are a perverse and contrary term of the delight of existence and they can turn into their opposite, even into the original All-Delight, Ananda. This All-Delight is not present in the universal alone, but it is here secret in ourselves, as we discover when we go from our outward consciousness into the Self within us; the **psychic being** in us takes its account even of its most perverse or contrary as well as its more benign experiences and grows by the rejection of them or acceptance; it extracts a **divine meaning** and use from our most poignant sufferings, difficulties, misfortunes. Nothing but this All-Delight could dare or **bear** to impose such experiences on itself or on us; nothing else could turn them thus to its own utility and our **spiritual profit**. So too nothing but an inalienable harmony of being inherent in an inalienable unity of being would **throw out** so many **harshest apparent discords** and yet force them to its purpose so that in the **end** they are unable to do anything else but to **serve and secure**, and even themselves change into elements that **constitute**, a growing universal rhythm and ultimate harmony. At every turn it is the divine reality which we can discover behind that which we are yet compelled by the nature of the **superficial consciousness** in which we dwell to call undivine and in a sense are right in using that appellation; for these appearance are a veil over the

Divine Perfection, a veil necessary for the present, but not at all the true and complete figure.” 420-21

82, ‘the strangeness of the play diminishes, the paradox loses its edge of sharpness if we discover that, although fixed grades exist each with its appropriate order of nature, they are only firm steps for a progressive ascent of the souls embodied in forms of matter, a progressive divine manifestation which rises from the inconscient to the superconscient or all-conscient status with the human consciousness as decisive point of transition. **Imperfection** becomes then a necessary term of the manifestation: for, all the divine nature is concealed but present in the Inconscient, it must be gradually delivered out of it; this graduation necessitates a partial unfolding, and this partial character or incompleteness of the unfolding necessitates **imperfection**. An evolutionary manifestation demands a mid-stage with gradations above and under it, --precisely such a stage as the mental consciousness of man, part knowledge, part ignorance, a middle power of being still leaning on the Inconscient but slowly rising towards the all-conscious Divine Nature. A partial unfolding implying imperfection and ignorance may take as its **inevitable companion**, perhaps its basis for certain movements, as apparent perversion of the original truth of being. For the ignorance or imperfection to endure there **must** be a seeming contrary of all that characterizes the divine nature, its unity, its all-consciousness, its all-power, its all-harmony, its all-good, its all-delight; there **must** appear limitation, discord, unconsciousness, disharmony, incapacity, insensibility and suffering, evil. For without that perversion imperfection could have no **strong standing-ground**, could not so freely manifest and maintain its nature as against the presence of the underlying Divinity. A partial knowledge is imperfect knowledge and imperfect knowledge is to that extent ignorance, a contrary of the divine nature: but in its outlook on what is beyond its knowledge, this contrary negative becomes a contrary positive; it originates error, wrong knowledge, wrong dealing with things, with life, with action; the wrong knowledge becomes a wrong will in the nature, at first, it may be, wrong by mistake, but afterwards wrong by choice, by attachment, by delight in falsehood, -- the simple contrary turns into a complex perversion. Inconscience and ignorance once admitted, these form a natural result in a logical sequence and have to **be admitted also as necessary factors**. The **only question** is the reason why this kind of progressive manifestation was itself necessary; that is the sole point left obscure to the intelligence.’ 425-426

83, “At the outset man lives in his **physical mind** which perceives the actual, the physical, the objective and accepts it as fact and this fact as self-evident truth beyond question; whatever is not actual, not physical, not objective it regards as unreal or unrealised, only to be accepted as entirely real when it has succeeded in becoming actual, becoming a physical fact, becoming objective: its own being too it regards as an objective fact, warranted to be real by its existence in a visible and sensible body; all other subjective beings and things it accepts on the same evidence in so far as they can become objects of our external consciousness or acceptable to that part of the reason which builds upon the data supplied by that consciousness and relies upon them as the one solid basis of knowledge. **Physical science** is a vast extension of this mentality: it corrects the errors of the sense and pushes beyond the first limitations of the

sense-mind by discovering means of bringing facts and **objects** not seizable by our corporeal organs into the field of **objectivity**; but it has the same standard of reality, **the objective**, the physical actuality; its test of the real is possibility of verification by positive reason and **objective** evidence.” 429-30

84, “But man also has a life-mind, a **vital mentality** which is an instrument of desire: this is not satisfied with the actual, it is a dealer in possibilities; it has the passion for novelty and is seeking always to extend the limits of experience for the satisfaction of desire, for enjoyment, for an enlarged self-affirmation and aggrandizement of its terrain of power and profit. It desires, enjoys, possesses actualities, but it hunts also after unrealized possibilities, is ardent to materialize them, to possess and enjoy them also. It (vital mind) is not satisfied with the physical and objective only, but seeks to a subjective, an imaginative, a purely emotive satisfaction and pleasure. If there were not this factor, the **physical mind** of man left to itself would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature’s established order and asking for nothing beyond it. But this vital mind, this unquiet life-will comes in with its demands and disturbs this inert or routine satisfaction which lives penned within the bounds of actuality; it enlarges always desire and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it: it brings about a vast enlargement of the field of physical actuality by actualization of our unrealized possibilities, but also a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding. To add to this cause of unrest and incertitude there comes in a **thinking mind** that inquires into everything, questions every thing, builds up affirmations and unbuilds them, erects systems of certitude but finally accepts none of them as certain, affirms and questions the evidence of the senses, follows out the conclusions of the reason but undoes them again to arrive at different or quite opposite conclusions, and continues indefinitely if not *ad infinitum* this process. This is the **history of human thought** and human endeavour, a constant breaking of bounds only to move always in the same spirals enlarged perhaps but following the same or constantly similar curves of direction.” 430

85, “At a certain point of this constant unrest and travail even the **physical mind** loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile; the **vital mind**, baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, *Maya*; **the thinking mind**, unbuilding all its affirmations, discovers that all are mere **mental constructions** and there is no reality in them or else that the only reality is something beyond this existence, something that has not been made or constructed, something Absolute and Eternal, --all that is relative, all that is of time is a dream, a hallucination of the mind or a vast delirium, an immense cosmic Illusion, a delusive figure of apparent existence.” 431

86, “Not only so, but if it is true that the fundamental laws and values of terrestrial existence are fixed or that it must always turn in repeated cycles,

--and this has been for a long a very prevalent notion, --then this view of things in the end is hardly escapable. For imperfection, ignorance, frustration and suffering are a dominant factor of the existing world-order, the elements contrary to them, knowledge, happiness, success, perfection are constantly found to be deceptive or inconclusive: the two opposites are so inextricably mixed that, if this is the permanent character of the world-order, then it is **hard to avoid the conclusion** that all here is either the creation of an inconscient Energy, which would account for the incapacity of an apparent consciousness to arrive at anything, or intentionally a world of ordeal and failure, the issue being not here but elsewhere, or even a vast and **aimless** cosmic Illusion.' 433-34

87, "It is difficult for the positive **physical mind** to admit the idea of ourselves, the world and life, the sole thing to which our consciousness bears positive witness, are inexistent, a cheat imposed on us by that consciousness: certain analogies are brought forward, the analogies especially of dream and hallucination, in order to show that it is possible for the experiences of the consciousness to seem to it real and yet prove to be without any basis or without a sufficient basis in reality; as a dream is real to the dreamer so long as he sleeps but waking shows it to be unreal, so our experience of world seems to us positive and real but, when we stand back from the illusion, we shall find that it had no reality. But it may be as well to give the dream analogy its full value and see whether our sense of world-experience has in any way a similar basis. For the idea of the world as a dream, whether it be a dream of the subjective mind or a dream of the soul or a dream in the Eternal, is often entertained and it powerfully enforces the illusionist tendency in human feeling and thinking. If it has no validity, we **must** definitely see that and the reasons of its inapplicability and set it aside well out of the way; if it has some validity, we **must** see what it is and how far it goes. If the world is an illusion, but not a dream illusion, that distinction too **must** be put on a secure basis." 435-36

88, 'All **mental errors and illusions** are the result of an ignorance which miscombines its data or proceeds falsely upon a previous or present or possible content of knowledge. But cosmic Illusion has no basis of actuality, it is an original and all-originating illusion; it imposes names, figures, happenings that are pure inventions on a Reality in which there never were and never will be any happenings, names or figures. The analogy of mental hallucination would only be applicable if we admit a *Brahman* without names, forms or relations and a world of names, forms and relations as equal realities imposed one upon the other, the rope in the place of the snake, or the snake in the place of the rope, -- an attribution, it might be, of the activities of the *Saguna* to the quiescence of the *Nirguna*. But if both are real, both **must** be either separate aspects of the Reality or co-ordinate aspects, positive and negative poles of the one Existence. Any error or confusion of Mind between them would not be a creative cosmic Illusion, but only a wrong perception of realities, a wrong relation created by the Ignorance.' 447

89, 'But still unreality is a fact of cosmic existence, and if all is the Brahman, the Reality, we have to account for this element of unreality in the Real. If the unreal is not a fact of being, it **must** be an act or a formation of consciousness, and is there not then a status or degree of consciousness in which its acts and

formations are wholly or partly unreal? If this unreality cannot be attributed to an original cosmic Illusion, to Maya, there is still in the universe itself a power of illusion of Ignorance. It is in the power of the Mind to conceive things that are not real, it is in its power even to create things that are not real or not wholly real; its very view of itself and universe is a construction that is not wholly real or wholly unreal. Where does this element of unreality begin and where does it stop, and what is its cause and what ensues on the removal of both the cause and the consequence? Even if all cosmic existence is not in itself unreal, cannot that description be applied to the world of Ignorance in which we live, this world of constant change and birth and death and frustration and suffering, and does not the removal of the Ignorance abolish for us the reality of the world which it creates, or is not a departure out of it the natural and only issue? This would be valid, if our ignorance were a pure ignorance without any element of truth or knowledge in it. But in fact our consciousness is a mixture of the true and the false; its acts and creations are not a pure invention, a baseless structure. The structure it builds, its form of things or form of the universe, is not a mixture of reality and the unreal so much as a half comprehension, a half expression of the real, and, since **all consciousness** is force and therefore potentially creative, our ignorance has the result of **wrong creation, wrong manifestation**, wrong action or misconceived and misdirected energy of the being. All world existence is manifestation, but our ignorance is the agent of a partial, limited and ignorant manifestation, -- in part and expression but in part also a disguise of the original being, consciousness and delight of existence. If this state of things is permanent and unalterable, if our world **must** always move in this circle, if some Ignorance is the cause of all things and all action here and not a condition and circumstance, then indeed the cessation of individual ignorance could only come by an escape of the individual from world-being, and a cessation of the cosmic ignorance would be the destruction of world-being. But if this world has at its root an **evolutionary principle**, if our **ignorance is a half-knowledge evolving towards knowledge**, another account and another issue and spiritual result of our existence in material Nature, a greater manifestation here becomes possible.’  
495-96-97

90, “A farther distinction has to be made in our conceptions of unreality, so as to avoid a possible confusion in our dealings with this problem of Ignorance. Our mind, or a part of it, has a pragmatic standard of reality; it insists on a standard of fact, of actuality. All that is fact of existence is to it real, but for it this factuality or reality of the actual is limited to the phenomena of this terrestrial existence in the material universe. But terrestrial or material existence is only a part manifestation, it is a system of actualized possibilities or the Being which does not exclude all other possibilities not yet actualized or not actualized here. In a manifestation in Time new realities can emerge, truths of being not yet realized can put forth their possibilities and become actual in the physical and terrestrial existence; other truths of being there may be that are supraphysical and belong to another domain of manifestation, not realized here but still real. Even what is nowhere actual in any universe, may be a truth of being, a potential of being, and cannot, because it is not yet expressed in form of existence, be taxed as unreal. But our mind or this part of it still insists on its

pragmatic habit or conception of the real which admits only the factual and actual as true and is prone to regard all else as unreal. There is then for this mind an unreality which is of a purely pragmatic nature: it consists in the formulation of things which are not necessarily unreal in themselves but are not realized or perhaps cannot be realized by ourselves or in present circumstances or in our actual world of being; this is not a true unreality, it is not an unreal but an unrealized, not an unreal of being but only an unreal of present or known fact. There is, again, an unreality which is conceptual and perceptive and is caused by an erroneous conception and perception of the real: this too is not or need not be an unreality of being, it is only a **false construction of consciousness** due to limitation by Ignorance. These and other secondary movements of our ignorance are not the heart of the problem, for that turns upon a more general affliction of our consciousness and the world-consciousness here; it is the problem of the cosmic Ignorance. For our whole view and experience of existence labours under a **limitation of consciousness** which is not ours alone but **seems** to be at the basis of the material creation. Instead of the original and ultimate Consciousness which sees reality as a whole, we see active here a **limited consciousness** and either a partial and unfinished creation or a cosmic kinesis that moves in a perpetual circle of meaningless change. Our consciousness sees a part and parts only of the Manifestation, --if manifestation it be, --and treats it or them as if they were **separate** entities; all our illusions and errors arise from a limited **separative awareness** which creates unrealities or misconceives the Real. But the problem becomes still **more enigmatic** when we perceive that our material world **seems** to arise directly, not out of any original Being and Consciousness, but out of a status of **Inconscience** and apparent Non-Existence; our ignorance itself is something that has appeared as if with difficulty and struggle out of the Inconscience.” 497-498

91, “But here there is a world based upon an original Inconscience; here consciousness has formulated itself in the figure of ignorance **laboring towards knowledge**. We have seen that there is no essential reason either in the nature of Being itself or in the original character and fundamental relations of its **seven principles** for this intrusion of Ignorance, of discord into the harmony, of darkness into the light, of division and limitation into the self-conscious infinity of the divine creation. For we can conceive, and since we can, the Divine can still more conceive --and since there is the conception, there **must** somewhere be the execution, the creation actual or intended, --a universal harmony into which these contrary elements do not enter. The *Vedic* seers were conscious of such a divine self-manifestation and looked on it as the greater world beyond this lesser, a freer and wider plane of consciousness and being, the truth-creation of the Creator which they described as the seat or own home of the Truth, as the vast Truth, or the Truth, the Right, the Vast, or again as a Truth hidden by a Truth where the Sun of Knowledge finishes his journey and unyokes his horses, where **the thousand rays of consciousness** stand together so that there is That One, the supreme form of the Divine Being. But this world in which we live **seemed** to them to be a mingled weft in which truth is disfigured by an abundant falsehood, *anrtasya bhureh*; (Rig Veda-VII.60.5) here the one light has to be born by its own vast force out of an initial darkness

or sea of Inconscience; (*apraketam salilam*) immortality and godhead have to be built up out of an existence which is under the yoke of death, ignorance, weakness, suffering and limitation. This self-building they figured as the creation by man in himself of that other world or high ordered harmony of infinite being which **already exists** perfect and eternal in the Divine Infinite. The lower is for us the first condition of the higher; the darkness is the dense body of the light, **the Inconscient guards in itself all the concealed Superconscient**, the powers of the division and falsehood hold from us but also for us and to be conquered from them the riches and substance of the unity and the truth in **their cave of subconsciousness**. This was in their view, expressed in the highly figured **enigmatic language** of the early mystics, the sense and justification of man's actual existence and his conscious or unconscious Godward effort, his conception so paradoxical at first sight in a world which **seems** its very opposite, his aspiration **so impossible** to a superficial view in a creature **so ephemeral**, weak, ignorant, limited, towards a plentitude of immortality, knowledge, power, bliss, a divine and imperishable existence." 500-1

92, 'For, as a matter of fact, while the very **keyword** of the **ideal creation** is a plenary self-consciousness and self-possession in the infinite Soul and a perfect oneness, the **keyword** of the creation of which we have present experience is the very opposite; it is an original inconscience developing in life into a limited and divided self-consciousness, an original inert subjection to the drive of a blind self-existent Force developing in life into a struggle of the self-conscious being to possess himself and all things and to establish in the kingdom of this unseeing mechanic Force the reign of an enlightened Will and Knowledge. And because the **blind mechanic Force**—we know now really that it is no such thing —confronts us everywhere, initial, omnipresent, the fundamental law, the great total energy, and because the only enlightened will we know, our own, appears as a subsequent phenomenon, a result, a partial, subordinate, circumscribed, sporadic energy, the struggle seems to us at the best a very **precarious and doubtful venture**. The Inconscient to our perceptions is the beginning and the end; the self-conscious soul seems hardly more than a temporary accident, a fragile blossom upon this great, dark and monstrous *Ashwattha*-tree of the universe. Or if we suppose the soul to be eternal, it appears at least as a foreigner, an alien and not over well-treated guest in the reign of this vast Inconscience. If not an accident in the inconscient Darkness, it is perhaps a mistake, a stumble downwards of the superconscient Light.' 501-02

93, "But there is one point in the reasoning which till now we have left somewhat obscure, and it is **precisely in this matter of the coexistence** of the Knowledge and the Ignorance. Admittedly, we start here from conditions which are the opposite of the ideal divine Truth and all the circumstances of the opposition are founded upon the being's ignorance of himself and of the Self of all, outcome of an original **cosmic Ignorance** whose result is self-limitation and founding of life on division in being, division in consciousness, division in will and force, division in delight, division and limitation in knowledge, power, love with, as consequence, the positive opposite phenomena of egoism, obscuration, incapacity, misuse of knowledge and will, disharmony, weakness

and suffering. We have found that this Ignorance, although shared by Matter and Life, has its **roots** in the nature of Mind whose very office is to measure off, limit, particularise and thereby divide. But mind also is a **universal principle**, is One, is *Brahman*, and therefore it has a tendency to a unifying and universalising knowledge **as well as** to that which marks off and particularises. The particularising faculty of Mind **only** becomes Ignorance when it **separates itself** from the higher principles of which it is a power and acts not only with its characteristic tendency, but also with a tendency to exclude the rest of knowledge, to particularise first and foremost and always and to leave unity as a vague concept to be approached only afterwards, when particularisation is complete, and through the sum of particulars. This **exclusiveness** is the **very soul of Ignorance.**” 503-04

94, “We **must** then seize hold on this strange power of Consciousness which is the **root** of our ills, examine the principle of its operation and detect not only its essential nature and origin, but its power and process of operation and its **last end and means of removal**. How is it that the Ignorance exists? How has any principle or power in the infinite self-awareness been able to put self-knowledge behind it and exclude all but its own characteristic limited action? ” 504

95, ‘All multiplicity resolves itself into a manifoldness of the one Being, the one Consciousness of Being, the one Delight of Being. Thus in the duality of pleasure and pain, we have seen that pain is a contrary effect of the one delight of existence resulting from the weakness of the recipient, his inability to assimilate the force that meets him, his incapacity to bear the touch of delight that would that would otherwise be felt in it; it is a **perverse reaction of Consciousness to Ananda**, not itself a fundamental opposite to Ananda: this is shown by the significant fact that pain can pass into pleasure and pleasure into pain and both resolve into the original Ananda. So too every form of weakness is really a particular working of the one divine Will-Force or the one Cosmic Energy; weakness in that Force means its power to hold back, measure, relate in a particular way its action of Force; **incapacity or weakness is the Self’s withholding of its force-completeness or an insufficient reaction of Force, not its fundamental opposite...** Knowledge and Ignorance will then be, not two irreconcilable principles, one creative of world-existence, the other intolerant and destructive of it, but two coexistent powers both present in the universe itself, diversely operating in the conduct of its processes but one in their essence and able to pass by a natural transmutation into each other. But in their fundamental relation Ignorance would not be an equal coexistent, it would be dependent on Knowledge, a limitation or a contrary action of the Knowledge.’ 515-516

96, ‘But if we find that Knowledge and Ignorance are light and shadow of the same consciousness, that the beginning of Ignorance is a limitation of knowledge, that it is the limitation that opens the door to a **subordinate possibility** of partial illusion and error, that this possibility takes full body after a purposeful plunge of Knowledge into a material Inconscience but that Knowledge too emerges along with an emerging Consciousness out of the Inconscience, then we can be sure that this fullness of Ignorance is by its own evolution changing back into a limited Knowledge and can feel the assurance

that the limitation itself will be removed and the full truth of things become apparent, the cosmic Truth free itself from the cosmic Ignorance. In fact, what is happening is that the Ignorance is seeking and preparing to transform itself by a **progressive illumination of its darkness into the Knowledge** that is already concealed within it; the cosmic truth manifested in its real essence and figure would by that transformation reveal itself as essence and figure of the supreme omnipresent Reality. It is from this interpretation of existence that we have started, but to verify it we must observe the structure of our surface consciousness and its relation to what is within it and above and below it; for so best we can distinguish the nature and scope of the Ignorance. In that process there will appear the nature and scope also of that of which the Ignorance is a limitation and deformation, the Knowledge, -- in its totality the spiritual being's abiding self-knowledge and world-knowledge.' 517-18

97, 'The **ego-sense** is another device of mental Ignorance by which the mental being becomes aware of himself, --not only of (1) the objects, (2) occasions and (3) acts of his activity, (4) but of that which experiences them. At first it might seem as if the ego-sense were actually constituted by memory, as if it were memory that told us, "It is the same I who was angry some time ago and am again or still angry now." But, in reality, all that the memory can tell us by its own power is that it is the same **limited field of conscious activity** in which the same phenomenon has occurred. What happens is that there is a repetition of the mental phenomenon, of that wave of becoming in the mind-substance of which the mind-sense is immediately aware; **memory comes in to link these repetitions together** and enables the mind-sense to realise that it is the same mind-substance which is taking the same dynamic form and the same mind-sense which is experiencing it. The **ego-sense** is not a result of memory or built by memory, **but already and always there as a point of reference or as something in which the mind-sense concentrates itself so as to have a co-ordinant centre instead of a sprawling incoherently all over the field of experience**; ego-memory reinforces this concentration and helps to maintain it, but does not constitute it. Possibly, in the lower animal the sense of ego, the sense of individuality would not, if analysed, go much farther than a sensational imprecise or less precise realisation of continuity and identity and separateness from others in the moments of Time. But in man there is in addition a co-ordinating mind of knowledge which, basing itself on the united action of the mind-sense and the memory, arrives at the distinct idea --while it retains also **the first constant intuitive perception** --of an ego which senses, feels, remembers, thinks and which is the same whether it remembers or does not remember. The conscious mind-substance, it says, is always that of one and the same conscious person who feels, ceases to feel, remembers, forgets, is superficially conscious, sinks back from superficial consciousness into sleep; he is the same before the organisation of memory and after it, in the infant and in the dotard, in sleep and in waking, in apparent consciousness and apparent unconsciousness; he and no other did the act which he forgets as well as the acts which he remembers; he is persistently the same behind all changes of his becoming or his personality. **This action of knowledge in man**, this co-ordinating intelligence, this formulation of self-consciousness and self-

experience is higher than memory-ego and sense-ego of the animal and therefore, we may suppose, nearer to real self-knowledge.’ 537

98, ‘The **ego-sense is only a preparatory device and a first basis** for the development of real self-knowledge in the mental being. Developing from Inconscience to self-conscience, from nescience to self and things to knowledge of self and things, the Mind in forms and arrives thus far that it is aware of all its superficially conscious becoming as related to an “I” which it always is. That “I” is partly identifies with the conscious becoming, partly thinks of it as something other than the becoming and superior to it, even perhaps eternal and unchanging. In the **last resort**, by the aid of its reason which distinguishes in order to co-ordinate, (1) it may fix its self-experience on the becoming only, on the constantly changing self and reject the idea of something other than it as a fiction of mind ; there is then no being, only becoming. (2) Or it may fix its self-experience into a direct consciousness of its own eternal being and reject the becoming, even when it is compelled to be aware of it, as a fiction of the mind and the senses or the vanity of a temporary inferior existence.’ 539-40

99, “But it is evident that a self-knowledge based on **separative ego-sense** is imperfect and that no knowledge founded upon it alone or primarily or on a reaction against it can be secure or assured of completeness. **First**, it is a knowledge of our superficial mental activity and its experiences and, with regard to all the large rest of our becoming that is behind, it is an Ignorance. **Secondly**, it is a knowledge only of being and becoming as limited to the individual self and its experiences; all the rest of the world is to it not-self, something, that is to say, which it does not realise as part of its own being but as some outside existence presented to its separate consciousness. This happens because it has no direct conscious knowledge of this larger existence and nature such as the individual has of his own being and becoming. Here too there is a limited knowledge asserting itself in the midst of a vast Ignorance. **Thirdly**, the **true relation between the being and the becoming has not been worked out** on the basis of perfect self-knowledge but rather by the Ignorance, by a partial knowledge. As a consequence the mind in its impetus towards an ultimate knowledge attempts through the co-ordinating and dissociating will and reason on the basis of our present experience and possibilities to drive at a **trenchant conclusion** which cuts away one side of existence. All that has been established is that the mental being can on one side absorb himself in direct self-consciousness to the apparent exclusion of all becoming and can on the other side absorb himself in the becoming to the apparent exclusion of all stable self-consciousness. Both sides of the mind, separating as antagonists, condemn what they reject as unreal or else as only a play of the conscious mind; to one or the other, either the Divine, the Self, or the world is only relatively real so long as the mind persists in creating them, the world an effective dream of Self, or God and Self a mental construction or an effective hallucination. The true **relation has not been** seized, because these two sides of existence **must** always appear discordant and unreconciled to our **intelligence** so long as there is only a partial knowledge.” 540-41

100, “Man has had to perforce to develop his reason in order to **make up** for the deficiencies of his sense instrumentation, the fallibility of his **physical mind’s** perceptions and paucity of its interpretation.” 548

101, “Our world –knowledge is therefore a **difficult structure** made up of the imperfect documentation of the sense image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind, and a supplementary filling up, correction, addition of supplementary knowledge, co-ordination, by the reason. Even so our knowledge of the world we live in is narrow and imperfect, our interpretations of its significances doubtful: imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing, a further correction and amplification of sense evidence by **Science**, --all this apparatus had to be called in to complete the incompleteness. After all that the result still remains a half-certain, half dubious accumulation of acquired indirect knowledge, a mass of significant images and ideative representations, abstract thought counters, hypotheses, theories, generalisations, but also with all that a mass of doubts and a never-ending debate and inquiry. Power has come with knowledge, but our imperfection of knowledge leaves us without any idea of **the true use of the power**, even of the **aim** towards which our utilisation of knowledge and power should be turned and made effective. This is **worsened** by the imperfection of our self-knowledge which, such as it is, meagre and pitifully insufficient, is of our surface only, of our apparent phenomenal self and nature and not of our true self and the true meaning of our existence. Self-knowledge and self-mastery are **wanting** in the user, wisdom and right will in his use of world-power and world-knowledge.” 548-49

102, “For in this vital ego there is frequently a mixture of the **charlatan** and mountebank, the poser and actor; it is constantly taking up a role and playing it to itself and to others as its public. An **organised self-deception** is thus added to an organised self-ignorance; it is **only** by going within and seeing these things at their source that we can get out of this obscurity and tangle.” 552

103, “We find that the contradictions and the struggles of our surface consciousness are largely due to the contrary or mutually discordant tendencies of our mental, vital and physical parts opposing and unreconciled with each other and these again to the discord of many different inner possibilities of our being and even of different personalities on each level in us which are behind the intermixed disposition and differing tendencies of our surface nature. But while on the surface their action is mixed together, confused and conflicting, here in our depths they can be seen and worked upon in their independent and separate nature and action and a harmonisation of them by the mental being in us, leader of the life and body, --or, better, by the central psychic entity, --is not so difficult, provided we have the right psychic and mental will in the endeavour: for if it is with the **vital-ego motive** that we make the entry into the subliminal being, it may result in **serious dangers** and disaster or at the least an exaggeration of ego, self-affirmation and desire, an enlarged and more powerful ignorance instead of an enlarged and more powerful knowledge. Moreover, we find in this inner or subliminal being the means of **directly distinguishing** between what rises from within and what comes to us from outside, from others or from universal Nature, and it becomes possible to exercise a control, a choice, a power of willed reception, **rejection** and

selection, a clear power of self-building and harmonisation which we **do not possess** or can operate very imperfectly in our composed surface personality but which is the **prerogative of** our inner Person. For by this entry into the depths the inner being, no longer quite veiled, no longer obliged to exercise a fragmentary influence on its outer instrumental consciousness, is able to formulate itself more luminously in our life in the physical universe.” 553-54

104, ‘In the subliminal, therefore, even enlarged into the cosmic consciousness, we get a greater knowledge but not the complete and original knowledge. To go farther and see what the knowledge by identity is in its purity and in what way and to what extent it originates, admits or uses the other powers of knowledge, we have to go beyond the inner mind and life and subtle-physical to **two other ends** of the subliminal, interrogate **the subconscious** and contact or enter into the superconscient. But in the subconscious all is blind, an obscure universalism such as is seen in the mass consciousness, an obscure individualism either abnormal to us or ill-formed and instinctive: here, in the subconscious, a dark knowledge by identity, such as we find already in the Inconscience, is the basis, but it does not reveal itself and its secret. The superior superconscient ranges are based upon the spiritual consciousness free and luminous, and it is there that we can trace the original power of knowledge and perceive the origin and difference of the two distinct orders, knowledge by identity and separative knowledge.’ 564

105, “Ignorance becomes complete with the **entire separation** of being from being: the direct contact of consciousness with consciousness is the **entirely veiled** or heavily overlaid, even though it still goes on within our subliminal parts, just as there is also, though wholly concealed and not directly operative, the underlying secret identity and oneness. There is on the surface a complete separateness, a division into self and not-self; there is the necessity of dealing with the not-self, but **no direct means of knowing it or mastering it**. Nature then creates indirect means, a contact by physical organs of sense, a penetration of outside impacts through the nerve currents, a reaction of mind and its coordinations acting as an aid and supplement to the activity of the physical organs, -- all of them methods of an indirect knowledge; for the consciousness is forced to rely on these instruments and cannot act directly on the object. To these means is added a reason, intelligence and intuition which seize on the communications thus indirectly brought to them, put all in order and utilize their data to get as much knowledge and mastery and possession of the not-self or as much partial unity with it as the original division allows to the separated being. These means are **obviously insufficient and often inefficient**, and the indirect basis of the mind’s operations **afflicts knowledge with a fundamental incertitude**; but this initial insufficiency is inherent in the very nature of our mental existence **and** of all still undelivered existence that emerges from the Inconscience.” 569-70

106, ‘The Inconscience is an inverse representation of the supreme superconscience: it has the same absoluteness of being and automatic action, but in a vast involved trance; it is being lost in itself, plunged in its own abyss of infinity. Instead of a luminous absorption in self-existence there is a tenebrous involution in it, the darkness veiled within darkness of the *Rig Veda*, *tama asit tamasa gudham*, which makes it look like Non-Existence; instead of

a luminous inherent self-awareness there is a consciousness plunged into an abyss of self-oblivion inherent in being but not awake in being. Yet is this involved consciousness still a concealed knowledge by identity; it carries in it the awareness of all the truths of existence hidden in its dark infinite and, when it acts and creates, --but it acts first as Energy and not as Consciousness, --everything is arranged with the precision and perfection of an intrinsic knowledge.' 570

107, 'The present totality of all this experience of consciousness and output of energy is co-ordinated for relation to his being, gathered into consistency around an ego-sense which formulates the habit of response of self-experience to the contacts of Nature in a persistent limited field of conscious being. It is this ego-sense that gives a first basis of coherence to what otherwise might be a string of mass of floating impressions: all that is so sensed is referred to a corresponding **artificial centre** of mental consciousness in the understanding, the ego-idea. This ego-sense in the life stuff and this ego-idea in the mind maintain a constructed symbol of self, the separative ego, which does duty for the hidden real self, the spirit or true being. The surface mental individuality is, in consequence, always ego-centric; even its altruism is an enlargement of its ego: the ego is the **lynch-pin invented** to hold together the motion of our wheel of nature. The necessity of centralization around the ego continues until there is no longer need of any such device or contrivance because there has emerged the true self, the spiritual being, which is at once wheel and motion and that which holds all together, the centre and the circumference.' 574-75

108, 'But the moment we study ourselves, we find that the self-experience which we thus co-ordinate and consciously utilize for life, is a small part even of our waking individual consciousness. We fasten only upon a very limited number of the mental sensations and perceptions of self and things which come up into our surface consciousness in our continual present: of these again memory saves up only a scanty part from the oblivious gulf of the past; of the storings of memory our intelligence utilizes only a small portion for the co-ordinated knowledge, will utilizes a still smaller percentage for action. A narrow selection, a large rejection or reservation, a miserly-spendthrift system of waste of material and unemployment of resources and a scanty and disorderly modicum of useful spending and utilizable balance seems to be **the method of Nature** in our conscious becoming even as it is in the field of the material universe. But this is only in appearance, for it would be a wholly untrue account to say that all that is not thus saved up and utilized is destroyed, becomes null and has passed away ineffectually and in vain. A great part of it has been quietly used by Nature herself to form us and actuates that sufficiently large mass of our growth and becoming and action for which our conscious memory, will and intelligence are not responsible. A still greater part is used by her as a store from which she draws and which she utilizes, while we ourselves have utterly forgotten the origin and provenance of this material which we find ourselves employing with a deceptive sense of creation; for we imagine we are creating this new material of our work, when we are only combining results out of that which we have forgotten but Nature in us has remembered. If we admit rebirth as part of her system, we shall realise that all experience has its use; for all experience counts in this prolonged building and nothing is rejected except

what has exhausted its utility and would be a burden on the future. A judgment from what appears now in our conscious surface is fallacious: for when we study and understand, we perceive that only a little of her action and growth in us is conscious; the bulk of it is carried on subconsciously as in the rest of her material life. We are not only what we know of ourselves but an immense more which we do not know; our momentary personality is only a bubble on the ocean of our existence.’ 575-76

109, ‘A superficial observation of our **waking consciousness** shows us that of a great part of our individual being and becoming we are quite ignorant; it is to us Inconscient, just as much as the life of the plant, the metal, the earth, the elements. But if we carry our knowledge farther, pushing psychological experiment and observation beyond their normal bounds, we find how **vast is the sphere of this supposed Inconscient or this subconscious in our total existence**, --the subconscious, so seeming and so called by us because it is a concealed consciousness, --and what a small and fragmentary portion of our being is covered by our waking self-awareness. We arrive at the knowledge that our waking mind and ego are only a superimposition upon a submerged, a subliminal self, --for so that self appears to us, -- or, more accurately; our mind and ego are like the **crown and dome of a temple** jutting out from the waves while the great body of the building is submerged under the surface of the water.’ 576

110, ‘But what then is the **subconscious** and where does it begin and how is it related to our surface being or to the subliminal of which it would seem more properly to be a province? We are aware of our body and know that we have a physical existence, even very largely identify ourselves with it, and yet most of its operations are really **subconscious to our mental being**; not only does the mind take no part in them but, as we suppose, our most physical being has no awareness of its own hidden operations or, by itself, of its own existence; it knows or rather feels only so much of itself as is enlightened by mind-sense and observable by intelligence. We are aware of a vitality working in this bodily form and structure as in the plant or lower animal, a vital existence which is also for the most part subconscious to us, for we only observe some of its movements and reactions. We are partly aware of its operations, but not by any means of all or most of them, and rather of those which are abnormal than those which are normal; its wants impress themselves more forcibly upon us than its satisfactions, its diseases and disorders than its health and its regular rhythm, its death is more poignant to us than its life is vivid: we know as much of it as we can consciously observe and use other sensations or as a cause of nervous or physical reaction and disturbance, but no more. Accordingly, we suppose that this vital-physical part of us also is not conscious of its own operations or has only a suppressed consciousness or no-consciousness like the plant or an inchoate consciousness like the incipient animal; it becomes conscious only so far as it is enlightened by mind and observable by intelligence.’ 578-79

