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# THE RIDDLE OF THIS WORLD

SRI AUROBINDO



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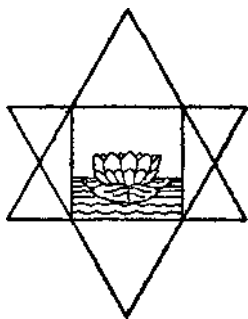
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## PUBLISHER'S NOTE

The writings of Sri Aurobindo collected in this volume were originally issued by him in answer to questions raised by disciples or others interested in Yoga and spiritual life, or, as in the "Valley of the False Glimmer" were observations on letters from outside submitted for comment. As they are of general interest and touch problems often raised in relation to spiritual truth and experience, they have been brought together here and published under a single connecting title.





THE RIDDLE  
— — OF — —  
THIS WORLD



## A FAR GREATER TRUTH

I meant by it the descent of the Supramental Consciousness upon earth; all truths below the supramental (even that of the highest spiritual on the mental plane, which is the highest that has yet manifested) are either partial or relative or otherwise deficient and unable to transform the earthly life; they can only at most modify and influence it. The Supermind is the vast Truth-consciousness of which the ancient seers spoke; there have been glimpses of it till now, sometimes an indirect influence or pressure, but it has not been brought down into the consciousness of the earth and fixed there. To so bring it down is the aim of our Yoga.

But it is better not to enter into sterile intellectual discussions. The intellectual mind cannot even realise what the supermind is; what use, then, can

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there be in allowing it to discuss what it does not know? It is not by reasoning but by constant experience, growth of consciousness and widening into the Light that one can reach those higher levels of consciousness above the intellect from which one can begin to look up to the Divine Gnosis. Those levels are not yet the Supermind, but they can receive something of its knowledge.

The Vedic Rishis never attained to the Supermind for the earth or perhaps did not even make the attempt. They tried to rise individually to the Supramental plane, but they did not bring it down and make it a permanent part of the earth-consciousness. Even there are verses of the Upanishad in which it is hinted that it is impossible to pass through the gates of the Sun (the symbol of the Supermind) and yet retain an earthly body. It was because of this failure that the spiritual effort of India culminated in Mayavada. Our Yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time

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one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the Supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness.

May 4, 1930.

## SUPERNALS

I do not think exact correlations can always be traced between one system of spiritual and occult knowledge and another. All deal with the same material, but there are differences of standpoint, differences of view-range, a divergence in the mental idea of what is seen and experienced, disparate pragmatic purposes and therefore a difference in the paths surveyed, cut out or followed; the systems vary, each constructs its own schema and technique.

In the ancient Indian system there is only one triune supernal, Sachchidananda. Or if you speak of the upper hemisphere as the supernal, there are three, Sat plane, Chit plane and Ananda plane. The Supermind could be added as a fourth, as it draws upon the other three and belongs to the upper hemisphere. The Indian systems did not dis-

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tinguish between two quite different powers and levels of consciousness, one which we can call Overmind and the other the true Supermind or Divine Gnosis. That is the reason why they got confused about Maya (Overmind-Force or Vidya-Avidya), and took it for the supreme creative power. In so stopping short at what was still a half-light they lost the secret of transformation—even though the Vaishnava and Tantra Yogas groped to find it again and were sometimes on the verge of success. For the rest, this, I think, has been the stumbling-block of all attempts at the discovery of the dynamic divine Truth; I know of none that has not imagined, as soon as it felt the Overmind lustres descending, that this was the true illumination, the Gnosis, with the result that they either stopped short there and could get no farther, or else concluded that this too was only Maya or Lila and that the one thing to do was to get beyond it into some immovable and inactive silence of the Supreme.

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Perhaps, what may be meant by supernals is rather the three *fundamentals* of the present manifestation. In the Indian system, these are Ishwara, Shakti and Jiva, or else Sachchidananda, Maya and Jiva. But in our system which seeks to go beyond the present manifestation, these could very well be taken for granted and, looked at from the point of view of the planes of consciousness, the three highest—Ananda (with Sat and Chit resting upon it), Supermind and Overmind might be called the three Supernals. Overmind stands at the top of the lower hemisphere, and you have to pass through and beyond Overmind, if you would reach Supermind, while still above and beyond Supermind are the worlds of Sachchidananda.

You speak of the gulf below the Overmind. But is there a gulf—or any other gulf than human unconsciousness? In all the series of the planes or grades of consciousness there is nowhere any real gulf, always there are connecting gradations and one can ascend from step to step. Between the

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Overmind and the human mind there are a number of more and more luminous gradations; but, as these are superconscient to human mind (except one or two of the lowest of which it gets some direct touches), it is apt to regard them as a superior Inconscience. So one of the Upanishads speaks of the Ishwara consciousness as *sushupti*, deep Sleep, because it is only in Samadhi that man usually enters into it, so long as he does not try to turn his waking consciousness into a higher state.

There are in fact two systems simultaneously active in the organisation of the being and its parts : one is concentric, a series of rings or sheaths with the psychic at the centre; another is vertical, an ascension and descent, like a flight of steps, a series of superimposed planes with the Supermind-Overmind as the crucial nodus of the transition beyond the human into the Divine. For this transition, if it is to be at the same time a transformation, there is only one way, one path. First, there must be a conversion inwards, a going within to find the inmost

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psychic being and bring it out to the front, disclosing at the same time the inner mind, inner vital, inner physical parts of the nature. Next, there must be an ascension, a series of conversions upwards and a turning down to convert the lower parts. When one has made the inward conversion, one psychicises the whole lower nature so as to make it ready for the divine change. Going upwards, one passes beyond the human mind and at each stage of the ascent, there is a conversion into a new consciousness and an infusion of this new consciousness into the whole of the nature. Thus rising beyond intellect through illuminated higher mind to the intuitive consciousness, we begin to look at every thing not from the intellect range or through intellect as an instrument, but from a greater intuitive height and through an intuitivised will, feeling, emotion, sensation and physical contact. So, proceeding from Intuition to a greater Overmind height, there is a new conversion and we look at and experience everything from the Overmind consciousness and

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through a mind, heart, vital and body surcharged with the Overmind thought, sight, will, feeling, sensation, play of force and contact. But the last conversion is the supramental, for once there—once the nature is supramentalised, we are beyond The Ignorance and conversion of consciousness is no longer needed, though a farther divine progression, even an infinite development is still possible.

April 16, 1931.

## THE GRADED WORLDS

If we regard the gradation of worlds or planes as a whole, we see them as a great connected complex movement; the higher precipitate their influences on the lower, the lower react to the higher and develop or manifest in themselves within their own formula something that corresponds to the superior power and its action. The material world has evolved life in obedience to a pressure from the vital plane, mind in obedience to a pressure from the mental plane. It is now trying to evolve supermind in obedience to a pressure from the supramental plane. In more detail, particular forces, movements, powers, beings of a higher world can throw themselves on the lower to establish appropriate and corresponding forms which will connect them with the material domain and, as it were, reproduce or

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project their action here. And each thing created here has, supporting it, subtler envelopes or forms of itself which make it subsist and connect it with forces acting from above. Man, for instance, has, besides his gross physical body, subtler sheaths or bodies by which he lives behind the veil in direct connection with supraphysical planes of consciousness and can be influenced by their powers, movements and beings. What takes place in life has always behind it pre-existent movements and forms in the occult vital planes; what takes place in mind presupposes pre-existent movements and forms in the occult mental planes. That is an aspect of things which becomes more and more evident, insistent and important, the more we progress in a dynamic Yoga.

But all this must not be taken in too rigid and mechanical a sense. It is an immense plastic movement full of the play of possibilities and must be seized by a flexible and subtle tact or sense in the seeing consciousness. It cannot be reduced to a too rigorous logical or mathematical formula. Two

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or three points must be pressed in order that this plasticity may not be lost to our view.

First, each plane in spite of its connection with others above and below it, is yet a world in itself, with its own movements, forces, beings, types, forms existing as if for its and their own sake, under its own laws, for its own manifestation without apparent regard for the other members of the great series. Thus, if we regard the vital or the subtle physical plane, we see great ranges of it, (most of it,) existing in themselves, without any relation with the material world and with no movement to affect or influence it, still less to precipitate a corresponding manifestation in the physical formula. At most we can say that the existence of anything in the vital, subtle physical or any other plane creates a possibility for a corresponding movement of manifestation in the physical world. But something more is needed to turn that static or latent possibility into a dynamic potentiality or an actual urge towards a material creation. That something may be a call from the

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material plane, e.g. some force or some one on the physical existence entering into touch with a supra-physical power or world or part of it and moved to bring it down into the earth-life. Or it may be an impulse in the vital or other plane itself, e.g. a vital being moved to extend his action towards the earth and establish there a kingdom for himself or the play of the forces for which he stands in his own domain. Or it may be a pressure from above; let us say, some supramental or mental power precipitating its formation from above and developing forms and movements on the vital level as a means of transit to its self-creation in the material world. Or it may be all these things acting together, in which case there is the greatest possibility of an effective creation.

Next, as a consequence, it follows that only a limited part of the action of the vital or other higher plane is concerned with the earth-existence. But even this creates a mass of possibilities which is far greater than the earth can at one time manifest or

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contain in its own less plastic formulas. All these possibilities do not realise themselves; some fail altogether and leave at the most an idea that comes to nothing; some try seriously and are repelled and defeated and, even if in action for a time, come to nothing. Others effectuate a half manifestation, and this is the most usual result, the more so as these vital or other supraphysical forces come into conflict and have not only to overcome the resistance of the physical consciousness and of matter, but their own internecine resistance to each other. A certain number succeed in precipitating their results in a more complete and successful creation, so that if you compare this creation with its original in the higher plane, there is something like a close resemblance or even an apparently exact reproduction or translation from the supraphysical to the physical formula. And yet even there the exactness is only apparent; the very fact of translation into another substance and another rhythm of manifestation makes a difference. It is something new that has mani-

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tested and it is that that makes the creation worth while. What for instance would be the utility of a supramental creation on earth if it were just the same thing as a supramental creation on the supramental plane? It is that, in principle, but yet something else, a triumphant new self-discovery of the Divine in conditions that are not elsewhere.

