

The Light of Lights



Words of Sri Aurobindo
(8)

Diary 2018



Why Science cannot Perfect Our Life

“...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 a 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.”

– Sri Aurobindo (22: 1071)



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	<i>Personal Information</i>	
PERSONAL	Name	
	Address	
	Telephone	
	Blood Group	
	Identity Card Number	
	Passport No.	Expiry
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BUSINESS	Company	
	Address	
	Telephone	
	Mobile	Fax
	E-mail	
	Website	
INSURANCE	Personal Insurance	Renewal
	Medical Insurance	Renewal
	Home Insurance	Renewal
	Car Insurance	Renewal
FINANCIAL	Bank	A/c No.
	Bank	A/c No.
	Income Tax No.	Tax Due Date
	Credit Card No.	Expiry
	Credit Card No.	Expiry
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The Three Victories That We Need to Achieve

“...an individual salvation in heavens beyond careless of the earth is not our highest objective; the liberation and self-fulfilment of others is as much our own concern, – we might almost say, our divine self-interest, – as our own liberation. Otherwise our unity with others would have no effective meaning. To conquer the lures of egoistic existence in this world is our first victory over ourselves; to conquer the lure of individual happiness in heavens beyond is our second victory; to conquer the highest lure of escape from life and a self-absorbed bliss in the impersonal infinity is the last and greatest victory. Then are we rid of all individual exclusiveness and possessed of our entire spiritual freedom.”

– Sri Aurobindo

(23: 444)

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illusory significance which vanishes into nothingness if it is an error of the Spirit. 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 a 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

The Essence of Consciousness and Its Evolution in Terrestrial Nature

“..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. This

The General Character and Principle of the Gnostic Consciousness

“In a 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 consciousnesses 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. A single Consciousness-Force, of which all would be aware and see themselves as its instruments, would act through all and harmonise their action together. 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 plenitude 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. Truth of gnostic consciousness and being establishing itself can find its harmony with all other truth of being around it. 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.” (22: 1069-70)

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 a 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.” (22: 1070-71)

The Dangers of a Sole or Predominant Stress on a Perfected Economic and Material Existence

“As 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 civilisation by stronger primitive peoples, 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.” (22: 1089)

vital and physical material of a larger existence which, because it is not taken up by a creative harmonising 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 organised 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.

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 common general life-motives, a unification 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. The evolution of mind working upon life has developed an organisation of the activity of mind and use of Matter which can no longer be supported by human capacity without an inner change. An accommodation of the ego-centric human individuality, separative even in association, to a system of living which demands unity, perfect mutuality, harmony, is imperative. 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 be 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.” (22: 1090-92)

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 the guidance of society by men of spiritual attainment, the brotherhood or unity of all in the faith or in the discipline, the spiritualisation of life and society by the taking up of 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 this evolutionary miracle.” (22: 1095-96)

instrumentation. 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.”

(22: 1096-97)

Nature of the Life Governed by Gnostic Consciousness

“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 or vital amusement, entertainment of leisure and relieving excitement or pleasure, but as expressions and means of the truth of the spirit and the beauty and delight of existence. Life and the body would be no longer tyrannous masters demanding nine tenths 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.” (22: 1103)

From the Evolution in Ignorance to the Evolution in Knowledge

“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.” (22: 1107)

directly and carry with it the perfection of the mind and even, if she will, the perfection of the body. Nature seeks the Divine in her own symbols: Yoga goes beyond Nature to the Lord of Nature, beyond universe to the Transcendent and can return with the transcendent light and power, with the fiat of the Omnipotent.

But their aim is one in the end. The generalisation of Yoga in humanity must be the last victory of Nature over her own delays and concealments. Even as now by the progressive mind in Science she seeks to make all mankind fit for the full development of the mental life, so by Yoga must she inevitably seek to make all mankind fit for the higher evolution, the second birth, the spiritual existence. And as the mental life uses and perfects the material, so will the spiritual use and perfect the material and the mental existence as the instruments of a divine self-expression.” (23: 29-30)

Transcendent and sought after by It. If the Bhakta seeks and yearns after Bhagavan, Bhagavan also seeks and yearns after the Bhakta.* There can be no Yoga of knowledge without a human seeker of the knowledge, the supreme subject of knowledge and the divine use by the individual of the universal faculties of knowledge; no Yoga of devotion without the human God-lover, the supreme object of love and delight and the divine use by the individual of the universal faculties of spiritual, emotional and aesthetic enjoyment; no Yoga of works without the human worker, the supreme Will, Master of all works and sacrifices, and the divine use by the individual of the universal faculties of power and action. However Monistic may be our intellectual conception of the highest truth of things, in practice we are compelled to accept this omnipresent Trinity.” (23: 31-32)

* *Bhakta, the devotee or lover of God; Bhagavan, God, the Lord of Love and Delight. The third term of the trinity is Bhagavat, the divine revelation of Love.*

The Integral Yoga

“The whole of life is the Yoga of Nature. The Yoga that we seek must also be an integral action of Nature, and the whole difference between the Yogin and the natural man will be this, that the Yogin seeks to substitute in himself for the integral action of the lower Nature working in and by ego and division the integral action of the higher Nature working in and by God and unity. If indeed our aim be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole practical aim must be to find out one path out of the thousand that lead to God, one shortest possible of short cuts, and not to linger exploring different paths that end in the same goal. But if our aim be a transformation of our integral being into the terms of God-existence, it is then that a synthesis becomes necessary.

The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His. Thus in a sense God Himself, the real Person in us, becomes the sadhaka of the Sadhana* as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the Tapas, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and mortal activity.

In psychological fact this method translates itself into the progressive surrender of the ego with its whole field and all its apparatus to the Beyond-ego with its vast and incalculable but always inevitable workings. Certainly, this is no short cut or easy sadhana. It requires a colossal faith, an absolute courage and above all an unflinching patience. For it implies three stages of which only the last can be wholly blissful or rapid, – the attempt of the ego to enter into contact with the Divine, the wide, full and therefore laborious preparation of the whole lower Nature by the divine working to receive and become the higher Nature, and the eventual transformation. In fact, however, the divine Strength, often unobserved and behind the veil, substitutes itself for our weakness and supports us through all our failings of faith, courage and patience. It “makes the blind to see and the lame to stride over the hills.” The intellect becomes aware of a Law that beneficently insists and a succour that upholds; the heart speaks of a Master of all things and Friend of man or a universal Mother who upholds through all stumblings. Therefore this path is at once the most difficult imaginable and yet, in comparison with the

* Sādhana, the practice by which perfection, siddhi, is attained; sādḥaka, the Yogin who seeks by that practice the siddhi.

The Four Aids

“YOGA-SIDDHI, the perfection that comes from the practice of Yoga, can be best attained by the combined working of four great instruments. There is, first, the knowledge of the truths, principles, powers and processes that govern the realisation – *śāstra*. Next comes a patient and persistent action on the lines laid down by this knowledge, the force of our personal effort – *utsāha*. There intervenes, third, uplifting our knowledge and effort into the domain of spiritual experience, the direct suggestion, example and influence of the Teacher – *guru*. Last comes the instrumentality of Time – *kāla*; for in all things there is a cycle of their action and a period of the divine movement.”

(23: 53)

there is no awakening, no opening of the spirit; but once it is received, attainment is sure, whether conquered swiftly in the course of one human life or pursued patiently through many stadia of the cycle of existence in the manifested universe.

Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process.” (23: 53-54)

Ordinarily, the Word from without, representative of the Divine, is needed as an aid in the work of self-unfolding; and it may be either a word from the past or the more powerful word of the living Guru. In some cases this representative word is only taken as a sort of excuse for the inner power to awaken and manifest; it is, as it were, a concession of the omnipotent and omniscient Divine to the generality of a law that governs Nature. Thus it is said in the Upanishads of Krishna, son of Devaki, that he received a word of the Rishi Ghora and had the knowledge. So Ramakrishna, having attained by his own internal effort the central illumination, accepted several teachers in the different paths of Yoga, but always showed in the manner and swiftness of his realisation that this acceptance was a concession to the general rule by which effective knowledge must be received as by a disciple from a Guru.

Written Shastra and the Sadhana of the Integral Yoga

“For the sadhaka of the integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself even by the greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning verities and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively, – if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress must pass beyond the written Truth, – *śabdabrahmātivartate* – beyond all that he has heard and all that he has yet to hear, – *śrotavyasya śrutasya ca*. For he is not the sadhaka of a book or of many books; he is a sadhaka of the Infinite.

Another kind of Shastra is not Scripture, but a statement of the science and methods, the effective principles and way of working of the path of Yoga which the sadhaka elects to follow. Each path has its Shastra, either written or traditional, passing from mouth to mouth through a long line of Teachers. In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching. All the lines of the Yoga are supposed to be fixed and the Teacher who has received the Shastra by tradition and realised it in practice guides the disciple along the immemorial tracks. One often even hears the objection urged against a new practice, a new Yogic teaching, the adoption of a new formula, “It is not according to the Shastra.” But neither in fact nor in the actual practice of the Yogins is there really any such entire rigidity of an iron door shut against new truth, fresh revelation, widened experience. The written or traditional teaching expresses the knowledge and experiences of many centuries systematised, organised, made attainable to the beginner. Its importance and utility are therefore immense. But a great freedom of variation and development is always practicable. Even so highly scientific a system as Rajayoga can be practised on other lines than the organised method of Patanjali. Each of the three paths of the *trimārga** breaks into many bypaths which meet again at the goal. The general knowledge on which the Yoga depends is fixed, but the order, the succession, the devices, the forms must be allowed to vary; for the needs and particular impulsions of the individual nature have to be satisfied even while the general truths remain firm and constant.” (23: 55-56)

* *The triple path of Knowledge, Devotion and Works.*

concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The ideal sadhaka should be able to say in the Biblical phrase, “My zeal for the Lord has eaten me up.” It is this zeal for the Lord, – *utsāha*, the zeal of the whole nature for its divine results, *vyākulātā*, the heart’s eagerness for the attainment of the Divine, – that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks, that which, being universal, exceeds and, being transcendent, surpasses even the largest and highest individual self and nature.” (23: 58)

his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that the divine centre in the world is ready. Purified, liberated, plastic, illumined, it can begin to serve as a means for the direct action of a supreme Power in the larger Yoga of humanity or superhumanity, of the earth's spiritual progression or its transformation."

(23: 58-59)

distortions are our contribution to the working; the true power in it is the Divine's. When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and learns to trust itself to that which transcends it, that is its salvation. The apparent freedom and self-assertion of our personal being to which we are so profoundly attached, conceal a most pitiable subjection to a thousand suggestions, impulses, forces which we have made extraneous to our little person. Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom." (23: 59-60)

appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love. We recognise it too in a more personal relation that from the first touched or at the last seizes us; we feel the eternal presence of a supreme Master, Friend, Lover, Teacher. We recognise it in the essence of our being as that develops into likeness and oneness with a greater and wider existence; for we perceive that this miraculous development is not the result of our own efforts: an eternal Perfection is moulding us into its own image. One who is the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being (*caitya guru* or *antaryāmin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the supreme Soul and the supreme Shakti, the One who is differently named and imaged by the religions, is the Master of our Yoga.

To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. This is the entire definition of the aim of integral Yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.

* * *

The surest way towards this integral fulfilment is to find the Master of the secret who dwells within us, open ourselves constantly to the divine Power which is also the divine Wisdom and Love and trust to it to effect the conversion. But it is difficult for the egoistic consciousness to do this at all at the beginning... The ego cannot see where it is being led; it revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality – not, in any case, the eventuality – of its benefit. And we withdraw our assent because we fail to distinguish our higher Self from the lower through which he is preparing

The Need for Extraneous Support and the Hindu Conceptions of the Ishta Devata, the Avatar and the Guru

“The spiritual progress of most human beings demands an extraneous support, an object of faith outside us. It needs an external image of God; or it needs a human representative, – Incarnation, Prophet or Guru; or it demands both and receives them. For according to the need of the human soul the Divine manifests himself as deity, as human divine or in simple humanity – using that thick disguise, which so successfully conceals the Godhead, for a means of transmission of his guidance.

The Hindu discipline of spirituality provides for this need of the soul by the conceptions of the Ishta Devata, the Avatar and the Guru. By the Ishta Devata, the chosen deity, is meant, – not some inferior Power, but a name and form of the transcendent and universal Godhead. Almost all religions either have as their base or make use of some such name and form of the Divine. Its

The Need for an External Guru – A Living Influence, a Living Example

“This also is not enough; a living influence, a living example, a present instruction is needed. For it is only the few who can make the past Teacher and his teaching, the past Incarnation and his example and influence a living force in their lives. For this need also the Hindu discipline provides in the relation of the Guru and the disciple. The Guru may sometimes be the Incarnation or World-Teacher; but it is sufficient that he should represent to the disciple the divine wisdom, convey to him something of the divine ideal or make him feel the realised relation of the human soul with the Eternal.

The sadhaka of the integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself that exclusive tendency of egoistic mind which cries, “My God, my Incarnation, my Prophet, my Guru,” and opposes it to all other realisation in a sectarian or a fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.

The Three Instruments of the Guru – Teaching, Example, Influence

“The Teacher of the integral Yoga will follow as far as he may the method of the Teacher within us. He will lead the disciple through the nature of the disciple. Teaching, example, influence, – these are the three instruments of the Guru. But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within. He will seek to awaken much more than to instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion. He will give a method as an aid, as a utilisable device, not as an imperative formula or a fixed routine. And he will be on his guard against any turning of the means into a limitation, against the mechanising of process. His whole business is to awaken the divine light and set working the divine force of which he himself is only a means and an aid, a body or a channel.

The example is more powerful than the instruction; but it is not the example of the outward acts nor that of the personal character which is of most importance. These have their place and their utility; but what will most stimulate aspiration in others is the central fact of the divine realisation within him governing his whole life and inner state and all his activities. This is the universal and essential element; the rest belongs to individual person and circumstance. It is this dynamic realisation that the sadhaka must feel and reproduce in himself according to his own nature; he need not strive after an imitation from outside which may well be sterilising rather than productive of right and natural fruits.

Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses. This is the supreme sign of the Master. For the greatest Master is much less a Teacher than a Presence pouring the divine consciousness and its constituting light and power and purity and bliss into all who are receptive around him.

And it shall also be a sign of the teacher of the integral Yoga that he does not arrogate to himself Guruhood in a humanly vain and self-exalting spirit. His work, if he has one, is a trust from above, he himself a channel, a vessel or a representative. He is a man helping his brothers, a child leading children, a Light kindling other lights, an awakened Soul awakening souls, at highest a Power or Presence of the Divine calling to him other powers of the Divine.” (23: 66-68)

resistance, to the Divine an instrument. Therefore, while our effort is personal, Time appears as a resistance, for it presents to us all the obstruction of the forces that conflict with our own. When the divine working and the personal are combined in our consciousness, it appears as a medium and a condition. When the two become one, it appears as a servant and instrument.

The ideal attitude of the sadhaka towards Time is to have an endless patience as if he had all eternity for his fulfilment and yet to develop the energy that shall realise now and with an ever-increasing mastery and pressure of rapidity till it reaches the miraculous instantaneousness of the supreme divine Transformation.” (23: 68)

The Process One May Undergo If the Call is not Strong

“There may at first be only a vivid intellectual interest, a forcible attraction towards the idea and some imperfect form of practice. Or perhaps there is an effort not favoured by the whole nature, a decision or a turn imposed by an intellectual influence or dictated by personal affection and admiration for someone who is himself consecrated and devoted to the Highest. In such cases, a long period of preparation may be necessary before there comes the irrevocable consecration; and in some instances it may not come. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central or supreme; but the life will either be spent in preparation or, a certain stage having been reached, the mind pushed by an insufficient driving-force may rest content at the limit of the effort possible to it. Or there may even be a recoil to the lower life, – what is called in the ordinary parlance of Yoga a fall from the path. This lapse happens because there is a defect at the very centre. The intellect has been

The Main Source of Stumblings in the Path – The Difficulty of a Wholesale Conversion of Nature

“And since Yoga is in its essence a turning away from the ordinary material and animal life led by most men or from the more mental but still limited way of living followed by the few to a greater spiritual life, to the way divine, every part of our energies that is given to the lower existence in the spirit of that existence is a contradiction of our aim and our self-dedication. On the other hand, every energy or activity that we can convert from its allegiance to the lower and dedicate to the service of the higher is so much gained on our road, so much taken from the powers that oppose our progress. It is the difficulty of this wholesale conversion that is the source of all the stumblings in the path of Yoga. For our entire nature and its environment, all our personal and

The First Necessities

“The first necessity is to dissolve that central faith and vision in the mind which concentrate it on its development and satisfaction and interests in the old externalised order of things. It is imperative to exchange this surface orientation for the deeper faith and vision which see only the Divine and seek only after the Divine. The next need is to compel all our lower being to pay homage to this new faith and greater vision. All our nature must make an integral surrender; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being – soul, mind, sense, heart, will, life, body – must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine. This is no easy task; for everything in the world follows the fixed habit which is to it a law and resists a radical change. And no change can be more radical than the

The Extraordinary Complexity of Our Being

“The practice of Yoga brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the rich endless confusion of Nature. To the ordinary man who lives upon his own waking surface, ignorant of the self’s depths and vastnesses behind the veil, his psychological existence is fairly simple. A small but clamorous company of desires, some imperative intellectual and aesthetic cravings, some tastes, a few ruling or prominent ideas amid a great current of unconnected or ill-connected and mostly trivial thoughts, a number of more or less imperative vital needs, alternations of physical health and disease, a scattered and inconsequent succession of joys and griefs, frequent minor disturbances and vicissitudes and rarer strong searchings and upheavals of mind or body, and through it all Nature, partly with the aid of his thought and will, partly without or in spite of it, arranging these things in some rough practical fashion, some tolerable disorderly order, – this is the material of his existence. The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, – and Yoga means a plunge into all the multiple profundities of the soul, – we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer.

The most disconcerting discovery is to find that every part of us – intellect, will, sense-mind, nervous or desire self, the heart, the body – has each, as it were, its own complex individuality and natural formation independent of the rest; it neither agrees with itself nor with the others nor with the representative ego which is the shadow cast by some central and centralising self on our superficial ignorance. We find that we are composed not of one but many personalities and each has its own demands and differing nature. Our being is a roughly constituted chaos into which we have to introduce the principle of a divine order. Moreover, we find that inwardly too, no less than outwardly, we are not alone in the world; the sharp separateness of our ego was no more than a strong imposition and delusion; we do not exist in ourselves, we do not really live apart in an inner privacy or solitude. Our mind is a receiving, developing and modifying machine into which there is being constantly passed from moment to moment a ceaseless foreign flux, a streaming mass of disparate materials from above, from below, from outside. Much more than half our thoughts and feelings are not our own in the sense that they take form out of ourselves; of hardly anything can it be said that it is truly original to our nature. A large part comes to us from others or from the environment, whether as raw material or as manufactured imports; but still more largely they come from universal Nature here or from other worlds and planes and their beings and powers and influences; for we are overtopped and environed

Multiple Avenues for Man Towards God – Intellectual Preparation not Indispensable

“...at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might not know him at all. This intellectual preparation can indeed be the first stage in a powerful Yoga, but it is not indispensable: it is not a step which all need or can be called upon to take. Yoga would be impossible, except for a very few, if the intellectual figure of knowledge arrived at by the speculative or meditative Reason were its indispensable condition or a binding preliminary. All that the Light from above asks of us that it may begin its work is a call from the soul and a sufficient point of support in the mind. This support can be reached through an insistent idea of the Divine in the thought, a corresponding will in the dynamic parts, an aspiration, a faith, a need in the heart. Any one of these may lead or predominate, if all cannot move in unison or in an equal rhythm. The idea may be and must in the beginning be inadequate;

The Integral Idea of the Divine in the Integral Yoga

“...the greater and wider the moving idea-force behind the consecration, the better for the seeker; his attainment is likely to be fuller and more ample. If we are to attempt an integral Yoga, it will be as well to start with an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious outlook, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which our Yoga can best set out would be naturally the idea, the sense of a conscious all-embracing but all exceeding Infinite. Our uplook must be to a free, all-powerful, perfect and blissful One and Oneness in which all beings move and live and through which all can meet and become one. This Eternal will be at once personal and impersonal in his self-revelation and touch upon the soul. He is personal because he is the conscious Divine, the infinite Person who casts some broken reflection

How to Deal with the Desire-Soul

“This craving life-force or desire-soul in us has to be accepted at first, but only in order that it may be transformed. Even from the very beginning it has to be taught to renounce all other desires and concentrate itself on the passion for the Divine. This capital point gained, it has to be taught to desire, not for its own separate sake, but for God in the world and for the Divine in ourselves; it has to fix itself upon no personal spiritual gain, though of all possible spiritual gains we are sure, but on the great work to be done in us and others, on the high coming manifestation which is to be the glorious fulfilment of the Divine in the world, on the Truth that has to be sought and lived and enthroned for ever. But last, most difficult for it, more difficult than to seek with the right object, it has to be taught to seek in the right manner; for it must learn to desire, not in its own egoistic way, but in the way of the Divine. It must insist no longer, as the strong separative will always insists, on its own manner of fulfilment, its own dream of possession, its own idea of the right

The Central Necessity of Yoga

“Everything must be given to the Divine within us, to the universal All and to the transcendent Supreme. An absolute concentration of our will, our heart and our thought on that one and manifold Divine, an unreserved self-consecration of our whole being to the Divine alone – this is the decisive movement, the turning of the ego to That which is infinitely greater than itself, its self-giving and indispensable surrender.” (23: 89)

The Indispensability of the Way of Works

“Even for those whose first natural movement is a consecration, a surrender and a resultant entire transformation of the thinking mind and its knowledge, or a total consecration, surrender and transformation of the heart and its emotions, the consecration of works is a needed element in that change. Otherwise, although they may find God in other-life, they will not be able to fulfil the Divine in life; life for them will be a meaningless undivine inconsequence. Not for them the true victory that shall be the key to the riddle of our terrestrial existence; their love will not be the absolute love triumphant over self, their knowledge will not be the total consciousness and the all-embracing knowledge. It is possible, indeed, to begin with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga. But there is then this disadvantage that we may tend to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in our spiritual seclusion

The Supreme Importance of Equality and Oneness

“All things here are the one and indivisible eternal transcendent and cosmic Brahman that is in its seeming divided in things and creatures; in seeming only, for in truth it is always one and equal in all things and creatures and the division is only a phenomenon of the surface. As long as we live in the ignorant seeming, we are the ego and are subject to the modes of Nature. Enslaved to appearances, bound to the dualities, tossed between good and evil, sin and virtue, grief and joy, pain and pleasure, good fortune and ill fortune, success and failure, we follow helplessly the iron or gilt and iron round of the wheel of Maya. At best we have only the poor relative freedom which by us is ignorantly called free-will. But that is at bottom illusory, since it is the modes of Nature that express themselves through our personal will; it is force of Nature, grasping us, ungrasped by us that determines what we shall will and how we shall will it. Nature, not an independent ego, chooses what object we shall seek, whether by reasoned will or unreflecting impulse, at any moment

The First Three Godward Approaches in the Gita's Way of Karmayoga

“In the field of action desire takes many forms, but the most powerful of all is the vital self’s craving or seeking after the fruit of our works. The fruit we covet may be a reward of internal pleasure; it may be the accomplishment of some preferred idea or some cherished will or the satisfaction of the egoistic emotions, or else the pride of success of our highest hopes and ambitions. Or it may be an external reward, a recompense entirely material, – wealth, position, honour, victory, good fortune or any other fulfilment of vital or physical desire. But all alike are lures by which egoism holds us. Always these satisfactions delude us with the sense of mastery and the idea of freedom, while really we are harnessed and guided or ridden and whipped by some gross or subtle, some noble or ignoble, figure of the blind Desire that drives the world. Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niṣkāma karma*.

A simple rule in appearance, and yet how difficult to carry out with anything like an absolute sincerity and liberating entireness! In the greater part of our action we use the principle very little if at all, and then even mostly as a sort of counterpoise to the normal principle of desire and to mitigate the extreme action of that tyrant impulse. At best, we are satisfied if we arrive at a modified and disciplined egoism not too shocking to our moral sense, not too brutally offensive to others. And to our partial self-discipline we give various names and forms; we habituate ourselves by practice to the sense of duty, to a firm fidelity to principle, a stoical fortitude or a religious resignation, a quiet or an ecstatic submission to God’s will. But it is not these things that the Gita intends, useful though they are in their place; it aims at something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul. Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.

The test it lays down is an absolute equality of the mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the emotions, free in the nervous reactions, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us, but not otherwise. The tiniest reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings still to the old nature. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that little pebble of imperfection may throw down the whole achievement of the Yoga!

bedrock of our life, we must separate the soul watching behind or immune deep within from these outer workings of our nature. Afterwards, extending this calm and steadfastness of the detached soul to its instruments, it will become slowly possible to radiate peace from the luminous centre to the darker peripheries. In this process we may take the passing help of many minor phases; a certain stoicism, a certain calm philosophy, a certain religious exaltation may help us towards some nearness to our aim, or we may call in even less strong and exalted but still useful powers of our mental nature. In the end we must either discard or transform them and arrive instead at an entire equality, a perfect self-existent peace within and even, if we can, a total unassailable, self-poised and spontaneous delight in all our members....

Equality, renunciation of all desire for the fruit of our works, action done as a sacrifice to the supreme Lord of our nature and of all nature, – these are the three first Godward approaches in the Gita's way of Karmayoga.”

(23: 102-05)

come the deep joy and the happy fruitfulness of divine sacrifice. The mind's knowledge of the law and the heart's gladness in it culminate in the perception that it is to our own Self and Spirit and the one Self and Spirit of all that we give. And this is true even when our self-offering is still to our fellow-creatures or to lesser Powers and Principles and not yet to the Supreme. "Not for the sake of the wife," says Yajñavalkya in the Upanishad, "but for the sake of the Self is the wife dear to us." This in the lower sense of the individual self is the hard fact behind the coloured and passionate professions of egoistic love; but in a higher sense it is the inner significance of that love too which is not egoistic but divine. All true love and all sacrifice are in their essence Nature's contradiction of the primary egoism and its separative error; it is her attempt

sacrifice of mutual support and mutual gratifications. But the true unity is spiritual; its sacrifice is a mutual self-giving, an interfusion of our inner substance. The law of sacrifice travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice. This culmination of sacrifice is the height even of human love and devotion when it tries to become divine; for there too the highest peak of love points into a heaven of complete mutual self-giving, its summit is the rapturous fusing of two souls into one.

This profounder idea of the world-wide law is at the heart of the teaching about works given in the Gita; a spiritual union with the Highest by sacrifice, an unreserved self-giving to the Eternal is the core of its doctrine.”

(23: 106-08)

growth of the spirit; these can be ruthlessly excised, whose names are desire, wrath, inequality, greed, attachment to outward pleasures and pains, the cohort of usurping demons that are the cause of the soul's errors and sufferings. These should be regarded not as part of oneself but as intruders and perverters of our self's real and diviner nature; these have to be sacrificed in the harsher sense of the word, whatever pain in going they may throw by reflection on the consciousness of the seeker.