111, ‘The **true subconscious** is other than this vital or physical substratum; it is the Inconscient vibrating on the **borders of** consciousness, sending up its motions **to be changed into conscious stuff**, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning

them constantly but often chaotically to the surface consciousness, **missioning** upwards much futile or perilous stuff of which the origin is obscure to us, in dream, in mechanical repetitions of all kinds, in untraceable impulses and motives, in mental, vital, physical perturbations and upheavals, in dumb automatic necessities of our obscurest parts of nature.” 579-80

112, “But the subliminal self has not at all this subconscious character: it is in full possession of a mind, a life-force, a clear subtle-physical sense of things. It has the same capacities as our waking being, a subtle sense and perception, a comprehensive extended memory and an intensive selecting intelligence, will, self-consciousness; but even though the same in kind, they are wider, more developed, more sovereign. And it has other capacities which exceed those of our mortal mind because of a **power of direct awareness** of the being, whether acting in itself or turned upon its objects, which arrives more swiftly at knowledge, more swiftly at effectivity of will, more deeply at understanding and satisfaction of impulse. Our surface mind is hardly a true mentality, so involved, bound, hampered, conditioned is it by one body and bodily life and the limitations of the nerve-system and the physical organs. But the subliminal self has a true mentality superior to these limitations; it exceeds the **physical mind** and physical organs although it is aware of them and their works and is, indeed, in a large degree their cause or **creator**. It is only subconscious in the sense of not bringing all or most of itself to the surface, it works always behind the veil: it is rather a secret intraconscient and circumconscient than a subconscious; for it envelops quite as much as it supports the outer nature. This description is no doubt **truest of the deeper parts of the subliminal**; in other layers of it nearer to our surface there is a more ignorant action and those who, penetrating within, pause in the zones of lesser coherence or in the No-man’s-land between the subliminal and the surface, may fall into much delusion and confusion: but that too, though ignorant, is not of the nature of the subconscious; the confusion of these **intermediate zones has no kinship to the Inconscience.**” 580

113, “But with the extension of our knowledge we discover what this spirit or oversoul is: it is ultimately our own highest deepest vastest Self, it is apparent on its summits or by reflection in ourselves as Sachchidananda creating us and the world by the power of His divine Knowledge-Will, spiritual, supramental, truth-conscious, infinite. That is the real Being, Lord and Creator, who, as the Cosmic Self veiled in Mind and Life and Matter, has descended into that which we call the Inconscient and constitutes and directs its subconscious existence by His Supramental will and knowledge, has ascended out of the Inconscient and dwells in the inner being constituting and directing its subliminal existence by the same will and knowledge, has cast up out of the subliminal our surface existence and dwells secretly in it overseeing with the same supreme light and mastery its stumbling and groping movements. If the subliminal and subconscious may be compared to a sea which throws up the waves of our surface mental existence, the superconscience may be compared to an ether which constitutes, contains, overroofs, inhabits and determines the movements of sea and its waves. It is there in this higher ether that we are inherently and intrinsically conscious of our self and spirit, not as here below by a reflection in silent mind or by the acquisition of the knowledge of hidden Being within us; it

is through it, through that ether of Inconscience, that we can pass to a supreme status, knowledge, experience. Of this superconscient existence through which we can arrive at the highest status of our real, our supreme Self, we are normally even more ignorant than the rest of our being: yet is it into the knowledge of that our being demerging out of the involution in Inconscience is struggling to evolve. This limitation to our surface existence, this unconsciousness of our highest as of our inmost self, is our first, our **capital ignorance** (This is later discussed as Original Ignorance).” 581-82

114, “We exist superficially by a becoming in Time; but here again out of that becoming in Time **the surface mind**, which we call ourselves, is ignorant of all the long past and the long future, aware only of the little life which it remembers and not of all even of that; for much of it is lost to its observation, much to its memory. We readily believe, --for the simple and compelling but insufficient reason that we do not remember, have not perceived, are not informed of anything else, --that we came into existence first by our physical birth into this life and shall cease to exist by the death of this body and cessation of this brief physical activity. But while this is true of our **physical mentality and physical vitality**, our corporeal sheath, for they have been constituted at our birth and are dissolved by death, it is not true of our real becoming in Time. For our real self in the cosmos is the Superconscient which becomes the subliminal self and thrown up this apparent surface self to act out the brief and limited part assigned to it between birth and death as a present living and a conscious self-formation of the being in the stuff of a world of inconscient Nature. The true being which we are no more dies by the cessation of one life than the actor ceases to exist when he has finished one of his parts or the poet when he has poured out something of himself in one of his poems; our mortal personality is only such a role or such a creative self-expression. **Whether or no we accept the theory of many births of the same soul or psychic being in various human bodies upon the earth, certain it is that our becoming in Time goes far back into the past and continue far on into the future.** For neither the superconscient nor the subliminal can be limited by a few moments of Time: one is eternal and Time is only one of its modes; to the other, to the subliminal, it is an infinite field of various experience and the very existence of the being presupposes all the past for its own and equally all the future. Yet of this past which alone explains our present being, our mind knows, if knowledge it can be called, only this actual physical existence and its memories: of the future which alone explains the constant trend of our becoming, it knows nothing. So fixed are we in the experience of our ignorance that we even insist that the one can be known only by its vestiges and the other cannot be known, because the future is not yet and the past is no longer in existence; yet are they both here in us, the past involved and active, the future ready to evolve in the continuity of the secret spirit. This is another **limiting and frustrating ignorance** (this is later discussed as temporal Ignorance).” 583

115, “But even here the self-ignorance of man does not end; for not only is he ignorant of his superconscient Self, of his subliminal self, of his subconscious self, he is ignorant of his world in which he presently lives, which constantly acts on and through him and on which and by which he has to act. And the

stamp of his ignorance is this, that he regards it as something **quite separate from him**, as not-self because it is other than his individual nature-formation and ego. So too when he confronts his superconscient Self, he thinks of it first as something quite other than he, an external, even extracosmic God; when he confronts and becomes aware of his subliminal self, it seems to him at first another greater person or another consciousness than his own which can support and guide him. Of the world he regards only one little foam-bubble, his life and body, as himself. But when we get into our subliminal consciousness, **we find it extending itself to be commensurate with its world**; when we get into our superconscient Self, we find that **the world is only its manifestation** and that all in it is the One, all in it is our self. We see that there is one indivisible Matter of which our body is a knot, one indivisible Life of which our life is an eddy, one indivisible Mind of which our mind is a receiving and recording, forming and translating and transmitting station, one indivisible Spirit of which our soul and individual being are a portion or a manifestation. It is the ego-sense which clinches the division and in which the ignorance we superficially are finds its power to maintain the strong though always permeable walls it has created to be its own prison. Ego is **the most formidable of the knots** which keep us **tied to the Ignorance** (this is later discussed as egoistic Ignorance).” 584

116, “There necessarily follows an **important first result**, already arrived at from other view-points, that the **Ignorance** cannot have the **origin of its existence** or the starting point of its dividing activities in the absolute Brahman or in integral *Sachchidananda*; **it belongs only to a partial action of the being with which we identify ourselves**, just as in the body we identify ourselves with that partial and **superficial consciousness** which alternates between sleep and waking: it is indeed **this identification putting aside all the rest of the Reality** behind us that is the **constituting cause** of the Ignorance. And if Ignorance is not an element or power proper to the absolute nature of the *Brahman* or to Its integrality, **there can be no original and primal Ignorance**. *Maya*, if it be the original power of the consciousness of the Eternal, cannot itself be an ignorance or in any way akin to the nature of ignorance, but **must** be a transcendent and universal power of self-knowledge and all-knowledge; ignorance can only intervene as a **minor and subsequent movement, partial and relative**. Is it then something inherent in the multiplicity of souls? Does it come into being immediately *Brahman* views himself in the multiplicity, and does that multiplicity consist of a sum of souls each in its very nature fractional and divided from all others in consciousness, unable to become aware of them at all except as things external to it, linked at most by communication from body to body or mind to mind, but incapable of unity? But we have seen that this is **only** what we seem to be in our **most superficial** layer of consciousness, the external mind and the physical; when we get back into a subtler, deeper, larger action of our consciousness, we find the walls of division becoming thinner and in the end there is left no wall of division, no Ignorance.” 598-99

117, “Ignorance, as we have already stated, comes in at a later stage, as a later movement, when mind is separated from its spiritual and supramental basis, and culminates in this earth-life where the individual consciousness in the many identifies itself by dividing mind with the form, which is only safe basis

of division. But what is the form? It is, at least as we see it here, a formation of concentrated energy, a knot of the force of consciousness in its movement, a knot maintained in being by a constant whirl of action; but whatever transcendent truth or reality it proceeds from or expresses, it is not in any part of itself in manifestation durable or eternal. It is not eternal in its integrality, nor in its constituting atoms; for they can be disintegrated by dissolving the knot of energy in constant concentrated action which is the sole thing that maintains their apparent stability. It is a concentration of *Tapas* in movement of force on the form maintaining it in being which **sets up** the physical basis of division. But all things in the activity are, we have seen, a concentration of *Tapas* in movement of force upon its object. The **origin of the Ignorance** then **must be sought** for in some self-absorbed concentration of *Tapas*, of Conscious Force in action on a separate movement of the Force; to us this takes the **appearance** of mind identifying itself with the separate movement and **identifying itself** also in the movement **separately** with each of the forms resulting from it. So it builds a wall of **separation** which **shuts out** the consciousness in each form from **awareness** of its own total self, of other embodied consciousness and of universal being. It is here that **we must look for** the secret of the apparent ignorance of the embodied mental being as well as of the great apparent inconscience of physical Nature. We have to **ask ourselves** what is the nature of this absorbing, this separating, this self-forgetful concentration which is the obscure miracle of the universe.” 600-01

118, ‘But in larger universal consciousness there **must** be a power of carrying this movement to its absolute point, to the greatest extreme possible for any relative movement to reach, and this point is reached, not in human unconsciousness which is not abiding and always refers back to the awakened conscious being that man normally and characteristically is, but in the Inconscience of material Nature. This inconscience is no more real than the ignorance of **exclusive concentration** in our temporary being which limits the waking consciousness of man; for as in us, so in the atom, the metal, the plant, in every form of material Nature, in every energy of material Nature, there is, we know, **a secret soul, a secret will**, a secret intelligence at work, other than the mute self-oblivious form, the Conscient –conscient even in unconscious things – of *the Upanishad*, without **whose presence** and informing consciousness or *Tapas* **no work of Nature could be done**. What is inconscient there is the Prakriti, the formal, the motional action of the energy absorbed in the working, identified with it, to such an extent as to be bound in a sort of **trance or swoon of concentration**, unable to go back, while imprisoned in that form, to its real self, to the integral conscious being and integral force of conscious being which it has put behind it, of which in its **ecstatic trance** of mere working and energy it has become oblivious. Prakriti, the executive Force, becomes unaware of Purusha, the Conscious Being, holds him hidden within herself and becomes again slowly aware only with **the emergence of consciousness** from this swoon of the Inconscience. Purusha indeed consents to assume the apparent form of itself which Prakriti constructs for it; it seems to become the Inconscient, the physical being, the vital being, the mental being: but in all these it remains still in reality itself; **the light of the secret conscious**

**Being supports and informs the action of the inconscient** or emergingly conscious energy of Nature.’ 609-10

119, ‘The Inconscience is superficial like the ignorance of the waking human mind or the Inconscience or subconsciousness of his sleeping mind, and within it is the **All-conscient**; it is entirely phenomenal, but it is a complete phenomenon. So complete is it that it is only by an impulsion of **evolutionary consciousness** emerging into other forms less imprisoned by this inconscient method of working that it can come back to itself, recover in the animal a partial awareness then in man at his highest some possibility of approach to a first more complete though still superficial initiation of a **truly conscious** working. But still, as in the case of the **superficial and the real man** where there is also a similar though lesser inability, the difference is phenomenal only. Essentially, in the universal order of things, **Inconscience of material Nature is the same exclusive concentration, the same absorption in the work and the energy as in the self-limitation of the waking human mind, or the concentration of the self-forgetting mind in its working**; it is only that self-limitation carried to a farthest point of self-forgetfulness which becomes, not a temporary action, but the law of its action. **Nescience in Nature is the complete self-ignorance**; the partial knowledge and general ignorance of man is a partial self-ignorance marking in her evolutionary order a return towards self-knowledge: but both are and **all ignorance** is, when examined, a **superficially exclusive self-forgetful concentration of *Tapas*, of the conscious energy of being in a particular line or section of its movement of which alone it is aware** or which alone it seems to be on the surface. The ignorance is effective within the bounds of that movement and valid for its purposes, but phenomenal, partial, superficial, not necessarily real, not integral. We have to use the word “real” necessarily in a quite limited and not in its absolute sense; for the ignorance is real enough, but it is not the whole truth of our being and by regarding it by itself **even its truth is misrepresented to our outer awareness**. In that **true truth** of itself it (Ignorance) is an involved Consciousness and Knowledge evolving back to itself, but it is dynamically effective as an Inconscience and an Ignorance.’ 610-11

120, “This being the root-nature of the Ignorance, a practical truth of phenomenally but not really dividing, of a limiting and separative conscious energy absorbed in its works to **the apparent forgetfulness of its integral and real self**, we may answer the questions that arise of the why, the where and the how of this movement. The reason for the Ignorance, its necessity, becomes clear enough once we have seen that without it **the object of the manifestation** of our world would be impossible, could not be done at all, or not completely, or not in the way in which it should be and is done. Each side of the manifold ignorance has its justification, which is only a part of the one general necessity. Man, living in his timeless being, could not have thrown himself into the stream of Time with that movement of subjection to its flux from moment to moment which is the nature of his present living. Living in his superconscient or subliminal self, he could not have worked out from the knot of his individual mentality the relations which he has to ravel and unravel with the world about him, or would have to do it in a radically different fashion. Living in the universal self and not in the egoistic separative consciousness, he could not

evolve that separate action, personality, outlook from himself as the sole or **initial centre** and point of reference which is **the contribution of ego-sense to the world-workings**. He has to put on the **temporal, the psychological, the egoistic ignorance** in order to **protect himself against** the light of the infinite and the largeness of the universal, so as to develop behind this defence his **temporal individuality** in the cosmos. He has to live as if in this one life and put on the ignorance of his infinite past and future: for otherwise, if the past were present to him, **he could not work out** his present selected relations with his environment in the way intended; his knowledge would be too great for him, it would necessarily alter the whole spirit and **balance** and form of his action. He **has to live in** the mind absorbed by his bodily life and not in the supermind; for otherwise all these protecting walls of ignorance created by the limiting, dividing, differentiating power of mind would not be built or would become too thin and transparent for his purpose.” 611-12

121, “This problem (of Ignorance) may be taken up from **three** points of view, --(1) its relation to the Absolute, the supreme Reality, (2) its origin and place in the cosmic workings, (3) its action and point of hold in the individual being. (1) It is evident that these contrary phenomena have no direct root in the supreme Reality itself, there is nothing there that has this character; they are creations of the Ignorance and Inconscience, not fundamental or primary aspects of the Being, not native to the Transcendence or to the infinite power of the Cosmic Spirit. (2) It is sometimes reasoned that as Truth and Good have their absolutes, so Falsehood and Evil must also have their absolutes, or, if it is not so, then both must belong to the relativity only; Knowledge and Ignorance, Truth and Falsehood, Good and Evil exist only in relation to each other and beyond the dualities here they have no existence. But this is not the fundamental truth of the relation of these opposites; for, in the first place, Falsehood and Evil are, unlike Truth and Good, **very clearly results of the Ignorance**: they can have no self-existence in the Divine Being, they cannot be the native elements of the Supreme Nature. If, then, the limited Knowledge which is the nature of Ignorance renounces its limitations, if Ignorance disappears into Knowledge, evil and falsehood can no longer endure: for both are fruits of unconsciousness and wrong consciousness and, if true or whole consciousness is there replacing Ignorance, they have no longer any basis for their existence. There can therefore be no absolute of falsehood, no absolute of evil; these things are a **bye-product** of the world-movement: the sombre flowers of falsehood and suffering and evil have their **root** in the black soil of the Inconscient. (3) On the other hand, there is no such intrinsic obstacle to the absoluteness of Truth and Good: the relativity of truth and error, good and evil is a fact of our experience, but it similarly a **by-product**, it is **not a permanent factor** native to existence; for it is true only of the valuations made by the human consciousness, true only of our partial knowledge and partial ignorance.” 620

122, “Human values of good and evil, as of truth and error, are indeed **uncertain and relative**: What is held as truth in one place or time is held in another place or time to be error; what is regarded as good is elsewhere or in other times regarded as evil. We find too that what we call evil results in good, what we call good results in evil. But this untoward outcome of **good producing evil** is due to the confusion and mixture of knowledge and

ignorance, to the penetration of true consciousness by wrong consciousness, so that there is an ignorant or mistaken application of our good, or it is due to the intervention of afflicting forces. In the opposite case of **evil producing good**, the happier and contradictory result is due to the intervention of some true consciousness and force acting behind and **in spite of wrong consciousness and wrong will** or it is due to the intervention of redressing forces. This relativity, this mixture is a circumstance of human mentality and the workings of the Cosmic Force in human life; it is not the fundamental truth of good and evil. It might be objected that physical evil, such as pain and most bodily suffering, is independent of knowledge and ignorance, of right and wrong consciousness, inherent in physical Nature: but fundamentally, all pain and suffering are the **result of an insufficient consciousness-force** in the surface being which makes it **unable** to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the **contacts** of the universal Energy; **they would not exist** if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being. Therefore the relation of truth to falsehood, of good to evil is not mutual dependence, but is in the nature of a contradiction as of light and shadow; a shadow depends on light for its existence, but light does not depend for its existence on the shadow. The relation between the Absolute and these contraries of some of its fundamental aspects is not that they are opposite fundamental aspects of the Absolute; falsehood and evil have no fundamentality, no power of infinity or eternal being, no self-existence even by latency in the Self-Existent, no authenticity of an original inherence.” 622

123, “But it **must first be noted** that it is only in cosmic manifestation that they (falsehood and evil) become possible; they cannot pre-exist in the timeless being, for they are incompatible with the unity and bliss that are its substance. In cosmos also they cannot come into being **except by a limitation of truth and good** into partial and relative forms and by a **breaking up** of unity of existence and consciousness into separative consciousness and separative being. For there is oneness and complete mutuality of consciousness-force even in multiplicity and diversity, there truth of self-knowledge and mutual knowledge is automatic and error of self-ignorance and mutual-ignorance is **impossible**. So too where truth exists as a whole on a basis of self-aware oneness, falsehood **cannot enter** and evil is shut out by the exclusion of wrong consciousness and wrong will and their dynamisation of falsehood and error. As soon as separateness enters, these things also can enter; but even this simultaneity is **not inevitable**. If there is a sufficient mutuality, even in the absence of an active sense of oneness, and if the separate beings **do not transgress or deviate from their norms of limited knowledge, harmony and truth** can still be sovereign and evil will have no gate of entry. There is, therefore, no authentic inevitable cosmicity of falsehood and evil even as there is no absoluteness; they are circumstances or results that arise only at a certain stage when separateness culminates in opposition and ignorance in a positive unconsciousness of knowledge and resulting wrong consciousness and wrong knowledge with its content of wrong will, wrong feeling, wrong action and wrong reaction. The **question** is that at what junction of cosmic manifestation the opposites (falsehood and evil) enter in; for it may be either at some stage of

the increasing involution of consciousness in separative mind and life or only after the plunge into Inconscience. This resolves itself into the question whether falsehood, error, wrong and evil exist originally in the mental and vital planes and are native to mind and life or are proper only to the material manifestation because inflicted on mind and life there by the obscurity arising from the Inconscience. It may be questioned too whether, if they do exist in supraphysical mind and life, they were original and inevitable there; for they may rather have entered in as a consequence or a supraphysical extension from the material manifestation. Or, if that is untenable, it may be that they arose as an enabling supraphysical affirmation in the universal Mind and Life, a precedent necessity for their appearance in that manifestation to which they more naturally belong as an inevitable outcome of the **creative Inconscience.**”  
623-24

124, ‘It was for a long time held by human mind as a traditional knowledge that when we go beyond the material plane, these things are found to exist there also in worlds beyond us. There are in these planes of supraphysical experience powers and forms of vital mind and life that seem to be the prephysical foundation of the discordant, defective or perverse forms and powers of life-mind and life-force which we find in the terrestrial existence. There are forces, and subliminal experience seems to show that there are supraphysical beings embodying those forces, that are attached in their root nature to ignorance, to darkness of consciousness, to misuse of force, to perversity of delight, to all the causes and consequences of the things that we call evil. These powers, beings or forces are active to impose their adverse constructions upon terrestrial creatures; eager to maintain their reign in the manifestation, they oppose the increase of light and truth and good and, still more, are **antagonistic to the progress of the soul towards a divine consciousness and divine existence.** It is this feature of existence that we see figured in the tradition of the conflict between the Powers of light and Darkness, Good and Evil, cosmic Harmony and cosmic Anarchy, a tradition universal in ancient myth and in religion and common to all systems of occult knowledge.’ 624-25

125, ‘**A second point of questioning** emerges from the evidence given for the supraphysical and prephysical existence of these dark opposites: for that suggests that they may be after all original cosmic principles. But it is to be noted that their appearance does not extend higher than the lower supraphysical life-planes; they are “powers of the Prince of Air”, --air being in the ancient symbolism the principle of life and therefore of the mid-worlds where the vital principle is predominant and essential. The adverse opposites are **not, then, primal powers of the cosmos**, but creations of Life or of Mind in life. Their supraphysical aspects and influences on earth-nature can be explained by the coexistence of worlds of a descending involution with parallel worlds of an ascending evolution, not precisely created by earth existence, but created as an annexe to the descending world-order and a prepared support for the evolutionary terrestrial formations; here evil may appear, not as inherent in **all life**, but as a possibility and pre-formation that **makes inevitable** its formation in the evolutionary emergence of consciousness out of the Inconscient. However this may be, it is an **outcome of Inconscience** that we can best watch and understand **the origin of falsehood, error, wrong and evil**, for it is in the

return of Inconscience towards Consciousness that they can be seen **taking their formation** and it is there that they seem to be normal and even inevitable.' 628-29

126, "If, then, evil and falsehood are natural products of the Inconscience, automatic results of the evolution of life and mind from it in the process of the Ignorance, we have to see how they arise, on what they depend for their existence and what is the remedy or escape. In the surface emergence of mental and vital consciousness from the Inconscience is to be found the process by which these phenomena come into being. Here there are **two** determining factors, --and it is these that are the **efficient cause** of the simultaneous emergence of falsehood and evil. (1) **First**, there is an underlying, a still **occult consciousness** and power of inherent knowledge, and there is also an overlying layer of what might be called indeterminate or else ill-formed stuff of vital and physical consciousness; through this obscure difficult medium the emerging mentality has to force its way and has to impose itself on it by a constructed and no longer an inherent knowledge, because this stuff is still full of nescience, heavily burdened and enveloped with the inconscience of Matter, (2) **Next**, the emergence takes place in a **separated form** of life which has to affirm itself against a principle of inanimate material inertia and a constant pull of that material inertia towards disintegration and a relapse into the original inanimate Inconscience. This separated life-form has also to affirm itself, supported only by a limited principle of association, against **an outside world** which is, if not hostile to its existence, yet **full of dangers** and on which it has to impose itself, conquer life-room, arrive at expression and propagation, if it wishes to survive. The result of an emergence of consciousness in these conditions is the growth of a self-affirming vital and physical individual, a construction of Nature of life and matter with a concealed psychic or spiritual true individual behind it **for which Nature is creating** this outward means of expression. As mentality increases, this vital and material individual takes the more developed form of a constantly self-affirming mental, vital and physical ego. Our surface consciousness and type of existence, our natural being, has developed its present character under the compulsion of these **two initial and basic facts** of evolutionary emergence." 633-34

127, "It is evident, in these conditions, that Error is a necessary accompaniment, almost a necessary condition and instrumentation, **an indispensable step** or stage in the **slow evolution** towards knowledge in consciousness that begins from nescience and works the stuff of a general nescience. The evolving consciousness has to acquire knowledge by an indirect means which does not give even a fragmentary certitude; for there is at first only a figure or a sign, an image or a vibration physical in character created by contact with the object and a resulting vital sensation which have to be interpreted by mind and sense and turned into a corresponding mental idea or figure. Things **thus experienced** and mentally known have to be related together; things unknown have to be observed, discovered, fitted into the already acquired sum of experience and knowledge. At each step different possibilities of fact, significance, judgment, interpretation, relation present themselves; some have to be tested and rejected, others accepted and confirmed: **to shut out error** is impossible without limiting the chances of

acquisition of knowledge. Observation is the **first instrument** of the mind, but observation itself is a complex process open at every step to the mistakes of the ignorant observing consciousness; misprision of the fact by the sense and the sense mind, omission, wrong selection and putting together, unconscious additions made by a personal impression or personal reaction create a false or an imperfect composite picture; to these **errors** are added the errors of inference, judgment, interpretation of facts by the intelligence: when even the data are not sure or perfect, the conclusions built on them **must** also be insecure and imperfect.” 639-40

128, “This (wrong knowledge) is in the field of cognition, but the same law applies to will and action. Out of Ignorance a **wrong consciousness** is created which gives a wrong dynamic reaction to the contact of persons, things, happenings: the surface consciousness develops **the habit of ignoring**, misunderstanding or rejecting the suggestions to **action or against action that come from the secret inmost consciousness, the psychic entity**; it answers instead to unenlightened mental and vital suggestions, or acts in accordance with the demands and impulsions of the vital ego. Here the **second of the primary conditions of the evolution**, the law of a separate life-being affirming itself in a world which is not-self to it, comes into prominence and assumes an immense importance. It is here that **the surface vital personality of life-self** asserts its dominance, and this dominance of the ignorant vital being is the **principal active source of discord and disharmony**, a cause of inner and outer perturbations of life, **a mainspring of wrong-doing and evil**. The **natural vital element** in us, in so far as it is unchecked or untrained or retains its primitive character, **is not concerned with truth or right consciousness or right action**; it is concerned with self-affirmation, with life-growth, with possession, with satisfaction of impulse, with all satisfactions of desire. This main need and demand of the life-self seems all important to it; it would readily carry it out without any **regard to truth or right or good** or any other consideration: but because mind is there and has these conceptions, because the soul is there and has these soul-perceptions, it tries to dominate mind and get from it by dictation a sanction and order of execution for its own will of self-affirmation, a verdict of truth and right and good for its own vital self assertions, impulses, desires; it is concerned with self-justification in order that it may have room for full self-affirmation. But if it can get the ascent of mind, it is quite ready to ignore all these standards and set up only one standard, the satisfaction, growth, strength, greatness of the vital ego. The life-individual needs place, expansion, possession of its world, dominance and control of things and beings; it needs life-room, a space in the sun, self-assertion, survival. It needs these things for itself and for those with whom it **associates** itself, for its own ego and for the collective ego; it needs them for its ideas, creeds, ideals, interests, imaginations: for it has to assert these forms of I-ness and my-ness and impose them on the world around it or, if it is not strong enough to do that, it has at least to defend and maintain them against others to the best of its power and contrivance. It may try to do it by methods it thinks or chooses to think or represent as right; it may try to do it by **naked use of violence**, ruse, falsehood, destructive aggression, crushing of other life-formations: the principle is the same whatever the means or the moral attitude.

It is not only in the realm of interests, but in the realm of ideas and the **realm of religion** that the vital being of man has introduced this spirit and attitude of self-affirmation and struggle and use of violence, oppression and suppression, intolerance, aggression; it has imposed the principle of life-egoism on the domain of intellectual truth and the domain of spirit. Into its self-affirmation the self-asserting life brings in hatred and dislike towards all that stands in the way of its expansion or hurts its ego; it develops as a means or as a passion or reaction of the life-nature cruelty, treachery and all kinds of evil: its satisfaction of desire and impulse takes no account of right and wrong, but only of the fulfillment of desire and impulse. For this satisfaction it is ready to the **risk of destruction** and the actuality of suffering; for what is pushed by Nature to **aim** at is not self-preservation alone, but life-affirmation and life-satisfaction, formulation of life-force and life-being.” 644-45

129, “This then is the origin and nature of error, falsehood, wrong and evil in the consciousness and will of the individual; a limited consciousness growing out of nescience is the **source of error**, a personal attachment to the limitation and the error born of it the **source of falsity**, a wrong consciousness governed by the life-ego the **source of evil**. But it is evident that their relative existence is only a phenomenon thrown up by the cosmic Force in its drive towards evolutionary self-expression, and it is there that we have to look for the significance of the phenomenon. For the emergence of the life-ego is, we have seen, a machinery of cosmic Nature (1) for the affirmation of the individual, (2) **for his self-disengagement from the indeterminate mass substance of subconscious**, (3) for the appearance of a conscious being on a ground prepared by the Inconscience; the principle of life-affirmation of ego is the **necessary consequence**. The individual ego is a pragmatic and effective fiction, a translation of the secret self into the terms of surface consciousness, or a **subjective substitute** for our true self in our surface experience: it is separated by ignorance from other-self and from the inner Divinity, but it is still pushed secretly towards an evolutionary unification in diversity; it has behind itself, though finite, the impulse to the infinite. But this in terms of an ignorant consciousness translates itself into the will to expand, to be a bondless finite, to take everything it can into itself, to enter into everything and possess it, even to be possessed if by that it can feel itself satisfied and growing in or through others or can take into itself by subjection the being and power of others or get thereby a help or an impulse for its life-affirmation, its life-delight, its enrichment of its mental, vital or physical existence.” 646-47

130, “The evolutionary intention acts through the evil as through the good; it has to utilise **all** because confinement to limited good would imprison and **check** the intended evolution; it uses any available material and does what it can with it: this is the reason why we see **evil coming out of what we call good** and **good coming out of what we call evil**; and, if we see even what was thought to be evil coming to be accepted as good, what was thought to be good accepted as evil, it is because our standards of both are evolutionary, limited and mutable. Evolutionary Nature, the terrestrial cosmic Force, **seems** then at first to have no preference for either of these opposites, it uses both **alike** for its purpose. And yet it is the same Nature, the same Force that has **burdened** man with the sense of good and evil and insists on its importance: evidently,

therefore, this sense also has an evolutionary purpose; it too **must** be necessary, it **must** be there so that man may leave certain things behind him, move towards others, until out of good and evil can emerge into some Good that is eternal and infinite.” 647-48

131, ‘But there can be **no artificial escape** from this problem which has always troubled humanity and from which it has found no satisfying issue. The tree of the knowledge of good and evil with its sweet and bitter fruits is secretly rooted in the very nature of the Inconscience from which our being has emerged and on which it still stands as a nether soil and basis of our physical existence; it has grown visibly on the surface in the manifold branching of the Ignorance which is still the main bulk and condition of our consciousness in its **difficult evolution** towards a supreme consciousness and an integral awareness. As long as there is this soil with the unfound roots in it and this nourishing air and climate of Ignorance, the tree will grow and flourish and put forth its dual blossoms and its fruit of mixed nature. It would follow that there can be **no final solution** until we have turned our **inconscience into the greater consciousness**, made the truth of self and spirit our life-basis and transformed our ignorance into a higher knowledge. All other expedients will only be **makeshifts** or blind issues; **a complete and radical transformation of our nature is the only true solution**. It is because the Inconscience imposes its original obscurity on our awareness of self and things and because the Ignorance bases it on an imperfect and **divided consciousness** and because we live in that obscurity and division that wrong knowledge and wrong will are possible: **without wrong knowledge there could be no error or falsehood**, without error or falsehood in our dynamic parts **there could be no wrong will in our members**; without wrong will **there could be no wrong-doing or evil**: while these causes endure, the effects also will persist in our action and in our nature. A mental control can only be a control, not a cure; a mental teaching, rule, standard can only impose an artificial groove in which our action revolves mechanically or with difficulty and which imposes a curbed and limited formation on the course of our nature. A total change of consciousness, a radical change of nature is the one remedy and the sole issue.’ 650-51

132, ‘But since the root of the difficulty is a split, limited and separative existence, this change must consist in an integration, a healing of the divided consciousness of our being, and since that division is complex and many-sided, no partial change on one side of the being can be passed off as a sufficient **substitute** for integral transformation. Our **first division** is that created by our ego and mainly, most forcefully, most vividly by our life-ego, which divides us from all other beings as not-self and ties us to our ego-centricity and the **law of an egoistic self-affirmation**. It is in the errors of this self-affirmation that wrong and evil first arise: wrong consciousness engenders wrong will in the members, in the thinking mind, in the heart, in the life-mind and the sensational being, in the very body-consciousness; wrong will engenders wrong action of all these instruments, a multiple error and many-branching crookedness of thought and will and sense and feeling. Nor can we deal rightly with others so long as they are to us others, beings who are strangers to ourselves and of whose inner consciousness, soul-need, mind-need, heart-need, life-need, body-need we know little or nothing. The modicum of imperfect sympathy,

knowledge and good-will that the law, need and **habit of association** engender, is a poor quantum of what is required for a true action. A larger mind, a larger heart, a more ample and generous life-force can do something to help us or help others and avoid the **worst offences**, but this too is insufficient and will not prevent a mass of troubles and harms and collisions of our preferred good with the good of others. By the very nature of our ego and ignorance we affirm ourselves egoistically even when we most pride ourselves on selflessness and ignorantly even when we most pride ourselves on understanding and knowledge. Altruism taken as a rule of life does not deliver us; it is a potent instrument for self-enlargement and for correction of the narrower ego, but it does not abolish it nor transform it into the true self one with all; the ego of the altruist is as powerful and absorbing as the ego of the selfish and it is often more powerful and insistent because it is a self-righteous and magnified ego. It helps still less if we do wrong to our soul, to our mind, life or body with the idea of subordinating our self to the self of others. To affirm our being rightly so that it may become one with all is the true principle, not to mutilate or immolate it. Self-immolation may be necessary at times, exceptionally, for a cause, in answer to some demand of the heart or for some right or high purpose but cannot be made the rule or nature of life; so exaggerated, it would only feed and exaggerate the ego of others or magnify some collective ego, not lead us or mankind to the discovery and affirmation of our or its true being.’ 651-52

133, ‘There is precisely opposite view of reality and knowledge which affirms an objective Reality as the only entire truth and an objective knowledge as the sole entirely reliable knowledge. This view starts from the idea of physical existence as the one fundamental existence and the relegation of consciousness, mind, soul or spirit to the position of a temporary outcome of the physical Energy in its cosmic action, --if indeed soul or spirit has any existence. All that is not physical and objective has a lesser reality dependent on the physical and objective; it has to justify itself to the **physical mind** by objective evidence or a recognizable and verifiable relation to the truth of physical and external things before it can be given a passport of reality. But it is evident that this solution cannot be accepted in its rigour, as it has no integrality in it but looks at only one side of existence, even only one province or district of existence, and leaves all the rest unexplained, without inherent reality, without significance.’ 673-74

134, “I am therefore inwardly real to myself, but the invisible life of others has only an indirect reality to me except in so far as it impinges on my own mind, life and senses. This is the limitations of the **physical mind** of man, and it creates in him a habit of believing entirely only in the physical and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge.” 676

135, ‘This manifested reality is self-existent in these fundamental aspects; for all the basic realities are a bringing out of something that is eternal and inherently true in the Absolute; but all that is not fundamental, all that is temporary is phenomenal, is form and power dependent on the reality it expresses and is real by that and by its own truth of significance, the truth of what it carries in it, because it is that and not something fortuitous, not

baseless, illusory, a vain constructed figure. Even what deforms and disguises good, as **falsehood deforms and disguises truth, evil deforms and disguises good**, has a temporal reality as true consequences of the Inconscience; but these contrary figures, though real in their own field, are not essential but only contributory to the manifestation and serve it as a temporal form or power of its movement. The universal then is real by virtue of the Absolute of which it is a self-manifestation, and all that it contains is real by virtue of the universal to which it gives a form and figure.’ 685