No doubt, the subtle physical is closest to the physical, and most like it. But yet the conditions are different and the thing too different. For instance, the subtle physical has a freedom, plasticity, intensity, power, colour, wide and manifold play (there are thousands of things there that are not here) of which, as yet, we have no possibility on earth. And yet there is something here, a potentiality of the Divine which the other in spite of its greater liberties, has not, something which makes creation more difficult, but in the last result justifies the labour.

September 1, 1930.

## THE ASCENDING AND THE DESCENDING MOVEMENT

The two movements whose apparent contradiction confuses your mind, are the two ends of a single consciousness whose motions, now separated from each other, must join if the life-power is to have its more and more perfect action and fulfilment or the transformation for which we hope.

The vital being with the life-force in it is one of these ends; the other is a latent dynamic power of the higher consciousness through which the Divine Truth can act, take hold of the vital and its life-force and use it for a greater purpose here.

The Life-Force in the vital is the indispensable instrument for all action of the Divine Power on the material world and the physical nature. It is therefore only when this vital is transformed and made a pure and strong instrument of the Divine Shakti,

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that there can be a divine life. Then only can there be a successful transformation of the physical nature or a free perfected divine action on the external world; for with our present means any such action is impossible. That is why you feel that the vital movement gives all the energy one can need, that all things are possible by this energy and that you can get with it any experience you like, whether good or bad, of the ordinary or of the spiritual life,—and that also is why, when this energy comes, you feel power pervading the body-consciousness and its matter. As for the contact with the Mother in the vital and your sense of the fine, the magnificent experience it was,—that too is natural and right; for the vital, no less than the psychic and every other part of the being, has to feel the Divine Mother and give itself entirely to her.

But this must always be remembered that the vital being and the life-force in man are separated from the Divine Light and, so separated, they are an instrument for any power that can take hold of

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them, illumined or obscure, divine or undivine. Ordinarily, the vital energy serves the common obscure or half-conscious movements of the human mind and human life, its normal ideas, interests, passions and desires. But it is possible for the vital energy to increase beyond the ordinary limits and, if so increased, it can attain an impetus, an intensity, an excitation or sublimation of its forces by which it can become, is almost bound to become an instrument either of divine powers, the powers of the gods, or of Asuric forces. Or, if there is no settled central control in the nature, its action can be a confused mixture of these opposites, or in an inconsequent oscillation serve now one and now the other. It is not enough then to have a great vital energy acting in you; it must be put in contact with the higher consciousness, it must be surrendered to the true control, it must be placed under the government of the Divine. That is why there is sometimes felt a contempt for the action of the vital force or a condemnation of it, because it has an insuffi-

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cient light and control and is wedded to an ignorant undivine movement. That also is why there is the necessity of opening to inspiration and power from a higher source. The vital energy by itself leads nowhere, runs in chequered, often painful and ruinous circles, takes even to the precipice, because it has no right guidance; it must be connected with the dynamic power of the higher consciousness and with the Divine Force acting through it for a great and luminous purpose.

There are two movements necessary for this connection to be established. One is upward; the vital rises to join with the higher consciousness and steps itself in the light and in the impulsion of a higher force : the other is downward; the vital remains silent, tranquil lised, pure, empty of the ordinary movements, waiting, till the dynamic power from above descends into it, changes it to its true self and informs its movements with knowledge as well as power. That is why the sadhak feels sometimes that he is rising up into a happier

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and nobler consciousness, entering into a brighter domain and purer experience, but sometimes, on the contrary, feels the necessity of going back into the vital, doing sadhana there and bringing down into it the true consciousness. There is no real contradiction between these two movements; they are complementary and necessary to each other, the ascension enabling the divine descent, the descent fulfilling that for which the ascension aspires and which it makes inevitable.

When you rise with the vital from its lower reaches and join it to the psychic, then your vital being fills with the pure aspiration and devotion natural to the psychic; at the same time it gives to the feelings its own abundant energy, it makes them dynamic for the change of the whole nature down to the most physical and for the bringing down of the divine consciousness into earth matter. When it not only touches the psychic but fuses with the higher mind, it is able to come into contact with and obey a greater light and knowledge. Ordinarily,

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the vital is either moved by the human mind and governed by its more or less ignorant dictates, or takes violent hold of this mind and uses it for the satisfaction of its own passions, impulses or desires. Or it makes a mixture of these two movements; for the ordinary human mind is too ignorant for a better action or a perfect guidance. But when the vital is in contact with the higher mind, it is possible for it to be guided by a greater light and knowledge, by a higher intuition and inspiration, a truer discrimination and some revelations of the divine truth and the divine will. This obedience of the vital to the psychic and the higher mind is the beginning of the outgoing of the Yogic consciousness in its dynamic action upon life.

But this too is not sufficient for the divine life. To come into contact with the higher mind consciousness is not enough, it is only an indispensable stage. There must be a descent of the Divine Force from yet loftier and more powerful reaches. A transformation of the higher consciousness into a supramental

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light and power, a transformation of the vital and its life-force into a pure, wide, calm, intense and powerful instrument of the Divine Energy, a transformation of the physical itself into a form of divine light, divine action, strength, beauty and joy are impossible without this descending Force from the now invisible summits. That is why in this Yoga the ascent to the Divine which it has in common with other paths of Yoga is not enough; there must be too a descent of the Divine to transform all the energies of the mind, life and body.

November 28, 1929.

## WESTERN METAPHYSICS AND YOGA

European metaphysical thought—even in those thinkers who try to prove or explain the existence and nature of God or of the Absolute—does not in its method and result go beyond the intellect. But the intellect is incapable of knowing the supreme Truth; it can only range about seeking for Truth, and catching fragmentary representations of it, not the thing itself, and trying to piece them together. Mind cannot arrive at Truth; it can only make some constructed figure that tries to represent it or a combination of figures. At the end of European thought, therefore, there must always be Agnosticism, declared or implicit. Intellect, if it goes sincerely to its own end, has to return and give this report: "I cannot know; there is, or at least it seems to me that there

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may be or even must be Something beyond, some ultimate Reality, but about its truth I can only speculate; it is either unknowable or cannot be known by me.' Or, if it has received some light on the way from what is beyond it, it can say too : "There is perhaps a consciousness beyond Mind, for I seem to catch glimpses of it and even to get intimations from it. If that is in touch with the Beyond or if it is itself the consciousness of the Beyond and you can find some way to reach it, then this Something can be known but not otherwise."

Any seeking of the supreme Truth through intellect alone must end either in Agnosticism of this kind or else in some intellectual system or mind-constructed formula. There have been hundreds of these systems and formulas and there can be hundreds more, but none can be definitive. Each may have its value for the mind, and different systems with their contrary conclusions can have an equal appeal to intelligences of equal power and competence. All this labour of speculation has its

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utility in training the human mind and helping to keep before it the idea of Something beyond and Ultimate towards which it must turn. But the intellectual Reason can only point vaguely or feel gropingly towards it or try to indicate partial and even conflicting aspects of its manifestation here; it cannot enter into and know it. As long as we remain in the domain of the intellect only, an impartial pondering over all that has been thought and sought after, a constant throwing up of ideas, of all the possible ideas, and the formation of this or that philosophical belief, opinion or conclusion is all that can be done. This kind of disinterested search after Truth would be the only possible attitude for any wide and plastic intelligence. But any conclusion so arrived at would be only speculative; it could have no spiritual value; it would not give the decisive experience or the spiritual certitude for which the soul is seeking. If the intellect is our highest possible instrument and there is no other means of arriving at supraphysical Truth, then a wise and

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large Agnosticism must be our ultimate attitude. Things in the manifestation may be known to some degree, but the Supreme and all that is beyond the Mind must remain forever unknowable.

It is only if there is a greater consciousness beyond Mind and that consciousness is accessible to us that we can know and enter into the ultimate Reality. Intellectual speculation, logical reasoning as to whether there is or is not such a greater consciousness cannot carry us very far. What we need is a way to get the experience of it, to reach it, enter into it, live in it. If we can get that, intellectual speculation and reasoning must fall necessarily into a very secondary place and even lose their reason for existence. Philosophy, intellectual expression of the Truth may remain, but mainly as a means of expressing this greater discovery and as much of its contents as can at all be expressed in mental terms to those who still live in the mental intelligence.

This, you will see, answers your point about

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the Western thinkers, Bradley and others, who have arrived through intellectual thinking at the idea of an "Other beyond Thought" or have even, like Bradley, tried to express their conclusions about it in terms that recall some of the expressions in the "Arya". The idea in itself is not new; it is as old as the Vedas. It was repeated in other forms in Buddhism, Christian Gnosticism, Sufism. Originally, it was not discovered by intellectual speculation, but by the mystics following an inner spiritual discipline. When, somewhere between the seventh and fifth centuries B.C., men began both in the East and West to intellectualise knowledge, this Truth survived in the East; in the West where the intellect began to be accepted as the sole or highest instrument for the discovery of Truth, it began to fade. But still it has there too tried constantly to return; the Neo-Platonists brought it back, and now, it appears, the Neo-Hegelians and others (e.g. the Russian Ouspensky and one or two

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German thinkers, I believe) seem to be reaching after it. But still there is a difference.

