

“It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening – that is, the first contact with the higher Divine – and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will AT THE VERY CENTER of oneself, although for a while there remained an activity in the **physical mind**. But this was stilled two or three days after I saw Sri Aurobindo for the first time in 1914, and it never started up again. Silence settled. And the consciousness was established above the head.” The Mother/6th June-1958

“Only now am I beginning to understand what Sri Aurobindo has written in *The Synthesis of Yoga*! And the human mind, the physical mind, appears so stupid, so stupid!” The Mother/1st May 1958

‘In this regard – I don’t know where, but somewhere – Sri Aurobindo spoke of this **physical mind**, and he said that there was nothing you could do with it; it must only be destroyed.’

The Mother

December 13, 1960

The Mother may be alluding to the following passage from *The Synthesis of Yoga*:

‘There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it whether by detaching it and then reducing it to stillness or by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.’ (CWSA/23/The Synthesis of Yoga-314)

"I mean that the Force expressed itself through the mind, while now ... You know, Sri Aurobindo had said that the **physical mind** (that is, the body-mind) was hopeless-he had tried. And I am sure that as long as the real mind is there, this body-mind doesn't budge, doesn't progress. But since the mind was driven away, this one has slowly, slowly, slowly started forming and forming ... and now, it's beginning to express itself. And it has NONE of the other mind's difficulties; for instance, it doesn't have the sense of its superiority in the least: very modest, just like the body And always, with the least thing: the need to learn – it knows it knows nothing, needs to learn everything, and it's constantly open, like that. With any new knowledge, it doesn't have ... it doesn't "put on airs," you understand." **The Mother/20 September-1969**

"How do you define this physical mind, the one that underwent the transfer of power?"

That isn't the physical mind. The physical mind, it's a long time since ... It is the material mind – not even the material mind: the mind OF MATTER⁷⁴! It is the mental substance that belongs to Matter itself, to the cells. That's what was formerly called "the spirit of the form," when it was said that mummies kept their bodies intact as long as the spirit of the form persisted.⁷⁵ That's the mind I mean, that completely material mind. The other one, the physical mind, has been organized for a long time.

So what is the difference between this material mind and the physical mind? How would you define the physical mind in contrast with this material mind?

The physical mind is the mind of the physical personality formed by the body. It grows with the body, but it isn't the mind of Matter: it is the mind of the physical being. For instance, it is the mind that makes one's character: the bodily, physical character, which is in large part formed by atavism and education. What is called "physical mind" is all that. Yes, it's the result of atavism, of education and of the formation of the body; that's what makes the physical character. For example, some people are patient, some are strong and so on – physically, I mean, not for vital or mental reasons, but purely physically everyone has a character. That's the physical mind. **And it is part of any integral yoga: you discipline this physical mind. I have done it for more than sixty years.**

But then, that mind, for instance, which is spontaneously defeatist, which has all sorts of fears and worries, which sees the worst, repeats the same things forever, is that the physical mind or the material mind?

It is the most unconscious part of the physical mind, and that's what connects the physical mind with this material substance. But that's already an organized mind, you understand? It is the most material part, the one that borders on the mind ... (what can we call this mind?), we can't even call it "corporeal mind": it is the mind of the cells, a cellular mind.

This cellular mind exists in animals, and there is even a faint beginning (but very faint, like a promise) in plants: they respond to a mental action. They respond. As soon as Life manifests, there is already the beginning, like a promise of mind, of mental movement. And in animals, it's very clear. Whereas that physical mind really began to exist only in man. That's what a very small child already has: it already has a physical mind; so that no two very small children are alike, with identical reactions: there is already a difference. And it is especially what is given you with the special FORM of your body, by atavism, and then fully developed by education.

No, the physical mind, as soon as you do an integral yoga, you are obliged to deal with it, while this material, cellular mind, I can assure you that it's absolutely new! Absolutely new.

It is the mind that was like an uncoordinated substance, with a constant, unorganized activity (*Mother gestures to show a constant tremor*). This is the mind which is being organized. That's what is important, because Sri Aurobindo said it was unorganizable and the only thing to do was to reject it from existence. And I was under that impression, too. But when the transforming action on the cells is constant, this material mind begins to become organized, that's the wonderful thing! It begins to become organized. And then, as it becomes organized, it learns to FALL SILENT – that's the beautiful thing! It learns to keep calm, silent, and to let the supreme Force act without interfering.

The most difficult part is in the nerves, because they are so habituated to that ordinary conscious will that when it stops and you want the direct Action from the highest height, they seem to become mad. Yesterday morning I had that experience, which lasted for more than an hour, and it was difficult; but it taught me many things – many things. And all this is what we may call the "transfer of power": it is the old power that withdraws. But then, until the body adapts to the new power, there is a period which is, well, critical. As all the cells are in a state of conscious aspiration, it's going relatively fast, but still ... the minutes are long.

But there is increasingly a sort of certitude in the cells that everything that happens is with a view to this transformation and this transfer of the directing power. And at the very moment when things are materially painful (not even physically: materially painful), the cells keep that certitude. And so they withstand, they endure the suffering without being depressed or affected in the least, with that certitude that it is to prepare for the transformation, that it is even the process of transformation and of the transfer of the directing power. As I said, it's in the nerves

that the experience is the most painful (naturally, since they are the most sensitive cells, those with the sharpest sensation). But they have a very great receptivity, and very spontaneous, a spontaneously strong receptivity – and effortless – to the harmonious physical vibration (which is very rare, but still it exists in some individuals), and that physical vibration ... what we could call a physical FORCE, a harmonious physical vibration (spontaneously harmonious, of course, without the need for mental intervention – like the vibrations of a flower, for instance; there are physical vibrations that are like that, that carry in themselves a harmonious force), and the nerves are extremely sensitive and receptive to that vibration, which immediately puts them right again.

It's very interesting, it explains many, many things. A day will come when all this will be explained and put in its proper place. Now isn't the time to reveal it yet, but it's very interesting.

I really have the feeling that it's beginning to be organized, that the work is beginning to be organized.

Naturally, care must be taken to avoid letting a mental organization intervene, which is why I am not trying to explain things too much. The mind comes, and then that's not it anymore.” **The Mother/August-31/1965**

Book 2

Canto 10 – The Kingdoms and Godheads of the Little Mind

Summary:

(The lower mental faculty of physical mind, vital mind and intellect miserably restrict our relations with the Supreme which build our vessel. If we can educate, train, purify and transform these three faculties then the capacity of our vessel can increase indefinitely to open, receive and hold the Divine Force, the Divine Love and the Divine Knowledge.)

The king leaves the heavens of the Vital Gods by the prompting of his psychic being (which always prompts greater expansion and adventure eternally) and now enters the **[lower limiting]** Mental plane. In the initial portion of this vast plane he first encounters the kingdom of the lower mind plane which closely resembles the operation of mind on the earth plane.

(In the Gita these three minds are identified as *tamasic* mind, *rajasic* mind and *sattwic* mind. The action of three modes of nature, *gunas*, is identified in *The Gita* and *Savitri* as subjection to three *asuras* (The Gita-16.06) and three dwarfs (“**A dwarf three-bodied trinity was her serf.**” *Savitri*-245) respectively, who seriously restrict men’s avenues towards God. The Divine Mother’s *asuric* children are *tamasic*, *rajasic* and *sattwic* in Nature and all their action and thought process are not without error, defect and evil. *Sattwa* is the wisest and highest *guna* of the bound Souls and the three most *sattwic* activities that purifies the vessel are sacrificial action, *Yajna*, giving, *Dana*, and askesis, *Tapah*. Through this increase of *sattwa*, intellect, one can escape into Divine state, *buddhi paratastu sah*. Those who go beyond the *gunas*, *trigunatita* state, static Divine union, no longer control lower instinctive nature by mental effort but by strong immobility of the immortal Spirit, no longer do action by activating mind but by the intervention of Divine Will in the passive mind, no longer think and imagine by intellect but by pouring in of knowledge from within or above. In this *trigunatita* state, inertia and incapacity of *tamasic* action is transformed into divine calm capable of most stupendous and enormous activity and perfect power of *Shakti*; desire, endeavour and striving passion of *rajasic* action is transformed into self-effecting initiating sheer Will of the Spirit capable of an infinite, steady and blissful action; modified mental Light, limited intelligent force and Divine touch of *sattwic* action is transformed into self-existent Light of the Self, overhead Knowledge and infinite Divine embrace.)

“For Purusha veils himself in this round, veils his divine and immortal being in ignorance and is subject to the law of an insistent limiting Prakriti. That law is the compelling rule of the three gunas. It is a triple stair that stumbles upward towards the divine light but cannot reach it. At its base is the law or dharma of inertia: the tamasic man inertly obeys in a customary mechanical action the suggestions and impulses, the round of will of his material and his half-intellectualised vital and sensational nature. In the middle intervenes the kinetic law or dharma; the rajasic man, vital, dynamic, active, attempts to impose himself on his world and environment, but only increases the wounding weight and tyrant yoke of his turbulent passions, desires and egoisms, the burden of his restless self-will, the yoke of his rajasic nature. At the top presses down upon life the harmonic regulative law or dharma; the sattwic man attempts to erect and follow his limited personal standards of reasoning knowledge, enlightened utility or mechanised virtue, his religions and philosophies and ethical formulas, mental systems and constructions, fixed channels of idea and conduct which do not agree with the totality of the meaning of life and are constantly being broken in the movement of the wider universal purpose. The dharma of the sattwic man is the highest in the circle of the gunas; but that too is a limited view and a **dwarfed** standard. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature.” CWSA/19/Essays on the Gita-544

The King then encounters the 3 instruments of the lower mind plane

(Physical/Mechanical mind, Desire (**vital mind**) and Reason (**sattwic mind**)-

points 1 & 2 in my Mother’s commentary below) that have descended on earth

to help knead Matter and bring out the hidden Knowledge within. The

deficiencies [**and limitations**] of these instruments are revealed to the king.

However only the last of the 3 instruments Reason truly is able to appreciate her

deficiency and finally see the hidden workings of a Divine power in matter.

[The task of Integral Yoga is to link these three lower mental plane fully with the

Supramental and to transform the Physical mind is the most difficult task and if the

physical mind is transformed then it will be the greatest instrument for holding the

Supramental in the Physical.

*“As Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth Sight and Truth Light and its seeing and seizing power. It can effect a more powerful and dynamic integration; it illumines the thought-mind with a direct inner vision and inspiration, brings a spiritual sight into the heart and a spiritual light and energy into its feeling and emotion, imparts to the life-force a spiritual urge, a truth inspiration that dynamises the action and exalts the life movements; it infuses into the sense a direct and total power of spiritual sensation so that our vital and physical being can contact and meet concretely, quite as intensely as the mind and emotion can conceive and perceive and feel, the Divine in all things; it throws on the **physical mind** a transforming light that breaks its limitations, its conservative inertia, replaces its narrow thought-power and its doubts by sight and pours luminosity and consciousness into the very cells of the body.” The Life Divine-980-81]*

As my Mother (Maa Krishna) has previously commented

*[“He has in him not a single mentality, but a double and a triple, (1) the mind material (**physical mind**) and nervous (vital mind), (2) the pure intellectual mind which liberates itself from the illusions of body and senses, and (3) a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason.” The Synthesis of Yoga-12]*

The complementary ideas are as follows:

“But man also has a life-mind, a vital mentality which is an instrument of desire: this is not satisfied with the actual, it is a dealer in possibilities; it has the passion for novelty and is seeking always to extend the limits of experience for the satisfaction of desire, for enjoyment, for an enlarged self-affirmation and aggrandizement of its terrain of power and profit. It desires, enjoys, possesses actualities, but it hunts also after unrealized possibilities, is ardent to materialize them, to possess and enjoy them also. It (vital mind) is not satisfied with the physical and objective only, but seeks to a subjective, an imaginative, a purely emotive satisfaction and pleasure. If there were not this factor, the physical mind of man left to itself would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature’s established order and asking for nothing beyond it. But this vital mind, this unquiet life-will comes in with its demands and disturbs this inert or routine satisfaction which lives penned within the bounds of actuality; it enlarges always desire and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it: it brings about a vast enlargement of the field of physical actuality by actualization of our unrealized possibilities, but also a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding. To add to this cause of unrest and incertitude there comes in a thinking mind that inquires into everything, questions every thing, builds up affirmations and unbuilds them, erects systems of certitude but finally accepts none of them as certain, affirms and questions the evidence of the senses, follows out the conclusions of the reason but undoes them again to arrive at different or quite opposite conclusions, and continues indefinitely if not ad infinitum this process. This is the history of

human thought and human endeavour, a constant breaking of bounds only to move always in the same spirals enlarged perhaps but following the same or constantly similar curves of direction.” The Life Divine-430

“At a certain point of this constant unrest and travail even the physical mind loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile; the vital mind, baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, Maya; the thinking mind, unbuilding all its affirmations, discovers that all are mere mental constructions and there is no reality in them or else that the only reality is something beyond this existence, something that has not been made or constructed, something Absolute and Eternal, --all that is relative, all that is of time is a dream, a hallucination of the mind or a vast delirium, an immense cosmic Illusion, a delusive figure of apparent existence.” The Life Divine-431]

The King notes that although Reason has understood her deficiency and that she cannot succeed in her task, she continues her given role to the best of her ability all the while hoping for glimpses and descents of higher Truths. *[When the descending truths are from a very high and universal plane, its truth takes long time to become obsolete or thoughts that ‘glow through the centuries’].*

The canto finishes with the King seeing a being on a higher Mind plane watching and influencing the evolution on earth but this being although influences does not directly descend on earth. Mother (Maa Krishna), is this being from the Divine Mind plane (as you have noted in point 3 above)

[The divine mind above intellect as described in The Synthesis of Yoga has been further fragmented in The Life Divine as Higher Mind, Illumined Mind, Intuitive Mind and Overmind].

Detail:

*THIS too must now be overpassed and left,
As all must be until the Highest is gained [Here 'all' means from the nether to the highest planes of Consciousness and the highest Consciousness has the power to embrace all the planes and transforms all the nether domains.]*

as my mother (Maa Krishna) has said in her letter to me on 12/10.2012...

[Our Soul some times forget to aspire to the highest. We show keen interest in some intermediate truth, which is not difficult to achieve and suit our mentality and ignore the ultimate aim. As a result we afflict our life with inferiority. This is the story of the most of the human beings. This awareness has created an immense opportunity for every one...]

In whom the world and self grow true and one (the highest here represents not just the highest superconscient, but that state where the "world and self grow true and one" in other words the divinisation of matter) *[In the highest plane reconciliation of Matter and the Spirit is worked out in its entirety.]*

Till That is reached our journeying cannot cease. *[Our journeying can cease after the complete transformation of the Matter by the pressure of the Highest Power...*

. '....In a certain sense it may be an error to speak of a goal anywhere in a progression which may well be infinite. Still we can conceive of an immediate goal, an ulterior objective beyond our present achievement towards which the soul in man can aspire.' The Synthesis of Yoga-90]

Always a *nameless goal* beckons beyond,

Always ascends the zigzag of the gods (the ascending and descending nature of evolution and action of the higher forces) *[The ascent becomes zigzag due to the intermingling of the influence of the nether gods and higher Gods.]*

And upward points the spirit's climbing Fire.

This breath of hundred-hued *felicity*

And its pure heightened figure of Time's *joy*,

Tossed upon waves of flawless *happiness*,

Hammered into single beats of *ecstasy* (felicity, joy and happiness are all aspects of ecstasy),

This fraction of the spirit's integer

Caught into a passionate greatness of extremes,

This **limited being** lifted to zenith bliss,

["If it be said that subjective experience or subtle-sense images can easily be deceptive, since we have no recognised method or standard of verification and a too great tendency to admit the extraordinary and miraculous or supernatural at its face value, this may be admitted: but error is not the prerogative of the inner subjective or subliminal parts of us, it is also an appanage of the physical mind and its objective methods and standards, and such liability to error cannot be a reason for shutting out a large and important domain of experience; it is a reason rather for scrutinising it and finding out in it its own true standards and its characteristic, appropriate and valid means of verification. Our subjective being is the basis of our objective experience, and it is not probable that only its physical objectivisations are true and the rest unreliable. The subliminal consciousness, when rightly interrogated, is a witness to truth and its testimony is confirmed again even in the physical and the objective field that testimony cannot, then, be disregarded when it call our attention to things within us or to things that belong to planes or worlds of supraphysical experience." The Life Divine-803-04

"It is possible to suppose that these higher planes and worlds have been created subsequently to the manifestation of the material cosmos, to aid the evolution or in some sense as a result of it. This is a notion which the physical mind, starting in all its ideas from the material universe as the one thing which it knows, has analysed and can deal with in a beginning of mastery, might easily tend to accept, if obliged to admit a supraphysical existence; it could then keep the material, the Inconscience, as the starting-point and support of all being, as it is undoubtedly the starting point for us of the evolutionary

*movement of which the material world is the scene. Our mind could still keep matter and material force as the first existence, --so accepted and cherished by it because it is the first thing that it knows, the one thing that is always securely present and knowable, --and maintain the spiritual and the supraphysical in a dependence upon the assured foundation in Matter. But how then were these other worlds created, by what force, by what instrumentality? It might be the Life and Mind developing out of the Inconscient which have at the same time developed these other worlds or planes in the subliminal consciousness of the living beings who appear in it. To the subliminal being in life and after death, --for it is the inner being that survives the death of the body, --these worlds might be real because sensible to its wider range of consciousness; it would move in them with that sense of reality, derivative perhaps but convincing, and it would send up its experience of them as belief and imagination to the surface being. This is a possible account, if we accept Consciousness as the real creative Power or agent and all things as formations of consciousness; but it would not give to the supraphysical planes of being the unsubstantiality or less palpable reality which the **physical mind** would like to attach to them; they would have the same reality in themselves as the physical world or plane of physical experience has in its own order.” The Life Divine-810]*

Happy to enjoy one touch of things supreme (only one touch not the total union), [It is the supreme touch of the supreme Bliss which brings completeness. A brief supramental action.]

*Packed into its **sealed small infinity**, [The Divine Love is a sealed book for our small personality.]*

Its endless time-made world outfacing Time, [from immutable time-less state the mutable time is born.]

Outfacing: confronting boldly

A little output of God's vast delight (as stated in canto 9.... A giant drop of the Bliss unknowable) *[this mutable time is a little output of the God's vast input delight.]*

The moments stretched towards the eternal Now, *[Time is a succession of moments from which we stand at a point and sees back and ahead. When this time attains a timeless state or eternal Now through reversal of consciousness or stretching of moments, then the immortality is discovered.] (eternal Now is the Gita's sarvatha vartamanopi.)*

"The Yogin who has taken his stand upon oneness and loves Me in all beings, however and in all ways, sarvatha vartamanopi, he lives and acts, lives and acts in Me." The Gita-6.31

["We exist superficially by a becoming in Time; but here again out of that becoming in Time the surface midenied thend, which we call ourselves, is ignorant of all the long past and the long future, aware only of the little life which it remembers and not of all even of that; for much of it is lost to its observation, much to its memory. We readily believe, --for the simple and compelling but insufficient reason that we do not remember, have not perceived, are not informed of anything else, --that we came into existence first by our physical birth into this life and shall cease to exist by the death of this body and cessation of this brief physical activity. But while this is true of our physical mentality and physical vitality, our corporeal sheath, for they have been constituted at our birth and are dissolved by death, it is not true of our real becoming in Time. For our real self in the cosmos is the Superconscient which becomes the subliminal self and thrown up this apparent surface self to act out the brief and limited part assigned to it between birth and death as a

*present living and a conscious self-formation of the being in the stuff of a world of
 inconscient Nature. The true being which we are no more dies by the cessation of one life
 than the actor ceases to exist when he has finished one of his parts or the poet when he
 has poured out something of himself in one of his poems; our mortal personality is only
 such a role or such a creative self-expression. Whether or no we accept the theory of many
 births of the same soul or psychic being in various human bodies upon the earth, certain it
 is that our becoming in Time goes far back into the past and continue far on into the
 future. For neither the superconscient nor the subliminal can be limited by a few moments
 of Time: one is eternal and **Time is only one of its modes**; to the other, to the subliminal, it
 is an infinite field of various experience and the very existence of the being presupposes all
 the past for its own and equally all the future. Yet of this past which alone explains our
 present being, our mind knows, if knowledge it can be called, only this actual physical
 existence and its memories: of the future which alone explains the constant trend of our
 becoming, it knows nothing. So fixed are we in the experience of our ignorance that we
 even insist that the one can be known only by its vestiges and the other cannot be known,
 because the future is not yet and the past is no longer in existence; yet are they both here
 in us, the past involved and active, the future ready to evolve in the continuity of the
 secret spirit. This is another limiting and frustrating ignorance (this is later discussed as
 temporal Ignorance).” The Life Divine-583]*

The hours discovered immortality,

The Gods on this plane are satiated with the bliss and joys of this world and seek
 no further.

