



The Life Divine

by **Sri Aurobindo**

Book 2 - Part 2 - Chapter 2-26

The Ascent towards Supermind

This chapter is entirely new-written in 1939 for the 1940 edition

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*Masters of the Truth-Light who make the Truth grow by the Truth.
Rig Veda. I. 23. 5.*

*Three powers of Speech that carry the Light in their front ... a triple house of
peace, a triple way of the Light.
Rig Veda. VII. 101. 1, 2.*

*Four other worlds of beauty he creates as his form when he has grown by the
Truths.
Rig Veda. IX. 70. 1.*

*He is born a seer with the mind of discernment; an offspring of the Truth, a birth
set within in the secrecy, half arisen into manifestation.
Rig Veda. IX. 68. 5.*

*Possessed of a vast inspired wisdom, creators of the Light, conscious all-knowers,
growing in the Truth.
Rig Veda. X. 66. 1.*

*Beholding the higher Light beyond the darkness we came to the divine Sun in the
Godhead, to the highest Light of all.
Rig Veda. I. 50. 10.*

The psychic transformation and the first stages of the spiritual transformation are well within our conception; their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already part of things realised, though only by a small number of human beings. But the supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of consciousness, the supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It would be difficult for the normal unilluminated or untransformed mental conception to express or enter into something that is based on so

different a consciousness with a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, another language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all seizable by us. As the summits of human mind are beyond animal perception, so the movements of Supermind are beyond the ordinary human mental conception: it is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe supramental being could convey a true meaning to our intelligence; for then, having experienced something akin to what is described, we could translate an inadequate language into a figure of what we knew. If the mind cannot enter into the nature of Supermind, it can look towards it through these high and luminous approaches and catch some reflected impression of the Truth, the Right, the Vast which is the native kingdom of the free Spirit.

But even what can be said about the intermediate consciousness must perforce be inadequate; only certain abstract generalisations can be hazarded which may serve for an initial light of guidance. The one enabling circumstance here is that, however different in constitution and principle, the higher consciousness is still, in its evolutionary form, in what we can first achieve of it here, a supreme development of elements which are already present in ours in however rudimentary and diminished a figure and power of themselves. It is also a helpful fact that the logic of the process of evolutionary Nature continues, greatly modified in some of the rules of its working but essentially the same, in the ascension of the highest heights as in the lower beginnings; thus we can discover and follow to a certain extent the lines of her supreme procedure.

For we have seen something of the nature and law of the transition from intellectual to spiritual mind; from that achieved starting-point we can begin to trace the passage to a higher dynamic degree of the new consciousness and the farther transition from spiritual mind towards Supermind. The indications must necessarily be very imperfect, for it is only some initial representations of an abstract and general character that can be arrived at by the method of metaphysical inquiry: the true knowledge and description must be left to the language of the mystic and the figures, at once more vivid and more recondite, of a direct and concrete experience.

The transition to Supermind through Overmind is a passage from Nature as we know it into Supernature. It is by that very fact impossible for any effort of the mere Mind to achieve; our unaided personal aspiration and endeavour cannot reach it: our effort belongs to the inferior power of Nature; a power of the Ignorance cannot achieve by its own strength or characteristic or available methods what is beyond its own domain of Nature. All the previous ascensions have been effectuated by a secret Consciousness-Force operating first in Inconscience and then in the Ignorance: it has worked by an emergence of its involved powers to the surface, powers concealed behind the veil and

superior to the past formulations of Nature, but even so there is needed a pressure of the same superior powers already formulated in their full natural force on their own planes; these superior planes create their own foundation in our subliminal parts and from there are able to influence the evolutionary process on the surface. Overmind and Supermind are also involved and occult in earth-Nature, but they have no formations on the accessible levels of our subliminal inner consciousness; there is as yet no overmind being or organised overmind nature, no supramental being or organised supermind nature acting either on our surface or in our normal subliminal parts: for these greater powers of consciousness are superconscious to the level of our ignorance. In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the Superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a sine qua non of the transition and transformation.

It is conceivable indeed that, without the descent, by a secret pressure from above, by a long evolution, our terrestrial Nature might succeed in entering into a close contact with the higher now superconscious planes and a formation of subliminal Overmind might take place behind the veil; as a result a slow emergence of the consciousness proper to these higher planes might awake on our surface. It is conceivable that in this way there might appear a race of mental beings thinking and acting not by the intellect or reasoning and reflecting intelligence, or not mainly by it, but by an intuitive mentality which would be the first step of an ascending change; this might be followed by an overmentalisation which would carry us to the borders beyond which lies the Supermind or divine Gnosis. But this process would inevitably be a long and toilsome endeavour of Nature. There is a possibility too that what would be achieved might only be an imperfect superior mentalisation; the new higher elements might strongly dominate the consciousness, but they would be still subjected to a modification of their action by the principle of an inferior mentality: there would be a greater expanded and illuminating knowledge, a cognition of a higher order; but it would still undergo a mixture subjecting it to the law of the Ignorance, as Mind undergoes limitation by the law of Life and Matter. For a real transformation there must be a direct and unveiled intervention from above; there would be necessary too a total submission and surrender of the lower consciousness, a cessation of its insistence, a will in it for its separate law of action to be completely annulled by transformation and lose all rights over our being. If these two conditions can be achieved even now by a conscious call and will in the spirit and a participation of our whole manifested and inner being in its change and elevation, the evolution, the transformation can take place by a comparatively swift conscious change; the supramental Consciousness-Force from above and the evolving Consciousness-Force from behind the veil acting on the awakened awareness and will of the mental human being would accomplish by their united power the momentous transition. There would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the

unconscious creatures of the Ignorance.