In the East, especially in India, the metaphysical thinkers have tried, as in the West, to determine the nature of the highest Truth by the intellect. But, in the first place, they have not given mental thinking the supreme rank as an instrument in the discovery of Truth, but only a secondary status. The first rank has always been given to spiritual intuition and illumination and spiritual experience; an intellectual conclusion that contradicts this supreme authority is held invalid. Secondly, each philosophy has armed itself with a practical way of reaching to the supreme state of consciousness, so that even when one begins with Thought, the aim is to arrive at a consciousness beyond mental thinking. Each philosophical founder (as also those who continued his work or school) has been a metaphysical thinker doubled with a Yogi. Those who were only philosophic intellectuals were respected for their learning but never took rank as truth-

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discoverers. And the philosophies that lacked a sufficiently powerful means of spiritual experience died out and became things of the past because they were not dynamic for spiritual discovery and realization.

In the West it was just the opposite that came to pass. Thought, intellect, the logical reason came to be regarded more and more as the highest means and even the highest end; in philosophy, Thought is the be-all and the end-all. It is by intellectual thinking and speculation that the truth is to be discovered; even spiritual experience has been summoned to pass the tests of the intellect, if it is to be held valid—just the reverse of the Indian position. Even those who see that mental Thought must be overpassed and admit a supramental "Other", do not seem to escape from the feeling that it must be through mental Thought, sublimating and transmuting itself, that this other Truth must be reached and made to take the place of the mental limitation and ignorance. And again Western

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thought has ceased to be dynamic; it has sought after a theory of things, not after realization. It was still dynamic amongst the ancient Greeks, but for moral and aesthetic rather than spiritual ends. Later on, it became yet more purely intellectual and academic; it became intellectual speculation only without any practical ways and means for the attainment of the Truth by spiritual experiment, spiritual discovery, a spiritual transformation. If there were not this difference, there would be no reason for seekers like yourself to turn to the East for guidance; for in the purely intellectual field, the western thinkers are as competent as any eastern sage. It is the spiritual way, the road that leads beyond the intellectual levels, the passage from the outer being to the inmost Self, which has been lost by the over-intellectuality of the mind of Europe.

In the extracts you have sent me from Bradley and Joachim, it is still the intellect thinking about what is beyond itself and coming to an intellectual, a reasoned speculative conclusion about it. It is

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not dynamic for the change which it attempts to describe. If these writers were expressing in mental terms some realization, even mental, some intuitive experience of this "Other than Thought", then one ready for it might feel it through the veil of the language they use and himself draw near to the same experience. Or if, having reached the intellectual conclusion, they had passed on to the spiritual realization, finding the way or following one already found, then in pursuing their thought, one might be preparing oneself for the same transition. But there is nothing of the kind in all this strenuous thinking. It remains in the domain of the intellect and in that domain it is no doubt admirable; but it does not become dynamic for spiritual experience.

It is not by "thinking out" the entire reality, but by a change of consciousness that one can pass from the ignorance to the Knowledge—the Knowledge by which we become what we know. To pass from the external to a direct and intimate inner cons-

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sciousness; to widen consciousness out of the limits of the ego and the body; to heighten it by an inner will and aspiration and opening to the Light till it passes in its ascent beyond Mind, to bring down a descent of the supramental Divine through self-giving and surrender with a consequent transformation of mind, life and body—this is the *integral* way to the Truth.\* It is this that we call the Truth here and aim at in our Yoga.

June 15, 1930.

\* I have said that the idea of the Supermind was already in existence from ancient times. There was in India and elsewhere the attempt to reach it by rising to it; but what was missed was the way to make it integral for the life and to bring it down for transformation of the whole nature, even of the physical nature.

## THE AGNOSTIC AND THE VEDANTIC UNKNOWABLE

I do not think anything can be said that would convince one who starts from exactly the opposite viewpoint to the spiritual, the way of looking at things of a Victorian agnostic. His points of doubt about the value—other than subjective and purely individual—of Yoga experience are that it does not aim at scientific truth and cannot be said to achieve ultimate truth because the experiences are coloured by the individuality of the seer. One might ask whether Science itself has arrived at any ultimate truth; on the contrary, ultimate truth even on the physical plane seems to recede as Science advances. Science started on the assumption that the ultimate truth must be physical and objective—and the objective Ultimate (or even less than that) would explain all subjective phenomena. Yoga proceeds on the

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opposite view that the ultimate Truth is spiritual and subjective and it is in that ultimate Light that we must view objective phenomena. It is the two opposite poles and the gulf is as wide as it can be.

Yoga, however, is scientific to this extent that it proceeds by subjective experiment and bases all its findings on experience; mental intuitions are admitted only as a first step and are not considered as realisation—they must be confirmed by being translated into and justified by experience. As to the value of the experience itself, it is doubted by the physical mind because it is subjective, not objective. But has the distinction much value? Is not all knowledge and experience subjective at bottom? Objective external physical things are seen very much in the same way by human beings because of the construction of the mind and senses; with another construction of mind and sense quite another account of the physical world would be given—Science itself has made that very clear. But your friend's point is that the Yoga experience is individual, coloured by

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the individuality of the seer. It may be true to a certain extent of the precise form or transcription given to the experience in certain domains; but even here the difference is superficial. It is a fact that Yogic experience runs everywhere on the same lines. Certainly, there are, not one line, but many; for, admittedly, we are dealing with a many-sided Infinite to which there are and must be many ways of approach; but yet the broad lines are the same everywhere and the intuitions, experiences, phenomena are the same in ages and countries far apart from each other and systems practised quite independently from each other. The experiences of the mediaeval European *bhaktia* or mystic are precisely the same in substance, however differing in names, forms, religious colouring etc., as those of the mediaeval Indian *bhakta* or mystic—yet these people were not corresponding with one another or aware of each other's experiences and results as are modern scientists from New York to Yokohama. That would seem to show that there is something there

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identical, universal and presumably true—however the colour of the translation may differ because of the difference of mental language;

As for ultimate Truth, I suppose both the Victorian agnostic and, let us say, the Indian Vedantin may agree that it is veiled but there. Both speak of it as the Unknowable; the only difference is that the Vedantin says it is unknowable by the mind and inexpressible by speech, but still attainable by something deeper or higher than the mental perception, while even mind can reflect and speech express the thousand aspects it presents to the mind's outward and inward experience. The Victorian agnostic would, I suppose, cancel this qualification; he would pronounce for the doubtful existence and, if existent, for the absolute unknowableness of this Unknowable.

October 10, 1932.

## DOUBTS AND THE DIVINE

The whole world knows, spiritual thinker and materialist alike, that the world for the created or naturally evolved being in the ignorance or the inconstancy of Nature is neither a bed of roses nor a path of joyous Light. It is a difficult journey, a battle and struggle, an often painful and chequered growth, a life besieged by obscurity, falsehood and suffering. It has its mental, vital, physical joys and pleasures, but these bring only a transient taste—which yet the vital self is unwilling to forego—and they end in distaste, fatigue or disillusionment. What then? To say the Divine does not exist is easy, but it leads nowhere—it leaves you where you are with no prospect or issue—neither Russel nor any materialist can tell you where you are going or even where you ought to go. The Divine does not

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manifest himself so as to be recognised in the external world-circumstances—admittedly so. These are not the works of an irresponsible autocrat somewhere—they are the circumstances of a working out of Forces according to a certain nature of being, one might say a certain proposition or problem of being into which we have all really consented to enter and co-operate. The work is painful, dubious, its vicissitudes impossible to forecast? There are either of two possibilities then, to get out of it into Nirvana by the Buddhist or the illusionist way or to get inside oneself and find the Divine there since he is not discoverable on the surface. For those who have made the attempt, and there were not a few but hundreds and thousands, have testified through the ages that he is there and that is why there exists the Yoga. It takes long? The Divine is concealed behind a thick veil of his Maya and does not answer at once or at any early stage to our call? Or he gives only a glimpse uncertain and passing and then withdraws and waits for us to be ready? But if

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the Divine has any value, is it not worth some trouble and time and labour to follow after him and must we insist on having him without any training or sacrifice or suffering or trouble? It is surely irrational to make a demand of such a nature. It is positive that we have to get inside, behind the veil to find him; it is only then that we can see him outside and the intellect be not so much convinced as forced to admit his presence by experience—just as when a man sees what he has denied and can no longer deny it. But for that the means must be accepted and the persistence in the will and patience in the labour.

September 10, 1933.

## THE VALLEY OF THE FALSE GLIMMER

One feels here a stream from the direct sources of Truth that one does not meet so often as one could desire. Here is a mind that can not only think but see—and not merely see the surfaces of things with which most intellectual thought goes on wrestling without end or definite issue and as if there were nothing else, but look into the core. The Tantriks have a phrase *pashyanti va* to describe one level of the Vak-Shakti, the seeing Word; here is *pashyanti buddhi*, a seeing intelligence. It might be because the seer within has passed beyond thought into experience, but there are many who have a considerable wealth of experience without its clarifying their eye of thought to this extent; the soul feels, but the mind goes on with mixed and imperfect transcriptions, blurs and confusions in the idea.

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There must have been the gift of right vision lying ready in this nature.