But, satisfied with their **[these limited beings]** sublime contents,
 On peaks they ceased whose tops half-way to Heaven
 Pointed to an apex they could never mount,
 To a grandeur in whose air they could not live.
 Inviting to their high and exquisite sphere,
 To their secure and fine extremities
 This creature who **hugs his limits to feel safe,**

*["I am therefore inwardly real to myself, but the invisible life of others has only an indirect reality to me except in so far as it impinges on my own mind, life and senses. This is the limitations of **the physical mind** of man, and it creates in him a habit of believing entirely only in the physical and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge." The Life Divine-676]*

These heights declined a greater adventure's call.

A glory and sweetness of satisfied desire (of Sattwic mind)
 Tied up the spirit to golden posts of bliss. (Spirit must be free from limited bliss and travel towards infinite bliss.)

"A radically different movement has to draw us back from the gunas and lift us above them. The error that accepts the action of the modes of Nature must cease; for as long as it is accepted, the soul is involved in their operations and subjected to their law. **Sattwa** must be transcended as well as rajas and tamas; the **golden chain** must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. The Gita prescribes to this end a new method of self-discipline. It is to stand back in oneself from the action of the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they

rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there must be the freedom of the impersonal Witness; afterwards there can be the control of the Master, the Ishwara.” CWSA/21/The Synthesis of Yoga-238

“There is still left the moral law or the ideal and these, even to many who think themselves free, appear for ever sacred and intangible. But the sadhaka, his gaze turned always to the heights, will abandon them to Him whom all ideals seek imperfectly and fragmentarily to express; all moral qualities are only a poor and rigid travesty of his spontaneous and illimitable perfection. The bondage to sin and evil passes away with the passing of nervous desire; for it belongs to the quality of vital passion, impulsion or drive of propensity in us (*rajoguna*) and is extinguished with the transformation of that mode of Nature. But neither must the aspirant remain subject to the gilded or **golden chain** of a conventional or a habitual or a mentally ordered or even a high or clear sattwic virtue. That will be replaced by something profounder and more essential than the minor inadequate thing that men call virtue. The original sense of the word was manhood and this is a much larger and deeper thing than the moral mind and its structures. The culmination of Karmayoga is a yet higher and deeper state that may perhaps be called “soulhood”, — for the soul is greater than the man; a free soulhood spontaneously welling out in works of a supreme Truth and Love will replace human virtue. But this supreme Truth cannot be forced to inhabit the petty edifices of the practical reason or even confined in the more dignified constructions of the larger ideative reason that imposes its representations as if they were pure truth on the limited human intelligence. This supreme Love will not necessarily be consistent, much less will it be synonymous, with the partial and feeble, ignorant and emotion-ridden movements of human attraction, sympathy and pity. The petty law cannot bind the vaster movement; the mind’s partial attainment cannot dictate its terms to the soul’s supreme fulfilment.” CWSA/21/The Synthesis of Yoga-212

It (Sattwic mind) could not house the wideness of a soul

Which needed all infinity for its home.

A memory soft as grass and faint as sleep,

The beauty and call receding sank behind

Like a sweet song heard fading far away

Upon the long high road to Timelessness.

Above the heavens of the Vital plane stood greater planes of the Mind...his entry into this plane was greeted by an initial area of mixture of light and darkness, with no stability.

Above was an ardent white tranquillity.

A musing spirit looked out on the worlds

And like a brilliant clambering of skies

Passing through clarity to an unseen Light

Large lucent realms of Mind from stillness shone.

But first he met a silver-grey expanse

Where Day and Night had wedded and were one:

It was a tract of dim and shifting rays

Parting Life's sentient flow from Thought's self-poise (the dividing line between the vital and mental planes).

[“But the subliminal self has not at all this subconscious character: it is in full possession of a mind, a life-force, a clear subtle-physical sense of things. It has the same capacities as our waking being, a subtle sense and perception, a comprehensive extended memory and an intensive selecting intelligence, will, self-consciousness; but even though the same in kind, they are wider, more developed, more sovereign. And it has other capacities which exceed those of our mortal mind because of a power of direct awareness of the being, whether acting in itself or turned upon its objects, which arrives more swiftly at knowledge, more swiftly at effectivity of will, more deeply at understanding and satisfaction of impulse. Our surface mind is hardly a true mentality, so involved, bound, hampered, conditioned is it by one body and bodily life and the limitations of the nerve-

system and the physical organs. But the subliminal self has a true mentality superior to these limitations; it exceeds the **physical mind** and physical organs although it is aware of them and their works and is, indeed, in a large degree their cause or creator. It is only subconscious in the sense of not bringing all or most of itself to the surface, it works always behind the veil: it is rather a secret intraconscient and circumconscient than a subconscient; for it envelops quite as much as it supports the outer nature. This description is no doubt truest of the deeper parts of the subliminal; in other layers of it nearer to our surface there is a more ignorant action and those who, penetrating within, pause in the zones of lesser coherence or in the No-man's-land between the subliminal and the surface, may fall into much delusion and confusion: but that too, though ignorant, is not of the nature of the subconscious; the confusion of these intermediate zones has no kinship to the Inconscience." *The Life Divine*-580]

A coalition of uncertainties

There exercised uneasy government

*On a ground reserved for **doubt and reasoned guess**,*

A rendezvous of Knowledge with Ignorance.

At its low extremity held difficult sway

*A mind **[the physical mind]** that hardly saw and slowly found;*

Its nature to our earthly nature close

And kin to our precarious mortal thought

"When it (material mind) stops, the Vibration of Love can manifest in its plentitude." *The Mother's Agenda*-6/210

[‘There is precisely opposite view of reality and knowledge which affirms an objective Reality as the only entire truth and an objective knowledge as the sole entirely reliable knowledge. This view starts from the idea of physical existence as the one fundamental existence and the relegation of consciousness, mind, soul or spirit to the position of a temporary outcome of the physical Energy in its cosmic action, --if indeed soul or spirit has any existence. All that is not physical and objective has a lesser reality dependent on the physical and objective; it has to justify itself to the physical mind by objective evidence or a recognizable and verifiable relation to the truth of physical and external things before it can be given a passport of reality. But it is evident that this solution cannot be accepted in its rigour, as it has no integrality in it but looks at only one side of existence, even only one province or district of existence, and leaves all the rest unexplained, without inherent reality, without significance.’ The Life Divine-673-74]

*That looks from soil to sky and sky to soil
But knows not the below nor the beyond, [Physical mind is not aware of the truth of the Inconscience existence below and superconscience existence above.]*

It only sensed itself and outward things.

[‘As our physical instrumental mind has the illusion of the body, so this subconscious dynamic mind has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being.’ The Life Divine-181]

*This was the first means of our **slow ascent***

From the half-conscience of the animal soul

Living in a crowded press of shape-events

In a realm it cannot understand nor change;

*Only it sees and acts in a given scene
 And feels and joys and sorrows for a while.
 The ideas that drive the obscure embodied spirit
 Along the roads of suffering and desire
 In a world that struggles to discover Truth,
 Found here their power to be and Nature-force.
 Here are devised the forms of an ignorant life
 That sees the empiric fact as settled law (accepts what is seen physically/the
 physical laws like gravity, decay, disease etc but does not see the
 occult/universal/transcendent laws behind them), [Yes]*

*[“At the outset man lives in his physical mind which perceives the actual, the physical, the
 objective and accepts it as fact and this fact as self-evident truth beyond question;
 whatever is not actual, not physical, not objective it regards as unreal or unrealised, only
 to be accepted as entirely real when it has succeeded in becoming actual, becoming a
 physical fact, becoming objective: its own being too it regards as an objective fact,
 warranted to be real by its existence in a visible and sensible body; all other subjective
 beings and things it accepts on the same evidence in so far as they can become objects of
 our external consciousness or acceptable to that part of the reason which builds upon the
 data supplied by that consciousness and relies upon them as the one solid basis of
 knowledge. Physical science is a vast extension of this mentality: it corrects the errors of
 the sense and pushes beyond the first limitations of the sense-mind by discovering means
 of bringing facts and objects not seizable by our corporeal organs into the field of
 objectivity; but it has the same standard of reality, the objective, the physical actuality; its*

test of the real is possibility of verification by positive reason and objective evidence.” The Life Divine-429-30]

Labours for the hour and not for eternity

“

(Mind lives in moments so is the creator of impatience because it cannot wait for the God’s eternity who works out the distorting Maya through wisdom which went forth since the beginning of creation.)

“By itself this pragmatic mind can give us no firm foundation and no fixed goal; it lives in the truth of the hour, not in any truth of eternity.” The Synthesis of Yoga-671

And trades its gains to meet the moment’s call (whatever peace or strength we strive for and win tenuously is lost so quickly for a moments satisfaction of desire or pleasure):

*The slow process of a **material mind** [another name of **physical mind**](not higher mind which is open to the Truth)*

Which serves the body it should rule and use (the mind is overpowered by the vital cravings and the inertia of the body)

“I mean that the union, the fusion, the identification with the Supreme Presence without that, without this **physical mind**, by annulling it, caused fainting.” The Mother’s Agenda-6/188

“The same thing, it is a sort of unhealthy need this **physical mind** has to seek the violent shock of emotions and catastrophes to awaken its *tamas*.” The Mother’s Agenda-6/192

"This **physical mind**: it works constantly and is constantly defeatist. You feel a little pain—oh, a cancer." The Mother's Agenda-6/368

*["At present we still normally take our first secure stand on the lowest sub-plane of the intelligence, which we may call the physical-mental, because it depends for its evidence of fact and sense of reality on the physical brain, the physical sense-mind, the physical sense-organs; there we are the physical man who attaches most importance to the objective things and to his outer life, has little intensity of the subjective or inner existence and subordinates whatever he has of it to the greater claims of exterior reality. The physical man has a vital part, but it is mainly made up of the smaller instinctive and impulsive formations of life-consciousness emerging from the subconscious, along with a customary crowd or a round of sensations, desires, hopes, feelings, satisfactions which are dependent on external things and external contacts and concerned with the practical, the immediately realizable and possible, the habitual, the common and average. He has mental part, but this too is customary, traditional, practical, objective, and respects what belongs to the domain of mind mostly for its utility for the support, comfort, use, satisfaction and entertainment of his physical and sensational existence. For the **physical mind** takes its stand on matter and the material world, on the body and the bodily life, on sense-experience and on a normal practical mentality and its experience. All that is not of this order, the **physical mind** builds up as a restricted superstructure dependent upon the external sense-mentality. Even so, it regards these higher contents of life as either helpful adjuncts or a superfluous but pleasant luxury of imaginations, feelings and thought-abstractions, not as inner realities; or, even if it receives them as realities, it does not feel them concretely and substantially in their own proper substance, subtler than the physical*

substance and its grosser concreteness, --it treats them as a subjective, less substantial extension form physical realities. It is inevitable that the human being should thus take his first stand on Matter and give the external fact and external existence its due importance; for this is Nature's first provision for our existence, on which she insists greatly: the physical man is emphasized in us and is multiplied abundantly in the world by her as her force for conservation of the secure, if somewhat inert, material basis on which she can maintain herself while she attempts her higher human developments; but in this mental formation there is no power for progress or only for a material progress. It is our first mental status, but the mental being cannot remain always at this lowest rung of the human evolutionary ladder." The Life Divine-746]

*And needs to lean upon an erring sense,
Was born in that luminous obscurity.
Advancing tardily from a limping start,
Crutching hypothesis on argument,
Throning its theories as certitudes,
It reasons from the half-known to the unknown,
Ever constructing its frail house of thought (we know nothing for sure...all is conjecture...all our Truths are temporary until some new evidence or theory is found to disprove the former),
Ever undoing the web that it has spun.
A **twilight sage** whose shadow seems to him self,
Moving from minute to brief minute lives;
A king dependent on his satellites
Signs the decrees of ignorant ministers,*

A judge in half-possession of his proofs,

*["This then has been up till now the course of Nature's evolution of the spiritual man in the human mental being, and it may be questioned what is the exact sum of this achievement and its actual significance. In the recent reaction towards the life of the mind in Matter, this great direction and this rare change have been stigmatised as no true evolution of consciousness but rather a sublimated crudity of ignorance deviating from the true human evolution, which should be solely an evolution of life-power, the practical **physical mind**, the reason governing thought and conduct and the discovering and organising intelligence. In this epoch religion was pushed aside as an out-of-date superstition and spiritual realisation and experience discredited as a shadowy mysticism; the mystic in this view is the man who turns aside into the unreal, into occult regions of a self-constructed land of chimeras and loses his way there. This judgment proceeds from a view of things which is itself bound to pass into discredit, because it depends ultimately on the false perception of (1) material alone as real and (2) outward life as alone of importance. But apart from this extreme materialistic view of things, it can be and is still held by the intellect and the **physical mind** eager for human life-fulfilment, --and that is the prevalent mentality, the dominant modern trend, --that the spiritual tendency in the humanity has come to very little; it has not solved the problem of life nor any of the problems with which humanity is at grips." The Life Divine-915-16]*

A voice clamant of uncertainty's postulates,

“Apart from the obscurity, frailties and limitations, which this change will overcome, the body-consciousness is a patient servant and can be in its large reserve of possibilities a potent instrument of the individual life, and it asks for little on its own account: what it craves for is duration, health, strength, physical perfection, bodily happiness, liberation from suffering, ease. These demands are not in themselves unacceptable, mean or illegitimate, for they render into the terms of Matter the perfection of form and substance, the power and delight which should be the natural outflowing, the expressive manifestation of the Spirit. When the gnostic Force can act in the body, these things can be established; for their opposites come from a pressure of external forces on the physical mind, on the nervous and material life, on the body—organism, from an ignorance that does not know how to meet these forces or is not able to meet them rightly or with power, and from some obscurity, pervading the stuff of the physical consciousness and distorting its responses, that reacts to them in a wrong way.” The Life Divine-1023]

An architect of knowledge, not its source.

*This powerful **bondslave** of his instruments*

Thinks his low station Nature’s highest top (the material mind cannot see or conceive on anything higher),

[“This movement of going inward and living inward is a difficult task to lay upon the normal consciousness of the human being; yet there is no other way of self-finding. The materialistic thinker, erecting an opposition between the extrovert and the introvert, holds up the extrovert attitude for acceptance as the only safety: to go inward is to enter into darkness or emptiness or to lose the balance of the consciousness and become

morbid; it is from outside that such inner life as one can construct is created, and its health is assured only by a strict reliance on its wholesome and nourishing outer sources, --the balance of the personal mind and life can only be secured by a firm support on external reality, for the material world is the sole fundamental reality. This may be true for the physical man, the born extrovert, who feels himself to be a creature of outward Nature; made by her and dependent on her, he would lose himself if he went inward: for him there is no inner being, no inner living. But the introvert of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes unhealthily preoccupied with the movements of this little pitiful dwarf creature. The idea or experience of an inner darkness when looking inwards is the first reaction of a mentality which has lived always on the surface and has no realised inner existence; it has only a constructed internal experience which depends on the outside world for the materials of its being. But to those into whose composition there has entered the power of a more inner living, the movement of going within and living within brings not a darkness or dull emptiness but an enlargement, a rush of new experience, a greater vision, a larger capacity, an extended life infinitely more real and various than the first pettiness of the life constructed for itself by our normal physical humanity, a joy of being which is larger and richer than any delight in existence that the outer vital man or the surface mental man can gain by their dynamic vital force and activity or subtlety and expansion of the mental existence. A silence, an entry into wide or even immense or infinite emptiness is part of the inner spiritual experience; of this silence and void the physical mind has a certain fear, the small superficially active thinking or vital mind a

shrinking from it or dislike, --for it confuses the silence with mental and vital incapacity and void with cessation or non-existence: but this silence is the silence of the spirit which is the condition of a greater knowledge, power and bliss, and this emptiness is the emptying of the cup of our natural being, a liberation of it from its turbid contents so that it may be filled with the wine of God; it is the passage not into non-existence but to a greater existence.” The Life Divine-1064-65]

*Oblivious of his share in all things made
And haughtily humble in his own conceit
Believes himself a spawn of **Matter’s mud***

*[“But the rising of the subconscious, its effects upon the mind and body, are mostly automatic, uncalled for and involuntary; for we have no knowledge and therefore no control of the subconscient. It is only by an experience abnormal to us, most commonly in illness or some disturbance of balance, that we can become directly aware of something in the dumb world, dumb but very active, of our bodily being and vitality or grow conscious of the secret movements of the **mechanical subhuman physical and vital mind** which underlies our surface,--a consciousness which is ours but seems not ours because it is not part of our known mentality. This and much more lives concealed in the subconscious.”
The Life Divine-762-63]*

*And takes his own creations for his cause.
To eternal light and knowledge meant to rise,
Up from man’s bare beginning is our climb;*

Out of earth's heavy smallness we must break,

“The tendency of man’s physical mind is to see otherwise and to turn the true method of things upside down, because it takes as essential or fundamental the surface forces or appearances of Nature; it accepts her creation by a visible or exterior process as the essence of her action and does not see that it is only a secondary appearance and covers a greater secret process: for Nature’s occult process is to reveal the being through the bringing out of its powers and forms, her external pressure is only a means of awakening the involved being to the need of this evolution, of this self-formation. When the spiritual stage of her evolution is reached, this occult process must become the whole process; to get through the veil of forces and get at their secret mainspring, which is the spirit itself, is of cardinal importance.” The Life Divine-1059

We must search our nature with spiritual fire:

“It should be evident that this demand for physically valid proof of a supraphysical fact is irrational and illogical; it is an irrelevant attitude of the physical mind which assumes that only the objective and physical is fundamentally real and puts aside all else as merely subjective. A supraphysical fact may impinge on the physical world and produce physical results; it may even produce an effect on our physical senses and become manifest to them, but that cannot be its invariable action and most normal character or process. Ordinarily, it must produce a direct effect or a tangible impression on our mind and our life-being, which are the parts of us that are of the same order as itself, and can only

*indirectly and through them, if at all, influence the physical world and physical life. If it objectivises itself, it must be to a subtler sense in us and only derivatively to the outward physical sense. This derivative objectivisation is certainly possible; if there is an association of the action of the subtle body and its sense-organisation with the action of the material body and its physical organs, then the supraphysical can become outwardly sensible to us. This is what happens, for example, with faculty called second sight; it is the process of all those psychic phenomena which seem to be seen and heard by the outer senses and are not sensed inwardly through representative or interpretative or symbolic images which bear the stamp of an inner experience or have an evident character of formations in a subtle substance. There can, then, be various kinds of evidence of the existence of other planes of being and communication with them; objectivisation to the outer sense, subtle-sense contacts, mind contacts, life contacts, contacts through the subliminal in special states of consciousness exceeding our ordinary range. Our **physical mind** is not the whole of us nor, even though it dominates almost the whole of our surface consciousness, the best or greatest part of us; reality cannot be restricted to a sole field of this narrowness or to the dimensions known within its rigid circle.” The Life Divine-802-03*

An insect crawl preludes our glorious flight;

Our human state cradles the future god,

Our mortal frailty an immortal force.