It is a first condition of this change that the mental Man we now are should become inwardly aware and in possession of his own deeper law of being and its processes; he must become the psychic and inner mental being master of his energies, no longer a slave of the movements of the lower Prakriti, in control of it, seated securely in a free harmony with a higher law of Nature. An increasing control of the individual over his own action of nature, a more and more conscious participation in the action of universal Nature, is a marked character, it is indeed a logical consequence, of the evolutionary principle and process. All action, all mental, vital, physical activities in the world are the operation of a universal Energy, a Consciousness-Force which is the power of the Cosmic Spirit working out the cosmic and individual truth of things. But since this creative Consciousness assumes in Matter a mask of inconscience and puts on the surface appearance of a blind universal Force executing a plan or organisation of things without seeming to know what it is doing, the first result is kin to this appearance; it is the phenomenon of an inconscient physical individualisation, a creation not of beings but of objects.

These are formed existences with their own qualities, properties, power of being, character of being; but Nature's plan in them and organisation of them have to be worked out mechanically without any beginning of participation, initiation or conscious awareness in the individual object which emerges as the first dumb result and inanimate field of her action and creation. In animal life the Force begins to become slowly conscious on the surface and puts forth the form, no longer of an object, but of an individual being; but this imperfectly conscious individual, although it participates, senses, feels, yet only works out what the Force does in it without any clear intelligence or observation of what is being done; it seems to have no other choice or will than that which is imposed on it by its formed nature. In human mind there is the first appearance of an observing intelligence that regards what is being done and of a will and choice that have become conscious; but the consciousness is still limited and superficial: the knowledge also is limited and imperfect, it is a partial intelligence, a half understanding, groping and empirical in great part or, if rational, then rational by constructions, theories, formulas. There is not as yet a luminous seeing which knows things by a direct grasp and arranges them with a spontaneous precision according to the seeing, according to the scheme of their inherent truth; although there is a certain element of instinct and intuition and insight which has some beginning of this power, the normal character of human intelligence is an inquiring reason or reflective thought which observes, supposes, infers, concludes, arrives by labour at a constructed truth, a constructed scheme of knowledge, a deliberately arranged action of its own making. Or rather this is what it strives to be and partly is; for its knowledge and will are constantly invaded, darkened or frustrated by forces of the being which are half-blind instruments of the mechanism of Nature.

This is evidently not the utmost of which consciousness is capable, not its last evolution and highest summit. A greater and more

intimate intuition must be possible which would enter into the heart of things, be in luminous identity with the movements of Nature, assure to the being a clear control of his life or at least a harmony with his universe. It is only a free and entire intuitive consciousness which would be able to see and to grasp things by direct contact and penetrating vision or a spontaneous truth-sense born of an underlying unity or identity and arrange an action of Nature according to the truth of Nature. This would be a real participation by the individual in the working of the universal Consciousness-Force; the individual Purusha would become the master of his own executive energy and at the same time a conscious partner, agent, instrument of the Cosmic Spirit in the working of the universal Energy: the universal Energy would work through him, but he also would work through her and the harmony of the intuitive truth would make this double working a single action. A growing conscious participation of this higher and more intimate kind must be one accompaniment of the transition from our present state of being to a state of Supernature.

A harmonious other-world in which an intuitive mental intelligence of this kind and its control would be the rule, is conceivable; but in our plane of being, owing to the original intention and past history of the evolutionary plan, such a rule and control could with difficulty be stabilised and it is not likely that it could be complete, final and definitive. For an intuitive mentality intervening in a mixed mental, vital, physical consciousness would normally be forced to undergo a mixture with the inferior stuff of consciousness already evolved; in order to act on it, it would have to enter into it and, entering in it, would get entangled in it, penetrated by it, affected by the separative and partial character of our mind's action and the limitation and restricted force of the Ignorance. The action of intuitive intelligence is keen and luminous enough to penetrate and modify, but not large and whole enough to swallow up into itself and abolish the mass of the Ignorance and Inconscience; it could not effect an entire transformation of the whole consciousness into its own stuff and power. Still, even in our present state, a participation of a kind is there and our normal intelligence is sufficiently awake for the universal Conscious-Force to work through it and allow the intelligence and will to exercise a certain amount of direction of inner and outer circumstance, fumbling enough and at every moment dogged by error, capable only of a limited effect and power, not commensurate with the larger totality of her vast operations. In the evolution towards Supernature, this initial power of conscious participation in the universal working would enlarge in the individual into a more and more intimate and extended vision of her workings in himself, a sensitive perception of the course she was taking, a growing understanding or intuitive idea of the methods that had to be followed for a more rapid and more conscious self-evolution. As his inner psychic or occult inner mental being came more to the front, there would be a strengthened power of choice, of sanction, a beginning of authentic free will which would grow more and more effective. But this free will would be mostly in relation to his own workings of Nature; it would mean only a freer, fuller and more immediately perceptive control of the motions of his own being: even there it

could not be at first completely free, so long as it was imprisoned in the limits created by its own formations or combated by imperfection due to a mixture of the old and the new consciousness. Still there would be an increasing mastery and knowledge and an opening to a higher being and a higher nature.