It is an achievement to have got rid so rapidly and decisively of the shimmering mists and fogs which modern intellectualism takes for Light of Truth. The modern mind has so long and persistently wandered—and we with it—in the Valley of the False Glimmer that it is not easy for anyone to disperse its mists with the sunlight of clear vision so soon and entirely as has here been done. All that is said here about modern humanism and humanitarianism, the vain efforts of the sentimental idealist and the ineffective intellectual, about synthetic eclecticism and other kindred things is admirably clear-minded, it hits the target. It is not by these means that humanity can get that radical change of its ways of life which is yet becoming imperative, but only by reaching the bed-rock of Reality behind,—not through mere ideas and mental formations, but by a change of the consciousness, an inner and spiritual conversion. But that is a truth for which

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it would be difficult to get a hearing in the present noise of all kinds of many-voiced clamour and confusion and catastrophe.

A distinction, the distinction very keenly made here, between the plane of phenomenal process, of externalised Prakriti, and the plane of Divine Reality ranks among the first words of the inner wisdom. The turn given to it in these pages is not merely an ingenious explanation; it expresses very soundly one of the clear certainties you meet when you step across the border and look at the outer world from the standing-ground of the inner spiritual experience. The more you go inward or upward, the more the view of things changes and the outer knowledge Science organises takes its real and very limited place. Science, like most mental and external knowledge, gives you only truth of process. I would add that it cannot give you even the whole truth of process; for you seize some of the ponderables, but miss the all-important imponderables; you get, hardly even the how, but the conditions under which

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things happen in Nature. After all the triumphs and marvels of Science the explaining principle, the rationale, the significance of the whole is left as dark, as mysterious and even more mysterious than ever. The scheme it has built up of the evolution not only of this rich and vast and variegated material world, but of life and consciousness and mind and their workings out of a brute mass of electrons, identical and varied only in arrangement and number, is an irrational magic more baffling than any the most mystic imagination could conceive. Science in the end lands us in a paradox effectuated, an organised and rigidly determined accident, an impossibility that has somehow happened,—it has shown us a new, a material Maya, *aghatana-ghatana-patiyasi*, very clever at bringing about the impossible, a miracle that cannot logically be and yet somehow is there actual, irresistibly organised, but still irrational and inexplicable. And this is evidently because Science has missed something essential; it has seen and scrutinised what has happened and in

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a way how it has happened, but it has shut its eyes to something that made this impossible possible, something it is there to express. There is no fundamental significance in things if you miss the Divine Reality; for you remain embedded in a huge surface crust of manageable and utilisable appearance. It is the magic of the Magician you are trying to analyse, but only when you enter into the consciousness of the Magician himself can you begin to experience the true origination, significance and circles of the Lila. I say "begin" because the Divine Reality is not so simple that at the first touch you can know all of it or put it into a single formula; it is the Infinite and opens before you an infinite knowledge to which all Science put together is a bagatelle. But still you do touch the essential, the eternal behind things and in the light of That all begins to be profoundly luminous, intimately intelligible.

I have once before told you what I think of the ineffective peckings of certain well-intentioned scientific minds on the surface or apparent surface

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of the spiritual Reality behind things and I need not elaborate it. More important is the prognostic of a greater danger coming in the new attack by the adversary, the sceptics, against the validity of spiritual and supraphysical experience, their new strategy of destruction by admitting and explaining it in their own sense. There may well be a strong ground for the apprehension; but I doubt whether if these things are once admitted to scrutiny, the mind of humanity will long remain satisfied with explanations so ineptly superficial and external, explanations that explain nothing. If the defenders of religion take up an unsound position, easily capturable, when they affirm only the subjective validity of spiritual experience, the opponents also seem to me to be giving away, without knowing it, the gates of the materialistic stronghold by their consent at all to admit and examine spiritual and supraphysical experience. Their entrenchment in the physical field, their refusal to admit or even examine supraphysical things was their tower of strong safety; once it is abandoned,

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the human mind pressing towards something less negative, more helpfully positive will pass to it over the dead bodies of their theories and the broken debris of their annulling explanations and ingenious psychological labels. Another danger may then arise,—not of a final denial of the Truth, but the repetition in old or new forms of a past mistake, on one side some revival of blind fanatical obscurantist sectarian religionism, on the other a stumbling into the pits and quagmires of the vitalistic occult and the pseudo-spiritual—mistakes that made the whole real strength of the materialistic attack on the past and its credos. But these are phantasms that meet us always on the border-line or in the intervening country between the material darkness and the perfect Splendour. In spite of all, the victory of the supreme Light even in the darkened earth-consciousness stands as the one ultimate certitude.

Art, poetry, music are not Yoga, not in themselves things spiritual any more than philosophy is

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a thing spiritual or Science. There lurks here another curious incapacity of the modern intellect—its inability to distinguish between mind and spirit, its readiness to mistake mental, moral and aesthetic idealisms for spirituality and their inferior degrees for spiritual values. It is mere truth that the mental intuitions of the metaphysician or the poet for the most part fall far short of a concrete spiritual experience ; they are distant flashes, shadowy reflections, not rays from the centre of Light. It is not less true that, looked at from the peaks, there is not much difference between the high mental eminences and the lower climbings of this external existence. All the energies of the Lila are equal in the sight from above, all are disguises of the Divine. But one has to add that all can be turned into a first means towards the realisation of the Divine. A philosophic statement about the Atman is a mental formula, not knowledge, not experience; yet sometimes the Divine takes it as a channel of touch; strangely, a barrier in the mind breaks down, something is seen,

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a profound change operated in some inner part\* there enters into the ground of the nature something calm, equal, ineffable. One stands upon a mountain ridge and glimpses or mentally feels a wideness, a pervasiveness, a nameless Vast in Nature; then suddenly there comes the touch, a revelation, a flooding, the mental loses itself in the spiritual, one bears the first invasion of the Infinite: Or you stand before a temple of Kali beside a sacred river and see what?—a sculpture, a gracious piece of architecture, but in a moment mysteriously, unexpectedly there is instead a Presence, a Power, a Face that looks into yours, an inner sight in you has regarded the World-Mother. Similar touches can come through art, music, poetry to their creator or to one who feels the shock of the word, the hidden significance of a form, a message in the sound that carries more perhaps than was consciously meant by the composer. All things in the Lila can turn into windows that open on the hidden Reality. Still so long as one is satisfied with looking throughK

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windows, the gain is only initial; one day one will have to take up the pilgrim's staff and start out to journey there where the Reality is for ever manifest and present. Still less can it be spiritually satisfying to remain with shadowy reflections, a search imposes itself for the Light which they strive to figure. But since this Reality and this Light are in ourselves no less than in some high region above the mortal plane, we can in the seeking for it use many of the figures and activities of life; as one offers a flower, a prayer, an act to the Divine, one can offer too a created form of beauty, a song, a poem, an image, a strain of music, and gain through it a contact, a response or an experience. And when that divine consciousness has been entered or when it grows within, then too its expression in life through these things is not excluded from Yoga; these creative activities can still have their place, though not intrinsically a greater place than any other that can be put to divine use and service. Art, poetry, music, as they are in their ordinary

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functioning, create mental and vital, not spiritual values; but they can be turned to a higher end, and then, like all things that are capable of linking our consciousness to the Divine, they are transmuted and become spiritual and can be admitted as part of a life of Yoga. All takes new values not from itself, but from the consciousness that uses it; for there is only one thing essential, needful, indispensable, to grow conscious of the Divine Reality and live in it and live it always.

Mach 23, 1932.

## THE INTERMEDIATE ZONE

All these experiences are of the same nature and what applies to one applies to another. Apart from some experiences of a personal character, the rest are either idea-truths, such as pour down into the consciousness from above when one gets into touch with certain planes of being, or strong formations from the larger mental and vital worlds which, when one is directly open to these worlds, rush in and want to use the sadhak for their fulfilment. These things, when they pour down or come in, present themselves with a great force, a vivid sense of inspiration or illumination, much sensation of light and joy, an impression of widening and power. The sadhak feels himself freed from the normal limits, projected into a wonderful new world of experience, filled and enlarged and exalted; what

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comes associates itself, besides, with his aspirations, ambitions, notions of spiritual fulfilment and yogic siddhi; it is represented even as itself that realisation and fulfilment. Very easily he is carried away by the splendour and the rush, and thinks that he has realised more than he has truly done, something final or at least something sovereignly true. At this stage the necessary knowledge and experience are usually lacking which would tell him that this is only a very uncertain and mixed beginning; he may not realize at once that he is still in the cosmic Ignorance, not in the cosmic Truth, much less in the Transcendental Truth, and that whatever formative or dynamic idea-truths may have come down into him are partial only and yet further diminished by their presentation to him by a still mixed consciousness. He may fail to realize also that if he rushes to apply what he is realizing or receiving as if it were something definitive, he may either fall into confusion and error or else get shut up in some partial formation in which there may be

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an element of spiritual Truth but it is likely to be outweighed by more dubious mental and vital accretions that deform it altogether. It is only when he is able to draw back (whether at once or after a time) from his experiences, stand above them with the dispassionate witness consciousness, observe their real nature, limitations, composition, mixture that he can proceed on his way towards a real freedom and a higher larger and truer siddhi. At each step this has to be done. For whatever comes in this way to the sadhak of this yoga, whether it be from Overmind or Intuition or illumined Mind or some exalted Life Plane or from all these together, it is not definitive and final; it is not the supreme Truth in which he can rest, but only a stage. And yet these stages have to be passed through, for the Supramental or the Supreme Truth cannot be reached in one bound or even in many bounds; one has to pursue a calm patient steady progress through many intervening stages without getting bound or attached to their lesser Truth or Light or Power or Ananda.

