



Journal in Brief

"The idea of the supermind, the Truth-Consciousness is there in the *Rig Veda* according to *Sri Aurobindo's* interpretation and in one or two passages of *the Upanishads*, but in *the Upanishads* it is there only in **seed** in the conception of the being of knowledge, *vijnanamaya purusha*, exceeding the mental, vital and physical being; in the *Rig Veda* the idea is there but in principle only, **it is not developed** and even **the principle of it has disappeared** from *the Hindu* tradition. It is these things among others that constitute the novelty of *Sri Aurobindo's* message as compared with the *Hindu* tradition, the idea that the world is not either a creation of *Maya* or only a play, *lila*, of the Divine, or a cycle of births in the ignorance from which we have to escape, but **a field of manifestation in which there is a progressive evolution of the soul and the nature in Matter** and from Matter through Life and Mind to what is beyond Mind till it reaches **the complete revelation of Sachchidananda in life**. It is this that is the basis of the *Yoga* and gives a new sense to life."

Sri Aurobindo

CWSA-29/Letters on Yoga-II/p-444-445

The Mother insisted⁵¹ that if writing related to Spiritual truth has to inspire a wider dimension for a long period, it must descend from the very high impersonal and universal plane and must be received by the intellect without the least distortion. For a swiftly evolving developed Soul, all new descent of Knowledge will be obsolete after some time. So, he has to shift his consciousness from mutable time to an immutable timeless state where eternal wisdom is constantly renovated by fresh instreaming knowledge. Again, in the immutable timeless state there are hierarchies of ascending Consciousness and truth descended from one plane of Consciousness necessitates change when one ascends still higher ranges of Consciousness. 'The knowledge comes from above like the light and peace and everything else...it comes from a higher and higher level.'¹³¹ All these higher activities or Intuitions are 'first manifested in the mind itself as descents, irruptions, messages or revelations of a superior power.'¹²³ A Spiritual knowledge from above begins to pour 'in waves and currents'¹³⁰ and it descends 'frequently constantly, then uninterruptedly, and to manifest in the mind's quietude or silence; intuitions and inspirations

revelations born of a greater sight, a higher truth and wisdom, enter into the being, a luminous intuitive discrimination works which dispels all darkness of understanding or dazzling confusions, puts all in order...¹³⁰ *The Synthesis of Yoga* book discourages *Sadhaka's* inscription and exceptional oration of 'the examples of outward acts...of personal⁴¹ character;²⁵ proposes that to relinquish though 'these have their place and their utility;²⁵ but his writings can most stimulate others' aspiration if he can focus on 'the central fact of the divine realisation within him governing his whole life and inner state and all his activities.'²⁵ Thus 'he becomes a light and power of the Truth to which he has climbed and a means for others' ascension.'⁸⁰ His writing must reproduce the creative and developing part of his own plastic Being which may descend from above as a word, a message, a voice of the Self,⁶³ *vani*, *adesh* instead of an inadequate intellectual thought, 'repetitive word'⁵³ and 'an imitation from outside.'²⁵ If the feeling or emotion, thought-power and will-force expressed through the word is entirely purified to recognise intuition, then the power of lonely thought 'reverses the whole order of the mind's thinking'⁶⁴ and it rises towards knowledge by identity, Omnipotence, Omniscience and the preservation of the *Brahman* consciousness. The thought of the intuitive mind proceeds wholly by four powers¹²² that shape the form of the written truth, (1) (truth-touch) an intuition that suggests its idea in the form of the descended word, a direct and illumining inner idea of truth, a bright memory of self-existent truth, (2) (truth-discrimination) an intuition that sets the truth-idea in its right place and exact relation of truth to truth; it discriminates Soul slaying truth and Soul saving truth and rejects the former (3) (truth-hearing, *pratykhyashruti*) an inspiration that brings in its voice of truth word and something of its greater substance, brief lightning lighting up many dark provinces and (4) (truth-sight, *pratykhyadristi*) an inner vision, a revelation that shapes to the sight its very face and body of reality.

If the restatement of Their Impersonal and Universalised Teaching or written truth is cast rightly through calling down of fresh immortal thought, then the combined wisdom of past and present descended truths can awake new future immensities and the unfinished integral Yoga can move ahead. If a Power from the chamber of the Soul has interfered, inspired, guided and commanded at every step and in every detail, then he can discover the true *Mantra* of life or the 'sole timeless Word.'²⁶ 'It is as if the eye of the poet and artist had replaced the vague or trivial unseeing normal vision, but singularly spiritualised and glorified, — as if indeed it were the sight of the supreme divine Poet and Artist in which we were participating and there were given to us the full seeing of his truth and intention in his design of the universe and of each thing in the universe.'¹¹⁸