Our notion of free will is apt to be tainted with the excessive individualism of the human ego and to assume the figure of an independent will acting on its own isolated account, in a complete liberty without any determination other than its own choice and single unrelated movement. This idea ignores the fact that our natural being is a part of cosmic Nature and our spiritual being exists only by the supreme Transcendence. Our total being can rise out of subjection to fact of present Nature only by an identification with a greater Truth and a greater Nature. The will of the individual, even when completely free, could not act in an isolated independence, because the individual being and nature are included in the universal Being and Nature and dependent on the all-overruling Transcendence. There could indeed be in the ascent a dual line. On one line the being could feel and behave as an independent self-existence uniting itself with its own impersonal Reality; it could, so self-conceived, act with a great force, but either this action would be still within an enlarged frame of its past and present self-formation of power of Nature or else it would be the cosmic or supreme Force that acted in it and there would be no personal initiation of action, no sense therefore of individual free will but only of an impersonal cosmic or supreme Will or Energy at its work. On the other line the being would feel itself a spiritual instrument and so act as a power of the Supreme Being, limited in its workings only by the potencies of the Supernature, which are without bounds or any restriction except its own Truth and self-law, and by the Will in her. But in either case there would be, as the condition of a freedom from the control of a mechanical action of Nature-forces, a submission to a greater conscious Power or an acquiescent unity of the individual being with its intention and movement in his own and in the world's existence.

For the action of a new power of being in a higher range of consciousness might, even in its control on outer Nature, be extraordinarily effective, but only because of its light of vision and a consequent harmony or identification with the cosmic and transcendent Will; for it is when it becomes an instrumentation of a higher instead of a lower Power that the will of the being becomes free from a mechanical determinism by action and process of cosmic Mind-Energy, Life-Energy, Matter-Energy and an ignorant subjection to the drive of this inferior Nature. A power of initiation, even of an individual overseeing of world-forces could be there; but it would be an instrumental initiation, a delegated overseeing: the choice of the individual would receive the sanction of the Infinite because it was itself an expression of some truth of the Infinite.

Thus the individuality would become more and more powerful and effective in proportion as it realised itself as a centre and formation of the universal and transcendent Being and Nature. For

as the progression of the change proceeded, the energy of the liberated individual would be no longer the limited energy of mind, life and body, with which it started; the being would emerge into and put on, - even as there would emerge in him and descend into him, assuming him into it, - a greater light of Consciousness and a greater action of Force: his natural existence would be the instrumentation of a superior Power, an overmental and supramental Consciousness-Force, the power of the original Divine Shakti. All the processes of the evolution would be felt as the action of a supreme and universal Consciousness, a supreme and universal Force working in whatever way it chose, on whatever level, within whatever self-determined limits, a conscious working of the transcendent and cosmic Being, the action of the omnipotent and omniscient World-Mother raising the being into herself, into her Supernature. In place of the Nature of Ignorance with the individual as its closed field and unconscious or half-conscious instrument, there would be a Supernature of the divine Gnosis and the individual soul would be its conscious, open and free field and instrument, a participant in its action, aware of its purpose and process, aware too of its own greater Self, the universal, the transcendent Reality, and of its own Person as illimitably one with that and yet an individual being of Its being, an instrument and a spiritual centre.

A first opening towards this participation in an action of Supernature is a condition of the turn towards the last, the supramental transformation: for this transformation is the completion of a passage from the obscure harmony of a blind automatism with which Nature sets out to the luminous authentic spontaneity, the infallible motion of the self-existent truth of the Spirit. The evolution begins with the automatism of Matter and of a lower life in which all obeys implicitly the drive of Nature, fulfils mechanically its law of being and therefore succeeds in maintaining a harmony of its limited type of existence and action; it proceeds through the pregnant confusion of the mind and life of a humanity driven by this inferior Nature but struggling to escape from her limitations, to master and drive and use her; it emerges into a greater spontaneous harmony and automatic self-fulfilling action founded on the spiritual Truth of things. In this higher state the consciousness will see that Truth and follow the line of its energies with a full knowledge, with a strong participation and instrumental mastery, a complete delight in action and existence. There will be a luminous and enjoyed perfection of unity with all instead of a blind and suffered subjection of the individual to the universal, and at every moment the action of the universal in the individual and the individual in the universal will be enlightened and governed by the rule of the transcendent Supernature.