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This is in fact an intermediary state, a zone of transition between the ordinary consciousness in mind and the true Yoga knowledge. One may cross without hurt through it, perceiving at once or at an early stage its real nature and refusing to be detained by its half lights and tempting but imperfect and often mixed and misleading experiences; one may go astray in it, follow false voices and a mendacious guidance, and that ends in a spiritual disaster; or one may take up one's abode in this intermediate zone, care to go no farther and build there some half-truth which one takes for the whole truth or become the instrument of the powers of these transitional planes,—that is what happens to many sadhakas and Yogis. Overwhelmed by the first rush and sense of power of a supernormal condition, they get dazzled with a little light which seems to them a tremendous illumination or a touch of force which they mistake for the full Divine Force or at least a very great Yoga Shakti; or they accept some intermediate Power (not always a Power of the Divine)

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as the Supreme and an intermediate consciousness as the supreme realization. Very readily they come to think that they are in the full cosmic consciousness when it is only some front or small part of it or some larger Mind, Life-Power or subtle physical ranges with which they have entered into dynamic connection. Or they feel themselves to be in an entirely illumined consciousness, while in reality they are receiving imperfectly things from above through a partial illumination of some mental or vital plane; for what comes is diminished and often deformed in the course of transmission through these planes; the receiving mind and vital of the sadhak also often understands or transcribes ill what has been received or throws up to mix with it its own ideas, feelings, desires, which it yet takes to be not its own but part of the Truth it is receiving because they are mixed with it, imitate its form, are lit up by its illumination and get from this association and borrowed light an exaggerated value.

There are worse dangers in this intermediate

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zone of experience. For the planes to which the sadhak has now opened his consciousness,—not as before getting glimpses of them and some influences, but directly, receiving their full impact,—send a host of ideas, impulses, suggestions, formations of all kinds, often the most opposite to each other, inconsistent or incompatible, but presented in such a way as to slur over their insufficiencies and differences, with great force, plausibility and a wealth of argument or a convincing sense of certitude. Overpowered by this sense of certitude, vividness, appearance of profusion and richness, the mind of the sadhak enters into a great confusion which it takes for some larger organisation and order; or else it whirls about in incessant shiftings and changes which it takes for a rapid progress but which lead nowhere. Or there is the opposite danger that he may become the instrument of some apparently brilliant but ignorant formation; for these intermediate planes are full of little Gods or strong Daityas or smaller beings who want to create, to

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materialise something or to enforce a mental and vital formation in the earth life and are eager to use or influence or even possess the thought and will of the sadhak and make him their instrument for the purpose. This is quite apart from the well-known danger of actually hostile beings whose sole purpose is to create confusion, falsehood, corruption of the sadhana and disastrous unspiritual error. Anyone allowing himself to be taken hold of by one of these beings, who often take a divine Name, will lose his way in the Yoga. On the other hand, it is quite possible that the sadhak may be met at his entrance into this zone by a Power of the Divine which helps and leads him till he is ready for greater things; but still that itself is no surety against the errors and stumblings of this zone; for nothing is easier than for the powers of these zones or hostile powers to imitate the guiding Voice or Image and deceive and mislead the sadhak or for himself to attribute the creations and formations of his own mind, vital or ego to the Divine.

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For this intermediate zone is a region of half-truths—and that by itself would not matter, for there is no complete truth below the Supermind; but the half-truth here is often so partial or else ambiguous in its application that it leaves a wide field for confusion, delusion and error. The sadhak thinks that he is no longer in the old small consciousness at all, because he feels in contact with something larger or more powerful, and yet the old consciousness is still there, not really abolished. He feels the control or influence of some Power, Being or Force greater than himself, aspires to be its instrument and thinks he has got rid of ego; but this delusion of egolessness often covers an exaggerated ego. Ideas seize upon him and drive his mind which are only partially true and by overconfident misapplication are turned into falsehoods; this vitiates the movements of the consciousness and opens the door to delusion. Suggestions are made, sometimes of a romantic character, which flatter the importance of the sadhak or are agreeable to his wishes and he

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accepts them without examination or discriminating control. Even what is true, is so exalted or extended beyond its true pitch and limit and measure that it becomes the parent of error. This is a zone which many sadhaks have to cross, in which many wander for a long time and out of which a great many never emerge. Especially if their sadhana is mainly in the mental and vital, they have to meet here many difficulties and much danger; only those who follow scrupulously a strict guidance or have the psychic being prominent in their nature pass easily as if on a sure and clearly marked road across this intermediate region. A central sincerity, a fundamental humility also save from much danger and trouble. One can then pass quickly beyond into a clearer Light where if there is still much mixture, uncertainty and struggle, yet the orientation is towards the cosmic Truth and not to a half-illuminated prolongation of Maya and ignorance.

I have described in general terms with its main features and possibilities this state of consciousness

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just across the border of the normal consciousness, because it is here that these experiences seem to move. But different sadhaks comport themselves differently in it and respond sometimes to one class of possibilities, sometimes to another. In this case it seems to have been entered through an attempt to call down or force a way into the cosmic consciousness—it does not matter which way it is put or whether one is quite aware of what one is doing or aware of it in these terms, it comes to that in substance. It is not the Overmind which was entered, for to go straight into the Overmind is impossible. The Overmind is indeed above and behind the whole action of the cosmic consciousness, but one can at first have only an indirect connection with it; things come down from it through intermediate ranges into a larger mind-plane, life-plane, subtle physical plane and come very much changed and diminished in the transmission, without anything like the full power and truth they have in the Overmind itself on its native levels. Most of the movements come not

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from the Overmind, but down from higher mind ranges. The ideas with which these experiences are penetrated and on which they seem to rest their claim to truth are not of the Overmind, but of the higher Mind or sometimes of the illumined Mind; but they are mixed with suggestions from the lower mind and vital regions and badly diminished in their application or misapplied in many places. All this would not matter; it is usual and normal, and one has to pass through it and come into a clearer atmosphere where things are better organised and placed on a surer basis. But the movement was made in a spirit of excessive hurry and eagerness, of exaggerated self-esteem and self-confidence, of a premature certitude, relying on no other guidance than that of one's own mind or of the "Divine" as conceived or experienced in a stage of very limited knowledge. But the sadhak's conception and experience of the Divine, even if it is fundamentally genuine, is never in such a stage complete and pure; it is mixed with all sorts of mental and

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vital ascriptions and all sorts of things are associated with this Divine guidance and believed to be part of it which come from quite other sources. Even supposing there is any direct guidance—most often in these conditions the Divine acts mostly from behind the veil,—it is only occasional and the rest is done through a play of forces; error and stumbling and mixture of Ignorance take place freely and these things are allowed because the sadhak has to be tested by the world-forces, to learn by experience, to grow through imperfection towards perfection—if he is capable of it, if he is willing to learn, to open his eyes to his own mistakes and errors, to learn and profit by them so as to grow towards a purer Truth, Light and Knowledge.

The result of this state of mind is that one begins to affirm everything that comes in this mixed and dubious region as if it were all the Truth and the sheer Divine Will; the ideas or the suggestions that constantly repeat themselves are expressed with a self-assertive absoluteness as if they were Truth

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entire and undeniable. There is an impression that one has become impersonal and free from ego, while the whole tone of the mind, its utterance and spirit are full of vehement self-assertiveness justified by the affirmation that one is thinking and acting as an instrument and under the inspiration of the Divine. Ideas are put forward very aggressively that can be valid to the mind, but are not spiritually valid; yet they are stated as if they were spiritual absolutes. For instance, equality, which in that sense—for Yogic Samata is a quite different thing—is a mere mental principle, the claim to a sacred independence, the refusal to accept anyone as Guru or the opposition made between the Divine and the human Divine etc., etc. All these ideas are positions that can be taken by the mind and the vital and turned into principles which they try to enforce on the religious or even the spiritual life, but they are not and cannot be spiritual in their nature. There also begin to come in suggestions from the vital planes, a pullulation of imaginations romantic,

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fanciful or ingenious, hidden interpretations, pseudo-intuitions, would-be initiations into things beyond, which excite or bemuse the mind and are often so turned as to flatter and magnify ego and self-importance, but are not founded on any well-ascertained spiritual or occult realities of a true order. This region is full of elements of this kind and, if allowed, they begin to crowd on the sadhak; but if he seriously means to reach the Highest, he must simply observe them and pass on. It is not that there is never any truth in such things, but for one that is true there are nine imitative falsehoods presented and only a trained occultist with the infallible tact born of long experience can guide himself without stumbling or being caught through the maze. It is possible for the whole attitude and action and utterance to be so surcharged with the errors of this intermediate zone that to go farther on this route would be to travel far away from the Divine and from the Yoga.

Here the choice is still open whether to follow

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the very mixed guidance one gets in the midst of these experiences or to accept the true guidance. Each man who enters the realms of Yogic experience is free to follow his own way; but this Yoga is not a path for anyone to follow, but only for those who accept to seek the aim, pursue the way pointed out upon which a sure guidance is indispensable. It is idle for anyone to expect that he can follow this road far,—much less go to the end by his own inner strength and knowledge without the true aid or influence. Even the ordinary long-practised Yogas are hard to follow without the aid of the Guru; in this which as it advances goes through untrodden countries and unknown entangled regions, it is quite impossible. As for the work to be done it also is not a work for any sadhak of any path; it is not, either, the work of the "Impersonal" Divine—who, for that matter, is not an active Power but supports impartially all work in the universe. It is a training ground for those who have to pass through the difficult and complex way of this Yoga

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and none other. All work here must be done in a spirit of acceptance, discipline and surrender, not with personal demands and conditions, but with a vigilant conscious submission to control and guidance. Work done in any other spirit results in an unspiritual disorder, confusion and disturbance of the atmosphere. In it too difficulties, errors, stumblings are frequent, because in this Yoga people have to be led patiently and with some field for their own effort, by experience, out of the ignorance natural to Mind and Life to a wider spirit and a luminous knowledge. But the danger of an unguided wandering in the regions across the border is that the very basis of the Yoga may be contradicted and the conditions under which alone the work can be done may be lost altogether. The transition through this intermediate zone—not obligatory, for many pass by a narrower but surer way—is a crucial passage; what comes out of it is likely to be a very wide or rich creation; but when one founders there,

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recovery is difficult, painful, assured only after a long struggle and endeavour.