But the true essence of sacrifice is not self-immolation, it is self-giving; its object not self-effacement, but self-fulfilment; its method not self-mortification, but a greater life, not self-mutilation, but a transformation of our natural human parts into divine members, not self-torture, but a passage from a lesser satisfaction to a greater Ananda. There is only one thing painful

The One Entirely Acceptable Sacrifice and the Lord of the Sacrifice

“..all other sacrifices are partial, egoistic, mixed, temporal, incomplete, – even those offered to the highest Powers and Principles keep this character: the result too is partial, limited, temporal, mixed in its reactions, effective only for a minor or intermediate purpose. The one entirely acceptable sacrifice is a last and highest and uttermost self-giving, – it is that surrender made face to face, with devotion and knowledge, freely and without any reserve to One who is at once our immanent Self, the environing constituent All, the Supreme Reality beyond this or any manifestation and, secretly, all these together, concealed everywhere, the immanent Transcendence. For to the soul that wholly gives itself to him, God also gives himself altogether. Only the one who offers his whole nature, finds the Self. Only the one who can give everything, enjoys the Divine All everywhere. Only a supreme self-abandonment attains to the Supreme.” (23: 110)

self-devotion, and it is inevitable that out of it there should emerge the most engrossing worship of the Highest to whom is given this service. An absorbing love for the Divine Presence to whom he feels an always more intimate closeness, grows upon the consecrated worker. And with it is born or in it is contained a universal love too for all these beings, living forms and creatures that are habitations of the Divine – not the brief restless grasping emotions of division, but the settled selfless love that is the deeper vibration of oneness. In all the seeker begins to meet the one Object of his adoration and service. The way of works turns by this road of sacrifice to meet the path of Devotion; it can be itself a devotion as complete, as absorbing, as integral as any the desire of the heart can ask for or the passion of the mind can imagine.

Next, the practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge, and a constant active externalising of it in works comes in too to intensify the remembrance. In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe, – this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, must and does in its end turn into a profound and uninterrupted vision and a vivid and all-embracing consciousness of that which we so powerfully remember or on which we so constantly meditate. For it compels a constant reference at each moment to the Origin of all being and will and action and there is at once an embracing and exceeding of all particular forms and appearances in That which is their cause and upholder. This way cannot go to its end without a seeing vivid and vital, as concrete in its way as physical sight, of the works of the universal Spirit everywhere. On its summits it rises into a constant living and thinking and willing and acting in the presence of the Supramental, the Transcendent. Whatever we see and hear, whatever we touch and sense, all of which we are conscious, has to be known and felt by us as That which we worship and serve; all has to be turned into an image of the Divinity, perceived as a dwelling-place of his Godhead, enveloped with the eternal Omnipresence. In its close, if not long before it, this way of works turns by communion with the Divine Presence, Will and Force into a way of Knowledge more complete and integral than any the mere creature intelligence can construct or the search of the intellect can discover.

Lastly, the practice of this Yoga of sacrifice compels us to renounce all the inner supports of egoism, casting them out of our mind and will and actions, and to eliminate its seed, its presence, its influence out of our nature. All must be done for the Divine; all must be directed towards the Divine. Nothing must be attempted for ourselves as a separate existence; nothing done for others, whether neighbours, friends, family, country or mankind or other creatures merely because they are connected with our personal life and thought and sentiment or because the ego takes a preferential interest in their

The Nature of the True Realisation of the Spirit

“The one secure and all-reconciling truth which is the very foundation of the universe is this that life is the manifestation of an uncreated Self and Spirit, and the key to life’s hidden secret is the true relation of this Spirit with its own created existences. There is behind all this life the look of an eternal Being upon its multitudinous becomings; there is around and everywhere in it the envelopment and penetration of a manifestation in time by an unmanifested timeless Eternal. But this knowledge is valueless for Yoga if it is only an intellectual and metaphysical notion void of life and barren of consequence; a mental realisation alone cannot be sufficient for the seeker. For what Yoga searches after is not truth of thought alone or truth of mind alone, but the dynamic truth of a living and revealing spiritual experience. There must awake

The Yogin's Approach to Sciences, Arts and Works in the World

“The Yogin’s aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation. The Yogin’s aim in the practical sciences, whether mental and physical or occult and psychic, should be to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit’s mastery, joy and self-fulfilment. The Yogin’s aim in the Arts should not be a mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its own works, to express that One Divine in ideal forms, the One Divine in principles and forces, the One Divine in gods and men and creatures and objects. The theory that sees an intimate connection between religious aspiration and the truest and greatest Art is in essence right; but we must substitute for the mixed and doubtful religious motive a spiritual aspiration, vision, interpreting experience. For the wider and more comprehensive the seeing, the more it contains in itself the sense of the hidden Divine in humanity and in all things and rises beyond a superficial religiosity into the spiritual life, the more luminous, flexible, deep and powerful will the Art be that springs from that high motive. The Yogin’s distinction from other men is this that he lives in a higher and vaster spiritual consciousness; all his work of knowledge or creation must then spring from there: it must not be made in the mind, – for it is a greater truth and vision than mental man’s that he has to express or rather that presses to express itself through him and mould his works, not for his personal satisfaction, but for a divine purpose.

At the same time the Yogin who knows the Supreme is not subject to any need or compulsion in these activities; for to him they are neither a duty nor a necessary occupation for the mind nor a high amusement, nor imposed even by the loftiest human purpose. He is not attached, bound and limited by any nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of the higher integral knowledge. He will do these things just as the supreme Power acts and creates, for a certain spiritual joy in creation and expression or to help in the holding together and right ordering or leading of this world of God’s workings. The Gita teaches that the man of knowledge shall by his way of life give to those who have not yet the spiritual consciousness, the love and habit of *all* works and not only of actions recognised as pious, religious or ascetic in their character; he should not draw men away from the world-action by his example. For the world must proceed in its great upward aspiring; men and nations must not be led to fall away from even an ignorant activity into a worse ignorance of inaction...” (23: 142-43)

The Character of the Psychic Being and its Work in Turning the Nature Towards the Divine

“It is the very nature of the soul or the psychic being to turn towards the divine Truth as the sunflower to the sun; it accepts and clings to all that is divine or progressing towards divinity, and draws back from all that is a perversion or a denial of it, from all that is false and undivine. Yet the soul is at first but a spark and then a little flame of godhead burning in the midst of a great darkness; for the most part it is veiled in its inner sanctum and to reveal itself it has to call on the mind, the life-force and the physical consciousness and persuade them, as best they can, to express it; ordinarily, it succeeds at most in suffusing their outwardness with its inner light and modifying with its purifying fineness their dark obscurities or their coarser mixture. Even when there is a formed psychic being able to express itself with some directness in life, it is still in all but a few a smaller portion of the being – “no bigger in the mass of the body than the thumb of a man” was the image used by the ancient seers – and it is not always able to prevail against the obscurity or ignorant smallness of the physical consciousness, the mistaken surenesses of the mind or the arrogance and vehemence of the vital nature. This soul is obliged to accept the human mental, emotive, sensational life as it is, its relations, its activities, its cherished forms and figures; it has to labour to disengage and increase the divine element in all this relative truth mixed with a continual falsifying error, this love turned to the uses of the animal body or the satisfaction of the vital ego, this life of an average manhood shot with rare and pale glimpses of godhead and the darker luridities of the demon and the brute. Unerring in the essence of its will, it is obliged often under the pressure of its instruments to submit to mistakes of action, wrong placement of feeling, wrong choice of person, errors in the exact form of its will, in the circumstances of its expression of the infallible inner ideal. Yet is there a divination within it which makes it a surer guide than the reason or than even the highest desire, and through apparent errors and stumblings its voice can still lead better than the precise intellect and the considering mental judgment. This voice of the soul is not what we call conscience – for that is only a mental and often conventional erring substitute; it is a deeper and more seldom heard call; yet to follow it when heard is wisest: even, it is better to wander at the call of one’s soul than to go apparently straight with the reason and the outward moral mentor. But it is only when the life turns towards the Divine that the soul can truly come forward and impose its power on the outer members; for, itself a spark of the Divine, to grow in flame towards the Divine is its true life and its very reason of existence.

At a certain stage in the Yoga when the mind is sufficiently quieted and no longer supports itself at every step on the sufficiency of its mental certitudes, when the vital has been steadied and subdued and is no longer constantly

The Sacrifice of Knowledge Versus the Sacrifice of Love

“If the sacrifice of knowledge rightly done is easily the largest and purest offering we can bring to the Highest, the sacrifice of love is not less demanded of us for our spiritual perfection; it is even more intense and rich in its singleness and can be made not less vast and pure. This pure wideness is brought into the intensity of the sacrifice of love when into all our activities there is poured the spirit and power of a divine infinite joy and the whole atmosphere of our life is suffused with an engrossing adoration of the One who is the All and the Highest. For then does the sacrifice of love attain its utter perfection when, offered to the divine All, it becomes integral, catholic and boundless, and when, uplifted to the Supreme, it ceases to be the weak, superficial and transient movement men call love and becomes a pure and grand and deep uniting Ananda.” (23: 158)

feet and admit the stages of our progress. Certain idolatries are indispensable for the development of our emotional being, nor will the man who knows be hasty at any time to shatter the image unless he can replace it in the heart of the worshipper by the Reality it figures. Moreover, they have this power because there is always something in them that is greater than their forms and, even when we reach the supreme worship, that abides and becomes a prolongation of it or a part of its catholic wholeness. Our knowledge is still imperfect in us, love incomplete if even when we know That which surpasses all forms and manifestations, we cannot still accept the Divine in creature and object, in man, in the kind, in the animal, in the tree, in the flower, in the work of our hands, in the Nature-Force which is then no longer to us the blind action of a material machinery but a face and power of the universal Shakti: for in these things too is the presence of the Eternal.” (23: 159)

by its ignorant human figure, a mystery which the mind cannot seize, the mystery of the body of the Divine, the secret of a mystic form of the Infinite which we can approach only through the ecstasy of the heart and the passion of the pure and sublimated sense, and its attraction which is the call of the divine Flute-player, the mastering compulsion of the All- Beautiful, can only be seized and seize us through an occult love and yearning which in the end makes one the Form and the Formless, and identifies Spirit and Matter. It is that which the spirit in Love is seeking here in the darkness of the Ignorance and it is that which it finds when individual human love is changed into the love of the Immanent Divine incarnate in the material universe.” (23: 159-60)

and knower is transformed by the magic touch of divine Love into an all-embracing ecstasy and million-bodied beatitude. All things become bodies and all movements the playings of the divine Beloved in his infinite house of pleasure. Even pain is changed and in their reaction and even in their essence things painful alter; the forms of pain fall away, there are created in their place the forms of Ananda.

This is in its essence the nature of the change of consciousness which turns existence itself into a glorified field of a Divine Love and Ananda. In its essence it begins for the seeker when he passes from the ordinary to the spiritual level and looks with a new heart of luminous vision and feeling on the world and self and others.” (23: 160-61)

said that a complete act of divine love and worship has in it three parts that are the expressions of a single whole, – a practical worship of the Divine in the act, a symbol of worship in the form of the act expressing some vision and seeking or some relation with the Divine, an inner adoration and longing for oneness or feeling of oneness in the heart and soul and spirit. It is so that life can be changed into worship, – by putting behind it the spirit of a transcendent and universal love, the seeking of oneness, the sense of oneness; by making each act a symbol, an expression of Godward emotion or a relation with the Divine; by turning all we do into an act of worship, an act of the soul's communion, the mind's understanding, the life's obedience, the heart's surrender.” (23: 162-63)

form are for this reason suspect and offensive; but few can dispense with the support of outward symbols and, even, a certain divine element in human nature demands them always for the completeness of its spiritual satisfaction. Always the symbol is legitimate in so far as it is true, sincere, beautiful and delightful, and even one may say that a spiritual consciousness without any aesthetic or emotional content is not entirely or at any rate not integrally spiritual. In the spiritual life the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself always in new forms or able to renew the truth of a form always by the flow of the spirit, and to so express itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse. It is so that the spiritual seeker must deal with life and transmute its form and glorify it in its essence.” (23: 163-64)

spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the ineffective mental ideal of brotherhood can ever be. It is this poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial Nature.” (23: 165-66)

corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice. It is only the inmost psychic being unveiled and emerging in its full power that can lead the pilgrim sacrifice unscathed through these ambushes and pitfalls; at each moment it catches, exposes, repels the mind's and the life's falsehoods, seizes hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind's ardours and the blind enthusiasms of the misleading life-force. But all things that are true at their core in mind and life and the physical being it extricates and takes with it in the journey till they stand on the heights, new in spirit and sublime in figure.

And yet even the leading of the inmost psychic being is not found sufficient until it has succeeded in raising itself out of this mass of inferior Nature to the highest spiritual levels and the divine spark and flame descended here have rejoined themselves to their original fiery Ether. For there is there no longer a spiritual consciousness still imperfect and half lost to itself in the thick sheaths of human mind, life and body, but the full spiritual consciousness in its purity, freedom and intense wideness. There, as it is the eternal Knower that becomes the Knower in us and mover and user of all knowledge, so it is the eternal All-Blissful who is the Adored attracting to himself the eternal divine portion of his being and joy that has gone out into the play of the universe, the infinite Lover pouring himself out in the multiplicity of his own manifested selves in a happy Oneness. All Beauty in the world is there the beauty of the Beloved, and all forms of beauty have to stand under the light of that eternal Beauty and submit themselves to the sublimating and transfiguring power of the unveiled Divine Perfection. All Bliss and Joy are there of the All-Blissful, and all inferior forms of enjoyment, happiness or pleasure are subjected to the shock of the intensity of its floods or currents and either they are broken to pieces as inadequate things under its convicting stress or compelled to transmute themselves into the forms of the Divine Ananda. Thus for the individual consciousness a Force is manifested which can deal sovereignly in it with the diminutions and degradations of the values of the Ignorance. At last it begins to be possible to bring down into life the immense reality and intense concreteness of the love and joy that are of the Eternal. Or at any rate it will be possible for our spiritual consciousness to raise itself out of mind into the supramental Light and Force and Vastness; there in the light and potency of the supramental Gnosis are the splendour and joy of a power of divine self-expression and self-organisation which could rescue and re-create even the world of the Ignorance into a figure of the Truth of the Spirit." (23: 166-68)

the dull bondage or the poor shoddy delirium or the blinded and precarious happiness and achievement of earthly existence.

A remedy yet there should be and is, a way of redress and a chance of transformation for this troubled vital nature; but for that the cause of deviation must be found and remedied at the heart of Life itself and in its very principle, since Life too is a power of the Divine and not a creation of some malignant Chance or dark Titanic impulse, however obscure or perverted may be its actual appearance. In Life itself there is the seed of its own salvation, it is from the Life-Energy that we must get our leverage; for though there is a saving light in Knowledge, a redeeming and transforming force in Love, these cannot be effective here unless they secure the consent of Life and can use the instrumentation of some delivered energy at its centre for a sublimation of the erring human into a divine Life-Force. It is not possible to cut the difficulty by a splitting up of the works of sacrifice; we cannot escape it by deciding that we shall do only the works of Love and Knowledge and leave aside the works of will and power, possession and acquisition, production and fruitful expense of capacity, battle and victory and mastery, striking away from us the larger part of life because it seems to be made of the very stuff of desire and ego and therefore doomed to be a field of disharmony and mere conflict and disorder. For the division cannot really be made; or, if attempted, it must fail in its essential purpose, since it would isolate us from the total energies of the World-Power and sterilise an important part of integral Nature, just the one force in it that is a necessary instrument in any world-creative purpose. The Life-Force is an indispensable intermediary, the effectuating element in Nature here; mind needs its alliance if the works of mind are not to remain shining inner formations without a body; the spirit needs it to give an outer force and form to its manifested possibilities and arrive at a complete self-expression incarnated in Matter. If Life refuses the aid of its intermediary energy to the spirit's other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a static seclusion or a golden impotence; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it. Yet if Life brings its forces to the spirit but unregenerate, a worse result may follow since it is likely to reduce the spiritual action of Love or Knowledge to diminished and corrupted motions or make them accomplices of its own inferior or perverse workings. Life is indispensable to the completeness of the creative spiritual realisation, but life released, transformed, uplifted, not the ordinary mentalised human-animal life, nor the demoniac or Titanic, nor even the divine and the undivine mixed together. Whatever may be done by other world-shunning or heaven-seeking disciplines, this is the difficult but unavoidable task of the integral Yoga; it cannot afford to leave unsolved the problem of the outward works of Life, it must find in them their native Divinity and ally it firmly and for ever to the divinities of Love and Knowledge." (23: 171-73)

the true soul, the psychic being, must be given its leading place and there must be a dissolution of the false soul of desire and ego. But this does not mean that life itself must be coerced and denied its native line of fulfilment; for behind this outer life soul of desire there is in us an inner and true vital being which has not to be dissolved but brought out into prominence and released to its true working as a power of the Divine Nature. The prominence of this true vital being under the lead of the true inmost soul within us is the condition for the divine fulfilment of the objects of the Life-Force. Those objects will even remain the same in essence, but transformed in their inner motive and outer character. The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little

Necessary Conditions for the Transformation of Life in Its Very Principle

“There are three conditions which are indispensable for the achievement of this central inner revolution and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, first, life as it is is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the

The Nature of the True Vital Being – The Pranamaya Puruṣa

“It is when there is this death of desire and this calm equal wideness in the consciousness everywhere, that the true vital being within us comes out from the veil and reveals its own calm, intense and potent presence. For such is the true nature of the vital being, *prāṇamaya puruṣa*; it is a projection of the Divine Purusha into life, – tranquil, strong, luminous, many-energied, obedient to the Divine Will, egoless, yet or rather therefore capable of all action, achievement, highest or largest enterprise. The true Life-Force too reveals itself as no longer this troubled harassed divided striving surface energy, but a great and radiant Divine Power, full of peace and strength and bliss, a wide-wayed Angel of Life with its wings of Might enfolding the universe.” (23: 178)

How the Divine Shakti Proceeds to Its Object in the Yoga

“It is thus by an integralisation of our divided being that the Divine Shakti in the Yoga will proceed to its object; for liberation, perfection, mastery are dependent on this integralisation, since the little wave on the surface cannot control its own movement, much less have any true control over the vast life around it. The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates, presents us with always newer and greater powers of vision, ideation, perception and newer and greater life-motives, enlarges and new-models increasingly the soul and its instruments, confronts us with every imperfection in order to convict and destroy it, opens to a greater perfection, does in a brief period the work of many lives or ages so that new births and new vistas open constantly within us. Expansive in her action, she frees the consciousness from confinement in the body; it can go out in trance or sleep or even waking and enter into worlds or other regions of this world and act there or carry back its experience. It spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the cosmic consciousness and extends itself to be commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature. We begin to perceive the working of the forces of universal Mind and to know how our thoughts are created by that working, separate from within the truth and falsehood of our perceptions, enlarge their field, extend and illumine their significance, become master of our own minds and active to shape the movements of Mind in the world around us. We begin to perceive the flow and surge of the universal life-forces, detect the origin and law of our feelings, emotions, sensations, passions, are free to accept, reject, new-create, open to wider, rise to higher planes of Life-Power. We begin to perceive too the key to the enigma of Matter, follow the interplay of Mind and Life and Consciousness upon it, discover more and more its instrumental and resultant function and detect ultimately the last secret of Matter as a form not merely of Energy but of involved and arrested or unstably fixed and restricted consciousness and begin to see too the possibility of its liberation and plasticity of response to higher Powers, its possibilities for the conscious and no longer the more than half-inconscient incarnation and self-expression of the Spirit. All this and more becomes more and more possible as the working of the Divine Shakti increases in us...” (23: 183-84)

The Relativity of All the Standards of Good and Evil

“If we are to be free in the spirit, if we are to be subject only to the supreme Truth, we must discard the idea that our mental or moral laws are binding on the Infinite or that there can be anything sacrosanct, absolute or eternal even in the highest of our existing standards of conduct. To form higher and higher temporary standards as long as they are needed is to serve the Divine in his world march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their onflow. Once the nature-bound soul realises this truth, it is delivered from the duality of good and evil. For good is all that helps the individual and the world towards their divine fullness, and evil is all that retards or breaks up that increasing perfection. But since the perfection is progressive, evolutive in Time, good and evil are

How to Institute Niṣkāma Karma – the Desireless Action

“The illumining Word of this movement is the decisive line of the Gita, “To action thou hast a right but never under any circumstances to its fruit.” The fruit belongs solely to the Lord of all works; our only business with it is to prepare success by a true and careful action and to offer it, if it comes, to the divine Master. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work also; at any moment we must be prepared to change one work, one course or one field of action for another or abandon all works if that is the clear command of the Master. Otherwise we do the act not for his sake but for our satisfaction and pleasure in the work, from the kinetic nature’s need of action or for the fulfilment of our propensities; but these are all stations and refuges of the ego. However necessary for our

The Movement of Equality – Its Necessity and its Working

“The renunciation of attachment to the work and its fruit is the beginning of a wide movement towards an absolute equality in the mind and soul which must become all-enveloping if we are to be perfect in the spirit. For the worship of the Master of works demands a clear recognition and glad acknowledgment of him in ourselves, in all things and in all happenings. Equality is the sign of this adoration; it is the soul’s ground on which true sacrifice and worship can be done. The Lord is there equally in all beings, we have to make no essential distinctions between ourselves and others, the wise and the ignorant, friend and enemy, man and animal, the saint and the sinner. We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is a little revealed in one or more revealed in another or concealed and wholly distorted in others according to his will and his knowledge of what is best for that which he intends to become in form in them and to do in works in their nature. All is myself, one self that has taken many shapes. Hatred and disliking and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the Karmayogin they are a survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The child-soul needs them for its growth; but they drop from an adult in the divine culture. In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not hatred, a divine irony but not scorn, a calm, clear-seeing and forceful rejection but not repulsion and dislike. Even what we have to destroy, we must not abhor or fail to recognise as a disguised and temporary movement of the Eternal.

And since all things are the one Self in its manifestation, we shall have equality of soul towards the ugly and the beautiful, the maimed and the perfect, the noble and the vulgar, the pleasant and the unpleasant, the good and the evil. Here also there will be no hatred, scorn and repulsion, but instead the equal eye that sees all things in their real character and their appointed place. For we shall know that all things express or disguise, develop or distort, as best they can or with whatever defect they must, under the circumstances intended for them, in the way possible to the immediate status or function or evolution of their nature, some truth or fact, some energy or potential of the Divine necessary by its presence in the progressive manifestation both to the whole of the present sum of things and for the perfection of the ultimate result. That truth is what we must seek and discover behind the transitory expression; undeterred by appearances, by the deficiencies or the disfigurements of the expression, we can then worship the Divine for ever unsullied, pure, beautiful and perfect behind his masks. All indeed has to be changed, not ugliness accepted but divine beauty, not imperfection taken as our resting-

The Movement Towards Equality – The Three Stages

“This equality cannot come except by a protracted ordeal and patient self-discipline; so long as desire is strong, equality cannot come at all except in periods of quiescence and the fatigue of desire, and it is then more likely to be an inert indifference or desire’s recoil from itself than the true calm and the positive spiritual oneness. Moreover, this discipline or this growth into equality of spirit has its necessary epochs and stages. Ordinarily we have to begin with a period of endurance; for we must learn to confront, to suffer and to assimilate all contacts. Each fibre in us must be taught not to wince away from that which pains and repels and not to run eagerly towards that which pleases and attracts, but rather to accept, to face, to bear and to conquer. All touches we must be strong to bear, not only those that are proper and personal to us but those born of our sympathy or our conflict with the worlds around, above or below us and with their peoples. We shall endure tranquilly the action and impact on us of men and things and forces, the pressure of the Gods and the assaults of Titans; we shall face and engulf in the unstirred seas of our spirit all that can possibly come to us down the ways of the soul’s infinite experience. This is the stoical period of the preparation of equality, its most elementary and yet its heroic age. But this steadfast endurance of the flesh and heart and mind must be reinforced by a sustained sense of spiritual submission to a divine Will: this living clay must yield not only with a stern or courageous acquiescence, but with knowledge or with resignation, even in suffering, to the touch of the divine Hand that is preparing its perfection. A sage, a devout or even a tender stoicism of the God-lover is possible, and these are better than the merely pagan self-reliant endurance which may lend itself to a too great hardening of the vessel of God: for this kind prepares the strength that is capable of wisdom and of love; its tranquillity is a deeply moved calm that passes easily into bliss. The gain of this period of resignation and endurance is the soul’s strength equal to all shocks and contacts.

There is next a period of high-seated impartiality and indifference in which the soul becomes free from exultation and depression and escapes from the snare of the eagerness of joy as from the dark net of the pangs of grief and suffering. All things and persons and forces, all thoughts and feelings and sensations and actions, one’s own no less than those of others, are regarded from above by a spirit that remains intact and immutable and is not disturbed by these things. This is the philosophic period of the preparation of equality, a wide and august movement. But indifference must not settle into an inert turning away from action and experience; it must not be an aversion born of weariness, disgust and distaste, a recoil of disappointed or satiated desire, the sullenness of a baffled and dissatisfied egoism forced back from its passionate aims. These recoils come inevitably in the unripe soul and may in some way help the progress by a discouragement of the eager desire-driven vital nature,

The Three Modes of Nature

“The idea of the three essential modes of Nature is a creation of the ancient Indian thinkers and its truth is not at once obvious, because it was the result of long psychological experiment and profound internal experience. Therefore without a long inner experience, without intimate self-observation and intuitive perception of the Nature-forces it is difficult to grasp accurately or firmly utilise. Still certain broad indications may help the seeker on the Way of Works to understand, analyse and control by his assent or refusal the combinations of his own nature. These modes are termed in the Indian books qualities, *guṇas*, and are given the names *sattva*, *rajas*, *tamas*. Sattwa is the force of equilibrium and translates in quality as good and harmony and happiness and light; rajas is the force of kinesis and translates in quality as struggle and effort, passion and action; tamas is the force of inconscience and inertia and translates in quality as obscurity and incapacity and inaction. Ordinarily used for psychological self-analysis, these distinctions are valid also in physical Nature.” (23: 232-33)

All Gunas are Present in Everyone

“All have in great or in small extent or degree, even if sometimes in a hardly appreciable minimum, their sattwic states and clear tracts or inchoate tendencies of light, clarity and happiness, fine adaptation and sympathy with the environment, intelligence, poise, right mind, right will and feeling, right impulse, virtue, order. All have their rajasic moods and impulses and turbid parts of desire and passion and struggle, perversion and falsehood and error, unbalanced joy and sorrow, aggressive push to work and eager creation and strong or bold or fiery or fierce reactions to the pressure of the environment and to life’s assaults and offers. All have their tamasic states and constant obscure parts, their moments or points of unconsciousness, their long habit

The Process of Achieving Nistraigunya and Rising Above the Three Gunas

“The error that accepts the action of the modes of Nature must cease; for as long as it is accepted, the soul is involved in their operations and subjected to their law. Sattwa must be transcended as well as rajas and tamas; the golden chain must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. The Gita prescribes to this end a new method of self-discipline. It is to stand back in oneself from the action of the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there must be the freedom of the impersonal Witness; afterwards there can be the control of the Master, the Ishwara.

* * *

The initial advantage of this process of detachment is that one begins to understand one’s own nature and all Nature. The detached Witness is able to see entirely without the least blinding by egoism the play of her modes of the Ignorance and to pursue it into all its ramifications, coverings and subtleties – for it is full of camouflage and disguise and snare and treachery and ruse. Instructed by long experience, conscious of all act and condition as their interaction, made wise of their processes, he cannot any longer be overcome by their assaults, surprised in their nets or deceived by their disguises. At the same time he perceives the ego to be nothing better than a device and the sustaining knot of their interaction and, perceiving it, he is delivered from the illusion of the lower egoistic Nature. He escapes from the sattwic egoism of the altruist and the saint and the thinker; he shakes off from its control on his life-impulses the rajasic egoism of the self-seeker and ceases to be the laborious caterer of self-interest and the pampered prisoner or toiling galley-slave of passion and desire; he slays with the light of knowledge the tamasic egoism of the ignorant or passive being, dull, unintelligent, attached to the common round of human life. Thus convinced and conscious of the essential vice of the ego-sense in all our personal action, he seeks no longer to find a means of self-correction and self-liberation in the rajasic or sattwic ego but looks above, beyond the instruments and the working of Nature, to the Master of works alone and his supreme Shakti, the supreme Prakriti. There alone all the being is pure and free and the rule of a divine Truth possible.