But this highest condition is difficult and must evidently take long to bring about; for the participation and consent of the Purusha to the transition is not sufficient, there must be also the consent and participation of the Prakriti. It is not only the central thought and will that have to acquiesce, but all the parts of our being must assent and surrender to the law of the spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. There are obstinate difficulties in our being, born of its

evolutionary constitution, which militate against this assent. For some of these parts are still subject to the inconscience and subconsciousness and to the lower automatism of habit or so-called law of the nature, - mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of the natural man, the old functionings of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the lower law founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. And yet the law of participation and the law of surrender are imperative; at each step of the transition the assent of the Purusha is needed and there must be too the consent of each part of the nature to the action of the higher power for its change. There must be then a conscious self-direction of the mental being in us towards this change, this substitution of Supernature for the old nature, this transcendence. The rule of conscious obedience to the higher truth of the spirit, the surrender of the whole being to the light and power that come from the Supernature, is a second condition which has to be accomplished slowly and with difficulty by the being itself before the supramental transformation can become at all possible.

It follows that the psychic and the spiritual transformation must be far advanced, even as complete as may be, before there can be any beginning of the third and consummating supramental change; for it is only by this double transmutation that the self-will of the Ignorance can be totally altered into a spiritual obedience to the remoulding truth and will of the greater Consciousness of the Infinite. A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being and the Supreme Nature can become total and absolute. There has to be a preliminary stage of seeking and effort with a central offering or self-giving of the heart and soul and mind to the Highest and a later mediate stage of total conscious reliance on its greater Power aiding the personal endeavour; that integral reliance again must grow into a final complete abandonment of oneself in every part and every movement to the working of the higher Truth in the nature. The totality of this abandonment can only come if the psychic change has been complete or the spiritual transformation has reached a very high state of achievement. For it implies a giving up by the mind of all its moulds, ideas, mental formations, of all opinion, of all its habits of intellectual observation and judgment to be replaced first by an intuitive and then by an overmind or 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 a 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.

A unification of the entire being by a breaking down of the wall between the inner and outer nature, - a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic consciousness, - is another necessary condition for the supramental change. It would be chimerical to hope that the supreme Truth-Consciousness can establish itself in the narrow formulation of our surface mind and heart and life, however turned towards spirituality. All the inner centres must have burst open and released into action their capacities; the psychic entity must be unveiled and in control. If this first change establishing the being in the inner and larger, a Yogic in place of an ordinary consciousness has not been done, the greater transmutation is impossible. Moreover the individual must have sufficiently universalised himself, he must have recast his individual mind in the boundlessness of a cosmic mentality, enlarged and vivified his individual life into the immediate sense and direct experience of the dynamic motion of the universal life, opened up the communications of his body with the forces of universal Nature, before he can be capable of a change which transcends the present cosmic formulation and lifts him beyond the lower hemisphere of universality into a consciousness belonging to its spiritual upper hemisphere. Besides he must have already become aware of what is now to him superconscient; he must be already a being conscious of the higher spiritual Light, Power, Knowledge, Ananda, penetrated by its descending influences, new-made by a spiritual change. It is possible for the spiritual opening to take

place and its action to proceed before the psychic is far advanced or complete; for the spiritual influence from above can awaken, assist and complete the psychic transmutation: all that is necessary is that there should be a sufficient stress of the psychic entity for the spiritual higher overture to take place. But the third, the supramental change does not admit of any premature descent of the highest Light; for it can only commence when the supramental Force begins to act directly, and this it does not do if the nature is not ready. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; the inferior nature would either be unable to bear or, bearing, unable to respond and receive or, receiving, unable to assimilate. Till Nature is ready, the supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive.

The spiritual evolution obeys the logic of a successive unfolding; it can take a new decisive main step only when the previous main step has been sufficiently conquered: even if certain minor stages can be swallowed up or leaped over by a rapid and brusque ascension, the consciousness has to turn back to assure itself that the ground passed over is securely annexed to the new condition. It is true that the conquest of the Spirit supposes the execution in one life or a few lives of a process that in the ordinary course of Nature would involve a slow and uncertain procedure of centuries or even of millenniums: but this is a question of the speed with which the steps are traversed; a greater or concentrated speed does not eliminate the steps themselves or the necessity of their successive surmounting. The increased rapidity is possible only because the conscious participation of the inner being is there and the power of the Supernature is already at work in the half-transformed lower nature, so that the steps which would otherwise have had to be taken tentatively in the night of Inconscience or Ignorance can now be taken in an increasing light and power of Knowledge. The first obscure material movement of the evolutionary Force is marked by an aeonic graduality; the movement of life-progress proceeds slowly but still with a quicker step, it is concentrated into the figure of millenniums; mind can still further compress the tardy leisureliness of Time and make long paces of the centuries; but when the conscious Spirit intervenes, a supremely concentrated pace of evolutionary swiftness becomes possible. Still, an involved rapidity of the evolutionary course swallowing up the stages can only come in when the power of the conscious Spirit has prepared the field and the supramental Force has begun to use its direct influence. All Nature's transformations do indeed wear the appearance of a miracle, but it is a miracle with a method: her largest strides are taken over an assured ground, her swiftest leaps are from a base that gives security and certainty to the evolutionary saltus; a secret all-wisdom governs everything in her, even the steps and processes that seem to be most unaccountable.