136, ‘All these three lower powers of being build upon the Inconscient and seem to be originated and supported by it: **the black dragon of the Inconscience** sustains with its vast wings and its black of darkness the whole structure of the material universe; its energies unroll the flux of things, its obscure intimations seem to be the starting-point of consciousness itself and the source of all life-impulse. The Inconscient, the consequence of this origination and predominance, is taken now by **a certain line of enquiry as the real origin and creator**. It has indeed to be accepted that an Inconscient force, an Inconscient substance are the starting point of the evolution, but it is a conscious Spirit and not an Inconscient Being that is emerging in the evolution. The Inconscient and its primary works are penetrated by a succession of higher and higher powers of being and are made subject to Consciousness so that its obstructions to the evolution, its circles of restriction, are slowly broken, the Python coils of its obscurity shot through by the arrows of the Sun-God; so are the limitations of our material substance diminished until they can be transcended and mind, life and body can be transformed through a possession of them by the greater law of the divine Consciousness, Energy and Spirit.’ 692

137, ‘Man has tried to deny all these categories, --he has tried to deny his own real existence, he has tried to deny the real existence of the cosmos, he has tried to deny the real existence of God. But behind all these denials we see the same constant necessity of his attempt at knowledge; for he feels the need of arriving at a unity of these three terms, even if it can only be done by suppressing two of them or merging them in the other that is left. To do that he affirms only himself as cause and all the rest as mere creations of his mind, or he affirms only Nature and all the rest as nothing but phenomena of Nature-Energy, or he affirms only God, the Absolute, and all the rest as no more than illusions which That thrusts upon itself or on us by an inexplicable Maya. None of these denials can wholly satisfy, none solves the entire problem or can be indisputable and definitive, --least of all the one to which his sense-governed intellect is most prone, but in which it can never persist for long; the denial of God is a denial of his true quest and his own supreme Ultimate. The ages of **naturalistic atheism** have always been short-lived because they can never satisfy the secret knowledge in man: that cannot be the final Veda because it does not correspond with the Veda within which all mental knowledge is laboring to bring out; from the moment that this lack of correspondence is felt, a solution, however skilful it may be and however logically complete, has been judged by the eternal Witness in man and is doomed: it cannot be the last word of Knowledge.’ 715-16

138, ‘The collectivity is a mass, a field of formation; the individual is the diviner of truth, the form maker, the creator. In the crowd the individual loses

his inner direction and becomes a cell of the mass body moved by the collective will or idea or the mass impulse. He has to stand apart, affirm his separate reality in the whole, his own mind emerging from the common mentality, his own life distinguishing itself in the common life-uniformity, even as his body has developed something unique and recognisable in the common physicality. He has, even, in the end to **retire into himself** in order to find himself, and it is only when he has found himself that **he can become spiritually one with all**; if he retires to achieve that oneness in the mind, in the vital, in the physical and has not yet a sufficiently strong individuality, he may be overpowered by the mass consciousness and lose his soul fulfilment, his mind fulfilment, his life fulfilment, become only a cell of the mass body. The collective being may then become strong and dominant, but it is likely to **lose its plasticity**, its evolutionary movement: the great evolutionary periods of humanity have taken place in communities where **the individual became active**, mentally, vitally or spiritually alive. For this reason Nature invented the ego that the individual might **disengage himself from the Inconscience or subconsciousness of the mass** and become an independent living mind, life-power, soul, spirit, co-ordinating himself with the world around him but **not drowned in it** and separately inexistent and ineffective. For the individual is indeed part of the cosmic being, but he is also something more, he is a soul that has descended from the Transcendence. This he cannot manifest at once, because he is **too near to the cosmic Inconscience**, not near enough to the original Superconscience; he has to find himself as the mental and vital ego before he can find himself as the soul or spirit.” 721-22

139, “At present we still normally take our first secure stand on the lowest sub-plane of the intelligence, which we may call the **physical-mental**, because it depends for its evidence of fact and sense of reality on the physical brain, the physical sense-mind, the physical sense-organs; there we are **the physical man who attaches most importance to the objective things** and to his outer life, has little intensity of the subjective or inner existence and subordinates whatever he has of it to the greater claims of exterior reality. The physical man has a vital part, but it is mainly made up of the smaller instinctive and impulsive formations of life-consciousness emerging from the subconscious, along with a customary crowd or a round of sensations, desires, hopes, feelings, satisfactions which are dependent on external things and external contacts and concerned with the practical, the immediately realizable and possible, the habitual, the common and average. He has mental part, but this too is customary, traditional, practical, objective, and respects what belongs to the domain of mind mostly for its utility for the support, comfort, use, satisfaction and entertainment of his physical and sensational existence. For the **physical mind** takes its stand on matter and the material world, on the body and the bodily life, on sense-experience and on a normal practical mentality and its experience. All that is not of this order, **the physical mind** builds up as a restricted superstructure dependent upon the external sense-mentality. Even so, **it** regards these higher contents of life as either helpful adjuncts or a superfluous but pleasant luxury of imaginations, feelings and thought-abstractions, **not as inner realities**; or, even if it receives them as realities, it does not feel them concretely and substantially in their own proper substance,

subtler than the physical substance and its grosser concreteness, --it treats them as a subjective, less substantial extension form physical realities. It is inevitable that the human being should thus take his first stand on Matter and give the external fact and external existence its due importance; for this is Nature's first provision for our existence, on which she insists greatly: the physical man is emphasized in us and is **multiplied abundantly in the world by her as her force** for conservation of the secure, if somewhat inert, material basis on which she can maintain herself while she attempts her higher human developments; but in this mental formation there is no power for progress or only for a material progress. It is our first mental status, but the mental being cannot remain always at this lowest rung of the human evolutionary ladder." 746

140, "Above **physical mind** and deeper within than physical sensation, there is what we may call an intelligence of the life-mind, dynamic, vital, nervous, more open, though still obscurely, to the psychic, capable of a first soul-formation, though only of an obscurer life-soul, --not the psychic being, but a frontal formation of the vital Purusha." 746

141, "But the rising of the subconscious, its effects upon the mind and body, are mostly **automatic, uncalled for** and involuntary; for we have no knowledge and therefore no control of the subconscious. It is only by an experience abnormal to us, most commonly in illness or some disturbance of balance, that we can become directly aware of something in the dumb world, dumb but very active, of our bodily being and vitality or grow conscious of the secret movements of the mechanical subhuman **physical and vital mind** which underlies our surface,--a consciousness which is ours but seems not ours because it is not part of our known mentality. This and much more lives concealed in the subconsciousness." 762-63

142, "But once we admit this Will of the supreme and cosmic Being as the **indispensable** condition of the existence of the material universe, it is no longer possible to accept Desire as the creative principle; for desire has no place in the Supreme or in the All-Being. It can have no desire; **desire is the result of incompleteness, of insufficiency, of something that is not possessed or enjoyed** and which the being seeks for the possession or enjoyment. A supreme and universal Being can have the delight of its all-existence, but to that delight desire must be foreign, --it can only be the appanage of the incomplete evolutionary ego which is a **product** of the cosmic action. Moreover, if the **All-consciousness** of the Spirit has willed to plunge into the inconscience of Matter, it must be because that was a possibility of its self-creation or manifestation." 800

143, "It should be evident that this demand for physically valid proof of a supraphysical fact is irrational and illogical; it is an irrelevant attitude of the **physical mind** which assumes that only the objective and physical is fundamentally real and puts aside all else as merely subjective. A supraphysical fact may impinge on the physical world and produce physical results; it may even produce an effect on our physical senses and become manifest to them, but that cannot be its invariable action and most normal character or process. Ordinarily, it must produce a direct effect or a tangible impression on our mind and our life-being, which are the parts of us that are of the same order as itself, and can only indirectly and through them, if at all, influence the physical world

and physical life. If it objectivises itself, it must be to a subtler sense in us and only derivatively to the outward physical sense. This derivative objectivisation is certainly possible; if there is an association of the action of the subtle body and its sense-organisation with the action of the material body and its physical organs, then the supraphysical can become outwardly sensible to us. This is what happens, for example, with faculty called **second sight**; it is the process of all those psychic phenomena which seem to be seen and heard by the outer senses and are not sensed inwardly through representative or interpretative or symbolic images which bear the stamp of an inner experience or have an evident character of formations in a subtle substance. There can, then, be various kinds of evidence of the existence of other planes of being and communication with them; objectivisation to the outer sense, subtle-sense contacts, mind contacts, life contacts, contacts through the subliminal in special states of consciousness exceeding our ordinary range. Our **physical mind** is not the whole of us nor, even though it dominates almost the whole of our surface consciousness, the best or greatest part of us; reality cannot be restricted to a sole field of this narrowness or to the dimensions known within its rigid circle.” 802-03

144, “If it be said that subjective experience or subtle-sense images can easily be deceptive, since we have **no recognised method or standard of verification** and a too great tendency to admit the extraordinary and miraculous or supernatural at its face value, this may be admitted: but **error is not the prerogative of the inner subjective or subliminal parts of us**, it is also an appanage of the **physical mind** and its objective methods and standards, and such liability to error cannot be a reason for shutting out a large and important domain of experience; it is a reason rather for scrutinising it and finding out in it its own true standards and its characteristic, appropriate and valid means of verification. Our subjective being is the basis of our objective experience, and it is not probable that only its physical objectivisations are true and the rest unreliable. The **subliminal consciousness**, when rightly interrogated, is a witness to truth and its testimony is confirmed again even in the physical and the objective field that testimony cannot, then, be disregarded when it call our attention to things within us or to things that belong to planes or worlds of supraphysical experience.” 803-04

145, “This organisation includes, as on our earth, **the existence of beings** who have or take forms, manifest themselves or are naturally manifested in an embodying substance, but a substance other than ours, a subtle substance tangible only to subtle sense, a supraphysical form-matter. These worlds and beings may have nothing to do with our selves and our life, they may exercise no action upon us; but often also they enter into secret communication with earth existence, obey or embody and are the intermediaries and instruments of the cosmic powers and influences of which we have a subjective experience, or themselves act by their own initiation upon the terrestrial world’s life and motives and happenings. It is possible to receive help or guidance or harm or misguidance from **these beings**; it is possible even to become subject to their influence, to be possessed by their invasion or domination, to be instrumentalised by them for their good or evil purpose. At times the progress of earthly life seems to be a vast field of battle between supraphysical Forces of

either character, those that strive to uplift, encourage and illumine and those that strive to deflect, depress or prevent or even shatter our upward evolution or the soul's self-expression in the material universe. Some of these Beings, Powers or Forces are such that **we think of them as divine**; they are luminous, benignant or powerfully helpful: there are others that are Titanic, gigantic or demoniac, inordinate Influences, instigators or creators often of vast and formidable inner upheavals or of actions that overpass the normal human measure. There may also be an awareness of influences, presences, beings that do not seem to belong to other worlds beyond us but are here as a hidden element behind the veil in terrestrial nature." 806

146, "It is possible to suppose that these higher planes and worlds have been created subsequently to the manifestation of the material cosmos, to aid the evolution or in some sense as a result of it. This is a notion which the **physical mind**, starting in all its ideas from the material universe as the one thing which it knows, has analysed and can deal with in a beginning of mastery, might easily tend to accept, if obliged to admit a supraphysical existence; it could then keep the material, the Inconscience, as the starting-point and support of all being, as it is undoubtedly the starting point for us of the evolutionary movement of which the material world is the scene. Our mind could still keep matter and material force as the first existence, --so accepted and cherished by it because it is the first thing that it knows, the one thing that is always securely present and knowable, --and maintain the spiritual and the supraphysical in a dependence upon the assured foundation in Matter. But how then were these other worlds created, by what force, by what instrumentality? It might be the Life and Mind developing out of the Inconscient which have at the same time developed these other worlds or planes in **the subliminal consciousness** of the living beings who appear in it. To the subliminal being in life and after death, --for it is the inner being that survives the death of the body, --these worlds might be real because sensible to its wider range of consciousness; it would move in them with that sense of reality, derivative perhaps but convincing, and it would send up its experience of them as belief and imagination to the surface being. This is a possible account, if we accept **Consciousness as the real creative Power** or agent and **all things as formations of consciousness**; but it would not give to the supraphysical planes of being the unsubstantiality or less palpable reality which the **physical mind** would like to attach to them; they would have the same reality in themselves as the physical world or plane of physical experience has in its own order." 810

147, "This character of the other worlds defeats all our attempts to give the premier importance to our own plane of being and to our own part in the **mundane manifestation**. We do not create God as a myth of our consciousness, but are instruments for a progressive manifestation of the Divine in the material being. We do not create the gods, his powers, but rather such divinity as we manifest is the **partial reflection and the shaping** here of eternal godheads. We do not create the higher planes, but are intermediaries by which they reveal their light, power, beauty in whatever form and scope can be given to them by Nature-force on the material plane. It is the pressure of the life-world which enables life to evolve and develop here in the forms we already know; it is that increasing pressure which drives it to aspire in us to a

greater revelation of itself and will one day deliver the mortal from his subjection to the narrow limitations of his present incompetent and restricting physicality. It is the pressure of the mind-world which evolves and develops mind here and helps us to find a leverage for our mental self-uplifting and expansion, so that we may hope to **enlarge continually our self of intelligence** and even to break the prison walls of our matter-bound **physical mentality**. It is the **pressure** of the supramental and spiritual worlds which is preparing to develop here the manifest power of the spirit and by it open our being of the physical plane into the freedom and infinity of the superconscient Divine; **that contact, that pressure** can alone liberate from the apparent Inconscience, which was our starting-point, the all-conscient Godhead concealed in us. In this order of things **our human consciousness** is the instrument, **the intermediary**; it is the point in the development of light and power out of the Inconscience at which liberation becomes possible: a greater role than this we cannot attribute to it, but this is great enough, for it makes our humanity all-important for the supreme purpose of evolutionary Nature.” 811-12

148, “Another is that, in the life-worlds especially, we find formulations which seem to resemble the inferior movements of earth-existence; here are already embodied the principles of darkness, falsehood, incapacity and evil which we have supposed to be consequent upon the evolution out of the material Inconscience. It seems even to be the fact that the vital worlds are the natural home of the Powers that **most disturb** human life; this is indeed logical, for it is through our vital being that they sway us and they must therefore be powers of larger and more powerful life-existence.” 812

149, “Discord itself, struggle, incapacity, suffering enter into a certain kind of life-satisfaction which would feel itself balked or deficient without them. When these powers are seen in their isolated working, building their own life-edifices, as they do in those secret worlds where they dominate, we perceive more clearly their origin and reason of existence and the reason also for the hold they have on human life and the attachment of man to his own imperfections, to his life-drama of victory and failure, happiness and suffering, laughter and tears, sin and virtue. Here on earth these things exist in an unsatisfied and therefore unsatisfactory and obscure state of struggle and mixture, but there reveal their secret and their **motive of being** because they are there established in their native power and full of nature in their own world and their own exclusive atmosphere. Man’s heavens and hells or worlds of light and worlds of darkness, however imaginative in their building, proceed from a perception of these powers existing in their own principle and throwing their influences on him in life from a beyond-life which provides the elements of his evolutionary existence.” 813-14

150, “This brings us another element of the ordinary conception of rebirth which is not acceptable, since it is an obvious error of the **physical mind**, --the idea of the soul itself as a limited personality which survives unchanged from one birth to another. This too simple and superficial idea of the soul and personality is born of the **physical mind’s** inability to look beyond its own apparent self-formation in this single existence. In **its** conception, what returns in the reincarnation must be not only the same spiritual being, the same psychic entity, but the same formation of nature that inhabited the body of the last birth;

the body changes, the circumstances are different, but the form of the being, the mind, the character, the disposition, temperament, tendencies are same..."847-48

151, '*Tamas* is the Indian word for the principle of inertia of consciousness and force: a consciousness dull and sluggish and incompetent in its play is said to be *tamasic*; a force, a life-energy that is indolent and limited in its capacity, bound to a narrow range of instinctive impulses, not developing, not seeking farther, not urged to a greater kinetic action or a more luminously conscious action, would be assigned to the same category. The animal, in whom there is this less developed force of consciousness, is prior in creation; the more developed human consciousness, in which there is a greater force of kinetic mind-energy and light of perception, is a later creation.' 869

152 "Spiritual experience has used all the three means (Religion, occultism and spiritual thought) as a starting point, but it has also **dispensed** with them all, relying on its own pure strength: **discouraging occult knowledge** and powers as **dangerous lures** and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an **inferior stage or first approach**, it has passed on, leaving behind it all these supports, nude of all these **trappings**, to the sheer contact of the spiritual Reality. All these variations were necessary; the evolutionary endeavour of Nature has experimented on **all lines** in order to find her true way and her **whole way** towards the supreme consciousness and the integral knowledge." 893

153, "The mystics founded their endeavour on a power of suprarational knowledge, intuitive, inspired, revelatory and on the force of the inner being to enter into **occult truth** and experience: but these powers are not possessed by men in the mass or possessed only in a crude, undeveloped and fragmentary initial form on which nothing could be safely founded; so for them in this new development the spiritual truth has to be clothed in intellectual forms of creed and doctrine, in emotional forms of worship and in a simple but significant ritual. At the same time the **strong spiritual nucleus** became mixed, diluted, alloyed; it tended to be invaded and aped by the lower elements of mind and life and physical nature. It was this mixture and alloy and invasion of the spurious, this profanation of the mysteries and the loss of their truth and significance, as well as the misuse of the **occult power** that comes by communication with invisible forces, that **was most dreaded by the early mystics** and prevented by secrecy, by strict discipline, by restriction to the few fit initiates. Another untoward result or peril of the **diffusive movement** and the consequent invasion has been **the intellectual formalisation** of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation by which the spirit was bound to depart in course of time **from the body of the religion. But this risk had to be taken, for the expansive movement** was an inherent necessity of the spiritual urge in evolutionary Nature." 903

154, "In modern times, **as physical Science** enlarged its discoveries and released the secret material forces of Nature into an action governed by human knowledge for human use, **occultism** receded and was finally set aside on the

ground that the physical alone is real and Mind and Life are only departmental activities of Matter. On this basis, believing material Energy to be the key of all things, **Science** has attempted to move towards a control of mind and life processes by a knowledge of the material instrumentation and process of our normal and abnormal mind and life functionings and activities; the **spiritual is ignored** as only one form of mentality. It may be observed in passing that if this endeavour succeeded, it might not be **without danger** for the existence of the human race, even as now are certain other scientific discoveries misused and clumsily used by a humanity mentally and morally unready for the handling of powers so great and perilous; for it would be an **artificial control** applied without any knowledge of the secret forces which underlie and sustain our existence. **Occultism** in the West could be thus easily pushed aside because it never reached its majority, never acquired ripeness and a philosophic or sound systematic foundation. It indulged too freely in the romance of the supernatural or **made the mistake** of concentrating its major effort on discovery of formulas and effective modes for using supernormal powers. It deviated into **magic white and black** or into a romantic or thaumaturgic paraphernalia of occult mysticism and exaggeration of what was after **all a limited and scanty knowledge**. These tendencies and this insecurity of mental foundation made it difficult to defend and **easy to discredit**, a target facile and vulnerable.” 908-09

155, “This then has been up till now the course of Nature’s **evolution of the spiritual man** in the human mental being, and it may be questioned what is the exact sum of this achievement and its actual significance. In the recent reaction towards the life of the mind in Matter, this great direction and this rare change have been stigmatised as no true evolution of consciousness but rather a sublimated crudity of ignorance deviating from the true human evolution, which should be solely an evolution of life-power, the practical **physical mind**, the reason governing thought and conduct and the discovering and organising intelligence. In this epoch religion was pushed aside as an out-of-date superstition and spiritual realisation and experience discredited as a shadowy mysticism; the mystic in this view is the man who turns aside into the unreal, into occult regions of a self-constructed land of chimeras and loses his way there. This judgment proceeds from a view of things which is itself bound to pass into discredit, because it depends ultimately on the false perception of (1) **material alone as real** and (2) **outward life as alone of importance**. But apart from this extreme materialistic view of things, it can be and is still held by the intellect and the **physical mind** eager for human life-fulfilment, --and that is the **prevalent mentality**, the dominant modern trend, --that the spiritual tendency in the humanity has come to very little; it has not solved the problem of life nor any of the problems with which humanity is at grips.” 915-16

156, “But the solution of the problem which spirituality offers is not a solution by **external means**, though these also have to be used, but by an **inner change**, a transformation of the consciousness and nature.” 917

157, “The hard logical and intellectual notion of truth as a single idea which all must accept, one idea or system of ideas defeating all other ideas or systems, or a single limited fact or single formula of facts which all must recognize, **is an illegitimate transference** from the limited truth of the physical field to the

much more complex and plastic field of life and mind and spirit... This transference has been responsible for much harm; it brings into thought narrowness, limitation, an intolerance of the necessary variation and multiplicity of view-points without which there can be no totality of truth-finding, and by the narrowness and limitation much obstinacy in error. It reduces philosophy to an endless maze of sterile disputes; religion has been invaded by this misprision and infected with credal dogmatism, bigotry and intolerance.' 920

158, "Even before the tranquillising **purification of the outer nature** has been effected or before it is sufficient, one can still break down the wall screening our inner being from our outer awareness by a **strong force of call and aspiration**, a vehement will or violent effort or an effective discipline or process; but this may be a premature movement and is not without **serious dangers**. In entering within one may find oneself amidst a chaos of unfamiliar and supernormal experiences to which one has not the key or a press of subliminal or cosmic forces, subconscious, mental, vital, subtle physical, which may unduly sway or chaotically drive the being, encircle it in a cave of darkness, or keep it wandering in a wilderness of glamour, allurements, deception, or push it into an obscure battlefield full of secret and treacherous and misleading or open and violent oppositions; beings and voices and influences may appear to the inner sense and vision and hearing **claiming to be the Divine Being** or His messengers or Powers and Godheads of the Light or guides of the path to realisation, while in truth they are of a very different character. If there is too much egoism in the nature of the seeker or a strong passion or an excessive ambition, vanity or other dominating weakness, or a obscurity of the mind or a vacillating will or a weakness of the life-force or an unsteadiness in it or want of balance, he is likely to be **seized on through these deficiencies** and to be frustrated or to deviate, misled from the true way of the inner life and seeking into **false paths**, or to be left wandering about in an intermediate chaos of experiences and fail to find his way out into the true realisation. These perils were well-known to a past spiritual experience and have been met by imposing the necessity of initiation, of discipline, of methods of purification and testing by ordeal, of **an entire submission to the directions of the path finder** or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, **a guide who is strong to take by the hand and carry over the difficult passages** as well as to instruct and point out the way. But even so the dangers will be there and can only be surmounted if there is or there **grows up a complete sincerity, a will to purify, a readiness for obedience to the Truth, for surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego. These things are the sign that the true will for realisation, for conversion of the consciousness, for transformation is there, the necessary stage of the evolution has been reached: in that condition the defects of nature which belong to the human being cannot be a **permanent obstacle** to the change from the mental to the spiritual status; the process may never be entirely easy, but the way will have been made open and practicable." 938-39

159, "If the **psychic mutation** has not taken place, if there has been a **premature pulling down of the higher Forces**, their contact may be too

strong for the flawed and impure material of Nature and its immediate fate may be that of the unbaked jar of *the Veda* which could not hold the divine *Soma* Wine; or the descending influence may withdraw or be split because the nature cannot contain or keep it. Again, to seize on it for its own use and a magnified ego or a hunting after powers and self-aggrandising masteries may be the untoward result. The Ananda descending cannot be held if there is too much sexual impurity creating an intoxicant or degrading mixture; the Power **recedes**, if there is ambition, vanity or other aggressive form of lower self, the Light if there is an attachment to obscurity or any form of the Ignorance, the Presence if the chamber of the heart has not been made pure. Or some **undivine Force** may try to seize hold, not of the Power itself, for that withdraws, but of the result of force it leaves behind in the instrument and use it for the purposes of the Adversary. Even if none of these more disastrous faults or errors should take place, still the numerous mistakes of reception or the imperfections of the vessel may impede the transformation. This power has to come at intervals and work meanwhile behind the veil or hold itself back through **long periods of obscure assimilation** or preparation of the recalcitrant parts of Nature; the Light has to work in darkness or semi-darkness on the regions in us that are still in the Night. At any moment the **work may be stayed**, personally for this life, because (1) the nature is able to receive or assimilate no more, --for it has reached the present limits of its capacity, --or (2) because the mind may be ready but the vital, when faced with a choice between the old life and the new, refuses, or (3) if the vital accepts, the body may prove too weak, unfit or flawed for the necessary change of its consciousness and its dynamic transformation.” 948-49

160, “A descent of consciousness into the lower levels is therefore necessary, but in this way also it is **difficult to work out** the full power of the higher principle; there is a **modification, dilution, diminution** which keeps up an imperfection and limitation in the results: the light of a greater knowledge comes down but gets blurred and modified, its significance misinterpreted or its truth mixed with mental and vital error, or the force, the power to fulfill itself is not commensurate with its light. A light and power of the overmind working in its own full right and in its own sphere is one thing, the same light working in the obscurity of the physical consciousness and under its conditions is something quite different and, owing to dilution and mixture, far inferior in its knowledge and force and results. A **mutilated power, a partial effect or hampered movement** is the consequence.” 949-50

161, “For it implies a giving up by the mind of **all its moulds**, ideas, mental formations, of all opinion, of all habits of intellectual observation and judgment to be replaced first by an intuitive and then by an overmind or the supramental functioning which inaugurates the action of a direct Truth-consciousness, Truth-sight, Truth-discernment, a new consciousness which is in all its ways quite foreign to our mind’s present nature. There is demanded too a similar giving up by the vital of its cherished desires, emotions, feelings, impulses, grooves of sensation, forceful mechanism of action and reaction to be replaced by a **luminous, desireless, free and yet automatically self-determining force**, the force of centralised universal and impersonal knowledge, power, delight of which the life **must become** an instrument and an epiphany, but of

which it has at present no inkling and no sense of its greater joy and strength for fulfilment. Our physical part has to give up its instincts, needs, blind conservative attachments, settled grooves of nature, its doubt and disbelief in all that is beyond itself, its faith in the inevitability of the fixed functionings of the **physical mind**, the physical life and the body, that they may be replaced by a new power which establishes its own greater law and functioning in form and force of Matter. Even the inconscient and subconscious have to become conscient in us, susceptible to the higher light, no longer obstructive to the fulfilling action of the Consciousness-Force, but more and more a mould and lower basis of the Spirit. These things **cannot be done** so long as either mind, life or physical consciousness are the leading powers of being or have any dominance. The admission of such a change **can only be brought** about by a full emergence of the soul and inner being, the dominance of the psychic and spiritual will and a **long working** of their light and power on the parts of the being, a psychic and spiritual remoulding of the whole nature.” 964-65

162, “The obstacle will be there, --even though it may progressively diminish, --at each stage of this greater ascent. In order to allow at all to the higher Light an adequate entry and force of working, it is **necessary to acquire** a power for quietude of the nature, to compose, tranquillise, impress a controlled passivity or even an entire silence on mind and heart, life and body: but even so a continued opposition, overt and felt in the Force of the universal Ignorance or subliminal and obscure in the substance-energy of the individual’s make of mind, his form of life, his body of Matter, an occult resistance or a revolt or reaffirmation of the controlled or suppressed energies of the ignorant nature, is always possible and, if any thing in the being **consents to them**, they can resume dominance. A previously established psychic control is very desirable as that creates a general responsiveness and **inhibits** the revolt of the lower parts against the Light or their consent to the claims of the Ignorance. A preliminary spiritual transformation will also reduce the hold of the Ignorance; but neither of these influences together eliminate its obstruction and limitation: for these **preliminary changes** do not bring the integral consciousness and knowledge; the original basis of Nescience proper to the Inconscient will still be there needing at every turn to be changed, enlightened, diminished in its extent and in its force of reaction.” 978

163, “As Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth Sight and Truth Light and its seeing and seizing power. It can effect a more powerful and dynamic integration; it illumines the thought-mind with a direct inner vision and inspiration, brings a spiritual sight into the heart and a spiritual light and energy into its feeling and emotion, imparts to the life-force a spiritual urge, a truth inspiration that dynamises the action and exalts the life movements; it infuses into the sense a direct and total power of spiritual sensation so that our vital and physical being can contact and meet concretely, quite as intensely as the mind and emotion can conceive and perceive and feel, the Divine in all things; it throws on the **physical mind** a transforming light that breaks its limitations, its conservative inertia, replaces its narrow thought-power and its doubts by sight and pours luminosity and consciousness into the very cells of the body.” 980-81

164, ‘More-over, there are **seeming intuitions** on all levels of the being which are communications rather than intuitions, and these have a very various provenance, value and character. The infrarational “mystic”, so styled, --for to be a true mystic it is **not sufficient to reject reason and rely on sources of thought or action** of which one has no understanding, --is often inspired by such communications on the vital level from a dark and dangerous source. In these circumstances we are driven to rely mainly on the reason and are disposed even to control the suggestions of the intuitions --or **the pseudo-intuition**, which is the more frequent phenomenon, --by the observing and discriminating intelligence; for we feel in our intellectual part that we cannot be sure otherwise what is the true thing and what the mixed or adulterated article or **false substitute**. But this largely discounts for us the utility of the intuition: for the reason is not in this field a reliable arbiter, since **its methods** are different, tentative, uncertain, an intellectual seeking; even though it itself really relies on a **camouflaged intuition** for its conclusions, --for without that help it could not choose its course or arrive at any assured finding, --it hides this dependence from itself under the process of a reasoned conclusion or a verified conjecture. But even if the mind became predominantly an intuitive mind reliant upon its portion of the higher faculty, the co-ordination of its cognitions and its separated activities, --for in mind these would always be apt to appear as a series of imperfectly connected flashes, --would remain difficult so long as this new mentality has not a conscious liaison with its suprarational source or a self-uplifting access to a higher plane of consciousness in which an intuitive action is pure and native... When this **original or native Intuition** begins to descend into us in answer to an ascension of our consciousness to its level or as a result of our finding of a clear way of communication with it, it may continue to come as a play of lightning-flashes, isolated or in constant action; but at this stage the judgment of reason becomes quite inapplicable, it can only act as an observer or registrar understanding or recording the more luminous intimations, judgments and discriminations of the higher power. To complete or verify an isolated intuition or discriminate its nature, its application, its limitations, the receiving consciousness must rely on **another completing intuition or be able to call down a massed intuition capable of putting all in place.**’ 982-83

165, “Ordinarily, **in their task** of assumption and assimilation of this difficult stuff of Nature, the higher powers descend first into the mind and occupy the mind centres because these are nearest to themselves in intelligence and knowledge-power; if they descend first into the heart or into the vital being of force and sensation, as they sometimes do because these happen to be in some individuals **more open** and call them first, the results are more mixed and dubious, imperfect and **insecure** than if things happen in the logical order.” 993  
 166, “In the spiritual opening, it is the awakened inner being that readily receives and assimilates the higher influences and puts on the higher nature; the external surface self, more entirely moulded by the forces of the Ignorance and Inconscience, is **slower to awake**, slower to receive and slower to assimilate. There is therefore a long stage in which the inner being is sufficiently transformed but the outer is still involved in a mixed and difficult movement of imperfect change. This **disparity** repeats itself at each step of the ascent; for in

each change the inner being follows more readily, the outer limbs after, reluctant or else incompetent in spite of its aspiration and desire: this necessitates a constantly repeated labour of assumption, adaptation, orientation, a labour reproduced in new terms always but always the same in principle. But even when the outer and the inner nature of the individual are unified in a harmonised spiritual consciousness, that still **more external** but occult part of him in which his being mixes with the being of the outside world and through which the outside world invades his **consciousness remains a field of imperfection**. There is necessarily a commerce here between desperate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual consciousness **has to bear the shock** of the dominant and established unspiritualised powers of the Ignorance. This creates a difficulty which is of **capital importance** in all stages of the spiritual evolution and its urge towards a change of nature.” 994-95

167, “A transformation of human nature **can only be achieved** when the substance of the being is so steeped in the spiritual principle that all its movements are a spontaneous dynamism and a harmonised process of the spirit. But even when the higher powers and their intensities enter into the substance of the Inconscience, they are met by this blind opposing Necessity and are subjected to this circumscribing and **diminishing law** of the nescient substance. It opposes them with its strong titles of an established and **inexorable Law**, meets always the claim of life with the **law of death**, the demand of Light with the need of a relief of shadow and a background of darkness, the sovereignty and freedom and dynamism of the spirit with its own force of adjustment by limitation, demarcation by incapacity, foundation of energy on the repose of an original Inertia. There is an occult truth behind its negations which only the Supermind with its reconciliation of contraries in the original Reality can take up and so discover the pragmatic solution of the enigma. Only the supramental Force **can entirely overcome this difficulty** of the fundamental Nescience; for with it enters an opposite and luminous imperative Necessity which underlies all things and is the original and final self-determining truth-force of the self-existent Infinite.” 997

168, “Apart from the obscurity, frailties and limitations, which this change will overcome, the body-consciousness is a **patient servant** and can be in its large reserve of possibilities a potent instrument of the individual life, and it asks for little on its own account: what it craves for is duration, health, strength, physical perfection, bodily happiness, liberation from suffering, ease. These demands are not in themselves unacceptable, mean or illegitimate, for they render into the terms of Matter the perfection of form and substance, the power and delight which should be the natural outflowing, the expressive manifestation of the Spirit. When the gnostic Force can act in the body, these things can be established; for their opposites come from a pressure of external forces on the **physical mind**, on the nervous and material life, on the body—organism, from an ignorance that does not know how to meet these forces or is not able to meet them rightly or with power, and from some obscurity, pervading the stuff of the physical consciousness and distorting its responses, that reacts to them in a wrong way.” 1023

169, “It is the incompleteness and weakness of the Consciousness-Force manifested in the mental, vital and physical being, its inability to receive or refuse at will, or, receiving, to assimilate or harmonise the contacts of the universal Energy cast upon it, that is the cause of pain and suffering. In the material realm Nature starts with **an entire insensibility**, and it is a notable fact that either a comparative insensibility or a deficient sensibility or, more often, a greater endurance and hardness to suffering is found in the beginnings of life, in the animal, in primitive or less developed man; as human being grows in evolution, he grows in sensibility and suffers more keenly in mind and life and body. For the **growth in consciousness is not sufficiently supported by a growth in force**; the body becomes more subtle, more finely capable, but less solidly efficient in its external energy: man has to call in his will, his mental power to dynamise, correct and control his nervous being, force it to the strenuous tasks he demands from his instruments, steel it against suffering and disaster.” 1024

170, “The tendency of man’s **physical mind** is to see otherwise and to turn the true method of things **upside down**, because it takes as essential or fundamental the surface forces or appearances of Nature; it accepts her creation by a visible or exterior process as the essence of her action and **does not see** that it is only a **secondary appearance** and covers a greater secret process: for **Nature’s occult process** is to reveal the being through the bringing out of its powers and forms, her external pressure is only a means of awakening the involved being to the need of this evolution, of this self-formation. When the spiritual stage of her evolution is reached, **this occult process must** become the whole process; to **get through the veil of forces** and get at their secret mainspring, which is the spirit itself, is of cardinal importance.” 1059