November 6, 1932.

### COSMIC TRUTH AND COSMIC IGNORANCE

There is no ignorance that is not part of the Cosmic Ignorance, only in the individual it becomes a limited formation and movement, while the Cosmic Ignorance is the whole movement of world Consciousness separated from the supreme Truth and acting in an inferior motion in which the Truth is perverted, diminished, mixed and clouded with falsehood and error. The Cosmic Truth is the view on things of a cosmic consciousness in which things are seen in their true essence and their true relation to the Divine and to each other.

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### SAMATA AND EQUALITY

Yogic Samata is equality of soul, equanimity founded on the sense of the one Self, the one Divine everywhere—seeing the One in spite of all differences, degrees, disparities in the manifestation. The mental principle of equality tries to ignore or else to destroy the differences, degrees and disparities, to act as if all were equal there or to try and make all equal. It is like Harish, the nephew of Ramakrishna, who when he got the touch from Ramakrishna began to shout, "Ramakrishna, you are the Brahman and I too am the Brahman; there is no difference between us", till Ramakrishna, as he refused to be quiet, had to withdraw the power. Or like the disciple who refused to listen to the Mahout and stood before the elephant, saying, "I am Brahman", until the elephant took him up in his trunk and put him aside. When he complained to his Guru, the Guru said, "Yes, but why didn't you listen to the Mahout Brahman? That was why

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the elephant Brahman had to lift you up and put you out of harm's way". In the manifestation there are two sides to the Truth and you cannot ignore either.

## THE FUNDAMENTAL DIFFERENCE

The fundamental difference is in the teaching that there is a dynamic divine Truth (the Supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-consciousness and divinise Life. The old Yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila; when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence.

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### THE HIGHER AND THE LOWER TRUTH

*\*7f everything else is falsehood except the Supramental Truth, how can the lower Overmind be a passage to the possibility of the Supermind ?"*

I have not said that everything is falsehood except the Supramental Truth. I said that there was no complete Truth below the Supramental. In the Overmind the Truth of Supermind which is whole and harmonious enters into a separation into parts, many truths fronting each other and moved each to fulfil itself, to make a world of its own or else to prevail or take its share in worlds made of a combination of various separated Truths and Truth-forces. Lower down in the scale, the fragmentation becomes more and more pronounced, so as to admit of positive error, falsehood, ignorance, finally inconstancy like that of Matter. This world here has come out of the Inconstancy and developed the Mind which is an instrument of Ignorance trying to reach out to the Truth through

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much limitation, conflict, confusion and error. To get back to Overmind, if one can do it completely, which is not easy for physical beings, is to stand on the borders of the Supramental Truth with the hope of entry there.

November 7, 1932.

## A PROBLEM OF FAITH

*How to conciliate these two notions :*

(1) *that the Divine's Will is behind all movements and happenings,*

(2) *that the Divine Will is distorted in the manifestation.*

There are two kinds of faith :

The faith that calls down the equanimity and the faith that calls down the realisation.

These two faiths correspond to two different aspects of the Divine.

There is the Transcendent Divine and there is the Cosmic Divine.

The Will of realisation is that of the Transcendent Divine.

The Cosmic Divine is what is concerned with the actual working out of things under the present

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circumstances. It is the Will of that Cosmic Divine which is manifested in each circumstance, each movement of this world.

The Cosmic Will is not, to our ordinary consciousness, something that acts as an independent power doing whatever it chooses; it works through all these beings, through the forces at play in the world and the law of these forces and their results — it is only when we open ourselves and get out of the ordinary consciousness that we can feel it intervening as an independent power and overriding the ordinary play of the forces.

Then too we can see that even in the play of the forces and in spite of their distortions the Cosmic Will is working towards the eventual realisation of the Will of the Transcendent Divine.

The Supramental Realisation is the Will of the Transcendent Divine which we have to work out. The circumstances under which we have to work it out are those of an inferior consciousness in which things can be distorted by our own ignorance,

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weaknesses and mistakes, and by the clash of conflicting forces. That is why faith and equanimity are indispensable.

We have to have the faith that in spite of our ignorance and errors and weaknesses and in spite of the attacks of hostile forces and in spite of any immediate appearance of failure the Divine Will is leading us, through every circumstance, towards the final Realisation. This faith will give us equanimity; it is a faith that accepts what happens, not definitively but as something that has to be gone through on the way. Once equanimity is established there can be established too another kind of faith, supported by it, which can be made dynamic with something from the supramental consciousness and can overcome the present circumstances and determine what will happen and help to bring down the Realisation of the Will of the Transcendent Divine.

The faith that goes to the Cosmic Divine is

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limited in the power of its action by the necessities of the play.

To get entirely free from these limitations one must reach the Transcendent Divine.

June 24, 1931.

## THE TRIUNE GODHEAD

The distinction between the Transcendental, the Cosmic, the Individual Divine is not my invention, nor is it native to India or to Asia—it is on the contrary a recognised European teaching current in the esoteric tradition of the Catholic Church where it is the authorised explanation of the Trinity,—Father, Son and Holy Ghost—and it is very well-known to European mystic experience. In essence it exists in all spiritual disciplines that recognise the omnipresence of the Divine—in Indian Vedantic experience and in Mahomedan Yoga (not only the Sufi, but other schools also)—the Mahomedans even speak of not two or three but many levels of the Divine until one reaches the Supreme. As for the idea in itself, surely there is a difference between the individual, the cosmos in space and time, and

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something that exceeds this cosmic formula or any cosmic formula. There is a cosmic consciousness experienced by many which is quite different in its scope and action from the individual consciousness, and if there is a consciousness beyond the cosmic, infinite and essentially eternal, not merely extended in Time, that also must be different from these two. And if the Divine is or manifests Himself in these three, is it not conceivable that in aspect, in His working, He may differentiate Himself so much that we are driven if we are not to confound all truth of experience, if we are not to limit ourselves to a mere static experience of something indefinable, to speak of a triple aspect of the Divine?

In the practice of Yoga there is a great dynamic difference in one's way of dealing with these three possible realisations. If I realise only the Divine as that, not my personal self, which yet moves secretly all my personal being and which I can bring forward out of the veil, or if I build up the image of that Godhead in my members, it is a reali-

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sation but a limited one. If it is the Cosmic God-head that I realise, losing in it all personal self, that is a very wide realisation, but I become a mere channel of the universal Power and there is no personal or divinely individual consummation for me. If I shoot up to the transcendental realisation only, I lose both myself and the world in the transcendental Absolute. If on the other hand my aim is none of these things by itself, but to realise and also to manifest the Divine in the world, bringing down for the purpose a yet unmanifested Power,—such as the Supermind,—a harmonisation of all three becomes imperative. I have to bring it down, and from where shall I bring it down—since it is not yet manifested in the cosmic formula—if not from the unmanifest Transcendence, which I must reach and realise? I have to bring it into the cosmic formula and, if so, I must realise the cosmic Divine and become conscious of the cosmic self and the cosmic forces. But I have to embody it here,—otherwise it is left as an influence only and not a

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thing fixed in the physical world, and it is through the Divine in the individual alone that this can be done.

These are elements in the dynamics of spiritual experience and I am obliged to admit them if a divine work has to be done.

June 12, 1932.

## SOME SPIRITUAL DILEMMAS

The question as put in your letter seems to me to be too rigidly phrased and not to take into sufficient account the plasticity of the facts and forces of existence. It sounds like the problem which one might raise on the strength of the most recent scientific theories—if all is made up of protons and electrons, all exactly similar to each other (except for the group numbers, and why should a difference of quantity make such an extraordinary difference or any difference of quality?) how does their action result in such stupendous differences of degree, kind, power, everything? But why should we assume that the psychic seeds or sparks all started in a race at the same time, equal in conditions, equal in power and nature? Granted that the One Divine is the source of all and the Self is the same in all; but

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in manifestation why should not the Infinite throw itself out in infinite variety, why must it be in an innumerable sameness? How many of these psychic seeds started long before others and have a great past of development behind them and how many are young and raw and half-grown only? And even among those who started together, why should not there be some who ran at a great speed and others who loitered and grew with difficulty or went about in circles? And then there is an evolution, and it is only at a certain stage in the evolution that the animal belt is past and there is a human beginning; what constitutes the human beginning, which represents a very considerable revolution or turnover? Up to the animal line it is the vital and physical that have been developing—for the human to begin is it not necessary that there should be the descent of a mental being to take up the vital and physical evolution? And may it not well be that the mental beings who descend are not all of the same power and stature and, besides, do not take

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up equally developed vital and physical consciousness-material? There is also the occult tradition of a hierarchy of beings who stand above the present manifestation and put themselves into it with results which will obviously be just such a stupendous difference of degrees, and even intervene by descending into the play through the gates of birth in human Nature. There are many complexities and the problem cannot be put with the rigidity of a mathematical formula.