This law of Nature's procedure brings in the necessity of a gradation in the last transitional process, a climbing of degrees, an unfolding of higher and higher states that lead us from the

spiritualised mind to Supermind, - a steep passage that could not be accomplished otherwise. There are above us, we have seen, successive states, levels or graded powers of being overtopping our normal mind, hidden in our own superconscious parts, higher ranges of Mind, degrees of spiritual consciousness and experience; without them there would be no links, no helpful intervening spaces to make the immense ascension possible. It is indeed from these higher sources that the secret spiritual Power acts upon the being and by its pressure brings about the psychic transformation or the spiritual change; but in the early stages of our growth this action is not apparent, it remains occult and unseizable. At first what is necessary is that the pure touch of the spiritual force must intervene in mental nature: that awakening pressure must stamp itself upon mind and heart and life and give them their upward orientation; a subtle light or a great transmuting power must purify, refine and uplift their motions and suffuse them with a higher consciousness that does not belong to their own normal capacity and character. This can be done from within by an invisible action through the psychic entity and the psychic personality; a consciously felt descent from above is not indispensable. The presence of the Spirit is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being. The necessary turn or change can also be brought about by an occult descent of the spiritual force from above, in which the influx, the influence, the spiritual consequence is felt, but the higher source is unknown and the actual feeling of a descent is not there. A consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of graduality or steps or method intervenes, the rupture with Nature can be decisive: for the law of departure, once it is made possible, is not or need not be the same as the law of the evolutionary transformation and perfection; it is or can be a leap, a breaking out of bonds rapid or immediate, - the spiritual evasion is secured and its only remaining sanction is the destined fall of the body. But if the transformation of earth life is intended, the first touch of spiritualisation must be followed by an awakening to the higher sources and energies, a seeking for them and an enlargement and heightening of the being into their characteristic status and a conversion of the consciousness to their greater law and dynamic nature. This change must go step by step, till the stair of the ascension is transcended and there is an emergence to those greatest wide-open spaces of which the Veda speaks, the native spaces of a consciousness which is supremely luminous and infinite.

For here there is the same process of evolution as in the rest of the movement of Nature; there is a heightening and widening of the consciousness, an ascent to a new level and a taking up of the lower levels, an assumption and new integration of the existence

by a superior power of Being which imposes its own way of action and its character and force of substance-energy on as much as it can reach of the previously evolved parts of nature. The demand for integration becomes at this highest stage of Nature's workings a point of cardinal importance. In the lower grades of the ascension the new assumption, the integration into a higher principle of consciousness, remains incomplete: the mind cannot wholly mentalise life and matter; there are considerable parts of the life-being and the body which remain in the realm of the submental and the subconscious or inconscient. This is one serious obstacle to the mind's endeavour towards the perfection of the nature; for the continued share of the submental, the subconscious and inconscient in the government of the activities, by bringing in another law than that of the mental being, enables the conscious vital and the physical consciousness also to reject the law laid upon them by the mind and to follow their own impulses and instincts in defiance of the mental reason and the rational will of the developed intelligence. This makes it difficult for the mind to go beyond itself, to exceed its own level and spiritualise the nature; for what it cannot even make fully conscious, cannot securely mentalise and rationalise, it cannot spiritualise, since spiritualisation is a greater and more difficult integration. No doubt, by calling in the spiritual force, it can establish an influence and a preliminary change in some parts of the nature, especially in the thinking mind itself and in the heart which is nearest to its own province: but this change is not often a total perfection even within limits and what it does achieve is rare and difficult. The spiritual consciousness using the mind is employing an inferior means and, even though it brings in a divine light into the mind, a divine purity, passion, ardour into the heart or imposes a spiritual law upon the life, this new consciousness has to work within restrictions; for the most part it can only regulate or check the lower action of the life and rigorously control the body, but these members, even if refined or mastered, do not receive their spiritual fulfilment or undergo a perfection and transformation. For that it is necessary to bring in a higher dynamic principle which is native to the spiritual consciousness and by which, therefore, it can act in its own law and complete natural light and power and impose them upon the members.

But even this intervention of a new dynamic principle and this powerful imposition may take long to succeed; for the lower parts of the being have their own rights and, if they are to be truly transformed, they must be made to consent to their own transformation. This is difficult to bring about because the natural propensity of each part of us is to prefer its own self-law, its dharma, however inferior, to a superior law or dharma which it feels to be not its own; it clings to its own consciousness or unconsciousness, its own impulsions and reactions, its own dynamisation of being, its own way of the delight of existence. It clings to them all the more obstinately if that way be a contradiction of delight, a way of darkness and sorrow and pain and suffering; for that too has acquired its own perverse and opposite taste, rasa, its pleasure of darkness and sorrow, its sadistic or masochistic interest in pain and suffering. Even if this part of our being seeks better things, it is often obliged to follow

the worse because they are its own, natural to its energy, natural to its substance. A complete and radical change can only be brought about by bringing in persistently the spiritual light and intimate experience of the spiritual truth, power, bliss into the recalcitrant elements until they too recognise that their own way of fulfilment lies there, that they are themselves a diminished power of the Spirit and can recover by this new way of being their own truth and integral nature. This illumination is constantly opposed by the Forces of the lower nature and still more by the adverse Forces that live and reign by the world's imperfections and have laid down their formidable foundation on the black rock of the Inconscience.