171, “This movement of going inward and living inward is **a difficult task** to lay upon the normal consciousness of the human being; yet there is no other way of self-finding. The materialistic thinker, erecting an opposition between the extrovert and the introvert, holds up the extrovert attitude for acceptance as the only safety: to go inward is to enter into darkness or emptiness or to lose the balance of the consciousness and become morbid; it is from outside that such inner life as one can construct is created, and its health is assured **only** by a strict reliance on its wholesome and nourishing outer sources, --the balance of the personal mind and life can only be secured by a firm support on external reality, for the material world is the sole fundamental reality. This may be true for the physical man, the born extrovert, who feels himself to be a creature of outward Nature; made by her and dependent on her, he would **lose himself** if he went inward: for him there is no inner being, no inner living. But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful dwarf creature. The idea or experience of an inner darkness when looking inwards is the first reaction of a mentality which has lived always on the surface and has no realised inner existence; it has only a constructed internal experience which depends on the outside world for the materials of its being. But to those into whose composition there has entered the power of a more

inner living, the movement of going within and living within brings not a darkness or dull emptiness but an enlargement, a rush of new experience, a greater vision, a larger capacity, an extended life infinitely more real and various than the first pettiness of the life constructed for itself by our normal physical humanity, a joy of being which is larger and richer than any delight in existence that the outer vital man or the surface mental man can gain by their dynamic vital force and activity or subtlety and expansion of the mental existence. A silence, an entry into wide or even immense or infinite emptiness is part of the inner spiritual experience; of this silence and void the **physical mind** has a certain fear, the small superficially active thinking or vital mind a **shrinking** from it or dislike, --for it **confuses** the silence with **mental and vital incapacity** and void with cessation or non-existence: but this silence is the silence of the spirit which is the condition of a greater knowledge, power and bliss, and this emptiness is the emptying of the cup of our natural being, a liberation of it from its turbid contents so that it may be filled with the wine of God; it is the passage not into non-existence but to a greater existence.” 1064-65

172, ‘Our nature, our consciousness is that of beings ignorant of each other, separated from each other, rooted in a divided ego, who must strive to establish some kind of relation between their embodied ignorances; for the urge to union and forces making for union are there in Nature. Individual and group harmonies of comparative and qualified completeness are created, a social cohesion is accomplished; but in the mass the relations formed are constantly marred by imperfect sympathy, imperfect understanding, gross misunderstandings, strife, discord, unhappiness. It cannot be otherwise so long as there is **no true union of consciousness founded upon a nature of self-knowledge, inner natural knowledge, inner realisation of unity**, concord of our inner forces of being and inner forces of life. In our **social building** we labour to establish some approach to unity, mutuality, harmony, because without these things there can be no perfect social living; but what we build is a constructed unity, an association of interests and egos enforces by law and custom and imposing **an artificial constructed order** in which the interests of some prevail over the interests of others and only a half accepted half enforced, half natural half artificial accommodation keeps the social whole in being. Between **community and community** there is a still worse accommodation with a constant recurrence of the strife of collective ego with collective ego. This is the best that we can do and all our persistent readjustments of the social order can bring us nothing better than an imperfect structure of life.’ 1071-72

173, “In the mental being there is a discord of its **constructed knowledge** with the real or the whole truth of things, so that even what is true in it is often or is eventually ineffective or only partially effective. Our discoveries of truth are overthrown, our passionate effectuations of truth are frustrated; often the result of our action becomes part of a scheme we did not intend for a purpose whose legitimacy we would not acknowledge, or the truth of the idea is deceived by the actual outcome of its pragmatic success. Even if there is a successful realisation of the idea, yet because the idea is incomplete, an isolated construction of the mind separate from the one and whole truth of things, its success must sooner or later end in disillusionment and a new endeavour. The

discordance of our seeing and our notions with the true truth and the whole truth of things, the partiality and superficiality of our mind's deceptive constructions, is the **cause of our frustration**. But there is also not only a discord of knowledge with knowledge but of will with will and of knowledge with will in the same being, a division and disharmony between them, so that where the knowledge is ripe or sufficient, some will in the being opposes it or the will fails it; where the will is powerful, vehement or firmly or forcefully effective, knowledge guiding it to its right use is lacking. All kinds of disparity and maladjustment and incompleteness of our knowledge, will, capacity, executive force and dealing **intervene constantly** in our action, our working out of life, and are **an abundant source of imperfection and ineffectivity**. These disorders, defects and disharmonies are normal to a status and energy of Ignorance and can only be dissolved by a greater light than that of mind nature or life nature." 1073

174, "In mystic experience, --when there is an opening of the inner centres, or in other ways, spontaneously or by will or endeavour or in the very course of the spiritual growth, --new powers of consciousness have been known to develop; they present themselves as if an automatic consequence of some inner opening or in **answer to a call in the being**, so much so that it has been found necessary to recommend to the seeker not to hunt after these powers, not to accept or use them. This rejection is logical for those who seek to withdraw from life; for all acceptance of greater power would bind to life or be a burden on the bare and pure urge towards liberation. An indifference to all other **aims** and issues is natural for the God-lover who seeks God for His **own sake** and not for power or any other inferior attraction; the pursuit of these alluring but often dangerous forces would be a deviation from his purpose. A similar rejection is a necessary self-restraint and a spiritual discipline for the **immature seeker**, since such powers may be a great, even a deadly peril; for their supernormality may easily feed in him an abnormal exaggeration of the ego. Power in itself may be dreaded as a temptation by the aspirant to perfection, because power can **abase as well as elevate**; nothing is more liable to misuse. But when new capacities come as an inevitable result of the growth into a greater consciousness and a greater life and that growth is the part of the **very aim** of the spiritual being within us, **this bar does not operate**; for a growth of the being into supernature and its life in supernature cannot take place or cannot be complete without bringing with it a greater power of consciousness and a greater power of life and the spontaneous development of an instrumentation of knowledge and force normal to that supernature. **There is nothing in the future evolution of the being** which could be regarded as irrational or incredible; there is nothing in it abnormal or miraculous: it would be the necessary course of the evolution of consciousness and its forces in the passage from the mental to the gnostic or supramental formulation of our existence. This action of the forces of the supernature would be a natural, normal and spontaneously simple working of the new higher or greater consciousness into which the being enters in the course of his self-evolution; the gnostic being accepting the gnostic life would develop and use **the powers of this greater consciousness**, even as man develops and uses the powers of his mental nature." 1079-80

175, “For this ideal, this conscious stress on the **material and economic life** was in fact a civilised reversion to the **first state of man**, his early barbaric state and its preoccupation with life and matter, **a spiritual retrogression** with the resources of the mind of a developed humanity and a fully evolved Science at its disposal. An element in the total complexity of human life this stress on a perfected economic and material existence has its place in the whole: as a sole or predominant stress it is for humanity itself, for the evolution itself full of **danger**. The **first danger** is a resurgence of the old vital and material primitive barbarian in a civilised form; the means **Science** has put at our disposal eliminates the peril of the subversion and destruction of an effete civilization by stronger primitive people, but it is the resurgence of the barbarian in ourselves, in civilised man, **that is the peril**, and this we see all around us. For **that is bound to come** if there is no high and strenuous mental and moral ideal controlling and uplifting the vital and physical man in us and no spiritual ideal liberating him from himself into his inner being. Even if this relapse is escaped, there is **another danger**, --for a cessation of the evolutionary urge, a crystallisation into a **stable comfortable mechanised social living** without ideal or outlook is another possible outcome. Reason by itself cannot long maintain the race in its progress; it can do so **only if it is a mediator between** the life and body and something higher and greater within him; for it is the inner spiritual necessity, the push from what is there yet unrealised within him that maintains in him, once he has attained to mind, the evolutionary stress, the spiritual nisus. That renounced he must either relapse and begin all over again or disappear like other forms of life before him as an **evolutionary failure**, through incapacity to maintain or to serve the evolutionary urge. At the best he will remain arrested in some kind of mediary typical perfection, like other animal kinds, while Nature pursues her way beyond him to a greater creation.” 1089-90

176, “The communal ego is idealised as the soul of the nation, the race, the community; but this is a colossal and may turn out to be a **fatal error**. A forced and imposed unanimity of mind, life, action raised to their highest tension under the drive of something which is thought to be greater, the collective soul, the collective life, **is the formula found**. But this **obscure collective being** is not the soul or self of the community; it is a life-force that rises from the subconscious and, if denied the light of guidance by the reason, can be driven only by dark massive forces which are powerful but **dangerous** for the race because they are **alien** to the conscious evolution of which man is the trustee and bearer. It is not this direction that evolutionary Nature pointed mankind; this is a **reversion** towards something that she had left behind her.” 1093-94

177, ‘At first sight this insistence on a **radical change of nature** might seem to put off all the hope of humanity to a distant evolutionary future; for the transcendence of our normal human nature, a transcendence of our mental, vital and physical being, has the appearance of an endeavour **too high and difficult** and at present, for man as he is, impossible. Even if it were so, it would still remain **the sole possibility** for the transmutation of life; for to **hope for a true change of human life without a change of human nature** is an irrational and unspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle. But what is demanded by this change is not something altogether distant, alien to our existence and radically impossible; for what has

to be developed is there in our being and not something outside it: what evolutionary Nature presses for, is an awakening to the knowledge of self, the discovery of self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation.’  
1096

178, ‘But if an entire reliance upon the guiding Light and Will and a luminous expression of the truth of the Spirit in life are to be **the law**, that would seem to presuppose a gnostic world, a world in which the consciousness of all its beings was founded on this basis; there it can be understood that the life-interchange of gnostic individuals in a gnostic community or communities would be by its very nature **an understanding and harmonious process**. But here, actually, there would be a life of gnostic beings proceeding within or side by side with a life of beings in the Ignorance, attempting to emerge in it or out of it, and yet the law of the two lives would seem to be contrary and to offend against each other. **A complete seclusion** or separation of the life of a spiritual community from the life of the Ignorance would then seem to impose itself: for otherwise a compromise between the two lives would be necessary and with the compromise a danger of contamination or incompleteness of the greater existence; two different and incompatible principles of existence would be in contact and, even though the greater would influence the lesser, the smaller life would also have its effect on the greater, since such **mutual impact** is the law of all contiguity and interchange. It might even be questioned whether conflict and collision would not be **the first rule** of their relation, since in the life of the Ignorance there is present and active the formidable influence of **those forces of Darkness, supporters of evil** and violence, whose interest it is to contaminate or **destroy all higher Light** that enters into the human existence. An opposition and intolerance or even a persecution of all that is new or tries to rise above or break away from **the established order of the human Ignorance**, or if it is victorious, an intrusion of the lower forces into it, an acceptance by the world more dangerous than its opposition, and in the end an extinction, a lowering or a contamination of the new principle of life, have been a frequent phenomenon of the past; that opposition might be still more violent and a frustration might be still more likely **if a radically new light or new power were to claim the earth for its heritage**. But it is to be supposed that the new and completer light would bring also a new and completer power. It might not be necessary for it to be entirely separate; it might establish itself in so many islets and from there spread through the old life, throwing out upon it its own influences and filtration, gaining upon it, bringing to it a help and illumination which **a new aspiration in mankind** might after a time begin to understand and welcome.’ 1099-1100

179, ‘A life of gnostic beings carrying the evolution to a higher supramental status might fitly be characterized as a divine life; for it would be a life in the Divine, a life of the beginnings of a spiritual divine light and power and joy manifested in material Nature. That might be described, since it surpasses the mental human level, as a life of spiritual and supramental supermanhood; for supermanhood in the mental idea consists of an overtopping of the normal human level, not in kind but in degree of the same kind, by an enlarged personality, a magnified and exaggerated ego, an increased power of mind, an

increased power of vital force, a refined or dense and massive exaggeration of the forces of human Ignorance; it carries also, commonly implied in it, the idea of a forceful domination over humanity by the superman. That would mean a supermanhood of the Nietzschean type; it might be at its worst the reign of the “blonde beast” or the dark beast or of any and every beast, a return to barbaric strength and ruthless and force: but this would be no evolution, it would be a reversion to an old strenuous barbarism. Or it might signify the emergence of the Rakshasa or Asura out of a tense effort of humanity to surpass and transcend itself, but in the wrong direction. A violent and turbulent exaggerated vital ego satisfying itself with a supreme tyrannous or anarchic strength of self-fulfilment would be the type of a Rakshasic supermanhood: but the giant, the ogre or devourer of the world, the Rakshasa, though he still survives, belong in spirit to the past; a larger emergence of that type would be also a retrograde evolution. A mighty exhibition of an overpowering force, a self-possessed, self-held, even, it may be, an ascetically self-restrained mind-capacity and life-power, strong, calm or cold or formidable in collected vehemence, subtle, dominating, a subliminal at once of the mental and vital ego, is the type of Asura. But earth has had enough of this kind in her past and its repetition can only prolong the old lines; she can get no true profit for her future, no power of self-exceeding, from the Titan, the Asura even a great or supernormal power in it could only carry her on larger circles of her old orbit. But what has to emerge is something much more difficult and much more simple; it is a self-realised being, a building of the spiritual self, an intensity and urge of the soul and the deliverance and sovereignty of its light and power and beauty,--not an egoistic supermanhood seizing on a mental and vital domination over humanity, but the sovereignty of the Spirit over its own instruments, its possession of itself and its possession of life in the power of the spirit, a new consciousness in which humanity itself shall find its own self-exceeding and self-fulfilment by the revelation of the divinity that is striving for birth within it. This is the sole true supermanhood and the one real possibility of step forward in evolutionary Nature.’ 1104-06

### **The Doctrine of the Divine Life in Detail:**

1, ‘The accordance of active Life with a material of form in which the condition of activity itself seems to be an inertia, is one problem of opposites that Nature has solved and seeks always to solve better with greater complexities; for its **perfect solution** would be the material immortality of a fully organized mind-supporting animal body.’ 5

2, “As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a **higher divine life**. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out superman, the god. Or shall we not say, rather, to manifest God?” 6

3, “Thus the eternal paradox and eternal truth of a **divine life** in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided

egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos possible, and in all these the higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind.” 6

4, ‘The affirmation of a **divine life** upon earth and an immortal sense in mortal existence can have no base unless we recognize not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a **fit and noble material** out of which He weaves constantly His garbs, builds the recurrently the unending series of His mansions.’ 8

5, ‘It is true that the glimpse of supraphysical realities acquired by **methodical research** has been imperfect and is yet ill-affirmed; for the methods used are still crude and defective. But these rediscovered subtle senses have at least been found to be true witnesses to physical facts beyond the range of the corporeal organs. There is no justification, then, for scouting them as false witnesses when they testify the supraphysical facts beyond the domain of the material organization of consciousness. Like all evidence, like the evidence of the physical senses themselves, their testimony has to be controlled, scrutinized and arranged by the **reason**, rightly translated and rightly related, and their field, laws and processes determined. But the truth of great ranges of experience whose **objects** exist in a more subtle substance and are perceived by more subtle instruments than those of gross physical Matter, claims in the end the same validity as the truth of the material universe. The worlds beyond exist: they have their universal rhythm, their grand lines and formations, their self-existent laws and mighty energies, their just and luminous means of knowledge. And here on our physical existence and in our physical body they exercise their influences; here also they organize their means of manifestation and **commission their messengers** and their witnesses.’ 22

6, ‘But this conscious Being which is the truth of the infinite supermind, is more than the universe and lives independently in Its own inexpressible infinity as well as in the cosmic harmonies. **World lives by That; That does not live by the world.** And as we can enter into the **cosmic consciousness** and be one with all cosmic existence, so we can enter into the world-transcending consciousness and become superior to all cosmic existence. Then arises the question which first occurred to us, whether this transcendence is necessarily also a rejection. What relation has this universe to the Beyond?’ 25-26

7, ‘For at the gates of the Transcendent stands that mere and perfect Spirit described in *the Upanishads*, luminous, pure, sustaining the world but inactive in it, without sinews of energy, without flaw of duality, without scar of division, unique, identical, free from all appearance of relation and of multiplicity, --the pure Self of the Advaitins, the inactive Brahman, the transcendent Silence.’ 26

8, ‘Thus, after reconciling Spirit and Matter in **the cosmic consciousness**, we perceive the reconciliation in **the transcendental consciousness**, of the final assertion of all and its negation. We discover that all affirmations are assertions of status or activity in the Unknowable; all the corresponding negations are assertions of Its freedom both from and in that status or activity. The Unknowable is something to us supreme, wonderful and ineffable which

continually formulates Itself to our consciousness and continually escapes from the formulation It has made.’ 34-35

9, “If then the world is a dream or a mistake, it is a dream originated and willed by the Self in its totality and not only originated and willed, but supported and perpetually entertained. Moreover, it is a dream existing in a Reality and the stuff of which it is made is that Reality, for Brahman must be the material of the world as well as its base and continent. If **the gold of which the vessel is made is real**, how shall we suppose that the vessel itself is a mirage? We see that these words, dream, illusion, are tricks of speech, **habits of our relative consciousness**; they represent a certain truth, even a great truth, **but they also misrepresent it**. Just as Non-Being turns out to be other than mere nullity, so the cosmic Dream turns out to be other than mere phantasm and hallucination of the mind. Phenomenon is not phantasm; phenomenon is the substantial form of a Truth.” 36

10, ‘We **start**, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. The highest experience of this Reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force and a self-existent Bliss; and beyond the universe it is still some other unknowable existence, some utter and ineffable Bliss.’ 36-37

11, ‘The transcendent, the Supracosmic is absolute and free in Itself beyond Time and Space and beyond the conceptual opposites of finite and infinite. But in cosmos It uses Its liberty of self-formation, Its Maya, make a scheme of Itself in the complementary terms of unity and multiplicity, and this multiple unity It establishes in the three conditions of the subconscious, the conscient and the superconscient.’ 44

12, ‘The universe and the individual are the two essential appearances into which the Unknowable descends and through which it has to be approached; for other intermediate collectivities are born only of their interaction. The descent of the supreme Reality is in its nature a self-concealing; and in the descent there are successive levels, in the concealing successive veils. Necessarily, the revelation takes the form of an ascent; and necessarily also the ascent and the revelation are both progressive. For each successive level in the descent of the Divine is to man a stage in an ascension; each veil that hides the unknown God becomes for the God lover and God seeker an instrument of His unveiling.’ 49

13, “To the Life-Spirit, therefore, the individual in whom its potentialities centre is pre-eminently Man, the Purusha. **It is the Son of Man who is supremely capable of incarnating God**. This man is Manu, the thinker, the Manomaya Purusha, mental person or soul in mind of the ancient sages. No mere superior mammal is he, but a conceptive soul basing itself on the animal body in Matter. He is conscious Name or Numen accepting and utilising form as a medium through which Person can deal with substance. The animal life emerging out of Matter is only the inferior term of his existence. The life of thought, feeling, will, conscious impulsion, that which we name in its totality Mind, that which strives to seize upon Matter and its vital energies and subject them to the law of its own progressive transformation, is the middle term in

which he takes his effectual station. But there is equally a supreme term which Mind in man searches after so that having found he may affirm it in his mental and bodily existence. This practical affirmation of something essentially superior to his present self **is the basis of the divine life** in the human being.” 51-52

14, ‘On the other hand, we have hazarded the suggestion that since all is one reality, this inferior negation also, this other contradiction or non-existence of Sachchidananda is non other than Sachchidananda itself. It is capable of being conceived by the intellect, perceived in the vision, even received through the sensations as verily that which it seems to deny, and such would it always be to our conscious experience if things were not falsified by some great fundamental error, some possessing and compelling Ignorance, Maya or Avidya. In this sense **a solution** might be sought, not perhaps a satisfying metaphysical solution for the logical mind, --for we are **standing on the border-line** of the unknowable, the ineffable and straining our eyes beyond,-- but a sufficient basis in experience **for the practice of the divine life.**’ 54-55

15, “To do this (for the practice of the divine life) we must dare to go below the clear surfaces of things on which the mind loves to dwell, to tempt the vast and obscure, to penetrate the unfathomable depths of consciousness and identify ourselves with states of being that are not our own. **Human language is a poor** help in such a search, but at least we may find in it some symbols and figures, return with some just expressible hints which will help the light of the soul and throw upon the mind some reflection of the ineffable design.” 55

16, “But if we grasp **the essential nature and the essential cause of error, suffering and death**, we might hope to arrive at a mastery over them which should be not relative but entire. We might hope even to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which intuitions perceive as the true and ultimate condition of the human being.” 62-63

17, “And we have the outflowing of the infinite and absolute Existence, Truth, Good and Delight of being on the Many in the world as the divine result towards which the cycles of our evolution move. This is the supreme birth which material Nature holds in herself; of this she strives to be delivered.” 65

18, ‘But what then is the working of this *Sachchidananda* in the world and by what process of things are the relations between itself and the ego which figures it first formed, then led to their consummation? For on those relations and on the process they follow depend the whole philosophy and practice of a **divine life** for man.’ 66

19, ‘Intuitional knowledge is that which is common between them and the foundation of intuitional knowledge is conscious or effective identity between that which knows and that which is known; it is that state of common self-existence in which the knower and the known are one through knowledge. But in the subconscious intuition manifests itself in the action, in effectivity, and the knowledge of conscious identity is either entirely or more or less concealed in the action. In the superconscious, on the contrary, Light being the law and the principle, the intuition manifests itself in its true nature as knowledge emerging out of conscious identity, and effectivity of action is rather the accompaniment or necessary consequent and no longer masks as the primary fact. Between

these two states reason and mind act as **intermediaries which enable the being to liberate knowledge out of its imprisonment** in the act and prepare it to resume its essential primacy.’ 72

19a, “Such is the scheme of the human understanding upon which the conclusions of the most *ancient Vedanta* were built. To develop the results arrived at on this foundation by the ancient sages is not my object, **but it is necessary to pass briefly in review some of their principal conclusions so far as they affect the problem of the divine Life with which alone we are at present concerned.** For it is in those ideas that we shall find the **best previous foundation** of that which we **seek now to rebuild** and although, as with all knowledge, old expression has to be replaced to a certain extent by new expression suited to a later mentality and old light has to merge itself into new light **as dawn succeeds dawn**, yet it is with the old treasure as our **initial capital** or so much of it as we can recover that we shall most advantageously proceed to accumulate the **largest gains** in our **new commerce** with the ever-changeless and ever-changing Infinite.” 72-73

20, “At present we keep a false account. We are infinitely important to the All, but to us the All is negligible; we alone are important to ourselves. This is the sign of **original ignorance** which is the root of the ego, that it can only think with itself as centre as if it were the All, and of that which is not itself accepts only so much as it is mentally disposed to acknowledge or as it is forced to recognise by the shocks of its environment. Even when it begins to philosophise, does it not assert that the world only exists in and by its **consciousness**? Its own **state of consciousness** or mental standards are to it the test of reality; all outside its orbit or view tends to become false or non-existent. **This mental self-sufficiency of man creates a system of false accountantship which prevents us from drawing the right and full value from life.** There is a sense in which these pretensions of the **human mind and ego repose on a truth**, but this truth only emerges when the mind has learned its ignorance and the **ego has submitted to the All** and lost in it its separate self-assertion. To recognise that we, or rather the results and appearances we call ourselves, are only **a partial movement of this infinite Movement** and that it is that infinite which we have to know, to be consciously and to fulfil faithfully, is the commencement of true living. To recognise that in our true selves we are **one with the total movement and not minor or subordinate** is the other side of the account, and its expression in the manner of our being, thought, emotion and action is necessary to the culmination of a true **divine living.**” 79-80

21, ‘We see at once that such a consciousness, described by such characteristics, **must** be an intermediate formulation which refers back to a term above it and forward to another below it; we see at the same time that it is evidently the link and means by which the inferior develops out of the superior and should equally be the link and means by which it may develop back again towards its source. The term above is the Unitarian or indivisible consciousness of pure Sachchidananda in which there are no separating distinctions; the term below is the analytic or dividing consciousness of Mind which can only know by separation and distinction and has at the most **a vague and secondary apprehension of unity** and infinity, --for, **though it can synthesize its**

**divisions, it cannot arrive at a true totality.** Between them is this comprehensive and creative consciousness, by its power of pervading and intimately comprehending knowledge the child of that self-awareness by identity which is the poise of the Brahman and by its power of projecting, confronting, apprehending knowledge parent of that awareness by distinction which is the process of the Mind.’ 134

27, “If we aspire therefore to a **divine life**, we cannot attain to it by any other way than by unveiling this veiled self in us, by mounting from our present status in the false self or mental ego to a higher status in the true self, *the Atman*, by entering into that unity with the Divine Consciousness which something superconscious in us always enjoys,--otherwise we could not exist, --but which our conscious mentality has **forfeited**.” 153

28, ‘But when we thus assert this unity of Sachchidananda on the one hand and this divided mentality on the other, we posit two opposite entities one of which **must be false** if the other is to be held true, one of which **must be abolished** if the other is to be enjoyed. Yet it is in the mind and its form of life and body that we exist on earth and, if **we must abolish the consciousness of mind, life and body** in order to reach the one Existence, Consciousness and Bliss, then **a divine life here is impossible**. We **must abandon cosmic existence** utterly as an illusion in order to enjoy or re-become the Transcendent. From this solution there is no escape unless there be an intermediate link between the two which can explain them to each other and establish between them such a relation as will make it possible for us to realize the one Existence, Consciousness, Delight in the mould of the mind, life and body.’ 153

29, “We begin also to perceive how inevitably that which has come out of the Divine **must return** to the Divine. We may now ask with profit and chance of clearer reply how we **must change and what we must become** in order to arrive there in our nature and our life and our relations with others and not only through a solitary and ecstatic realisation in the profundities of our being. Certainly, there is still a defect in our premisses; for we have so far been striving to define for ourselves what the Divine is in its descent towards limited Nature, whereas what we ourselves actually are is the Divine in the individual ascending back out of limited Nature to its own proper divinity. This difference of movement must involve a difference between the life of the gods who have never known the fall and the life of man redeemed, conqueror of the lost godhead and bearing within him the experience and it may be the **new riches gathered by him from his acceptance of the utter descent**. Nevertheless, there can be no difference of essential characteristics, but only of mould and colouring. We can already ascertain on the basis of the conclusions at which we have arrived the essential nature of the **divine life** towards which we aspire.” 161-162

30, ‘Obviously, the existence of such a soul would be always self-contained in the conscious play of Sachchidananda. It would be pure and infinite self-existence in its being; in its becoming it would be a free play of immortal life uninvaded by death and birth and change of body because unclouded by ignorance and not involved in darkness of our material being. It would be a pure and unlimited consciousness in its energy, poised in an eternal and luminous tranquility as its foundation, yet able to play freely with forms of

knowledge and forms of conscious power, tranquil, unaffected by stumblings of mental error and the misprisions of our striving will because it never departs from truth and oneness, never falls from the inherent light and the natural harmony of its divine existence. It would be, finally, a pure and inalienable delight in its eternal self-experience and in time a free variation of bliss unaffected by our perversions of dislike, hatred, discontent and suffering because undivided in being, un baffled by erring self-will, unperturbed by the ignorant stimulus of desire.’ 162-163

31, ‘**All the relation** of the divine soul with God or its supreme Self and with its other selves in other forms will be determined by **this comprehensive self-knowledge**. These relations will be relations of being, of consciousness and knowledge, of will and force, of love and delight. Infinite in their potentiality of variation, they **need exclude no possible relation** of soul with soul that is compatible with the preservation of the inalienable sense of unity in spite of every phenomenon of difference. Thus in its **relations of enjoyment** the divine soul will have the delight of all its own experience in itself; it will have the delight of all its experience of **relation with others** as a communion with other selves in other forms created for a varied play in the universe; it will have too the delight of the experiences of its other selves as if they were its own—as indeed they really are. And all this capacity it will have because it will be aware of its own experiences, of **its relations with others** and of the experiences of others and their relations with itself as all the joy or Ananda of the One, the supreme Self, its own self, differentiated by its separate habitation of all these forms comprehended in its own being but still one in difference. Because this unity is the basis of all its experience, it will be free from the discords of our divided consciousness, divided by ignorance and a separatist egoism; all these selves and their relations will play consciously into each other’s hands; they will part and melt into each other as the numberless notes of an eternal harmony.’ 167

32, ‘And the same rule will apply to **the relations** of its being, knowledge, will with the being, knowledge and will of others. For all its experience and delight will be the play of a self-blissful conscious force of being in which, by obedience to this truth of unity, will cannot be at strife with knowledge nor either of them with delight. Nor will the knowledge, will and delight of one soul clash with the knowledge, will and delight of another, because by their awareness of their unity what is clash and strife and discord in our divided being will be there the meeting, entwining and mutual interplay of the different notes of one infinite harmony.’ 167-168

33, ‘In its **relations** with its supreme Self, with God, the divine soul will have this sense of the oneness of the transcendent and universal Divine with its own being. It will enjoy that oneness of God with itself in its own individuality and with its other selves in the universality. Its **relations of knowledge** will be the play of the divine omniscience, for God is Knowledge and what is ignorance with us will be there only the holding back of knowledge in the repose of conscious self-awareness so that certain forms of that self-awareness may be brought forward into activity of Light. Its **relations of will** will be there the play of the divine omnipotence, for God is Force. Will and Power, and what with us is weakness and incapacity will be the holding back of will in tranquil

concentrated force so that certain forms of divine conscious-force may realize themselves brought forward into form of Power. Its **relations of love** and delight will be the play of the divine ecstasy, for God is Love and Delight, and what with us would be denial of love and delight will be holding back of joy in the still sea of Bliss so that certain forms of divine union and enjoyment may be brought in front in an active upwelling of waves of the Bliss. So also **all its becoming** will be formation of the divine being in response to these activities and what is with us cessation, death, annihilation will be only rest, transition or holding back of joyous creative Maya in the eternal being of Sachchidananda. At the same time this oneness will not preclude **relations of the divine soul with God**, with its supreme Self, founded on the joy of difference separating itself from unity to enjoy that unity otherwise; it will not annul the possibility of any of those exquisite forms of God-enjoyment which are the highest rapture of the God-lover in his clasp of the Divine.’ 168

34, “As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so **must the Truth-consciousness** or supermind effect the relations of soul with soul by forces, faculties, functionings proper to Supramental being; otherwise there would be no play of differentiation. What these functionings are, we shall see when we come to consider the psychological conditions of the **divine Life**; at present we are only considering its metaphysical foundations, its essential nature and principles. Suffice it at present to observe that the **absence or abolition of separatist egoism and of effective division in consciousness** is the **one essential condition** of the **divine Life**, and therefore their presence in us is that which constitutes our mortality and our fall from the Divine. This is our “**original sin**”, or rather let us say in a more philosophical language, the deviation from the Truth and Right of the Spirit, from its oneness, integrality and harmony that was the necessary condition for the great plunge into the Ignorance which is the soul’s adventure in the world and from which was born our suffering and aspiring humanity.” 168-69

(Refer The Synthesis of Yoga-680 and Savitri-599 regarding original sin.)

35, ‘But so far as we have been able yet to envisage this Supramental existence, it does not seem to have any connection or correspondence with life as we know it, life active between the two terms of our normal existence, **the two firmaments of mind and body**. It seems rather to be a state of being, a state of consciousness, a state of active relation and mutual enjoyment such as disembodied souls might possess and experience in a world without physical forms, a world in which physical differentiation of souls had been accomplished but not differentiation of bodies, a world of active and joyous infinities, not of form-imprisoned spirits. Therefore it might reasonably be doubted whether such a **divine living** would be possible with this limitation of bodily form and this limitation of form-imprisoned mind and form-trammelled force which is that we now know as existence.’ 170

36, “This essential faculty and the essential limitation that accompanies it are the truth of Mind and fix its real nature and action, *svabhava, svadharma*; here is the mark of the divine fiat assigning it its office in the complete instrumentation of the supreme Maya, --the office determined by that which it is in its very birth from the eternal self-conception of the Self-existent. That

office is to translate always infinity into the terms of the finite, to measure off, limit, depiece. Actually it does this in our consciousness to the exclusion of all true sense of the Infinite; therefore Mind is the nodus of the great Ignorance, because it is that which originally divides and distributes, and it has even been mistaken for the cause of the universe and for the whole of the divine Maya. But the **divine Maya comprehends Vidya as well as Avidya, the Knowledge as well as the Ignorance**. For it is obvious that since the finite is only an appearance of the Infinite, a result of its action, a play of its conception and **cannot exist except by it**, in it, with it as a background, itself form of that stuff and action of that force, there must be an **original consciousness** which contains and views both at the same time and is **intimately conscious of all the relations** of the one with the other. In that consciousness there is no ignorance, because the **infinite is known and the finite is not separated from it** as an independent reality; but still there is a **subordinate process** of delimitation, --otherwise no world could exist, --a process by which the ever dividing and reuniting consciousness of Mind, the ever divergent and convergent action of Life and the infinitely divided and self-aggregating substance of Matter come, all by one principle and original act, into phenomenal being. This **subordinate process** of the eternal Seer and Thinker, perfectly luminous, perfectly aware of Himself and all, knowing well what He does, conscious of the infinite in the finite which He is creating, may be called the divine Mind. And it is obvious that it must be a **subordinate** and not really a separate working of the Real-Idea, of the Supermind, and **must operate** through what we have described as the apprehending movement of the Truth-consciousness." 174-175

37, '(1) **This apprehending consciousness**, *the Prajnana*, places as we have seen, the working of the indivisible All, active and formative, as a process and object of creative knowledge before the consciousness of the same All, originative and cognizant as the processor and the witness of its own working, --somewhat as a poet views the creations of his own consciousness placed before him in it as if they were things other than the creator and this creative force, yet all the time they are really no more than the play of self-formation of his own being in itself and are indivisible there from their creation. (2) **Thus Prajnana** makes the fundamental division which leads to all the rest, the division of the Purusha, the conscious soul who knows and sees and by his vision creates and ordains, and the Prakriti, the Force-Soul or Nature-soul which is his knowledge and his vision, his creation and his all ordaining power. Both are one Being, one existence, and the forms seen and created are multiple forms of that Being which are placed by Him as knowledge before Himself as knower, by Himself as Force before Himself as Creator. (3) **The last action of this apprehending consciousness** takes place when the Purusha pervading the conscious extension of his being, present at every point of himself as well as in his totality, inhabiting every form, regards the whole as if separately, from each of the standpoints he has taken; he views and governs the relations of each soul-form of himself with other soul-forms from the standpoint of will and knowledge appropriate to each particular form.' 175-176

38, 'But this Life has taken successively **three appearances**. The first is material, --a **submerged consciousness** is concealed in its **own superficial expressive action** and representative forms of force; for the consciousness

itself disappears from view **in the act and is lost in the form**. The second is vital, --**an emerging consciousness** is half-apparent as power of life and **process of the growth, activity and decay of form**, it is half-delivered out of its original imprisonment, it has become vibrant in power, as vital craving and satisfaction or repulsion, but at first not at all and then only imperfectly vibrant in light as knowledge of its own self-existence and its environment. The third is mental, --as **emerged consciousness** reflects fact of life as mental sense and responsive perception and idea while as new idea it tries to become fact of life, modifies the internal and attempts to modify conformably the external existence of the being. Here, in mind, **consciousness is delivered out of its imprisonment in the act and form** of its own force; but it is **not yet master of the act and form** because it has emerged as an **individual consciousness** and is aware therefore only for **a fragmentary movement of its own total activities.**' 221

39, 'Therefore we must arrive at a **conscious unity with our fellow-beings** and not merely at the sympathy created by love or the understanding created by mental knowledge, which will always be the knowledge of their superficial existence and therefore imperfect in itself and subject to denial and frustration by the uprush of the unknown and unmastered from the subconscious or the subliminal in them and us. But this conscious oneness can only be established by entering into that in which we are one with them, the universal; and the fullness of the universal exists consciently only in that which is superconscient to us, in the Supermind: for here in our normal being the greater part of it is subconscious and therefore in this normal poise of mind, life and body it cannot be possessed. The lower conscious nature is bound down to ego in all its activities, chained triply to the stake of differentiated individuality. **Supermind alone commands unity in diversity.**' 227

40, "Unless therefore the race is to fall by the wayside and leave the victory to other and new creations of the eager travailing Mother, it must aspire to this ascent, conducted indeed through love, mental illumination and the vital urge to possession and self-giving, but leading beyond to the supramental unity which transcends and fulfils them; in the founding of human life upon the supramental realisation of conscious unity with the One and with all in our being and in all its members humanity must seek its final good and salvation. And this (Supramental realization) is what we have described as **the fourth status of Life** in its ascent towards the Godhead." 230

41, 'But it might seem then that by bringing his psychic entity, this true soul in us, into the front and giving it there the lead and rule we shall gain all the fulfillment of our natural being that we can seek for and open also the gates of the **kingdom of the Spirit**. And it might well be reasoned that there is no need for any intervention of a superior Truth-Consciousness or principle of Supermind to help us to attain to the divine status or the divine perfection. Yet, although the psychic transformation is one necessary condition of the total transformation of our existence, it is not all that is needed for the largest spiritual change. In the first place, since this is the individual soul in Nature, it can open to the hidden diviner ranges of our being and receive and reflect their light and power and experience, but another, a spiritual transformation from above is needed for us to possess our self in its universality and transcendence.