At the glow-worm top of these pale glimmer-realms

Where dawn-sheen gambolled with the native dusk

And helped the Day to grow and Night to fail,

As he passed this initial area of flux, he came into a realm of 'early light' and a prototypal intelligence which represents early drafts or model of what may eventually find their way to the earth plane. It was the influence and descent of this realm that allowed the thinking man to evolve from the animal. Although now thought had made its way to our plane, it was still an instrument of ignorance and not Knowledge. The human apparatus was still much like a moving machine

Escaping over a wide and shimmering bridge,

He came into a realm of early Light

And the regency of a half-risen sun.

Out of its rays our mind's full orb was born.

Appointed by the Spirit of the Worlds

To mediate with the unknowing depths,

A prototypal deft Intelligence

Half-poised on equal wings of thought and doubt

Toiled ceaselessly twixt being's hidden ends.

A Secrecy breathed in life's moving act;

A covert nurse of Nature's miracles,

It shaped life's wonders out of Matter's mud:

It cut the pattern of the shapes of things,

It pitched mind's tent in the vague ignorant Vast (as an early explorer through a virgin forest does).

[What is the role of the mind in ascending and descending creation?

Ans: "We have to see that the mind is only an intermediate term between the creative governing knowledge and the soul imprisoned in its works. Sachchidananda, involved by one of His lower movements in the self-oblivious absorption of Force that is lost in the form of her workings, returns towards Himself out of the self-oblivion; Mind is only one of His instruments in the descent and the ascent. It is an instrument of the descending creation, not the secret creatrix, --a transitional stage in the ascent, nor our high original source and the consummate term of cosmic existence." The Life Divine-124-125]

*A master Magician of measure and device
Has made an eternity from recurring forms
And to the wandering spectator thought
Assigned a seat on the inconscient stage.
On earth by the will of this Arch-Intelligence
A bodiless energy put on Matter's robe;
Proton and photon served the imager Eye
To change things subtle into a physical world
And the invisible appeared as shape
And the impalpable was felt as mass:
Magic of percept joined with concept's art
And lent to each object an interpreting name:
Idea was disguised in a body's artistry,
And by a strange atomic law's mystique
A frame was made in which the sense could put
Its symbol picture of the universe.*

Even a greater miracle was done.

The mediating light linked body's power,

The sleep and dreaming of the tree and plant,

The animal's vibrant sense, the thought in man (the descent of thought allowed man to contemplate philosophies and comprehend great truths than before),

To the effulgence of a Ray above.

Its skill endorsing Matter's right to think

Cut sentient passages for the mind of flesh

And found a means for Nescience to know.

Offering its little squares and cubes of word

As figured substitutes for reality,

A mummified mnemonic alphabet,

It helped the unseeing Force to read her works.

A buried consciousness arose in her

And now she dreams herself human and awake (evolution from vital to mental being).

But all was still a mobile Ignorance;

Still Knowledge could not come and firmly grasp

This huge invention seen as a universe.

A specialist of logic's hard machine

Imposed its rigid artifice on the soul;

An aide of the inventor intellect,

It cut Truth into manageable bits (we can only absorb so much)

That each might have his ration of thought-food,

Then new-built Truth's slain body by its art (much like religion does):

A robot exact and serviceable and false

*Displaced the spirit's finer view of things:
 A polished engine did the work of a god.
 None the true body found, its soul seemed dead:
 None had the inner look which sees Truth's whole;
 All glorified the **glittering substitute**.*

To further assist, to knead Matter and bring out the Knowledge that sleeps
 within, more powers descended from the mind plane. First came Imagination
 and with her help man evolved a bit more ('from dim to radiant breasts')

*Then from the secret heights a wave swept down,
 A brilliant chaos of rebel light arose;
 It looked above and saw the dazzling peaks, [received the touch of Spiritual Being.]
 It looked within and woke the sleeping god (the psychic being or perhaps the
 manomaya purusha here). (Yes, Psychic being.)*

*Imagination called her shining squads
 That venture into undiscovered scenes
 Where all the marvels lurk none yet has known:
 Lifting her beautiful and miraculous head,
 She conspired with inspiration's sister brood
 To fill thought's skies with glimmering nebulae.
 A bright Error fringed the mystery-altar's frieze;
 Darkness grew nurse to wisdom's occult sun,*

Myth suckled knowledge with her lustrous milk;

"milk is always a symbol of the flow of consciousness from Above;" CWSA-

30/152

The infant passed from dim to radiant breasts.

Thus worked the Power upon the growing world;

Its subtle craft withheld the full-orbed blaze,

Cherished the soul's childhood and on fictions fed

Far richer in their sweet and nectarous sap

Nourishing its immature divinity

Than the staple or dry straw of Reason's tilth,

Its heaped fodder of innumerable facts,

Plebeian fare on which today we thrive.

Thus streamed down from the realm of early Light

Ethereal thinkings into Matter's world;

Its gold-horned herds trooped into earth's cave-heart.

Its morning rays illumine our twilight's eyes,

Its young formations move the mind of earth

To labour and to dream and new-create,

To feel beauty's touch and know the world and self:

The Golden Child began to think and see (the evolution of the (Spiritual) psychic being within us).

In those bright realms are Mind's first forward steps.

Ignorant of all but eager to know all,

Its curious slow enquiry there begins;

Ever its searching grasps at shapes around,

Ever it hopes to find out greater things.

Ardent and golden-gleamed with sunrise fires,

Alert it lives upon invention's verge.

Yet all it does is on an infant's scale,

As if the cosmos were a nursery game,

Mind, life the playthings of a Titan's babe.

As one it works who builds a mimic fort

Miraculously stable for a while,

Made of the sands upon a bank of Time

Mid an occult eternity's shoreless sea.

A small keen instrument the great Puissance chose (the human being),

An arduous pastime passionately pursues;

To teach the Ignorance is her difficult charge (mind is here to teach, not necessarily transform ignorance...to grow, evolve and be capable of receiving a higher light),

Her thought starts from an original nescient Void

And what she teaches she herself must learn

Arousing knowledge from its sleepy lair (Knowledge is not only present in the higher realms, but also within the inconscient much like Sachchidananda).

For knowledge comes not to us as a guest

Called into our chamber from the outer world; (Psycho-physical means is dispensable in integral Yoga. Knowledge does not visit us by any outer means like study circle. If Study circle is done rightly then it can be means for the vast descent of Divine force and Spiritual Influence can go to the world.)

A friend and inmate of our secret self,

It (knowledge) hid behind our minds and fell asleep

And slowly wakes beneath the blows of life; (knowledge visits us through blows of life.)

Like Divine Knowledge, the Divine Love does not visit man as a guest, but he receives it either through blows of life or through Psychic and Spiritual opening.

"...even those who have a living soul, seek these (sevenfold personal) relations with the Divine only after they have had the most bitter and disappointing experiences in their search for human relationships." The Mother's Centenary Works/8/121,

This stand will satisfy Sri Aurobindo's this vision: "Knowledge is a child with its achievements; for when it has found out something, it runs about the streets whooping and shouting; Wisdom conceals hers for a long time in a thoughtful and mighty silence."

"As for the people who want to draw others to the Yoga, I should say that if they draw themselves nearer to the inner goal that would be a much more fruitful activity. And in the end it would "draw" much more people and in a better way than the writing of many letters."

*"In moments when the inner lamps are lit
And the life's **cherished guests** are left outside,*

Our spirit sits alone and speaks to its gulfs." Savitri-47

*The mighty **daemon** lies unshaped within, (Here the mighty daemon is the
Psychic being.)*

Daemon: In classical Greek mythology a daemon is a divinity standing intermediately between the great Gods and men. In Socrates' famous example Daemon is **the Spirit that guides outer man**. This is Savitri's daemon. Origin of daemon: Latin daemon a spirit, an evil spirit. Greek deimon is deity, fate, fortune.

To evoke, to give it form is Nature's task. *[Knowledge is an inherent wisdom which wakes the Self. The Nature's task is to uncover this Self through invasion of Knowledge. Life's blow is a boon for waking of Knowledge.]*

All was a chaos of the true and false, *[All the intermediate planes between the highest and the lowest are intermingling of truth and falsehood from which the truth of existence has to be worked out.]*

['The first and the highest are truth; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth.']

Brihadaranyaka Upanishad-V.5.1.]

[The meaning of above line can be interpreted as, that there is a Truth-consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. In to intermediate sheaths of mental, vital and physical planes falsehood can enter. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.]

Mind sought amid deep mists of Nescience;

It looked within itself but saw not God. (Mind cannot go behind the surface existence.)

A material interim diplomacy (Mind is a diplomat whose office of falsehood will end with the evolution of Soul.)

Denied the (Soul saving) Truth that transient (Soul slaying) truths might live

[Mind denies the Supramental truth.]

And hid the Deity in creed and guess

*That the World-Ignorance might **grow slowly wise** (otherwise the change would be too great for the Earth nature).*

*This was the imbroglio made by **sovereign Mind***

Looking from a gleam-ridge into the Night

In her first tamperings with Inconscience (descent of mind on earth):

Its alien dusk baffles her luminous eyes;

Her rapid hands must learn a cautious zeal;

*Only a **slow advance** the earth can bear (the Mind learns that the earth cannot proceed too fast, she can only move slowly and absorb little at a time).*

[Its complementary line is :

“If once it met the intense original Flame,

An answering touch might shatter all measures made

And earth sink down with the weight of the Infinite.”

Savitri-18]

“Awake not the immeasurable descent,

Speak not my secret name to hostile Time;

Man is too weak to bear the Infinite’s weight.

Truth born too soon might break the imperfect earth.”

Savitri-335

“But Sri Aurobindo said that if the divine Consciousness, the divine Power, the divine Love, the Truth, were to manifest on earth too rapidly, the earth would be dissolved!” The Mother’s Agenda-8/370

Yet was her strength unlike the unseeing earth’s

Compelled to handle makeshift instruments

Invented by the life-force and the flesh.

Earth all perceives through doubtful images,

All she conceives in hazardous jets of sight,

Small lights kindled by touches of groping thought.

Incapable of the soul's direct inlook (the lower mind does not have the direct perception of the Truth mind)

She sees by spasms and solders knowledge-scrap (all her work, is like an amalgamation of various bits and pieces cobbled together trying to make a whole),

Makes Truth the slave-girl of her indigence,

Indigence:poverty

Expelling Nature's mystic unity [Mind is a force of division.]

Cuts into quantum and mass the moving All;

She takes for measuring-rod her ignorance.

[What mind cannot seize?

Ans: "On the other hand, Mind can conceive with precision divisions as real; it can conceive a synthetic totality or the finite extending itself indefinitely; it can grasp aggregates of divided things and the sameness underlying them; but the ultimate unity and absolute infinity are to its conscience of things abstract notions and unseizable quantities, not something that is real to its grasp, much less something that is alone real."

The Life Divine-135]

The Lord explains how this Mind power is a sovereign in its own plane, much like the Vital is on its plane. It does not stumble and fall and although it is aware of

its limitations it still is like a half-risen sun and has the light to guide its workings there.

In her own domain a pontiff and a seer,

That greater Power with her half-risen sun

Wrought within limits but possessed her field;

She knew by a privilege of thinking force

And claimed an infant sovereignty of sight.

In her eyes however darkly fringed was lit

The Archangel's gaze who knows inspired his acts (Archangel: high ranked angel)

And shapes a world in its far-seeing flame.

In her own realm she stumbles not nor fails,

But moves in boundaries of subtle power

Across which mind can step towards the sun.

The mind's working on the earth plane to bring some light into it is attempted by using 3 of her instruments (3 dwarves) – Mechanical mind, Desire and Reason.

(Or physical mind, vital mind and intellects are three separatist who are separated from the Divine and when they are activated one loses contact with the Divine.)

First came the physical mind or Mechanical Thought, - content with its habits disliking change, subject to matter's rule and advances tediously slow one step

at a time. It accepts what it sees with its own eyes (external sense oriented) as the truth of things and goes no further.

[“The true human existence, therefore, only begins when the intellectual mentality emerges out of the material (physical mind) and we begin more and more to live in the mind independent of the nervous and physical obsession and in the measure of that liberty are able to accept rightly and rightly to use the life and body.” The Synthesis of Yoga-12

“The sign is that the fine and full equilibrium of vitality and matter, the sane, robust, long-lived human body is ordinarily found only in races or classes of men who reject the effort of thought, its disturbances, its tensions, or think only with the material mind (physical mind). Civilised man has yet to establish an equilibrium between the fully active mind and body; he does not normally possess it.” The Synthesis of Yoga- 13

“She has harmonized the bodily life with the material mind (physical mind), she is harmonizing it with the play of the intellectual mentality; for that, although it tends to a depression of the full animal and vital vigour, need not produce active disturbances.” The Synthesis of Yoga- 13

“Nevertheless it is possible to make the material man and his life moderately progressive by imprinting on the material mind (physical mind) the custom of progress, the habit of conscious change, the fixed idea of progression as a law of life... It is possible to give the material man and his life a moderate spirituality by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.” The Synthesis of Yoga- 23

“But if it is often difficult for the mental life to accommodate itself to the dully resistant material activity, how much more difficult must it seem for spiritual existence to live on in a world that appears full not of the Truth but of every lie and illusion, not of Love and beauty but of an encompassing discord and ugliness, not of the Law of Truth but of a victorious selfishness and sin? Therefore the spiritual life tends easily in the saint and Sannyasin to withdraw from the material existence and

reject it either wholly and physically or in the spirit. It sees this world as the kingdom of evil or of ignorance and the eternal and divine either in a far-off heaven or beyond where there is no world and no life.” The Synthesis of Yoga- 26

*“The **physical mind** of inertia believes in no divinity other than its own small earth-gods; it aspires perhaps to a greater comfort, order, pleasure, but asks for no uplifting and no spiritual deliverance.” The Synthesis of Yoga- 170-71*

*“The body conditioning the **physical mind** insists no longer on its tamasic inertia that repeats always the same ignorant movement: it becomes a passive field and instrument of a greater force and light, it responds to every demand of the spirit’s force, holds and supports every variety and intensity of new divine experience.” The Synthesis of Yoga- 240*

*“When we break out from ego and **physical mind** into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as name and forms; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. They seem to be quite opposite of the truer reality we now experience; our mentality, stilled and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over the gulf between the spiritual self and the objective phenomena of the world.” The Synthesis of Yoga- 442*

*“Equally, his consciousness is a mentality emerging in a body and in a sharply individualized life; it is therefore limited in its workings and capacities and dependent on bodily organs of no great competence and on a very restricted vital force; it is separated from the rest of cosmic mind and shut out from the thoughts of other mental beings whose **inner workings are a sealed book to man’s physical mind** except in so far as he can read them by the analogy of his own mentality and by their insufficient bodily signs and self-expressions. His consciousness is always falling back towards the inconscience in which a large part of it is always involved, his life towards death, his physical being towards disaggregation.” The Synthesis of Yoga- 450*

“Again, enjoyment of one kind or another being the whole object of desire, that must be the trend of the desire-world; but since wherever the soul is not free, --and it cannot be free when subject to desire, -- there must be the negative as well as the positive of all its experience, this world contains not only the possibility of large or intense or continuous enjoyments almost inconceivable to the physical mind, but also the possibility of equally enormous sufferings. It is here therefore that there are situated the lowest heavens and all the hells with the tradition and imagination of which the human mind has lured and terrified itself since the earliest ages. All human imaginations indeed correspond to some reality or real possibility, though they may in themselves be a quite inaccurate representation or couched in too physical images and therefore inapt to express the truth of supraphysical realities.” The Synthesis of Yoga- 452-453

“The very physical consciousness in man, the annamaya purusha, can without this supreme ascent and integral descent yet reflect and enter into the self of Sachchidananda. It can do it either (1) by a reflection of the Soul in physical Nature, its bliss, power and infinity secret but still present here, (2) or by losing its separate sense of substance and existence in the Self within or without it. The result is a glorified sleep of the physical mind in which the physical being forgets itself in a kind of conscious Nirvana or else moves about like a thing inert in the hands of Nature, jadavat, like a leaf in the wind, or otherwise a state of pure happy and free irresponsibility of action, balavat, a divine childhood. But this comes without higher glories of knowledge and delight which belong to the same status upon a more exalted level. It is an inert realization of Sachchidananda in which there is neither any mastery of the Prakriti by the Purusha nor any sublimation Nature into her own supreme power, the infinite glories of the Para Shakti. Yet these two, (1) this mastery and (2) this sublimation, are two gates of perfection, the splendid doors into the supreme Eternal.” The Synthesis of Yoga- 499 (Refer The Life Divine-243-44)

“Or he may transform the lower forms into manifestations of the higher state; he may draw upward the childlikeness or the inert irresponsibility of the free physical mind or the free vital mind’s divine madness and carelessness of all rules, properties, harmonies and colour or disguise with them the ecstasy of the saint or the solitary liberty of the wandering ermite.” The Synthesis of Yoga- 500

“If we examine the phraseology of the old books, we shall find that the waking state is consciousness of the material universe which we normally possess in this embodied existence dominated by the physical mind. The dream state is the consciousness corresponding to the subtler life-plane and mind-plane behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is the consciousness corresponding to the Supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep. The Turiya beyond is the consciousness of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflection we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This fourfold scale corresponds to the degree of the ladder of being by which we climb back towards the absolute Divine. Normally therefore we cannot get back from the physical mind to the higher planes or degrees of consciousness without receding from the waking state, without going in and away from it and losing touch with the material world. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the physical mind and nature.” The Synthesis of Yoga- 520

“There is a complete difference between Samadhi and normal sleep, between the dream-state of Yoga and the physical state of dream. The latter belongs to the physical mind; in the former the mind proper and subtle is at work liberated from the immixture of the physical mentality. The dreams of the physical mind are an incoherent jumble made up partly of responses to vague touches from the physical world round which the lower mind-faculties disconnected from the will and reason, the buddhi, weave a web of wandering phantasy, partly of disordered associations from the brain memory, partly of reflections from the soul travelling on the mental plane, reflections which are, ordinarily, received without intelligence, widely distorted in the reception and mixed up confusedly with the other dream elements, with brain memories and fantastic responses to any sensory touch from the physical world.” The Synthesis of Yoga- 521-522

“The function of the prana is enjoyment, but the real enjoyment of existence is an inward spiritual Ananda, not partial and troubled like that of our vital, emotional or mental pleasure, degraded as they are now by the predominance of the physical mind, but universal, profound, a massed concentration of spiritual bliss possessed in a calm ecstasy of self and all existence.” The Synthesis of Yoga- 703

“But it loses its disturbing aspect of strong egoistic will, intolerant desire, obstinate liking. These appearances may remain for a while in a diminished form, but as the calm of equality increases, deepens, becomes more essential and compact, ghana, they disappear, cease to colour the mental and vital substance or occur only as touches on the most external physical mind, are unable to penetrate within, and at last even that recurrence, that appearance at the outer gates of mind ceases.” 724-725

“The soul flows into whatever moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind and type the developing nature takes and can act only in the way this formed Prakriti lays on it and move in its narrow groove or relative wider circle.” The Synthesis of Yoga- 741

“We can become aware of the existence and presence of the universal Shakti in the various forms of her power. At present we are conscious only of the power as formulated in our physical mind, nervous being and the corporeal case sustaining our various activities. But if we can once get beyond this first formation by some liberation of the hidden, recondite, subliminal parts of our existence by Yoga, we become aware of a greater life force, a pranic Shakti, which supports and fills the body and supplies all physical and vital activities, --for the physical energy is only a modified form of this force, --and supplies and sustains too from below all our mental action.” The Synthesis of Yoga- 755