In this progression the first step is a certain detached superiority to the three modes of Nature. The soul is inwardly separated and free from the lower Prakriti, not involved in its coils, indifferent and glad above it. Nature continues to act in the triple round of her ancient habits, – desire, grief and

constituted by a few limited felicities but self-existent and all-including, pour into ever-enlarging fields and through ever-widening and always more numerous channels to possess the nature. A higher force, bliss and knowledge from a source beyond mind and life and body seize on them to remould in a diviner image.

Here the disharmonies of the triple mode of our inferior existence are overpassed and there begins a greater triple mode of a divine Nature. There is no obscurity of tamas or inertia. Tamas is replaced by a divine peace and tranquil eternal repose out of which is released from a supreme matrix of calm concentration the play of action and knowledge. There is no rajasic kinesis,

The Master of Our Work

“THE MASTER and Mover of our works is the One, the Universal and Supreme, the Eternal and Infinite. He is the transcendent unknown or unknowable Absolute, the unexpressed and unmanifested Ineffable above us; but he is also the Self of all beings, the Master of all worlds, transcending all worlds, the Light and the Guide, the All-Beautiful and All- Blissful, the Beloved and the Lover. He is the Cosmic Spirit and all-creating Energy around us; he is the Immanent within us. All that is is he, and he is the More than all that is, and we ourselves, though we know it not, are being of his being, force of his force, conscious with a consciousness derived from his; even our mortal existence is made out of his substance and there is an immortal within us that is a spark of the Light and Bliss that are for ever. No matter whether by knowledge, works, love or any other means, to become aware of this truth of our being, to realise it, to make it effective here or elsewhere is the object of all Yoga.” (23: 243)

There must, therefore, be stages and gradations in our approach to this perfection, as there are in the progress towards all other perfection on any plane of Nature. The vision of the full glory may come to us before, suddenly or slowly, once or often, but until the foundation is complete, it is a summary and concentrated, not a durable and all-enveloping experience, not a lasting presence. The amplitudes, the infinite contents of the Divine Revelation come afterwards and unroll gradually their power and their significance. Or, even, the steady vision can be there on the summits of our nature, but the perfect response of the lower members comes only by degrees.” (23: 243-44)

The Master of Works and His Dealings With Our Nature

“The Master of our works respects our nature even when he is transforming it; he works always through the nature and not by any arbitrary caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently perfected, purified, reorganised, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. This world and we who live in it are his creation and manifestation, and he deals with it and us in a way our narrow and ignorant mind cannot understand unless it falls silent and opens to a divine knowledge. In our errors is the substance of a truth which labours to reveal its meaning to our groping intelligence. The human intellect cuts out the error and the truth with it and replaces it by another half-truth half-error; but the Divine Wisdom suffers our mistakes to continue until we are able to arrive at the truth hidden and protected under every false cover. Our sins are the misdirected steps of a seeking Power that aims, not at sin, but at perfection, at something that we might call a divine virtue. Often they are the veils of a quality that has to be transformed and delivered out of this ugly disguise: otherwise, in the perfect providence of things, they would not have been suffered to exist or to continue. The Master of our works is neither a blunderer nor an indifferent witness nor a dallier with the luxury of unneeded evils. He is wiser than our reason and wiser than our virtue.

Our nature is not only mistaken in will and ignorant in knowledge but weak in power; but the Divine Force is there and will lead us if we trust in it and it will use our deficiencies and our powers for the divine purpose. If we fail in our immediate aim, it is because he has intended the failure; often our failure or ill-result is the right road to a truer issue than an immediate and complete success would have put in our reach. If we suffer, it is because something in us has to be prepared for a rarer possibility of delight. If we stumble, it is to learn in the end the secret of a more perfect walking. Let us not be in too furious a haste to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or mutilated capacities incapable of unrest because we have made them incapable of intensity and fire and force. Purity must be our aim, but not the purity of a void or of a bleak and rigid coldness. Perfection is demanded of us, but not the perfection that can exist only by confining its scope within narrow limits or putting an arbitrary full stop to the ever self-extending scroll of the Infinite. Our object is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence. The Master of our work and our Yoga knows the thing to be done, and we must allow him to do it in us by his own means and in his own manner.” (23: 245-47)

How the Magnified Image of One's Ego Gets Confused With the Master – Dangers of the Deceptions on the Way of Liberation from the Ego

“The first attitude to be taken is to cease to regard ourselves as the worker and firmly to realise that we are only one instrument of the cosmic Force. At first it is not the one Force but many cosmic forces that seem to move us; but these may be turned into feeders of the ego and this vision liberates the mind but not the rest of the nature. Even when we become aware of all as the working of one cosmic Force and of the Divine behind it, that too need not liberate. If the egoism of the worker disappears, the egoism of the instrument may replace it or else prolong it in a disguise. The life of the world has been full of instances of egoism of this kind and it can be more engrossing and enormous than any other; there is the same danger in Yoga. A man becomes a leader of men or eminent in a large or lesser circle and feels himself full of a power that he knows to be beyond his own ego-force; he may be aware of a Fate acting through him or a Will mysterious and unfathomable or a Light within of great brilliance. There are extraordinary results of his thoughts, his actions or his creative genius. He effects some tremendous destruction that clears the path for humanity or some great construction that becomes its momentary resting-place. He is a scourge or he is a bringer of light and healing, a creator of beauty or a messenger of knowledge. Or, if his work and its effects are on a lesser scale and have a limited field, still they are attended by the strong sense that he is an instrument and chosen for his mission or his labour. Men who have this destiny and these powers come easily to believe and declare themselves to be mere instruments in the hand of God or of Fate: but even in the declaration we can see that there can intrude or take refuge an intenser and more exaggerated egoism than ordinary men have the courage to assert or the strength to house within them. And often if men of this kind speak of God, it is to erect an image of him which is really nothing but a huge shadow of themselves or their own nature, a sustaining Deific Essence of their own type of will and thought and quality and force. This magnified image of their ego is the Master whom they serve. This happens only too often in Yoga to strong but crude vital natures or minds too easily exalted when they allow ambition, pride or the desire of greatness to enter into their spiritual seeking and vitiate its purity of motive; a magnified ego stands between them and their true being and grasps for its own personal purpose the strength from a greater unseen Power, divine or undivine, acting through them of which they become vaguely or intensely aware. An intellectual perception or vital sense of a Force greater than ours and of ourselves as moved by it is not sufficient to liberate from the ego.

This perception, this sense of a greater Power in us or above and moving us, is not a hallucination or a megalomania. Those who thus feel and see have a larger sight than ordinary men and have advanced a step beyond the limited

conscious instruments of the Divine, but in reality we are trying to make of the Divine Shakti an instrument of our own desires or our egoistic purpose. And even if the ego is subjected but not eliminated, we may indeed be engines of the Divine Work, but we shall be imperfect tools and deflect or impair the working by our mental errors, our vital distortions or the obstinate incapacities of our physical nature. If this ego disappears, then we can truly become, not only pure instruments consciously consenting to every turn of the divine Hand that moves us, but aware of our true nature, conscious portions of the one Eternal and Infinite put out in herself for her works by the supreme Shakti.”

(23: 248-51)

out of him in subjection to a need or compulsion, in submission to an impulse, in obedience to a force in him that pushes for self-expression or in conscious pursuance of a higher principle. Desire is an additional lure to which Nature has given a great part in the life of animated beings in order to produce a certain kind of rajasic action necessary for her intermediate ends; but it is not her sole or even her chief engine. It has its great use while it endures: it helps us to rise out of inertia, it contradicts many tamasic forces which would otherwise inhibit action. But the seeker who has advanced far on the way of works has passed beyond this intermediate stage in which desire is a helpful engine.” (23: 266)

The Desire of Personal Salvation – An Outcome of Ego

“The desire of personal salvation, however high its form, is an outcome of ego; it rests on the idea of our own individuality and its desire for its personal good or welfare, its longing for a release from suffering or its cry for the extinction of the trouble of becoming and makes that the supreme aim of our existence. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the spirit. The pursuit of liberation, of the soul’s freedom, of the realisation of our true and highest self, of union with the Divine, is justified only because it is the highest law of our nature, because it is the attraction of that which is lower in us to that which is highest, because it is the Divine Will in us. That is its sufficient justification and its one truest reason; all other motives are excrescences, minor or incidental truths or useful lures which the soul must abandon, the moment their utility has passed and the state of oneness with the Supreme and with all beings has become our normal consciousness and the bliss of that state our spiritual atmosphere.” (23: 269)

No Human Standards or Mind-Made Rules Can Determine the Divine Work That is to be Done

“That work cannot be fixed by any mind-made rule or human standard; for his consciousness has moved away from human law and limits and passed into the divine liberty, away from government by the external and transient into the self-rule of the inner and eternal, away from the binding forms of the finite into the free self-determination of the Infinite. “Howsoever he lives and acts,” says the Gita, “he lives and acts in Me.” The rules which the intellect of men lays down cannot apply to the liberated soul, – by the external criteria and tests which their mental associations and prejudgments prescribe, such a one cannot be judged; he is outside the narrow jurisdiction of these fallible tribunals. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the Light like Buddha, Christ or Shankara or governs kingdoms like Janaka or stands before men like Sri Krishna as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a fomenter of religious, moral or social heresies. He is not governed by the judgments of men or the laws laid down by the ignorant; he obeys an inner voice and is moved by an unseen Power. His real life is within and this is its description that he lives, moves and acts in God, in the Divine, in the Infinite.

But if his action is governed by no external rule, one rule it will observe that is not external; it will be dictated by no personal desire or aim, but will be a part of a conscious and eventually a well-ordered because self-ordered divine working in the world. The Gita declares that the action of the liberated man must be directed not by desire, but towards the keeping together of the world, its government, guidance, impulsion, maintenance in the path appointed to it. This injunction has been interpreted in the sense that the world being an illusion in which most men must be kept, since they are unfit for liberation, he must so act outwardly as to cherish in them an attachment to their customary works laid down for them by the social law. If so, it would be a poor and petty rule and every noble heart would reject it to follow rather the divine vow of Amitabha Buddha, the sublime prayer of the Bhagavata, the passionate aspiration of Vivekananda. But if we accept rather the view that the world is a divinely guided movement of Nature emerging in man towards God and that this is the work in which the Lord of the Gita declares that he is ever

The Actions of a Liberated Doer to be an Outflowing from His Soul

“There is no particular work, no law or form or outwardly fixed or invariable way of works which can be said to be that of the liberated being. The phrase used in the Gita to express this work that has to be done has indeed been interpreted in the sense that we must do our duty without regard to the fruit. But this is a conception born of European culture which is ethical rather than spiritual and external rather than inwardly profound in its concepts. No such general thing as duty exists; we have only duties, often in conflict with each other, and these are determined by our environment, our social relations, our external status in life. They are of great value in training the immature moral nature and setting up a standard which discourages the action of selfish desire. It has already been said that so long as the seeker has no inner light, he must govern himself by the best light he has, and duty, a principle,

edifying construction of the mental thought and will, the practical reason or the social sense. In the ordinary life a personal, social or traditional constructed rule, standard or ideal is the guide; once the spiritual journey has begun, this must be replaced by an inner and outer rule or way of living necessary for our self-discipline, liberation and perfection, a way of living proper to the path we follow or enjoined by the spiritual guide and master, the Guru, or else dictated by a Guide within us. But in the last state of the soul's infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom we are in union and an action spontaneously fulfilling the integral spiritual truth of our being and nature."

(23: 272-73)

and blissful, must be manifested in the individual in order that it may manifest in the world. Even in the Ignorance the individual lives really in the universal and for the universal Purpose, for in the very act of pursuing the purposes and desires of his ego, he is forced by Nature to contribute by his egoistic action to her work and purpose in the worlds; but it is without conscious intention, imperfectly done, and his contribution is to her half-evolved and half-conscious, her imperfect and crude movement. To escape from ego and be united with the Divine is at once the liberation and the consummation of his individuality; so liberated, purified, perfected, the individual – the divine soul – lives consciously and entirely, as was from the first intended, in and for the cosmic and transcendent Divine and for his Will in the universe.” (23: 275)

and perfection by becoming of one law and power of nature with the Eternal; we are identified with him in our will and dynamic self as much as in our spiritual status; a divine way of works is the natural outcome of this union, a divine living in a spiritual freedom the body of its self-expression. In the Integral Yoga these three lines of approach give up their exclusions, meet and coalesce or spring out of each other; liberated from the mind's veil over the self, we live in the Transcendence, enter by the adoration of the heart into the oneness of a supreme love and bliss, and all our forces of being uplifted into the one Force, our will and works surrendered into the one Will and Power, assume the dynamic perfection of the divine Nature.” (23: 275-76)

The Dry Logic of the Abstract Thought

“An exclusive path of abstract thought would be justified, only if the object of the Supreme Will in the universe has been nothing more than a descent into the activity of the ignorance operated by the mind as blinding instrument and jailor through false idea and sensation and an ascent into the quiescence of knowledge equally operated by the mind through correct thought as enlightening instrument and saviour. But the chances are that there is an aim in the world less absurd and aimless, an impulse towards the Absolute less dry and abstract, a truth of the world more large and complex, a more richly infinite height of the Infinite. Certainly, an abstract logic must always arrive, as the old systems arrived, at an infinite empty Negation or an infinite equally vacant Affirmation; for, abstract it moves towards an absolute abstraction and

Realisation – The Status of Knowledge That Yoga Envisages

“It is a “realisation”, in the full sense of the word; it is the making real to ourselves and in ourselves of the Self, the transcendent and universal Divine, and it is the subsequent impossibility of viewing the modes of being except in the light of that Self and in their true aspect as its flux of becoming under the psychical and physical conditions of our world-existence. This realisation consists of three successive movements, internal vision, complete internal experience and identity.

This internal vision, *dr̥ṣṭi*, the power so highly valued by the ancient sages, the power which made a man a Rishi or Kavi and no longer a mere thinker, is a sort of light in the soul by which things unseen become as evident and real to it – to the soul and not merely to the intellect – as do things seen to the physical eye. In the physical world there are always two forms of knowledge, the direct and the indirect, *pratyakṣa*, of that which is present to the eyes, and *parokṣa*, of that which is remote from and beyond our vision. When the object is beyond our vision, we are necessarily obliged to arrive at an idea of it by inference, imagination, analogy, by hearing the descriptions of others who have seen it or by studying pictorial or other representations of it if these are available. By putting together all these aids we can indeed arrive at a more or less adequate idea or suggestive image of the object, but we do not realise the thing itself; it is not yet to us the grasped reality, but only our conceptual representation of a reality. But once we have seen it with the eyes, – for no other sense is adequate, – we possess, we realise; it is there secure in our satisfied being, part of ourselves in knowledge. Precisely the same rule holds good of psychical things and of the Self. We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration;* but we have not yet realised it, we have not seen God. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, *jyotirmaya brahman*, and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen. After that revelation, whatever fadings of the light, whatever periods of darkness may afflict the soul, it can never irretrievably lose what it has once held. The experience is inevitably renewed and must become more frequent till it is constant; when and how soon

* This is the idea of the triple operation of *Jnanayoga*, *śrāvaṇa*, *manana*, *nididhyāsana*, hearing, thinking or mentalising and fixing in concentration.

Renunciation is Our Instrument and Not an Object in Itself

“We regard the world not as an invention of the devil or a self-delusion of the soul, but as a manifestation of the Divine, although as yet a partial because a progressive and evolutionary manifestation. Therefore for us renunciation of life cannot be the goal of life nor rejection of the world the object for which the world was created. We seek to realise our unity with God, but for us that realisation involves a complete and absolute recognition of our unity with man and we cannot cut the two asunder. To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete Christhood; or to use an Indian form of thought, the divine Narayana of whom the universe is only one ray is revealed and fulfilled in man; the complete man is Nara-Narayana and in that completeness he symbolises the supreme mystery of existence.

Renunciation of the Three Knots by Which We are Bound to Our Lower Nature

“Again our renunciation must obviously be an inward renunciation; especially and above all, a renunciation of attachment and the craving of desire in the senses and the heart, of self-will in the thought and action and of egoism in the centre of the consciousness. For these things are the three knots by which we are bound to our lower nature and if we can renounce these utterly, there is nothing else that can bind us. Therefore attachment and desire must be utterly cast out; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, nor our work and mission, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself, desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things. A universal love we must have, calm and yet eternally intense beyond the brief vehemence of the most violent passion; a delight in things rooted in a delight in God that does not adhere to their forms but to that which they conceal in themselves and that embraces the universe without being caught in its meshes.*

Self-will in thought and action has, we have already seen, to be quite renounced if we would be perfect in the way of divine works; it has equally to be renounced if we are to be perfect in divine knowledge. This self-will means an egoism in the mind which attaches itself to its preferences, its habits, its past or present formations of thought and view and will because it regards them as itself or its own, weaves around them the delicate threads of “I-ness” and “my-ness” and lives in them like a spider in its web. It hates to be disturbed, as a spider hates attack on its web, and feels foreign and unhappy if transplanted to fresh view-points and formations as a spider feels foreign in another web than its own. This attachment must be entirely excised from the mind. Not only must we give up the ordinary attitude to the world and life to which the unawakened mind clings as its natural element; but we must not remain bound in any mental construction of our own or in any intellectual thought-system or arrangement of religious dogmas or logical conclusions; we must not only cut asunder the snare of the mind and the senses, but flee also beyond the snare of the thinker, the snare of the theologian and the church-builder, the meshes of the Word and the bondage of the Idea. All these are within us waiting to wall in the spirit with forms; but we must always go beyond, always

* Nirlipta. *The divine Ananda in things is niṣkāma and nirlipta, free from desire and therefore not attached.*

**As Shown in the Gita the Freedom from
Egoism is a Very Subtle Thing**

“We see in the teaching of the Gita how subtle a thing is the freedom from egoism which is demanded. Arjuna is driven to fight by the egoism of strength, the egoism of the Kshatriya; he is turned from the battle by the contrary egoism of weakness, the shrinking, the spirit of disgust, the false pity that overcomes the mind, the nervous being and the senses, – not that divine compassion which strengthens the arm and clarifies the knowledge. But this weakness comes garbed as renunciation, as virtue: “Better the life of the beggar than to taste these blood-stained enjoyments; I desire not the rule of all the earth, no, nor the kingdom of the gods.” How foolish of the Teacher, we might say, not to confirm this mood, to lose this sublime chance of adding

The criterion is within, as the Gita insists. It is to have the soul free from craving and attachment, but free from the attachment to inaction as well as from the egoistic impulse to action, free from attachment to the forms of virtue as well as from the attraction to sin. It is to be rid of “I-ness” and “my-ness” so as to live in the one Self and act in the one Self; to reject the egoism of refusing to work through the individual centre of the universal Being as well as the egoism of serving the individual mind and life and body to the exclusion of others. To live in the Self is not to dwell for oneself alone in the Infinite immersed and oblivious of all things in that ocean of impersonal self-delight; but it is to live as the Self and in the Self equal in this embodiment and all embodiments and beyond all embodiments. This is the integral knowledge.” (23: 331-33)

The Process by which the Mind will Learn to Take the True Attitude of the Purusha Towards the Body

“First of all, it will know the mental Purusha as the upholder of the body and not in any way the body itself; for it is quite other than the physical existence which it upholds by the mind through the agency of the vital force. This will come to be so much the normal attitude of the whole being to the physical frame that the latter will feel to us as if something external and detachable like the dress we wear or an instrument we happen to be carrying in our hand. We may even come to feel that the body is in a certain sense non-existent except as a sort of partial expression of our vital force and of our mentality. These experiences are signs that the mind is coming to a right poise regarding the body, that it is exchanging the false view-point of the mentality obsessed and captured by physical sensation for the view-point of the true truth of things.

Secondly, with regard to the movements and experiences of the body the mind will come to know the Purusha seated within it as, first, the witness or observer of the movements and, secondly, the knower or perceiver of the experiences. It will cease to consider in thought or feel in sensation these movements and experiences as its own but rather consider and feel them as not its own, as operations of Nature governed by the qualities of Nature and their interaction upon each other. This detachment can be made so normal and carried so far that there will be a kind of division between the mind and the body and the former will observe and experience the hunger, thirst, pain, fatigue, depression, etc. of the physical being as if they were experiences of some other person with whom it has so close a *rapport* as to be aware of all that is going on within him. This division is a great means, a great step towards mastery; for the mind comes to observe these things first without being overpowered and finally without being at all affected by them, dispassionately, with clear understanding but with perfect detachment. This is the initial liberation of the mental being from servitude to the body; for by right knowledge put steadily into practice liberation comes inevitably.

Finally, the mind will come to know the Purusha in the mind as the master of Nature whose sanction is necessary to her movements. It will find that as the giver of the sanction he can withdraw the original fiat from the previous habits of Nature and that eventually the habit will cease or change in the direction indicated by the will of the Purusha; not at once, for the old sanction persists as an obstinate consequence of the past Karma of Nature until that is exhausted, and a good deal also depends on the force of the habit and the idea of fundamental necessity which the mind had previously attached to it; but if it is not one of the fundamental habits Nature has established for the relation of the mind, life and body and if the old sanction is not renewed by the mind or the habit willingly indulged, then eventually the change will

The Three Characteristics of Life and the Formation of the Desire Mind

“The characteristics of Life are action and movement, a reaching out to absorb and assimilate what is external to the individual and a principle of satisfaction or dissatisfaction in what it seizes upon or what comes to it, which is associated with the all-pervading phenomenon of attraction and repulsion. These three things are everywhere in Nature because Life is everywhere in Nature. But in us mental beings they are all given a mental value according to the mind which perceives and accepts them. They take the form of action, of desire and of liking and disliking, pleasure and pain. The Prana is everywhere in us supporting not only the action of our body, but of our sense-mind, our emotional mind, our thought-mind; and bringing its own law or dharma into

Distortions Brought About by Desire – the Bane of Our Existence – in the Proper Functioning of Our Sense-Mind, Emotional Mind and Thought-Mind

“Desire is at once the motive of our actions, our lever of accomplishment and the bane of our existence. If our sense-mind, emotional mind, thought-mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not to desire at all. The proper function of the sense-mind is to lie open passively, luminously to the contacts of Life and transmit their sensations and the *rasa* or right taste and principle of delight in them to the higher function; but interfered with by the attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfactions, the capacities and incapacities of the life-energy in the body it is, to begin with, limited in its scope and, secondly, forced in these limits to associate itself with all these discords of the life in Matter. It becomes an instrument for pleasure and pain instead of for delight of existence.

Similarly the emotional mind compelled to take note of all these discords and subject itself to their emotional reactions becomes a hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion which is the drama of life in the world. This chaos we call our soul. But the real soul, the real psychic entity which for the most part we see little of and only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures. This psychic entity is covered up by the play of the mentalised Prana or desire-mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.

So too the proper function of the thought-mind is to observe, understand, judge with a dispassionate delight in knowledge and open itself to messages and illuminations playing upon all that it observes and upon all that is yet hidden from it but must progressively be revealed, messages and illuminations that secretly flash down to us from the divine Oracle concealed in light above our mentality whether they seem to descend through the intuitive mind or arise from the seeing heart. But this it cannot do rightly because it is pinned to the limitations of the life-energy in the senses, to the discords of sensation and emotion, and to its own limitations of intellectual preference, inertia, straining, self-will which are the form taken in it by the interference of this desire-mind, this psychic Prana. As is said in the Upanishads, our whole mind-consciousness is shot through with the threads and currents of this Prana, this Life-energy that strives and limits, grasps and misses, desires and suffers, and only by its purification can we know and possess our real and eternal self.” (23: 350-52)

Necessity of Freedom from Human Egoism

“In human egoism and its satisfaction there can be no divine culmination and deliverance. A certain purification from egoism is the condition even of ethical progress and elevation, for social good and perfection; much more is it indispensable for inner peace, purity and joy. But a much more radical deliverance, not only from egoism but from ego-idea and ego-sense, is needed if our aim is to raise human into divine nature. Experience shows that, in proportion as we deliver ourselves from the limiting mental and vital ego, we command a wider life, a larger existence, a higher consciousness, a happier soul-state, even a greater knowledge, power and scope. Even the aim which the most mundane philosophy pursues, the fulfilment, perfection, satisfaction of the individual, is best assured not by satisfying the narrow ego but by finding freedom in a higher and larger self.

**The True Source of the Impulse to Deny the Personal Self or
to Serve Humanity or the World at Large**

“Altruism, philanthropy, the service of mankind are in themselves mental or moral ideals, not laws of the spiritual life. If into the spiritual aim there enters the impulse to deny the personal self or to serve humanity or the world at large, it comes not from the ego nor from the collective sense of the race, but from something more occult and profound transcendent of both these things; for it is founded on a sense of the Divine in all and it works not for the sake of the ego or the race but for the sake of the Divine and its purpose in the person or group or collective. It is this transcendent Source which we must seek and serve, this vaster being and consciousness to which the race and the individual are minor terms of its existence.” (23: 358-59)

The Profound Truth Behind the Cry of a Devotee

“...there is a far higher and profounder sense in which we may appreciate the cry of the devotee poet when in a homely and vigorous metaphor he claimed the right of the soul to enjoy for ever the ecstasy of its embrace of the Supreme. “I do not want to become sugar,” he wrote, “I want to eat sugar.” However strongly we may found ourselves on the essential identity of the one Self in all, we need not regard that cry as the mere aspiration of a certain kind of spiritual sensuousness or the rejection by an attached and ignorant soul of the pure and high austerity of the supreme Truth. On the contrary, it aims in its positive part at a deep and mysterious truth of Being which no human language can utter, of which human reason can give no adequate account, to which the heart has the key and which no pride of the soul of knowledge insisting on its own pure austerity can abolish.” (23: 377)

very partial and relative sense true descriptions of the infinite and omnipresent Creator and Ruler of the universe. Nor does Indian religious thought affirm them as adequate descriptions. The Personal God is not limited by His qualities, He is Ananta-guna, capable of infinite qualities and beyond them and lord of them to use them as He will, and He manifests Himself in various names and forms of His infinite godhead to satisfy the desire and need of the individual soul according to its own nature and personality. It is for this reason that the normal European mind finds it so difficult to understand Indian religion as distinct from Vedantic or Sankhya philosophy, because it cannot easily conceive of a personal God with infinite qualities, a personal God who is not a Person, but the sole real Person and the source of all personality. Yet that is the only valid and complete truth of the divine Personality.” (23: 381)

the exclusion of God and the Beyond is still more impossible, and therefore it cannot be limited by the earth or even by the highest and most altruistic relations of man with man. Its activity or its culmination is not to efface and utterly deny itself for the sake of others, but to fulfil itself in God-possession, freedom and divine bliss that in and by its fulfilment others too may be fulfilled. For it is in God alone, by the possession of the Divine only that all the discords of life can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All the other activities and realisations of our self-experience have their use and power, but in the end these crowded sidetracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfilment of all in their manifested being of the Divine.” (23: 444-45)

Vijnana or Gnosis and Its Superiority Over all the Various Powers of Our Mentality

“Reason or intellect is only the lower *buddhi*; it is dependent for its action on the percepts of the sense-mind and on the concepts of the mental intelligence. It is not like the gnosis, self-luminous, authentic, making the subject one with the object. There is, indeed, a higher form of the *buddhi* that can be called the intuitive mind or intuitive reason, and this by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude. It acts in a self-light of the truth which does not depend upon the torch-flares of the sense-mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: it is a kind of truth-vision, truth-hearing, truth-memory, direct truth-discernment. This true and authentic intuition must be distinguished from a power of the ordinary mental reason which is too easily confused with it, the power of involved reasoning that reaches its conclusion by a bound and does not need the ordinary steps of the logical mind. The logical reason proceeds pace after pace and tries the sureness of each step like a man who is walking over unsafe ground and has to test by the hesitating touch of his foot each span of soil that he perceives with his eye. But this other supralogical process of the reason is a motion of rapid insight or swift discernment; it proceeds by a stride or leap, like a man who springs from one sure spot to another point of sure footing, – or at least held by him to be sure. He sees the space he covers in one compact and flashing view, but he does not distinguish or measure either by eye or touch its successions, features and circumstances. This movement has something of the sense of power of the intuition, something of its velocity, some appearance of its light and certainty, and we always are apt to take it for the intuition. But our assumption is an error and, if we trust to it, may lead us into grievous blunders.