A great part of the difficulty of these problems, I mean especially the appearance of inexplicable contradiction, arises from the problem itself being badly put. Take the popular account of reincarnation and Karma—it is based on the mere mental assumption that the workings of Nature ought to be moral and proceed according to an exact morality of equal justice—a scrupulous, even mathematical law of reward and punishment or, at any rate, of results according to a human idea of right correspondences. But Nature is non-moral—she uses

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forces and processes moral, immoral and amoral pell-mell for working out her business. Nature in her outward aspect seems to care for nothing except to get things done—or else to make conditions for an ingenious variety of the play of life. Nature in her deeper aspect as a conscious spiritual Power is concerned with the growth, by experience, the spiritual development of the souls she has in her charge—and these souls themselves have a say in the matter. All these good people lament and wonder that unaccountably they and other good people are visited with such meaningless sufferings and misfortunes. But are they really visited with them by an outside Power or by a mechanical Law of Karma? Is it not possible that the soul itself—not the outward mind, but the spirit within—has accepted and chosen these things as part of its development in order to get through the necessary experience at a rapid rate, to hew through, *durchhauen*, even at the risk or the cost of much damage to the outward life and the body? To the growing soul,

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to the spirit within us, may not difficulties, obstacles, attacks be a means of growth, added strength, enlarged experience, training for spiritual victory? The arrangement of things may be that and not a mere question of the pounds, shillings and pence of a distribution of rewards and retributory misfortunes !

It is the same with the problem of the taking of animal life under the circumstances put forward by your friend in the letter. It is put on the basis of an invariable ethical right and wrong to be applied to all cases—is it right to take animal life at all, under any circumstances, is it right to allow an animal to suffer under your eyes when you can relieve it by an euthanasia? There can be no indubitable answer to a question put like that, because the answer depends on data which the mind has not before it. In fact there are many other factors which make people incline to this short and merciful way out of the difficulty—the nervous inability to bear the sight and hearing of so much suffering, the unavailing

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trouble, the disgust and inconvenience—all tend to give force to the idea that the animal itself would want to be out of it. But what does the animal really feel about it—may it not be clinging to life in spite of the pain? Or may not the soul have accepted these things for a quicker evolution into a higher state of life? If so, the mercy dealt out may conceivably interfere with the animal's Karma. In fact the right decision might vary in each case and depend on a knowledge which the human mind has not—and it might very well be said that until it has it, it has not the right to take life. It was some dim perception of this truth that made religion and ethics develop the law of *ahimsa*—and yet that too becomes a mental rule which it is found impossible to apply in practice. And perhaps the moral of it all is that we must act for the best according to our lights in each case, as things are, but that the solution of these problems can only come by pressing forward towards a greater light, a greater consciousness in which the problems themselves, as now stated

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by the human mind, will not arise because we shall have a vision which will see the world in a different way and a guidance which at present is not ours. The mental or moral rule is a stop-gap which men are obliged to use, very uncertainly and stumblingly, until they can see things whole in the light of the spirit.

June 29, 1932.

## REBIRTH AND PERSONALITY

You must avoid a common popular blunder about reincarnation. The popular idea is that Titus Balbus is reborn again as John Smith, a man with the same personality, character, attainments as he had in his former life with the sole difference that he wears coat and trousers instead of a toga and speaks in cockney English instead of popular Latin. That is not the case. What would be the earthly use of repeating the same personality or character a million times from the beginning of time till its end? The soul comes into birth for experience, for growth, for evolution till it can bring the Divine into matter. It is the central being that incarnates, not the outer personality—the personality is simply a mould that it creates for its figures of experience in that one life. In another birth it will create for

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itself a different personality, different capacities, a different life and career. Supposing Virgil is born again, he may take up poetry in one or two other lives, but he will certainly not write an epic but rather perhaps slight but elegant and beautiful lyrics such as he wanted to write, but did not succeed, in Rome. In another birth he is likely to be no poet at all, but a philosopher and a Yogin seeking to attain and to express the highest truth—for that too was an unrealised trend of his consciousness in that life. Perhaps before he had been a warrior or ruler doing deeds like Aeneas or Augustus before he sang them. And so on—on this side or that the central being develops a new character, a new personality, grows, develops, passes through all kinds of terrestrial experience.

As the evolving being develops still more and becomes more rich and complex, it accumulates its personalities, as it were. Sometimes they stand behind the active elements, throwing in some colour,

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some trait, some capacity here and there,—or they stand in front and there is a multiple personality, a many-sided character or a many-sided, sometimes what looks like a universal capacity. But if a former personality, a former capacity is brought fully forward, it will not be to repeat what was already done, but to cast the same capacity into new forms and new shapes and fuse it into a new harmony of the being which will not be a reproduction of what was before. Thus you must not expect to be what the warrior and the poet were. Something of the outer characteristics may re-appear but very much changed and new-cast in a new combination. It is in a new direction that the energies will be guided to do what was not done before.

Another thing. It is not the personality, the character that is of the first importance in rebirth—it is the psychic being who stands behind the evolution of the nature and evolves with it. The psychic when it departs from the body, shedding

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even the mental and vital on its way to its resting place, carries with it the heart of its experiences,—not the physical events, not the vital movements, not the mental buildings, not the capacities or characters, but something essential that it gathered from them, what might be called the divine element for the sake of which the rest existed. That is the permanent addition, it is that that helps in the growth towards the Divine. That is why there is usually no memory of the outward events and circumstances of past lives—for this memory there must be a strong development towards unbroken continuance of the mind, the vital, even the subtle physical; for though it all remains in a kind of seed memory, it does not ordinarily emerge. What was the divine element in the magnanimity of the warrior, that which expressed itself in his loyalty, nobility, high courage, what was the divine element behind the harmonious mentality and generous vitality of the poet and expressed itself in them, that remains and in a new harmony of character may find a new

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expression or, if the life is turned towards the Divine, be taken up as powers for the realisation or for the work that has to be done for the Divine.

June 17, 1933.

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It is not to be denied, no spiritual experience will deny that this is an unideal and unsatisfactory world, strongly marked with the stamp of inadequacy, suffering, evil. Indeed this perception is in a way the starting-point of the spiritual urge—except for the few to whom the greater experience comes spontaneously without being forced to it by the strong or overwhelming, the afflicting and detaching sense of the Shadow overhanging the whole range of this manifested existence. But still the question remains whether this is indeed, as is contended, the essential character of all manifestation or so long at least as there is a physical world it must be of this nature, so that the desire of birth, the will to manifest or create has to be regarded as the original sin and withdrawal from birth or mani-

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testation as the sole possible way of salvation. For those who perceive it so or with some kindred look—and these have been the majority—there are well-known ways of issue, a straight-cut to spiritual deliverance. But equally it may not be so but only seem so to our ignorance or to a partial knowledge—the imperfection, the evil, the suffering may be a besetting circumstance or a dolorous passage, but not the very condition of manifestation, not the very essence of birth in Nature. And if so, the highest wisdom will lie not in escape, but in the urge towards a victory here, in a consenting association with the Will behind the world, in a discovery of the spiritual gate to perfection which will be at the same time an opening for the entire descent of the Divine Light, Knowledge, Power, Beatitude.

All spiritual experience affirms that there is a Permanent above the transience of this manifested world we live in and this limited consciousness in whose narrow borders we grope and struggle and that its characters are infinity, self-existence.,

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freedom, absolute Light, absolute Beatitude. Is there then an unbridgeable gulf between that which is beyond and that which is here or are they two perpetual opposites and only by leaving this adventure in Time behind, by over-leaping the gulf can men reach the Eternal? That is what seems to be at the end of one line of experience which has been followed to its rigorous conclusion by Buddhism and a little less rigorously by a certain type of Monistic spirituality which admits some connection of the world with the Divine, but still opposes them in the last resort to each other as truth and illusion. But there is also this other and indubitable experience that the Divine is here in everything as well as above and behind everything, that all is in That and is That when we go back from its appearance to its Reality. It is a significant and illumining fact that the Knower of Brahman even moving and acting in this world, even bearing all its shocks, can live in some absolute peace, light and beatitude of the Divine. There

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is then here something other than that mere trenchant opposition—there is a mystery, a problem which one would think must admit of some less desperate solution. This spiritual possibility points beyond itself and brings a ray of hope into the darkness of our fallen existence.

And at once a first question arises—is this world an unchanging succession of the same phenomena always or is there in it an evolutionary urge, an evolutionary fact, a ladder of ascension somewhere from an original apparent Inconscience to a more and more developed consciousness, from each development still ascending, emerging on highest heights not yet within our normal reach. If so, what is the sense, the fundamental principle, the logical issue of that progression? Everything seems to point to such a progression as a fact—to a spiritual and not merely a physical evolution. Here too there is a justifying line of spiritual experience in which we discover that the Inconscient from which all starts is apparent only, for in it there is an

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involved Consciousness with endless possibilities, a consciousness not limited but cosmic and infinite, a concealed and self-imprisoned Divine, imprisoned in Matter but with every potentiality held in its secret depths. Out of this apparent Inconscience each potentiality is revealed in its turn, first organised Matter concealing the indwelling Spirit, then Life emerging in the plant and associated in the animal with a growing Mind, then Mind itself evolved and organised in Man. This evolution, this spiritual progression—does it stop short here in the imperfect mental being called Man? Or is the secret of it simply a succession of rebirths whose only purpose or issue is to labour towards the point at which it can learn its own futility, renounce itself and take its leap into some original unborn Existence or Non-Existence? There is at least the possibility, there comes at a certain point the certitude that there is a far greater consciousness than what we call Mind, and that by ascending the ladder still farther we can find a point at which the hold of the material

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Inconscience, the vital and mental Ignorance ceases; a principle of consciousness becomes capable of manifestation which liberates not partially, not imperfectly, but radically and wholly this imprisoned Divine. In this vision each stage of evolution appears as due to the descent of a higher and higher Power of consciousness, raising the terrestrial level, creating a new stratum, but the highest yet remain to descend and it is by their descent that the riddle of terrestrial existence will receive its solution and not only the soul but Nature herself find her deliverance. This is the Truth which has been seen in flashes, in more and more entirety of its terms by the line of seers whom the Tantra would call the hero-seekers and the divine-seekers and which may now be nearing the point of readiness for its full revelation and experience. Then whatever be the heavy weight of strife and suffering and darkness in the world yet if there is this as its high result awaiting us, all that has gone before may not be counted too great a price by the strong and

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adventurous for the glory that is to come. At any rate the shadow lifts; there is a Divine Light that leans over the world and is not only a far-off incommunicable Lustre.