“But when we get clear above the physical mind, we can get too above the pranic force to the consciousness of a pure mental energy which is a higher formulation of the Shakti. There we are aware of a universal mind consciousness closely associated with this energy in, around and above us, --above, that is to say, the level of our ordinary mind status, - -giving all the substance and shaping all the forms of our will and knowledge and of the psychic element in our impulses and emotions. This mind force can be made to act upon the pranic energy and can impose upon it the influence, colour, shape, character, direction of our

*ideas, our knowledge, our more enlightened volition and thus more effectively bring our life and vital being into harmony with our higher powers of being, ideals and spiritual aspirations. In our ordinary state these two, the mental and the pranic being and energies, are very much mixed up and run into each other, and we are not able clearly to distinguish them or get a full hold of the one on the other and so control effectively the lower by the higher and more understanding principle. But when we take our station above the **physical mind**, we are able then to separate clearly the two forms of energy, the two levels of our being, disentangle their action and act with a clearer and more potent self-knowledge and an enlightened and purer will-power.”*
The Synthesis of Yoga- 756-757

*“The first character of this change is a complete reversal, a turning over, one might almost say, upside down of the whole activity. At present we live in the mind and mostly in the **physical mind**, but still not entirely involved like the animal in the physical, vital and sensational workings. On the contrary we have attained to a certain mental elevation from which we can look down on the action of the life, sense and body, turn the higher mental light on them, reflect, judge, use our will to modify the action of the inferior nature. On the other hand we look up too from that elevation more or less consciously to something above and receive from it either directly or through our subconscious or subliminal being some secret superconscious impulsion of our thought and will and other activities. The process of this communication is veiled and obscure and men are not ordinarily aware of it except in certain highly developed natures: but when we advance in self-knowledge, we find that all our thought and will originate from above though formed in the mind and there first overtly active. If we release the knots of the **physical mind** which binds us to the brain instrument and identifies us with the bodily consciousness and can move in the pure mentality, this becomes constantly clear to the perception.”*
The Synthesis of Yoga- 818

*“It is to the spirit what the eyes are to the **physical mind** and one has the sense of having passed through a subtly analogous process. As physical sight can present to us the actual body of things of which the thought had only possessed an indication or mental description and they become to us at once real and evident, pratyaksa, so the spiritual sight surpasses the indications or representations of thought and can*

make the self and truth of all things present to us and directly evident, pratyaksa.” The Synthesis of Yoga- 833

“His being is not shut into the succession of the moments, but has the full power of the past and ranges seemingly through the future: not shot in the limiting ego and personal mind, but lives in the freedom of the universal, in God and in all beings and things; not in the dull density of the physical mind, but in the light of the self and the infinity of the spirit.” The Synthesis of Yoga- 839

“It is little difficult to make the nature of the Supramental sense understood to a mentality not yet familiar with it by enlarged experience, because our idea of sense action is governed by the limiting experience of the physical mind and we suppose that the fundamental thing in it is the impression made by an external object on the physical organ of sight, hearing, smell, touch, taste, and that the business of the mind, the present central organ of our consciousness, is only to receive the physical impression and its nervous translation and so become intelligently conscious of the object.” The Synthesis of Yoga- 864

“In a certain sense it is an awakening to of the psyche, the inner soul now hidden, clogged wholly or partially covered up by the superficial activity of the physical mind and senses that brings to the surface the submerged or subliminal inner vital consciousness and also an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also and of establishing a direct communication between mind and mind without the aid of the physical organs and the limitations they impose on our consciousness.” The Synthesis of Yoga- 874

“There are however two different kinds of action of these inner ranges of consciousness. (1) The first is a more outer and confused activity of the awakening subliminal mind and life which is clogged with and subject to the grosser desires and illusions of the mind and vital being and (2) vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even

depraved and perverse, and vitiated too by interference of the **physical mind** and its obscurities. This is an inferior activity to which clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable and to which all the warnings against the dangers and errors of this kind of seeking are more especially applicable. The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, this zone of danger, and the safe rule here is to be attached to none of these things, but to make spiritual progress one's sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and the supermind or at least of the spirituality illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the desire soul, these experiences are free from any serious danger, --except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualization and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalizing of the mental and psychical experience." *The Synthesis of Yoga*- 874-75

"The **physical mind** is only a little part of us and there is a much more considerable range of our being in which the presence, influence and powers of the other planes are active upon us and help to shape our external being and its activities. The awakening of the psychical consciousness enables us to become aware of these powers, presences and influences in and around us; and while in the impure or yet ignorant and imperfect mind this unveiled contact has its dangers, it enables us too, if rightly used and directed, to be no longer their subject but their master and to come into conscious and self-controlled possession of the inner secrets of our nature." *The Synthesis of Yoga*- 877-78

"The substance, the conscious ether of being in which the mental or psychic consciousness and sense live and see and feel and experience is something subtler, freer, more plastic than that of the **physical mind**

and sense. As long as we are dominated by the latter (physical mind, sense mind), psychical phenomena may seem to us less real, hallucinatory even, but the more we acclimatize ourselves to the psychical and to the ether of being which it inhabits, the more we begin to see the greater truth and to sense the more spiritually concrete substance of all to which its larger and freer mode of experience bears witness.” The Synthesis of Yoga- 881-82

“The Supramental will not depend on the instrumentation, for example, of the sense, as the physical mind is dependent on the evidence of our senses, although it will be capable of proceeding directly through these higher forms and making the sense only a means of formation and objective expression.” The Synthesis of Yoga- 883-84

“It must also be noted however that if our knowledge of the present were not limited by our dependence on the physical mind and sense, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge... In any case the possibility of another kind of time consciousness than we at present and of a triple time knowledge rests upon the possibility of developing another consciousness than that proper to the physical mind and sense and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture.” The Synthesis of Yoga- 890

“But in addition there reigns behind them a supreme factor incalculable by human mind, the will of the soul and secret spirit, the first indefinitely variable, fluid and elusive, the second infinite and inscrutably imperative, bound, if at all, only by itself and the Will of the Infinite. It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible.” The Synthesis of Yoga- 892]

A candidate for a higher suzerainty,
 A passage she cut through from Night to Light,
 And searched for an ungrasped Omniscience.

A dwarf three-bodied trinity was her serf. (physical mind, vital mind and intellect.)

Its complementary line:

"Unwound the triple cord of mind and freed" Savitri-82

"The dharma of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature."

CWSA/19/Essays on the Gita-544

First, smallest of the three, but strong of limb,
 A low-brow with a square and heavy jowl,
 A pigmy Thought needing to live in **bounds** [Bound souls are slave of physical and vital mind. Japa is an external means to disturb the action of these two minds.]

For ever stooped to hammer fact and form.

Absorbed and cabined in **external sight**,

It takes its stand on Nature's solid base.

A technician admirable, **a thinker crude**, [Physical mind thinks crudely and is oblivious of the truth of existence, it is a great pessimist, its philosophies are based on negations.]

A riveter of Life to habit's grooves,

Obedient to **gross Matter's tyranny**,

A prisoner of the moulds in which it works,

It binds itself by what itself creates.

A slave of a fixed mass of absolute rules, [these rules are not the law of truth.]

It sees as Law the habits of the world,

It sees as Truth the habits of the mind. [Truth is a descending formula or wisdom from beyond.](Physical mind is habitual.)

In its realm of concrete images and events [Physical mind is having no plasticity and hence very difficult part for transformation.]

Turning in a worn circle of ideas

And ever repeating old familiar acts, [Its action is repetitive like habit.]

It lives content with the common and the known.

It loves the old ground that was its dwelling-place: [It loves to live in the past.]

Abhorring change as an audacious sin,

Distrustful of each new discovery [fear, doubt and impatience are the original character of Physical mind.]

Only it advances step by careful step

*And **fears** as if a deadly abyss the unknown.*

A prudent treasurer of its ignorance,

It shrinks from adventure, blinks at glorious hope,

*Preferring a **safe** foothold upon things [Physical mind searches a safe and secured and comfortable and easy life.]*

To the dangerous joy of wideness and of height.

The world's slow impressions on its labouring mind,

Tardy imprints almost indelible,

Increase their value by their poverty;

The old sure memories are its capital stock: (Old sure memories are the nature of Physical mind.)

“So a whole slice of my life came back, but it didn’t stop there! It keeps extending back further and further, and memories keep on coming, things that go back sixty years now, even beyond, seventy, seventy-five years – they are all coming back. And so it all has to be put in order.” The Mother/November 5/1960

Only what sense can grasp seems absolute:

External fact it figures as sole truth, (Physical mind is oblivious of an inner life.)

Wisdom identifies with the earthward look,

And things long known and actions always done

Are to its clinging hold a balustrade

*Of **safety** on the perilous stair of Time.*

Heaven’s trust to it are the established ancient ways,

***Immutable laws** man has no right to change,*

[“For it implies a giving up by the mind of all its moulds, ideas, mental formations, of all opinion, of all habits of intellectual observation and judgment to be replaced first by an intuitive and then by an overmind or the supramental functioning which inaugurates the action of a direct Truth-consciousness, Truth-sight, Truth-discernment, a new consciousness which is in all its ways quite foreign to our mind’s present nature. There is demanded too a similar giving up by the vital of its cherished desires, emotions, feelings, impulses, grooves of sensation, forceful mechanism of action and reaction to be replaced by a luminous, desireless, free and yet automatically self-determining force, the force of centralised universal and impersonal knowledge, power, delight of which the life must

become an instrument and an epiphany, but of which it has at present no inkling and no sense of its greater joy and strength for fulfilment. Our physical part has to give up its instincts, needs, blind conservative attachments, settled grooves of nature, its doubt and disbelief in all that is beyond itself, its faith in the inevitability of the fixed functionings of the physical mind, the physical life and the body, that they may be replaced by a new power which establishes its own greater law and functioning in form and force of Matter. Even the inconscient and subconscious have to become conscient in us, susceptible to the higher light, no longer obstructive to the fulfilling action of the Consciousness-Force, but more and more a mould and lower basis of the Spirit. These things cannot be done so long as either mind, life or physical consciousness are the leading powers of being or have any dominance. The admission of such a change can only be brought about by a full emergence of the soul and inner being, the dominance of the psychic and spiritual will and a long working of their light and power on the parts of the being, a psychic and spiritual remoulding of the whole nature.” The Life Divine-964-65]

*A sacred legacy from the great dead past
Or the one road that God has made for life,
A firm shape of Nature never to be changed,
Part of the huge routine of the universe.
A smile from the Preserver of the Worlds
Sent down of old this guardian Mind to earth
That all might stand in their **fixed changeless type**
And from their secular posture never move.
One sees it **circling faithful to its task,***

Tireless in an assigned tradition's round;

“What you have now seen and describe in your letter is the ordinary activity of the physical mind which is full of ordinary habitual and constantly recurrent thoughts and is always busy with external objects and activities. What used to trouble you before was the vital mind which is different, — for that is always occupied with emotions, passions, desires, reactions of all kinds to the contacts of life and the behaviour of others. The physical mind also can be responsive to these things but in a different way— its nature is less that of desire than of habitual activity, small common interests, pains and pleasures. If one tries to **control** or suppress it, it becomes more active.

To deal with this mind two things are necessary, (1) not so much to try to control or fight with or suppress it as to stand back from it: one looks at it and sees what it is but refuses to follow its thoughts or run about among the objects it pursues, remaining at the back of the mind quiet and separate; (2) to practise quietude and concentration in this separateness, until the habit of quiet takes hold of the physical mind and replaces the habit of these small activities. This of course takes time and can only come by practice. What you propose to do is therefore the right thing.” CWSA-31/Letters on Yoga-IV/p-30

In decayed and crumbling offices of Time

It keeps close guard in front of custom's wall,

Or in an ancient Night's dim environs

It dozes on a little courtyard's stones

*And barks at every unfamiliar light [Physical mind does not like descent of Divine force
and opposes it till the descent stops.]*

Its complementary line:

“But our dwarf will and cold pragmatic sense
Admit not the celestial visitants:” Savitri-263

“At the **dim portal** of the inner life

That bars out from our depths the **body's mind**

And all that lives but by the body's breath,

She knocked and pressed against the ebony gate.

The living portal groaned with sullen hinge:

Heavily reluctant it (tamasic mind) complained inert

Against the tyranny of the spirit's touch.”

Savitri-489

As at a foe who would break up its home,

A watch-dog of the spirit's sense-railed house

Against intruders from the Invisible,

Nourished on scraps of life and Matter's bones

In its kennel of objective certitude.

And yet behind it stands a cosmic might:

A measured Greatness keeps its vaster plan,

A fathomless sameness rhythms the tread of life;

The stars' changeless orbits furrow inert Space,

A million species follow one mute Law.

A huge inertness is the world's defence (from other hostile more subtle planes...till it is ready/transformed), *[Also against the Divine force.]*

Even in change is treasured changelessness (in traditional parlance Maya/flux has Brahman/permanence as its base); *[treasured the changeless doctrine of*

negation, decay, disease and death.]

Into inertia revolution sinks,

In a new dress the old resumes its role;

The Energy acts, the stable is its seal:

*On **Shiva's breast** is stayed the enormous dance* (Kali standing on a swooned Shiva).

The next instrument of the mind to descend was Desire (vital mind). One of rash and fiery intelligence and always insatiable searching for the unknown buried in matter. Constant erratic effort is its nature. All its achievements last

only for a brief minute and it moves on to the next item. It cared not for victory or defeat.

*[“Above **physical mind** and deeper within than physical sensation, there is what we may call an intelligence of the life-mind, dynamic, vital, nervous, more open, though still obscurely, to the psychic, capable of a first soul-formation, though only of an obscurer life-soul, --not the psychic being, but a frontal formation of the vital Purusha.” The Life Divine-746]*

A fiery spirit came, next of the three.

[“The attempt of the individual, the living atom, to maintain and aggrandize itself is the whole sense of Desire; a physical, vital, moral, mental increase by a more and more all-embracing experience, a more and more all-embracing possession, absorption, assimilation, enjoyment is the inevitable, fundamental, ineradicable impulse of Existence, once divided and individualized, yet ever secretly conscious of its all-embracing, all-possessing infinity. The impulse to realize that secret consciousness is the spur of the cosmic Divine, the lust of the embodied Self within every individual creature; and it is inevitable, just, salutary that it should seek to realize it first in the terms of life by an increasing growth and expansion. In the physical world this can only be done by feeding on the environment, by aggrandizing oneself through the absorption of others or of what is possessed by others; and this necessity is the universal justification of Hunger in all its

forms. Still what devours must also be devoured; for the law of interchange, of action and reaction, of limited capacity and therefore of a final exhaustion and succumbing governs all life in the physical world.” The Life Divine-206-07]

A hunchback rider of the red Wild-Ass,
 A **rash Intelligence** leaped down lion-maned
 From the great mystic Flame that rings the worlds
 And with its dire edge eats at being’s heart.
 Thence sprang the burning vision of **Desire**.

[“But once we admit this Will of the supreme and cosmic Being as the indispensable condition of the existence of the material universe, it is no longer possible to accept Desire as the creative principle; for desire has no place in the Supreme or in the All-Being. It can have no desire; desire is the result of incompleteness, of insufficiency, of something that is not possessed or enjoyed and which the being seeks for the possession or enjoyment. A supreme and universal Being can have the delight of its all-existence, but to that delight desire must be foreign, --it can only be the appanage of the incomplete evolutionary ego which is a product of the cosmic action. Moreover, if the All-consciousness of the Spirit has willed to plunge into the inconscience of Matter, it must be because that was a possibility of its self-creation or manifestation.” The Life Divine-800]

A thousand shapes it wore, took numberless names: **[multiple desire.]**

A need of multitude and uncertainty

Pricks it for ever to pursue the One (desire enables evolution in ignorance otherwise man would remain inert)

On countless roads across the vasts of Time

Through circuits of unending difference.

It burns all breasts with an ambiguous fire.

A radiance gleaming on a murky stream (this radiance attracts us to the murky stream and we slave all of life for it),

It flamed towards heaven, then sank, engulfed, towards hell;

It climbed to drag down Truth into the mire (but did not succeed)

“In the egoistic human being, the mental person emergent out of the dim shell of matter, delight of existence is neutral, semi latent, still in the shadow of the subconscious, hardly more than a concealed soil of plenty covered by desire with a luxuriant growth of **poisonous weeds** and hardly less poisonous flowers, the pains and pleasures of our egoistic existence.

When the divine conscious-force working secretly in us has **devoured** these growths of desire, when in the image of the Rig Veda the fire of God has **burnt up** the shoots of earth, that which is concealed at the roots of these pains and pleasures, their cause and secret being, the sap of delight in them, will emerge in new forms not of desire, but of self-existent satisfaction which will replace mortal pleasure by the Immortal’s ecstasy. And this transformation is possible because these growths of sensation and emotion are in their essential being, the pains no less than the pleasures, that delight of existence which they seek but fail to reveal,--**fail** because of division, ignorance of self and egoism.” The Life

Divine-106-07

And used for muddy ends its brilliant Force;

A huge chameleon gold and blue and red

Turning to black and grey and lurid brown (the bright colours of blue/gold/red which symbolises our rapid/earnest activities towards material things end up as dust and vain in our lives symbolised by black/grey),

“Blue Light

Blue light, according to the shades, means several different things.

*

If the blue lights [*seen in vision*] were of different shades it might mean the overhead planes, Overmind, Intuition, Illumined Mind, Higher Mind.

*

The light from the higher planes of consciousness just above the mind is blue.

*

The light indicates an action of force (bluish probably indicates the spiritual-mind-force), the rest was a working to open the higher spiritual centre (*sahasradala*).

*

Blue is the normal colour of the spiritual planes; moonlight indicates the spiritual mind and its light.

*

Moonlight indicates spirituality — the blue light may be that of the higher or illumined mind.

*

The plane with the blue light is the Higher Mind which is just above the ordinary human intelligence, the first of several planes of higher consciousness through which one has to pass in order to reach the Divine Truth. Something from your mind (thinking willing mind) is trying to rise up into the blue light of the Higher Mind so as to join and become one with it.” CWSA-30/Letters on Yoga-III-127

“Golden Light

Golden Light is the light of the divine Truth descending from above.

*

The golden light is the light of the Divine Truth which comes out from the supramental sunlight and, modified according to the level it crosses, creates the ranges from Overmind to higher Mind.

*

The golden light is usually a light from the supermind — a light of Truth-Knowledge (it may sometimes be the supramental Truth-Knowledge turned into overmind or intuitive Truth).

*

It [*golden light*] always means the light of Truth — but the nature of the Truth varies according to the plane to which it belongs. Light is the light of consciousness, truth, knowledge — the Sun is the concentration or source of the Light.

*

The sunlight is the light of the Truth itself — whatever power of Truth it may be — while the other lights derive from the Truth.

*

The Light of the Sun descending into the heart (the Sun of the Knowledge) turns upon the physical and purifies it.

*

The golden light is the promise of the higher knowledge. For the coming of that knowledge the silence of the frontal exterior mind is necessary.

*

Gold is always the symbol of the higher Truth.” CWSA-30/Letters on Yoga-III-129

“Red Light

Red is the colour of the physical, — touched by the higher Light it becomes golden red.

*

It seems to be an opening of various powers and the peace, light and wideness of the spiritual consciousness. The red Purusha may be the power of the true physical — red being the colour of the physical.

*

It depends on the nature of the red. Red (when it does not mean the light of the physical consciousness) indicates always some kind of Force or Power, but what power it is depends on the shade.

*

Deep red is the Divine Love — rosy is the psychic love.

*

The deep red is the light of the Power that descended before the 24th [November 1933] for the transformation of the physical.