It is even thought by the intellectualists that the intuition itself is nothing more than this rapid process in which the whole action of the logical mind is swiftly done or perhaps half-consciously or subconsciously done, not deliberately worked out in its reasoned method. In its nature, however, this proceeding is quite different from the intuition and it is not necessarily a truth-movement. The power of its leap may end in a stumble, its swiftness may betray, its certainty is too often a confident error. The validity of its conclusions must always depend on a subsequent verification or support from the evidence of the sense-perceptions or a rational linking of intelligent conceptions must intervene to explain to it its own certitudes. This lower light may indeed receive very readily a mixture of actual intuition into it and then a pseudo-intuitive or half-intuitive mind is created, very misleading by its frequent luminous successes palliating a whirl of intensely self-assured false certitudes. The true intuition on the contrary carries in itself its own guarantee of truth; it is sure and infallible within its limits. And so long as it is pure intuition and does not

and plodding method, – safe for the inferior purposes of the reason, though never a satisfying guide to the inner truth of things.

It is possible to cultivate and extend the use of the intuitive mind in proportion as we rely less predominantly upon the reasoning intelligence. We may train our mentality not to seize, as it does now, upon every separate flash of intuitive illumination for its own inferior purposes, not to precipitate our thought at once into a crystallising intellectual action around it; we can train it to think in a stream of successive and connected intuitions, to pour light upon light in a brilliant and triumphant series. We shall succeed in this difficult change in proportion as we purify the interfering intelligence, – if we can reduce in it the element of material thought enslaved to the external appearances of things, the element of vital thought enslaved to the wishes, desires, impulses of the lower nature, the element of intellectual thought enslaved to our preferred, already settled or congenial ideas, conceptions, opinions, fixed operations of intelligence, if, having reduced to a minimum those elements, we can replace them by an intuitive vision and sense of things, an intuitive insight into appearances, an intuitive will, an intuitive ideation. This is hard enough for our consciousness naturally bound by the triple tie of mentality, vitality, corporeality to its own imperfection and ignorance, the upper, middle and lower cord in the Vedic parable of the soul's bondage, cords of the mixed truth and falsehood of appearances by which Shunahshepa was bound to the post of sacrifice.

But even if this difficult thing were perfectly accomplished, still the intuition would not be the gnosis; it would only be its thin prolongation into mind or its sharp edge of first entrance. The difference, not easy to define except by symbols, may be expressed if we take the Vedic image in which the Sun represents the gnosis and the sky, mid-air and earth the mentality, vitality, physicality of man and of the universe. Living on the earth, climbing into the mid-air or even winging in the sky, the mental being, the *manomaya* Purusha, would still live in the rays of the sun and not in its bodily light. And in those rays he would see things not as they are, but as reflected in his organ of vision, deformed by its faults or limited in their truth by its restrictions. But the *vijñānamaya* Purusha lives in the Sun itself, in the very body and blaze of the true light;* he knows this light to be his own self-luminous being and he sees besides all that dwells in the rays of the sun, sees the whole truth of the lower triplicity and each thing that is in it. He sees it not by reflection in a mental organ of vision, but with the Sun of gnosis itself as his eye, – for the Sun, says the Veda, is the eye of the gods. The mental being, even in the intuitive mind, can perceive the truth only by a brilliant reflection or limited communication and subject to the restrictions and the inferior capacity of the mental vision; but the supramental being sees it by the gnosis itself, from the very centre and outwelling fount of the truth, in its very form and by its own spontaneous and self-illuminating process. For the Vijnana is a direct and divine as opposed to an indirect and human knowledge.” (23: 477-81)

* *So the Sun is called in the Veda, ṛtām jyotiḥ.*

of truth-force; and it brings out what is latent in being, it does not create a fiction that never was in being. The ideation of the gnosis is radiating light-stuff of the consciousness of the eternal Existence; each ray is a truth. The will in the gnosis is a conscious force of eternal knowledge; it throws the consciousness and substance of being into infallible forms of truth-power, forms that embody the idea and make it faultlessly effective, and it works out each truth-power and each truth-form spontaneously and rightly according to its nature. Because it carries this creative force of the divine Idea, the Sun, the lord and symbol of the gnosis, is described in the Veda as the Light which is the father of all things, Surya Savitri, the Wisdom-Luminous who is the bringer-out into manifest existence. This creation is inspired by the divine delight, the eternal Ananda; it is full of the joy of its own truth and power, it creates in bliss, creates out of bliss, creates that which is blissful. Therefore the world of the gnosis, the supramental world is the true and the happy creation, *rtam*, *bhadram*, since all in it shares in the perfect joy that made it. A divine radiance of undeviating knowledge, a divine power of unfaltering will and a divine ease

The Harmony of Knowledge and Will in Vijnana

“Knowledge and Force or Will – for all conscious force is will – are the twin sides of the action of consciousness. In our mentality they are divided. The idea comes first, the will comes stumbling after it or rebels against it or is used as its imperfect tool with imperfect results; or else the will starts up first with a blind or half-seeing idea in it and works out something in confusion of which we get the right understanding afterwards. There is no oneness, no full understanding between these powers in us; or else there is no perfect correspondence of initiation with effectuation. Nor is the individual will in harmony with the universal; it tries to reach beyond it or falls short of it or deviates from and strives against it. It knows not the times and seasons of the Truth, nor its degrees and measures. The Vijnana takes up the will and puts it first into harmony and then into oneness with the truth of the supramental knowledge. In this knowledge the idea in the individual is one with the idea in

“THE ASCENT to the gnosis, the possession of something of the gnostic consciousness must elevate the soul of man and sublimate his life in the world into a glory of light and power and bliss and infinity that can seem in comparison with the lame action and limited realisations of our present mental and physical existence the very status and dynamis of a perfection final and absolute. And it is a true perfection, such as nothing before it has yet been in the ascension of the spirit. For even the highest spiritual realisation on the plane of mentality has in it something top-heavy, one-sided and exclusive; even the widest mental spirituality is not wide enough and it is marred too by its imperfect power of self-expression in life. And yet in comparison with what is beyond it, this too, this first gnostic splendour is only a bright passage to a more perfect perfection. It is the secure and shining step from which we can happily mount still upwards into the absolute infinities which are the origin and the goal of the incarnating spirit. In this farther ascension the gnosis does not disappear, but reaches rather its own supreme Light out of which it has descended to mediate between mind and the supreme Infinite.

The Upanishad tells us that after the knowledge-self above the mental is possessed and all the lower selves have been drawn up into it, there is another and last step of all still left to us – though one might ask, is it eternally the last or only the last practically conceivable or at all necessary for us now? – to take up our gnostic existence into the Bliss-Self and there complete the spiritual self-discovery of the divine Infinite. Ananda, a supreme Bliss eternal, far other and higher in its character than the highest human joy or pleasure, is the essential and original nature of the spirit. In Ananda our spirit will find its true self, in Ananda its essential consciousness, in Ananda the absolute power of its existence. The embodied soul's entry into this highest absolute, unlimited, unconditional bliss of the spirit is the infinite liberation and the infinite perfection. It is true that something of this bliss can be enjoyed by reflection, by a qualified descent even on the lower planes where the Purusha plays with his modified and qualified Nature. There can be the experience of a spiritual and boundless Ananda on the plane of matter, on the plane of life, on the plane of mind as well as on the gnostic truth-plane of knowledge and above it. And the Yogin who enters into these lesser realisations, may find them so complete and compelling that he will imagine there is nothing greater, nothing beyond it. For each of the divine principles contains in itself the whole potentiality of all the other six notes of our being; each plane of Nature can have its own perfection of these notes under its own conditions. But the integral perfection can come only by a mounting ascent of the lowest into the highest and an incessant descent of the highest into the lowest till all becomes one at once solid block and plastic sea-stuff of the Truth infinite and eternal.” (23: 498-99)

The Unmattavat Bhavas – The Realisation of Sachchidananda in the Vital Being

“The life soul and life consciousness in man, *prāṇamāya puruṣa*, can in the same way directly reflect and enter into the self of Sachchidananda by a large and splendid and blissful reflection of the Soul in universal Life or by losing its separate sense of life and existence in the vast Self within or without it. The result is either a profound state of sheer self-oblivion or else an action driven irresponsibly by the life nature, an exalted enthusiasm of self-abandonment to the great world-energy in its vitalistic dance. The outer being lives in a God-possessed frenzy careless of itself and the world, *unmattavat*, or with an entire disregard whether of the conventions and proprieties of fitting human action or of the harmony and rhythms of a greater Truth. It acts as the unbound vital being, *piśācavat*, the divine maniac or else the divine demoniac. Here too there is no mastery or supreme sublimation of nature. There is only a joyful static possession by the Self within us and an unregulated dynamic possession by the physical and the vital Nature without us.” (23: 500)

harmonies and colour or disguise with them the ecstasy of the saint or the solitary liberty of the wandering eremite. Here again there is no mastery, no sublimation of the Nature by the soul in the world, but a double possession, by the freedom and delight of the mental-spiritual infinite within and without by the happy, natural and unregulated play of the mind-Nature. But since the mental being is capable of receiving the gnosis in a way in which the life soul and physical soul cannot receive it, since he can accept it with knowledge though only the limited knowledge of a mental response, he may to a certain extent govern by its light his outer action or, if not that, at least bathe and purify in it his will and his thinkings. But Mind can arrive only at a compromise between the infinite within and the finite nature without; it cannot pour the infinity of the inner being's knowledge and power and bliss with any sense of fullness into its external action which remains always inadequate. Still it is content and free because it is the Lord within who takes up the responsibility of the action adequate or inadequate, assumes its guidance and fixes its consequence." (23: 500-01)

towards the gnosis where that centre pre-exists, the centre of an eternal harmony and order. It is when he ascends above mind and life to the gnosis that the Purusha becomes the master of his own nature because subject only to supreme Nature. For there force or will is the exact counterpart, the perfect dynamis of the divine knowledge. And that knowledge is not merely the eye of the Witness, it is the immanent and compelling gaze of the Ishwara. Its luminous governing power, a power not to be hedged in or denied, imposes its self-expressive force on all the action and makes true and radiant and authentic and inevitable every movement and impulse.” (23: 501-03)

The Necessity of Ascension Beyond Gnosis

“And what then is the necessity of a still higher step and what difference is there between the soul in gnosis and the soul in the Bliss? There is no essential difference, but yet a difference, because there is a transfer to another consciousness and a certain reversal in position, – for at each step of the ascent from Matter to the highest Existence there is a reversal of consciousness. The soul no longer looks up to something beyond it, but is in it and from it looks down on all that it was before. On all planes indeed the Ananda can be discovered, because everywhere it exists and is the same. Even there is a repetition of the Ananda plane in each lower world of consciousness. But in the lower planes not only is it reached by a sort of dissolution into it of the pure mind or the life-sense or the physical awareness, but it is, as it were, itself diluted by the dissolved form of mind, life or matter, held in the dilution and turned into a poor thinness wonderful to the lower consciousness but not comparable to its true intensities. The gnosis has on the contrary a dense light of essential consciousness* in which the intense fullness of the Ananda can be. And when the form of gnosis is dissolved into the Ananda, it is not annulled

* cidghana.

Gnosis and Ananda

“This in the ascension takes place because there is here completed the transition to the absolute unity of which the gnosis is the decisive step, but not the final resting-place. In the gnosis the soul is aware of its infinity and lives in it, yet it lives also in a working centre for the individual play of the Infinite. It realises its identity with all existences, but it keeps a distinction without difference by which it can have also the contact with them in a certain diverseness. This is that distinction for the joy of contact which in the mind becomes not only difference, but in its self-experience division from our other selves, in its spiritual being a sense of loss of self one with us in others and a reaching after the felicity it has forfeited, in life a compromise between egoistic self-absorption and a blind seeking out for the lost oneness. In its infinite consciousness, the gnostic soul creates a sort of voluntary limitation for its own wisdom-purposes; it has even its particular luminous aura of being in which it moves, although beyond that it enters into all things and identifies itself with all being and all existences. In the Ananda all is reversed, the centre

The Divine on the Ananda Plane

“The soul lives: it is not abolished, it is not lost in a featureless Indefinite. For on every plane of our existence the same principle holds; the soul may fall asleep in a trance of self-absorption, dwell in an ineffable intensity of God-possession, live in the highest glory of its own plane, – the Anandaloka, Brahmaloaka, Vaikuntha, Goloka of various Indian systems, – even turn upon the lower worlds to fill them with its own light and power and beatitude. In the eternal worlds and more and more in all worlds above Mind these states exist in each other. For they are not separate; they are coexistent, even coincident powers of the consciousness of the Absolute. The Divine on the Ananda plane is not incapable of a world-play or self-debarred from any expression of its glories. On the contrary, as the Upanishad insists, the Ananda is the true creative principle. For all takes birth from this divine Bliss;* all is pre-existent in it as an absolute truth of existence which the Vijnana brings out and subjects

* Therefore the world of the Ananda is called the Janaloka, in the double sense of birth and delight.

The Necessary Conditions for an Absolute Liberation of Our Nature

“It is only by the loss of the bound soul’s exclusive passion for its freedom that there can come an absolute liberation of our nature. The Divine attracts the soul of man to him by various lures; all of them are born of its own relative and imperfect conceptions of bliss; all are its ways of seeking for the Ananda, but, if clung to till the end, miss the inexpressible truth of those surpassing felicities. First in order comes the lure of an earthly reward, a prize of material, intellectual, ethical or other joy in the terrestrial mind and body. A second remoter greater version of the same fruitful error is the hope of a heavenly bliss, far exceeding these earthly rewards; the conception of heaven rises in altitude and purity till it reaches the pure idea of the eternal presence of God or an unending union with the Eternal. And last we

The Purusha in the Ananda Plane

“In the tops of the gnosis and in the Ananda he is one with the Prakriti and no longer solely biune with her. There is no longer the baffling play of Nature with the soul in the Ignorance; all is the conscious play of the soul with itself and all its selves and the Supreme and the divine Shakti in its own and the infinite bliss nature. This is the supreme mystery, the highest secret, simple to its own experience, however difficult and complex to our mental conceptions and the effort of our limited intelligence to understand what is beyond it. In the free infinity of the self-delight of Sachchidananda there is a play of the divine Child, a *rāsa līlā* of the infinite Lover and its mystic soul-symbols repeat themselves in characters of beauty and movements and harmonies of delight in a timeless forever.” (23: 510)

Approach to Higher Knowledge – The Three Necessary Movements

“..Yoga is the conscious and perfect seeking of union with the Divine towards which all the rest was an ignorant and imperfect moving and seeking. At first, then, Yoga separates itself from the action and method of the lower knowledge. For while this lower knowledge approaches God indirectly from outside and never enters his secret dwelling-place, Yoga calls us within and approaches him directly; while that seeks him through the intellect and becomes conscious of him from behind a veil, Yoga seeks him through realisation, lifts the veil and gets the full vision; where that only feels the presence and the influence, Yoga enters into the presence and fills itself with the influence; where that is only aware of the workings and through them gets some glimpse of the Reality, Yoga identifies our inner being with the Reality and sees from that the workings. Therefore the methods of Yoga are different from the methods of the lower knowledge.

The method of Yoga in knowledge must always be a turning of the eye inward and, so far as it looks upon outer things, a penetrating of the surface appearances to get at the one eternal reality within them. The lower knowledge is preoccupied with the appearances and workings; it is the first necessity of the higher to get away from them to the Reality of which they are the appearances and the Being and Power of conscious existence of which they are the workings. It does this by three movements each necessary to each other, by each of which the others become complete, – purification, concentration, identification. The object of purification is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues. For the mental being at present reflects only the confusions created by the mental and physical view of the world, is a channel only for the disorders of the ignorant lower nature and full of obstructions and impurities which prevent the higher from acting; therefore the whole shape of our being is deformed and imperfect, indocile to the highest influences and turned in its action to ignorant and inferior utilities. It reflects even the world falsely; it is incapable of reflecting the Divine.

Concentration is necessary, first, to turn the whole will and mind from the discursive divagation natural to them, following a dispersed movement of the thoughts, running after many-branching desires, led away in the track of the senses and the outward mental response to phenomena: we have to fix the will and the thought on the eternal and real behind all, and this demands an immense effort, a one-pointed concentration. Secondly, it is necessary in order to break down the veil which is erected by our ordinary mentality between ourselves and the truth; for outer knowledge can be picked up by the way, by

The Elevating Influence of All Pursuit of Knowledge and the Limitations of the Non-Yogic Methods

“All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, to subtilise, to purify the being. In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth, more inward influences. The power of ethical knowledge and the ethical habit of thought and will to purify is obvious. Philosophy not only purifies the reason and predisposes it to the contact of the universal and the infinite, but tends to stabilise the nature and create the tranquillity of the sage; and tranquillity is a sign of increasing self-mastery and purity. The preoccupation with universal beauty even in its aesthetic forms has an intense power for refining and subtilising the nature, and at its highest it is a great force for purification. Even the scientific habit of mind and the disinterested

The Nature and Value of the Dream-State of Samadhi and Its Experience

“To arrive at full possession of the powers of the dream-state, it is necessary first to exclude the attack of the sights, sounds etc. of the outer world upon the physical organs. It is quite possible indeed to be aware in the dream-trance of the outer physical world through the subtle senses which belong to the subtle body; one may be aware of them just so far as one chooses and on a much wider scale than in the waking condition: for the subtle senses have a far more powerful range than the gross physical organs, a range which may be made practically unlimited. But this awareness of the physical world through the subtle senses is something quite different from our normal awareness of it through the physical organs; the latter is incompatible with the settled state of trance, for the pressure of the physical senses breaks the Samadhi and calls back the mind to live in their normal field where alone they have power. But the subtle senses have power both upon their own planes and upon the physical world, though this is to them more remote than their own world of being. In Yoga various devices are used to seal up the doors of the physical sense, some of them physical devices; but the one all-sufficient means is a force of concentration by which the mind is drawn inward to depths where the call of physical things can no longer easily attain to it. A second necessity is to get rid of the intervention of physical sleep. The ordinary habit of the mind when it goes in away from contact with physical things is to fall into the torpor of sleep or its dreams, and therefore when called in for the purposes of Samadhi, it gives or tends to give, at the first chance, by sheer force of habit, not the response demanded, but its usual response of physical slumber. This habit of the mind has to be got rid of; the mind has to learn to be awake in the dream-state, in possession of itself, not with the outgoing, but with an ingathered wakefulness in which, though immersed in itself, it exercises all its powers.

The experiences of the dream-state are infinitely various. For not only has it sovereign possession of the usual mental powers, reasoning, discrimination, will, imagination, and can use them in whatever way, on whatever subject, for whatever purpose it pleases, but it is able to establish connection with all the worlds to which it has natural access or to which it chooses to acquire access, from the physical to the higher mental worlds. This it does by various means open to the subtlety, flexibility and comprehensive movement of this internalised mind liberated from the narrow limitations of the physical outward-going senses. It is able first to take cognizance of all things whether in the material world or upon other planes by aid of perceptible images, not only images of things visible, but of sounds, touch, smell, taste, movement, action, of all that makes itself sensible to the mind and its organs. For the mind in Samadhi has access to the inner space called sometimes the *cid ākāśa*,

How the Gains of the Dream or Sleep State of Samadhi Can be Possessed in the Working Consciousness

“For the integral Yoga this method of Samadhi may seem to have the disadvantage that when it ceases, the thread is broken and the soul returns into the distraction and imperfection of the outward life, with only such an elevating effect upon that outer life as the general memory of these deeper experiences may produce. But this gulf, this break is not inevitable. In the first place, it is only in the untrained psychic being that the experiences of the trance are a blank to the waking mind; as it becomes the master of its Samadhi, it is able to pass without any gulf of oblivion from the inner to the outer waking. Secondly, when this has been once done, what is attained in the inner state, becomes easier to acquire by the waking consciousness and to turn into the normal experience, powers, mental status of the waking life. The subtle mind which is normally eclipsed by the insistence of the physical being, becomes powerful even in the waking state, until even there the enlarging man is able to live in his several subtle bodies as well as in his physical body, to be aware of them and in them, to use their senses, faculties, powers, to dwell in possession of supraphysical truth, consciousness and experience.

The sleep-state ascends to a higher power of being, beyond thought into pure consciousness, beyond emotion into pure bliss, beyond will into pure mastery; it is the gate of union with the supreme state of Sachchidananda out of which all the activities of the world are born. But here we must take care to avoid the pitfalls of symbolic language. The use of the words dream and sleep for these higher states is nothing but an image drawn from the experience of the normal physical mind with regard to planes in which it is not at home. It is not the truth that the Self in the third status called perfect sleep, *susupti*, is in a state of slumber. The sleep self is on the contrary described as Prajna, the Master of Wisdom and Knowledge, Self of the Gnosis, and as Ishwara, the Lord of being. To the physical mind a sleep, it is to our wider and subtler consciousness a greater waking. To the normal mind all that exceeds its normal experience but still comes into its scope, seems a dream; but at the point where it borders on things quite beyond its scope, it can no longer see truth even as in a dream, but passes into the blank incomprehension and non-reception of slumber. This border-line varies with the power of the individual consciousness, with the degree and height of its enlightenment and awakening. The line may be pushed up higher and higher until it may pass even beyond the mind. Normally indeed the human mind cannot be awake, even with the inner waking of trance, on the supramental levels; but this disability can be overcome. Awake on these levels the soul becomes master of the ranges of gnostic thought, gnostic will, gnostic delight, and if it can do this in Samadhi, it may carry its memory of experience and its power of experience over into the waking state. Even on the yet higher level open to us, that of the Ananda, the awakened soul may become similarly possessed of the Bliss-Self both in

almost all that Samadhi can give, can be acquired without recourse to Samadhi. But still there are certain heights of spiritual and psychic experience of which the direct as opposed to a reflecting experience can only be acquired deeply and in its fullness by means of the Yogic trance. And even for that which can be otherwise acquired, it offers a ready means, a facility which becomes more helpful, if not indispensable, the higher and more difficult of access become the planes on which the heightened spiritual experience is sought. Once attained there, it has to be brought as much as possible into the waking consciousness. For in a Yoga which embraces all life completely and without reserve, the full use of Samadhi comes only when its gains can be made the normal possession and experience for an integral waking of the embodied soul in the human being.” (23: 525-27)

adjustment which may at any moment go wrong. Every obstruction, every defect, every excess, every lesion creates impurities and disorders. Nature manages it all well enough for her own purposes, when left to herself; but the moment the blundering mind and will of the human being interfere with her habits and her vital instincts and intuitions, especially when they create false or artificial habits, a still more precarious order and frequent derangement become the rule of the being. Yet this interference is inevitable, since man lives not for the purposes of the vital Nature in him alone, but for higher purposes which she had not contemplated in her first balance and to which she has with difficulty to adjust her operations. Therefore the first necessity of a greater status or action is to get rid of this disordered restlessness, to still the activity and to regulate it. The Hathayogin has to bring about an abnormal poise of status and action of the body and the life energy, abnormal not in the direction of greater disorder, but of superiority and self-mastery.

The first object of the immobility of the Asana is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The experience in the practice of Asana is not that of a cessation and diminution of energy by inertia, but of a great increase, inpouring, circulation of force. The body, accustomed to work off superfluous energy by movement, is at first ill able to bear this increase and this retained inner action and betrays it by violent tremblings; afterwards it habituates itself and, when the Asana is conquered, then it finds as much ease in the posture, however originally difficult or unusual to it, as in its easiest attitudes sedentary or recumbent. It becomes increasingly capable of holding whatever amount of increased vital energy is brought to bear upon it without needing to spill it out in movement, and this increase is so enormous as to seem illimitable, so that the body of the perfected Hathayogin is capable of feats of endurance, force, unfatigued expenditure of energy of which the normal physical powers of man at their highest would be incapable. For it is not only able to hold and retain this energy, but to bear its possession of the physical system and its more complete movement through it. The life energy, thus occupying and operating in a powerful, unified movement on the tranquil and passive body, freed from the restless balancing between the continent power and the contained, becomes a much greater and more effective force. In fact, it seems then rather to contain and possess and use the body than to be contained, possessed and used by it, – just as the restless active mind seems to seize on and use irregularly and imperfectly whatever spiritual force comes into it, but the tranquillised mind is held, possessed and used by the spiritual force.

The body, thus liberated from itself, purified from many of its disorders and irregularities, becomes, partly by Asana, completely by combined Asana and Pranayama, a perfected instrument. It is freed from its ready liability to fatigue; it acquires an immense power of health; its tendencies of decay, age

regularly of all their accumulations. The combination of these with Asana, – particular Asanas have even an effect in destroying particular diseases, – and with Pranayama maintains perfectly the health of the body. But the principal gain is that by this purification the vital energy can be directed anywhere, to any part of the body and in any way or with any rhythm of its movement.

The mere function of breathing into and out of the lungs is only the most sensible, outward and seizable movement of the Prana, the Breath of Life in our physical system. The Prana has according to Yogic science a fivefold movement pervading all the nervous system and the whole material body and determining all its functionings. The Hathayogin seizes on the outward movement of respiration as a sort of key which opens to him the control of all these five powers of the Prana. He becomes sensibly aware of their inner operations, mentally conscious of his whole physical life and action. He is able to direct the Prana through all the *nāḍīs* or nerve-channels of his system. He becomes aware of its action in the six *cakras* or ganglionic centres of the nervous system, and is able to open it up in each beyond its present limited, habitual and mechanical workings. He gets, in short, a perfect control of the life in the body in its most subtle nervous as well as in its grossest physical aspects, even over that in it which is at present involuntary and out of the reach of our observing consciousness and will. Thus a complete mastery of the body and the life and a free and effective use of them established upon a purification of their workings is founded as a basis for the higher aims of Hathayoga.

All this, however, is still a mere basis, the outward and inward physical conditions of the two instruments used by Hathayoga. There still remains the more important matter of the psychical and spiritual effects to which they can be turned. This depends on the connection between the body and the mind and spirit and between the gross and the subtle body on which the system of Hathayoga takes its stand. Here it comes into line with Rajayoga, and a point is reached at which a transition from the one to the other can be made.” (23: 530-35)

Knowledge and Love

“Love fulfilled does not exclude knowledge, but itself brings knowledge; and the completer the knowledge, the richer the possibility of love. “By Bhakti” says the Lord in the Gita “shall a man know Me in all my extent and greatness and as I am in the principles of my being, and when he has known Me in the principles of my being, then he enters into Me.” Love without knowledge is a passionate and intense, but blind, crude, often dangerous thing, a great power, but also a stumbling-block; love, limited in knowledge, condemns itself in its fervour and often by its very fervour to narrowness; but love leading to perfect knowledge brings the infinite and absolute union. Such love is not inconsistent with, but rather throws itself with joy into divine works; for it loves God and is one with him in all his being, and therefore in all beings, and to work for the world is then to feel and fulfil multitudinously one’s love for God. This is the trinity of our powers, the union of all three in God to which we arrive when we start on our journey by the path of devotion with Love for the Angel of the Way...” (24: 547)

acceptance of our love and a response in kind; as we delight in Him and seek Him, so it believes that He too delights in us and seeks us. Nor can this demand be condemned as irrational, for if the supreme and universal Being did not take any delight in us, it is not easy to see how we could have come into being or could remain in being, and if He does not at all draw us towards him, – a divine seeking of us, – there would seem to be no reason in Nature why we should turn from the round of our normal existence to seek Him.