By itself the psychic being at a certain stage might be content to create a formation of truth, good and beauty and make that its station; at a farther stage it might become passively subject to the world-self, a mirror of universal existence, consciousness, power, delight, but not their full participant or possessor.’ 240-241

42, ‘The descent of pure substance into material substance follows, then, inevitably on the descent of Sachchidananda through supermind into mind and life. It is a necessary result of the will to make multiplicity of being and an awareness of things from separate centres of consciousness **the first method** of this lower experience of existence. If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its substance of self-knowledge and its light of self-creation, but for that creation presents Being to itself as the subject-object one and multiple of as own active consciousness.’ 251

43, “The finite cannot remain permanently satisfied so long as it is conscious (1) either of a finite greater than itself or (2) of an infinite beyond itself to which it can yet **aspire**. And if the finite could be so satisfied, yet the apparently finite being who feels himself to be really an infinite or feels merely the presence or the impulse and stirring of an infinite within, can never be satisfied till these two are reconciled, till That is possessed by him and he is possessed by it in whatever degree or manner. Man is such a finite-seeming infinity and cannot fail to arrive at a seeking after the Infinite. He is the **first son of earth** who becomes **vaguely aware of God within him**, of his immortality or of his need of immortality, and the knowledge is a whip that drives and a cross of crucifixion until he is able to turn it into a source of infinite light and joy and power.” 261-62

44, “Such a Supramental being would, as we have seen, liberate the mind from the knot of its divided existence and use the individualization of mind **as merely a useful subordinate action** of the all-embracing Supermind; and he would liberate the life also from the knot of its divided existence and use the individualization of life **as merely a useful subordinate action** of the one Conscious-Force fulfilling its being and joy in a diversified unity. Is there any reason why he should not also liberate the bodily existence from the present law of death, division and mutual devouring and use individualization of body **as merely a useful subordinate** term of the one divine Conscious-Existence made serviceable for the joy of the Infinite in the finite? or why this spirit should not be free in a sovereign occupation of form, consciously immortal even in the changing of his robe of Matter, possessed of his self-delight in a world subjected to the law of unity and love and beauty? And if man be the inhabitant of terrestrial existence through that transformation of the mental into the supramental can at last be operated, is it not possible that he may develop, as well as a divine mind and a **divine life**, also a divine body? or, if the phrase seem to be too startling to our present limited conceptions of human potentiality, may he not in his development of his true being and its light and joy and power arrive at a divine use of mind and life and body by which the

descent of Spirit into form shall be at once humanly and divinely justified?"  
264-65

45, "These considerations become of great importance when we consider the possible relation between the **divine life** and the divine mind of the perfected human soul and the very gross and seemingly undivine body or **formula** of physical being in which we actually dwell. That **formula** is the result of a certain fixed relation between sense and substance from which the material universe has started. But as this relation is not the only possible relation, so that **formula** is not the only possible formula. Life and mind may manifest themselves in another relation to substance and work out different physical laws, other and larger habits, even a different substance of body with a freer action of the sense, a freer action of life, a freer action of the mind. Death, division, mutual resistance and exclusion between embodied masses of the same conscious life-force are **the formula** of our physical existence; the narrow limitation of the play of the senses, the determination within a small circle of the field, duration and power of the life-workings, the obscuration, **lame movement**, broken and bounded functioning of the mind are the **yoke** which that **formula** expressed in the animal body has imposed upon the higher principles. But these things are not the sole possible rhythm of the cosmic Nature. There are superior states, there are higher worlds, and if the law of these can by any progress of man and by any liberation of our substance from its present imperfections **be imposed** on this sensible form and instrument of our being, then there may be even here a physical working of divine mind and sense, a physical working of **divine life** in the human frame and the evolution upon earth of something that we may call a **divinely human body**. The body of man also may some day come by its transfiguration; the Earth-Mother too may reveal in us her godhead." 268-269

46, 'So too with the higher gradations (beyond vital). The next in the series **must** be governed by the dominating and determining factor of Mind. Substance there **must** be subtle and flexible enough to assume the shapes directly imposed upon it by Mind, to obey its operations, **to subordinate** itself to its demand for self-expression and self-fulfilment. The relations of sense and substance too must have a corresponding subtlety and flexibility and must be determined, not by the relations of physical organ with the physical object, but of Mind with the subtler substance upon which it works. The life of such a world would be the servant of Mind in a sense of which our weak mental operations and our limited, coarse and rebellious vital faculties can have no adequate conception. There Mind dominates as the **original formula**, its purpose prevails, its demand overrides all others in the law of the divine manifestation. At a yet higher reach Supermind – or, intermediately, principles touched by it –or, still higher, a pure Bliss, a pure Conscious Power or pure Being replace Mind as the dominant principle, and we enter into those ranges of cosmic existence which to the *old Vedic seers* were the worlds of illumined divine existence and the foundation of what they termed Immortality and which later Indian religions imaged in figures like the *Brhmaloka* or *Goloka*, some supreme self-expression of the Being as Spirit in which the soul liberated into its highest perfection possesses the infinity and the beatitude of the eternal Godhead.' 271

47, “The ascent of man from the physical to the supramental **must open** out the possibility of a corresponding ascent in the grades of substance to that ideal or causal body which is proper to our supramental being, and the conquest of the lower principles by supermind and its liberation of them into a **divine life** and a divine mentality **must also** render possible a **conquest** of our physical limitations by the power and principle of supramental substance. And this means the evolution not only of an untrammelled consciousness, a mind and sense not shut up in the walls of the physical ego or limited to the poor basis of knowledge given by the physical organs of sense, but a life-power liberated more and more from its mortal limitations, a physical life fit for a divine inhabitant and, --in the sense not of **attachment or of restriction** to our present corporeal frame but an exceeding of the law of physical body,--the conquest of death, an earthly immortality. For from the divine Bliss, the original Delight of existence, the Lord of Immortality comes pouring the wine of that Bliss, the mystic *Soma*, into these jars of mentalised living matter; eternal and beautiful, he enters into these sheaths of substance for **the integral transformation** of the being and nature.” 275

48, ‘The integrality of the Supermind keeps always the essential truth of things, the total truth and the truth of its individual self-determinations clearly knit together; it maintains in them an inseparable unity and between them a close interpenetration and a free and full consciousness of each other: but in Overmind this integrality is no longer there.’ 293

49, “A **divine Life** in the manifestation is then not only possible as the high result and ransom of our present life in the Ignorance but, if these things are as we have seen them, it is the inevitable outcome and consummation of Nature’s evolutionary endeavour.” 303-04

50, ‘Overmind consciousness is such a state or principle beyond individual mind, beyond even universal mind in the Ignorance; (1) it carries in itself a **first direct and masterful cognition of cosmic truth**: here then we might hope to understand something of the original working of things, get some insight into the fundamental movements of cosmic Nature. (2) One thing indeed becomes clear; it is self-evident here that both the individual and the cosmos come from a transcendent Reality which takes form in them: the mind and life of the individual being, its self in nature **must** therefore be a partial self-expression of the cosmic Being and, both through that and directly, a self-expression of the transcendent Reality, -- a conditional and half-veiled expression it may be, but still that is its significance. (3) But also we see that what the expression shall be is also determined by the individual himself: only what he can in his nature receive, assimilate, formulate, his portion of the cosmic being or of the Reality, can find shape in his mind and life and physical parts; something that derives from the Reality, something that is in the cosmos he expresses, but in the terms of his own self-expression, in the terms of his own nature.’ 323-24

51, “**Love, Joy and Beauty** are the fundamental determinates of the Divine Delight of Existence, and we can see at once that these are of the very stuff and nature of that Delight: they are not alien impositions on the being of the Absolute or creations supported by it but outside it; they are truths of its being, native to its consciousness, powers of its force of existence. So too is it with the

fundamental determinates of the absolute consciousness,--**knowledge and will**; they are truths and powers of the original Consciousness-Force and are inherent in its very nature. The authenticity becomes still more evident when we regard the fundamental spiritual determinates of the absolute Existence; they are its triune powers, necessary first postulates for all its self-creation or manifestation, --**Self, the Divine, the Conscious Being; Atman, Ishwara, Purusha**. If we pursue the process of self-manifestation farther, we shall see that each of these aspects or powers reposes in its first action on a triad or trinity; for Knowledge inevitably takes its stand in the trinity of **the Knower, the Known and Knowledge**; Love finds itself in a trinity of the **Lover, the Beloved and Love**; Will is self-fulfilled in a trinity of **the Lord of the Will, the object of the Will and the executive Force**; Joy has its original and utter gladness in a trinity of **the Enjoyer, the Enjoyed and the Delight** that unites them; Self as inevitably appears and finds its manifestation in a trinity of **Self as subject, Self as object and self-awareness** holding together Self as subject-object.” 329

52, ‘But the supermind keeps always and in every status or condition the spiritual realization of the Unity of all; the intimate presence of that unity is there even within the completest grasp of each thing, each state given its whole delight of itself, power and value: there is thus no losing sight of the affirmative aspects even when there is **the full acceptance of the truth of the negative**. The Overmind keeps still the sense of this underlying Unity; that is for it the secure base of the independent experience. In Mind the knowledge of **the unity of all aspects is lost on the surface**, the consciousness is plunged into engrossing, exclusive separate affirmations; but there too, even in the Mind’s ignorance, the total reality still remains behind the exclusive absorption and can be recovered in the form of a profound mental intuition or else in the idea or sentiment of an underlying truth of integral oneness; in the spiritual mind this can develop into an ever-present experience.’332-33

53, “(1) There is then a fundamental truth of existence, an Omnipresent Reality, omnipresent above the cosmic manifestation and in it immanent in each individual. (2) There is also a dynamic power of this Omnipresence, a creative or self-manifesting action of its infinite Consciousness-Force. (3) There is a phase or movement of the self-manifestation a descent into an apparent material inconscience, an awakening of the individual out of the Inconscience and an evolution of his being into the spiritual and supramental consciousness and the power of the Reality, into his own universal and transcendent Self and source of existence. It is on this foundation that we have to base our conception of a truth in our terrestrial being and the possibility of **a divine Life** in material Nature. There our **chief need** is to discover **the origin and nature of the Ignorance** which we see emerging out of the inconscience of matter or disclosing itself within a body of matter and the nature of the Knowledge that has to replace it, to understand too the process of Nature’s self-unfolding and the soul’s recovery. For in fact the Knowledge is there concealed in the Ignorance itself; it has rather to be unveiled than acquired: it reveals itself rather than is learned, by an **inward and upward** self-unfolding. But first it will be convenient to meet and get out of the way **one difficulty** that inevitably arises, the difficulty of **admitting that**, even given the immanence

of the Divine in us, even given our individual consciousness **as a vehicle of progressive evolutionary manifestation**, the individual is in any sense eternal or that there can be any persistence of individuality after liberation has been attained by unity and self-knowledge.” 380-81

54, ‘But is all truth of individuality and individualization abolished? Does the Purusha cease to exist or does he become the world-Purusha and live intimately in innumerable minds and bodies? We do not find it to be so. He still individualises and it is still he who exists and embraces this wider consciousness while he individualises: but the mind no longer thinks of a limited temporary individualization as all ourselves but only as a wave of becoming thrown up from the sea of its being or else a form or **centre of universality**. The soul still makes the world-becoming the material for individual experience, but instead of regarding it as something outside and larger than itself on which it has to draw, by which it is affected, with which it has to make accommodations, it is aware of its subjectivity as within itself; it embraces both its world-material and its individualized experience of spatial and temporal activities in a free and enlarged consciousness. In this new consciousness the **spiritual individual** perceives its true self to be one in being with the Transcendence and seated and dwelling within it, and no longer takes its **constructed individuality** as anything more than a formation for world-experience.’ 384

55, ‘But we see farther that it is not solely and ultimately the cosmic being into which our individual being enters but something in which both are unified. As our individualization in the world is a becoming of that Self, so is the world too a becoming of that Self. The world-being includes always the individual being; therefore these two becomings, the cosmic and the individual, are always related to each other and in their practical relation mutually dependent. But we find that the individual being also comes in the end to include the world in its consciousness, and since this is not by an abolition of the **spiritual individual**, but by his coming to his full, large and perfect self-consciousness, we **must** suppose that the individual always included the cosmos, and it is only the **surface consciousness** which by ignorance failed to possess that inclusion because **of its self-limitation in ego**. But when we speak of mutual inclusion of the cosmic and the individual, the world in me, I in the world, all in me, I in all, --for that is **the liberated self-experience**, --we are evidently travelling beyond the language of the normal reason. That is because the words we have to use were minted by mind and given their values by an intellect bound to the conceptions of physical space and circumstance and using for the language of a higher psychological experience figures drawn from the physical life and the experience of the senses. But the plane of consciousness to which the **liberated human being** arises is not dependent upon the physical world, and the cosmos which we thus include and are included in is not the physical cosmos, but the harmonically manifest being of God in certain great rhythms of His conscious-force and self-delight. Therefore this mutual inclusion is spiritual and psychological; it is a translation of the two forms of the Many, all and individual, into a unifying spiritual experience, --a translation of the eternal unity of the One and the Many; for the One is the eternal unity of the many differentiating and undifferentiating itself in the cosmos. This means that

cosmos and individual are manifestations of a transcendent Self who is indivisible being although he **seems** to be divided or distributed; but he is not really divided or distributed but indivisibly present everywhere. Therefore **all is in each and each is in all and all is in God and God in all**; and when the **liberated soul** comes into union with this Transcendent, it has this self-experience of itself and cosmos which is translated psychologically into a mutual inclusion and a persistent existence of both in a divine union which is at once a oneness and a fusion and an embrace.’ 386-387

56, “The normal experience of the reason therefore is not applicable to these higher truths. In the (1) **first place** the ego is the individual only in the ignorance; there is a **true individual** who is not the ego and still has **an eternal relation with all other individuals** which is not egoistic or self-separative, but of which the essential character is **practical mutuality founded in essential unity**. This **mutuality founded in unity** is the whole secret of the **divine existence** in its perfect manifestation; it **must be** the basis of anything to which we can give the name of a **divine life**. But (2) **secondly**, we see that the whole difficulty and confusion into which the normal reason falls is that we are speaking of a higher and illimitable self-experience founded on divine infinities and yet are applying to it a language formed by this lower and limited experience which founds itself on finite appearances and the separative definitions by which we try to distinguish and classify the phenomena of the material universe. Thus we have to use the **word** individual and speak of the ego and the **true individual**, just as we speak sometimes of the **apparent and the real Man**. Evidently, all these **words**, man, apparent, real, individual, true, have to be taken in a very relative sense and with a full awareness of their imperfection and inability to express the things that we mean. By individual we mean normally something that separates itself from everything else and stands apart, though in reality there is no such thing anywhere in existence; it is a figment of our mental conceptions useful and necessary to express **a partial and practical truth**. But the difficulty is that the mind gets dominated by its words and forgets that the partial and practical truth becomes true truth only by its relation to others which seem to the reason to contradict it, and that taken by itself it contains a constant element of falsity. Thus when we speak of an individual we mean ordinarily an individualization of mental, vital, physical being separate from all other beings, incapable of unity with them by its very individuality. If we go beyond these three terms of mind, life and body, and speak of the soul or individual self, we still think of an individualized being separate from all others, incapable of unity and inclusive mutuality, capable at most of a spiritual contact and soul-sympathy. It is therefore necessary to insist that by the **true individual** we mean nothing of the kind, but a conscious power of being of the Eternal, always existing by **unity**, always capable of **mutuality**. It is that being which by self-knowledge enjoys liberation and immortality.” 387-88

57, ‘But we have to carry still farther the conflict between the normal and the higher reason. When we speak of **the true individual as a conscious power of being of the Eternal**, we are still using intellectual terms, --we cannot help it, unless we **plunge into a language of pure symbols and mystic values of speech**, -- but, what is worse, we are, in the attempt to get away from the idea

of the ego, using a **too abstract language**. Let us say, then, a **conscious being** who is for our valuations of existence a **being of the Eternal in his power of individualizing self-experience**; for it **must** be a concrete being – and not an abstract power—who enjoys immortality. And then we get to this that not only am I in the world and the world in me, but God is in me and I am in God; by which yet **it is not meant that God depends for His existence on man**, but that He manifests Himself in that which He manifests within Himself; the individual exists in the Transcendent, but all the Transcendent is there concealed in the individual. Further I am one with God in my being and yet I can have relations with Him in my experience. I, the **liberated individual**, can enjoy the Divine in His transcendence, unified with Him, and enjoy at the same time the Divine in other individuals and in His cosmic being. Evidently we have arrived at certain primary relations of the Absolute and they can only be intelligible to the mind if we see that the Transcendent, the individual, the cosmic beings **are the eternal powers of consciousness** – we fall again, this time without remedy, into a wholly **abstract language**, --of an absolute existence, a unity yet more than a unity, which so expresses itself to its own consciousness in us, but which we cannot adequately speak of human language and must not hope to describe either by negative or positive terms to our reason, but can only hope to indicate it to the utmost power of our language.’  
389

58, “We see then that there are three terms of the one existence, transcendent, universal and individual, and that each of these **always contains** secretly or overtly the two others. The Transcendent possesses itself always and controls the other two as the basis of its own temporal possibilities; that is the Divine, the eternal all-possessing God-consciousness, omnipotent, omniscient, omnipresent, which informs, embraces, governs all existences. The human being is here on earth the highest power of the third term, the individual, for he **alone can work out** at its **critical turning-point** that movement of self-manifestation which appears to us as the involution and evolution of the divine consciousness between the two terms of the Ignorance and the Knowledge. The power of the individual to possess in his consciousness by self-knowledge his unity with the Transcendent and the universal, with the One Being and all beings and to live in that knowledge and transform his life by it, is that which makes the working out of the divine self-manifestation through the individual possible; and the arrival of the individual—not **in one but in all** –at the **divine life** is the **sole conceivable object** of the movement.” 401-02

59, “**The universe is a manifestation of an infinite and eternal All-Existence**: the Divine Being dwells in all that is; we ourselves are that in our self, in our own deepest being; our soul, the secret indwelling psychic entity, is a portion of the Divine consciousness and Essence. This is the view we have taken of our existence; but at the same time we speak of a **divine life** as the culmination of the evolutionary process, and the use of the phrase implies that our present life is undivine and all the life too that is below us. At the first glance this looks like a self-contradiction; instead of making a distinction between the **divine life** we aspire for and a present undivine existence, it would be more logical to speak of an ascent from level to higher level of a divine manifestation. It may be admitted that essentially, if we look at the inner reality

alone and discount the suggestions of the outer figure, such might be the nature of the evolution, the change we have to undergo in Nature; so it would appear perhaps to **the impartial eye of a universal vision** (essential vision) untroubled by our dualities of knowledge and ignorance, good and evil, happiness and suffering and participating in the untrammelled consciousness and delight of *Sachchidananda*. And yet, from the practical and relative point of view as distinguished from an **essential vision**, the distinction between the divine and the undivine has an insistent value, **a very pressing significance**. This then is an aspect of the problem which it is necessary to bring into the light and assess its true importance.” 403-4

60, “The distinction between the **divine and the undivine life** is in fact identical with the root distinction between a life of Knowledge lived in self-awareness and in the power of the Light and a life of Ignorance, --at any rate it so presents itself in a world that is **slowly and with difficulty** evolving out of an original Inconscience. **All life** that has still this Inconscience for its basis is stamped with the mark of **a radical imperfection**; for even if it is satisfied with its own type, it is a satisfaction with something incomplete and inharmonious, a patchwork of discords: on the contrary, even a purely mental or vital life might be perfect within its limits if it were based on a restricted but harmonious self-power and self-knowledge. It is this bondage to a **perpetual stamp of imperfection** and disharmony that is the mark of the undivine; a **divine life**, on the contrary, even if progressing from the little to the more, would be **at each stage harmonious in its principle and detail**: it would be a secure ground upon which freedom and perfection could naturally flower or grow towards their highest stature, refine and expand into their **most subtle opulence**. All imperfections, all perfections have to be taken into view in our consideration of the difference between an undivine and a divine existence: but ordinarily, when we make the distinction, we do it as human beings struggling under the pressure of life and the difficulties of our conduct amidst its immediate problems and perplexities; most of all we are thinking of the distinction we are obliged to make between good and evil or of that along with its kindred problem of the duality, the blend in us of happiness and suffering. When we seek intellectually for a divine presence in things, a divine origin of the world, a divine government of its workings, the presence of evil, the insistence of suffering, the large, the enormous part offered to pain, grief and affliction in the economy of Nature are the cruel phenomena which **baffle** our reason and **overcome the instinctive faith** of mankind in such an origin and government or in an all-seeing, all determining and omnipresent Divine Immanence. Other difficulties we could solve more easily and happily and make some shift to be better satisfied with the ready conclusiveness of our solutions. But this standard of judgment is not sufficiently comprehensive and it is supported upon a too human point of view; for to a **wider outlook** (1) evil and (2) suffering appear only as a striking aspect, they are not the **whole defect**, not even the **root of the matter**. The sum of the world’s imperfections is not made up only of these **two deficiencies**; there is more than the fall, if fall there was, of our spiritual or material being from good and from happiness or our nature’s failure to overcome evil and suffering. Besides the deficiency of the ethical and hedonistic satisfactions demanded by our being, the paucity of Good and

Delight in our world-experience, there is also the deficiency of other divine degrees: for Knowledge, Truth, Beauty, Power, Unity are, they too, the stuff and elements of a **divine life**, and these are given to us in a **scanty and grudging measure**; yet all are, in their absolute, powers of the Divine Nature.” 404-05

61, “It is possible to escape from the problem otherwise; for, admitting always the essential Presence, we can endeavour to justify the divinity of the manifestation by correcting **the human view of perfection** or putting it aside a too limited mental standard. We may say that not only is the Spirit in things absolutely perfect and divine in itself, in its expression of what it has to express of the possibilities of existence, in its assumption of its **proper place in the complete manifestation**. Each **thing is divine in itself because each is a fact and idea of the divine being**, knowledge and will fulfilling itself infallibly in accordance with the law of that particular manifestation. Each being is possessed of knowledge, the force, the measure and kind of delight of existence precisely proper to its own nature; each works in the gradations of experience **decreed** by a secret inherent will, a native law, an intrinsic power of the self, **an occult significance**. It is thus perfect in the relation of its phenomena to the **law of its being**; for all are in harmony with that, spring out of it, adapt themselves to its purpose according to the infallibility of the divine Will and Knowledge at work within the creature. It is perfect and divine also in relation to the whole, in its proper place in the whole; to that totality it is necessary and in it it fulfils a part by which the perfection actual and progressive of the universal harmony, the adaptation of all in it to its whole purpose and its whole sense is helped and completed. If to us things appear undivine, if we hasten to condemn this or that phenomenon as inconsistent with the nature of a divine being, it is because **we are ignorant of the sense and purpose of the Divine in the world in its entirety**. Because we see only parts and fragments, we judge of each by itself as if it were the whole, judge also the external phenomena without knowing their secret sense; but by doing so we **vitate our valuation of things**, put on it the stamp of an initial and fundamental error. Perfection cannot reside in the thing in its separateness, for that separateness is an illusion; perfection is the perfection of the total divine harmony... The true Divine would then be secret within us and perhaps supreme above us; to find the Divine within us and above us would be the **real solution**, to become perfect as That is perfect, to attain liberation by likeness to it or by attaining to the law of its nature, *sadrsya, sadharmya*.” 408-09-10

62, “But even when we thus regard the universe, we cannot and ought not to dismiss as entirely and radically false and unreal the values that are given to it by our own **limited human consciousness**. For grief, pain, suffering, error, falsehood, ignorance, weakness, wickedness, incapacity, non-doing of what should be done and wrong-doing, deviation of will and denial of will, egoism, limitation, division from other beings with whom we should be one, all that makes up the effective figure of what we call evil, are facts of the world-consciousness, not fictions and unrealities, although they are facts whose complete sense or true value is not that which we assign to them in our ignorance. Still our sense of them is part of a true sense, our values of them are necessary to their complete values. One side of the truth of these things we

discover when we get into a deeper and larger consciousness; for we find then that there is a **cosmic and individual utility** in what presents itself to us as adverse and evil. For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, **every error** is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of the gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity. All this imperfection is to us evil, but **all evil is in travail of the eternal good**; for all is an imperfection which is the first condition—in the **law of life** evolving out of Inconscience—of greater perfection in the manifesting of the hidden divinity. But at the same time our present feeling of this evil and imperfection, the revolt of our consciousness against them is also a necessary valuation; for if we have first to face and endure them, the ultimate command on us is to reject, to overcome, to transform the life and the nature. It is for that end that their insistence is not allowed to slacken; the soul **must learn** the results of the Ignorance, **must** begin to feel their reactions as a spur to its endeavour of mastery and conquest and finally to a greater endeavour of transformation and transcendence. It is possible, when we live inwardly in the depths, to arrive at a state of vast inner equality and peace which is unnoticed by the reactions of the outer nature, and that is **a great but incomplete liberation**, -- for the outer nature too has a right to deliverance. But even if our personal deliverance is complete, still there is the suffering of others, the world travail, which **the great of soul** cannot regard with indifference. There is a unity with all beings which something within us feels and **the deliverance of others must be felt as intimate to its own deliverance.**” 421-22

63, “Among these alternative conclusions the second (elsewhere in the heaven), as it is usually put before us, offers no ground for the philosophic reason, since we have **no satisfying indication** of the **connection between the here and elsewhere** which are posited against each other but not explained in the **inevitability** of their relations, and there is no light cast on the necessity or fundamental significance of the ordeal and failure. It could **only** be intelligible, --except as the mysterious will of an arbitrary Creator, --if there was a **choice** by immortal spirits **to try** the adventure of the Ignorance and a necessity for them to learn the nature of a world of Ignorance in order that they might reject it. But such a creative motive, necessarily incidental and quite temporary in its incidence, with the earth as its casual field of experience, could hardly by itself account for the immense and enduring phenomenon of this complex universe. It can become an operative part of a **satisfactory explanation** if this world is a field for the working out of a greater creative motive, if it is a manifestation of **divine Truth or a divine Possibility** in which under certain conditions an initiating Ignorance **must** intervene as a **necessary factor**, and if the arrangement of this universe contains in it a **compulsion** of the Ignorance to move towards Knowledge, of the imperfect manifestation to grow into perfection, of the suffering to prepare an emergence of the divine Delight of Being. In that case the sense of disappointment, frustration, illusion and the vanity of all things would not be valid; for the aspects that seem to justify it would be only the **natural circumstances** of a **difficult evolution**: all the

stress of struggle and effort, success and failure, joy and suffering, the mixture of ignorance and knowledge would be the experience **needed** for the soul, mind, life and physical part to grow into the full light of a spiritual perfected being. It would reveal itself as the process of an evolutionary manifestation; there would be **no need** to bring in the fiat of an arbitrary Omnipotence or a cosmic Illusion, a phantasy of meaningless *Maya*.” 434

64, “But in experience we find that for us it is, normally, a quiescence that brings in the stable realization of the eternal and the infinite: it is in silence or quietude that we feel most firmly the **Something** that is behind the world shown to us by our mind and senses. Our cognitive action of thought, our action of life and being seem to overlay the truth, the reality; they grasp the finite but not the infinite, they deal with the temporal and not the eternal Real. It is reasoned that this is so because all action, all creation, all determining perception limits; it does not embrace or grasp the Reality, and its **constructions disappear** when we enter into the indivisible and indeterminable consciousness of the Real: these constructions are unreal in eternity, however real they may seem or be in Time. Action leads to ignorance, to the created and finite; kinesis and creation are a contradiction of the immutable Reality, the pure uncreated Existence. But this reasoning is **not wholly valid** because it is looking at perception and action only as they are in our mental cognition of the world and its movement; but that is the experience of our surface being regarding things from its shifting motion in Time, a regard itself superficial, fragmentary and delimited, not total, not plunging into the inner sense of things. In fact we find that action need not bind or limit, if we **get out of this moment-cognition** (second exclusive concentration) **into a status of cognition of the eternal** (essential, multiple and higher concentration) proper to the **true consciousness**. **Action does not bind or limit the liberated man; action does not bind or limit the Eternal:** but we can go farther and say that action does not bind or limit our own true being at all. Action has no such effect on **the spiritual Person** or Purusha or on the psychic entity within us, it binds or limits **only the surface constructed personality**. This personality is **a temporary expression** of our self-being, a **changing form** of it, empowered to exist by it, dependent on it for substance and endurance, --temporary, but not unreal.” 476

65, ‘*Ishwara* is not himself a phenomenon of *Maya*, he is real; he **must** then be the manifestation of a truth of the Transcendence; for only that can have any reality. If the individual has the power of self-discovery and entrance into the transcendent eternity and his liberation has so great an importance, it **must** be because he too is a reality of the Transcendence; he has to discover himself individually, because his individuality also has some truth of itself in the Transcendence which is veiled from it and which it has to recover. It is an ignorance of self and world that has to be overcome and not an illusion, a figment of individuality and world-existence.’ 479-480

66, “But there is a farther probing which brings up the truth of self and spirit and establishes a greater order of the real in which there is a **reversal** of our view both of the subjective mind realities and objective physical realities so that they are seen as things phenomenal, secondary, dependent upon the truth of self and the realities of the spirit. In this deeper search into things mind and

matter begin to wear the appearance of a **lesser** order of the real and may easily come to appear unreal.” 490

67, “This affiliation, this concealed method of our knowledge, obscure and non-evident to our present mentality, becomes clear and evident when **the subliminal inner being breaks its boundaries of individuality** and, carrying our surface mind with it, enters into **cosmic consciousness**. The subliminal is separated from the cosmic through a limitation by the subtler sheaths of our being, its mental, vital, subtle-physical sheaths, just as the surface nature is separated from universal Nature by the gross physical sheath, the body; but the circumscribing wall around it is more transparent, is indeed **less a wall than a fence**. The subliminal has besides a formation of consciousness which projects itself beyond all these sheaths and forms a circumconscient, an environing part of itself, through which it receives the contacts of the world and can become aware of them and deal with them before they enter. The subliminal is able to **widen** indefinitely this circumconscient envelope and more and more enlarge its self-projection into the cosmic existence around it. A point comes where it can break through the separation altogether, unite, identify itself with cosmic being, feel itself universal, one with all existence. In this freedom of entry into cosmic self and cosmic nature **there is a great liberation of the individual being**; it puts on a cosmic consciousness, becomes the universal individual. Its first result, when it is complete, is the realisation of the cosmic spirit, **the one self inhabiting the universe**, and this union may even bring about disappearance of the sense of individuality, **a merger of the ego into the world-being**. Another common result is an entire openness to the universal Energy so that it is felt acting through the mind and life and body and the sense of individual action ceases. But more usually there are results of less amplitude; there is a direct awareness of universal being and nature, there is greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to the cosmic Matter and its energies. A certain sense of unity of the individual with the cosmic, **a perception of the world held within one’s consciousness as well as of one’s own intimate inclusion in the world consciousness can become frequent or constant in this opening**; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception.” 561-62

68, ‘This is on the **side of consciousness**; on the side of action, of the cosmic energies, it is seen that they move in masses, waves, currents constantly constituting and reconstituting beings and objects, movements and happenings, entering into them, passing through them, forming themselves in them, throwing themselves out from them on other beings and objects. Each **natural individual** is a receptacle of these cosmic forces and a dynamo for their propagation; there passes from each to each a constant stream of mental and vital energies, and these run too in cosmic waves and currents no less than the forces of physical Nature. All this action is veiled from our surface mind’s direct sense and knowledge, but it is known and felt by the inner being, though only through a direct contact; when the being enters into the cosmic consciousness, it is still more widely, inclusively, intimately aware of this play of cosmic forces. But although the knowledge is then more complete, the

dynamisation of this knowledge can only be partial; for while a fundamental or static unification with the cosmic self is possible, the active dynamic unification with cosmic Nature **must be incomplete**. On the level of mind and life, even with the loss of the sense of a separate self-existence, the energisms **must be** in their very nature a selection through individualization; the action is that of the cosmic Energy, but the individual formation of it in the living dynamo remains the method of its working. For the very use of the dynamo of individuality is to select, to concentrate and formulate selected energies and throw them out in formed and canalized currents: the flow of a total energy would mean that this dynamo had no further use, could be abolished or put out of action; instead of an activity of individual mind, life, body there would be only **an individual but impersonal centre** or channel through which the universal forces would flow unimpeded and unselective. This can happen, but it would imply a higher spiritualization far exceeding the normal mental level. In the static seizure of the **cosmic knowledge by identity**, the **subliminal universalized** may feel itself one with the cosmic self and the secret self of all others: but the dynamisation of that knowledge would not go farther than a translation of this sense of identity into a greater power and intimacy of **direct contact of consciousness** with all, a greater, more intimate, more powerful and efficient impact of **the force of consciousness** on things and persons, a capacity to of an effective inclusion and penetration, of a **dynamised intimate vision** and feeling and other powers of cognition and action proper to this larger nature.’ 563-64

69, “There is a minor pragmatic use of **exclusive concentration** on the surface which may also give us an indication in spite of its temporary character. The **superficial man** living from moment to moment plays, as it were, several parts in his present life and, while he is busy with each part, he is capable of an **exclusive concentration**, an absorption in it, by which he forgets the rest of himself, puts it behind him for the moment, is to that extent self-oblivious. The man is for the moment the actor, the poet, the soldier or whatever else he may have been constituted and formed into by some peculiar and characteristic action of his force of being, his *Tapas*, his past conscious energy and by the action which develops from it. Not only is he apt to deliver himself up to this **exclusive concentration** in a part of himself for the time being, but his success in the action very largely depends on the completeness with which he can thus put aside rest of himself and live only in his **immediate work**. Yet all the time we can see that it is the whole man who is really doing the action and not merely this particular part of him; what he does, the way he does it, the elements he brings into it, the stamp he gives to his work depends on his whole character, mind, information, genius, all that the past of him has made him, --and not his past in this life only, but in other lives, and again not only his past, but the past, the present and the predestined future both of himself and the world around him are the determinants of his work. The present actor, poet or soldier in him is only a separative determination in his *Tapas*; it is his force of being organized for a particular kind of action of its energy, a separative movement of *Tapas* which is able --and this ability is not a weakness, a deficiency, but a great power of the consciousness --to absorb itself in that particular working to the temporary self-oblivion of the rest of itself, even

though that rest is present all the time at the back of the consciousness and in the work itself and is active or has its influence in the shaping of the work. This **active self-oblivion** of the man in his work and the part he plays, differs from other, the **deeper self-oblivion**, in that the wall of separation is less phenomenally and not at all enduringly complete; the mind can dissolve its concentration and go back from its work at any time to the consciousness of the larger self of which this was a partial action. The superficial or apparent man cannot so go back **at will** to the real man within him; he can **only do it** to some extent abnormally or supernormally in exceptional conditions of his mentality or, more permanently and completely, as the **fruit** of a long and arduous self-training, self-deepening, self-heightening, self-expansion. Still he can go back; therefore the difference is phenomenal only, not essential: it is, in essence, in both cases the same movement of **exclusive concentration**, of absorption in a particular aspect of himself, action, movement of force, though with different circumstances and another manner of working.” 607-08