Red and Black

Red is the colour of rajas, black is the colour of tamas.” CWSA-30/Letters on Yoga-III-133-134

Hungry it stared from a mottled bough of life

To snap up insect joys (all our worldly pleasures and achievements), its favourite food,

The dingy sustenance of a sumptuous frame (these trivial joys provide no real sustenance for the inner being inspite of their large 'sumptuous frame')

Nursing the splendid passion of its hues.

[“This ambiguity, these opposing appearances of depth and blindness are created by the double character of the human emotive being. (1) For there is in front in man a heart of vital emotion similar to the animal’s, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, (2) -- a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. This mixture of the (1) emotive heart and (2) sensational hungering vital creates in man a false soul of desire; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the

nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse.” The Synthesis of Yoga-150]

A snake of flame with a dull cloud for tail (the effect desire has on us...we are driven with a flaming passion, only to be left with a dull brooding after the temporary satisfaction ebbs),

Followed by a dream-brood of glittering thoughts,

A lifted head with many-tinged flickering crests,

It licked at knowledge with a smoky tongue (again attempting to reach and bring down higher truths).

"Your dreams were very beautiful and, symbolically, very true. By the way, let me repeat, they were not really dreams; the state between sleep and waking or which is neither sleep nor waking is not a dozing but an inward gathered consciousness, quite as much awake as the waking mind, but awake in a different plane of experience.

As for the dream of the cobras it could be taken as an answer to your complaints against the Divine being grim and solemn and refusing to play and your remark that if you could have the faith that the troubles were a part of the Divine plan leading you through them to the Divine, you would be more at ease. The answer of the symbolic experience was that the Divine can play if you know how to play with him — and bear his play on your shoulders; the cobras and the bite indicate that what seems to you in the vital painful and dangerous may be the very means of bringing you the ecstasy of the Divine Presence.

Less generally the cobras are the forces of the evolution, the evolution towards the Divine. Their

taking the place of the legs means that their action here takes place in the physical or external

consciousness, in the evolution of the external mind, vital, physical towards the experience of the

Divine and of the Divine Nature. The bite of the cobras (Shiva's cobras!) does not kill, or it only kills

the "old Adam" in the being; their bite brings the ecstasy of the presence of the Divine — that which

you felt coming upon your head as trance waves. It is this trance ecstasy that has descended upon

you each time you went inside or were even on the point of going inside in meditation. It is the

universalexperience of sadhaks that a force or consciousness or Ananda like this first comes from above — or around — and presses on or surrounds the head, then it pierces the skull as it were and fillsfirst the brain and forehead, then the whole head and descends occupying each centre till the whole system is full and replete. (Of course there are or can be preliminary rushes occupying the whole body for a time or some other part of the system most open and least resistant to the influence.)” CWSA-30/Letters on Yoga-III/p-141

*A whirlpool sucking in an empty air,
It based on vacancy stupendous claims,
In Nothingness born to Nothingness returned,
Yet all the time unwittingly it drove
Towards the hidden Something that is All (desire assists evolution in ignorance).
Ardent to find, incapable to retain,
A brilliant instability was its mark,
To err its inborn trend, its native cue.
At once to an unreflecting credence prone,
It thought all true that flattered its own hopes (all our biases);
It cherished golden nothings born of wish,
It snatched at the unreal for provender.
In darkness it discovered luminous shapes;
Peering into a shadow-hung half-light
It saw hued images scrawled on Fancy's cave;
Or it swept in circles through conjecture's night
And caught in imagination's camera
Bright scenes of promise held by transient flares,
Fixed in life's air the feet of hurrying dreams,*

Kept prints of passing Forms and *hooded Powers*
 And flash-images of half-seen verities.
 An *eager spring* to seize and to possess
 Unguided by reason or the seeing soul
 Was its first natural motion and its last,
 It squandered life's force to achieve the impossible (to bring knowledge into this
 world of ignorance):
 It scorned the straight road and ran on wandering curves
 And left what it had won for untried things (its starts something and then drops
 it and moves to the next item);
 It saw unrealised aims as instant fate
 And chose the precipice for its leap to heaven.
 Adventure its system in the *gamble* of life,

[The Life Divine and Savitri project this life as a game of gamble, where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer in Time with destiny's dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter win this game of destiny and possess freely, with right knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. And for others, those who lose this game, the Spirit's recoil from Matter is the immediate doom and the cause of the soul's temporary series of failure or half-baulked successes and postponement of growth in this life and the ascent of the soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth before they arrive at the

Spiritual summit and recovery of their undivided Divine Life or have developed all the greatest possible omnipotence and omniscience and the whole meaning of human life.]

*It took fortuitous gains as safe results;
Error discouraged not its confident view
Ignorant of the deep law of being's ways
And failure could not slow its fiery clutch;
One chance made true warranted all the rest (a million failures were justified by a single passing success by chance).*

Attempt, not victory, was the charm of life.

*“There is no end of seeking and of birth,
There is no end of dying and return;
The life that wins its aim asks greater aims,
The life that fails and dies must live again;
Till it has found itself it cannot cease.
All must be done for which life and death were made.” Savitri-200*

*An uncertain winner of uncertain stakes,
Instinct its dam and the life-mind its sire (desire is the progeny of the vital mind),*

As my mother (Maa Krishna) has commented:

[“Desire is the root of all sorrow, disappointment, affliction, for though it has a feverish joy of pursuit and satisfaction, yet because it is always a straining of the being, it carries into its pursuit and its getting a labour, hunger, struggle, a rapid subjection to fatigue, a sense of limitation, dissatisfaction and early disappointment with all its gains, a ceaseless

morbid stimulation, trouble, disquiet, asanti. To get rid of desire is one firm indispensable purification of the psychical prana, -- for so we can replace the soul of desire with its pervading immiscence in all our instruments by a mental soul of calm delight and its clear and limpid possession of ourselves and world and Nature which is the crystal basis of the mental life and its perfection." The Synthesis of Yoga-657

"Desire is at once (1) the motive of our actions, (2) our lever of accomplishment and (3) the bane of our existence. If our sense-mind, emotional mind, thought mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not the desire at all." The Synthesis of Yoga-350-51

"In the beginning when the restless confusion and obscuring impurity of our outward nature is active, when the mental, vital, physical ego-sense are still powerful, this new mental outlook, these experiences may be found difficult in the extreme: but once that triple egoism is discouraged or moribund and the instruments of the Spirit are set right and purified, in an entirely pure, silent, clarified, widened consciousness the purity, infinity, stillness of the One reflects itself like the sky in a limpid lake." The Synthesis of Yoga-363]

It ran its race and came in first or last.

Yet were its works nor small and vain nor null;

It nursed a portion of infinity's strength (desire is a reflection portion of the divine consciousness force)

And could create the high things its fancy willed;

Its passion caught what calm intelligence missed.

Insight of impulse laid its leaping grasp

On heavens high Thought had hidden in dazzling mist (where Reason resides),

Caught glimmers that revealed a lurking sun:

*It probed the **void** and found a treasure there.*

"Your first experience is an opening into the inner mental self — the space between the eyebrows is the centre of the inner mind, vision, will and the blue light you saw was that of a higher mental plane, a spiritual mind, one might say, which is above the ordinary human mental intelligence. An opening into this higher mind is usually accompanied by a silence of the ordinary mental thought. Our thoughts are not really created within ourselves independently in the small narrow thinking machine we call our mind; in fact, they come to us from a vast mental space or ether either as mind-waves or waves of mind-force that carry a significance which takes shape in our personal mind or as thought-formations ready-made which we adopt and call ours. Our outer mind is blind to this process of Nature; but by the awakening of the inner mind we can become aware of it. What you saw was the receding of this constant mental invasion and the retreat of the thought-forms beyond the horizon of the wide space of mental Nature. You felt this horizon to be in yourself somewhere, but evidently it was in that larger self-space which even in its more limited field just between the eyebrows you felt to be bigger than the corresponding physical space. In fact, though the inner mind spaces have horizons, they stretch beyond those horizons — illimitably. The inner mind is something very wide projecting itself into the infinite and finally identifying itself with the infinity of universal Mind. When we break out of the narrow limits of the external physical mind we begin to see inwardly and to feel this wideness, in the end this universality and infinity of the mental self-space. Thoughts are not the essence of mind-being, they are only an activity of mental nature; if that activity ceases, what appears then as a thought-free existence that manifests in its place is not a blank or void but something very real, substantial, concrete we may say — a mental being that extends itself widely and can be its own field of existence silent or active as well as the Witness, Knower, Master of that field and its action. Some feel it first as a void, but that is because their observation is untrained and insufficient and loss of activity gives them the sense of blank; an emptiness there is, but it is an emptiness of the ordinary activities, not a blank of existence.

The recurrence of the experience of the receding away of thoughts, the cessation of the thought-generating mechanism and its replacement by the mental self-space, is normal and as it should be; for this silence or at any rate

the capacity for it has to grow until one can have it at will or even established in an automatic permanence. For this silence of the ordinary mind- mechanism is necessary in order that the higher mentality may manifest, descend, occupy by degrees the place of the present imperfect mentality and transform the activities of the latter into its own fuller movements. The difficulty of its coming when you are at work is only at the beginning — afterwards when it is more settled one finds that one can carry on all the activities of life either in the pervading silence itself or at least with that as the support and background. The silence remains behind and there is the necessary action on the surface or the silence is our wide self and somewhere in it an active Power does the works of Nature without disturbing the silence. It is therefore quite right to suspend the work while the visitation of the experience is there — the development of this inner silent consciousness is sufficiently important to justify a brief interruption or pause.

In the case of the other two experiences, on the contrary, it is otherwise. The dream-experience

must not be allowed to take hold of the waking hours and pull the consciousness within; it must

confine its operation to the hours of sleep. So too there should be no push or pressure to break

down the wall between the inner self and the outer “I” — the fusion must be allowed to take place

by a developing inner action in its own natural time. I shall explain why in another letter.” CWSA-

30/Letters on Yoga-III/p-258-259

A half-intuition purpled in its sense;

It threw the lightning's fork and hit the unseen. (guess/intuition)

“Thus the intuition intervening in the ordinary mental operations acts in lightning flashes that make lustrous a space of truth, but is not a steady sunlight illumining securely the whole reach and kingdom of our thought and will and feeling and action.” The Synthesis of Yoga-802

It saw in the dark and vaguely blinked in the light,

Ignorance was its field, the unknown its prize.

“The **lightning** is a symbol of the dynamic force of the higher consciousness acting at intervals to enlighten the rest of the being.” CWSA-30/Letters on Yoga-III-149

Lastly came Reason. The strongest, wisest and most patient of the 3 instruments. She sought to understand matter and creation and portion it and arrange it and codify in ways that could be explained or understood.

[What are the double action of reason?

Ans: "Human reason has double action, (1) mixed or dependent, (2) pure or sovereign. (1) Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study of phenomenon, that is to say, with the appearances of things in their relations, processes and utilities. This rational action is incapable of knowing what is, it only knows what appears to be, it has no plummet by which it can sound the depths of being, it can only survey the field of becoming. (2) Reason, on the other hand, asserts its pure action, when accepting our sensible experiences as a starting point but refusing to be limited by them it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things, but to that stands behind their appearances. It may arrive at its result by direct judgment passing immediately from the appearance to that which stands behind it and in that case the concept arrived at may seem to be a result of the sensible experience and dependent upon it though it is really a perception of reason working in its own right. But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us." The Life Divine-66]

Of all these Powers the greatest was the last.

Arriving late from a far plane of thought
Into a packed irrational world of Chance
Where all was grossly felt and blindly done,
Yet the haphazard seemed the inevitable,
Came Reason(3), the squat godhead artisan,
To her narrow house upon a ridge in Time.
Adept of clear contrivance and design,
A pensive face and close and peering eyes,
She took her firm and irremovable seat,
The strongest, wisest of the troll-like Three.

219, What are the nature of mind and Supermind? The Life Divine-671-72

Ans: It is clear that a Mind of the nature of our intelligence can be only a secondary power of existence. For it bears the stamp of incapacity and ignorance as a sign that is derivative and not the original creatrix; we see that it does not know or understand the objects it perceives, it has no automatic control of them; it has to acquire a laboriously built knowledge and controlling power. This initial capacity could not be there if these objects were the Mind's own structures, creations of its self-Power. It may be that this is so because individual mind has only a frontal and derivative power and knowledge and there is a universal Mind that is whole, endowed with omniscience, capable of omnipotence. But the nature of Mind as we know it **is an Ignorance seeking for knowledge**; it is a knower of fractions and worker of divisions striving to arrive at a sum, to piece together a whole, --it is not possessed of the essence of things or their totality: a universal Mind of the same character might know the sum of its divisions by force of its universality, but it would still lack the essential knowledge, **and without the essential knowledge there could be no true integral knowledge**. A consciousness possessing the essential and integral knowledge, proceeding from the essence to the whole and from the whole to the parts, would be no longer Mind, but a **perfect Truth-Consciousness** automatically possessed of inherent self-knowledge and world-knowledge. It is from this basis that we have to look at the **subjective view** of reality. It is true that there is no such thing as an objective reality independent of consciousness; but at the same time there is a truth in objectivity and it is this, that the reality of things resides in something that is

within them and is independent of the interpretation our mind gives to them and of the structures it builds upon its observation. These structures constitute the mind's subjective image or figure of the universe, but the universe and its objects are not a mere image or figure. They are in essence creations of consciousness but of a consciousness that is one with being, whose substance is the substance of Being and whose creations too are of that substance, therefore real. In this view the world cannot be a purely subjective creation of Consciousness; the subjective and the objective truth of things are both real, they are two sides of the same Reality.

220, How is mind an intermediary power? The Life Divine-673

Ans: Each form is there because it is an expression of some power of That which inhabits it; each happening is a movement in the working out of some Truth of the Being in its dynamic process of manifestation. It is this significance that gives validity to mind's interpretative knowledge, its subjective construction of the universe; our mind is **primarily a percipient and interpreter**, secondarily and derivatively a creator. This indeed is the value of all mental subjectivity that it **reflects in it some truth of the Being** which exists independently of the reflection, --whether that independence presents itself as a physical objectivity or a supraphysical reality perceived by mind but not perceptible by the physical senses. Mind, then, is not the original constructor of the universe: it is an intermediate power valid for certain actualities of being; an agent, an intermediary, it actualizes possibilities and has its share in the creation, but the **real creatrix is a Consciousness**, an Energy inherent in the transcendent and cosmic Spirit.

221, How exclusive concentration cannot bring total solution of existence? The Life Divine-679-80

Ans: The material interpretation of existence was the result of an **exclusive concentration**, a preoccupation with one movement of Existence, and such a exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and innumerable minute discoveries of **physical Science**. But a **solution of the whole problem of existence** cannot be based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one **must** know also spirit and soul and all that is behind the material surface: **only then** can we have a knowledge sufficiently integral for a solution of the problem. For the same reason those views of existence which arise from an exclusive or predominant preoccupation with Mind or with Life and regard Mind or Life as the

sole fundamental reality, have not a sufficiently wide basis for acceptance. Such a preoccupation of **exclusive concentration** may lead to a fruitful scrutiny which sheds much light on Mind and Life, but **cannot result in a total solution of the problem**. It may very well be that an exclusive or predominant concentration on the subliminal being, regarding the surface existence as a mere system of symbols for an expression of its sole reality, might throw a strong light on the subliminal and its processes and extend vastly the powers of the human being, but it **would not be by itself** an integral solution or lead us successfully to the integral knowledge of Reality. In our view of the Spirit, the Self is the fundamental reality of existence; but **an exclusive concentration** on this fundamental reality to the exclusion of all reality of Mind, Life or Matter except as an imposition on the Self or unsubstantial shadows cast by the Spirit might help to an independent and radical spiritual realisation **but not** to an integral and valid solution of the truth of cosmic and individual existence.

*Armed with her **lens and measuring-rod and probe,***

She looked upon an object universe

And the multitudes that in it live and die

And the body of Space and the fleeing soul of Time,

[So a true law of living must be evolved which can help us soonest to get back to the self-knowledge which experiences Conscious Being subjectively as Time and objectively as Space; where former is the mobile extension of passing divisible moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is a static extension measured out by mind through divisibility of substance and all things stand or move together in fixed order.]

And took the earth and stars into her hands

To try what she could make of these strange things.

*In her strong purposeful laborious mind,
 Inventing her scheme-lines of reality
 And the geometric curves of her time-plan,
 She multiplied her slow half-cuts at Truth (to bring order, to sift, to create
 portions that can be more easily understood and consumed by the infant human
 intellect):*

*Impatient of enigma and the unknown,
 Intolerant of the lawless and the unique,
 Imposing reflection on the march of Force,
 Imposing clarity on the unfathomable,
 She strove to reduce to rules the mystic world.*

*Nothing she knew (not directly/self evidently/by identification) but all things
 hoped to know (by indirect relationship with the objects of the world)(by
 exclusive concentration).*

*In **dark inconscient** realms once void of thought,
 Missioned by a supreme Intelligence
 To throw its ray upon the obscure Vast,*

*An imperfect light leading an erring mass (in a sense the half blind leading the
 blind)*

By the power of sense and the idea and word,

*She ferrets out Nature's process, substance, cause (Reason is the basis for
 human science and exploration).*

All life to harmonise by thought's control,

She with the huge imbroglia (Life/Vital movements) struggles still;

*Ignorant of all but her own seeking mind (she does not know or understand
 the world she has been sent to harmonise)*

[What is the limitation of the mind?

Ans: "Mind is not sufficient to explain existence in the universe. Infinite Consciousness must first translate itself into infinite faculty of Knowledge or, as we call it from our point of view, omniscience. But Mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for seeking of knowledge, for expressing as much as it can gain of it in certain forms of a relative thought and for using it towards certain capacities of action. Even when it finds, it does not possess; it only keeps a certain fund of current coin of Truth—not Truth itself – in the bank of Memory to draw upon according to its needs. For Mind is that which does not know, which tries to know and which never knows except as in glass darkly. It is the power which interprets truth of universal existence for the practical uses of a certain order of things; it is not the power which knows and guides that existence and therefore it cannot be the power which created or manifested it." The Life Divine-126]

To save the world from Ignorance she came.

A sovereign worker through the centuries

Observing and remoulding all that is,

Confident she took up her stupendous charge.

There the low bent and mighty figure sits

Bowed under the arc-lamps of her factory home

Amid the clatter and ringing of her tools (she is like a blacksmith, hammering, carving, retooling, fixing nature so that it may evolve and be a better vessel for the descent of knowledge).

A rigorous stare in her creative eyes

Coercing the plastic stuff of cosmic Mind (the cosmic mind which is vast and plastic has to be limited in its action on this plane),

She sets the hard inventions of her brain

In a pattern of eternal fixity:

Indifferent to the cosmic dumb demand,

Unconscious of too close realities,

Of the unspoken thought, the voiceless heart,

She leans to forge her credos and iron codes

And metal structures to imprison life

And mechanic models of all things that are.

For the world seen she weaves a world conceived:

She spins in stiff but unsubstantial lines

Her gossamer word-webs of abstract thought,

Her segment systems of the Infinite,

Her theodicies and cosmogonic charts

And myths by which she explains the inexplicable.

At will she spaces in thin air of mind

Like maps in the school-house of intellect hung,

Forcing wide Truth into a narrow scheme (much like religion has, Reason

attempts to box/collate/codify Truth), (This experience is the experience of schoolman mind.)