Therefore that there may be at all any possibility of a Yoga of devotion, we must assume first that the supreme Existence is not an abstraction or a state of existence, but a conscious Being; secondly, that he meets us in the universe and is in some way immanent in it as well as its source, – otherwise, we should have to go out of cosmic life to meet him; thirdly, that he is capable of personal relations with us and must therefore be not incapable of personality; finally, that when we approach him by our human emotions, we receive a

The Justification of the Cruder and Primitive Elements of Religion

“Even as men approach him, so he accepts them and responds too by the divine Love to their bhakti, *tatthaiva bhajate*. Whatever form of being, whatever qualities they lend to him, through that form and those qualities he helps them to develop, encourages or governs their advance and in their straight way or their crooked draws them towards him. What they see of him is a truth, but a truth represented to them in the terms of their own being and consciousness, partially, distortedly, not in the terms of its own higher reality, not in the aspect which it assumes when we become aware of the complete Divinity. This is the justification of the cruder and more primitive elements of religion and also their sentence of transience and passing. They are justified because there is a truth of the Divine behind them and only so could that truth of the Divine be approached in that stage of the developing human consciousness and be helped forward; they are condemned, because to persist always in these crude conceptions and relations with the Divine is to miss that closer union towards which these crude beginnings are the first steps, however faltering.” (24: 558)

The Semitic Idea of God

“The Jews... could believe in a God of righteousness who was exclusive, arbitrary, wrathful, jealous, often cruel and even wantonly sanguinary. Even now it is possible for some to believe in a Creator who has made heaven and hell, an eternal hell, the two poles of his creation, and has even according to some religions predestined the souls he has created not only to sin and punishment, but to an eternal damnation. But even apart from these extravagances of a childish religious belief, the idea of the almighty Judge, Legislator, King, is a crude and imperfect idea of the Divine, when taken by itself, because it takes an inferior and an external truth for the main truth and it tends to prevent a higher approach to a more intimate reality. It exaggerates the importance of the sense of sin and thereby prolongs and increases the

The Efficacy and the Deeper Significance of Prayer

“The efficacy of prayer is often doubted and prayer itself supposed to be a thing irrational and necessarily superfluous and ineffective. It is true that the universal will executes always its aim and cannot be deflected by egoistic propitiation and entreaty, it is true of the Transcendent who expresses himself in the universal order that being omniscient his larger knowledge must foresee the thing to be done and it does not need direction or stimulation by human thought and that the individual’s desires are not and cannot be in any world-order the true determining factor. But neither is that order or the execution of the universal will altogether effected by mechanical Law, but by powers and forces of which for human life at least human will, aspiration and faith are not among the least important. Prayer is only a particular form given to that will, aspiration and faith. Its forms are very often crude and not only childlike, which is in itself no defect, but childish; but still it has a real power and significance. Its power and sense is to put the will, aspiration and faith of man

even while it is there consistent with much that is mere egoism and self-delusion; but afterwards we can draw towards the spiritual truth which is behind it. It is not then the giving of the thing asked for that matters, but the relation itself, the contact of man's life with God, the conscious interchange. In spiritual matters and in the seeking of spiritual gains, this conscious relation is a great power; it is a much greater power than our own entirely self-reliant struggle and effort and it brings a fuller spiritual growth and experience. Necessarily in the end prayer either ceases in the greater thing for which it prepared us, – in fact the form we call prayer is not itself essential so long as the faith, the will, the aspiration are there, – or remains only for the joy of the relation. Also its objects, the *artha* or interest it seeks to realise, become higher and higher until we reach the highest motiveless devotion, which is that of divine love pure and simple without any other demand or longing.” (24: 566-68)

alone. But still they start from and to the end they to some extent find a satisfaction of their play in other motives. But here the beginning is love and the end is love and the whole aim is love. There is indeed the desire of possession, but even this is overcome in the fullness of the self-existent love and the final demand of the Bhakta is simply that his bhakti may never cease nor diminish. He does not ask for heaven or for liberation from birth or for any other object, but only that his love may be eternal and absolute.

Love is a passion and it seeks for two things, eternity and intensity, and in the relation of the Lover and Beloved the seeking for eternity and for intensity is instinctive and self-born. Love is a seeking for mutual possession, and it is here that the demand for mutual possession becomes absolute. Passing beyond desire of possession which means a difference, it is a seeking for oneness, and it is here that the idea of oneness, of two souls merging into each other and becoming one finds the acme of its longing and the utterness of its satisfaction.” (24: 569)

however, the more intimate yoga of Bhakti resolves itself simply into these four movements, the desire of the Soul when it turns towards God and the straining of its emotion towards him, the pain of love and the divine return of love, the delight of love possessed and the play of that delight, and the eternal enjoyment of the divine Lover which is the heart of celestial bliss. These are things that are at once too simple and too profound for methodising or for analysis. One can at best only say, here are these four successive elements, steps, if we may so call them, of the siddhi, and here are, largely, some of the means which it uses, and here again are some of the aspects and experiences of the sadhana of devotion.” (24: 571)

which it becomes an aid, an outward expression and also a sort of periodical or constant reminder helping to draw back the mind to it from the preoccupations of ordinary life. But so long as it is only an idea of the Godhead to which one renders reverence or homage, we have not yet got to the beginning of Yoga. The aim of Yoga being union, its beginning must always be a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and seeking, our whole life an external service and worship. It is as this change, this new soul-tendency grows, that the religion of the devotee becomes a Yoga, a growing contact and union. It does not follow that the outward worship will necessarily be dispensed with, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the soul throwing itself out in speech and symbolic act.” (24: 571-72)

What inner adoration is to ceremonial worship, this growing into the divine likeness is to the outward ethical life. It culminates in a sort of liberation by likeness to the Divine,* a liberation from our lower nature and a change into the divine nature.

Consecration becomes in its fullness a devoting of all our being to the Divine; therefore also of all our thoughts and our works. Here the Yoga takes into itself the essential elements of the Yoga of works and the Yoga of knowledge, but in its own manner and with its own peculiar spirit. It is a sacrifice of life and works to the Divine, but a sacrifice of love more than a tuning of the will to the divine Will. The bhakta offers up his life and all that he is and all that he has and all that he does to the Divine.” (24: 572-73)

* sādṛśya-mukti.

the illumination by an unseized vision, the unsatisfied yearning for a single object of the heart's desire, the intense impatience of all that distracts from the one preoccupation, the intense pain of the obstacles that stand in the way of possession, the perfect vision of all beauty and delight in a single form. And there are all the many moods of love, the joy of musing and absorption, the delight of the meeting and fulfilment and embrace, the pain of separation, the wrath of love, the tears of longing, the increased delight of reunion. The heart is the scene of this supreme idyll of the inner consciousness, but a heart which undergoes increasingly an intense spiritual change and becomes the radiantly unfolding lotus of the spirit. And as the intensity of its seeking is beyond the highest power of the normal human emotions, so also the delight and the final ecstasy are beyond the reach of the imagination and beyond expression by speech. For this is the delight of the Godhead that passes human understanding.” (24: 575-76)

The Approach of the Philosophical Intellect to the Ultimate Reality

“The nature of the philosophical intellect is to move among ideas and to give them a sort of abstract reality of their own apart from all their concrete representations which affect our life and personal consciousness. Its bent is to reduce these representations to their barest and most general terms and to subtilise even these if possible into some final abstraction. The pure intellectual direction travels away from life. In judging things it tries to get back from their effects on our personality and to arrive at whatever general and impersonal truth may be behind them; it is inclined to treat that kind of truth as the only real truth of being or at least as the one superior and permanent power of reality. Therefore it is bound by its own nature to end in its extremes at an absolute impersonality and an absolute abstraction.

The Approach of Heart and Life

“The heart and life, as we know, have an exactly opposite law. They cannot live with abstractions; they can find their satisfaction only in things that are concrete or can be made seizable; whether physically, mentally or spiritually, their object is not something which they seek to discriminate and arrive at by intellectual abstraction; a living becoming of it or a conscious possession and joy of their object is what they seek. Nor is it the satisfaction of an abstract mind or impersonal existence to which they respond, but the joy and the activity of a being, a conscious Person in us, whether finite or infinite, to whom the delights and powers of his existence are a reality. Therefore when the heart and life turn towards the Highest and the Infinite, they arrive

The Reconciliation of the Diverse Approaches in an Integral Truth Finding – The Spiritual Intuition

“Both the ideas of the intellect, its discriminations, and the aspirations of the heart and life, their approximations, have behind them realities at which they are the means of arriving. Both are justified by spiritual experience; both arrive at the divine absolute of that which they are seeking. But still each tends, if too exclusively indulged, to be hampered by the limitations of its innate quality and its characteristic means. We see that in our earthly living, where the heart and life followed exclusively failed to lead to any luminous issue, while an exclusive intellectuality becomes either remote, abstract and impotent or a sterile critic or dry mechanist. Their sufficient harmony and just reconciliation is one of the great problems of our psychology and our action.

The reconciling power lies beyond in the intuition. But there is an intuition which serves the intellect and an intuition which serves the heart and the life, and if we follow either of these exclusively, we shall not get much farther than

The spiritual intuition lays hold always upon the reality; it is the luminous harbinger of spiritual realisation or else its illuminative light; it sees that which the other powers of our being are labouring to explore; it gets at the firm truth of the abstract representations of the intellect and the phenomenal representations of the heart and life, a truth which is itself neither remotely abstract nor outwardly concrete, but something else for which these are only two sides of its psychological manifestation to us. What the intuition of our integral being perceives, when its members no longer dispute among themselves but are illumined from above, is that the whole of our being aims at the one reality. The impersonal is a truth, the personal too is a truth; they are the same truth seen from two sides of our psychological activity; neither by itself gives the total account of the Reality, and yet by either we can approach it.” (24: 580-81)

The Way of Love More All-Embracing than the Other Two Approaches

“By knowledge we seek unity with the Divine in his conscious being; by works we seek also unity with the Divine in his conscious being, not statically, but dynamically, through conscious union with the divine Will; but by love we seek unity with him in all the delight of his being. For that reason the way of love, however narrow it may seem in some of its first movements, is in the end more imperatively all-embracing than any other motive of Yoga. The way of knowledge tends easily towards the impersonal and the absolute, may very soon become exclusive. It is true that it need not do so; since the conscious being of the Divine is universal and individual as well as transcendent and absolute, here too there may be and should be a tendency to integral realisation of unity and we can arrive by it at a spiritual oneness with God in man and God in the universe not less complete than any transcendent union. But still this is not quite imperative. For we may plead that there is a higher and a lower knowledge, a higher self-awareness and a

The Way of Integral Devotion and Delight

“This delight which is so entirely imperative, is the delight in the Divine for his own sake and for nothing else, for no cause or gain whatever beyond itself. It does not seek God for anything that he can give us or for any particular quality in him, but simply and purely because he is our self and our whole being and our all. It embraces the delight of the transcendence, not for the sake of transcendence, but because he is the transcendent; the delight of the universal, not for the sake of universality, but because he is the universal; the delight of the individual not for the sake of individual satisfaction, but because he is the individual. It goes behind all distinctions and appearances and makes no calculations of more or less in his being, but embraces him wherever he is and therefore everywhere, embraces him utterly in the seeming less as in the seeming more, in the apparent limitation as in the revelation of the illimitable; it has the intuition and the experience of his oneness and completeness everywhere. To seek after him for the sake of his absolute being alone is really to drive at our own individual gain, the gain of absolute peace. To possess him

Delight, Love and Beauty

“The general power of Delight is love and the special mould which the joy of love takes is the vision of beauty. The God-lover is the universal lover and he embraces the All-blissful and All-beautiful. When universal love has seized on his heart, it is the decisive sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of his embrace, that is the decisive sign that he has taken possession of the Divine. Union is the consummation of love, but it is this mutual possession that gives it at once the acme and the largest reach of its intensity. It is the foundation of oneness in ecstasy.” (24: 591-92)

The Way of Love – The Supreme Way to the Divine

“...the way of love and delight gives the supreme liberation. Its highest crest is a supracosmic union. But for love complete union is *mukti*; liberation has to it no other sense; and it includes all kinds of *mukti* together, nor are they in the end, as some would have it, merely successive to each other and therefore mutually exclusive. We have the absolute union of the divine with the human spirit, *Sāyujya*; in that reveals itself a content of all that depends here upon difference, – but there the difference is only a form of oneness, – ananda too of nearness and contact and mutual presence, *Sāmīpya*, *Sālokya*, ananda of mutual reflection, the thing that we call likeness, *Sādrśya*, and other wonderful things too for which language has as yet no name. There is nothing which is beyond the reach of the God-lover or denied to him; for he is the favourite of the divine Lover and the self of the Beloved.” (24: 605-06)

assembling of the different powers of these specific Yogas. In two directions it enlarges by its synthetic turn the province of the Yogic method. First, it lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an intensive discipline with the soul's mastery of its motives as a first aim and their elevation to a diviner spiritual level as its final utility. Again, it includes in its objects of Yoga not only liberation,* which is the one all-mastering preoccupation of the specific systems, but a cosmic enjoyment** of the power of the Spirit, which the others may take incidentally on the way, in part, casually, but avoid making a motive or object. It is a bolder and larger system.” (24: 611-12)

* *Mukti*.

** *Bhukti*.

and we give this extended view its entire practical consequence. The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be the first object of the Yoga; its free enjoyment of the cosmic unity of the Divine becomes a second object; but out of that a third appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity." (24: 612-14)

Man's Present Condition and the Necessity of Liberation from an Externalised Ego Sense

“Man is at present a partly self-conscious soul subject to and limited by mind, life and body, who has to become an entirely self-conscious soul master of his mind, life and body. Not limited by their claims and demands, a perfect self-conscious soul would be superior to and a free possessor of its instruments. This effort of man to be master of his own being has been the sense of a large part of his past spiritual, intellectual and moral strivings.

In order to be possessor of his being with any complete reality of freedom and mastery, man must find out his highest self, the real man or highest Purusha in him, which is free and master in its own inalienable power. He must cease to be the mental, vital, physical ego; for that is always the creation, instrument and subject of mental, vital, physical Nature. This ego is not his real self, but an instrumentation of Nature by which it has developed a sense of limited

The Three Intuitions of the Mental Purusha

“First, he has the intuition of himself as someone observing the action of the mind; it is something which is going on in him and yet before him as an object of his regarding knowledge. This self-awareness is the intuitive sense of the witness Purusha, *Śākṣī*. Witness Purusha is a pure consciousness who watches Nature and sees it as an action reflected upon the consciousness and enlightened by that consciousness, but in itself other than it. To mental Purusha Nature is only an action, a complex action of discriminating and combining thought, of will, of sense, of emotion, of temperament and character, of ego feeling, which works upon a foundation of vital impulses, needs and cravings in the conditions imposed by the physical body. But it is not limited by them, since it can not only give them new directions and much variation, refining

The Two Forms of Impurity and the Fundamental Defects of Our Instrumental Nature

“...there are two forms of impurity which are at the root of the whole confusion. One is a defect born of the nature of our past evolution, which has been a nature of separative ignorance; this defect is a radically wrong and ignorant form given to the proper action of each part of our instrumental being. The other impurity is born of the successive process of an evolution, where life emerges in and depends on body, mind emerges in and depends on life in the body, supermind emerges in and lends itself to instead of governing mind, soul itself is apparent only as a circumstance of the bodily life of the mental being and veils up the spirit in the lower imperfections. This second defect of our nature is caused by this dependence of the higher on the lower parts; it is an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of the higher function and gives to it an added imperfection of embarrassment, wrong direction and confusion.

Thus the proper function of the life, the vital force, is enjoyment and possession, both of them perfectly legitimate, because the Spirit created the world for Ananda, enjoyment and possession of the many by the One, of the One by the many and of the many too by the many; but, – this is an instance of the first kind of defect, – the separative ignorance gives to it the wrong form of desire and craving which vitiates the whole enjoyment and possession and imposes on it its opposites, want and suffering. Again, because mind is entangled in life from which it evolves, this desire and craving get into the action of the mental will and knowledge; that makes the will a will of craving, a force of desire instead of a rational will and a discerning force of intelligent effectuation, and it distorts the judgment and reason so that we judge and reason according to our desires and prepossessions and not with the disinterested impartiality of a pure judgment and the rectitude of a reason which seeks only to distinguish truth and understand rightly the objects of its workings. That is an example of immixture. These two kinds of defect, wrong form of action and illegitimate mixture of action, are not limited to these signal instances, but belong to each instrument and to each combination of their functionings. They pervade the whole economy of our nature. They are fundamental defects of our lower instrumental nature, and if we can set them right, we shall get our instrumental being into a state of purity, enjoy the clarity of a pure will, a pure heart of emotion, a pure enjoyment of our vitality, a pure body. That will be a preliminary, a human perfection, but it can be made the basis and open out in its effort of self-attainment into the greater, the divine perfection.” (24: 645-46)

old system into four powers; *citta* or basic mental consciousness; *manas*, the sense mind; *buddhi*, the intelligence; *ahankāra*, the ego-idea. The classification may serve as a starting-point, though for a greater practicality we have to make certain farther distinctions. This mentality is pervaded by the life-force, which becomes here an instrument for psychic consciousness of life and psychic action on life. Every fibre of the sense mind and basic consciousness is shot through with the action of this psychic prana, it is a nervous or vital and physical mentality. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and physical psychology. This combination creates in us the sensational desire-soul which is the chief obstacle to a higher human as well as to the still greater divine perfection. Finally, above our present conscious mentality is a secret supermind which is the proper means and native seat of that perfection.”

(24: 646-47)

intercourse and commerce with the external world takes place and our inner dealings with ourselves develop on the surface. This action of memory is so fundamental to the entire mental action that it is sometimes said, memory is the man. Even in the submental action of the body and life, which is full of this subconscient chitta, though not under the control of the conscious mind, there is a vital and physical memory. The vital and physical habits are largely formed by this submental memory. For this reason they can be changed to an indefinite extent by a more powerful action of conscious mind and will, when that can be developed and can find means to communicate to the subconscient chitta the will of the spirit for a new law of vital and physical action. Even, the whole constitution of our life and body may be described as a bundle of habits formed by the past evolution in Nature and held together by the persistent memory of this secret consciousness. For chitta, the primary stuff of consciousness, is like prana and body universal in Nature, but is subconscient and mechanical in nature of Matter.” (24: 647-48)

of liking and disliking. We are subject to these things only so long as we persist in subjection to the mechanical action of the chitta in the emotive mentality, a thing difficult to get rid of because of the power of past habit and especially the importunate insistence of the vital part of mentality, the nervous life-mind or psychic prana. This nature of the emotive mind as a reaction of chitta with a certain close dependence upon the nervous life sensations and the responses of the psychic prana is so characteristic that in some languages it is called chitta and prana, the heart, the life soul; it is indeed the most directly agitating and powerfully insistent action of the desire-soul which the immixture of vital desire and responsive consciousness has created in us. And yet the true emotive soul, the real psyche in us, is not a desire-soul, but a soul of pure love and delight; but that, like the rest of our true being, can only emerge when the deformation created by the life of desire is removed from the surface and is no longer the characteristic action of our being.” (24: 648-49)

to physical desire which is called lust, it may become love using the body for a physical as well as a mental and spiritual nearness; but love may, too, separate itself from all, even the most innocent physical element, or from all but a shadow of it, and be a pure movement to union of soul with soul, psyche with psyche. Still the proper action of the sensational mind is not emotion, but conscious nervous response and nervous feeling and affection, impulse of the use of physical sense and body for some action, conscious vital craving and desire. There is a side of receptive response, a side of dynamic reaction. These things get their proper normal use when the higher mind is not mechanically subject to them, but controls and regulates their action. But a still higher state is when they undergo a certain transformation by the conscious will of the spirit which gives its right and no longer its wrong or desire form of characteristic action to the psychic prana.” (24: 649-50)

contents of an object within or beyond the physical range, – but direct communication also of mind with mind. Mind is able too to alter, modify, inhibit the incidence, values, intensities of sense impacts. These powers of the mind we do not ordinarily use or develop; they remain subliminal and emerge sometimes in an irregular and fitful action, more readily in some minds than in others, or come to the surface in abnormal states of the being. They are the basis of clairvoyance, clairaudience, transference of thought and impulse, telepathy, most of the more ordinary kinds of occult powers, – so called, though these are better described less mystically as powers of the now subliminal action of the Manas.” (24: 651)

of knowledge and will for the use of an intellectual conception of life.

In spite of its more purely intellectual character this secondary or intermediate reason is really pragmatic in its intention. It creates a certain kind of intellectual structure, frame, rule into which it tries to cast the inner and outer life so as to use it with a certain mastery and government for the purposes of some kind of rational will. It is this reason which gives to our normal intellectual being our set aesthetic and ethical standards, our structures of opinion and our established norms of idea and purpose. It is highly developed and takes the primacy in all men of an at all developed understanding. But beyond it there is a reason, a highest action of the buddhi which concerns itself disinterestedly with a pursuit of pure truth and right knowledge; it seeks to discover the real Truth behind life and things and our apparent selves and to subject its will to the law of Truth. Few, if any of us, can use this highest reason with any purity, but the attempt to do it is the topmost capacity of the inner instrument, the *antaḥkaraṇa*.” (24: 651-52)

which is, to speak in the language of Indian psychology, predominantly sattwic in its nature. It is an enlightened enjoyment principally by the perceptive, aesthetic and emotive mind, secondarily only by the sensational, nervous and physical being, but all subject to the clear government of the buddhi, to a right reason, a right will, a right reception of the life impacts, a right order, a right feeling of the truth, law, ideal sense, beauty, use of things. The mind gets the pure taste of enjoyment of them, *rasa*, and rejects whatever is perturbed, troubled and perverse. Into this acceptance of the clear and limpid *rasa*, the psychic prana has to bring in the full sense of life and the occupying enjoyment by the whole being, *bhoga*, without which the acceptance and possession by the mind, *rasa-grahaṇa*, would not be concrete enough, would be too tenuous to satisfy altogether the embodied soul. This contribution is its proper function.” (24: 655-56)

intelligent will the accomplices of all these things and turns them in their own kind into deformed and lame instruments, the will into a will of craving and the intelligence into a partial, a stumbling and an eager pursuer of limited, impatient, militant prejudgment and opinion. Desire is the root of all sorrow, disappointment, affliction, for though it has a feverish joy of pursuit and satisfaction, yet because it is always a straining of the being, it carries into its pursuit and its getting a labour, hunger, struggle, a rapid subjection to fatigue, a sense of limitation, dissatisfaction and early disappointment with all its gains, a ceaseless morbid stimulation, trouble, disquiet, *aśānti*. To get rid of desire is the one firm indispensable purification of the psychical prana, – for so we can replace the soul of desire with its pervading immiscence in all our instruments by a mental soul of calm delight and its clear and limpid possession of ourselves and world and Nature which is the crystal basis of the mental life and its perfection.” (24: 656-57)

subjection to fatigue, incapacity, disease, disorder, insanity, the pettiness, the precariousness and even the possible dissolution of the workings of the physical mentality. Our mind instead of being a thing powerful in its own strength, a clear instrument of conscious spirit, free and able to control, use and perfect the life and body, appears in the result a mixed construction; it is a predominantly physical mentality limited by its physical organs and subject to the demands and to the obstructions of the life in the body. This can only be got rid of by a sort of practical, inward psychological operation of analysis by which we become aware of the mentality as a separate power, isolate it for a free working, distinguish too the psychical and the physical prana and make them no longer a link for dependence, but a transmitting channel for the Idea and Will in the buddhi, obedient to its suggestions and commands; the prana then becomes a passive means of effectuation for the mind's direct control of the physical life." (24: 657-58)

The Purification of the Intermediary Parts of the Antahkarana – The Emotional Mind, the Receptive Sensational Mind and the Active Sensational Mind or Mind of Dynamic Impulse

“They all hang together in a strongly knotted interaction. The deformation of the emotional mind hinges upon the duality of liking and disliking, *rāga-dveṣa*, emotional attraction and repulsion. All the complexity of our emotions and their tyranny over the soul arise from the habitual responses of the soul of desire in the emotions and sensations to these attractions and repulsions. Love and hatred, hope and fear, grief and joy all have their founts in this one source. We like, love, welcome, hope for, joy in whatever our nature, the first habit of our being, or else a formed (often perverse) habit, the second nature of our being, presents to the mind as pleasant, *priyam*; we hate, dislike, fear, have repulsion from or grief of whatever it presents to us as unpleasant, *apriyam*. This habit of the emotional nature gets into the way of the intelligent will and makes it often a helpless slave of the emotional being or at least prevents it from exercising a free judgment and government of the nature. This deformation has to be corrected. By getting rid of desire in the psychic prana and its intermixture in the emotional mind, we facilitate the correction. For then attachment which is the strong bond of the heart, falls away from the heart-strings; the involuntary habit of *rāga-dveṣa* remains, but, not being made obstinate by attachment, it can be dealt with more easily by the will and the intelligence. The restless heart can be conquered and get rid of the habit of attraction and repulsion.

But then if this is done, it may be thought, as with regard to desire, that this will be the death of the emotional being. It will certainly be so, if the deformation is eliminated but not replaced by the right action of the emotional mind; the mind will then pass into a neutral condition of blank indifference or into a luminous state of peaceful impartiality with no stir or wave of emotion. The former state is in no way desirable; the latter may be the perfection of a quietistic discipline, but in the integral perfection which does not reject love or shun various movement of delight, it can be no more than a stage which has to be overpassed, a preliminary passivity admitted as a first basis for a right activity. Attraction and repulsion, liking and disliking are a necessary mechanism for the normal man, they form a first principle of natural instinctive selection among the thousand flattering and formidable, helpful and dangerous impacts of the world around him. The buddhi starts with this material to work on and tries to correct the natural and instinctive by a wiser reasoned and willed selection; for obviously the pleasant is not always the right thing, the object to be preferred and selected, nor the unpleasant the wrong thing, the object to be shunned and rejected; the pleasant and the good, *preyas* and *śreyas*, have to be distinguished, and right reason has to choose and not the caprice of emotion. But this it can do much better when the emotional suggestion is withdrawn

Manas – the Discerning Intelligence

“Manas is the sense mind. Man’s initial mentality is not at all a thing of reason and will; it is an animal, physical or sense mentality which constitutes its whole experience from the impressions made on it by the external world and by its own embodied consciousness which responds to the outward stimulus of this kind of experience. The buddhi only comes in as a secondary

The Sensational Thought-Mind

“This sensational thought-mind which is based upon sense, memory, association, first ideas and resultant generalisations or secondary ideas, is common to all developed animal life and mentality. Man indeed has given it an immense development and range and complexity impossible to the animal, but still, if he stopped there, he would only be a more highly effective animal. He gets beyond the animal range and height because he has been able to disengage and separate to a greater or less extent his thought action from the sense mentality, to draw back from the latter and observe its data and to act on it from above by a separated and partially freed intelligence. The intelligence and will of the animal are involved in the sense-mind and therefore altogether governed by it and carried on its stream of sensations, sense-perceptions, impulses; it is instinctive. Man is able to use a reason and will, a self-observing, thinking and all-observing, an intelligently willing mind which is no longer involved in the sense-mind, but acts from above and behind it in its own right, with a certain separateness and freedom. He is reflective, has a certain relative freedom of intelligent will. He has liberated in himself and has formed into a separate power the buddhi.” (24: 664-65)

instrumentation, by which yet Nature seems to be helping and arming the Purusha to understand, possess and master her.

Neither understanding, possession nor mastery is complete, either because the buddhi in us is itself still incomplete, only yet half developed and half formed, or because it is in its nature only an intermediary instrument and before we can get complete knowledge and mastery, we must rise to something greater than the buddhi. Still it is a movement by which we come to the knowledge that there is a power within us greater than the animal life, a truth greater than the first truths or appearances perceived by the sense-mind, and can try to get at that truth and to labour towards a greater and more successful power of action and control, a more effective government both of our own nature and the nature of things around us, a higher knowledge, a higher power, a higher and larger enjoyment, a more exalted range of being.” (24: 665-66)

desire, sense suggestion, impulse, customary dictated action and discovers a self of Right, Love, Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The aesthetic mind is perfected in proportion as it detaches itself from all its cruder pleasures and from outward conventional canons of the aesthetic reason and discovers a self-existent self and spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The mind of knowledge is perfected when it gets away from impression and dogma and opinion and discovers a light of self-knowledge and intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The will is perfected when it gets away from and behind its impulses and its customary ruts of effectuation and discovers an inner power of the Spirit which is the source of an intuitive and luminous action and an original harmonious creation. The movement of perfection is away from all domination by the lower nature and towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the buddhi.