An indispensable step towards overcoming this difficulty is the opening up of the inner being and its centres of action; for there the task that the surface mind could not achieve begins to be more possible. The inner mind, the inner life-consciousness and life-mind, the subtle-physical consciousness and its subtle-physical mentality, once liberated into action, create a larger, finer, greater mediating awareness able to communicate with the universal and with what is above them, able also to bring to bear their power on the whole range of the being, on the submental, on the subconscious mind, on the subconscious life, even on the subconsciousness of the body: they can, though not wholly enlighten, yet to some extent open, penetrate, work upon the fundamental Inconscience. The spiritual Light, Power, Knowledge, Delight from above can then descend beyond the mind and heart, which are always the easiest to reach and illumine; occupying the whole nature from top to bottom, they can pervade more fully the life and the body and by a still profounder impact shake the foundations of the Inconscience. But even this larger mentalisation and vitalisation from within is still an inferior illumination: it can lessen but it does not get rid of the Ignorance; it assails and compels to recede but it does not overcome the powers and forces that maintain the subtle and secret rule of the Inconscience. The spiritual forces acting through this larger mentalisation and vitalisation can bring in a higher light, strength and joy; but the full spiritualisation, the completest new integration of consciousness, is at this stage still impossible. If the inmost being, the psychic, takes charge, then indeed a deeper mutation, not mental, can make the descent of spiritual force more effective; for the totality of the conscious being will have undergone a preliminary soul-change which emancipates mind, life, body from the snare of their own imperfections and impurities. At this point, a greater spiritual dynamisation, the working of the higher powers of the spiritual Mind and Overmind, can fully intervene: they may indeed have started their work before, though only as influences; but under the new conditions they can uplift the central being towards their own level and commence the last new integration of the nature.

These higher powers work already in the human unspiritualised mind, but indirectly and in a fragmentary and diminished action; they are changed into substance and power of mind before they can work, and that substance and power are illumined and intensified in their vibrations, exalted and ecstasised in some of

their movements by this entry, but not transformed. But when the spiritualisation begins and, as its greater results manifest themselves, - silence of the mind, the admission of our being into the cosmic consciousness, the Nirvana of the little ego in the sense of universal self, the contact with the Divine Reality, - the interventions of the higher dynamis and our openness to them can increase, they can assume a fuller, more direct, more characteristic power of their working, and this progression continues until some complete and mature action of them is possible. It is then that the turning of the spiritual towards the supramental transformation commences; for the heightening of the consciousness to higher and higher planes builds in us the gradation of the ascent to Supermind, that difficult and supreme passage.

It is not to be supposed that the circumstances and the lines of the transition would be the same for all, for here we enter into the domain of the Infinite: but, since there is behind all of them the unity of a fundamental truth, the scrutiny of a given line of ascent may be expected to throw light on the principle of all ascending possibilities; such a scrutiny of one line is all that can be attempted.

This line is, as all must be, governed by the natural configuration of the stair of ascent: there are in it many steps, for it is an incessant gradation and there is no gap anywhere; but, from the point of view of the ascent of consciousness from our mind upwards through a rising series of dynamic powers by which it can sublimates itself, the gradation can be resolved into a stairway of four main ascents, each with its high level of fulfilment. These gradations may be summarily described as a series of sublimations of the consciousness through Higher Mind, Illumined Mind and Intuition into Overmind and beyond it; there is a succession of self-transmutations at the summit of which lies the Supermind or Divine Gnosis. All these degrees are gnostic in their principle and power; for even at the first we begin to pass from a consciousness based on an original Inconscience and acting in a general Ignorance or in a mixed Knowledge-Ignorance to a consciousness based on a secret self-existent Knowledge and first acted upon and inspired by that light and power and then itself changed into that substance and using entirely this new instrumentation. In themselves these grades are grades of energy-substance of the Spirit: for it must not be supposed, because we distinguish them according to their leading character, means and potency of knowledge, that they are merely a method or way of knowing or a faculty or power of cognition; they are domains of being, grades of the substance and energy of the spiritual being, fields of existence which are each a level of the universal Consciousness-Force constituting and organising itself into a higher status. When the powers of any grade descend completely into us, it is not only our thought and knowledge that are affected, - the substance and very grain of our being and consciousness, all its states and activities are touched and penetrated and can be remoulded and wholly transmuted. Each stage of this ascent is therefore a general, if not a total, conversion of the being into a new light and power of a greater existence.