*"A schoolman mind had captured life's large space,
But chose to live in bare and paltry rooms
Parked off from the too vast dangerous universe,
Fearing to lose its soul in the infinite." Savitri-496*

["Religion, leaving constantly its little shining core of spiritual experience, has lost itself in the obscure mass of its ever extending ambiguous compromises with life: in attempting to satisfy the thinking mind, it more often succeeded in oppressing or fettering it with a mass of theological dogmas; while seeking to net the human heart, it fell itself into pits of pietistic emotionalism and sensationalism; in the act of annexing the vital nature of man to dominate it, it grew itself vitiated and fell a prey to all the fanaticism, homicidal fury, savage or harsh turn for oppression, pullulating falsehood, obstinate attachment to ignorance to which that vital nature is prone; its desire to draw the physical in man towards God betrayed it into changing itself to ecclesiastic mechanism, hollow ceremony and lifeless rituals. The corruption of the best produced the worst by that strange chemistry of the power of life which generates evil out of good even as it can also generate good out of evil." The Synthesis of Yoga-140]

*Her numberless warring strict philosophies (various religions);
 Out of Nature's body of phenomenon
 She carves with Thought's keen edge in rigid lines,
 Like rails for the World-Magician's power to run,
 Her sciences precise and absolute.
 On the huge bare walls of human nescience
 Written round Nature's deep dumb hieroglyphs
 She pens in clear demotic characters
 Demotic: ordinary/colloquial
 The vast encyclopaedia of her thoughts;*

*An algebra of her mathematics' signs,
 Her numbers and unerring formulas
 She builds to clinch her summary of things.
 On all sides runs as if in a cosmic mosque
 Tracing the scriptural verses of her laws
 The daedal of her patterned arabesques,
 Daedal: skillful/artistic riven*

But her (Reason's) efforts do not result in any great intuitive insights into the divine truth or in any outbreking of cosmic power...all knowledge that is learnt by experimentation and observation in this world has its foundation in uncertainty and doubt. Any theory in science which is held as true today is disproved in later years.

Art of her wisdom, artifice of her lore.

This art, this artifice are her only stock.

In her high works of pure intelligence,

[Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to separate, divide, limit is its very character and its nature is reflected, diluted and diffused or a narrowly intensive light and sets up willed barriers against higher faculties; it cannot give free admission to the vast and comprehensive self-existent luminosity and joy of the Spirit and all Truth's infinities because by that it would lose itself in an un-reconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an

effective creation. At first when the Supramental pressure falls on the unpurified mind a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a derangement created by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it organically or even perhaps of bearing the pressure; secondly, the very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the Supermind instead of giving itself up to it and its purpose and acting as a transmitting channel, if it is not sufficiently passive and obedient to the higher guidance, may lead to a great excitation of power but also an increased disorder and obstructor of power and light that comes from above; there is a disparateness between the Supramental consciousness in which the Purusha now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge; he lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective; otherwise he can only act with a greater or less spiritual effectiveness through an internal communication with others on the spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being; this can only be remedied by the Supramental taking hold of and Supramentalising the mental, the vital and the physical consciousness, --transforming them, that is to say, into moulds of the Supramental nature; thirdly, mind can be the qualifier of transmission of Supramental force much more easily if there is a previous Yogic preparation and long purification of lower nature, a passivity of the mind calmly and strongly open to the Spirit and reason's

plasticity towards all sides and all aspects of self-development; otherwise there is much difficulty in getting rid of the discord or disparateness between the ideal Supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being.]

*In her withdrawal from the senses' trap,
There comes no breaking of the walls of mind,
There leaps no rending flash of absolute power,
There dawns no light of heavenly certitude.
A million faces wears her knowledge here
And every face is turbaned with a doubt.
All now is questioned, all reduced to nought.*

*Once monumental in their massive craft
Her old great mythic writings disappear
And into their place start strict ephemeral signs;*

This constant change spells progress to her eyes (the progress of science):

["The characteristic energy of pure Mind is change, and the more our mentality acquires elevation and organization, the more this law of Mind assumes the aspect of a continual enlargement, improvement and better arrangement of its gains and of so of a continual passage from a smaller and simpler to a larger and more complex perfection. For Mind, unlike bodily life, is infinite in its field, elastic in its expansion, easily variable in its formations. Change, then, self-enlargement and self-improvement are its proper instincts.

Mind too moves in cycles, but these are ever-enlarging spirals. Its faith is perfectibility, its watchword is progress.” The Synthesis of Yoga-21]

Her thought is an endless march without a goal.

*There is no summit on which she can stand
And see in a single glance the Infinite’s whole.*

An inconclusive play is Reason’s toil.

*Each strong idea can use her as its tool;
Accepting every brief she pleads her case (because she does not know with certainty, because she lacks the direct guidance of the soul, she takes any strong idea as true and argues it as the Truth...as is the case in most of our lives).*

*Open to every thought, she cannot know.
The eternal Advocate seated as judge
Armours in logic’s invulnerable mail
A thousand combatants for Truth’s veiled throne
And sets on a high horse-back of argument
To tilt for ever with a wordy lance
In a mock tournament where none can win (Reason and its operation in this world can be easily twisted to suits one’s aims, anything can be logically argued for, but hardly reflects the Truth).*

*Assaying thought’s values with her rigid tests
Balanced she sits on wide and empty air,
Aloof and pure in her impartial poise.
Absolute her judgments seem but none is sure;*

Time cancels all her verdicts in appeal (what is held as true and unchanging today time proves incorrect...just like at one stage everyone thought the earth was flat and this was disproved in time).

Although like sunbeams to our glow-worm mind

Her knowledge feigns to fall from a clear heaven (to our limited evolving earthly mind, Reason's rays/force appears something divine),

Its rays are a lantern's lustres in the Night (in reality they are only a pale imitation);

[Mind is considered impotent to reconcile the Earth and Heaven and its outer wandering for apparent reconciliation and apparent harmony always precedes the soul's self-existent oneness and harmony, which seems clear from the following lines:]

[Mind the thought-driven chariot of the soul

Carrying the luminous wanderer in the night

To vistas of a far unending dawn

To the end of the Spirit's fathomless desire,

To its dream of absolute truth and utter bliss.

Savitri-704

Across which mind can step towards the sun.

Savitri-245

Shrank into themselves as from too bright a sun

Savitri-365

The people of the gulfs despised the sun.

Savitri-216

Our mind's unquiet search asks always light,

Savitri-153

Ill-lit from clouds by the pale moon of Mind,

Or in devious byways wandering alone,

Or lost in deserts where no path is seen,

Savitri-224

Where mind like a moon illumines the world's dark.

Savitri-71]

She throws a glittering robe on Ignorance (but ignorance remains
untransformed/untouched).

But now is lost her ancient sovereign claim

To rule mind's high realm in her absolute right,

*Bind thought with logic's forged infallible chain (the chain of three modes of
Nature)*

Or see truth nude in a bright abstract haze (She thought she could find the truth
and impose her original sovereign role here on earth, but like the vital power
was not effective so is her fate as well...although all this helps the evolution).

A master and slave of stark phenomenon,

She travels on the roads of erring sight

Or looks upon a set mechanical world

Constructed for her by her instruments.

A bullock yoked in the cart of proven fact,

She drags huge knowledge-bales through Matter's dust (but this knowledge has been gathered by her instruments which are the physical senses and sense organs both of which are flawed and ignorant)

To reach utility's immense bazaar.

Apprentice she has grown to her old drudge;

An aided sense is her seeking's arbiter.

This now she uses as the assayer's stone (the outgoing senses and the information they bring are used as the means for her to analyse and assess what is true and what is not).

As if she (intellect) knew not facts are husks of truth,

The husks she (sattwic mind) keeps, the kernel throws aside (as is the case with the operation of ignorance, the Truth that hides within is lost and only the outer form is cherished). (Nine tenth of our time should be devoted towards subjective development and one tenth of the time should be devoted for objective development.)(When a man leaves his body he takes along with him Soul Force, known as seed and leaves here the outer world known as husk.)

Its opposite and true doctrine:

"The gross weighs less, the subtle counts for more;" Savitri-186

An ancient wisdom fades into the past (the original purpose she can to establish is forgotten),

The ages' faith becomes an idle tale,

God passes out of the awakened thought,

An old discarded dream needed no more:

Only she seeks mechanic Nature's keys.

Interpreting stone-laws inevitable

As reason works on the human mind and matter to enlarge it, she finds the world is driven by a huge inconscient (apparently) machine that is driven by an unknown unconscious force towards an end neither Reason nor the machine understands. When Reason observed this machine, she surmised that this machine sees no maker, no idea; and therefore Reason felt that creation is a mistake (suicidal rash expenditure) which will one day be undone thus ending this “unmeaning toil”. Then she thinks that the original void will be returned (Mother (Maa Krishna) in some ways this is what some past philosophers have held this view that creation is a mistake and that the void/Nirvana is the original state)...this is the rational view that Reason came up with.

[Most of the past philosophers have realized that the Brahma satya Jagat Mithya, this divine is truth and the world is a lie. Beyond this experience there is a spiritual experience in which it is realized that Brahman is the source and creator of this existence and this existence is as real as Brahman, Brahma satya Jagat satya.]

["It is difficult for the positive physical mind to admit the idea of ourselves, the world and life, the sole thing to which our consciousness bears positive witness, are inexistent, a cheat imposed on us by that consciousness: certain analogies are brought forward, the analogies especially of dream and hallucination, in order to show that it is possible for the experiences of the consciousness to seem to it real and yet prove to be without any basis or without a sufficient basis in reality; as a dream is real to the dreamer so long as he sleeps but waking shows it to be unreal, so our experience of world seems to us positive and real but, when we stand back from the illusion, we shall find that it had no reality. But

it may be as well to give the dream analogy its full value and see whether our sense of world-experience has in any way a similar basis. For the idea of the world as a dream, whether it be a dream of the subjective mind or a dream of the soul or a dream in the Eternal, is often entertained and it powerfully enforces the illusionist tendency in human feeling and thinking. If it has no validity, we must definitely see that and the reasons of its inapplicability and set it aside well out of the way; if it has some validity, we must see what it is and how far it goes. If the world is an illusion, but not a dream illusion, that distinction too must be put on a secure basis.” The Life Divine-435-36]

*She digs into Matter’s hard concealing soil,
To unearth the processes of all things done.
A loaded huge self-worked machine appears
To her eye’s eager and admiring stare,
An intricate and meaningless enginery
Of ordered fateful and unfailing Chance:
Ingenious and meticulous and minute,
Its brute unconscious accurate device
Unrolls an unerring march, maps a sure road;
It plans without thinking, acts without a will,
A million purposes serves with purpose none
And builds a rational world without a mind.
It has no mover, no maker, no idea:
Its vast self-action toils without a cause;
A lifeless Energy irresistibly driven,
Death’s head on the body of Necessity,*

Engenders life and fathers consciousness,

Then wonders why all was and whence it came.

Our thoughts are parts of the immense machine,

Our ponderings but a freak of Matter's law,

The mystic's lore was a fancy or a blind;

Of soul or spirit we have now no need (this machine does not recognise the need for a self /spirit):

[The limitation of mind is that firstly, fear, desire and sorrow are recognized as diseases of the mind, born of its sense of division and limitation; it is an inveterate divider of the Indivisible and its observation and understanding is always incomplete, uncertain, relative, partial and inconclusive, and its out going action and creation is still more confused, narrow, inferior and imperfect; the error of practical reason is an excessive subjection to apparent facts of existence and makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality, prevents the freedom and expansion of the spirit and not courageous enough to carry the profounder facts of potentiality to their logical conclusion; secondly, mental activity is restricted to this life, limited in time and scope and form, life that is death, hunger and incapacity attempting to become life that is immortality, satisfied delight and omnipotence; so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organization of the triple time knowledge; thirdly, mental consciousness is rescued from a sleep of inconstancy, subjected to means it uses, limited by body and ego; it finds its relation negatively with

others by various means of hostile contact and antipathy and positively by various means of uniting contact and sympathy; fourthly, mind seeks for the delight and the self-luminous Divine Consciousness and finds only the apparent negations of pleasure, pain, grief, indifference and the dualities which is again merely a certain trick of false reception of our divided mental being; it is not our true state at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence; fifthly, the veil or lid created by mind prevents the attainment and realization of the Divine; mind with its exclusive concentration cannot bridge the gulf between the passive and active Brahman and build a wall of non-communication between the two and puts itself away from the dynamic aspect of Consciousness; sixthly, mind is a power of ignorance and acts always partially and by limitation, it may even and it does forget itself in a complete inconstance, or nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge; and even if it arrived at integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity, a surface manipulation of things and not an essential and real oneness and not the spiritual change of consciousness; seventhly, mental truth is always an intellectual, emotional and sensational representation and not the direct truth, not the truth itself in its body and essence; eighthly, the mental man thinks and sees on the level of present life and is oblivious of past and future lives or all life; his main basis of knowledge is the present moment with a ill grasped glimpse into the past and blind look towards the future, he bases himself on actual appearance of outward things and oblivious of vast domain of inner living; and ninthly, when the intellectual reason is applied to the disciplining of infrarational life, it

constantly forces life a control, a measure, an artificial procrustean rule that succeeds either hardening life or killing or constrains it into rigid forms and conventions that ends by a revolt of life, a decay or disruption of systems and imprisons its capacity; or our nature is shaped rigidly by the practice of the ideals constructed by human mind and to limit ourselves by it is to restrict the growth of our larger Self; it is still more difficult for the reason to understand and handle with the suprarational life and the reason is lost in the largeness, subtlety, profundity and complexity of intuitive movement and guidance.

]

*Matter is the admirable Reality,
The patent unescapable miracle,
The hard truth of things, simple, eternal, sole.*

*A **suicidal rash expenditure***

*Creating the world by a mystery of self-loss
Has poured its scattered works on empty Space;
Late shall the self-disintegrating Force
Contract the immense expansion it has made (the end of creation which will
undergo an opposite movement to its original expansion):
Then ends this mighty and unmeaning toil,
The Void is left bare, vacant as before.*

Thus vindicated, crowned, the grand new Thought

Explained the world and mastered all its laws,

Touched the dumb roots, woke veiled tremendous powers;

It bound to service the unconscious djinns

That sleep unused in Matter's ignorant trance.

All was precise, rigid, indubitable.

However as Reason kept digging further into the inconscient, she came across a 'formless power', the source of all forms and things 'unseen' were revealed to her. This glimpse (lightening from the undiscovered Truth) opened her eyes...and then she realised the gulf that existed between what is known (the worldly knowledge obtained by entering into relationship with things) and what is Real (the substratum).

At this time she realised all of her high so called knowledge is nothing more than ignorance. She began to understand the constant making and unmaking of the worlds (Kali's dance) and that all of matter was just an "incident in the being's flow"...this realisation left her dazed as the floor felt like it was giving way below her.." Clutching for props, a soil on which to stand"...

But when on Matter's rock of ages based

A whole stood up firm and clear-cut and safe,

All staggered back into a sea of doubt;

This solid scheme melted in endless flux:

She had met the formless Power inventor of forms;

Suddenly she stumbled upon things unseen:

A lightning from the undiscovered Truth

Startled her eyes with its perplexing glare

And dug a gulf between the Real and Known

Till all her knowledge seemed an ignorance. [the gulf is bridged in higher planes of consciousness which is beyond the reason.]

Once more the world was made a wonder-web,

A magic's process in a magical space,

An unintelligible miracle's depths

Whose source is lost in the Ineffable.

Once more we face the blank Unknowable.

In a crash of values, in a huge doom-crack,

In the sputter and scatter of her breaking work

*She lost her clear conserved **constructed world**.*

[What are the capacities of mind?

Ans: "Mind, as we know it, (1) is a reflective mirror which receives presentations or images of a pre-existent Truth or Fact, either external or at least vaster than itself. (2) It represents to itself from moment to moment the phenomenon that is or has been. (3) It possesses also the faculty of constructing in itself possible images other than those of the actual fact presented to it; that is to say, it represents to itself not only phenomenon that has been but also phenomenon that may be: it cannot, be it noted, represent to itself phenomenon that assuredly will be, except when it is an assured repetition of what is or has been. (4) It has, finally, the faculty of forecasting new modifications which it seeks to construct out of the meeting of what has been and what may be, out of the fulfilled possibility and the unfulfilled, something fails to realize, but usually finds cast into other forms than it forecasted and turned to other ends than it desired or intended." The Life Divine-127]

*A **quantum dance** remained, a sprawl of chance*

In Energy's stupendous tripping whirl:

A ceaseless motion in the unbounded Void

Invented forms without a thought or aim:

Necessity and Cause were shapeless ghosts;

Matter was an incident in being's flow,

Law but a clock-work habit of blind force.

Ideals, ethics, systems had no base

And soon collapsed or without sanction lived;

All grew a chaos, a heave and clash and strife.

Ideas warring and fierce leaped upon life;

A hard compression held down anarchy

And liberty was only a phantom's name:

Creation and destruction waltzed inarmed

On the bosom of a torn and quaking earth;

All reeled into a world of Kali's dance.

“----Even, the force of destruction may feed on this new power, may get a more formidable impetus and Kali arise filling the world with a more terrible sound of her laughters. No real peace can be till the heart of man deserves peace; the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to a still unevolved mankind the law of love and oneness? Teachers of the law of love and oneness there must be, for by that way must come the ultimate salvation. But not till the Time-Spirit in man is ready, can the inner and ultimate prevail over the outer and immediate reality. Christ and Buddha have come and gone, but it is Rudra who still holds the world in the hollow of his hand. And meanwhile the fierce forward labour of mankind tormented and oppressed by the powers that are profiteers of egoistic force and their servants cries for the sword of the Hero of the struggle and the word of its prophet.” Essays on the Gita/SABCL/Vol-13/Page-372

*Thus tumbled, sinking, sprawling in the Void,
Clutching for props, a soil on which to stand,*

At this time she came to the realisation of the force that dwells with the atom (the atomic power - invisible atom's omnipotent force), she surmised that if this atomic power could be harnessed by man , then it will leave him as monarch of the Earth (sovereign of the earthly scene) and with this he will be able to bring order to the world and bring all others under his mind's control (serve the need of the thinking race). But she also understood that this will only create a semblance of order and the machine like exactness in society but it will not reflect the spirit's will.

*She only saw a thin atomic Vast,
The rare-point sparse substratum universe
On which floats a solid world's phenomenal face.
Alone a process of events was there
And Nature's plastic and protean change
And, strong by death to slay or to create,
The riven invisible atom's omnipotent force.*

Riven: split or tear apart violently

*One chance remained that here might be a power
To liberate man from the old inadequate means
And leave him sovereign of the earthly scene.*

For **Reason** then might grasp the original Force

To drive her car upon the roads of Time.
 All then might serve the need of the thinking race,
 An absolute State found order's absolute,
 To a standardised perfection cut all things,

In society build a just exact machine.

[The surface consciousness of a mundane is ignorant of mass relations, separated from each other, rooted in a divided ego and mind's constructed knowledge and must strive some kind of right relation between their embodied ignorance. His relations formed in group are constantly marred by imperfect understanding, gross misunderstanding, strife, discord, unhappiness and the superficiality of his mind's deceptive constructions is the cause of his frustration. For perfect social living he labours to establish unity, mutuality and harmony and what he builds is a constructed unity, an association of interests and egos enforces by law and social custom and imposes an artificial constructed order in which interests of some prevail over the interests of others. He is a social being and for its perfection he has to improve ethical and social relation with other men and live for its benefit and utility; the society is also there for the service of all, to give them their right relation, education, training, economic opportunity, right frame of life. Modern spirit has sought a civilization of material order and comfort and generalised the utilitarian rationality through reason, science and education which will make the individual a perfected social being in a perfected economic society. Spiritual ideal is substituted by mentalised and moralised humanitarianism relieved of all religious colouring and a social ethic. Thus the race is hurried forward by its own momentum into a chaos of its life in which all received values and firm ground of conduct and culture were overthrown and

seemed to disappear from its social organisation. These disorders, defects and disharmonies are normal to a status and energy of Ignorance and can only be dissolved by a greater Light than that of mind nature or life nature.]