The Yoga of self-perfection is to make this double movement as absolute as possible.” (24: 667-69)

The Three Stages of the Elevation of Buddhi's Functioning – Understanding the Mind of Will and the Mind of Knowledge

“The buddhi itself is burdened with a mixed and impure action. When we reduce it to its own proper forms, we find that it has three stages or elevations of its functioning. First, its lowest basis is a habitual, customary action which is a link between the higher reason and the sense-mind, a kind of current understanding. This understanding is in itself dependent on the witness of the senses and the rule of action which the reason deduces from the sense-mind's perception of and attitude to life. It is not capable of itself forming pure thought and will, but it takes the workings of the higher reason and turns them into coin of opinion and customary standard of thought or canon of action. When we perform a sort of practical analysis of the thinking mind, cut away this element and hold back the higher reason free, observing and silent, we find that this current understanding begins to run about in a futile circle, repeating all its formed opinions and responses to the impressions of things, but incapable of any strong adaptation and initiation. As it feels more and more the refusal of sanction from the higher reason, it begins to fail, to lose confidence in itself and its forms and habits, to distrust the intellectual action and to fall into weakness and silence. The stilling of this current, running, circling, repeating thought-mind is the principal part of that silencing of the thought which is one of the most effective disciplines of Yoga.

But the higher reason itself has a first stage of dynamic, pragmatic intellectuality in which creation, action and will are the real motive and thought and knowledge are employed to form basic constructions and suggestions which are used principally for effectuation. To this pragmatic reason truth is only a formation of the intellect effective for the action of the inner and the outer life. When we cut it away from the still higher reason which seeks impersonally to reflect Truth rather than to create personally effective truth, we find then that this pragmatic reason can originate, progress, enlarge the experience by dynamic knowledge, but it has to depend on the current understanding as a pedestal and base and put its whole weight on life and becoming. It is in itself therefore a mind of the Will to life and action, much more a mind of Will than a mind of knowledge: it does not live in any assured and constant and eternal Truth, but in progressing and changing aspects of Truth which serve the shifting forms of our life and becoming or, at the highest, help life to grow and progress. By itself this pragmatic mind can give us no firm foundation and no fixed goal; it lives in the truth of the hour, not in any truth of eternity. But when purified of dependence on the customary understanding, it is a great creator and in association with the highest mental reason it becomes a strong channel and bold servant for the effectuation of Truth in life. The value of its work will depend on the value and the power of the highest truth-seeking reason. But by itself it is a sport of Time and a

The Inherent Limitations of the Buddhi

“These limitations are mainly of two kinds. First, its realisations are only mental realisations; to get to the Truth itself we have to go beyond the mental buddhi. Again, the nature of the mind prevents it from making an effective unification of the truths it seizes. It can only put them side by side and see oppositions or effect some kind of partial, executive and practical combination. But it finds finally that the aspects of the Truth are infinite and that none of its intellectual forms are quite valid, because the spirit is infinite and in the spirit all is true, but nothing in the mind can give the whole truth of the spirit. Either then the buddhi becomes a pure mirror of many reflections, reflecting all truth that falls on it, but ineffective and when turned to action either incapable of decision or chaotic, or it has to make a selection and act as if that partiality were the whole truth, though it knows otherwise. It acts in a helpless limitation of Ignorance, though it may hold a Truth far greater than its action. On the other hand, it may turn away from life and thought and seek to exceed itself

The Idea of Liberation (Mukti) in the Integral Yoga and the Four Master Knots of the Lower Soul-Nature

“We shall give to the idea of liberation, *mukti*, only the connotation of that inner change which is common to all experience of this kind, essential to perfection and indispensable to spiritual freedom. We shall find that it then implies always two things, a rejection and an assumption, a negative and a positive side; the negative movement of freedom is a liberation from the principal bonds, the master-knots of the lower soul-nature, the positive side an opening or growth into the higher spiritual existence. But what are these master-knots – other and deeper twistings than the instrumental knots of the mind, heart, psychic life-force? We find them pointed out for us and insisted

The Double Knot of Desire and the Spiritual Seed of Desire

“We have already had to speak of purification from the psychic desire of which the craving of the prana is the evolutionary or, as we may put it, the practical basis. But this is in the mental and psychic nature; spiritual desirelessness has a wider and more essential meaning: for desire has a double knot, a lower knot in the prana, which is a craving in the instruments, and a very subtle knot in the soul itself with the buddhi as its first support or *pratīṣṭhā*, which is the inmost origin of this mesh of our bondage. When we look from below, desire presents itself to us as a craving of the life force which subtilises in the emotions into a craving of the heart and is farther subtilised in the intelligence into a craving, preference, passion of the aesthetic, ethical, dynamic or rational turn of the buddhi. This desire is essential to the ordinary man; he cannot live or act as an individual without knotting up all his action into the service of some kind of lower or higher craving, preference or passion. But when we are able to look at desire from above, we see that what supports this instrumental desire is a will of the spirit. There is a will, *tapas*, *śakti*, by which the secret spirit imposes on its outer members all their action and draws from it an active delight of its being, an ananda, in which they very obscurely and imperfectly, if at all consciously, partake. This *tapas* is the will of the transcendent spirit who creates the universal movement, of the universal spirit who supports and informs it, of the free individual spirit who is the soul centre of its multiplicities. It is one will, free in all these at once, comprehensive, harmonious, unified; we find it, when we live and act in the spirit, to be an effortless and desireless, a spontaneous and illumined, a self-fulfilling and self-possessing, a satisfied and blissful will of the spiritual delight of being.

But the moment the individual soul leans away from the universal and transcendent truth of its being, leans towards ego, tries to make this will a thing of its own, a separate personal energy, that will changes its character: it becomes an effort, a straining, a heat of force which may have its fiery joys of effectuation and of possession, but has also its afflicting recoils and pain of labour. It is this that turns in each instrument into an intellectual, emotional, dynamic, sensational or vital will of desire, wish, craving. Even when the instruments *per se* are purified of their own apparent initiative and particular kind of desire, this imperfect *tapas* may still remain, and so long as it conceals the source or deforms the type of the inner action, the soul has not the bliss of liberty, or can only have it by refraining from all action; even, if allowed to persist, it will rekindle the pranic or other desires or at least throw a reminiscent shadow of them on the being. This spiritual seed or beginning of desire too must be expelled, renounced, cast away: the *sadhaka* must either choose an active peace and complete inner silence or lose individual initiation, *saṅkalpārambha*, in a unity with the universal will, the *tapas* of the divine *Shakti*. The passive way is to be inwardly immobile, without effort, wish, expectation

The Knot of the Ego and the Movement Towards Liberation from It

“The seat of the ego is said to be in the buddhi; it is an ignorance of the discriminating mind and reason which discriminate wrongly and take the individuation of mind, life and body for a truth of separative existence and are turned away from the greater reconciling truth of the oneness of all existence. At any rate in man it is the ego idea which chiefly supports the falsehood of a separative existence; to get rid of this idea, to dwell on the opposite idea of unity, of the one self, the one spirit, the one being of nature is therefore an effective remedy; but it is not by itself absolutely effective. For the ego, though it supports itself by this ego idea, *aham-buddhi*, finds its most powerful means for a certain obstinacy or passion of persistence in the normal action of the sense-mind, the prana and the body. To cast out of us the ego idea is not entirely possible or not entirely effective until these instruments have undergone purification; for, their action being persistently egoistic and separative, the buddhi is carried away by them, – as a boat by winds on the sea, says the Gita, – the knowledge in the intelligence is being constantly obscured or lost temporarily and has to be restored again, a very labour of Sisyphus. But if the lower instruments have been purified of egoistic desire, wish, will, egoistic passion, egoistic emotion and the buddhi itself of egoistic idea and preference, then the knowledge of the spiritual truth of oneness can find a firm foundation. Till then, the ego takes all sorts of subtle forms and we imagine ourselves to be free from it, when we are really acting as its instruments and all we have attained is a certain intellectual poise which is not the true spiritual liberation. Moreover, to throw away the active sense of ego is not enough; that may merely bring an inactive state of the mentality, a certain passive inert quietude of separate being may take the place of the kinetic egoism, which is also not the true liberation. The ego sense must be replaced by a oneness with the transcendental Divine and with universal being.

This necessity arises from the fact that the buddhi is only a *pratiṣṭhā* or chief support of the ego-sense in its manifold play, *ahaṅkāra*; but in its source it is a degradation or deformation of a truth of our spiritual being. The truth of being is that there is a transcendent existence, supreme self or spirit, a timeless soul of existence, an eternal, a Divine, or even we may speak of it in relation to current mental ideas of the Godhead as a supra-Divine, which is here immanent, all-embracing, all-initiating and all-governing, a great universal Spirit; and the individual is a conscious power of being of the Eternal, capable eternally of relations with him, but one with him too in the very core of reality of its own eternal existence. This is a truth which the intelligence can apprehend, can, when once purified, reflect, transmit, hold in a derivative fashion, but it can only be entirely realised, lived and made effective in the spirit. When we live in the spirit, then we not only know, but are this truth of our being. The individual then enjoys in the spirit, in the bliss of the spirit, his oneness with the universal existence, his oneness with the timeless Divine and his oneness with all other beings and that is the essential sense of a spiritual liberation from the ego.” (24: 677-78)

powers of mind, life and body is a discordant and divided experience, a strife of opposites, *dvandva*, a motion in all its experience and an oscillation between or a mixture of constant pairs of contraries, of combining positives and negatives, dualities. A complete liberation from the ego and the will of desire must bring with it a superiority to the qualitative modes of the inferior Nature, *traiguṇyāñitya*, a release from this mixed and discordant experience, a cessation or solution of the dual action of Nature. But on this side too there are two kinds of freedom. A liberation from Nature in a quiescent bliss of the spirit is the first form of release. A farther liberation of the Nature into a divine quality and spiritual power of world-experience fills the supreme calm with the supreme kinetic bliss of knowledge, power, joy and mastery. A divine unity of supreme spirit and its supreme nature is the integral liberation.” (24: 682-83)

faith in all our members to call and support that assumption, *śakti, vīrya, daivī prakṛti, śraddhā*.

But so long as this development takes place only on the highest level of our normal nature, we may have a reflected and limited image of perfection translated into the lower terms of the soul in mind, life and body, but not the possession of the divine perfection in the highest terms possible to us of the divine Idea and its Power. That is to be found beyond these lower principles in the supramental gnosis; therefore the next step of perfection will be the evolution of the mental into the gnostic being. This evolution is effected by a breaking beyond the mental limitation, a stride upward into the next higher plane or region of our being hidden from us at present by the shining lid of the mental reflections and a conversion of all that we are into the terms of this greater consciousness. In the gnosis itself, *vijñāna*, there are several gradations which open at their highest into the full and infinite Ananda. The gnosis once effectively called into action will progressively take up all the terms of intelligence, will, sense-mind, heart, the vital and sensational being and translate them by a luminous and harmonising conversion into a unity of the truth, power and delight of a divine existence. It will lift into that light and force and convert into their own highest sense our whole intellectual, volitional, dynamic, ethical, aesthetic, sensational, vital and physical being. It has the power also of overcoming physical limitations and developing a more perfect and divinely instrumental body. Its light opens up the fields of the superconscient and darts its rays and pours its luminous flood into the subconscient and enlightens its obscure hints and withheld secrets. It admits us to a greater light of the Infinite than is reflected in the paler luminosity even of the highest mentality. While it perfects the individual soul and nature in the sense of a diviner existence and makes a full harmony of the diversities of our being, it founds all its action upon the Unity from which it proceeds and takes up everything into that Unity. Personality and impersonality, the two eternal aspects of existence, are made one by its action in the spiritual being and Nature body of the Purushottama.

The gnostic perfection, spiritual in its nature, is to be accomplished here in the body and takes life in the physical world as one of its fields, even though the gnosis opens to us possession of planes and worlds beyond the material universe. The physical body is therefore a basis of action, *pratiṣṭhā*, which cannot be despised, neglected or excluded from the spiritual evolution: a perfection of the body as the outer instrument of a complete divine living on earth will be necessarily a part of the gnostic conversion. The change will be effected by bringing in the law of the gnostic Purusha, *vijñānamaya puruṣa*, and of that into which it opens, the Anandamaya, into the physical consciousness and its members. Pushed to its highest conclusion this movement brings in a spiritualising and illumination of the whole physical consciousness and a divinising of the law of the body.” (24: 691-95)

universe as the manifestation of the One, all quality and action as the play of his universal and infinite energy, all knowledge and conscious experience as the outflowing of that consciousness, and all in the terms of that one Ananda. His physical being will be one with all material Nature, his vital being with the life of the universe, his mind with the cosmic mind, his spiritual knowledge and will with the divine knowledge and will both in itself and as it pours itself through these channels, his spirit with the one spirit in all beings. All the variety of cosmic existence will be changed to him in that unity and revealed in the secret of its spiritual significance. For in this spiritual bliss and being he will be one with That which is the origin and continent and inhabitant and spirit and constituting power of all existence. This will be the highest reach of self-perfection.” (24: 696-97)

in man, we are using a human language which mistranslates the inner significance of the movement we characterise. We see something of the real truth of them when we rise out of the phenomenal mind into the heights of the spiritual being. For then we perceive that whether in the silence of self or in its action in the cosmos, the Divine is always Sachchidananda, an infinite existence, an infinite consciousness and self-founded power of conscious being, an infinite bliss in all his existence....

A perfect equality and peace of the soul is indispensable to change the whole substance of our being into substance of the self out of its present stuff of troubled mentality. It is equally indispensable if we aspire to replace our present confused and ignorant action by the self-possessed and luminous works of a free spirit governing its nature and in tune with universal being. A divine action or even a perfect human action is impossible if we have not equality of spirit and an equality in the motive-forces of our nature.” (24: 698-700)

The Three-Sided Movement Towards Passive Equality

“The effort towards a passive or purely receptive equality may start from three different principles or attitudes which all lead to the same result and ultimate consequence, – endurance, indifference and submission. The principle of endurance relies on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges us on every side without being overborne by them and compelled to bear their emotional, sensational, dynamic, intellectual reactions. The outer mind in the lower nature has not this strength. Its strength is that of a limited force of consciousness which has to do the best it can with all that comes in upon it or besieges it from the greater whirl of consciousness and energy which environs it on this plane of existence. That it can maintain itself at all and affirm its individual being in the universe, is due indeed to the strength of the spirit within it, but it cannot bring forward the whole of that strength or the infinity of that force to meet the attacks of life; if it could, it would be at once the equal and master of its world. In fact, it has to manage as it can. It meets certain impacts and is able to assimilate, equate or master them partially or completely, for a time or wholly, and then it has in that degree the emotional and sensational reactions of joy, pleasure, satisfaction, liking, love, etc., or the intellectual and mental reactions of acceptance, approval, understanding, knowledge, preference, and on these its will seizes with attraction, desire, the attempt to prolong, to repeat, to create, to possess, to make them the pleasurable habit of its life. Other impacts it meets, but finds them too strong for it or too dissimilar and discordant or too weak to give it satisfaction; these are things which it cannot bear or cannot equate with itself or cannot assimilate, and it is obliged to give to them reactions of grief, pain, discomfort, dissatisfaction, disliking, disapproval, rejection, inability to understand or know, refusal of admission. Against them it seeks to protect itself, to escape from them, to avoid or minimise their recurrence; it has with regard to them movements of fear, anger, shrinking, horror, aversion, disgust, shame, would gladly be delivered from them, but it cannot get away from them, for it is bound to and even invites their causes and therefore the results; for these impacts are part of life, tangled up with the things we desire, and the inability to deal with them is part of the imperfection of our nature. Other impacts again the normal mind succeeds in holding at bay or neutralising and to these it has a natural reaction of indifference, insensibility or tolerance which is neither positive acceptance and enjoyment nor rejection or suffering. To things, persons, happenings, ideas, workings, whatever presents itself to the mind, there are always these three kinds of reaction. At the same time, in spite of their generality, there is nothing absolute about them; they form a scheme for a habitual scale which is not precisely the same for all or even for the same mind at different times or in different conditions. The same impact may arouse in it at one time and another

mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage. It puts away desire from the mind, discards the ego which attributes these dual values to things, and replaces desire by an impartial and indifferent peace and ego by the pure self which is not troubled, excited or unhinged by the impacts of the world. And not only is the emotional mind quieted, but the intellectual being also rejects the thoughts of the ignorance and rises beyond the interests of an inferior knowledge to the one truth that is eternal and without change. This way too develops three results or powers by which it ascends to peace.

First, it is found that the mind is voluntarily bound by the petty joys and troubles of life and that in reality these can have no inner hold on it, if the soul simply chooses to cast off its habit of helpless determination by external and transient things. Secondly, it is found that here too a division can be made, a psychological partition between the lower or outward mind still subservient to the old habitual touches and the higher reason and will which stand back to live in the indifferent calm of the spirit. There grows on us, in other words, an inner separate calm which watches the commotion of the lower members without taking part in it or giving it any sanction. At first the higher reason and will may be often clouded, invaded, the mind carried away by the incitation of the lower members, but eventually this calm becomes inexpugnable, permanent, not to be shaken by the most violent touches, *na duḥkheṇa guruṇāpi vicāhyate*. This inner soul of calm regards the trouble of the outer mind with a detached superiority or a passing uninvolved indulgence such as might be given to the trivial joys and griefs of a child, it does not regard them as its own or as reposing on any permanent reality. And, finally, the outer mind too accepts by degrees this calm and indifferent serenity; it ceases to be attracted by the things that attracted it or troubled by the griefs and pains to which it had the habit of attaching an unreal importance. Thus the third power comes, an all-pervading power of wide tranquillity and peace, a bliss of release from the siege of our imposed fantastic self-torturing nature, the deep undisturbed exceeding happiness of the touch of the eternal and infinite replacing by its permanence the strife and turmoil of impermanent things, *brahmasaṁspṛśam atyantam sukham āśnute*. The soul is fixed in the delight of the self, *ātmaratīḥ*, in the single and infinite Ananda of the spirit and hunts no more after outward touches and their griefs and pleasures. It observes the world only as the spectator of a play or action in which it is no longer compelled to participate.

The third way is that of submission, which may be the Christian resignation founded on submission to the will of God, or an unegoistic acceptance of things and happenings as a manifestation of the universal Will in time, or a complete surrender of the person to the Divine, to the supreme

The Achievement of Active Equality

“.. it is evident that our perfection will be greater and more embracingly complete, if we can have a more active equality which will enable us not only to draw back from or confront the world in a detached and separated calm, but to return upon it and possess it in the power of the calm and equal Spirit. This is possible because the world, Nature, action are not in fact a quite separate thing, but a manifestation of the Self, the All-Soul, the Divine. The reactions of the normal mind are a degradation of the divine values which would but for this degradation make this truth evident to us, – a falsification, an ignorance which alters their workings, an ignorance which starts from the involution of the Self in a blind material nescience. Once we return to the full consciousness of Self, of God, we can then put a true divine value on things and receive and act on them with the calm, joy, knowledge, seeing will of the Spirit. When we begin to do that, then the soul begins to have an equal joy in the universe, an equal will dealing with all energies, an equal knowledge which takes possession of the spiritual truth behind all the phenomena of this divine manifestation. It possesses the world as the Divine possesses it, in a fullness of the infinite light, power and Ananda.

All this existence can therefore be approached by a Yoga of positive and active in place of the negative and passive equality. This requires, first, a new knowledge which is the knowledge of unity, – to see all things as oneself and

The Three Reactions of the Mind and the Importance of Achieving (Active) Equality of the Intelligence

“...there are..three reactions of the mind to things, ignorance, error and true knowledge. The positive equality will accept all three of them to start with as movements of a self-manifestation which evolves out of ignorance through the partial or distorted knowledge which is the cause of error to true knowledge. It will deal with the ignorance of the mind, as what it is psychologically, a clouded, veiled or wrapped-up state of the substance of consciousness in which the knowledge of the all-knowing Self is hidden as if in a dark sheath; it will dwell on it by the mind and by the aid of related truths already known, by the intelligence or by an intuitive concentration deliver the knowledge out of the veil of the ignorance. It will not attach itself only to the known or try to force all into its little frame, but will dwell on the known and the unknown with an equal mind open to all possibility. So too it will deal with error; it will accept the tangled skein of truth and error, but attach itself to no opinion, rather seeking for the element of truth behind all opinions, the

The Achievement of Equality in the Will

“The will in us, because it is the most generally forceful power of our being, – there is a will of knowledge, a will of life, a will of emotion, a will acting in every part of our nature, – takes many forms and returns various reactions to things, such as incapacity, limitation of power, mastery, or right will, wrong or perverted will, neutral volition, – in the ethical mind virtue, sin and non-ethical volition, – and others of the kind. These too the positive equality accepts as a tangle of provisional values from which it must start, but which it must transform into universal mastery, into the will of the Truth and universal Right, into the freedom of the divine Will in action. The equal will need not feel remorse, sorrow or discouragement over its stumblings; if these reactions occur in the habitual mentality, it will only see how far they indicate an imperfection and the thing to be corrected, – for they are not always just indicators, – and so get beyond them to a calm and equal guidance. It will see that these stumblings themselves are necessary to

The Establishment of Calm in the Whole Being Based on the Perception of Unity Everywhere

“The calm established in the whole being must remain the same whatever happens, in health and disease, in pleasure and in pain, even in the strongest physical pain, in good fortune and misfortune, our own or that of those we love, in success and failure, honour and insult, praise and blame, justice done to us or injustice, everything that ordinarily affects the mind. If we see unity everywhere, if we recognise that all comes by the divine will, see God in all, in our enemies or rather our opponents in the game of life as well as our friends, in the powers that oppose and resist us as well as the powers that favour and assist, in all energies and forces and happenings, and if besides we can feel that all is undivided from our self, all the world one with us within our universal being, then this attitude becomes much easier to the heart and mind. But even before we can attain or are firmly seated in that universal vision, we have by all the means in our power to insist on this receptive and active equality and calm.” (24: 724)

there may be even the rush of the Rudra energy forcefully working upon or shattering the human or other obstacle, because that is necessary both for him and for the world purpose. But the essence of the equal inmost attitude is not altered or diminished by these more superficial formulations. The spirit, the fundamental soul remain the same, even while the Shakti of knowledge, will, action, love does its work and assumes the various forms needed for its work. And in the end all becomes a form of a luminous spiritual unity with all persons, energies, things in the being of God and in the luminous, spiritual, one and universal force, in which one's own action becomes an inseparable part of the action of all, is not divided from it, but feels perfectly every relation as a relation with God in all in the complex terms of his universal oneness. That is a plenitude which can hardly be described in the language of the dividing mental reason for it uses all its oppositions, yet escapes from them, nor can it be put in the terms of our limited mental psychology. It belongs to another domain of consciousness, another plane of our being." (24: 726-28)

The Perfection of the Body

“The first thing the will has to do with the body is to impose on it progressively a new habit of all its being, consciousness, force and outward and inward action. It must be taught an entire passivity in the hands first of the higher instruments, but eventually in the hands of the spirit and its controlling and informing Shakti. It must be accustomed not to impose its own limits on the nobler members, but to shape its action and its response to their demands, to develop, one might say, a higher notation, a higher scale of responses. At present the notation of the body and the physical consciousness has a very large determining power on the music made by this human harp of God; the notes we get from the spirit, from the psychic soul, from the greater life behind our physical life cannot come in freely, cannot develop their high, powerful and proper strain. This condition must be reversed; the body and the physical consciousness must develop the habit of admitting and shaping themselves to these higher strains and not they, but the nobler parts of the nature must determine the music of our life and being.

The control of the body and life by the mind and its thought and will is the first step towards this change. All Yoga implies the carrying of that control to a very high pitch. But afterwards the mind must itself give place to the spirit, to the spiritual force, the supermind and the supramental force. And finally the body must develop a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, – as the brain, vital health or moral nature are often injured in those who unwisely attempt Yogic practice without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, – and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, *dhāraṇa-sakti*, in the physical consciousness, energy and machinery is the most important siddhi or perfection of the body.