The gradation itself depends fundamentally upon a higher or lower substance, potency, intensity of vibrations of the being, of its self-awareness, of its delight of existence, of its force of existence. Consciousness, as we descend the scale, becomes more and more diminished and diluted, - dense indeed by its coarser crudity, but while that crudity of consistence compacts the stuff of Ignorance, it admits less and less the substance of light; it becomes thin in pure substance of consciousness and reduced in power of consciousness, thin in light, thin and weak in capacity of delight; it has to resort to a grosser thickness of its diminished stuff and to a strenuous output of its obscurer force to arrive at anything, but this strenuousness of effort and labour is a sign not of strength but of weakness. As we ascend, on the contrary, a finer but far stronger and more truly and spiritually concrete substance emerges, a greater luminosity and potent stuff of consciousness, a subtler, sweeter, purer and more powerfully ecstatic energy of delight. In the descent of these higher grades upon us it is this greater light, force, essence of being and consciousness, energy of delight that enter into mind, life, body, change and repair their diminished and diluted and incapable substance, convert it into its own higher and stronger dynamis of Spirit and intrinsic form and force of reality. This can happen because all is fundamentally the same substance, the same consciousness, the same force, but in different forms and powers and degrees of itself: a taking up of the lower by the higher is therefore a possible and, but for our second nature of inconscience, a spiritually natural movement; what was put forth from the superior status is enveloped and taken up into its own greater being and essence.

Our first decisive step out of our human intelligence, our normal mentality, is an ascent into a higher Mind, a mind no longer of mingled light and obscurity or half-light, but a large clarity of the Spirit. Its basic substance is a unitarian sense of being with a powerful multiple dynamisation capable of the formation of a multitude of aspects of knowledge, ways of action, forms and significances of becoming, of all of which there is a spontaneous inherent knowledge. It is therefore a power that has proceeded from the Overmind, - but with the Supermind as its ulterior origin, - as all these greater powers have proceeded: but its special character, its activity of consciousness are dominated by Thought; it is a luminous thought-mind, a mind of Spirit-born conceptual knowledge. An all-awareness emerging from the original identity, carrying the truths the identity held in itself, conceiving swiftly, victoriously, multitudinously, formulating and by self-power of the Idea effectually realising its conceptions, is the character of this greater mind of knowledge. This kind of cognition is the last that emerges from the original spiritual identity before the initiation of a separative knowledge, base of the Ignorance; it is therefore the first that meets us when we rise from conceptive and ratiocinative mind, our best-organised knowledge-power of the Ignorance, into the realms of the Spirit; it is, indeed, the spiritual parent of our conceptive mental ideation, and it is natural that this leading power of our mentality should, when it goes beyond itself, pass into its immediate source.

But here in this greater Thought there is no need of a seeking and

self-critical ratiocination, no logical motion step by step towards a conclusion, no mechanism of express or implied deductions and inferences, no building or deliberate concatenation of idea with idea in order to arrive at an ordered sum or outcome of knowledge; for this limping action of our reason is a movement of Ignorance searching for knowledge, obliged to safeguard its steps against error, to erect a selective mental structure for its temporary shelter and to base it on foundations already laid and carefully laid but never firm, because it is not supported on a soil of native awareness but imposed on an original soil of nescience. There is not here, either, that other way of our mind at its keenest and swiftest, a rapid hazardous divination and insight, a play of the searchlight of intelligence probing into the little known or the unknown. This higher consciousness is a Knowledge formulating itself on a basis of self-existent all-awareness and manifesting some part of its integrality, a harmony of its significances put into thought-form. It can freely express itself in single ideas, but its most characteristic movement is a mass ideation, a system or totality of truth-seeing at a single view; the relations of idea with idea, of truth with truth are not established by logic but pre-exist and emerge already self-seen in the integral whole. There is an initiation into forms of an ever-present but till now inactive knowledge, not a system of conclusions from premisses or data; this thought is a self-revelation of eternal Wisdom, not an acquired knowledge. Large aspects of truth come into view in which the ascending Mind, if it chooses, can dwell with satisfaction and, after its former manner, live in them as in a structure; but if progress is to be made, these structures can constantly expand into a larger structure or several of them combine themselves into a provisional greater whole on the way to a yet unachieved integrality. In the end there is a great totality of truth known and experienced but still a totality capable of infinite enlargement because there is no end to the aspects of knowledge, *nastyanto vistarasya me*.

This is the Higher Mind in its aspect of cognition; but there is also the aspect of will, of dynamic effectuation of the Truth: here we find that this greater more brilliant Mind works always on the rest of the being, the mental will, the heart and its feelings, the life, the body, through the power of thought, through the idea-force. It seeks to purify through knowledge, to deliver through knowledge, to create by the innate power of knowledge. The idea is put into the heart or the life as a force to be accepted and worked out; the heart and life become conscious of the idea and respond to its dynamisms and their substance begins to modify itself in that sense, so that the feelings and actions become the vibrations of this higher wisdom, are informed with it, filled with the emotion and the sense of it: the will and the life impulses are similarly charged with its power and its urge of self-effectuation; even in the body the idea works so that, for example, the potent thought and will of health replaces its faith in illness and its consent to illness, or the idea [The word expressing the idea has the same power if it is surcharged with the spiritual force; that is the rationale of the Indian use of the mantra.] of strength calls in the substance, power, motion, vibration of strength; the idea generates the force and form proper to the idea and imposes it on our

substance of Mind, Life or Matter. It is in this way that the first working proceeds; it charges the whole being with a new and superior consciousness, lays a foundation of change, prepares it for a superior truth of existence.