*Then **science and reason** careless of the soul (felt no need for the finer aspects of the soul to intervene)*

Could iron out a tranquil uniform world,

[Science discovers the fundamental truth of existence that the Matter resolves itself into form of Energy. Traditional Spirituality discovers the greater and completer fundamental truth that the Matter exists as a substantial appearance to Consciousness and the only reality is a pure Spirit or the Conscious Being. Integral Spirituality finds a link principle of Consciousness which is veiled as subconscious form in Matter and revealed as super conscious form in Spirit. Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence and material Energy is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force. Science has worked marvels by organizing the instrumentation of material forces and created an unlimited prospect of our existence and it does not accept the instrumentation of the powers of consciousness and spiritual and occult forces exceeding and overpassing the limitation of existing Nature. When Science will be able to mend its earlier stand of recognizing a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able trace the hierarchies of higher Consciousness and gives way to the higher spiritual appetite of Integral Yoga and its

unconscious wandering within Matter ends and it will recognize life, mind and Supermind as evolution of veiled Consciousness in Matter or different grades of same energy, different organizations of one conscious force of Existence. Thus we cease to reason and go deep into ourselves by stilling the mind. Knowledge of luminous vastness with illimitable self-vision waits and is seated beyond mind and intellectual reasoning. Thus we can hope great progression of Science starting from the rudimentary beginnings of awakening the material forces might lead to another immense development and departure.

What the Science reveals to us?

Ans: "Science reveals to us how minute is the care, how cunning the device, how intense the absorption it bestows upon the smallest of its works even as on the largest. This mighty energy is an equal and impartial mother, samam brahma, in the great term of the Gita (5.19), and its intensity and force of movement is the same in the formation and upholding of a system of suns and organization of the life of an ant-hill." The Life Divine-79]

"Then Mother prepares the next aphorism:

110 – To see the composition of the sun or the lines of Mars is doubtless a great achievement; but when thou hast the instrument that can show thee a man's soul as thou seest a picture, then thou wilt smile at the wonders of physical Science as the playthings of babies.

It's the continuation of what we were saying about those who want to "see."

Do the wonders of physical science make you smile?

The wonders are all very well, it's their business (!) But it's their overweening self-assurance that makes me smile. They think they know. They think they have

the key, that's what makes one smile. It makes one smile. They think that with all that they have learned they are the masters of Nature – it's childish. There will always be something that eludes them as long as they aren't in contact with the creative Force and the creative Will.

It's an experiment that can be done very easily: a scientist may explain all the phenomena before our eyes, he may even use physical forces and make them do whatever he likes (they have obtained amazing results from the material point of view), but if you just ask them this question, this simple question, "What is death?", in reality, they have no idea. They will describe the phenomenon as it occurs materially, but ... if they are sincere, they are compelled to say that it doesn't explain anything.

There always comes a point when it no longer explains anything. Because to know ... to know is to have power.

(silence)

Ultimately, what materialistic thought finds easiest to admit is the fact that they cannot foresee. They foresee many things, but the course of world events is beyond their predictions. I think this is the only thing they can admit: there is a gray area, an area of the unpredictable that eludes all their calculations.

I have never spoken to the typical scientist having the most modern science, so I am not entirely sure, I don't know to what extent they admit the unpredictable or the incalculable.

What Sri Aurobindo means, I think, is that when you are in communion with the soul and have the soul's knowledge, that knowledge is so much more wonderful than material knowledge that you almost smile with disdain. I don't think he means that the knowledge of the soul makes you know things of material life that science can't teach you.

The only point (I don't know if science has solved it) is the unpredictability of the future. But maybe they say that's because they haven't yet reached the perfection of their instruments and methods! For instance, maybe they think that just when man appeared on the earth, if there had been the instruments they now have, they would have been able to foresee the transformation from animal to man, or the appearance of man as a result of "something" in the animal – I am not aware (*Mother smiles*) of their most modern pretensions. In that case, they should be able to measure or perceive the difference in the atmosphere now, with the intrusion of "something" that wasn't there – because that still belongs to the material field.²⁸ But I don't think that's what Sri Aurobindo meant; I think he meant that the world of the soul and the inner realities are so much more wonderful than the physical realities that all the physical "wonders" make you smile – it's rather that.

But the key you speak of, that key they don't have, is it not precisely the soul? A power of the soul over Matter, a power to change Matter – to work physical wonders, too. Does the soul have that power?

It has that power and it uses it CONSTANTLY, but the human consciousness is unaware of it! And the great difference is that the human consciousness becomes

aware, but it becomes aware of something that's ALWAYS there! And which the others deny because they aren't aware of it.

For instance, I've had the opportunity of studying this: For me, circumstances, characters, all events and all beings move about according to certain "laws," if I may say so, which aren't rigid, but which I perceive and because of which I can see: "This will lead to that, and that will lead there, and this person being like that, such-and-such a thing is going to happen to him, and ..." It's growing increasingly precise. I could, if it were necessary, make predictions based on that. But the relation of cause and effect in that domain is, for me, absolutely obvious and corroborated by facts. While for them, who do not have that vision and that consciousness of the soul, as Sri Aurobindo says, circumstances unfold according to other, superficial laws, which they consider to be the natural consequences of things; quite superficial laws that do not stand up to a deeper analysis, but they don't have the inner capacity, so that doesn't bother them, they find it obvious.

I mean that this inner knowledge doesn't have the power to convince them, that's an experience I have almost every day. So that when, concerning some event or other, I see, "Oh, but it's perfectly, perfectly obvious (for me): I saw the Lord's Force act there, I saw such-and-such a thing happen, and so, quite naturally, this is what must take place," for me, it's as obvious as could be, but I don't tell what I know, because it doesn't correspond to anything in their experience, so to them it's raving or pretension. Which means that when you haven't had the experience yourself, another's experience isn't convincing, it cannot convince you.

The power isn't so much of acting on Matter – that's something happening CONSTANTLY – but ... unless hypnotic means are used (and they are worthless, they don't lead anywhere), the difficulty is to open the understanding (*gesture of breaking free at the top of the head*), that's what is so difficult. The thing which you haven't experienced is nonexistent.

Even if in front of them a kind of miracle takes place, they will find a material explanation for it; to them, it won't be a miracle in the sense of the intervention of a force and power different from material forces and powers. They will find their own material explanation for it, it won't be convincing.

You can understand only if you have yourself touched that domain in your experience.

And you see very clearly – very clearly: it's insofar as something is awakened that there is the possibility of an understanding. This is the solid ground, it's the base.

All in all, the question may not be so much a "transformation of Matter" as of becoming conscious of the true unfolding.

That's precisely what I mean. The transformation can take place up to a point without your even being conscious of it!

You see, it is said that there is now a great difference, that when man came, the animal didn't have the means of taking notice; well, I say it's exactly the same thing: in spite of all that man has realized, man doesn't have the means; certain things may

happen, but he will know they did only much later, when "something" in him is sufficiently developed to enable him to take notice.

Even with scientific development taken to its utmost, to the point where one really feels there is almost no difference left, when, for instance, they reach the oneness of substance and there seems to remain just an almost insensible or imperceptible passage from one condition to the other [the material to the spiritual], well, no, it's not like that! In order to perceive that sort of identity, you must carry already in yourself the experience of the OTHER THING; otherwise you cannot.

And precisely because they have acquired the capacity to "explain," they explain for themselves the inner phenomena, so that they remain in their negation of inner phenomena: they say they are like extensions of what they have studied.

Only, owing to man's very constitution (because there is so to speak no human being who doesn't have at least a reflection or a hint or a beginning of relationship with his subtle, inner being, his "soul"), owing to that, there is always a flaw in their negation; but they consider it a weakness – and it's their only strength!

(silence)

It is really when you have the experience – the experience and knowledge and identity with the higher forces – that you see the relativity of external knowledge; but before that, no, you cannot see, you deny the other realities.

I think this is what Sri Aurobindo meant; it's only once the other consciousness is developed that the scientist will smile; he will say, "Yes, this is all very nice, but ..."

Basically, one cannot lead to the other. Except through a phenomenon of grace; if there is inwardly an absolute sincerity enabling the scientist to see, to have the foreknowledge, the perception of the point at which things elude him, then that may lead him to the other state of consciousness, but NOT THROUGH HIS METHODS. There must be ... something must give in – something must give in and accept the new methods, the new perceptions, the new vibrations, the new state of soul.

Then it's an individual question. It isn't a question of class or category: it's the scientist who becomes ready to be ... something else.

(silence)

We can only state an assertion: all that you know, however beautiful it may be, is nothing in comparison to what you can know if you are able to use the other methods.

There.

(silence)

That has been the object of my work all these last few days: how to get at that refusal to know? ... It has been there for a long time. And it's the sequel to what Sri Aurobindo said in one of his letters: he says that India, with its methods, has done much more for spiritual life than Europe with all her doubts and questions.²⁹

That's exactly the point. It's a kind of refusal – a refusal to accept a certain method of knowing that isn't the purely material method, and a negation of the experience, of the reality of the experience – how can they be convinced of it?... And then, there is Kali's method, which is to give a sound thrashing. But ... it's a lot of damage for little result, if you ask me.

No, it is still a big problem.

It seems that the only method capable of overcoming all resistances is the method of Love; but in fact, the adverse forces have perverted it in such a way that a large quantity of sincere people, of sincere seekers, seem to be armor-plated against this method, because of its distortion. That's the difficulty. That's why it takes time. Anyway ...” The Mother/ May 29, 1965

“Science talks and behaves as if it had conquered all knowledge: Wisdom, as she walks, hears her solitary tread echoing on the margin of immeasurable Oceans.” Sri Aurobindo/CWSA-12/ *Essays Divine and Human*-436

Aeonic seekings glut with outward truths

And a single-patterned thinking force on mind,

Inflicting Matter's logic on Spirit's dreams

A reasonable animal make of man

And a symmetrical fabric of his life.

This would be Nature's peak on an obscure globe,

The grand result of the long ages' toil,

Earth's evolution crowned, her mission done.

And this would have been earth nature's pinnacle, where logic and the mind ruled as sovereign if the divine within had no further plans for creation.

However the divine is always recreating nature increasing in His image and the soul's touch can alter this fixity of logic, mind and matter. A higher Truth can descend and alter this.

So might it be if the spirit fell asleep;
 Man then might rest content and live in peace,
 Master of Nature who once her bonds slave worked,
 The world's disorder hardening into Law,—
 If Life's dire heart arose not in revolt,
 If God within could find no greater plan.

But many-visaged is the cosmic Soul;

A touch (of Divine Love) can alter the fixed front of Fate.

Its complementary line:

“The soul is the watchful builder of its fate”

Savitri-184

“But many-visaged is the cosmic Soul;
A touch can alter the fixed front of Fate.”

Savitri-256

“A moment's sweetness of the All-Beautiful
Cancelled the vanity of the cosmic whirl.”

Savitri, Book-3, Canto-2

“And make the soul the artist of its fate.”

Savitri-465

“And woke in it (heart) the Force that alters Fate.”

Savitri-665

“The soul in man is greater than his fate:”

Savitri-691

A sudden turn can come, a road appear. (A Sadhaka of integral Yoga must trace his own path in the virgin forest not to follow the known highway that will lead towards sure destination.)

A greater Mind may see a greater Truth,

Or we may find when all the rest has failed

Hid in ourselves the key of perfect change (due to the coming forward of the Psychic being).

“Put this way, there is no need to bring the principle of love into our explanation. But if we want to know or understand the nature of the Force or Power that permits and accomplishes this transformation (specially in the case of evil, but for ugliness to some extent as well), we see that of all powers, Love is obviously the mightiest, the most integral – integral in that it applies to all cases. It’s even mightier than the power of purification which dissolves bad wills and is, in a way, master over the adverse forces, but which doesn’t have the direct transforming power; because the power of purification Must FIRST dissolve in order to form again later. It destroys one form to make a better one from it, while Love doesn’t need to dissolve in order to transform: it has the direct transforming power. Love is like a flame changing the hard into the malleable, then sublimating even the malleable into a kind of purified vapor. It doesn’t destroy: it transforms.

Love, in its essence and in its origin, is like a white flame obliterating ALL resistances. You can have the experience yourself: whatever the difficulty in your being, whatever the weight of accumulated mistakes, the ignorance, incapacity, bad will, a single SECOND of this Love – pure, essential, supreme – melts everything in its almighty flame. **One single moment and an entire past can vanish.** One single TOUCH of That in its essence and the whole burden is consumed.” The Mother’s Agenda- **January 10, 1961**

Ascending from the soil where creep our days,

Earth’s consciousness may marry with the Sun (the descent of the supramental consciousness into the physical), (the gulf between the Matter and Spirit is bridged.)

Our mortal life ride on the spirit’s wings (all our outward living is supported by the inner divine’s strength and guidance),

Our finite thoughts commune with the Infinite.

In the bright kingdoms of the rising Sun (the planes and kingdoms of the supramental and higher planes)

All is a birth into a power of light:

All here deformed guards there its happy shape (all pain here is Delight there, all inconscience here is Being there...),

Here all is mixed and marred [gross world], there [subtle world] pure and whole;

Yet each is a passing step, a moment’s phase.

"For not by Reason was creation made
And not by Reason can the Truth be seen"

This above was the realisation that Reason had reached (awake to a greater Truth) and glimpsed the Divine face behind the working of matter. She continued her work faithfully but now all the while understanding that a greater force worked behind the scenes. She continued her Nishkamya karma knowing fully that her power was a subordinate power and had its deep limitations and at best it could half illumine.

She realised that the force of the 3 instruments (mechanical mind, desire and reason) of the lower mind plane are like an infant tethered to matter and little goals, it can scarcely manifest the vision of the Soul (its sense is but the Spirit's outward touch). She realised that her work or *[what she accomplished]* is only an 'interim report' and she yearns for a higher Truth to manifest.

Sometimes in her work Reason gets the darshan of the eyes of the divine, but she does not have the force to tear away the brilliant mask *[golden lid that separates higher from lower hemisphere]* or robe of the divine. Our ignorance is like a chrysalis that leads to the birth of Wisdom that will allow us to see Truth integrally. But even within this ignorance, ambassadors of greater truths visit us incognito as heralds of a greater dawn "Sometimes break flashes of the enlightening Fire. Even now great thoughts are here that walk alone".

Sweet Mother (Maa Krishna) you have commented that

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

Mother (Maa Krishna), does your comment above relate to Reason catching these "Sometimes break flashes of the enlightening Fire"?

[Yes, mind has the capacity to develop reason, buddhi, the reason has the capacity penetrate and catch the still subtle spiritual being, buddhi grahyam atindriam.]

[The normal thought action of the mind is divided into triple movement; (1) first and the lowest is the habitual thought mind whose ideas are based on the available data given by the senses and by surface experiences of nervous and emotional being and on the customary notions formed by the education and outward life and environment; it can think nothing as entirely true and all its formulations break down under the test of new suggestions from the infinite; (2) the second grade of thinking activity of the creative pragmatic mind which can link the truth of life and the truth of idea not yet manifested in life; the thinking mind finds its most clear, precise, effective principle of organisation and characteristic satisfaction in the reasoning and logical intelligence; a more precise and

assured action of the intelligence will get rid of the superficiality of this ordinary method of the mind, test every step, scrutinize severely every conclusion, efficiently guard against error and reduce the mind's action to a well-founded system, synthesis and order; (3) the last gradation of thinking opens in us the pure, subtle, flexible ideative mind which lives disinterestedly in the truth of idea for Divine action and Spiritual experience and lives far from the ordinary mental habit which turns truth into purveyors of error.]

Awake to a greater Truth beyond her acts,

*The mediatrix (**Reason**) sat and saw her works*

And felt the marvel in them and the force

But knew the power behind the face of Time:

She did the task, obeyed the knowledge given,

Her deep heart yearned towards great ideal things

And from the light looked out to wider light:

A brilliant hedge drawn round her narrowed her power;

Faithful to her limited sphere she toiled, but knew

Its highest, widest seeing was a half-search,

Its mightiest acts a passage or a stage.

For not by Reason was creation made

And not by Reason can the Truth be seen

Which through the veils of thought, the screens of sense

Hardly the spirit's vision can descry

Dimmed by the imperfection of its means:

The little Mind is tied to little things:

Its sense is but the spirit's outward touch,

Half-waked in a world of dark Inconscience;

It feels out for its beings and its forms

Like one left fumbling in the ignorant Night.

In this small mould of infant mind and sense

Desire *is a child-heart's cry crying for bliss,*

“In the conscious mind that which was still only a vital hunger in subconscious life, transforms itself into higher forms; hunger in the vital parts becomes craving of Desire in the mentalised life, straining of Will in the intellectual or thinking life. This movement of desire must and ought to continue until the individual has grown sufficiently so that he can now at last become master of himself and by increasing union with the Infinite possessor of his universe. Desire is the lever by which the divine Life-principle effects its end of self-affirmation in the universe and the attempt to extinguish it in the interests of inertia is a denial of the divine Life-principle, a Will-not-to-be which is necessarily ignorance; for one cannot cease to be individually except by being infinitely. Desire too can only cease rightly by becoming the desire of the infinite and satisfying itself with a supernal fulfilment and an infinite satisfaction in the all-possessing bliss of the Infinite. Meanwhile it has to progress from the type of a mutual devouring hunger to the type of a mutual giving, of an increasingly joyous sacrifice of interchange;--the individual gives himself to other individuals and receives them back in exchange; the lower gives itself to the higher and the higher to the lower so that they may be fulfilled in each other; the human gives itself to the Divine and the Divine to the human; the All in the individual gives itself to the All in the universe and receives its realised universality as a divine recompense. Thus the law of Hunger must give place progressively to the law of Love, the law of Division to the law of Unity, the law of Death to the law of Immortality. Such is the necessity, such the justification, such the culmination and self-fulfilment of the Desire that is at work in the universe.” The Life Divine-207-08 (Ref-The Synthesis of Yoga-84)

“(1) This craving life-force or desire-soul in us has to be accepted at first, but only in order that it may be transformed. Even from the very beginning it has to be taught renounce all other desires and

concentrate itself on the passion for the Divine. (2) This capital point gained, it has to be taught to desire, not for its own separate sake, but for God in the world and for the Divine in ourselves; it has to fix itself upon no personal spiritual gain, though of all possible spiritual gains we are sure, but on the great work to be done in us and others, on the high coming manifestation which is to be the glorious fulfillment of the Divine in the world, on the Truth that has to be sought and lived and enthroned for ever. (3) But last, most difficult for it, more difficult to seek with right object, it has to be taught to seek in the right manner; for it must learn to desire, not its own egoistic way, but in the way of the Divine. It must insist no longer, as the strong separative will always insists, on its own manner of fulfillment, its own dream of possession, its own idea of the right and the desirable; it must yearn to fulfil a larger and greater Will and consent to wait upon a less interested and ignorant guidance. Thus trained, Desire, the great unquiet harasser and troubler of man and cause of every kind of stumbling, will become fit to be transformed into its Divine counterpart.” The Synthesis of Yoga-84 (Refer The Life Divine- 207-208)

“Desire is only a mode of the emotional mind which by ignorance seeks delight in the object of desire and not in the Brahman who expresses Himself in the object... By destroying that ignorance one can do action without entanglement in desire.” Sri Aurobindo/SABCL/17/p-20

Our reason only a toys' artificer,

A rule-maker in a strange stumbling game.

But she her dwarf aides knew whose confident sight

A bounded prospect took for the far goal.

The world she has made is an interim report **(unfinished field of Work,**

Evolution and Yoga and possession of the Divine Shakti.)

Of a traveller towards the half-found truth in things

Moving twixt nescience and nescience.

For nothing is known while aught remains concealed;

The Truth is known only when all is seen. *[This is Intuitive/Supramental experience.]*

[What are the characteristics of Intuition and Reason?