The result of these changes will be to make the body a perfect instrument of the spirit. The spiritual force will be able to do what it wills and as it wills in and through the body. It will be able to conduct an unlimited action of the mind or at a higher stage of the supermind without the body betraying the action by fatigue, incapacity, inaptitude or falsification. It will be able too to pour a full tide of the life-force into the body and conduct a large action and joy of the perfected vital being without that quarrel and disparity which is the relation of the normal life-instincts and life-impulses to the insufficient physical instrument they are obliged to use. And it will also be able to conduct a full

action. It is the universal Prana, as the ancients knew, which in various forms sustains or drives material energy in all physical things from the electron and atom and gas up through the metal, plant, animal, physical man. To get this pranic shakti to act more freely and forcibly in the body is knowingly or unknowingly the attempt of all who strive for a greater perfection of or in the body. The ordinary man tries to command it mechanically by physical exercises and other corporeal means, the Hathayogin more greatly and flexibly, but still mechanically by Asana and Pranayama; but for our purpose it can be commanded by more subtle, essential and pliable means; first, by a will in the mind widely opening itself to and potently calling in the universal pranic shakti on which we draw and fixing its stronger presence and more powerful working in the body; secondly, by the will in the mind opening itself rather to the spirit and its power and calling in a higher pranic energy from above, a supramental pranic force; thirdly, the last step, by the highest supramental will of the spirit entering and taking up directly the task of the perfection of the body.” (24: 730-32)

The Perfection of the Heart

“This heart and psychic being of man shot through with the threads of the life instincts is a thing of mixed inconstant colours of emotion and soul vibrations, bad and good, happy and unhappy, satisfied and unsatisfied, troubled and calm, intense and dull. Thus agitated and invaded it is unacquainted with any real peace, incapable of a steady perfection of all its powers. By purification, by equality, by the light of knowledge, by a harmonising of the will it can be brought to a tranquil intensity and perfection. The first two elements of this perfection are on one side a high and large sweetness, openness, gentleness, calm, clarity, on the other side a strong and ardent force and intensity. In the divine no less than in ordinary human character and action there are always two strands, sweetness and strength, mildness and force, *saumya* and *raudra*, the force that bears and harmonises, the force that imposes itself and compels, Vishnu and Ishana, Shiva and Rudra. The two are equally necessary to a perfect world-action. The perversions of the Rudra power in the heart are stormy passion, wrath and fierceness and harshness, hardness, brutality, cruelty, egoistic ambition and love of violence and domination. These and other human

The Kalyana-Sraddha and Prema-Samarthya in the Heart

“Another necessary element is a faith in the heart, a belief in and will to the universal good, an openness to the universal Ananda. The pure psychic being is of the essence of Ananda, it comes from the delight-soul in the universe; but the superficial heart of emotion is overborne by the conflicting appearances of the world and suffers many reactions of grief, fear, depression, passion, short-lived and partial joy. An equal heart is needed for perfection, but not only a passive equality; there must be the sense of a divine power making for good behind all experiences, a faith and will which can turn the poisons of the world 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. This faith, *kalyāṇa-śraddhā*, is needed in order that the heart and the whole overt psychic being may respond to the secret divine Ananda and change itself into this true original essence. This faith and will

**The Perfection of the Intelligence, Buddhi, by Acquiring
Visuddhi, Prakasa, Vicitra-Bodha, Sarva-Jnana-Samarthya**

“The last perfection is that of the intelligence and thinking mind, *buddhi*. The first need is the clarity and the purity of the intelligence. It must be freed from the claims of the vital being which seeks to impose the desire of the mind in place of the truth, from the claims of the troubled emotional being which strives to colour, distort, limit and falsify the truth with the hue and shape of the emotions. It must be free too from its own defect, inertia of the thought-power, obstructive narrowness and unwillingness to open to knowledge, intellectual unscrupulousness in thinking, prepossession and preference, self-will in the reason and false determination of the will to knowledge. Its sole will must be to make itself an unsullied mirror of the truth, its essence and its forms and measures and relations, a clear mirror, a just measure, a fine and subtle instrument of harmony, an integral intelligence. This clear and pure intelligence can then become a serene thing of light, a pure and strong radiance emanating from the sun of Truth. But, again, it must

Soul-Force (Virya) and the Fourfold Personality

“The Godhead, the spirit manifested in Nature appears in a sea of infinite quality, Ananta-guna.... And in the soul-force in man this Godhead in Nature represents itself as a fourfold effective Power, *catur-vyūha*, a Power for knowledge, a Power for strength, a Power for mutuality and active and productive relation and interchange, a Power for works and labour and service, and its presence casts all human life into a nexus and inner and outer operation of these four things. The ancient thought of India conscious of this fourfold type of active human personality and nature built out of it the four types of the Brahmana, Kshatriya, Vaishya and Shudra, each with its spiritual turn, ethical ideal, suitable upbringing, fixed function in society and place in the evolutionary scale of the spirit. As always tends to be the case when we too much externalise and mechanise the more subtle truths of our nature, this became a hard and fast system inconsistent with the freedom and variability and complexity of the finer developing spirit in man. Nevertheless the truth behind it exists and is one of some considerable importance in the perfection of our power of nature; but we have to take it in its inner aspects, first,

All Men are Born in Their Lower Nature as Shudras

“The ancients held that all men are born in their lower nature as Shudras and only regenerated by ethical and spiritual culture, but in their highest inner self are Brahmanas capable of the full spirit and godhead, a theory which is not far perhaps from the psychological truth of our nature.” (24: 747)

personality, *nirguṇo guṇī*, is in its manifestation capable of infinite quality, *anantaguna*. The force that it uses is the supreme and universal, the divine and infinite Shakti pouring herself into the individual being and freely determining action for the divine purpose.” (24: 750-51)

The Rule of Faith, Śraddhā

“...the perfection of the intelligence, heart, vital consciousness and body, the perfection of the fundamental soul powers, the perfection of the surrender of our instruments and action to the divine Shakti, depend at every moment of their progression on a fourth power that is covertly and overtly the pivot of all endeavour and action, faith, *śraddhā*. The perfect faith is an assent of the whole being to the truth seen by it or offered to its acceptance, and its central working is a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart’s consent and the desire of the life mind to possess and realise are the outward figures. This soul faith, in some form of itself, is indispensable to the action of the being and without it man cannot move a single pace in life, much less take any step forward to

The Function and Necessity of Doubt

“The enemy of faith is doubt, and yet doubt too is a utility and necessity, because man in his ignorance and in his progressive labour towards knowledge needs to be visited by doubt, otherwise he would remain obstinate in an ignorant belief and limited knowledge and unable to escape from his errors. This utility and necessity of doubt does not altogether disappear when we enter on the path of Yoga. The integral Yoga aims at a knowledge not merely of some fundamental principle, but a knowing, a gnosis which will apply itself to and cover all life and the world action, and in this search for knowledge we enter on the way and are accompanied for many miles upon it by the mind’s unregenerated activities before these are purified and transformed by a greater light: we carry with us a number of intellectual beliefs and ideas which are by no means all of them correct and perfect and a host of new ideas and suggestions meet us afterwards demanding our credence which it would be fatal to seize on and always cling to in the shape in which they come without regard to their possible error, limitation or imperfection. And indeed at one

The Character of the Sraddha Needed for the Integral Yoga

“Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, despondent in the heart, outwearied and exhausted by constant denial and failure in the desire of the vital mind, there must be something in the innermost soul which clings and returns to it, otherwise we may fall on the path or abandon it from weakness and inability to bear temporary defeat, disappointment, difficulty and peril. In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible. And even a blind and ignorant faith is a better possession than the sceptical doubt which turns its back on our spiritual possibilities or the constant carping of the narrow pettily critical uncreative intellect, *asūyā*, which pursues our endeavour with a paralysing incertitude. The seeker of the integral Yoga must however conquer both these imperfections. The thing to which he has given his assent and set his mind and heart and will to achieve, the divine perfection of the whole human being, is apparently an impossibility to the normal intelligence, since it is opposed to the actual facts of life and will for long be contradicted by immediate experience, as happens with all far-off and difficult ends, and it is denied too by many who have spiritual experience but believe that our present nature is the sole possible nature of man in the body and that it is only by throwing off the earthly life or even all individual existence that we can arrive at either a heavenly perfection or the release of extinction. In the pursuit of such an aim there will for long be plenty of ground for the objections, the carpings, *asūyā*, of that ignorant but persistent criticising reason which founds itself plausibly on the appearances of the moment, the stock of ascertained fact and experience, refuses to go beyond and questions the validity of all indices and illuminations that point forward; and if he yields to these narrow suggestions, he will either not arrive or be seriously hampered and long delayed in his journey. On the other hand ignorance and blindness in the faith are obstacles to a large success, invite much disappointment and disillusionment, fasten on false finalities and prevent advance to greater formulations of truth and perfection. The Shakti in her workings will strike ruthlessly at all forms of ignorance and blindness and all even that trusts wrongly and superstitiously in her, and we must be prepared to abandon a too persistent attachment to forms of faith and cling to the saving reality alone. A great and wide spiritual and intelligent faith, intelligent with the intelligence of that larger reason which assents to high possibilities, is the character of the *śraddhā* needed for the integral Yoga.” (24: 773-74)

The Necessity of a Constant Correction, Enlargement and Transformation of the Faith of the Heart and the Life Mind Like That of the Intelligence

“The faith of the heart and the life mind, like that of the intelligence, must be capable of a constant correction, enlarging and transformation.

This faith is essentially the secret *śraddhā* of the soul, and it is brought more and more to the surface and there satisfied, sustained and increased by an increasing assurance and certainty of spiritual experience. Here too the faith in us must be unattached, a faith that waits upon Truth and is prepared to change and enlarge its understanding of spiritual experiences, to correct mistaken or half-true ideas about them and receive more enlightening interpretations, to replace insufficient by more sufficient intuitions, and to merge experiences that seemed at the time to be final and satisfying in more satisfying combinations with new experience and greater largenesses and transcendences. And especially in the psychical and other middle domains there is a very large room for the possibility of misleading and often captivating error, and here even a certain amount of positive scepticism has its use and at all events a great caution and scrupulous intellectual rectitude, but not the scepticism of the ordinary mind which amounts to a disabling denial. In the integral Yoga psychical experience, especially of the kind associated with what is often called occultism and savours of the miraculous, should be altogether subordinated to spiritual truth and wait upon that for its own interpretation, illumination and sanction. But even in the purely spiritual domain, there are experiences which are partial and, however attractive, only receive their full validity, significance or right application when we can advance to a fuller experience. And there are others which are in themselves quite valid and full and absolute, but if we confine ourselves to them, will prevent other sides of the spiritual truth from manifestation and mutilate the integrality of the Yoga. Thus the profound and absorbing quietude of impersonal peace which comes by the stilling of the mind is a thing in itself complete and absolute, but if we rest in that alone, it will exclude the companion absolute, not less great and needed and true, of the bliss of the divine action. Here too our faith must be an assent that receives all spiritual experience, but with a wide openness and readiness for always more light and truth, an absence of limiting attachment and no such clinging to forms as would interfere with the forward movement of the Shakti towards the integrality of the spiritual being, consciousness, knowledge, power, action and the wholeness of the one and the multiple Ananda.

The faith demanded of us both in its general principle and its constant particular application amounts to a large and ever increasing and a constantly purer, fuller and stronger assent of the whole being and all its parts to the presence and guidance of God and the Shakti. The faith in the Shakti, as long

The Faith in the Divine Shakti

“The faith in the divine Shakti must be always at the back of our strength and when she becomes manifest, it must be or grow implicit and complete. There is nothing that is impossible to her who is the conscious Power and universal Goddess all-creative from eternity and armed with the Spirit’s omnipotence. All knowledge, all strengths, all triumph and victory, all skill and works are in her hands and they are full of the treasures of the Spirit and of all perfections and siddhis. She is Maheshwari, goddess of the supreme knowledge, and brings to us her vision for all kinds and widenesses of truth, her rectitude of the spiritual will, the calm and passion of her supramental largeness, her felicity of illumination: she is Mahakali, goddess of the supreme strength, and with her are all mights and spiritual force and severest austerity of tapas and swiftness to the battle and the victory and the laughter, the *aṭṭabāṃya*, that makes light of defeat and death and the powers of the ignorance: she is Mahalakshmi, the goddess of the supreme love and delight, and her

The Faith in the Ishwara

“And behind her is the Ishwara and faith in him is the most central thing in the *śraddhā* of the integral Yoga. This faith we must have and develop to perfection that all things are the workings under the universal conditions of a supreme self-knowledge and wisdom, that nothing done in us or around us is in vain or without its appointed place and just significance, that all things are possible when the Ishwara as our supreme Self and Spirit takes up the action and that all that has been done before and all that he will do hereafter was and will be part of his infallible and foreseeing guidance and intended towards the fruition of our Yoga and our perfection and our life work. This faith will be more and more justified as the higher knowledge opens, we shall begin to see the great and small significances that escaped our limited mentality and faith

The Divine Supermind or Gnosis

“All things are a manifestation of the infinite spirit out of its own being, out of its own consciousness and by the self-realising, self-determining, self-fulfilling power of that consciousness. The Infinite, we may say, organises by the power of its self-knowledge the law of its own manifestation of being in the universe, not only the material universe present to our senses, but whatever lies behind it on whatever planes of existence. All is organised by it not under any inconscient compulsion, not according to a mental fantasy or caprice, but in its own infinite spiritual freedom according to the self-truth of its being, its infinite potentialities and its will of self-creation out of those potentialities,

The Nature of the Supermind – Its Three Characteristics

“The fundamental nature of this supermind is that all its knowledge is originally a knowledge by identity and oneness and even when it makes numberless apparent divisions and discriminating modifications in itself, still all the knowledge that operates in its workings, even in these divisions, is founded upon and sustained and lit and guided by this perfect knowledge by identity and oneness. The Spirit is one everywhere and it knows all things as itself and in itself, so sees them always and therefore knows them intimately, completely, in their reality as well as their appearance, in their truth, their law, the entire spirit and sense and figure of their nature and their workings. When it sees anything as an object of knowledge, it yet sees it as itself and in itself, and not as a thing other than or divided from it about which therefore it would at first be ignorant of the nature, constitution and workings and have to learn about them, as the mind is at first ignorant of its object and has to learn about it because the mind is separated from its object and regards and senses and meets it as something other than itself and external to its own being. The mental awareness we have of our own subjective existence and its movements, though it may point to, is not the same thing as this identity and self-knowledge, because what it sees are mental figures of our being and not the inmost or the whole and it is only a partial, derivative and superficial action of our self that appears to us while the largest and most secretly determining parts of our own existence are occult to our mentality. The supramental Spirit has, unlike the mental being, the real because the inmost and total knowledge of itself and of all its universe and of all things that are its creations and self-figurings in the universe.

This is the second character of the supreme Supermind that its knowledge is a real because a total knowledge. It has in the first place a transcendental vision and sees the universe not only in the universal terms, but in its right relation to the supreme and eternal reality from which it proceeds and of which it is an expression. It knows the spirit and truth and whole sense of the universal expression because it knows all the essentiality and all the infinite reality and all the consequent constant potentiality of that which in part it expresses. It knows rightly the relative because it knows the Absolute and all its absolutes to which the relatives refer back and of which they are the partial or modified or suppressed figures. It is in the second place universal and sees all that is individual in the terms of the universal as well as in its own individual terms and holds all these individual figures in their right and complete relation to the universe. It is in the third place, separately with regard to individual things, total in its view because it knows each in its inmost essence of which all else is the resultant, in its totality which is its complete figure and in its parts and their connections and dependences, – as well as in its connections with and its dependences upon other things and its nexus with the total implications and the explicit of the universe....

existing knowledge. The supermind is eternally and on all levels truth-conscious and exists secretly even in mental and material being, surveys and knows the things, even obscurest, of the mental ignorance and understands and is behind and governs its processes, because everything in the mind derives from the supermind – and must do so because everything derives from the spirit. All that is mental is but a partial, a modified, a suppressed or half-suppressed figure of the supramental truth, a deformation or a derived and imperfect figure of its greater knowledge.” (24: 786-89)

The Working of the Intuitive Intelligence

“The supermind in the lower nature is present most strongly as intuition and it is therefore by a development of an intuitive mind that we can make the first step towards the self-existent spontaneous and direct supramental knowledge. All the physical, vital, emotional, psychic, dynamic nature of man is a surface seizing of suggestions which rise out of a subliminal intuitive self-being of these parts, and an attempt usually groping and often circuitous to work them out in the action of a superficial embodiment and power of the nature which is not overtly enlightened by the inner power and knowledge. An increasingly intuitive mind has the best chance of discovering what they are seeking for and leading them to the desired perfection of their self-expression. The reason itself is only a special kind of application, made by a surface regulating intelligence, of suggestions which actually come from a concealed, but sometimes partially overt and active power of the intuitive spirit. In all its action there is at the covered or half-covered point of origination something which is not the creation of the reason, but given to it either directly by the

The Supermind of the Omniscient and Omnipotent Ishwara Versus the One Attainable by the Jiva

“It must be remembered that there is always a difference between the supreme Supermind of the omniscient and omnipotent Ishwara and that which can be attained by the Jiva. The human being is climbing out of the ignorance and when he ascends into the supramental nature, he will find in it grades of its ascension, and he must first form the lower grades and limited steps before he rises to higher summits. He will enjoy there the full essential light, power, Ananda of the infinite self by oneness with the Spirit, but in the dynamical expression it must determine and individualise itself according to the nature of the self-expression which the transcendent and universal Spirit seeks in the Jiva. It is God-realisation and God-expression which is the object of our Yoga and more especially of its dynamic side, it is a divine self-expression in us of the Ishwara, but under the conditions of humanity and through the divinised human nature.” (24: 797-98)

and in limited potentiality and in selection of actuality and in their succession of past, present and future. The organising supermind of a divine being in the universe would be a delegation of this omnipotence and omniscience for the purpose and within the scope of his own action and nature and of all that comes into its province. The supermind in an individual would be a similar delegation on whatever scale and within whatever province. But while in the god this would be a direct and an immediate delegation of a power illimitable in itself and limited only in action, but otherwise unaltered in operation, natural to the being and full and free always, in man any emergence of the supermind must be a gradual and at first an imperfect creation and to his customary mind the activity of an exceptional and supernormal will and knowledge.” (24: 799)

A limited mental intelligence enlightening a limited mind of sense and the capacity not always well used of a considerable extension of it by the use of the reason are the powers by which he is at present distinguished from all other terrestrial creatures. This sense mind, this intelligence, this reason, however inadequate, are the instruments in which he has learned to put his trust and he has erected by their means certain foundations which he is not over willing to disturb and has traced limits outside of which he feels all to be confusion, uncertainty and a perilous adventure. Moreover the transition to the higher principle means not only a difficult conversion of his whole mind and reason and intelligence, but in a certain sense a reversal of all their methods. The soul climbing above a certain critical line of change sees all its former operations as an inferior and ignorant action and has to effect another kind of

The Action of the Intuitive Mind – The One Intermediary to the Transition – in the Human Mind

“The power of intuition acts in us at present for the most part in a covert manner secret and involved in or mostly veiled by the action of the reason and the normal intelligence; so far as it emerges into a clear separate action, it is still occasional, partial, fragmentary and of an intermittent character. It casts a sudden light, it makes a luminous suggestion or it throws out a solitary brilliant clue or scatters a small number of isolated or related intuitions, lustrous discriminations, inspirations or revelations, and it leaves the reason, will, mental sense or intelligence to do what each can or pleases with this seed of succour that has come to them from the depths or the heights of our being. The mental powers immediately proceed to lay hold on these things and to manipulate and utilise them for our mental or vital purposes, to adapt them to the forms of the inferior knowledge, to coat them up in or infiltrate

The Transition from Mind to Supermind – The Four Lines of Progress or Movement

“...the first is to extend the action of the intuition and make it more constant, more persistent and regular and all-embracing until it is so intimate and normal to our being that it can take up all the action now done by the ordinary mind and assume its place in the whole system. This cannot wholly be done so long as the ordinary mind continues to assert its power of independent action and intervention or its habit of seizing on the light of the intuition and manipulating it for its own purposes. The higher mentality cannot be complete or secure so long as the inferior intelligence is able to deform it or even to bring in any of its own intermixture. And either then we must silence altogether the intellect and the intellectual will and the other inferior activities and leave room only for the intuitive action or we must lay hold on and transform the lower action by the constant pressure of the intuition. Or else there must be an alternation and combination of the two methods if that be the most natural way or at all possible. 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....

A second movement is one which comes naturally to those who commence the Yoga with the initiative that is proper to the way of Bhakti. It is natural to them to reject the intellect and its action and to listen for the voice, wait for the impulsion or the command, the *ādeśā*, obey only the idea and will and power of the Lord within them, the divine Self and Purusha in the heart of the creature, *īśvaraḥ sarvabhūtānāṃ hṛddeśe*. This is a movement which must tend more and more to intuitivise the whole nature, for the ideas, the will, the impulsions, the feelings which come from the secret Purusha in the heart are of the direct intuitive character. This method is consonant with a certain truth of our nature. The secret Self within us is an intuitive self and this intuitive self is seated in every centre of our being, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and the higher more directly spiritual centres. And in each part of our being it exercises a secret intuitive initiation of our activities which is received and represented imperfectly by our outer mind and converted into the movements of the ignorance in the external action of these parts of our nature. The heart or emotional centre of the thinking desire mind is the strongest in the ordinary man, gathers up or at least affects the presentation of things to the consciousness and is the capital of the system. It is from there that the Lord seated in the heart of all creatures

opening up of a higher level and of higher and higher planes of it and the consequent re-formation of our whole consciousness and its action into their mould and into the substance of their power and luminous capacity is found in practice to be the greater part of the natural method used by the divine Shakti.

A fourth method is one which suggests itself naturally to the developed intelligence and suits the thinking man. This is to develop our intellect instead of eliminating it, but with the will not to cherish its limitations, but to heighten its capacity, light, intensity, degree and force of activity until it borders on the thing that transcends it and can easily be taken up and transformed into that higher conscious action. This movement also is founded on the truth of our nature and enters into the course and movement of the complete Yoga of self-perfection. That course, as I have described it, included a heightening and greatening of the action of our natural instruments and powers till they constitute in their purity and essential completeness a preparatory perfection of the present normal movement of the Shakti that acts in us. The reason and intelligent will, the buddhi, is the greatest of these powers and instruments, the natural leader of the rest in the developed human being, the most capable of aiding the development of the others. The ordinary activities of our nature are all of them of use for the greater perfection we seek, are meant to be turned into material for them, and the greater their development, the richer the preparation for the supramental action.

The intellectual being too has to be taken up by the Shakti in the Yoga and raised to its fullest and its most heightened powers. The subsequent transformation of the intellect is possible because all the action of the intellect derives secretly from the supermind, each thought and will contains some truth of it however limited and altered by the inferior action of the intelligence. The transformation can be brought about by the removal of the limitation and the elimination of the distorting or perverting element. This however cannot be done by the heightening and greatening of the intellectual activity alone; for that must always be limited by the original inherent defects of the mental intelligence. An intervention of the supramental energy is needed that can light up and get rid of its deficiencies of thought and will and feeling. This intervention too cannot be completely effective unless the supramental plane is manifested and acts above the mind no longer from behind a lid or veil, however thin the veil may have grown, but more constantly in an open and luminous action till there is seen the full sun of Truth with no cloud to moderate its splendour. It is not necessary, either, to develop the intellect fully in its separateness before calling down this intervention or opening up by it the supramental levels. The intervention may come in earlier and at once develop the intellectual action and turn it, as it develops, into the higher intuitive form and substance.

The First Result of These Movements – Organisation of an Intuitive Mentality

“The first result will not be the creation of the true supermind, but the organisation of a predominantly or even a completely intuitive mentality sufficiently developed to take the place of the ordinary mentality and of the logical reasoning intellect of the developed human being. The most prominent change will be the transmutation of the thought heightened and filled by that substance of concentrated light, concentrated power, concentrated joy of the light and the power and that direct accuracy which are the marks of a true intuitive thinking. It is not only primary suggestions or rapid conclusions that this mind will give, but it will conduct too with the same light, power, joy of sureness and direct spontaneous seeing of the truth the connecting and developing operations now conducted by the intellectual reason. The will also will be changed into this intuitive character, proceed directly with light and power to the thing to be done, *kartavyam karma*, and dispose with a rapid sight

The Limitations of the Intuitive Mind in Relation to the Supermind

“This intuitive mentality, if it could be made perfect in its nature, unmixed with any inferior element and yet unconscious of its own limitations and of the greatness of the thing beyond it, might form another definite status and halting place like the instinctive mind of the animal or the reasoning mind of man. But the intuitive mentality cannot be made abidingly perfect and self-sufficient except by the opening power of the supermind above it and that at once reveals its limitations and makes of it a secondary action transitional between the intellectual mind and the true supramental nature. The intuitive mentality is still mind and not gnosis. It is indeed a light from the supermind, but modified and diminished by the stuff of mind in which it works, and stuff of mind means always a basis of ignorance. The intuitive mind is not yet the wide sunlight of truth, but a constant play of flashes of it keeping lighted up a basic state of ignorance or of half-knowledge and indirect knowledge. As long as it is imperfect, it is invaded by a mixture of ignorant mentality which crosses its truth with a strain of error. After it has acquired a larger native action more free from this intermixture, even then so long as the stuff of mind in which it works is capable of the old intellectual or lower mental habit, it is subject to accretion of error, to clouding, to many kinds of relapse. Moreover the individual mind does not live alone and to itself but in the general mind and all that it has rejected is discharged into the general mind atmosphere around it and tends to return upon and invade it with the old suggestions and many promptings of the old mental character. The intuitive mind, growing or grown, has therefore to be constantly on guard against invasion and accretion, on the watch to reject and eliminate immixtures, busy intuitivising more and still more the whole stuff of mind, and this can only end by itself being enlightened, transformed, lifted up into the full light of the supramental being.

Moreover, this new mentality is in each man a development of the present power of his being and, however new and remarkable its developments, its organisation is within a certain range of capacity. Adventuring beyond that border – it may indeed limit itself to the work in hand and its present range of realised capacity, but the nature of a mind opened to the infinite is to progress and change and enlarge – it there becomes liable to a return, however modified by the new intuitive habit, of the old intellectual seeking in the ignorance, – unless and until it is constantly overtopped and led by the manifested action of a fuller supramental luminous energy. This is indeed its nature that it is a link and transition between present mind and the supermind and, so long as the transition is not complete, there is sometimes a gravitation downward, sometimes a tendency upward, an oscillation, an invasion and attraction from below, an invasion and attraction from above, and at best an uncertain and limited status between the two poles. As the higher intelligence of man is situated between his animal and customary human mind below and his evolving spiritual mind above, so this first spiritual mind is situated between the intellectualised human mentality and the greater supramental knowledge.” (24: 808-10)

its higher action it is a first bringing of the supramental truth by a nearer directness of seeing, a luminous indication or memory of the spirit's knowledge, an intuition or looking in through the gates of the being's secret universal self-vision and knowledge. It is a first imperfect organisation of that greater light and power, imperfect because done in the mind, not based on its own native substance of consciousness, a constant communication, but not a quite immediate and constant presence. The perfect perfection lies beyond on the supramental levels and must be based on a more decisive and complete transformation of the mentality and of our whole nature." (24: 810)

The Four Powers of the Thought of the Intuitive Mind

“The thought of the intuitive mind proceeds wholly by four powers that shape the form of the truth, an intuition that suggests its idea, an intuition that discriminates, an inspiration that brings in its word and something of its greater substance and a revelation that shapes to the sight its very face and body of reality. These things are not the same as certain movements of the ordinary mental intelligence that look analogous and are easily mistaken for the true intuition in our first inexperience. The suggestive intuition is not the same thing as the intellectual insight of a quick intelligence or the intuitive discrimination as the rapid judgment of the reasoning intellect; the intuitive inspiration is not the same as the inspired action of the imaginative intelligence, nor the intuitive revelation as the strong light of a purely mental close seizing and experience.

It would perhaps be accurate to say that these latter activities are mental representations of the higher movements, attempts of the ordinary mind to do the same things or the best possible imitations the intellect can offer of the functionings of the higher nature. The true intuitions differ from these effective

The Suggestive, Discriminating, Inspirational and Revelatory Intuition

“The suggestive intuition acting on the mental level suggests a direct and illumining inner idea of the truth, an idea that is its true image and index, not as yet the entirely present and whole sight, but rather of the nature of a bright memory of some truth, a recognition of a secret of the self’s knowledge. It is a representation, but a living representation, not an ideative symbol, a reflection, but a reflection that is lit up with something of the truth’s real substance. The intuitive discrimination is a secondary action setting this idea of the truth in its right place and its relation to other ideas. And so long as there is the habit of mental interference and accretion it works also to separate the mental from the higher seeing, to discrete the inferior mental stuff that

The Higher Intuitive Gnosis

“The two higher powers in the same way make a higher intuitive gnosis. Acting as separate powers in the mentality they too are not in themselves sufficient without the companion activities. The revelation may indeed present the reality, the identities of the thing in itself and add something of great power to the experience of the conscious being, but it may lack the embodying word, the out-bringing idea, the connected pursuit of its relations and consequences and may remain a possession in the self but not a thing communicated to and through the members. There may be the presence of the truth but not its full manifestation. The inspiration may give the word of the truth and the stir of its dynamis and movement, but this is not a complete thing and sure in its effect without the full revelation of all that it

The Change from the Intuitive Mind to the Supramental Reason

“The first character of this change is a complete reversal, a turning over, one might almost say, upside down of the whole activity. At present we live in the mind and mostly in the physical mind, but still not entirely involved like the animal in the physical, vital and sensational workings. On the contrary we have attained to a certain mental elevation from which we can look down on the action of the life, sense and body, turn the higher mental light on them, reflect, judge, use our will to modify the action of the inferior nature. On the other hand we look up too from that elevation more or less consciously to something above and receive from it either directly or through our subconscious or subliminal being some secret superconscious impulsion of our thought and will and other activities. The process of this communication is veiled and obscure and men are not ordinarily aware of it except in certain highly developed natures: but when we advance in self-knowledge, we find that all our thought and will originate from above though formed in the mind and there first overtly active. If we release the knots of the physical mind which binds us to the brain instrument and identifies us with the bodily consciousness and can move in the pure mentality, this becomes constantly clear to the perception.

The development of the intuitive mentality makes this communication direct, no longer subconscious and obscure; but we are still in the mind and the mind still looks upward and receives the supramental communication and passes it on to the other members. In doing so it no longer wholly creates its own form for the thought and will that come down to it, but still it modifies and qualifies and limits them and imposes something of its own method. It is still the receiver and the transmitter of the thought and will, – though not formative of them now except by a subtle influence, because it provides them or at least surrounds them with a mental stuff or a mental setting and framework and atmosphere. When however the supramental reason develops, the Purusha rises above the mental elevation and now looks down on the whole action of mind, life, sense, body from quite another light and atmosphere, sees and knows it with quite a different vision and, because he is no longer involved in the mind, with a free and true knowledge. Man is at present only partly liberated from the animal involution, – for his mind is partially lifted above, partially immersed and controlled by the life, sense and body, – and he is not at all liberated from the mental forms and limits. But after he rises to the supramental elevation, he is delivered from the nether control and governor of his whole nature – essentially and initially only at first and in his highest consciousness, for the rest remains still to be transformed, – but when or in proportion as that is done, he becomes a free being and master of his mind, sense, life and body.