It is true that the problem still remains why all this that yet is should have been necessary—these crude beginnings, this long and stormy passage—why should the heavy and tedious price be demanded, why should evil and suffering ever have been there. For to the how of the fall into the Ignorance as opposed to the why, the effective cause, there is a substantial agreement in all spiritual experience. It is the division, the separation, the principle of isolation from the Permanent and One that brought it about; it is because the ego set up for itself in the world emphasising its own desire and self-affirmation in preference to its unity with the Divine and its oneness with all; it is because instead of the one supreme Force, Wisdom, Light determining the harmony of all forces each Idea, Force, Form of things was allowed to work itself

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out as far as it could in the mass of infinite possibilities by its separate will and inevitably in the end by conflict with others. Division, ego, the imperfect consciousness and groping and struggle of a separate self-affirmation are the efficient cause of the suffering and ignorance of this world. Once consciousnesses separated from the one consciousness, they fell inevitably into Ignorance and the last result of Ignorance was Inconscience; from a dark immense Inconscient this material world arises and out of it a soul that by evolution is struggling into consciousness, attracted towards the hidden Light, ascending but still blindly towards the lost Divinity from which it came.

But why should this have happened at all? One common way of putting the question and answering it ought to be eliminated from the first,—the human way and its ethical revolt and reprobation, its emotional outcry. For it is not, as some religions suppose, a supra-cosmic, arbitrary, personal Deity himself altogether uninvolved in the fall who

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has imposed evil and suffering on creatures made capriciously by his fiat. The Divine we know is an Infinite Being in whose infinite manifestation these things have come—it is the Divine itself that is here, behind us, pervading the manifestation, supporting the world with its oneness; it is the Divine that is in us upholding itself the burden of the fall and its dark consequence. If above It stands for ever in its perfect Light, Bliss and Peace, it is also here; its Light, Bliss and Peace are secretly here supporting all; in ourselves there is a spirit, a central presence greater than the series of surface personalities which, like the supreme Divine itself, is not overborne by the fate they endure. If we find out this Divine within us, if we know ourselves as this spirit which is of one essence and being with the Divine, that is our gate of deliverance and in it we can remain ourselves even in the midst of this world's disharmonies, luminous, blissful and free. That much is the age-old testimony of spiritual experience.

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But still what is the purpose and origin of the disharmony—why came this division and ego, this world of a painful evolution? Why must evil and sorrow enter into the divine Good, Bliss and Peace? It is hard to answer to the human intelligence on its own level, for the consciousness to which the origin of this phenomenon belongs and to which it stands as it were automatically justified in a supra-intellectual knowledge, is a cosmic and not an individualised human intelligence; it sees in larger spaces, it has another vision and cognition, other terms of consciousness than human reason and feeling. To the human mind one might answer that while in itself the Infinite might be free from those perturbations, yet once manifestation began infinite possibility also began and among the infinite possibilities which it is the function of the universal manifestation to work out, the negation, the apparent effective negation—with all its consequences—of the Power, Light, Peace, Bliss was very evidently one. If it is asked why even if possible it should have been accepted,

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the answer nearest to the Cosmic Truth which the human intelligence can make is that in the relations or in the transition of the Divine in the Oneness to the Divine in the Many, this ominous possible became at a certain point an inevitable. For once it appears it acquires for the Soul descending into evolutionary manifestation an irresistible attraction which creates the inevitability—an attraction which in human terms on the terrestrial level might be interpreted as the call of the unknown, the joy of danger and difficulty and adventure, the will to attempt the impossible, to work out the incalculable, the will to create the new and the uncreated with one's own self and life as the material, the fascination of contradictories and their difficult harmonisation—these things translated into another supraphysical, superhuman consciousness, higher and wider than the mental, were the temptation that led to the fall. For to the original being of light on the verge of the descent the one thing unknown was the depths of the abyss, the possibilities of the Divine in the

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Ignorance and Inconscience. On the other side from the Divine Oneness a vast acquiescence, compassionate, consenting, helpful, a supreme knowledge that this thing must be, that having appeared it must be worked out, that its appearance is in a certain sense part of an incalculable infinite wisdom, that if the plunge into Night was inevitable the emergence into a new unprecedented Day was also a certitude, and that only so could a certain manifestation of the Supreme Truth be effected—by a working out with its phenomenal opposites as the starting-point of the evolution, as the condition laid down for a transforming emergence. In this acquiescence was embraced too the will of the great Sacrifice, the descent of the Divine itself into the Inconscience, to take up the burden of the Ignorance and its consequences, to intervene as the Avatar and the Vibhuti walking between the double sign of the Cross and the Victory towards the fulfilment and deliverance. A too imaged rendering of the inexpressible Truth? But without images how to

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present to the intellect a mystery far beyond it? It is only when one has crossed the barrier of the limited intelligence and shared in the cosmic experience and the knowledge which sees things from identity that the supreme realities which lie behind these images—images corresponding to the terrestrial fact—assume their divine forms and are felt as simple, natural, implied in the essence of things. It is by entering into that greater consciousness alone that one can grasp the inevitability of its self-creation and its purpose.

This is indeed only the Truth of the manifestation as it presents itself to the consciousness when it stands on the border line between Eternity and the descent into Time where the relation between the One and the Many in the evolution is self-determined, a zone where all that is to be is implied but not yet in action. But the liberated consciousness can rise higher where the problem exists no longer and from there see it in the light of a supreme identity where all is predetermined in the automatic

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self-existent truth of things and self-justified to an absolute consciousness and wisdom and absolute Delight which is behind all creation and non-creation and the affirmation and negation are both seen with the eyes of the ineffable Reality that delivers and reconciles them. But that knowledge is not expressible to the human mind; its language of light is too undecipherable, the light itself too bright for a consciousness accustomed to the stress and obscurity of the cosmic riddle and entangled in it to follow the clue or to grasp its secret. In any case, it is only when we rise in the spirit beyond the zone of the darkness and the struggle that we enter into the full significance of it and there is a deliverance of the soul from its enigma. To rise to that height of liberation is the true way out and the only means of the indubitable knowledge.

But that liberation and transcendence need not necessarily impose a disappearance, a sheer dissolving cut from the manifestation; it can prepare a liberation into action of the highest Knowledge and

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an intensity of Power that can transform the world and fulfil the evolutionary urge. It is an ascent from which there is no longer a fall but a winged or self-sustained descent of light, force and Ananda.

It is what is inherent in force of being that manifests as becoming; but what the manifestation shall be, its terms, its balance of energies, its arrangement of principles depends on the consciousness which acts in the creative force, on the power of consciousness which Being delivers from itself for manifestation. It is in the nature of being to be able to grade and vary its powers of consciousness and determine according to the grade and variation its world or its degree and scope of self-revelation. The manifested creation is limited by the power to which it belongs and sees and lives according to it and can only see more, live more powerfully, change its world by opening or moving towards or making descend a greater power of consciousness that was above it. This is what is happening in the evolution of consciousness in our world, a world of

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inanimate matter producing under the stress of this necessity a power of life, a power of mind which bring into it new forms of creation and still labouring to produce, to make descend into it some supra-mental power. It is further an operation of creative force which moves between two poles of consciousness. On one side there is a secret consciousness within and above which contains in it all potentialities—there eternally manifest, here awaiting delivery—of light, peace, power and bliss. On the other side there is another outward on the surface and below that starts from the apparent opposite of unconsciousness, inertia, blind stress, possibility of suffering and grows by receiving into itself higher and higher powers which make it always recreate its manifestation in larger terms, each new-creation of this kind bringing out something of the inner potentiality, making it more and more possible to bring down the Perfection that waits above. As long as the outward personality we call ourselves is centred in the lower powers of consciousness, the

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riddle of its own existence, its purpose, its necessity is to it an insoluble enigma; if something of the truth is at all conveyed to this outward mental man, he but imperfectly grasps it and perhaps misinterprets and misuses and mislives it. His true staff of walking is made more of a fire of faith than any ascertained and indubitable light of knowledge. It is only by rising toward a higher consciousness beyond the line and therefore superconscient now to him that he can emerge from his inability and his ignorance. His full liberation and enlightenment will come when he crosses the line into the light of a new superconscient existence. That is the transcendence which was the object of aspiration of the mystics and the spiritual seekers.

But in itself this would change nothing in the creation here, the evasion of a liberated soul from the world makes to that world no difference. But this crossing of the line if turned not only to an ascending but to a descending purpose would mean the transformation of the line from what it now is,

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a lid, a barrier, into a passage for the higher powers of consciousness of the Being now above it. It would mean a new creation on earth, a bringing in of the ultimate powers which would reverse the conditions here in as much as that would produce a creation raised into the full flood of spiritual and supramental light in place of one emerging into a half-light of mind out of a darkness of material

. It is only in such a full flood of the realised spirit that the embodied being could know in the sense of all that was involved in it the meaning and temporary necessity of his descent into the darkness and its conditions and at the same time dissolve them by a luminous transmutation into a manifestation here of the revealed and no longer of the veiled and disguised or apparently deformed Divine.

June, 1933.