70, ‘This is certain that when we go **back into ourselves very deep away from the surface appearance, we find that the mind, heart and sensational being of man are moved by forces not under his own control** and that he can become an instrument in the hands of Energies of a cosmic character without knowing the **origin of his actions**. It is by stepping back from the physical surface into his inner being and subliminal consciousness that he becomes directly aware of them and is able to know directly and deal with their action upon him. He grows aware of interventions which seeks to lead him in one direction or another, of suggestions and impulsions which had disguised themselves as original movements of his own mind and **against which he had to battle**. He **can realise** that he is not a conscious creature inexplicably produced in an unconscious world out of a seed of inconscient Matter and moving about in an obscure self-ignorance, but an **embodied soul** through whose action **cosmic Nature is seeking to fulfil itself**, the living ground of a vast debate between a darkness of Ignorance out of which it emerges here and a light of Knowledge **which is growing upwards towards an unforeseen culmination**. The Forces which seek to move him, and among them the Forces of good and evil, present themselves as powers of universal Nature; but they seem to belong not only to the physical universe, but to planes of Life and Mind beyond it. The **first thing** that we have to note of importance to the problem preoccupying us is that **these Forces in their action seem often to surpass the measures of human relativity**; they are in their larger action superhuman, divine, titanic or demoniac, but they may create their formations in him in large or in little, in his greatness or his smallness, they may influence his impulses or his acts or possess his whole nature. If that possession happens, he may himself be pushed to **an excess of the normal humanity** of good or evil; especially the evil takes forms which shock the sense of human measure, exceed the bounds of human personality, approach the gigantic, the inordinate, the immeasurable. It may then be **questioned** whether it is not a mistake to deny the absoluteness to evil; for as there is a drive, an aspiration, a yearning in man towards an absolute truth, good, beauty, so these movements –as also the transcending intensities attainable by pain and suffering – seem to indicate the attempt at self-realisation of an absolute evil. But immeasurable is not the sign

of absoluteness: for the absolute is not in itself a thing of magnitude, it is beyond measure, not in the sole sense of vastness, but in the freedom of its essential being; it can manifest itself in the infinitesimal as well as in the infinite. It is true that as **we pass from the mental to the spiritual**, --and that is a passage towards the absolute, a subtle wideness and increasing intensity of light, of power, of peace, of ecstasy mark our passing out of our limitations: but this is **at first** only a sign of freedom, of height, of universality, **not yet an inward absoluteness of self-existence which is the essence of the matter**. To this absoluteness pain and evil cannot attain, they are bound to limitation and they are derivative. If pain becomes immeasurable, it ends itself or ends that in which it manifests, or collapses into insensibility or, in rare circumstances, it may turn into an ecstasy of Ananda. If evil became sole and immeasurable, it would destroy the world or destroy that which bore and supported it; it would bring things and itself back by disintegration into non-existence. No doubt the Powers that support darkness and evil attempt by the magnitude of their self-aggrandisement to reach an appearance of infinity, but immensity is all they can achieve and not infinity; or at most, they are able to represent their element as a kind of abysmal infinite, commensurate with the Inconscient, but it is a false infinite. Self-existence, in essence or by an eternal inherence in the Self-existent, is the condition of absoluteness: **error, falsehood and evil are cosmic powers, but relative in their nature**, not absolute, since they depend **for existence on the perversion or contradiction of their opposites** and are not like truth and good self-existent absolutes, inherent aspects of the supreme Self-existent.' 626-27-28

71, "What is then is this spiritual or psychic witness or what is to it the value of the sense of good and evil? It may be maintained that the one use of the sense of sin and evil is that the embodied being may become aware of the nature of this world of inconscience and ignorance, awake to a knowledge of its evil and suffering and the relative nature of its good and happiness and turn away from it to that which is absolute. Or else **its spiritual use** may be to purify the nature by the pursuit of good and the negation of evil until it is ready to perceive the supreme good and turn from the world towards God, or, as in the *Buddhistic* ethical insistence, it may serve to prepare the dissolution of the ignorant ego-complex and the escape from personality and suffering. But also it may be that this awakening is a spiritual necessity of the evolution itself, a step towards the growth of the being out of the Ignorance into the truth of the divine unity and the evolution of a divine consciousness and a divine being. For much more than the mind or life which can turn either to good or to evil, it is the soul-personality, the psychic being, which insists on the distinction, though in a larger sense than the mere moral difference. It is the soul in us which **turns always** towards Truth, Good and Beauty; because it is by these things that it itself grows in stature; the rest, their opposites, are a necessary part of experience, but have to be **outgrown in the spiritual increase of the being**. The fundamental psychic entity in us has the delight of life and all experience as part of the **progressive manifestation of the spirit**, but the very principle of its delight of life is to gather out of all contacts and happenings their **secret divine sense and essence**, a divine use and purpose so that by experience our mind and life may grow out of the Inconscience towards a supreme

consciousness, out of the divisions of the Ignorance towards an integralising consciousness and knowledge. It is there for that and it pursues from **life to life** its ever-increasing upward tendency and insistence; the growth of the soul is a growth out of darkness into light, out of falsehood into truth, out of suffering into its own supreme and universal Ananda. The soul's perception of good and evil may not coincide with the mind's artificial standards, but it has a deeper sense, a sure discrimination of what points to the higher Light and what points away from it. It is true that as the inferior light is below good and evil, so the superior spiritual light is beyond good and evil; but this is not in the sense of admitting all things with an impartial neutrality or of obeying equally the impulses of good and evil, but in the sense that a higher law of being intervenes in which there is no longer any place or utility for these values. There is a **self-law of the supreme Truth** which is above all standards; there is a supreme and universal Good inherent, intrinsic, self-existent, self-aware, self-moved and determined, infinitely plastic with the pure plasticity of the luminous consciousness of the supreme Infinite." 632-33

72 "In terms of the *Sankhya* psychology we can distinguish three types of **mental individuality**, -- (1) that which is governed by the principle of obscurity and inertia, first-born of the Inconscience, tamasic; (2) that which is governed by a force of passion and activity, kinetic, rajasic; (3) that which is cast in the mould of the Sattwic principle of light, harmony, balance. (1) The *tamasic* intelligence has its seat in **the physical mind**: it is inert to ideas, --except to those which it receives inertly, blindly, passively from a recognised source or authority, --obscure in their reception, unwilling to enlarge itself, **recalcitrant to new stimulus**, conservative and immobile; it clings to its received structure of knowledge and its one power is repetitive practicality, but it is a power limited by the accustomed, the obvious, the established and familiar and already secure; **it thrusts away all that is new** and likely to disturb it. (2) The *rajasic* intelligence has its main seat in the **vital mind** and is of **two kinds**: (2a) **one kind** is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; (2b) **the other kind** is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and **ever restless, governed in its idea not by truth** and light but by the zest of intellectual battle and movement and adventure. (3) The *sattwic* intelligence is eager for knowledge, as open as it can be to it, careful to consider and verify and balance, to adjust and adapt to its view whatever confirms itself as truth, receiving all in a harmonious intellectual structure: but, because its light is limited, as all mental light must be, it is unable to enlarge itself so as to receive equally all truth and all knowledge; it has a mental ego, even an enlightened one, and is determined by it in its observation, judgment, reasoning mental choice and preference. In **most men** there is a predominance of one of these qualities but also a mixture; the same mind can be open and plastic and harmonic in one direction, kinetic and vital, hasty and prejudiced and ill-balanced in another, in yet another obscure and unreceptive. This limitation by **personality**, this defence of personality and refusal to receive what is unassimilable, **is necessary for the**

**individual being** because in its evolution, at the stage reached, it has a certain self-expression, a certain type of experience and use of experience which must, for the mind and life at least, govern nature; that for the moment is its law of being, its *dharma*. This limitation of **mind-consciousness** by personality and of truth of mental temperament and preference must be the rule of our nature so long as the **individual has not reached universality**, is not yet preparing for mind-transcendence. But it is evident that this condition is inevitably a source of error and can at any moment be the cause of a falsification of knowledge, an unconscious or half-willful self-deception, a refusal to admit true knowledge, a readiness to assert acceptable wrong knowledge as true knowledge.” 642-43

73, ‘In **ancient Indian spiritual thought** there was a clearer perception of the difficulty; the practice of (1) truth, (2) virtue, (3) right will and (4) right doing was regarded as a necessity of the approach to spiritual realisation, but in the realisation itself the being arises to the greater consciousness of the Infinite and Eternal and shakes away from itself the burden of sin and virtue, for that belongs to the relativity and the Ignorance. Behind this larger truer perception lay the intuition that a relative good is a training imposed by World-Nature upon us so that we may pass through it towards the true Good which is absolute. These problems are of the mind and the ignorant life, **they do not accompany** us beyond mind; as there is **a cessation of the duality of truth and error in an infinite Truth-Consciousness**, so there is a liberation from the duality of good and evil in an infinite Good, there is transcendence.’ 649-50

74, “Sacrifice and self-giving are indeed a true principle and a spiritual necessity, for we cannot affirm our being rightly without sacrifice or without self-giving to something larger than our ego; but that too must be done with a right consciousness and will founded on a true knowledge. To develop the *sattwic* part of our nature, a nature of light, understanding, balance, harmony, sympathy, good-will, kindness, fellow-feeling, self-control, rightly ordered and harmonised action, is the best we can do in the limits of mental formation, but it is a stage and not **the goal** of our growth of being. These are solutions by the way, palliatives, necessary means for a partial dealing with this root difficulty, provisional standards and devices given us as a temporary help and guidance because the true and **total solution is beyond our present capacity and can only come when we have sufficiently evolved to see it and make it our main endeavour.**” 652

75, “The absolutist view of reality, consciousness and knowledge is founded on **one side of the earliest Vedantic thought**, but it is not the whole of that thinking. In *the Upanishads*, in the inspired scripture of the most ancient *Vedanta*, we find the affirmation of the Absolute, the experience-concept of the utter and ineffable Transcendence; but we find also, not a contradiction to it but as its corollary, an affirmation of the cosmic Divinity, an experience concept of the cosmic Self and the becoming of *Brahman* in the universe. Equally, we find the affirmation of the Divine Reality in the individual: this too is an experience-concept; it is seized upon not as an appearance, but as an actual becoming. In place of a **sole supreme exclusive affirmation negating all else** than the transcendent Absolute we find a comprehensive affirmation carried to its farthest conclusion: this concept of Reality and of Knowledge enveloping in one view the cosmic and the Absolute coincides fundamentally with our own;

for it implies that the Ignorance too is a half-veiled part of the Knowledge and world-knowledge. *The Isha Upanishad* **insists** on the unity and reality of all the manifestations of the Absolute; **it refuses to confine truth to any one aspect.** *Brahman* is the stable and the mobile, the internal and the external, all that is near and all that is far whether spiritually or in the extension of Time and Space; it is the Being and all becomings, the Pure and Silent who is without feature or action and the Seer and Thinker **who organises the world and its objects**; it is the One who becomes all that we are sensible of in the universe, the Immanent and that in which he takes up his dwelling. The *Upanishad* affirms **the perfect and the liberating knowledge** to be that which excludes neither the Self nor its creations: **the liberated spirit** sees all these as becoming of the Self-existent in an internal vision and by **a consciousness which perceives the universe within itself** instead of looking out on it, like the limited and egoistic mind, as a thing other than itself. To live in the **cosmic Ignorance** is a blindness, but to confine oneself in **an exclusive absolutism of Knowledge** is also a blindness: to know *Brahman* as at once and together the Knowledge and the Ignorance, to attain to the supreme status at once by the Becoming and the Non-Becoming, to relate together realisation of the transcendent and the cosmic self, to achieve foundation in the **supramundane** and a self-aware manifestation in the **mundane, is the integral knowledge**; that is the possession of Immortality. It is the whole consciousness with its complete knowledge that builds the foundation of the **Life Divine** and makes its attainment possible. It follows that the absolute reality of the Absolute must be, not a rigid indeterminable oneness, not an infinity vacant of all that is not a pure self-existence attainable only by the exclusion of the many and the finite, but something which is beyond these definitions, beyond indeed any description either positive or negative. All affirmations and negations are expressive of its aspects, and it is through both a supreme affirmation and a supreme negation that we can arrive at the Absolute. ” 661-62-63

76, “This ego-centric attitude has in recent times been elevated into a **valid standard of knowledge**; it has been implicitly or explicitly held as an axiom that all truth must be referred to the judgment of personal mind, reason and experience of every man or else it must be verified or at any rate verifiable by a common or universal experience in order to be valid. But obviously this is a **false standard** of reality and of knowledge, since this means the sovereignty of the normal or average mind and its limited capacity and experience, **the exclusion of what is supernormal or beyond the average intelligence.** In its extreme, this claim of the individual to be the judge of everything is an egoistic illusion, a superstition of the **physical mind**, in the mass a gross and vulgar error. **The truth behind it is that each man has to think for himself, know for himself according to his capacity, but his judgment can be valid only on condition that he is ready to learn and open always to a larger knowledge.** It is reasoned that to depart from the physical standard and the principle of personal or universal verification will lead to **gross delusions** and the admission of unverified truth and subjective phantasy into the realm of knowledge. But error and delusion and the introduction of personality and one’s own subjectivity into the pursuit of knowledge are always present, and the physical or objective standards and methods do not exclude them. The

probability of error is no reason for **refusing** to attempt discovery, and subjective discovery **must** be pursued by a subjective method of inquiry, observation and verification; research into the supraphysical **must evolve**, accept and test an appropriate means and methods **other than those** by which one examines the constituents of physical objects and processes of Energy in material Nature.” 676

77, “To refuse to enquire upon any general ground preconceived and *a priori* is an obscurantism as prejudicial to the extension of knowledge as the religious obscurantism which opposed in Europe **the extension of scientific discovery**. The **greatest inner discoveries**, the experience of self-being, the cosmic consciousness, the inner calm of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the **tribunal of common mentality** which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence. Physical truth or **formulas**, generalisations, discoveries founded upon physical observation can be so referred, but even there a **training of capacity** is needed before one can truly understand and judge; it is not every untrained mind that can follow the mathematics of relativity or other difficult scientific truths or judge of the validity either of their result or their process. All reality, all experience **must indeed**, to be held as true, be capable of verification by a same or similar experience; so, in fact, **all men can have a spiritual experience** and can follow it out and verify it in themselves, but **only** when they have acquired the capacity or can follow **inner methods** by which that experience and verification are made possible. It is necessary to dwell for a moment on these obvious and elementary truths because the opposite ideas have been sovereign in a recent period of human mentality, --they are now only receding, --and have stood in the way of the development of a vast domain of possible knowledge. It is of **supreme importance** for the human spirit to be free to sound the depths of inner or subliminal reality, of spiritual and of what is still superconscious reality, and not to immure itself in the **physical mind** and its narrow domain of **objective external solidities**; for in that way **alone** can there come liberation from Ignorance in which our mentality dwells and a release into a **complete consciousness**, a true and integral self-realisation and self-knowledge.” 677

78, “But this (seven-fold integral knowledge) is not intellectual knowledge which can be learned and completed in our present mould of consciousness; it **must be an** experience, a becoming, a change of consciousness, a change of being. This brings in the evolutionary character of the Becoming and the fact that our mental ignorance is only a stage in our evolution. The integral knowledge, then, **can only come** by an evolution of our being and our nature, and that would seem to signify a slow process in Time such as has accompanied the other evolutionary transformations. But as against that inference there is the fact that the evolution has now become conscious and its method and steps need not be altogether of the same character as when it was subconscious in its process. The integral knowledge, since it **must result** from a change of consciousness, can be gained by a process in which our **will and endeavour have a part**, in which they can discover and apply their **own steps**

**and methods:** its growth in us can proceed by a conscious self-transformation. It is necessary then to see what is likely to be the principle of this new process of evolution and what are the movements of the integral knowledge that **must necessarily** emerge in it, --or, in other words, what is the nature of the consciousness that **must be** the base of the **life divine** and how that life may be expected to be formed or to form itself, to materialise or, as one might say, to “realise”. 682

79, ‘The infinite multiplicity of the One and the eternal unity of the Many are the two realities or aspects of one reality on which **the manifestation is founded**. By reason of this fundamental verity of the manifestation the Being presents itself to our cosmic experience in **three poises**, -- (1) the supracosmic Existence, (2) the cosmic Spirit and (3) the individual Self in the Many. But the multiplicity permits of a **phenomenal division of consciousness**, an effectual Ignorance in which the Many, the individuals, cease to become aware of the eternal self-existent Oneness and are oblivious of the oneness of the cosmic Self **in which and by which they live, move and have their being**. But, by force of the secret Unity, the soul in becoming is urged by its own unseen reality and by the **occult pressure of the evolutionary Nature** to come out of this state of Ignorance and recover eventually the knowledge of the one Divine Being and its oneness with it and at the same time to **recover its spiritual unity with all individual beings** and the whole universe. It has to become aware not only of itself in the universe but of the universe in itself and of the Being of cosmos as its greater self; **the individual has to universalize himself and in the same movement to become aware of his supracosmic transcendence**. This **triple aspect** of the reality must be included in the total truth of the soul and of the cosmic manifestation, and this necessity must determine the ultimate trend of the process of evolutionary Nature.’ 687

80, ‘In the descent into the material plane of which our natural life is a product, the lapse culminates in a total Inconscience out of which an involved Being and Consciousness have to emerge by a gradual evolution. This **inevitable evolution** first develops, as it is bound to develop, Matter and a material universe; in Matter, Life appears and living physical beings; in Life, Mind manifests and embodied thinking and living beings; in Mind ever increasing its powers and activities in forms of Matter, the Supermind or Truth-Consciousness **must appear**, inevitably, by the very force of what is contained in the Inconscience and the necessity in Nature to bring it into manifestation. Supermind appearing manifests the Spirit’s self-knowledge and whole knowledge in a supramental living being and **must** bring about by the same law, by an inherent necessity and inevitability, the dynamic manifestation here of the divine Existence, Consciousness and Delight of existence. It is this that is the significance of **the plan and order** of the terrestrial evolution; it is this necessity that must determine all its steps and degrees, its principle and its process. Mind, Life and Matter are the realised powers of the evolution and well-known to us; **Supermind and the triune aspects of Sachchidananda** are the triple principles which are not yet in front and **have still to be realised in the forms of the manifestation**, and we know them only by hints and a partial and fragmentary action still not disengaged from the lower movement and therefore not easily recognizable. But their evolution too is part of **the destiny**

of the soul in Becoming, --there **must be a realisation** and dynamisation in earth-life and in Matter not only of Mind but all that is above it, all that has descended indeed but is still concealed in earth-life and Matter.' 690

81, "A spiritual evolution, an unfolding here of the Being within from birth to birth, of which man becomes the central instrument and human life **at its highest offers the critical turning-point**, is the link needed for the reconciliation of life and spirit; for it allows us to take into account the total nature of man and to recognise the legitimate place of his **triple attraction**, to **earth, to heaven and to the supreme Reality**. But a **complete solution** of its oppositions can be arrived at **only** on this basis that the lower consciousness of mind, life and body cannot arrive at its full meaning until it is taken up, restated, transformed by the light and power and joy of the higher spiritual consciousness, while higher too does not stand into its full right relation to the lower by **mere rejection**, but by this assumption and domination, this taking up of its unfulfilled values, this restatement and transformation, -- a spiritualising and supramentalising of the mental, vital and physical nature. The **terrestrial ideal**, which has been so powerful in the **modern mind**, restored man and his life on earth and the collective hope of the race to a prominent position and created an insistent demand for a solution; **this is the good it has accomplished**. But by **overdoing and exclusiveness** it unduly limited man's scope, it ignored that which is the highest and in the end the largest thing in him, and by this limitation it missed the full pursuit of its own **object**. If mind were the highest thing in man and Nature, then indeed this frustration might not result; still, the limitation of scope would be there, a narrow possibility, a circumscribed prospect. But if **mind is only a partial unfolding of consciousness** and there are powers beyond of which Nature in our race is capable, then not only does our hope upon earth, let alone what is beyond it, depend upon their development, but this becomes **one proper road of our evolution**." 704-05

82, "(1) An involution of spirit in the Inconscience is the beginning; (2) an evolution in the Ignorance with its play of the possibilities of a partial developing knowledge is the middle, and the cause of the anomalies of our present nature,-- our imperfection is the sign of a transitional state, a growth not yet completed, an effort that is finding its way; (3) a consummation in a deployment of the spirit's self-knowledge and the self-power of its divine being and consciousness is the culmination: these are the **three** stages of this cycle of the spirit's progressive self-expression in life. The **two** stages that have already their play seem at first sight to deny the possibility of the later consummating stage of the cycle, but logically they imply its emergence; for if the inconscience has evolved consciousness, the partial consciousness already reached must surely evolve into complete consciousness. It is a perfected and **divinised life** for which the earth-nature is seeking, and this seeking is a sign of the Divine Will in Nature." 708

83, "The mass consciousness by itself moves by a vague, half-formed or unformed subliminal and commonly subconscious impulse rising to the surface; it is prone to a blind or half-seeing unanimity which **suppresses** the individual in the common movement: if it thinks, it is by the motto, the slogan, the watchword, the common crude or formed idea, the traditional, the accepted

customary notion; it acts, when not by instinct or on impulse, then by the rule of the pack, the herd mentality, the type law. This mass consciousness, life, action can be extraordinarily effective if it can find an individual or **a few powerful individuals** to embody, express, lead, organise it; its sudden crowd-movements can also be irresistible for the moment like the motion of an avalanche or the rush of a tempest. The **suppression or entire subordination** of the individual in the mass consciousness can give a great practical efficiency to a nation or a community if the subliminal collective being can build a binding tradition or find a group, a class, a head to embody its spirit and direction; the strength of powerful military states, of communities with a tense and austere culture **rigidly imposed** on its individuals, the success of the great world conquerors, had behind it **this secret** of Nature. But this is an efficiency of **outer life**, and that life is not the highest or last term of our being.” 720-21

84, “If there is to be an entire transformation, it can **only be** by the full emergence of the **law of the spirit**; its power of supermind or gnosis **must have entered** into Matter and it **must evolve** in Matter. It **must change** the mental into the supramental being, make the inconscient in us conscious, spiritualise our material substance, erect its **law of gnostic consciousness** in our whole evolutionary being and nature. This **must be the culminating** emergence or, at least, that stage in the emergence which first **decisively changes** the nature of the evolution by transforming its action of Ignorance and its basis of Inconscience.” 734

85, ‘It is for this reason that the process of Nature is not confined to a heightening of herself into a new principle; the new height is not a narrow intense pinnacle, it brings with it a widening and establishes a larger field of life in which the power of the new principle may have sufficient play and room for its emergence. This action of elevation and expansion is not confined to an utmost possible largeness in the essential play of the new principle itself; it includes a taking up of that which is lower into the higher values: **the divine or spiritual life** will not only assume into itself the mental, vital, physical life transformed and spiritualized, but it will give them a much wider and fuller play than was open to them so long as they were living on their own level; our mental, physical, vital existence need not be destroyed by our self-exceeding, nor are they lessened and impaired by being spiritualized; they can and do become much richer, greater, more powerful and more perfect: in their divine change they break into possibilities which in their unspiritualised condition could not be practicable or imaginable.’ 756

86, “(1) The realisation of timeless immortality comes by the knowledge of self in the Non-birth and Non-becoming and of the changeless spirit within us: (2) the realisation of time-immortality comes by knowledge of self in the Birth and Becoming and is translated into a sense of the persistent identity of the soul through all changes of mind and life and body; this too is not a mere survival, it is timelessness translated into the Time manifestation. (1) By first realisation we become free from obscuring subjection to the chain of birth and death, that supreme object of so many Indian disciplines; (2) by the second realisation added to first we are able to possess freely, with right knowledge, without ignorance, without bondage by the chain of our actions, the experiences of the spirit in its successions of time-eternity. A realisation of timeless existence by

itself might not include the truth of that experience of persistent self in eternal Time; a realisation of survival of death by itself might still give room for a beginning or end to our existence. But, in either realisation truly envisaged as side and other side of one truth, to exist consciously in eternity and not in **the bondage of the hour** and the succession of the moments is the substance of that change: so to exist is a **first condition** of the divine consciousness and the **divine life**. To possess and govern from that **inner eternity of being** the course and process of the becoming is the **second**, the dynamic condition with, as its practical outcome, **a spiritual self-possession and self-mastery**. These changes are possible **only by a withdrawal from our absorbing material preoccupation**, --that does not necessitate a rejection or neglect of the life in the body,--and a constant living on the inner and higher planes of the mind and the spirit. For heightening of our consciousness into its spiritual principle is effectuated by an ascent and a stepping back inward --both these movements are **essential** --out of our transient life from moment to moment into the eternal life of our immortal consciousness; but with it there comes also a widening of our range of consciousness and field of action in time and a taking up and a higher use of our mental, our vital, our corporeal existence.” 767-68

87, “For right consciousness, right action and right being, not in the imperfect human sense of our petty moralities but in the large and luminous movement of a **divine living**, the conditions are union with God, unity with all beings, a life governed and formed from within outwards in which the source of all thought, will and action shall be the Spirit working through the truth and the divine law which are not built and constructed by the mind of Ignorance but are self-existent and spontaneous in their self-fulfilment, not so much a law as the truth acting in its own consciousness and in a free luminous plastic automatic process of its knowledge.” 769-70

88, ‘It is through the **conscious individual being** that this recovery is possible; it is in him that the evolving consciousness becomes **organized and capable of awaking to its own Reality**. The immense importance of the individual being, which increases as he rises in the scale, is **the most remarkable and significant fact** of a universe which started without consciousness and without individuality in an undifferentiated Nescience. This importance can only be justified if the Self as individual is no less real than the Self as cosmic Being or Spirit and both are powers of the Eternal. It is only so that can be explained the necessity for the growth of the individual and **his discovery of himself as a condition** for the discovery of the cosmic Self and Consciousness and of the supreme Reality. If we adopt this solution, this is the **first result**, the reality of the persistent individual; but from that first consequence the other result follows, that rebirth of some kind is no longer a possible machinery which may or may not be accepted, it becomes a necessity, an inevitable outcome of the root nature of our existence.’ 785

89, ‘But if the **individual is a persistent reality**, an eternal portion or a power of the Eternal, if his growth of consciousness is the means by which the Spirit in things discloses its being, the cosmos reveals itself as a conditioned manifestation of the play of the eternal One in the being of the *Sachchidananda* with the eternal Many. Then, secure behind all the changings of our personality, upholding the stream of its mutations, there must be a true Person,

a real spiritual individual, a true Purusha. (1) The one extended in the universality exists in each being and affirms himself in this individuality of himself. (2) In the individual he discloses his total existence by oneness with all in the universality. (3) In the individual he discloses too his transcendence as the Eternal in whom all the universal unity is founded. This **trinity of self-manifestation**, this prodigious *Lila* of the manifold Identity, this magic of Maya or protean miracle of the conscious truth of being of the Infinite, is the luminous revelations which emerges by a **slow evolution** from the original Inconscience.’ 786

90, ‘The **universal Man**, the cosmic Purusha in humanity, is developing in the human race the power that has grown into humanity from below it and shall yet grow to supermind and spirit and become **the Godhead in man** who is aware of his true and integral self and the divine universality of his nature. The individual must have followed this line of development; he must have presided over a soul-experience in the lower forms of life before he took up the human evolution: as the One was capable of assuming in its universality these lower forms of the plant and animal, so must the individual, now human, have been capable of assuming them in his previous stages of existence. He now appears as a human soul, the Spirit accepting the inner and outer form of humanity, but he is not limited by this form and more than he was limited by the plant or animal forms previously assumed by him; he can pass on from it to a greater self-expression in a higher scale of Nature.’ 789-90

91, “Man is there to move the ignorance and from the little life which he is in his mind and body to the knowledge and the large **divine life** which he can compass by the unfolding of the spirit. At least the opening out of the spirit in him, the knowledge of his real self and the leading of the spiritual life **must be** attained before he can go definitively and for ever otherwise. There may too be beyond this initial culmination a greater flowering of the spirit in the human life of which we have as yet only the **first intimations**; the imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit.” 793

92, “Thus hampered and burdened, mental man has still to evolve out of himself the fully conscious being, a **divine manhood** or a spiritual and supramental supermanhood which shall be the next product of the evolution. That transition will mark the passage from the evolution in the Ignorance to a greater evolution in the Knowledge, founded and proceeding in the light of the Superconscient and no longer in the darkness of the Ignorance and Inconscience.” 857-58

93, “If the soul of man is to go beyond humanity, to reach either a supramental or a still higher status, it must pass out of this cosmic existence, either to a plane or world of bliss and knowledge or into the unmanifest Eternal and Infinite.” 860

94, ‘But if a superior creation is intended, then, certainly, it is not out of man that the new grade, type of pattern can develop; for in that case there would be some race or kind or make of human beings that has already the material of the superman in it, just as the peculiar animal being that developed into humanity had the essential elements of human nature already potential or present in it: there is no such race, kind or type, at most there are **only spiritualized mental**

**beings who are seeking to escape out of the terrestrial creation**. If by any **occult law of Nature** such a human development of the supramental being is intended, it could only be by a **few** in humanity detaching themselves from the race so as to become a first foundation for this new pattern of being. There is no reason to suppose that the whole race could develop this perfection; it cannot be a possibility generalized in the human creature.’ 864

95, “It is pertinently suggested that if such an evolutionary culmination is intended and man is to be its medium, it will **only be a few** especially evolved human beings who will form the new type and move towards the new life; that once done, the rest of humanity will sink back from a spiritual aspiration no longer necessary for Nature’s purpose and remain quiescent in its normal status. It can equally be reasoned that the human gradation **must be preserved** if there is really an ascent of the soul by reincarnation through the evolutionary degrees towards the spiritual summit; for otherwise the most necessary of all the intermediate steps will be lacking. It must be conceded at once that here is not the least probability or possibility of the whole human race rising in a block to the supramental level; **what is suggested** is nothing so revolutionary and astonishing, but only the **capacity in the human mentality**, when it has reached a certain level or a certain point of **stress** of the evolutionary impetus, to press towards a higher plane of consciousness and its embodiment in the being. The being will necessarily undergo by this embodiment a change from the normal constitution of its nature, a change certainly of its mental and emotional and sensational constitution and also to a great extent of the body-consciousness and the physical conditioning of our life and energies; but **the change of consciousness will be the chief factor**, the initial movement, the physical modification will be a **subordinate** factor, a consequence.” 874-75

97, ‘If a spiritual unfolding on earth is the hidden truth of our birth into Matter, if it is fundamentally an evolution of consciousness that has been taking place in Nature, then man as he is cannot be the last term of that evolution: he is too imperfect an expression of the spirit, mind itself a too limited form and instrumentation; mind is only a middle term of consciousness, a mental being can only be a **transitional being**. If, then, man is incapable of exceeding mentality, he must be surpassed and **supermind and superman must manifest** and take the lead of the creation. But if his mind is capable of opening to what exceeds it, then there is no reason why man himself should not arrive at supermind and supermanhood or at least lend this mentality, life and body to an evolution of that greater term of the Spirit manifesting in Nature.’ 879

98, ‘An awareness comes perhaps of an inner light, of a guidance or a communion, of a greater control than the mind and will to which something in us obeys; but all is not yet recast in the mould of that experience. But when these intuitions and illuminations grow in insistence and canalize themselves, make a strong inner formation and claim to govern the whole life and take over the nature, then there begins the **spiritual formation of the being**; there emerges the saint, the devotee, the spiritual sage, the seer, the prophet, the servant of God, the soldier of the spirit. All these take their stand on one part of the natural being lifted up by a spiritual light, power or ecstasy. The sage and seer live in the spiritual mind, their thought or their vision is governed and

moulded by an inner or a greater divine light of knowledge; the devotee lives in the spiritual aspiration of the heart, its self-offering and its seeking; the saint is moved by the awakened psychic being in the inner heart grown powerful to govern the emotional and vital being; **the others stand in the vital kinetic nature driven by a higher spiritual energy and turned by it towards an inspired action, a God-given work or mission, the service of some divine Power, idea or ideal.** The last or highest emergence is **the liberated man** who has realised the Self and Spirit within him, entered into the cosmic consciousness, passed into union with the Eternal and, so far as he still accepts life and action, acts by the light and energy of the Power within him working through his human instruments of Nature. **The largest formulation of this spiritual change** and achievement is a total liberation of soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality (the highest realisation of the Gita). The spiritual evolution of the individual has then found its way and thrown up its range of Himalayan eminences and its peaks of highest nature. Beyond this height and largeness there opens only the supramental ascent or the incommunicable Transcendence.’ 914-15

99, “It is true that the **spiritual tendency** has been to look more beyond life than towards life. It is true also that the spiritual change has been individual and not collective; its result has been successful in the man, but unsuccessful or only indirectly operative in the human mass. The spiritual evolution of Nature is still in process and incomplete, --one might almost say, still only beginning, --and its **main preoccupation** has been to affirm and develop a basis of spiritual consciousness and knowledge and to create more and more a foundation or formation for the vision of **that which is eternal in the truth of the spirit.** It is only when Nature has **fully confirmed this intensive evolution and formation through the individual** that anything radical of an expanding or dynamically diffusive character can be **expected** or any attempt at collective spiritual life, -- such attempts have been made, but mostly as a **field of protection** for the growth of the individual’s spirituality, --acquire a successful permanence. For till then the **individual must be preoccupied with his own problem of entirely changing his mind and life** into conformity with the truth of the spirit which he is achieving or has achieved in his inner being and knowledge. Any **premature** attempt at **a large-scale collective spiritual life** is exposed to vitiating by some incompleteness of the spiritual knowledge on its dynamic side, by the imperfections of the individual seekers and by the invasion of the ordinary mind and vital and physical consciousness taking hold of the truth and **mechanising, obscuring or corrupting it.**” 918

100, ‘In the evolution of **the spiritual man** there must necessarily be many stages and in each stage a great variety of individual formations of the being, the consciousness, the life, the temperament, the ideas, the character. The nature of instrumental mind and the necessity of dealing with the life must of itself create an infinite variety according to the stage of development and the individuality of the seeker. But, apart from that, even the domain of pure spiritual self-realisation and self-expression need not be **a single white monotone**, there can be a great diversity in the fundamental unity; the supreme Self is one, but the souls of the Self are many and, as is the soul’s formation of

nature, so will be its spiritual self-expression. **A diversity in oneness is the law of the manifestation**; the supramental unification and integration must harmonise these diversities, but to abolish them is not the intension of the Spirit in Nature.’ 921

101, ‘If it is the sole intention of Nature in the evolution of **the spiritual man** to awaken him to the supreme Reality and release him from herself, or from the Ignorance in which she as the Power of the Eternal has masked herself, by a departure into a higher status of being elsewhere, if this step in the evolution is a close and an exit, then in the essence her work has been already accomplished and there is nothing more to be done. The ways have been built, the capacity to follow them has been developed, **the goal or last height** of the creation is manifest; all that is left is for each soul to reach individually the right stage and turn of its development, enter into the spiritual ways and pass by its own chosen path out of this inferior existence. But we have supposed that there is a farther intention, --not only a revelation of the Spirit, **but a radical and integral transformation of Nature**. There is a will in her to effectuate a true manifestation of the embodied life of the Spirit, to complete what she has begun by a passage from the Ignorance to the Knowledge, to throw off her mask and to reveal herself as the luminous Consciousness-Force carrying in her the eternal Existence and its universal Delight of being. It then becomes obvious that there is something not yet accomplished, there becomes clear to view the much that has still to be done, *bhuri aspsta kartvam*; there is a height still to be reached, a wideness still to be covered by the eye of vision, the wing of the will, the self-affirmation of the spirit in the material universe. What the evolutionary Power has done is to make **a few individuals aware** of their souls, conscious of their selves, aware of the eternal being that they are, to put them into communion with the Divinity or the Reality which is concealed by her appearances: a certain change of nature prepares, accompanies or follows upon this illumination, but it is not the complete and radical change which establishes a secure and settled new principle, a new creation, a permanent new order of being in the field of terrestrial Nature. The **spiritual man** has evolved, but not the supramental being who shall thenceforward be the leader of that Nature.’ 922-23