The second character of the change is that the formation of the thought and will can take place now wholly on the supramental level and therefore

The Working of the Supramental or Spiritual Reason

“The work of the supramental reason covers and goes beyond all that is done by the mental reason, but it starts from the other end and has a corresponding operation. The essential truths of self and the spirit and the principle of things are not to the spiritual reason abstract ideas or subtle unsubstantial experiences to which it arrives by a sort of overleaping of limits, but a constant reality and the natural background of all its ideation and experience. It does not like the mind arrive at, but discloses directly both the general and total and the particular truths of being and consciousness, of spiritual and other sensation and Ananda and of force and action, – reality and phenomenon and symbol, actuality and possibility and eventuality, that which is determined and that which determines, and all with a self-luminous evidence. It formulates and arranges the relations of thought and thought, of force and force, of action and action and of all these with each other and throws them into a convincing and luminous harmony. It includes the data of sense, but gives to them another meaning in the light of what is behind them, and treats them only as outermost indications: the inner truth is known to a greater sense which it already possesses. And it is not dependent on them alone even in their own field of objects or limited by their range. It has a spiritual sense and sensation of its own and it takes and relates to that the data too of a sixth sense, the inner mind sense. And it takes also the illuminations and the living symbols and images familiar to the psychic experience and relates these too to the truths of the self and spirit.

The spiritual reason takes also the emotions and psychic sensations, relates them to their spiritual equivalents and imparts to them the values of the higher consciousness and Ananda from which they derive and are its modifications in an inferior nature and it corrects their deformations. It takes similarly the movements of the vital being and consciousness and relates them to the movements and imparts to them the significances of the spiritual life of the self and its power of Tapas. It takes the physical consciousness, delivers it from its darkness and tamas of inertia and makes it a responsive recipient and a sensitive instrument of the supramental light and power and Ananda. It deals with life and action and knowledge like the mental will and reason, but not starting from matter, life and sense and their data and relating to them through the idea the truth of higher things, but it starts on the contrary from truth of self and spirit and relates to that through a direct spiritual experience assuming all other experience as its forms and instruments the things of mind and soul and life and sense and matter. It commands a far vaster range than the ordinary embodied mind shut up in the prison of the physical senses and vaster too than the pure mentality, even when that is free in its own ranges and operates with the aid of the psychical mind and inner senses. And it has that power which the mental will and reason do not possess, because they are not truly self-determined and originally determinative of things, the power of transforming the whole being in all its parts into a harmonious instrument and manifestation of the spirit.

The Supreme Intimations from the Divine Possible Even in the Normal Human Mind

“It must not however be supposed that these superimposed stages are shut off in experience from each other. I have placed them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement. But the infinite even in the normal mind breaks through its own veils and across its own dividing lines of descent and ascension and gives often intimations of itself in one manner or another. And while we are still in the intuitive mentality, the things above open and come to us in irregular visitations, then form as we grow a more frequent and regularised action above it. These anticipations are still more large and frequent the moment we enter on the supramental level. The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can most easily transform itself into the intuitive mentality and that again into the

Brief Summary of the Process of Transition from Mind to Supermind

“THE TRANSITION from mind to supermind is not only the substitution of a greater instrument of thought and knowledge, but a change and conversion of the whole consciousness. There is evolved not only a supramental thought, but a supramental will, sense, feeling, a supramental substitute for all the activities that are now accomplished by the mind. All these higher activities are first manifested in the mind itself as descents, irruptions, messages or revelations of a superior power. Mostly they are mixed up with the more ordinary action of the mind and not easily distinguishable from them in our first inexperience except by their superior light and force and joy, the more so as the mind greatedened or excited by their frequent coming quickens its own action and imitates the external characteristics of the supramental activity: its own operation is made more swift, luminous, strong and positive and it arrives even at a kind of imitative and often false intuition that strives to be but is not really the luminous, direct and self-existent truth. The next step is the formation of a luminous mind of intuitive experience, thought, will, feeling, sense from which the intermixture of the lesser mind and the imitative intuition are progressively eliminated: this is a process of purification, *śuddhi*, necessary to the new formation and perfection, *siddhi*. At the same time there is the disclosure above the mind of the source of the intuitive action and a more and more organised functioning of a true supramental consciousness acting not in the mind but on its own higher plane. This draws up into itself in the end the intuitive mentality it has created as its representative and assumes the charge of the whole activity of the consciousness. The process is progressive and for a long time chequered by admixture and the necessity of a return upon the lower movements in order to correct and transform them. The higher and the lower power act sometimes alternately, – the consciousness descending back from the heights it had attained to its former level but always with some change, – but sometimes together and with a sort of mutual reference. The mind eventually becomes wholly intuitivised and exists only as a passive channel for the supramental action; but this condition too is not ideal and presents, besides, still a certain obstacle, because the higher action has still to pass through a retarding and diminishing conscious substance, – that of the physical consciousness. The final stage of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman. This is at least the natural and integral process.” (24: 825-26)

The Sense and the Spiritual Sight

“The sense can only give us the superficial image of things and it needs the aid of thought to fill and inform the image; but the spiritual sight is capable of presenting to us the thing in itself and all truth about it. The seer does not need the aid of thought in its process as a means of knowledge, but only as a means of representation and expression, – thought is to him a lesser power and used for a secondary purpose. If a further extension of knowledge is required, he can come at it by new seeing without the slower thought processes that are the staff of support of the mental search and its feeling out for truth, – even as we scrutinise with the eye to find what escaped our first observation. This experience and knowledge by spiritual vision is the second in directness and greatness of the supramental powers. It is something much more near, profound and comprehensive than mental vision, because it derives direct from the knowledge by identity, and it has this virtue that we can proceed at once from the vision to the identity, as from the identity to the vision. Thus when the spiritual vision has seen God, Self or Brahman, the soul can next enter into and become one with the Self, God or Brahman.” (24: 833-34)

The Supramental's Progressive Action on Our Mind and Subliminal Self – The Source of Thing Occult, Curiously Psychic and Abnormal

“THE SUPERMIND, the divine gnosis, is not something entirely alien to our present consciousness: it is a superior instrumentation of the spirit and all the operations of our normal consciousness are limited and inferior derivations from the supramental, because these are tentatives and constructions, that the true and perfect, the spontaneous and harmonious nature and action of the spirit. Accordingly when we rise from mind to supermind, the new power of consciousness does not reject, but uplifts, enlarges and transfigures the operations of our soul and mind and life. It exalts and gives to them an ever greater reality of their power and performance.

The Three Gradations of the Thinking Mind – The Habitual Mind, the Pragmatic Idea Mind and the Pure Ideative Mind and their Working

“The normal thought-action of the mind may for this purpose be viewed as constituted of a triple motion. First and lowest and most necessary to the mental being in the body is the habitual thought mind that founds its ideas upon the data given by the senses and by the surface experiences of the nervous and emotional being and on the customary notions formed by the education and the outward life and environment. This habitual mind has two movements, one a kind of constant undercurrent of mechanically recurrent thought always repeating itself in the same round of physical, vital, emotional, practical and summarily intellectual notion and experience, the other more actively working upon all new experience that the mind is obliged to admit and reducing it to formulas of habitual thinking. The mentality of the average man is limited by this habitual mind and moves very imperfectly outside its circle.

A second grade of the thinking activity is the pragmatic idea mind that lifts itself above life and acts creatively as a mediator between the idea and the life-power, between truth of life and truth of the idea not yet manifested in life. It draws material from life and builds out of it and upon it creative ideas that become dynamic for farther life development: on the other side it receives new thought and mental experience from the mental plane or more fundamentally from the idea power of the Infinite and immediately turns it into mental idea force and a power for actual being and living. The whole turn of this pragmatic idea mind is towards action and experience, inward as well as outward, the inward casting itself outward for the sake of a completer satisfaction of reality, the outward taken into the inward and returning upon it assimilated and changed for fresh formations. The thought is only or mainly interesting to the soul on this mental level as a means for a large range of action and experience.

A third gradation of thinking opens in us the pure ideative mind which lives disinterestedly in truth of the idea apart from any necessary dependence on its value for action and experience. It views the data of the senses and the superficial inner experience, but only to find the idea, the truth to which they bear witness and to reduce them into terms of knowledge. It observes the creative action of mind in life in the same way and for the same purpose. Its preoccupation is with knowledge, its whole object is to have the delight of ideation, the search for truth, the effort to know itself and the world and all that may lie behind its own action and the world action. This ideative mind is the highest reach of the intellect acting for itself, characteristically, in its own power and for its own purpose.

It is difficult for the human mind to combine rightly and harmonise these three movements of the intelligence. The ordinary man lives mainly in the habitual, has a comparatively feeble action of the creative and pragmatic

The Three Powers Acting in Human Mentality – The Reasoning Intelligence, Intuition and the Life Mind of Sensation

“The thinking mind of man finds its most clear and characteristic satisfaction and its most precise and effective principle of organisation in the reasoning and logical intelligence. It is true that man is not and cannot be wholly governed either in his thought or his action by the reason alone. His mentality is inextricably subjected to a joint, mixed and intricate action of the reasoning intelligence with two other powers, an intuition, actually only half luminous in the human mentality, operating behind the more visible action of the reason or veiled and altered in the action of the normal intelligence, and the life-mind of sensation, instinct, impulse, which is in its own nature a sort of obscure involved intuition and which supplies the intelligence from below with its first materials and data. And each of these other powers is in its own kind an intimate action of the spirit operating in mind and life and has a more direct and spontaneous character and immediate power for perception and action than the reasoning intelligence. But yet neither of these powers is capable of organising for man his mental existence. His life-mind – its instincts, its impulses, – is not and cannot be self-sufficient and predominant as it is in the lower creation. It has been seized upon by the intelligence and profoundly altered by it even where the development of the intelligence is imperfect and itself most insistent in its prominence. It has lost most of its intuitive character, is indeed now infinitely richer as a supplier of materials and data, but no longer quite itself or at ease in its action because half rationalised, dependent at least on some infused element however vague of reasoning or intelligent activity and incapable of acting to good purpose without the aid of the intelligence. Its roots and place of perfection are in the subconscious from which it emerges and man’s business is to increase in the sense of a more and more conscient knowledge and action. Man reverting to a governance of his being by the life mind would become either irrational and erratic or dull and imbecile and would lose the essential character of manhood.

The intuition on the other hand has its roots and its place of perfection in the supramental which is now to us the superconscient, and in mind it has no pure and no organised action, but is immediately mixed with the action of the reasoning intelligence, is not quite itself, but limited, fragmentary, diluted and impure, and depends for the ordered use and organisation of its suggestions on the aid of the logical reason. The human mind is never quite sure of its intuitions until they have been viewed and confirmed by the judgment of the rational intelligence: it is there that it feels most well founded and secure. Man surmounting reason to organise his thought and life by the intuitive mind would be already surpassing his characteristic humanity and on the way to the development of supermanhood. This can only be done above: for to attempt it below is only to achieve another kind of imperfection: there the mental reason is a necessary factor.

Logical Reason – Its Working and Movement Towards Knowledge

“The characteristic power of the reason in its fullness is a logical movement assuring itself first of all available materials and data by observation and arrangement, then acting upon them for a resultant knowledge gained, assured and enlarged by a first use of the reflective powers, and lastly assuring itself of the correctness of its results by a more careful and formal action, more vigilant, deliberate, severely logical which tests, rejects or confirms them according to certain secure standards and processes developed by reflection and experience. The first business of the logical reason is therefore a right, careful and complete observation of its available material and data. The first and easiest field of data open to our knowledge is the world of Nature, of the physical objects made external to it by the separative action of mind, things not ourself and therefore only indirectly knowable by an interpreting of our sense perceptions, by observation, accumulated experience, inference and reflective thinking. Another field is our own internal being and its movements which one knows naturally by an internally acting mental sense, by intuitive perception and constant experience and by reflective thought on the evidences of our nature. The reason with regard even to these inner movements acts best and knows them most correctly by detaching itself and regarding them quite impersonally and objectively, a movement which in the Yoga of knowledge ends in viewing our own active being too as not self, a mechanism of Nature like the rest of the world-existence. The knowledge of other thinking and conscious beings stands between these two fields, but is gained, too, indirectly by observation, by experience, by various means of communication and, acting on these, by reflection and inference largely founded on analogy from our knowledge of our own nature. Another field of data which the reason has to observe is its own action and the action of the whole human intelligence, for without that study it cannot be assured of the correctness of its knowledge or of right method and process. Finally, there are other fields of knowledge for which the data are not so easily available and which need the development of abnormal faculties, – the discovery of things and ranges of existence behind the appearances of the physical world and the discovery of the secret self or principle of being of man and of Nature. The first the logical reason can attempt to deal with, accepting subject to its scrutiny whatever data become available, in the same way as it deals with the physical world, but ordinarily it is little disposed to deal with them, finding it more easy to question and deny, and its action here is seldom assured or effective. The second it usually attempts to discover by a constructive metaphysical logic founded on its analytic and synthetic observation of the phenomena of life, mind and matter.

The operation of the logical reason is the same in all these fields of its data. At first the intelligence amasses a store of observations, associations, percepts, receipts, concepts, makes a more or less obvious arrangement and

Memory, Judgement and Imagination

“Memory is the indispensable aid of the mind to preserve its past observations, the memory of the individual but also of the race, whether in the artificial form of accumulated records or the general race memory preserving its gains with a sort of constant repetition and renewal and, an element not sufficiently appreciated, a latent memory that can under the pressure of various kinds of stimulation repeat under new conditions past movements of knowledge for judgment by the increased information and intelligence. The developed logical mind puts into order the action and resources of the human memory and trains it to make the utmost use of its materials. The human judgment naturally works on these materials in two ways, by a more or less rapid and summary combination of observation, inference, creative or critical conclusion, insight, immediate idea – this is largely an attempt of the mind to work in a spontaneous manner with the directness that can only be securely achieved by the higher faculty of the intuition, for in the mind it produces much false confidence and unreliable certitude, – and a slower but in the end intellectually surer seeking, considering and testing judgment that develops into the careful logical action.

The memory and judgment are both aided by the imagination which, as a function of knowledge, suggests possibilities not actually presented or justified by the other powers and opens the doors to fresh vistas. The developed logical intelligence uses the imagination for suggesting new discovery and hypothesis, but is careful to test its suggestions fully by observation and a sceptical or scrupulous judgment. It insists too on testing, as far as may be, all the action of the judgment itself, rejects hasty inference in favour of an ordered system of deduction and induction and makes sure of all its steps and of the justice, continuity, compatibility, cohesion of its conclusions. A too formalised logical mind discourages, but a free use of the whole action of the logical intelligence may rather heighten a certain action of immediate insight, the mind’s nearest approach to the higher intuition, but it does not place on it an unqualified reliance. The endeavour of the logical reason is always by a detached, disinterested and carefully founded method to get rid of error, of prejudgment, of the mind’s false confidence and arrive at reliable certitudes.

And if this elaborated method of the mind were really sufficient for truth, there would be no need of any higher step in the evolution of knowledge. In fact, it increases the mind’s hold on itself and on the world around it and serves great and undeniable utilities: but it can never be sure whether its data supply it with the frame of a real knowledge or only a frame useful and necessary for the human mind and will in its own present form of action. It is more and more perceived that the knowledge of phenomena increases, but the knowledge of reality escapes this laborious process. A time must come, is already coming when the mind perceives the necessity of calling to its aid and developing fully

The Supramental Memory, Imagination, Judgement and Reason

“The supramental memory is different from the mental, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed: it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance. Especially on a certain level all knowledge presents itself as a remembering, because all is latent or inherent in the self of supermind. The future like the past presents itself to knowledge in the supermind as a memory of the preknown. The imagination transformed in the supermind acts on one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, on the other as an inspiration or interpretative seeing of possibilities and potentialities not less true than actual or realised things. These are put in their place either by an attendant intuitive or interpretative judgment or by one inherent in the vision of the image, symbol or potentiality, or by a supereminent revelation of that which is behind the image or symbol or which determines the potential and the actual and their relations and, it may be, overrides and overpasses them, imposing ultimate truths and supreme certitudes.

The supramental judgment acts inseparably from the supramental observation or memory, inherent in it as a direct seeing or cognition of values, significances, antecedents, consequences, relations, etc.; or it supervenes on the observation as a luminous disclosing idea or suggestion; or it may go before, independent of any observation, and then the object called up and observed confirms visibly the truth of the idea. But in each case it is sufficient in itself for its own purpose, is its own evidence and does not really depend for its truth on any aid or confirmation. There is a logic of the supramental reason, but its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of the supramental knowledge. This it does not by any formal rule or construction of inferences but by a direct, living and immediate seeing and placing of connection and relation. All thought in the supermind is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers; error is prevented by the action of a spontaneous and luminous discrimination; the movement is always from knowledge to knowledge. It is not rational in our sense but suprarational, – it does sovereignly what is sought to be done stumblingly and imperfectly by the mental reason.” (24: 860-61)

For all is spiritual substance of being, substance of consciousness and force, substance of delight; and the spiritual sense, pure *samijñāna*, is the conscious being's contactual, substantial awareness of its own extended substance of self and in it of all that is of the infinite or universal substance. It is possible for us not only to know by conscious identity, by a spiritual comprehension of self, of principles and aspects, force, play and action, by a direct spiritual, supramental and intuitive thought knowledge, by the heart's spiritually and supramentally illumined feeling, love, delight, but also to have in a very literal significance the sense – sense-knowledge or sensation – of the spirit, the self, the Divine, the Infinite. The state described by the Upanishad in which one sees, hears, feels, touches, senses in every way the Brahman and the Brahman only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not a mere figure of speech, but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *samijñāna*. And in this original action, – to our experience a transfigured, glorified, infinitely blissful action of the sense, a direct feeling out inward, around, everywhere of the self to embrace and touch and be sensible of all that is in its universal being, – we can become aware in a most moving and delightful way of the Infinite and of all that is in it, cognizant, by intimate contact of our being with all being, of whatever is in the universe.

The action of the supramental sense is founded on this true truth of sense; it is an organisation of this pure, spiritual, infinite, absolute *samijñāna*. The supermind acting through sense feels all as God and in God, all as the manifest touch, sight, hearing, taste, perfume, all as the felt, seen, directly experienced substance and power and energy and movement, play, penetration, vibration, form, nearness, pressure, substantial interchange of the Infinite. Nothing exists independently to its sense, but all is felt as one being and movement and each thing as indivisible from the rest and as having in it all the Infinite, all the Divine. This supramental sense has the direct feeling and experience, not only of forms, but of forces and of the energy and the quality in things and of a divine substance and presence which is within them and round them and into which they open and expand themselves in their secret subtle self and elements, extending themselves in oneness into the illimitable. Nothing to the supramental sense is really finite: it is founded on a feeling of all in each and of each in all: its sense definition, although more precise and complete than the mental, creates no walls of limitation; it is an oceanic and ethereal sense in which all particular sense knowledge and sensation is a wave or movement or spray or drop that is yet a concentration of the whole ocean and inseparable from the ocean. Its action is a result of the extension and vibration of being and consciousness in a supra-ethereal ether of light, ether of power, ether of bliss, the Ananda Akasha of the Upanishads, which is the matrix and continent of the universal expression of the Self, – here in body and mind experienced only in limited extensions and vibrations, – and the medium of its true experience.” (24: 862-66)

The Spiritual Use of the Psychic Consciousness

“The knowledge of our inner subliminal and psychic nature, of the powers and presences and influences there and the capacity of communication with other planes and their powers and beings can also be used for a higher than any mental or mundane object, for the possession and mastering of our whole nature and the overpassing of the intermediate planes on the way to the supreme spiritual heights of being. But the most direct spiritual use of the psychic consciousness is to make it an instrument of contact, communication and union with the Divine. A world of psycho-spiritual symbols is readily opened up, illuminating and potent and living forms and instruments, which can be made a revelation of spiritual significances, a support for our spiritual growth and the evolution of spiritual capacity and experience, a means towards spiritual power, knowledge or Ananda. The mantra is one of these psycho-spiritual means, at once a symbol, an instrument and a sound body for the divine manifestation, and of the same kind are the images of the Godhead and of its personalities or powers used in meditation or for adoration in Yoga.

The Limitations of the Working of the Veridical Science and the Unlimited Range of the Working of the Psychical Consciousness

“Man, confronted by this incapacity of the intelligence and yet avid of the knowledge of the future, has fallen back on other and external means, omens, sortileges, dreams, astrology and many other alleged data for a past and future knowledge that have been in less sceptical times formulated as veridical sciences. Challenged and discredited by the sceptical reason these still persist in attracting our minds and hold their own, supported by desire and credulity and superstition, but also by the frequent though imperfect evidence we get of a certain measure of truth in their pretensions. A higher psychical knowledge shows us that in fact the world is full of many systems of correspondences and indices and that these things, however much misused by the human intelligence, can in their place and under right conditions give us real data of a supraphysical knowledge. It is evident, however, that it is only an intuitive knowledge that can discover and formulate them, – as it was in fact the psychical and intuitive mind that originally formulated these ways of veridical knowledge, – and it will be found in practice that only an intuitive knowledge, not the mere use either of a traditional or a haphazard interpretation or of mechanical rule and formula, can ensure a right employment of these indices. Otherwise, handled by the surface intelligence, they are liable to be converted into a thick jungle of error. The true and direct knowledge or vision of past, present and future begins with the opening of the psychical consciousness and the psychical faculties. The psychical consciousness is that of what is now often called the subliminal self, the subtle or dream self of Indian psychology, and its range of potential knowledge, almost infinite as has been pointed out in the last chapter, includes a very large power and many forms of insight into both the possibilities and the definite actualities of past, present and future. Its first faculty, that which most readily attracts attention, is its power of seeing by the psychical sense images of all things in time and space. As exercised by clairvoyants, mediums and others this is often, and indeed usually, a specialised faculty limited though often precise and accurate in action, and implies no development of the inner soul or the spiritual being or the higher intelligence. It is a door opened by chance or by an innate gift or by some kind of pressure between the waking and the subliminal mind and admitting only to the surface or the outskirts of the latter. All things in a certain power and action of the secret universal mind are represented by images – not only visual but, if one may use the phrase, auditory and other images, – and a certain development of the subtle or psychical senses makes it possible, – if there is no interference of the constructing mind and its imaginations, if, that is to say, artificial or falsifying mental images do not intervene, if the psychical sense is free, sincere and passive, – to receive these representations or transcriptions with a perfect accuracy and not so much predict as see in its

of others, of the past of the world, of the future, of present things that are beyond the range of our physical senses or the reach of any means of knowledge open to the surface intelligence, the intuition and impressions not only of physical things, but of the working of a past and present and future mind and life and soul in ourselves and others, the knowledge not only of this world but of other worlds or planes of consciousness and their manifestations in time and of their intervention and workings and effects on the earth and its embodied souls and their destinies, lies open to our psychical being, because it is close to the intimations of the universal, not engrossed only or mainly with the immediate and not shut up into the narrow circle of the purely personal and physical experience.” (24: 893-96)

here, but above in the supreme being and consciousness of the infinite. All their true truth, all their real reality is there in that supreme consciousness and here only hidden in the inmost heart of their existence, *guhāyām*, but not fully expressed in their overt outward phenomena. Therefore to know them only through the externals or through superficial inner movements which is all that our mind now does, is to miss their true truth and reality and to know them only with a partial and mistaken knowledge subject to the limitations, errors, incapacities of the mental ignorance. All that determines their manifestation in our time and space is also beyond and here only in the hidden secrecy within them, and therefore the mind following their line of manifestation misses that which determines them and can only see a part of the actually present outward executive play of forces that help to give them their immediate character and direction. It is only the consciousness that reigns above, that of the supreme Ishwara, and is present in their secret heart, *hr̥ddeśe tiṣṭhati*, that knows and determines all their true truth and their manifestation in eternal time.” (24: 908-09)

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Monday	1	Tuesday	1	Wednesday	1	Thursday	1	Friday	1	Saturday	1	SUNDAY	1
Tuesday	2	Wednesday	2	Thursday	2	Friday	2	Saturday	2	SUNDAY	2	Monday	2
Wednesday	3	Thursday	3	Friday	3	Saturday	3	SUNDAY	3	Monday	3	Tuesday	3
Thursday	4	Friday	4	Saturday	4	SUNDAY	4	Monday	4	Tuesday	4	Wednesday	4
Friday	5	Saturday	5	SUNDAY	5	Monday	5	Tuesday	5	Wednesday	5	Thursday	5
Saturday	6	SUNDAY	6	Monday	6	Tuesday	6	Wednesday	6	Thursday	6	Friday	6
SUNDAY	7	Monday	7	Tuesday	7	Wednesday	7	Thursday	7	Friday	7	Saturday	7
Monday	8	Tuesday	8	Wednesday	8	Thursday	8	Friday	8	Saturday	8	SUNDAY	8
Tuesday	9	Wednesday	9	Thursday	9	Friday	9	Saturday	9	SUNDAY	9	Monday	9
Wednesday	10	Thursday	10	Friday	10	Saturday	10	SUNDAY	10	Monday	10	Tuesday	10
Thursday	11	Friday	11	Saturday	11	SUNDAY	11	Monday	11	Tuesday	11	Wednesday	11
Friday	12	Saturday	12	SUNDAY	12	Monday	12	Tuesday	12	Wednesday	12	Thursday	12
Saturday	13	SUNDAY	13	Monday	13	Tuesday	13	Wednesday	13	Thursday	13	Friday	13
SUNDAY	14	Monday	14	Tuesday	14	Wednesday	14	Thursday	14	Friday	14	Saturday	14
Monday	15	Tuesday	15	Wednesday	15	Thursday	15	Friday	15	Saturday	15	SUNDAY	15
Tuesday	16	Wednesday	16	Thursday	16	Friday	16	Saturday	16	SUNDAY	16	Monday	16
Wednesday	17	Thursday	17	Friday	17	Saturday	17	SUNDAY	17	Monday	17	Tuesday	17
Thursday	18	Friday	18	Saturday	18	SUNDAY	18	Monday	18	Tuesday	18	Wednesday	18
Friday	19	Saturday	19	SUNDAY	19	Monday	19	Tuesday	19	Wednesday	19	Thursday	19
Saturday	20	SUNDAY	20	Monday	20	Tuesday	20	Wednesday	20	Thursday	20	Friday	20
SUNDAY	21	Monday	21	Tuesday	21	Wednesday	21	Thursday	21	Friday	21	Saturday	21
Monday	22	Tuesday	22	Wednesday	22	Thursday	22	Friday	22	Saturday	22	SUNDAY	22
Tuesday	23	Wednesday	23	Thursday	23	Friday	23	Saturday	23	SUNDAY	23	Monday	23
Wednesday	24	Thursday	24	Friday	24	Saturday	24	SUNDAY	24	Monday	24	Tuesday	24
Thursday	25	Friday	25	Saturday	25	SUNDAY	25	Monday	25	Tuesday	25	Wednesday	25
Friday	26	Saturday	26	SUNDAY	26	Monday	26	Tuesday	26	Wednesday	26	Thursday	26
Saturday	27	SUNDAY	27	Monday	27	Tuesday	27	Wednesday	27	Thursday	27	Friday	27
SUNDAY	28	Monday	28	Tuesday	28	Wednesday	28	Thursday	28	Friday	28	Saturday	28
Monday	29	Tuesday	29	Wednesday	29	Thursday	29	Friday	29	Saturday	29	SUNDAY	29
Tuesday	30	Wednesday	30	Thursday	30	Friday	30	Saturday	30	SUNDAY	30	Monday	30
Wednesday	31	Thursday	31	Friday	31	Saturday	31	SUNDAY	31	Monday	31	Tuesday	31

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