Ans: (1) For the highest intuitive Knowledge sees things in the whole, in the large and details only as sides of the indivisible whole; (2) Reason on the contrary, proceeds by analysis and division and assembles its facts to form a whole; but in the assemblage so formed there are opposites, anomalies, logical incompatibilities, and the natural tendency of Reason is to affirm some and to negate others which conflict with its chosen conclusions so that it may form a flawlessly logical system." The Life Divine-76]

Attracted by **the All** that is the One,

[What is this All?

Ans: But to settle the account we have to know what is this All, this infinite and omnipotent energy. And here we come to a fresh complication. For it is asserted to us by the pure reason and it seems to be asserted to us by Vedanta that as we are subordinate and an aspect of this Movement, so the movement is subordinate and as aspect of something other than itself, of a great timeless, spaceless Stability, sthanu, which is immutable, inexhaustible and unexpended, not acting though containing all this action, not energy, but pure existence." The Life Divine-80]

She yearns towards a higher light than hers;

Hid by her cults and creeds she has glimpsed God's face:

She knows she has but found a form, a robe,

But ever she hopes to see him in her heart

And feel the body of his reality.

As yet a mask is there and not a brow,

Although sometimes two hidden eyes appear:

Reason cannot tear off that glimmering mask,

Her efforts only make it glimmer more;

In packets she ties up the Indivisible;

Finding her hands too small to hold vast Truth

She breaks up knowledge into alien parts

Or peers through cloud-rack for a vanished sun:

She sees, not understanding what she has seen,

Through the locked visages of finite things

The myriad aspects of infinity.

One day the Face must burn out through the mask.

Our ignorance is Wisdom's chrysalis,

Our error weds new knowledge on its way,

Its darkness is a blackened knot of light;

Thought dances hand in hand with Nescience

On the grey road that winds towards the Sun.

Even while her fingers fumble at the knots

Which bind them to their strange companionship,

Into the moments of their married strife

Sometimes break flashes of the enlightening Fire.

Even now great thoughts are here that walk alone:

Armed they have come with the infallible word

In an investiture of intuitive light

That is a sanction from the eyes of God;

Announcers of a distant Truth they flame

Arriving from the rim of eternity.

A fire shall come out of the infinitudes,

*A greater **Gnosis** shall regard the world (the descent of the supramental)*

(Gnosis: Adapted directly from the Greek word meaning knowledge, the term has come to signify the higher mystical knowledge of Spiritual truth. Supermind's other name, **the Gnostic Consciousness**, in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies.)

Crossing out of some far omniscience

On lustrous seas from the still rapt Alone

To illumine the deep heart of self and things. [transformation of Soul and Nature.]

A timeless knowledge it shall bring to Mind,

Its aim to life, to Ignorance its close.

The Lord then describes that as Reason looks to the higher realms from down here longing for a greater Truth to descend, there watches a being of Pure Thought Mind, a high power whose influence has helped shape our noblest and greatest actions. Although this power is loathed to come down directly into the earth plane and prefers the blue infinities above.

[Because Why Intuition is unable to give us the truth in that ordered and articulated form?

Ans: But Intuition by the very nature of its action in man, working as it does from behind the veil, active principally in his more unenlightened, less articulate parts, served in front of the veil, in the narrow light which is our waking conscience, only by instruments that are unable fully to assimilate its messages, --Intuition is unable to give us the truth in that ordered and articulated form which our nature demands." The Life Divine-74]

Above in a high breathless stratosphere,

Overshadowing the dwarfish trinity (mechanical mind, desire and Reason), *[Or*

Physical mind or tamasic mind, vital mind or rajasic mind and Intellect or sattwic mind.]

Its complementary line:

"A dwarf three-bodied trinity was her serf." Savitri-245, "Overshadowing the

dwarfish trinity," Savitri-258, "And makes himself the Dwarf with triple stride,"

Savitri-488, "Of the dwarf-Titan, the deformed chained god" Savitri-510, "Unwound

the triple cord of mind and freed" Savitri-82, "The dharma of the sattwic man is the

highest in the circle of the gunas; but that too is a limited view and a dwarfed

standard. Its imperfect indications lead to a petty and relative perfection;

temporarily satisfying to the enlightened personal ego, it is not founded either on

the whole truth of the self or on the whole truth of Nature." CWSA/19/Essays on the

Gita-544, "But the introvert of this distinction is also has not the inner life; he is not a

seer of the true self and of inner things, but the small mental man who looks

superficially inside himself and sees there not his spiritual self but his life-ego, his

mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**.” CWSA/22/The Life Divine-1064,

*Lived, aspirants to a limitless Beyond,
Captives of Space, walled by the limiting heavens,
In the unceasing circuit of the hours
Yearning for the straight paths of eternity,
And from their high station looked down on this world*

Two sun-gaze Daemons witnessing all that is (Psychic and Spiritual Being.)

(Mother (Maa Krishna) who are these 2 beings? is it Life -Thought or Pure Thought-Mind as described below?).

“and when the soul (Psychic Being) and self (Spiritual Being) emerges, when we become consciously spiritual beings, that change can cancel or wholly remodel the graph of our physical fate.” CWSA/22/The Life Divine-840-41,

“Brahman always reveals himself to us in three ways, within ourselves, above our plane, around us in the universe. Within us, there are **two centres of the Purusha**, the inner Soul through which he touches us to our awakening; there is the Purusha in the lotus of the heart which opens upward all our powers and the Purusha in the thousand-petalled lotus whence descend through the thought and will, opening the third eye in us, the lightnings of vision and the fire of the divine energy. The bliss existence may come to us through either one of these centres. When the lotus of the heart breaks open, we feel a divine joy, love and peace expanding in us like a flower of light which irradiates the whole being. They can then unite themselves with their secret source, the Divine in our hearts, and adore him as in a temple; they can flow upwards to take possession of the thought and the will and break out upward towards the Transcendent; they stream out in thought and feeling and act towards all that is around us. But so long as our normal being offers any obstacle or is not wholly moulded into a response to this divine influence or an instrument of this divine possession, the experience will be intermittent and we may fall back constantly into our old mortal heart; but by repetition, *abhyasa*, or by the force of our desire and adoration of the Divine, it

will be progressively remoulded until this abnormal experience becomes our natural consciousness.” The Synthesis of Yoga-596

A power to uplift the laggard world,

Imperious rode a huge high-winged Life-Thought

Unwont to tread the firm unchanging soil (did not want to touch the mire of earth, preferred the blue infinities above):

Unwont: Unaccustomed

Accustomed to a blue infinity, (*Overmental infinity or preliminary Supramental*)

It planed in sunlit sky and starlit air;

It saw afar the unreachd Immortal's home

And heard afar the voices of the Gods.

Iconoclast and shatterer of Time's forts,

Iconoclast: a person who attacks or criticizes cherished beliefs or institutions

Iconoclast: person who criticizes cherished belief.

Overleaping limit and exceeding norm,

It (Supramental) lit the thoughts that glow through the centuries (this Life-

Thought was the intuitive power behind our noble high thoughts and the driving force behind our superhuman achievements)

And moved to acts of superhuman force.

As far as its self-winged air-planes could fly,

Visiting the future in great brilliant raids

It reconnoitred vistas of dream-fate.

Apt to conceive, unable to attain (this Life-thought inspite of its brilliance and influence on human events is the conceiver and influencer but it cannot

transform or act with total certainty for its control over ignorance is not supreme) ,

It (Supramental) drew its concept-maps and vision-plans

Too large for the architecture of mortal Space.

Beyond in wideness where no footing is,

An imagist of bodiless Ideas,

Impassive to the cry of life and sense,

A pure Thought-Mind surveyed the cosmic act (Mother (Maa Krishna) is this the Divine Mind plane?). *[The Pure Mind is always represented in hierarchies from higher Mind to the Overmind. Below higher Mind is the lower mind of intellectual mind, sensory mind, emotional mind, vital mind and physical mind which are not pure and needs transformation.]*

[What is the complete use of pure reason?

Ans: "The complete use of pure reason brings us finally from physical to metaphysical knowledge. But the concepts of metaphysical knowledge do not in themselves fully satisfy the demand of our integral being. They are indeed entirely satisfactory to the pure reason itself, because they are the very stuff of its own existence." The Life Divine-67]

Archangel of a white transcending realm, (Archangel: high ranked angel)

It saw the world from solitary heights

Luminous in a remote and empty air.

END OF CANTO TEN

OM TAT SAT

Post Thesis

Each line of Savitri is equally important. Here below a division is made for the purpose of Sadhana, for the purpose of concentration, contemplation and meditation and tracing a path of Unknowable.

The Important Secret of this chapter:

*"The mighty **daemon** lies unshaped within," Savitri-244 (Here the mighty daemon is the Psychic being.)*

*"Two sun-gaze **Daemons** witnessing all that is" Savitri-258(Psychic and Spiritual Being.)*

The More Important Secret of this chapter:

"We must search our nature with spiritual fire:" Savitri-240

"Our human state cradles the future god" Savitri-240

"The Truth is known only when all is seen." Savitri-257

"

The Most Important Secret of this chapter:

"A greater Mind may see a greater Truth,

Or we may find when all the rest has failed

Hid in ourselves the key of perfect change." Savitri-256

*"A greater **Gnosis** shall regard the world*

Crossing out of some far omniscience

On lustrous seas from the still rapt Alone

To illumine the deep heart of self and things.” Savitri-258

“Accustomed to a blue infinity, (*Overmental infinity or preliminary Supramental*)

It (Supramental) planed in sunlit sky and starlit air;

It saw afar the unreached Immortal’s home

And heard afar the voices of the Gods.” Savitri-258

“Iconoclast and shatterer of Time’s forts,

Overleaping limit and exceeding norm,

*It (Supramental) lit the **thoughts that glow through the centuries***

And moved to acts of superhuman force.” Savitri-259

Om Namo Bhagavateh

Nature of Tamasic mind

*“At its low extremity held difficult sway
A mind that hardly saw and slowly found;
Its nature to our earthly nature close
And kin to our **precarious** mortal thought
That looks from soil to sky and sky to soil
But knows not the below nor the beyond, **[Physical mind is not aware of the truth of the existence.]***

It only sensed itself and outward things.” Savitri-239

“A twilight sage whose shadow seems to him self,” Savitri-240

“A pigmy Thought needing to live in bounds...

A slave of a fixed mass of absolute rules,...

Abhorring change as an audacious sin,

Distrustful of each new discovery...

It shrinks from adventure, blinks at glorious hope,...

External fact it figures as sole truth,” Savitri-245-46

“It barks at every unfamiliar light” Savitri-246

Nature of rajasic mind

“And with its dire edge eats at being’s heart.” Savitri-247

“It burns all breasts with an ambiguous fire.” Savitri-247

“It climbed to drag down Truth into the mire

And used for muddy ends its brilliant Force;” Savitri-247

“It thought all true that flattered its own hopes;” Savitri-248

“Fixed in life’s air the feet of hurrying dreams,” Savitri-248

“It squandered life’s force to achieve the impossible: Savitri-248

“Attempt, not victory, was the charm of life.” Savitri-249

“Ignorance was its field, the unknown its prize.” Savitri-249

Nature of Sattwic mind

“These heights declined a greater adventure’s call” Savitri-238

“Tied up the spirit to golden posts of (limited) bliss.” Savitri-238

“Labours for the hour and not for eternity” Savitri-240

“Impatient of enigma and the unknown,

Intolerant of the lawless and the unique,..

And every face is turbaned with a doubt...” Savitri-250-251

“Nothing she knew but all things hoped to know.” Savitri-250

“All life to harmonise by thought’s control,” Savitri-250

“To save the world from Ignorance she came.” Savitri-250

“Like maps in the school-house of intellect hung,

Forcing wide Truth in a narrow scheme.” Savitri-251

“Her sciences precise and absolute.” Savitri-251

“There dawns no light of heavenly seritude.” Savitri-251

“Her thought is an endless march without a goal.

There is no summit on which she can stand

And see in a single glance, the Infinite’s whole.” Savitri-252

“Faithful to her limited sphere she toiled, but knew

Its highest, widest seeing was a half search,

Its mightiest acts a passage or a stage.” Savitri-256

“Finding her hands too small to hold vast Truth

She breaks up knowledge into alien parts.” Savitri-257

Pondicherry

13.12.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In this Book-2, Canto-10, King Aswapati, entered the triple world of ‘little mind tied to little things,’ known as physical mind or tamasic mind, vital mind or rajasic mind, and intellect or sattwic mind. To liberate life and Nature from their narrow, false and divisible consciousness is a difficult task¹ of an integral Yogi or supramental man. Sri Aurobindo observed them as three dwarf,³ bound in a golden chain. The Gita recommends them as three asuras² and defines amply the Nature of these three Gunas. The Gita proposes new static methods for developing Souls and Sri Aurobindo proposes dynamic Supramental method to go beyond their influence. And in fact, both the methods are to be combined for complete eradication of their influence.

The Gita’s method:⁶

“**Sattwa** must be transcended as well as rajas and tamas; the **golden chain** must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. The Gita prescribes to this end a new method of self-discipline. It is to stand back in oneself from the action of the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there must be the freedom of the impersonal Witness; afterwards there can be the control of the Master, the Ishwara.” CWSA/21/The Synthesis of Yoga-238

Sri Aurobindo's method:

"The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the **physical mind** received the supramental light: the **physical mind** was the instrument for direct action upon the most material. This **physical mind** receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me." **The Mother/29 June 1953/The Mother's Centenary Works/13/62-63**

The Gita confirms that Intellect has the capacity to enter partial union with the Divine, *buddhi grahyam atindriyam*. Savitri book confirms that this partial Divine union will not be able to discern truth from falsehood which is again a part truth. The two characters in Savitri, *Death* and *Savitri's birth mother* were having partial realisation of the Divine but both were advocate of Soul slaying Truth. In this Canto we can carefully note this line, mind "*Denied the (Soul saving)⁵ Truth that transient (Soul slaying)⁴ truths might live. (244)*" Again this Soul slaying truth will not be able remove the 'twilight thought' from *tamasic*, *rajasic* and *sattwic* mind which seems to be one of the affirmative conditions in confronting Death.

However, the study of the whole Nature of *tamasic* mind, *rajasic* mind and *sattwic* mind is very crucial to begin traditional Yoga and continue the integral Yoga. In order to pursue the *sadhana*, *Arjuna* wanted to know from the Lord, the whole nature⁷ of three gunas.

In this Canto we observe three solutions of Psychic transformation, Psychic and Spiritual transformation and Supramental transformation of the triple mind. They are:

"The mighty **daemon** lies unshaped within," Savitri-244

"Two sun-gaze **Daemons** witnessing all that is " Savitri-258

"To illumine the deep heart of self and things." Savitri-258

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

References:

- 1: "(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. (2) **Next and with less ease (difficult task)** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*." Sri Aurobindo/CWSA/24/The Synthesis of Yoga-839,
- 2: "There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the ***Asuric***." The Gita-16.06, "The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*." The Gita-7.15,
- 3: "**A dwarf three-bodied trinity** was her serf." Savitri-245, "Overshadowing the **dwarfish trinity**," Savitri-258, "And makes himself **the Dwarf with triple stride**," Savitri-488, "Of the **dwarf-Titan**, the deformed chained god" Savitri-510, "Unwound the **triple cord of mind** and freed" Savitri-82, "The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the whole truth of the self or on the whole truth of Nature." CWSA/19/Essays on the Gita-544, "But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**." CWSA/22/The Life Divine-1064,
- 4: "Awaits him armed with **soul-slaying word**:" Savitri-336, "Or lie with the harlot Power that **slays the soul**." Savitri-185, "A word, a moment's act can slay the god;" Savitri-611, "An idiot hour destroys what centuries made," Book-6, Canto-2, "And the Word (of Death) a dart to **slay my living** soul?" Savitri-647, "It cut Truth into manageable bits...Then new-built Truth's slain body by its art" Savitri-242
- 5: "O Death, thou speakest truth but **truth that slays**,

I (Savitri) answer to thee with the **Truth that saves.**" Savitri-621,

"But I (Savitri) forbid thy (Death's) voice to slay my soul." Savitri-612,

6: 16: **"Arjuna said:** By what signs is he marked, O Lord, who has risen above the three *Gunas*? How he acts and behaves and how does he go beyond the three *Gunas*?" The Gita-14.21 Or this question may be put in contemporary language as how can one break the golden chain of three *gunas*?

Answer attempted in contemporary language: The man who has gone beyond the three modes of Nature, *Gunas*, is freed from birth, death, old age and suffering; he remains young and enjoys immortality of Self; (1) he does not abhor illumination nor impulsion to action, nor delusion when they occur, nor strives after them when they cease; (2) he stands apart, unwavering, unconcerned and unperturbed by the movement of three *gunas* by knowing that it is only *Gunas* that act; (3) he is established in the Self, imperturbable, equal in suffering and happiness, regards gold, mud and stone alike, equal before praise and blame, equal before honour and dishonour, and to whom faction of enemies and faction of friends are alike, and he has abandoned all initiation of work; (4) he loves and strives after the Divine by undeviating *Bhakti Yoga* and prepares himself to become the Divine, *Brahmabhuta*, which is the foundation of the *Brahman*, immortality, imperishable existence, eternal *Dharma* and utter Bliss of happiness.

The Gita prescribes a new method of self-discipline through which the golden chain of three *gunas* can be broken. "It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the *Ishwara*."⁴

7: 17: **"Arjuna said:** Those who offer sacrifice full of faith (*sraddha*) but abandoning the rule of the *Shashtra*, what is that concentrated will of devotion, *nistha*, in them, O *Krishna*? Is it *Sattwa*, *Rajas* or *Tamas*?" The Gita-17.1 Or this question may be put in

following language, “Lord, You have insisted of rising above the three *gunas*, while yet one remains in action of all type, *sarva karmani*, and You have not explained me sufficiently the diversities in which the *gunas* work, and unless I know that, it will be difficult for me to discern with sincerity and rise beyond them.” Or this question may be put in the language of *The Synthesis of Yoga*, ‘Lord, You have insisted me to trace out ‘the full account’¹³ of my imperfection before striving them to attend perfection. How can I be able to know them fully in terms of triple divisible consciousness of *tamas*, *rajas* and *sattwa* that have strongly possessed this mind, life and body?’

Answer attempted in contemporary language: Those seekers of truth, *jijnasu*, who have no comprehensive knowledge of *Shastra*, their austerities become violent and their all resolves of sacrificial action become (*tamasic* and *rajasic*) *asuric*. Knowledge of *Shastra* makes action, sacrifice, gift, askesis, food, consciousness, fruits of action, doer of action, renunciation, understanding, persistence of will or sincerity, happiness and faith *Sattwic* and rightly regulated.

Sattwa, *Rajas* and *Tamas* are three *Gunas* born of movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*.

Sattwa is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal ethical, social and religious law, a *Dharma*, a *Shastra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic askesis of mind*. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular

study, translation into mother tongue, restatement and practice of *Shastra* through concentration, contemplation and meditation are *sattwic askesis of the vital/speech*. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, and renounces desire, ego, duality, three gunas and attachment, know that as *sattwic renunciation*. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic doer*. 'The *sattwic doer* is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unelated by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.'¹ That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding.

Rajas springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remain in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning

and which produce pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. ‘*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.’ **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a **doer** is *rajasic*. ‘The *rajasic* **doer** of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.’ That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not be done, is *rajasic*. That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma*, *Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured home of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.

Tamas is born of Ignorance and it **binds the Soul** by indolence, negligence and sleep. Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This **sacrifice** is

performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. 'Note that a **tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.' That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. '*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.'³ **Action** initiated under the delusion without regard to one's capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic renunciation*. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is *tamasic*. 'The *tamasic doer* of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.' That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*. That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*.

N.B. In this study *Auroprem's* observations are marked red, *Guruprasad's* observations are marked maroon and *S.A. Maa Krishna's* observations are marked in blue script.

*Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Orissa, India
www.srimatriniketanashram.org*