102, ‘There is a pressure from this Impersonality that seeks to mould the whole mind into a form of itself; at the same time the impersonal secret and law of things becomes more and more visible. The mind develops into **the mind of the sage**, at first the high mental thinker, then **the spiritual sage** who has gone beyond **the abstractions of thought** to the beginnings of a direct experience. As a result the mind becomes pure, large, tranquil, impersonal; there is a similar tranquilising influence on the parts of life: but otherwise the result may remain incomplete; for the mental change leads more naturally towards an inner status and an outer quietude, but, poised in this purifying quietism, not drawn like the vital parts towards a discovery of new life-energies, does not press for a full dynamic effect on the nature.’ 935

103 ‘This then **must** be the nature of **the third and final transformation** which finishes the passage of the soul through the Ignorance and bases its consciousness, its life, its power and form of manifestation on a complete and completely effective self-knowledge. The Truth-consciousness, finding

evolutionary Nature ready, has to descend into her and enable her to liberate the supramental principle within her; so **must** be created the supramental and spiritual being as the first unveiled manifestation of the truth of the Self and Spirit in the material universe.’ 951-52

104, ‘The psychic transformation and the first stages of the spiritual transformation are well within our conception; their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already part of things realised, though **only by a small number of human beings**. But the supramental change in its process carries us **into less explored regions**; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have **yet to be discovered and mapped** in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It would be difficult for the normal unilluminated or untransformed mental conception to express or enter into something that is based on so different a consciousness with **a radically different awareness of things**; even if they were seen or conceived by some enlightenment or opening of vision, **an other language** than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all seizable by us.’ 953-54

105, ‘All the processes of the evolution would be felt **as the action of a supreme and universal Consciousness**, a supreme and universal Force working in whatever way it chose, on whatever level, within whatever self-determined limits, a conscious working of the transcendent and cosmic Being, the action of the omnipotent and omniscient World-Mother **raising the being into herself, into her super-nature**. In place of the Nature of Ignorance with the individual as its closed field and unconscious or half-conscious instrument, there would be a Super-Nature of the divine Gnosis and the individual soul would be its conscious, open and free field and instrument, a participant in its action, aware of its purpose and process, aware too of its own greater Self, the universal, the transcendent Reality, and of its own Person as illimitably one with that and yet an individual being of Its being, an instrument and a **spiritual centre**.’ 961-62

106, ‘The **evolved spiritual individual** would be there, there might evolve also a spiritual community or communities in the same world as mental man and the vital being of the animal, but each working out its independent existence in a loose relation within the terrestrial formula. The supreme power of the principle of unity taking all diversities into itself and controlling them as parts of the unity, which must be the law of the new evolutionary consciousness, would not as yet be there. Also by this much evolution there could be no security against the downward pull or gravitation of the Inconscience which dissolves all the formations that life and mind build in it, swallows all things that arise out of it or are imposed upon it and disintegrates them into their original matter. The liberation from this pull of the Inconscience and a secured basis for a continuous divine or Gnostic evolution would only be achieved by a descent of the Supermind into the terrestrial formula, bringing into it supreme law and light and dynamis of the spirit and penetrating with it and transforming

the inconscience of the material basis. A last transition from Overmind to supermind and a descent of Supermind must therefore intervene at this stage of evolutionary Nature.’ 989

107, “A supramental change of the whole substance of the being and therefore necessarily of all its characters, powers, movements takes place when the involved supermind in Nature emerges to meet and join with the supramental light and power descending from Supernature. The individual must be the instrument and first field of the transformation; but an isolated individual transformation is not enough and may not be wholly feasible. Even when achieved, the individual change will have a permanent and cosmic significance only if **the individual becomes a centre and a sign for the establishment** of the supramental Consciousness-Force as an overtly operative power in the terrestrial workings of Nature, --in the same way in which thinking Mind has been established through the human evolution as an overtly operative power in Life and Matter. This would mean the appearance in the evolution of a Gnostic being or a Purusha and Gnostic Prakriti, a Gnostic Nature. There must be an emergent supramental Consciousness-Force liberated and active within the terrestrial whole and an organized supramental instrumentation of the Spirit in the life and the body,--for the body consciousness also must become sufficiently awake to be **a fit instrument** of the workings of the new supramental Force and its new order. Till then any intermediate change could be **only partial or insecure**; an overmind or intuitive instrumentation of Nature could be developed, but it would be a luminous formation imposed on a fundamental and environmental Inconscience. A supramental principle and its cosmic operation once established permanently on its own basis, the intervening powers of Overmind and spiritual Mind could found themselves securely upon it and reach their own perfection; they would become in the earth-existence a hierarchy of states of consciousness rising out of Mind and physical life to the supreme spiritual level. Mind and mental humanity would remain as one step in the spiritual evolution; but other degrees above it would be there formed and accessible by which the embodied mental being, as it became ready, could climb into the gnosis and change into an embodied supramental and spiritual being. On this basis the principle of a **divine life** in terrestrial Nature would be manifested; even the world of ignorance and inconscience might discover its own submerged secret and begin to realise in each lower degree its divine significance.” 998

108, ‘As we reach in our thought the line at which the evolution of mind into overmind passed over into an evolution of overmind into supermind, we are faced with a difficulty which amounts almost to **an impossibility**. For we are moved to seek for some precise idea, some clear mental description of the supramental or Gnostic existence of which evolutionary Nature in the Ignorance is in travail; but by crossing this extreme line of sublimated mind the consciousness passes out of the sphere, exceeds the characteristic action and escapes from the grasp, of mental perception and knowledge. It is evident indeed that **supramental nature must be a perfect integration and consummation of spiritual nature and experience**: it would also contain in itself, by the very character of the evolutionary principle, though it would not be limited to that change, **a total spiritualization of mundane Nature**; our

world-experience would be taken up in this step of our evolution and, by a transformation of its parts of divinity, a creative rejection of its imperfections and disguises, reach some divine truth and plenitude. But these are **general formulas** and give us no precise idea of the change. Our normal perception or imagination or formulation of **things spiritual and things mundane** is mental, but in the Gnostic change the evolution crosses a line beyond which there is a supreme and radical reversal of consciousness and the standards and forms of mental cognition are no longer sufficient: it is difficult for mental thought to understand or describe supramental nature.’ 999-1000

109, “But the supramental, the **divine life** is a life of essential, spontaneous and inherent unity. It is impossible for the mind to forecast in detail what the supramental change **must be** in its parts of life action and outward behaviour or lay down for it what forms it shall create for the individual or the collective existence. For the mind acts by intellectual rule or device or by reasoned choice of will or by mental impulse or in obedience to life impulse; but supramental nature does not act by mental idea or rule or in subjection to any inferior impulse: each of its **steps is dictated by an innate spiritual vision**, a comprehensive and exact penetration into the truth of all and the truth of each thing; it acts always according to inherent reality, not by the mental idea, not according to an imposed law of conduct or a constructive thought or perceptive contrivance. Its movement is calm, self-possessed, spontaneous, plastic; it arises naturally and inevitably out of a harmonic identity of the truth which is felt in the very substance of the conscious being, a spiritual substance which is universal and therefore intimately one with all that is included in its cognition of existence.” 1000-01

110, ‘A supramental or **Gnostic race of beings** would not be a race made according to a single type, moulded in a single fixed pattern; for **the law of the supermind is unity fulfilled in diversity**, and therefore there would be an infinite diversity in the manifestation of the Gnostic consciousness although that consciousness would still be one in its basis, in its constitution, in its all-revealing and all-uniting order. It is evident that **the triple status of the supermind** would reproduce itself as a principle in this new manifestation: (1) there would be below it and yet belonging to it the degrees of the overmind and intuitive gnosis with the souls that had realised these degrees of the ascending consciousness; (2) there would be also at the summit, as the evolution in Knowledge proceeded, individual beings who would ascend beyond a supermind formulation and (3) reach from the highest height of supermind to the summits of unitarian self-realisation in the body which **must be the last and supreme state of the epiphany of the Creation**. But in **the supramental race** itself, in the variation of its degrees, the **individuals would not be cast according to a single type of individuality**; each would be different from the other, a unique formation of the Being, although one with all the rest in foundation of self and sense of oneness and in the principle of his being.’ 1006

111, “The supermind, reconciling and fusing all differences as well as all contradictions, brings out this unity; a wide calm and a deep delight of all-existence are among its first steps of self-realisation, but this calm and delight rise together, as one state, into an increasing intensity and culminate in the eternal ecstasy, the bliss that is the Infinite. In the gnostic consciousness at any

stage there would be always in some degree this fundamental and spiritual conscious delight of existence in the whole depth of the being; but also all the movements of Nature would be pervaded by it, and all the actions and reactions of the life and the body: none could escape the **law of Ananda**. Even before the gnostic change there can be a beginning of this fundamental ecstasy of being translated into a manifold beauty and delight. In the mind, it translates into a calm of intense delight of spiritual perception and vision and knowledge, in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things. In the will and vital parts it is felt as the energy of delight of a **divine life-power** in action or a beatitude of the senses perceiving and meeting the One everywhere, perceiving as their normal aesthesis of things a universal beauty and a secret harmony of creation of which our mind can catch only imperfect glimpses or a rare supernormal sense. In the body it reveals itself as an ecstasy pouring into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence.” 1026-27

112, ‘This nature of gnosis would evidently determine all the relations of the life or **group-life of Gnostic beings**; the Gnostic collectivity would be a collective soul-power of the Truth-consciousness, even as the Gnostic individual would be an individual soul-power of it: it would have the same integration of life and action in unison, the same realised and conscious unity of being, the same spontaneity, intimate oneness-feeling, one and mutual truth-vision and truth-sense of self and each other, the same truth-action in the relation of each with each and all with all; this collectivity would be and act not as a mechanical but a spiritual integer. A similar inevitability of the union of freedom and order would be the law of the collective life; it would be a freedom of diverse play of the Infinite in divine souls, an order of the conscious unity of the souls which is the law of the supramental Infinite.’ 1046

113, “All spiritual life is in its principle a growth into divine living. It is difficult to fix the frontier where the mental ceases and the **divine life** begins, for the two project into each other and there is **a long space of their intermingled existence**. A greater part of this interspace, --when the spiritual urge does not turn away from earth or world altogether, --can be seen as the process of a higher life in the making. As the mind and life become illumined with the light of the spirit, they put on or reflect something of the divinity, the secret greater Reality, and this must **increase** until the interspace has been crossed and the whole existence is unified in the full light and power of the spiritual principle. But, for full and perfect fulfilment of the **evolutionary urge**, this illumination and change must take up and recreate the whole being, mind, life and body: it must be not only an inner experience of the Divinity, but a **remoulding** of both the inner and outer existence by its power; it must take form not only in the life of individual but as a collective life of gnostic beings established as a higher power and form of the becoming of the Spirit in the earth-nature. For this to be possible the **spiritual entity** in us **must have** developed its own integralised perfection not only of the inner state of the being but of the outgoing power of the being and, with that perfection and as a necessary of its complete action, it **must** have evolved its own dynamis and instrumentation of outer existence.” 1054-55

114, 'There can undoubtedly be a spiritual life within, a kingdom of heaven within us which is not dependent on any outer manifestation or instrumentation or formula of external being. The inner life has a supreme spiritual importance and outer life has a value only in so far as it is expressive of the inner status. However **the man of spiritual realisation** lives and acts and behaves, in all ways of his being and acting, it is said in *the Gita*, "he lives and moves in Me"; he dwells in the Divine, he has realised the spiritual existence. **The spiritual man** living in the sense of the spiritual self, in the realisation of the Divine within him and everywhere, would be living inwardly **a divine life** and its reflection would fall on his outer acts of existence, even if they did not pass—or did not seem to pass—beyond the ordinary instrumentation of human thought and action in this world of earth-nature. This is **the first truth and the essence of the matter**; but still from the point of view of a spiritual evolution, this would be only an individual liberation and perfection **in an unchanged environmental existence**: for a greater dynamic change in earth-nature itself, a spiritual change of the whole principle and instrumentation of life and action, the appearance of a new order of beings and a new earth-life must be envisaged in our idea of the total consummation, the divine issue. Here the gnostic change assumes a primary importance; all that precedes can be considered as an upbuilding and a preparation for this transmuting reversal of the whole nature. For it is a gnostic way of dynamic living that must be the **fulfilled divine life on earth**, a way of living that develops higher instruments of world-knowledge and world-action for the dynamisation of consciousness in the physical existence and takes up and transforms values of a world of material Nature.'

1055-56

115, 'But always the whole foundation of the gnostic life must be by its very nature inward and not outward. In the life of the spirit it is the spirit, the inner Reality, that has built up and uses the mind, vital being and body as its instrumentation; thought, feeling and action do not exist for themselves, they are not an object, but the means; they serve to express the manifested divine Reality within us: otherwise, without this inwardness, this spiritual origination, in a too externalized consciousness or by only external means, no greater or **divine life is possible**. In our present life of Nature, in our externalized surface existence, it is the world that seems to create us; but in the turn to **the spiritual life it is we who must create ourselves and our world**. In this **new formula of creation**, the inner life becomes of first importance and the rest can be only its expression and outcome. It is this, indeed, that is indicated by our own strivings towards perfection, the perfection of our own soul and mind and life and the perfection of the life of the race.'

1056

116, "In the growth into a **divine life** the spirit must be our **first preoccupation**; until we have revealed and evolved it in our self out of its mental, vital, physical wrappings and disguises, extricated it with **patience** from our own body, as *the Upanishad* puts it, until we have built up in ourselves an inner life of the spirit, it is obvious that no **outer divine living** can become possible. Unless, indeed, it is a mental or vital godhead that we perceive and would be, --but even then the individual mental being or the being of power and vital force and desire in us must grow into a form of that godhead before our life can be divine in that inferior sense, the life of the infraspirtual

superman, mental demi-god or vital Titan, Deva or Asura. This inner life once created, to convert our whole surface being, our thought, feeling, action in the world, into a perfect power of that inner life, must be our **other preoccupation**. Only if we live in that deeper and greater way in our dynamic parts, can there be a force for creating a greater life or the world be remade whether in some power or perfection of Mind and Life or the power and perfection of the Spirit. **A perfected human world** cannot be created by men or composed of men who are themselves imperfect. Even if all our actions are scrupulously regulated by **education** or law or social or political machinery, what will be achieved is a regulated pattern of mind, a fabricated pattern of lives, a cultivated pattern of conduct; but a conformity of this kind cannot change, cannot recreate the man within, it cannot carve or cut out a perfect soul or a perfect thinking man or a perfect or growing living being. For soul and mind and life are powers of being and can grow but cannot be cut out or made; an outer process and formation can assist or can express soul and mind and life but can not create or develop it. One can indeed help the being to grow, not by an attempt at manufacture, but by throwing on it stimulating influences or by lending to it one's forces of soul or mind or life; but even so the growth must still come from within it, determining from there what shall be made of these influences and forces, **and not from outside**. This is the **first truth that our creative zeal and aspiration** have to learn, otherwise all our human endeavour is foredoomed to turn in a futile circle and can **end only in a success that is a spacious failure.**" 1058

117, "This then is the **first necessity**, that the individual, each individual, shall discover the spirit, the divine reality within him and express that in all his being and living. A **divine life** must be first and foremost an inner life; for since the outward must be the expression of what is within, there can be no divinity in the outer existence if there is not the divinisation of the inner being. The Divinity in man dwells veiled in his spiritual centre; there can be no such thing as self-exceeding for man or a higher issue for his existence if there is not in him the reality of an eternal self and spirit." 1059-60

118, "All undelight, all pain and suffering are a sign of imperfection, of incompleteness; they arise from a division of being, an incompleteness of consciousness of being, an incompleteness of the force of being. To become complete in being, in consciousness of being, in force of being, in delight of being and to live in this integrated completeness is the **divine living.**" 1061

119, "But, again, to be fully is to be universally. To be in the limitations of a small restricted ego is to exist, but it is an imperfect existence: in its very nature it is to live in a incomplete consciousness, an incomplete force and delight of existence. It is to be less than oneself and it brings an inevitable subjection to ignorance, weakness and suffering: or even if by some divine composition of the nature it could exclude these things, it would be to live in a limited scope of existence, a limited consciousness and power and joy of existence. All being is one and to be fully **is to be all that is**. To be in the being of all and to include all in one's being, to be conscious of the consciousness of all, to be integrated in force with the universal force, to carry all action and experience in oneself and feel it as one's own action and experience, to feel all selves as one's own self, to feel all delight of being as one's own delight of being is a necessary condition of the **integral divine living.**" 1061-62

120, “To live only as a self of body or be only by the body is to be an ephemeral creature, subject to death and desire and pain and suffering and decay and decadence. To transcend, to exceed consciousness of body, not to be held in the body or by the body, to hold the body only as an instrument, a minor outward formation of self, is a **first condition of divine living**. Not to be a mind subject to ignorance and restriction of consciousness, to transcend mind and handle it as an instrument, to control it as a surface formation of self, is a **second condition**. To be by the self and spirit, not to depend upon life, not to be identified with it, to transcend it and control and use it as an expression and instrumentation of the self, is a **third condition.**” 1062

121, “It is **only by an inner growth, movement, action that the individual can freely and effectively universalise and transcendentalise his being**. There must be for the **divine living** a transference of **the centre** and immediate source of dynamic effectuation of the being from out inward; for there the soul is seated, but it is veiled or half veiled and our immediate being and source of action is for the present on the surface. In men, says *the Upanishad*, the Self-existent has cut the doors of consciousness **outward**, but a few turn the eye inward and it is these who see and know the Spirit and develop the spiritual being. Thus to look into ourselves and see and enter into ourselves and **live within** is the first necessity for transformation of nature and for the **divine life.**” 1063-64

122, “The **spiritual consciousness**, the spiritual life reverses this principle of building; it bases its action in the collective life upon an inner experience and inclusion of others in our own being, an inner sense and reality of oneness. The **spiritual individual** acts out of that sense of oneness which gives him immediate and direct perception of the demand of self on other self, the need of the life, the good, the work of love and sympathy that can truly be done. A realisation of spiritual unity, a dynamisation of the intimate consciousness of one-being, of one self in all beings, can alone found and govern by its truth the action of the **divine life.**” 1066

123, “The gnostic being will act, not out of a surface sentiment of love and sympathy or any similar feeling, but out of this close mutual consciousness, this intimate oneness... He sees the divine working everywhere; **what goes out from him** into the sum of that divine working, from the inner Light, Will, Force that works in him, **is his action**. There is no separative ego in him to **initiate anything**; it is the Transcendent and Universal that moves out through his universalised individuality into the action of the universe. **As he does not live for a separate ego, so too he does not live for the purpose of any collective ego; he lives in and for the Divine in himself, in and for the Divine in collectivity, in and for the Divine in all beings.** This universality in action, organised by the all-seeing Will in the sense of the realised oneness of all, is the law of his **divine living.**” 1066-67

124, “It is, then, this spiritual fulfillment of the urge to **individual perfection and an inner completeness of being** that we mean **first** when we speak of a **divine life**. It is the **first** essential condition of a perfected life on earth, and we are therefore right in making the utmost possible individual perfection our **first supreme business**. The perfection of the spiritual and pragmatic relation of the individual with all around him is our **second preoccupation**; the solution of

this second desideratum lies in a complete universality and oneness with all life upon earth which is the other concomitant result of an evolution into the gnostic consciousness and nature. But there still remains the **third desideratum**, a new world, a change in the total life of humanity or, at least, a **new perfected collective life** in the earth nature. This calls for the appearance not only of **isolated evolved individuals** acting in the unevolved mass, but of **many gnostic individuals** forming a new kind of beings and a new common life superior to the present individual and common existence. A collective life of this kind must obviously constitute itself on the same principle as the life of gnostic individual.” 1067

125, “An increasing mechanisation, a standardisation, a fixing of all into a common **mould** in order to ensure harmony is the **mental method**, but that would not be the law of this living. There would be a considerable **free diversity** between different gnostic communities; each would create its own body of the life of the spirit: there would be, too, a considerable free diversity in the self-expression of the individuals of a single community. But this free diversity would not be a chaos or create any discord; for a diversity of one Truth of knowledge and one Truth of life would be a correlation and not an opposition.” 1068-69

126, “The gnostic being would feel a single consonant Force of supernature acting in all: he would accept its formation in himself and obey or use the knowledge and power it gave him for the **divine work**, but he would be under **no urge or compulsion** to set the power and knowledge in him **against** the power and knowledge of others or affirm himself as an ego striving against other egos. For the spiritual self has its own inalienable joy and plentitude **inviolable in all conditions**, its own infinity of truth of being: that it feels always in fullness whatever may be the outward formulation. The truth of the spirit within would not depend on a particular formation; it would have no need, therefore, to **struggle** for any particular outward formulation and self-affirmation: forms would **arise of themselves plastically**, in suitable relation to other formulations and each in its own place in the whole formulation.” 1069

127, “A spiritual or gnostic being would feel his **harmony with** the whole gnostic life around him, whatever his position in the whole. According to his place in it he would know **how to lead or to rule, but also how to subordinate himself**; both would be to him an **equal delight**: for the spirit’s freedom, because it is eternal, self-existent and inalienable, can be felt as much in service and **willing subordination** and adjustment with other selves as in power and rule. An inner spiritual freedom can accept its place in the truth of an inner spiritual hierarchy as well as in the truth, not incompatible with it, of a fundamental spiritual equality. It is this self-arrangement of Truth, a natural order of the spirit, that would exist in a common life of different degrees and stages of the evolving gnostic being. Unity is the basis of the gnostic consciousness, mutuality the natural result of its direct awareness of oneness in diversity, harmony the inevitable power of the working of its force. Unity, mutuality and harmony must therefore be the **inescapable law** of a common or collective gnostic life. What forms it might take would depend upon the will of evolutionary manifestation of the Supernature, but this would be its general character and principle.” 1070

128, 'A new power and powers of consciousness would be, then, an inevitable consequence of an evolution of Consciousness-Force passing beyond mind to a superior cognitive and dynamic principle. In their essential nature these new powers must have the character **of a control of mind over life and matter**, of the conscious life-will and life-force over matter, of the spirit over mind, life and matter; they would have the character also of a breaking down of the barriers between soul and soul, mind and mind, life and life; such a change would be **indispensable** for the instrumentation of the gnostic life. For a **total gnostic or divine** living would include not only the individual life or being but the life of others made one with the individual in common uniting consciousness. Such a life must have for its main constituting power **a spontaneous and innate, not a constructed, unity and harmony**; this can only come by a greater identity of being and consciousness between individual and individual unified in their spiritual substance, feeling themselves to be self and self of one self-existence, acting in a greater Unitarian force of knowledge, a greater power of being. There must be an inner and direct mutual knowledge based upon a consciousness of oneness and identity, a consciousness of each other's being, thought, feeling, inner and outer movements, a conscious communication of mind with mind, of heart with heart, a conscious impact or life upon life, a conscious interchange of forces of being with forces of being; in any absence of deficiency of these powers and their intimate light there could not be a **real or complete unity or a real and complete natural fitting** of each individual's being, thought, feeling, inner and outer movements with those of the individuals around him. A growing basis and a structure of conscious unanimism, we might say, would be the character of this more evolved life.' 1076-77

129, "A life of unity, mutuality and harmony born of a deeper and wider truth of our being is **the only truth of life** that can successfully replace **the imperfect mental constructions** of the past which were a combination of association and regulated conflict, an accommodation of egos and interests grouped or dovetailed into each other to form a society, a consolidation by need and the pressure of struggle with outside forces. It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way." 1092

130, "The accord and concord of the whole being, which is natural to the gnostic individual, would be equally natural to a **community of gnostic beings**; for it would **rest on union of self with self** in the light of a common and mutual self-awareness. It is true that in the total terrestrial existence of which the gnostic life would be a part, there would be still continuing within it a life belonging to a less evolved order; the intuitive and gnostic life would have to **fit into this total existence** and carry into it as much of its own law of spontaneous harmony might seem to be inapplicable, since the relation of the gnostic life with the ignorant life around it would not be founded on a mutuality of self-knowledge and a sense of one being and common consciousness; it would be a relation of action of knowledge to action of ignorance. But this difficulty need not be so great as it **seems** now to us; for the gnostic knowledge would carry in it a **perfect understanding** of the

consciousness of the Ignorance, and it would not be impossible, therefore, for an assured gnostic life to harmonise its existence with that of all the less developed life **coexistent** with it in the earth nature.” 1082-83

131, “The answer might, indeed, be only individual; it might result in a multiplication of **spiritualized individuals** or even, conceivably though not probably, a gnostic individual or individuals isolated in the unspiritualised mass of humanity. Such **isolated realised beings must** either withdraw into their secret divine kingdom and guard themselves in a spiritual solitude or act from their inner light on mankind for what little can be prepared in such conditions for a happier future. The inner change can begin to take shape in a collective form only if the **gnostic individual** finds others who have the same kind of inner life as himself and can **form with them a group** with its own autonomous existence or else a separate community or order of beings with its own inner law of life. It is this need of separate life with its own rule of living adapted to the inner power or motive force of the spiritual existence and creating for it its native atmosphere that has expressed itself in the past in the formation of the **monastic life** or in attempts of various kinds at a new separate collective living self-governed and other in its spiritual principle than the ordinary human life. The **monastic life is in its nature an association of other-worldly seekers**, men whose whole attempt is to find and realise in themselves the spiritual reality and who form their common existence by rules of living which help them in that endeavour. It is not usually an effort to create a new life-formation which will exceed the ordinary human society and create a new world-order. A religion may hold that eventual prospect before it or attempt some first approach to it, or a mental idealism may make the same endeavour. But these attempts have always been overcome by the persistent inconscience and ignorance of our human vital nature; for that nature is an obstacle which no mere idealism or incomplete spiritual aspiration can change in its recalcitrant mass or permanently dominate. Either the endeavour fails by its own imperfection or it is invaded by the imperfection of the outside world and sinks from the shining height of its aspiration to something mixed and inferior on the ordinary human level. A common spiritual life meant to express the spiritual and not the mental, vital and physical being must found and maintain itself on greater values than the mental, vital, physical values of the ordinary human society; if it is not so founded, it will be merely the normal human society with a difference. An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a **new worthwhile collective existence**. The evolutionary nisus must tend not merely to create a new type of mental beings but another order of beings who have raised their whole existence from our present mentalised animality to a greater spiritual level of the earth-nature.” 1097-98

132, “A general change from the old consciousness taking up the whole life into the spiritual principle would be the necessary **first step**; the preparation for this might be long and the transformation itself once begun proceed by stages. In the individual it might after a certain point **be rapid** and even effect itself by a bound, an evolutionary saltus; but an individual transformation would not be

the creation of a new type of beings or a new collective life. One might conceive of a number of individuals thus evolving separately in the midst of the old life and then joining together to establish the nucleus of the new existence. **But it is not likely that Nature would operate in this fashion**, and it would be difficult for the individual to arrive at a complete change **while still enclosed** in the life of the lower nature. At a certain stage it might be necessary to follow the age-long device of the **separate community**, but with a double purpose, (1) first to provide a secure atmosphere, a place and life apart, in which the consciousness of the individual might concentrate on its evolution in surroundings where all was turned and centred towards the one endeavour and, (2) next, when things were ready, to formulate and develop the new life in those surroundings and in this prepared spiritual atmosphere. It might be that, in such a **concentration of effort**, all difficulties of the change would present themselves with a concentrated force; **for each seeker, carrying in himself the possibilities but also the imperfections of a world that has to be transformed**, would bring in not only his capacities but his difficulties and the oppositions of the old nature and, mixed together in the restricted circle of a small and close common life, these might assume a considerably enhanced force of obstruction which would tend to counterbalance the enhanced power and concentration of the forces making for the evolution. This is a difficulty that has broken in the past all the efforts of mental man to evolve something better and more true and harmonious than the ordinary mental and vital life. But if Nature is ready and has taken her evolutionary decision or if the power of the Spirit descending from the higher planes is sufficiently strong, the difficulty would be overcome and a **first evolutionary formation** or formations would be possible.” 1098-99

133, “But these are evidently problems of the transition, of the evolution before the **full and victorious reversal of the manifesting force** has taken place and the life of the gnostic being becomes as much as that of the mental being an established part of the terrestrial world-order. If we suppose **the gnostic consciousness** to be established in the earth-life, the power and knowledge at its disposal would be much greater than the power and knowledge of the mental man, and the life of a community of gnostic beings, **supposing to be separate**, would be as safe against attack as the organized life of man against any attack by a lower species. But as this knowledge and the very principle of the gnostic nature will ensure a luminous unity in the common life of gnostic beings, so also it would be sufficient to ensure a dominating harmony and reconciliation between two types of life. The **influence of the supramental principle on earth** would fall upon the life of the Ignorance and impose harmony on it within its limits. It is conceivable that the gnostic life would be separate, but it would surely admit within its borders **as much of human life as was turned towards spirituality** and in progress towards the heights; the rest might organise itself mainly on the mental principle and on the old foundation, but, helped and influenced by a recognisable greater knowledge, it would be likely to do so on lines of a completer harmonization of which the human collectivity is not yet capable. Here also, however, the mind can only forecast probabilities and possibilities; the supramental principle in Supernature would

itself determine according to the truth of things the balance of a new world-order.” 1100-01

134, “A **universalized spiritual individual** sheds the limited personality, the ego, as he rises beyond mind to a completer knowledge in Supernature, the conflicting ideals of the mind must fall away from him, but what is true behind them will remain in the life of Supernature. The gnostic consciousness is a consciousness in which **all contradictions are cancelled or fused** into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge. The gnostic being will not accept the mind’s ideals and standards; he will not be moved to live for himself, for his ego, or for humanity or for others or for the community or for the State; for he will be aware of something greater than **these half-truths, of the Divine Reality**, and it is for that he will live, for its will in himself and in all, in a spirit of large universality, in the light of the will of the Transcendence. For the same reason there can be no conflict between self-affirmation and altruism in the gnostic life, for the self of the gnostic being is one with the self of all, --no conflict between the ideal of individualism and the collective ideal, for both are terms of a greater reality and only in so far as either expressed the Reality or their fulfillment serves the will of the Reality, can they have a value for his spirit. But at the same time what is true in the mental ideals and dimly figured in them will be fulfilled in his existence; for while his consciousness exceeds the human values so that he cannot **substitute** mankind or the community or the State or others or himself for God, the affirmation of the Divine in himself and a sense of the Divine in others and the sense of oneness with humanity, with all other beings, with all the world because to the Divine in them and a lead towards a greater and better affirmation of the growing reality in them will be part of his life action. But what he shall do will be decided by the Truth of the Knowledge and Will in him, a total and infinite Truth that is not bound by any single mental law or standard but act with freedom in the whole reality, with respect for each truth in its place and with a clear knowledge of the forces at work and the intention in the manifesting Divine Nisus at each step of cosmic evolution and in each event and circumstance.” 1101-02

135, “The one rule of the gnostic life would be the self-expression of the Spirit, the will of the Divine Being; that will, that self-expression could manifest through **extreme simplicity or through extreme complexity and opulence** or in their natural balance, --for beauty and plentitude, a hidden sweetness and laughter in things, a sunshine and gladness of life are also powers and expression of the Spirit. In all directions the Spirit within determining the law of the nature would determine the frame of the life and its detail and circumstance. In all there would be the same **plastic principle**; a **rigid standardization**, however necessary for the mind’s arrangement of things, could not be the law of the spiritual life. A **great diversity and liberty of self-expression based on underlying unity** might well become manifest; but everywhere there would be **harmony and truth of order.**” 1104

### **The Important message of The Life Divine:**

1, “We have therefore two fundamental facts of (1) pure existence and of (2) world existence, (1) a fact of Being, (2) a fact of Becoming. To deny one or the

other is easy; to recognise **the facts of consciousness** and **find out their relation** is the true and fruitful wisdom.” 85

2, “In fact, the creative Consciousness-Force in our earth existence has to lead forward, in an almost simultaneous process but with a considerable priority and **greater stress** of the inferior element, a **double evolution**. (1) There is an evolution of **our outward nature**, the nature of the mental being in the life and body, and (2) there is within it, pressing forward for **self-revelation** because with the emergence of mind that revelation is becoming possible, a preparation at least, even the beginning of an evolution of our inner being, our occult subliminal and spiritual nature. But Nature’s **major preoccupation must** necessarily be still and for a long time the **evolution of mind to its greatest possible range**, height, subtlety; for only so can be prepared the unveiling of an entirely intuitive intelligence, of overmind, of supermind, the difficult passage to a higher instrumentation of the Spirit. If the sole intention were the revelation of the essential spiritual Reality and a cessation of our being into its pure existence, this insistence on the mental evolution **would have no purpose**: for at every point of the nature there can be a breaking out of the spirit and an absorption of our being into it; an intensity of the heart, a total silence of the mind, a single absorbing passion of the will would be enough to bring about that culminating movement. If Nature’s final intention were other-worldly, then too the same law would hold; for everywhere, at any point of the nature, there can be a sufficient power of the other –worldly urge to break through and away from the terrestrial action and enter into a spiritual elsewhere. But if her intention is a comprehensive change of the being, this **double evolution** is intelligible and justifies itself; for it is for that purpose **indispensable.**” 890

3, “The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence. And if there be **any goal to the evolution** which finds here its present crown and head in the human being, other than an aimless circling and an individual escape from the circling, if the infinite potentiality of this creature, who alone here stands between Spirit and Matter with the power to mediate between them, has any meaning other than an ultimate awakening from the delusion of life by despair and disgust of the cosmic effort and **its complete rejection**, then even such a luminous and puissant transfiguration and emergence of the Divine in the creature **must be that high-uplifted goal and that supreme significance.**” 279

4, “There are, roughly, from this view-point, four main theories, or categories of theory, with their corresponding mental attitudes and ideals in accordance with four different conceptions of truth existence. These we may call the (1) supracosmic, (2) the cosmic and terrestrial, (3) the supraterrrestrial or other-worldly, and (4) the integral or synthetic or composite, the theories that try to

reconcile the three factors – or any two of them – which the other views tend to isolate. In this **last category** would fall our view of our existence here as a Becoming with the Divine Being for its origin and its **object**, a progressive manifestation, a spiritual evolution with the supracosmic for its source and support, the other –worldly for a condition and **connecting link** and the cosmic and terrestrial for its **field**, and with human mind and life for its **nodus and turning-point** of release towards a higher and highest perfection.” 693-94

### **The More Important Message of The Life Divine:**

1, “A compromise is a bargain, a transaction of interests between two conflicting powers; it is not a true reconciliation. **True reconciliation proceeds always by a mutual comprehension leading to some sort of intimate oneness.** It is therefore through the utmost possible **unification of Spirit and Matter** that we shall best arrive at their reconciling truth and so at some **strongest foundation for a reconciling practice** in the inner life of the individual and his outer existence.” 29

2, “We have found already in **the cosmic consciousness a meeting place** where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, formenters of an artificial quarrel between positive and negative principles of the same unknowable Reality. Attaining to **cosmic consciousness** Mind, illuminated by knowledge that **perceives at once the truth of Unity and the truth of Multiplicity** and seizes on the formula of their interaction, finds its own discords at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend.” 30

3, ‘Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscious or inconscient because we are not conscious of it, **but not inconscient to itself, rather profoundly and universally conscient.** (Very important observation) Therefore each thing seems to do the works of intelligence, even without possessing intelligence, because it obeys, whether subconsciously as in the plant and animal or half-consciously as in man, the real idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence: it is this Truth-consciousness which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. Mental intelligence thinks out because it is merely a reflecting force of consciousness which does not know, but seeks to know; it follows in Time step by step the working of a knowledge higher than itself, a knowledge that exists always, one and whole, that holds Time in its grasp, that sees past, present and future in a single regard.’ 145-46

4, “In our valuation of the movements of our consciousness this ability of concentration is rightly held to be one of the greatest power of the human mentality. But equally the power of putting forth what seems to be an exclusive

working of limited knowledge, that which presents itself to us as ignorance, **must be considered one of the greatest powers of the divine Consciousness.** It is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet **work out perfectly all its intentions** through that apparent ignorance. In the universe we see this supreme self-possessing Knowledge work through a multitude of ignorances, each striving to act according to its own blindness, yet through them all it constructs and executes its **universal harmonies.** More, the miracle of its omniscience appears most strikingly of all in what seems to us the action of an Inconscient, when through the complete or the partial nescience—more thick than our ignorance—of electron, atom, cell, plant, insect, the lowest forms of animal life, it arranges **perfectly its order of things** (very important) and guides the instinctive impulse or the inconscient impetus to an end possessed by the All-Knowledge but held behind a veil, not known by the instrumental form of existence, yet perfectly operative within the instinct or the impetus. We may say then that this action of the ignorance or nescience is **no real ignorance,** but a power, a sign, a proof of an omniscient self-knowledge and all-knowledge (very important). If we need any personal and inner witness to this indivisible **all-consciousness** behind the ignorance, --all Nature is its external proof, --we can get it with any completeness only in our deeper inner being or larger and higher spiritual state when we draw back behind the veil of our own surface ignorance and come into contact with the divine Idea and Will behind it. Then we see clearly enough that what we have done by ourselves in our ignorance was yet **overseen and guided in its result** by the invisible Omniscience (very important); we discover a greater working behind our ignorant working and **begin to glimpse its purpose** in us: **then only can we see** and know what now we worship in faith, recognise wholly the pure and universal Presence, meet the Lord of all being and all Nature...The power to limit its force and to work through that self-limitation, by what we call labour, struggle, difficulty, by what **seems to us series of failures** or half-balked successes and through them to achieve its secret intention, is not therefore a sign, proof or reality of **weakness,** but a sign, proof, reality—**the greatest possible—of an absolute omnipotence.** ” 418-20

### **The Most Important Message of The Life Divine:**

1, ‘It might be objected that the Supramental cognition is, after all, **not the final truth** of things. Beyond the Supramental plane of consciousness which is an intermediate step from Overmind and mind to the complete experience of *Sachchidananda*, are the greatest heights of the manifested Spirit: here surely existence would not at all be based on the determination of the One in multiplicity, it would manifest solely and simply a pure identity in oneness. But the Supramental truth-consciousness would not be absent from these planes, for it is an inherent power of *Sachchidananda*: the difference would be that the determinations would not be demarcations, they would be plastic, interfused, each a boundless finite. For there all is in each and each is in all radically and integrally, -- there would be to the utmost a fundamental awareness of identity, a mutual inclusion and interpenetration of consciousness: knowledge as we envisage it would not exist, because it would not be needed, since all would be

direct action of consciousness in being itself, identical, intimate, intrinsically self-aware and all-aware. But still relations of consciousness, relations of mutual delight of existence, relations of self-power of being with self-power of being would not be excluded; these highest spiritual planes would not be a field of blank indeterminability, a vacancy of pure existence.’ 334-35

2, ‘It might be said again that, even so, in *Sachchidananda* itself at least, above all worlds of manifestation, there could be nothing but the self-awareness of pure existence and consciousness and a pure delight of existence. Or, indeed, this triune being itself might well be only a trinity of original spiritual self-determinations of the Infinite; these too, like all determinations, would cease to exist in the ineffable Absolute. But our position is that these must be inherent truths of supreme being; their utmost reality must be pre-existent in the Absolute even if they are ineffably other there than what they are in the **spiritual mind’s highest possible experience**. The Absolute is not a mystery of infinite blankness nor a supreme sum of negations; nothing can manifest that is not justified by some self-power of the original and omnipresent Reality.’ 335

### **Beyond *The Life Divine*:**

Can one imagine beyond *The Life Divine*? It is beyond our mental capacity, but that can only come to our necessity when we have sufficiently evolved to see it as our principal endeavour. The first part of this effort identifies the highest spiritual experiences hinted in *The Life Divine* and the second part their full development and consummation.