A Psychic opening can transform every thought into 'a sweet burning god'¹²⁹ and every feeling into 'Eternal's mighty child.'¹²⁹ A touch of Spiritual or Overmental Truth can immortalise⁹⁰ the momentary actions, thoughts and emotions. By a touch of Supreme Sunlight, a childlike immature thought can richly turn into 'luminous patterns of'⁵ Soul's deep truth. Or 'Even the youngest child-thought of the mind'⁸⁷ can incarnate 'some touch of highest things.'⁸ Supreme words can pour into the plastic language with Light, Power and Force and this can be easily and freely done by rare gifted Soul whose intellect is completely pacified, separation is affected between intuitive and intellectual elements of thought and physical consciousness, sense organs and mind have been sufficiently purified. *The Mother* pointed out that all future books carrying the Supreme vibration are 'not a teaching, not even a revelation'⁴⁷ but they must convey the forceful message and feeling of decisive and 'formidable action coming direct from the Supreme.'⁴⁷ *The Mother* further defined that a book carrying the Supreme vibration would be simple and all-embracing and 'any fool could read it like a story and feel perfectly satisfied — and he wouldn't even notice it taking hold of him inside and changing him.'⁸⁹

It appears that *the Mother* was not interested in preserving the knowledge⁴⁸ that descended to Her from the Supramental plane but rather She was keen to carry out the mighty Supramental action that could drag ahead the Divine race. If any action has the Supramental support, then even a small beginning moves towards 'a mighty end'⁷¹ or 'In a small fragile seed a great tree lurks...(and) It grows and is a conqueror and a sage.'¹²³ And if writing is limited to teaching only then one can draw profit from it 'if it is lived while it is being given;⁵³ and if writing is a descent from the Supreme plane like 'flame-wrapped outbursts of the immortal Word'⁷⁹ then 'the glory of its thoughts'⁹⁵ and 'the grandeur of its dreams'⁹⁵ will 'never die'⁹⁶ and 'glow through the centuries'⁹⁶ and 'the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.'⁸⁹ The greatest utility of self-expression and self-fulfillment, either through writing or through oration, is to utilise it as a means of movement of the ascent of the Soul to travel 'beyond the world'⁸⁸ and descent of Divine *Shakti* to 'save the world.'⁸⁸ *The Synthesis of Yoga* book proposes that a *Sadhak's* action, writing and feeling must be 'virginally creative at each moment.'¹³²



JOURNAL IN DETAIL

"For writing, even more than for speaking, if you aspire to remain in the best attitude for advancing swiftly towards the Divine, you should make it a strict rule to speak (and even more to write) only what is absolutely indispensable. It is a marvellous discipline if you follow it sincerely."

The Mother

TMCW-14/Words of the Mother-II/p-207

"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."

Sri Aurobindo

CWSA – 12 /Essays Divine and Human/p– 436

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STUDY CIRCLE

Study Circle for us is *Prakriti Yajna*. If it is done rightly then there will be large descent of Divine Will, Divine Wisdom and Divine Love. The Earlier trend of using this as a platform of giving *upadesha* (advise) and *lokasamgraham* (gathering together of people) have renewed their significance before the new movement of Consciousness through *Prakriti Yajna* or *Vedic* sacrifice. In Study circle our firm motive is to "Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces...Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she (*Mahalakshmi*) consents to abide."

Sri Aurobindo

CWSA-32/The Mother and Letters on the Mother/p-8, 21

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THE DESCENT

"There is no value at all in these things (Magazine and articles) — people read and forget. As for propaganda I have seen that it is perfectly useless for us — if there is any effect, it is a very trifling and paltry effect not worth the trouble. If the Truth has to spread itself, it will do it of its own motion; these things are unnecessary."

Sri Aurobindo

CWSA-35/Letters On Himself and the Ashram/p-690-691

Our objective in **The Descent** is to trace out a Spiritual path of our own by constantly restating and renewing the written truth by fresh inflow of overhead Wisdom.

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Written truths can be rightly understood after the opening either of the Psychic Being in the heart or of the Spiritual being above the head and if we live within the boundary of three *Gunas*, 'at the end of our long mental labour we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might not know him at all.' All *Shastras* are incomplete accounts of the eternal unfolding of endless truth and they can be utilised either as a seed of a mighty banyan tree or a temporary scaffold in ascending and descending movements of consciousness. The office of their largescale utility can be superseded by building a permanent ladder within through the inner movement of Psychic and Spiritual Consciousness. (Refer: CWSA-23-24/The Synthesis of Yoga/p-81, 191, 777)

"It has already been said that so long as the seeker has no inner light, he must govern himself by the best light he has, and duty, a principle, a cause are among the standards he may temporarily erect and observe....In the ordinary life a personal, social or traditional constructed rule, standard or ideal is the guide; **once the spiritual journey has begun**, this must be replaced by an inner and outer rule or way of living necessary for our self-discipline, liberation and perfection, a way of living proper to the path we follow or enjoined by the spiritual guide and master, the *Guru*, or else dictated by a Guide within us. But in the last state of the soul's infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom we are in union and an action spontaneously fulfilling the integral spiritual truth of our being and nature."

Sri Aurobindo

CWSA-23/The Synthesis of Yoga/p-273

"The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for **only the twice-born can understand** or teach *the Vedas*. When he has done this he needs yet four things before he can succeed, (1) *the Sruti* or recorded revelation, (2) the Sacred Teacher, (3) the practice of *Yoga* and (4) the Grace of God."

Sri Aurobindo

CWSA-18/Kena and other Upanishads/p-169