In *The Life Divine*, the knowledge hinted but not sufficiently developed in *The Synthesis of Yoga* is restated again, with greater intensity, finer precision, larger universal approach and clearly spelt hierarchies between the Matter and the Spirit, seven-fold Ignorance and seven-fold Integral Knowledge, Exclusive Concentration and Integral Concentration, Separative Knowledge by indirect contact and Knowledge by Identity, Higher Mind and Supermind, Inconscient self and Bliss self; gives us ample opportunity to go beyond *Buddha, Shankara and the Gita*; defines religion and occultism in their evolutionary context and possible emergence of Divine community, for the wider and total benefit of the humanity; so the norms imposed by *The Synthesis of Yoga* for the *Sadhakas* of Integral Yoga and the norms imposed by *The Life Divine* for the comprehensive growth and intense evolution of the individual and the race are almost same. And again in *Savitri*, the issues that are hinted but not sufficiently developed in *The Life Divine*, are profoundly experienced which are identified as the Presence of Divine in the Inconscient sheath, the passage through which ordinary destiny of man can be shifted to higher Spiritual and Supramental destiny, the finding of the soul through movements of successive layers of desire souls and intermediate soul forces, the secret of true association of incarnating dual Power where the **law of departure** is applicable, which means the evolutionary leap can be experienced without undergoing through experience of successive stages of ascending evolution, the experience of transforming Divine force in the different sheaths without experiencing any actual feeling of Divine descent, adhering to psycho-physical method of sadhana through *japa* and cataleptic trance during difficult journey

in the inconscient realm and critical stages of sadhana like conquest of physical death etc. Savitri also hints about five gradations of transformation of Nature that of slow, constant, high, comprehensive and instantaneous change that reinforced the triple transformation hinted in *The Life Divine* that of Psychic, Spiritual and Supramental.

*The Life Divine* provides opportunity for five gradations of ascending humanity to arrive at the Divine Life which is at once the mundane Ignorance and the Supra-mundane Knowledge and their effective reconciliation. The **sons of Death** have ascended through these gradations to become the children of Immortality.

**1, Mundane:** A mundane renounces the inner subjective life of the Spirit and concentrates on the outward material life to arrive at highest human perfection.

**2, Moderate:** Moderate spirituality provides material man to enter the secrets of existence through Religion, which is an ‘unconscious Yoga of Nature through devotion’ and through Science, which is an ‘unconscious Yoga of Nature through Intellect’.

**3, Ascetic or Later Vedantic Saint:** The path of ascetic is the path of an equal indifference and renunciation leading to distant Bliss of the *Sachchidananda* consciousness, transcendent of the universe and aloof from outer life. *The Life Divine* declares, “In practice also the ascetic spirit is an **indispensable** element in human perfection;”<sup>12</sup> which liberates humanity from the subjection “to an always insistent animalism.”<sup>12</sup>

**4, Consecrated Individual or Ancient Vedantic Seer:** The path of consecrated individual is the path of surrender and loss of ego leading to all-embracing Bliss of the *Sachchidananda* consciousness which is at once individual, universal and transcendent and possession of an all-pervading equal delight; it is the path of ancient Vedantic sage who affirms that the perfect and the liberating knowledge excludes neither the Self nor its Creations and he is preoccupied in organising the world and its objects.

**5, Virgin or High-bred golden Maiden of the Veda, Surya Savitri:** *The Life Divine* declares that difficult ascension in the path of the Divine Life becomes easy and facile those who dwell from the beginning on a ‘virgin stuff of mind and matter’<sup>7</sup> and they act upon the world from the ‘fortress’<sup>8</sup> of their inner spiritual being and in the inmost sanctuary of this inner world they are alone with the Divine and one with the supreme Existence. This highest hinted secret for collective living of *The Life Divine* is further developed in *Savitri*, where this Supreme *Shastra* promises that the earth life could have been made equal and peer of heaven and heaven’s joy could have stabilized on earth had earth were made pure and virgin. That is the condition of the complete descent of the Unknowable of which individual is a channel and centre of the universe, collectivity is a condition and field and humanity is a mould and circumscription.

Similar five-fold ascension of consciousness is also observed in *Savitri*, where Death is projected as Mundane Godhead who has spread his net of death over the whole world to catch easily the weaker section of the humanity and he understands world in a mundane eye. King Aswapati’s wife, the Queen of Madra, represents the moderate Spirituality who has realised God but ignorant

of the God's power that can transform human nature and subsequently human destiny. King Aswapati represents the concentrated effort, *Tapasya*, askesis aspect of the hard ascetic living and he was capable of bringing down the Divine Mother to earthly tenement through his spiritual Power. Satyavan represents the fit vessel of consecration by loss of ego at the feet of the Divine Mother and has the spirit of ancient Vedic *Rishi* who has equal regard and reverence for both Matter and Spirit to find their reconciliation. And lastly we find the Virgin Savitri, a concentration of the universal Mother for earth's salvation, whose path was to annul herself to find the Supreme alone and her strong subtle physical Presence could not be caught by the Death's net and she further extended her power to save her consecrated child, Satyavan, who is at once the Godhead, the doomed husband and the representative soul of the whole humanity. So to escape from the death, a mundane has to shun attachment to outward living and outward enjoyment and enter inner life to realise God. Then this realisation is to be universalized and transcended through increase of concentration or *tapasya* which will culminate in total consecration to call down the entire presence of the Divine Mother. The more one enters the subtler world the more it becomes difficult by Death to catch in his world spreading death-trap. Death is conquered through the complete possession of the Divine Mother which is an unfolding of the unending mystery of the Spirit. Those who want to go beyond or develop the highest hinted secret of *The Life Divine*, of arriving at fullness of Being, fullness of Consciousness and fullness of Life can receive Savitri's assistance.

### **Conclusion:**

Each *Shastra* represents, symbolizes and variously fulfils its central Truth, central Secret, the central Thought which it is necessary to discover. Like the *Brahman* of *the Upanishad* it makes our position fixed and stable in the divine play and by finding the true centre it is possible for us to possess the circumference, which extend our true identity to the state of Universal and Transcendent Divine. So the Central Truth of Sri Aurobindo's four major works that of *The Synthesis of Yoga*, *The Life Divine*, *The Mother and Savitri* are identified as Surrender, *samarpana*, Consciousness, *Chetana*, Faith, *Sraddha*, and Purity, *Suddhi* respectively. So *The Life Divine* asks us to learn the lesson of movement of Consciousness in ascending and descending order by which alone one can possess the Infinite, know the Unknowable and attain the Divine Life.

*The Life Divine* resolves the problem of existence in its entirety by discovering the hierarchies of consciousness that will link Matter with the Spirit and the Spirit's power can reenter Matter to purify, transform, perfect and Divinise Matter. The perfect solution of the divine Life would be the material immortality of a fully organized mind-supporting animal body.

In its teaching it has included all the methods discovered by Mother-nature through Science, Religion, Occultism, Spiritual thought and spiritual experiences. It has made the sufficient study of the spiritual history of the earth and their efficiency and deficiency were thoroughly worked out and past spiritual exercises were accepted as our best previous foundation on which the present and future divine living can rest and flourish.

If to us things appear undivine or the phenomenon as inconsistent with the nature of a divine being, because we are ignorant of the sense and purpose of the Divine in the world in its entirety and its proper place and divine meaning in the complete manifestation. What we call evil are grief, pain, suffering, error, falsehood, ignorance, weakness, wickedness, incapacity, non-doing of what should be done and wrong-doing, deviation of will and denial of will, egoism, limitation, division from other beings with whom we should be one, they are facts of the world-consciousness, not fictions and unrealities. In our Ignorance our sense, sense organ and sense capacity cannot assign them a true and complete value, and when we get into deeper and larger consciousness, we discover their cosmic and individual utility in the total harmony of existence. There is a supra-rational envisaging of the universe or higher states of consciousness in which Death is only a change in immortal Life, pain is a violent backwash of the waters of universal delight, limitation is a turning of the Infinite upon itself, evil is a circling of the good around its own perfection. For without experience of pain we would not get all the infinite value of the divine delight of which pain is in travail; all ignorance is a penumbra which environs an orb of knowledge, every error is significant of the possibility and the effort of a discovery of truth; every weakness and failure is a first sounding of the gulfs of power and potentiality; all division is intended to enrich by an experience of various sweetness of unification the joy of realised unity. All this imperfection is to us evil, but all evil is in travail of the eternal good; for all is an imperfection which is the first condition—in the law of life evolving out of Inconscience—of greater perfection in the manifesting of the hidden divinity. Our present nature can only be transitional, our imperfect status a starting-point and opportunity for the achievement of another higher, wider and greater that shall be divine and perfect not only by the secret spirit within it but in its manifest and most outward form of existence. To arrive at such states of consciousness may, for the liberated individual, be one of the most important and indispensable steps of his progress towards self-perfection.

The modern men, who aspire for Divine living are from a back ground of comfortable economic routine timid mechalised moderate living and their nature may refuse and reject any strong Divine call to mark the turning point and radical change. Any attempt to implement the gospel of Divine Life in our practical and collective living may deform the original fineness and subtlety of its spirit; we may miss the main thread that connect the ordinary mind dominated life with the divine living but this need not discourage our efforts, which must continue for its effective realisation in our corporeal substance. Following proposals which may seem crude and resistive to our present recalcitrant nature may be taken into consideration and attempted in our immediate quest.

- 1, Our immediate attention can now be turned towards reverse movement of exclusive concentration, that can be utilised towards unfolding and expanding the psychic and spiritual being, whose predominance is considered important in the formation of Gnostic life. The mind of man is searching some supreme term and this practical affirmation of something superior to his present self is the basis of divine life.

2, All those who have accepted the collective Divine life or agreed to prepare themselves for this, must be well informed and conversant in every detail of the norms of Integral Yoga and integral Evolution, its comprehensive objectives, dispensable and indispensable self-disciplines and dangers in the path. And their central faith must rest on the vision that see only the Divine and seek only after the Divine.

3, In the past, the attempt for Divine life had failed, because of the impatience and growing exaggeration towards ultimate spiritual living by the individual seekers and they also failed to synthesize the four evolutionary urge due to want of equal importance and reverence for all the four evolutionary urge that can link among themselves strongly. So it is time again to reconcile the ordinary materialist living and the life of the ascetic and produce a sane condition for both inner and outer harmonised and perfect living.

The ideal attitude of the sadhaka towards time 'is to have an endless patience as if he has all eternity for his fulfilment...' <sup>33</sup> and any entry of impatience in the attempt of divine living may end in an achievement of well organised and established Church with struggle, fear, oppression and punishment as the substitute law of that modified living. Impatience of human intellect will either drive one towards the lure of short cut and dilute the process to deprive one from evolution of his psychic and spiritual entities or leave him with the satisfaction of his egoistic life.

The untransformed physical mind, has the capacity to turn nectar in to a poison within a moment, confine life in fixed habits and narrowness and can make up side down every event, is the chief obstacle in the permeation of spiritual and supramental force, but if it can be transformed it will be the best instrument for the stabilization of Supramental force. To counter physical mind provisionally, the integral faith in the Divine has to be developed, once dynamised can turn the poisons of the world in to nectar, see the happier spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain.

Mind can never be the perfect instrument of the spirit because its very character is to separate, divide and limit and now we will accept mind as our first evolutionary urge and is created out of Consciousness and limitation of mind can be overcome through reverse development of expansion. Always mind must be identical with the Supermind in essence and conceal in itself the potentiality of Supermind. It is possible for the Mind to rise beyond itself and train it to constantly dwell on the Integral Divine by concentrating on the idea that defines Integral concentration; thus preparing the ground for our second evolutionary urge, the spiritual being.

4, As ordinary consciousness (which constitute our mind, ego and reason) moves always in random in order to make up the deficiency of mind by three elements of thought, imagination and memory, deficiency of vital and body by exciting the vital, emotional and physical enjoyments; so we have to educate consciousness to move vertically as ascent and descent, through which evolution can be accelerated, secured and the deficiencies of mind, vital and body can be fulfilled. This can be done by silencing the mind, vital and body by the processes as explained in this paper. This exercise must extend our whole life and must enter all the moments of outer and inner active living and

also must not exclude our sleep and rest state. Life is fulfilled not by surface pleasure, outer success, material comfort and mechanised efficiency which seems to be its chief attraction mundane life, but by the touch of the indwelling, universal and over-dwelling Spirit, by the invasion of more and more Divine Force, Dynamism, Will, Knowledge, Ananda, Love, Peace and Beauty etc.

Those who have learned the lesson to move the Consciousness in ascending and descending orders, know The Mother partly, and they can enlarge this exercise to know Her entirely; others, who are not aware of the above movements but worship and work for Her can wait to possess Her through awareness and training of the emerging consciousness.

5, A seeker can realise the fundamental significance of the existence by enlarging his knowledge on the Self, on the world and on the God until in their totality he becomes **aware** of their mutuality, oneness and harmony. This he cannot attain at will except in some abnormal or supernormal conditions of his mentality or more permanently as a fruit of long and arduous training of the self in deepening, heightening and expanding it. The universe and the individual are the two essential appearances into which the Unknowable descends and the other intermediate harmonious collectivities are born only of their right relation and interaction. Integral Yoga follows the traditional path of Yoga in ensuring that one must do everything for the Divine, by the Divine and of the Divine. In the same manner all will be the finding, touching, discriminating and seeing 'of the self, by the self and in the self', *atmani atmanam atmana*<sup>34</sup>. We have to recognize that we are a partial movement of this Infinite movement and the true Divine living begins by knowing the Infinite and the total movement of the Eternal. Now this is the time for the individual man with egoistic consciousness has to evolve as universal man with cosmic consciousness and shall raise himself further to become the Godhead in man through supramental intervention and shall establish himself in Transcendent *Sachchidananda* consciousness.

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### Questions and Answers:

( For Familiarization of different basic terminology of *The Life Divine*)

1: What is consciousness? 95

Ans: It is ...**a self-aware force of existence** of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscient; above, it rises into the supramental which is for us superconscient.

1a: What is mental Consciousness? 585, 173

Ans: A many-sided Ignorance striving to become an all-embracing Knowledge is the definition of the consciousness of man the mental being, --or, a limited separative awareness of things striving to become an integral consciousness and an integral Knowledge... Mind in its essence is a consciousness which measures, limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer.

1b, What is subliminal consciousness? 803-04

Ans: The **subliminal consciousness**, when rightly interrogated, is a witness to truth and its testimony is confirmed again and again even in the physical and the objective field; that testimony cannot, then, be disregarded when it calls our attention to things within us or to things that belong to planes or worlds of a supraphysical experience.

1c: What is active consciousness? 592

Ans ...active consciousness in which consciousness works as an energy throwing up knowledge and activity out of itself and of which therefore Tapas is the character...

1d, What is passive consciousness? 592

Ans: ...a passive consciousness in which consciousness does not act as an energy, but only exists as a status and of which therefore absence of Tapas or force in action is the character.

1e, What is vital consciousness? 94

Ans: In ourselves there is such a **vital consciousness** which acts in the cells of the body and the automatic vital functions so that we go through purposeful movements and obey attractions and repulsions to which our mind is a stranger.

1f, What is spiritual consciousness? 705

Ans: Such a larger and greater consciousness is spiritual, for the **spiritual consciousness** is not only higher than the rest but more embracing. Universal as well as transcendent, it can take up mind and life into its light and give them the true and utmost realisation of all for which they are seeking: for it has a greater instrumentality of knowledge, a fountain of deeper power and will, an unlimited reach and intensity of love and joy and beauty.

1g, What is Overmental consciousness? 295

Ans: **Overmind Consciousness** is global in its cognition and can hold any number of seemingly fundamental differences together **in a reconciling vision**.

1h, What is original and ultimate consciousness? 491

Ans: An **original and ultimate consciousness** would be a consciousness of the Infinite and necessarily Unitarian in its view of diversity, integral, all-accepting, all-embracing, all-discriminating because all-determining, an indivisible whole-vision.

1i: What is the function of the Supramental Consciousness? 142, 327

Ans: The Truth-Consciousness is everywhere present in the universe as an ordering self-knowledge by which the One manifests the harmonies of its infinite potential multiplicity. Without this ordering self-knowledge the manifestation would be merely a shifting chaos... A Supramental Truth-consciousness is at once the self-awareness of the Infinite and Eternal and a power of self-determination inherent in that self-awareness.

1j, What is Gnostic consciousness? 1102

Ans: The gnostic consciousness is a consciousness in which **all contradictions are cancelled or fused** into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge.

1k: What is apprehensive Consciousness, *Prajnana*? 195, 149

A: It is a mentality which quite ceases to act consciously, yet the work of the body and the nerves and the sense-mind goes on unnoticed but constant and perfect; it has all become subconscious and only in one activity or chain of activities is the mind luminously active... apprehending consciousness in which knowledge centralizes itself and stands back from its works to observe them.

1l: How consciousness is related with Ignorance? 286

A: It has been shown indeed that division of consciousness is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it (Ignorance) is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it (Ignorance) should be a subordinate action, of Life from the original Force of which it (Ignorance) is one energism, of Matter from the original existence of which it (Ignorance) is one form of substance... All that is necessary to note at present is that it (Ignorance) must be in its essential character an exclusive concentration on one movement and status of Conscious Being, which puts all the rest of consciousness and being behind and veils it (Ignorance) from that one movement's now partial knowledge.

1m, What is Consciousness in Knowledge? 523

Ans: Consciousness as Knowledge knows its timeless self and sees Time within itself.

1n, What is Consciousness in Ignorance? 523

Ans: Consciousness as Ignorance is a partial and superficial action of the same Knowledge which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge.

1o, What is mental waking consciousness? 92

Ans: A mental waking consciousness such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or

otherwise deprived of his physical and superficial methods of sensation... our waking consciousness what we call then our consciousness is only a small selection from our entire conscious being.

1p, How Consciousness and Time are related? 377

Ans: Each state of consciousness has its own Time.

1q: What is true subconscious? 579-80

Ans: The **true subconscious** is other than this vital or physical substratum; it is the Inconscient vibrating on the **borders of** consciousness, sending up its motions **to be changed into conscious stuff**, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness, **missioning** upwards much futile or perilous stuff of which the origin is obscure to us, in dream, in mechanical repetitions of all kinds, in untraceable impulses and motives, in mental, vital, physical perturbations and upheavals, in dumb automatic necessities of our obscurest parts of nature.

1r, What is all consciousness? 496

Ans: ...**all consciousness** is force and therefore potentially creative...

1s, What is surface consciousness? 1065

Ans: ...for in our **surface consciousness** we are bound to separation of consciousness from others and wear the fetters of the ego.

1t, What is perfect Truth-Consciousness? 671 A consciousness possessing the essential and integral knowledge, proceeding from the essence to the whole and from the whole to the parts, would be no longer Mind, but a perfect Truth-Consciousness automatically possessed of inherent self-knowledge and world-knowledge.

Ans: A consciousness possessing the essential and integral knowledge, proceeding from the essence to the whole and from the whole to the parts, would be no longer Mind, but a perfect Truth-Consciousness automatically possessed of inherent self-knowledge and world-knowledge.

2: What is *Tapas*? 593, 605, 591

Ans: *Tapas* is the concentration of power of consciousness... there is power of play of knowledge and action...*Tapas* is the being's dynamic force of consciousness... *Tapas* means literally heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object.

3: What is the *inverse Tapas*? 592-93

Ans: It is the passive power of consciousness.

4: What is Evolution? 6, 1053, 710

Ans: Evolution is the progressive manifestation by Nature ... the destiny of evolving consciousness must be, then, to become perfect in its awareness, entirely aware of self and all-aware... **the evolution must** then be an emergence of this Existence, Consciousness, Delight of Existence, not at first in its essence or totality but in evolutionary forms that express or disguise it.

5: What is all evolution? 754

Ans: **All evolution** is in essence **a heightening of the force of consciousness in the manifest being** so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the spirit.

6: What is Ignorance? 619, 497, 506

A: Ignorance is in its nature a self-limiting knowledge oblivious of the integral self-awareness and confined to an exclusive concentration in a single field or upon a concealing surface of cosmic movement... our **ignorance is a half-knowledge evolving towards knowledge...** ignorance is an unconsciousness, *achitti*, of the Truth and Right, an opposition of its workings and a creation of false or adverse workings. Ignorance is the absence of the divine eye of perception which gives us the sight of the supramental Truth, it is the non-perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge.

7: What is Vidya? 508, 524, 506

Ans: Vidya, Knowledge in its highest spiritual sense, came to mean purely and trenchantly the knowledge of the One ... Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe... Here knowledge appears to signify a consciousness of the Truth, the Right, *satyam rutam*, and of all that is the order of the Truth and Right...

8: What is Avidya? 508, 524

Ans: Avidya, Ignorance, purely and trenchantly the knowledge of the divided Many divorced, as in our world it is divorced, from the unifying consciousness of the One Reality... Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality.

9: What is Science? 678

A: Science itself is in its own way an occultism; for it brings to light the formulas which Nature has hidden and it uses its knowledge to set free operations of her energies which she has not included in her ordinary operations and to organise and place at the service of man her occult powers and processes, a vast system of physical magic, --for there is and can be no other magic than the utilisation of secret truths of being, secret powers and processes of Nature.

10: What is the gist of Buddha's teaching? 34

A: This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of eternal varieties, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching.

11: What is real monism or true Adwaita? 35

A: The real *Monism*, the true *Adwaita*, is that which admits all things as the one *Brahman* and does not seek to bisect.

12: What is Mind? 126

A: Mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for seeking of knowledge. For Mind is that which does not know, which tries to know and which never knows except as in glass darkly. It is the power

which interprets truth of universal existence for the practical uses of a certain order of things; it is not the power which knows and guides that existence and therefore it cannot be the power which created or manifested it.

13: What is the (mental) Maya of the later Vedantic teaching? 126, 109, 507

A: The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it (Maya) is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured... Its literal meaning is cunning, fraud or illusion... an *undivine Maya*, that which creates false mental forms and appearances, -- and hence the later significance of this word which seems to have meant originally a **formative power of knowledge**, the true magic of the supreme Mage, the divine Magician, but was also for adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the *Rakshasa*.

14: What is the (Supramental) Maya of the ancient Vedic Seers? 126, 109, 356, 507

A: Maya meant for them the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form --for form is delimitation -- Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being... *Maya* in its original sense meant a comprehending and containing consciousness capable of embracing, measuring and limiting and therefore formative... Its literal meaning is knowledge, skill, intelligence... Maya is the supreme and universal consciousness and force of the Eternal and Infinite and, being by its very nature unbound and illimitable, it can put forth many states of consciousness at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for ever... The *divine Maya* is the knowledge of the Truth of things, its essence, law, operation, which the gods possess and on which they found their own eternal action and creation and their building of their powers in the human being.

15: How the gulf between the Matter and Spirit can be bridged?

Ans: We have found already in the cosmic consciousness a meeting place where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, formenters of an artificial quarrel between positive and negative principles of the same unknowable Reality.

16: What is our approach towards Gods? 166-167, 294

A: In essence the gods are one existence which the sages call by different names; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all... There

are in the Veda different formulations of the nature of the gods: it is said they are all one Existence to which the sages give different name; yet each god is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; and yet again each is a separate Deity acting sometimes in unison with companion deities, sometimes separately, sometimes even in apparent opposition to other Godheads of same Existence.

17: Why error and falsehood are necessary? 301-302

A: But when by an exclusive concentration on Force and Form Consciousness-Force seems phenomenally to separate Consciousness from Force, or when it absorbs Consciousness in a blind sleep lost in Form and Force, then Consciousness has to struggle back to itself by a fragmentary evolution which necessitates error and makes falsehood inevitable.

18: Why we do not freely determine our thinking according to the truth of things? 322

Ans: It is determined for us by our nature.

19: What is Supramental cognition? 330

A: The supramental cognition of things which sees the one Truth everywhere and would so arrange its account to us of our existence, its report of secret creation and the significance of the universe.' 330

20, What is *Brahman*? 586

Ans: Energism of consciousness is *Brahman*.

21: What is *Nirguna Brahman*? 331

Ans: The *Nirguna Brahman* is the Eternal without qualities, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Non-being, the Ineffable and the Unknowable.

22: What is *Saguna Brahman*? 331

Ans: It is the Self that becomes all things, the *Saguna Brahman*, the eternal with infinite qualities, the One who is the Many, the infinite Person who is the source and foundation of all persons and personalities, the Lord of creation, the Word, the Master of all works and action; it is that which being known all is known.

23: What are the three Hindu negations towards existence?

Ans: (1) The chain of Karma, (2) escape from the wheel of rebirth, (3) Maya.

24: What is the Buddhist Nirvana? 480, 504

Ans: The Buddha applied his penetrating rational intellect supported by an intuitive vision to the world as our mind and sense see it and discovered the principle of its construction and the way of release from all constructions... to get rid of Karma, individuality and suffering must be our one objective; by that elimination we shall pass into whatever may be free from these things, permanent, real: the way of liberation alone matters.

25, What is Buddhist concept of God? 484, 505

Ans: The Buddhists took this last step and refused reality to the Self on the ground that it was as much as the rest a construction of the mind; they cut not only God but the eternal Self and impersonal Brahman out of the picture... or else the question of the nature of the supreme original existence or Non-existence is put aside as either unanswerable or unnecessary to answer.

26: What is Shankara's Illusion? 481

Ans: Shankara, standing between the world and the eternal Reality, saw the mystery of the world must be ultimately suprarational, not conceivable or expressible by our reason, *anirvacaniya*; but he maintained the world as seen by the reason and sense as valid and had therefore to posit an unreal reality...

27, What is error? 525

Ans: Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of a fragmentary knowledge.

28, What is subliminal self? 578

Ans: --**there is a consciousness much wider, more luminous, more in possession of itself and things than that which wakes upon our inner being**, and it is this which we must regard as **our subliminal self** and set apart the subconscious as an inferior, **a lowest occult province of our nature**.

29, What is the aim of religion and Yoga? 755

Ans: A change into a higher consciousness or a state of being is not only the whole aim and process of religion, of all higher askesis, of Yoga, but it is also the very trend of our life itself, the secret purpose found in the sum of its labour.

30, How Ignorance is valuable? 528

Ans: Ignorance is a utilization of the Being's self knowledge in such a way as to make it valuable for Time-experience and valid for Time-activity.

31, What is the *Pantheistic* view? 688

Ans: The pantheistic view of the identity of the Divine and the Universe is a truth, for all this that is the Brahman: but it stops short of the whole truth when it misses and omits the supracosmic Reality.

32, What is the interrelation between the Buddhist and Vedantic thought? 695

Ans: This ideal of self-extinction which is boldly and clearly proclaimed by the *Buddhists*, is in *Vedantic* thought a self-finding: but the self-finding of the individual by his growth into his true being in the Absolute would only be possible if both are interrelated realities; it could not apply to the final world-abolishing self-affirmation of the Absolute in an unreal or temporary individual by the annulment of the false personal being and by the destruction of all individual and cosmic existence for that individual consciousness, --however much these errors may go on, helplessly inevitable, in the world of Ignorance permitted by the Absolute, in a universal, eternal and indestructible *Avidya*.

33, What is the nature of ego? 63

Ans: the nature of the ego is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies. Ego is a factor which determines the reactions of error, sorrow, pain, evil, death; for it gives these values to movements which would otherwise be represented in their right relation to the one Existence, Bliss, Truth and Good.

34, How right relation with the existence can be recovered? 63

Ans: By recovering the right relation we may eliminate the ego-determined reactions, reducing them eventually to their true values; and this recovery can be effected by the right participation of the individual in the consciousness of the totality and in the consciousness of the transcendent which the totality represents.

35, What is true ethics? 103

Ans: Self-blame and self-condemnation, are the beginning of true ethics.

36, What is good and evil? 104

Ans: Disapproval of that which threatens and hurts us, approval of that which flatters and satisfies refine into conception of good and evil to oneself, to the community, to others than ourselves, to other communities than ours, and finally into the general approval of good, the general disapproval of evil.

37, What is pain? 115

Ans: Pain is in the nature of a nervous and physical recoil from a dangerous or harmful contact; it is a part of what the Upanishad calls *jugupsa*, the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence against "others".

38, What is physical mind? 180

Ans: This corporeal mentality is merely our surface of mind, merely the front which it presents to the physical experience.

39, What are the limitation of physical and vital mind? 181

Ans: As our physical instrumental mind has the illusion of the body, so this subconscious dynamic mind has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being. Here we do not yet get back to the meeting-place of the mind and supermind and the point at which they originally separated.

40, What are the fundamental opposition the Matter presents to Spirit? 260

Ans: They are Ignorance, Inertia and Division.

41, What are the fundamental opposition the Life and Mind presents to Spirit? 225-227

Ans: (1) He is aware of only of a small part of his own being: his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the occult surge of his subconscious and his subliminal mind, his subconscious, and his subliminal life-impulses, his subconscious corporeality, all that large part of himself. (2) The second difficulty is that man is separated in his mind, his life, his body from the universal. (3) The third difficulty is the division between force and consciousness in the evolutionary existence.

42: Why error and falsehood are necessary? 301

Ans: Consciousness has to struggle back to itself by a fragmentary evolution which necessitates error and makes falsehood inevitable.

43, What are the source of error, falsity and evil? 646

Ans: This then is the origin and nature of error, falsehood, wrong and evil in the consciousness and will of the individual; a limited consciousness growing out of nescience is the source of error, a personal attachment to the limitation and the error born of it the source of falsity, a wrong consciousness governed by the life-ego the source of evil.

44, What is desire? 800

Ans: Desire is the result of incompleteness, of insufficiency, of something that is not possessed or enjoyed and which the being seeks for the possession or enjoyment.

45, What is Intuition? 292

Ans: Intuition is only one special movement of self-existent knowledge.

46, What are the four cognitive method of Nature? 544

Ans: (1) A knowledge by identity, (2) a knowledge by intimate direct contact, (3) a knowledge by separative direct contact, (4) a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.

47, What is Tantra? 910, 909

Ans: Occult science is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge... For the **highest occultism** is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit and uses them in their native force or by an applied process for the greater effectivity of our mental, vital and spiritual being.

48, What is personality? 367-68, 848

Ans: But what we thus call personality is only a formation of superficial consciousness... **Personality** is only a temporary mental, vital, physical formation which the being, the real Person, the psychic entity, puts forward on the surface, --it is not the self in its abiding reality...

49, What is the law of existence? 368-69, 128

Ans: The Divine is free and not bound by **laws** of any making, but still he acts by **laws and processes** because **they are expression or the truth of things**,-- not their mechanical, mathematical or other outward truth alone, but the spiritual reality of what they are, what they have become and have yet to become, what they have it within themselves to realise... For everywhere we see Law founded in self-being and, when we penetrate within into rationale of its process, we find that **Law is a process of an innate knowledge**, a knowledge inherent in the existence which is expressing itself and implied in the force that expresses it; and Law developed by Knowledge so as to allow of progression implies a divinely seen **goal** towards which the motion is directed.

50, What is the Power of the Being? 385

Ans: It is an act of consciousness.

51, What is the Being? 385

Ans: It is the (static) status of consciousness.

52, What is the function of Knowledge, Truth and Evil? 654

Ans: It is knowledge that purifies, it is truth that liberates: evil is the fruit of a spiritual ignorance and it will disappear only by the growth of a spiritual consciousness and the light of spiritual knowledge.

53, What is *Sankhya* Philosophy? 363

Ans: The *Sankhya* philosophy stresses this personal aspect, makes the *Purusha* many, plural, and assigns universality to Nature; in this view each soul is an independent existence although all souls experience a common universal Nature.

54, What is Matter? 375, 586

Ans: Matter is a creation of Energy in movement... By energism of consciousness Brahman is massed; from that Matter is born and from Matter Life and Mind and the worlds.

55, Why Matter is created? 668

Ans: Matter, --substance itself, subtle or dense, mental or material, --is form and body of Spirit and **would never have been created if it could not be made a basis for the self-expression of the Spirit.**

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