It has here to be emphasised, in order to obviate a natural misconception which can easily arise when the superior power of the higher forces is first perceived or experienced, that these higher forces are not in their descent immediately all-powerful as they would naturally be in their own plane of action and in their own medium. In the evolution in Matter they have to enter into a foreign and inferior medium and work upon it; they encounter there the incapacities of our mind and life and body, meet with the unreceptiveness or blind refusal of the Ignorance, experience the negation and obstruction of the Inconscience. On their own level they work upon a basis of luminous consciousness and luminous substance of being and are automatically effective; but here they have to encounter an already and strongly formed foundation of Nescience, - not only the complete nescience of Matter, but the modified nescience of mind and heart and life. Thus the higher Idea descending into the developed mental intelligence has even there to overcome the barrage of a mass or system of formed ideas which belong to the Knowledge-Ignorance and the will to persistence and self-realisation of these ideas; for all ideas are forces and have a formative or self-effective faculty greater or less according to the conditions, - even reducible to nil in practice when they have to deal with inconscient Matter, but still potential. There is thus ready-formed a power of resistance which opposes or minimises the effects of the descending Light, a resistance which may amount to a refusal, a rejection of the Light, or take the shape of an attempt to impair, subdue, ingeniously modify or adapt or perversely deform the light in order to suit it to the preconceived ideas of the Ignorance. If the preconceived or already formed ideas are dismissed and deprived of their right to persistence, they have still the right of recurrence, from outside, from their prevalence in universal Mind, or they may retire downwards into the vital, physical or subconscient parts and from thence resurge at the least opportunity to repossess their lost domain: for evolutionary Nature has to give this right of persistence to things once established by her in order to bring a sufficient steadiness and solidity to her steps. It is, moreover, the nature and claim of any Force in the manifestation to be, to survive, to effectuate itself wherever possible and as long as possible, and it is therefore that in a world of Ignorance all is achieved not only through a complexus but through a collision and struggle and intermixture of Forces. But for this highest evolution it is essential that all mixture of Ignorance with Knowledge should be abolished; and action and evolution through strife of forces must be replaced by an action and evolution through a harmony of forces: but this stage can only be reached by a last strife and an overcoming of the powers of Ignorance by the powers of Light and Knowledge. In the lower levels of the being, in the heart and life and body, the same phenomenon recurs and on a more intense scale; for here it is not ideas that have to be met but emotions, desires, impulses, sensations, vital needs and habits of the lower Nature; these, since they are less conscious than ideas, are blinder in their response and are more obstinately self-assertive: all have

the same or a greater power of resistance and recurrence, or take refuge in the circumconscient universal Nature or in our own lower levels or in a seed-state in the subconscious and from there have the power of new invasion or resurgence. This power of persistence, recurrence, resistance of established things in Nature is always the great obstacle which the evolutionary Force has to meet, which it has indeed itself created in order to prevent a too rapid transmutation even when that transmutation is its own eventual intention in things.

This obstacle will be there, - even though it may progressively diminish, - at each stage of this greater ascent. In order to allow at all to the higher Light an adequate entry and force of working, it is necessary to acquire a power for quietude of the nature, to compose, tranquillise, impress a controlled passivity or even an entire silence on mind and heart, life and body: but even so a continued opposition, overt and felt in the Force of the universal Ignorance or subliminal and obscure in the substance-energy of the individual's make of mind, his form of Life, his body of Matter, an occult resistance or a revolt or reaffirmation of the controlled or suppressed energies of the ignorant nature, is always possible and, if anything in the being consents to them, they can resume dominance. A previously established psychic control is very desirable as that creates a general responsiveness and inhibits the revolt of the lower parts against the Light or their consent to the claims of the Ignorance. A preliminary spiritual transformation will also reduce the hold of the Ignorance; but neither of these influences altogether eliminates its obstruction and limitation: for these preliminary changes do not bring the integral consciousness and knowledge; the original basis of Nescience proper to the Inconscient will still be there needing at every turn to be changed, enlightened, diminished in its extent and in its force of reaction. The power of the spiritual Higher Mind and its idea-force, modified and diminished as it must be by its entrance into our mentality, is not sufficient to sweep out all these obstacles and create the gnostic being, but it can make a first change, a modification that will capacitate a higher ascent and a more powerful descent and further prepare an integration of the being in a greater Force of consciousness and knowledge.

This greater Force is that of the Illumined Mind, a Mind no longer of higher Thought, but of spiritual light. Here the clarity of the spiritual intelligence, its tranquil daylight, gives place or subordinates itself to an intense lustre, a splendour and illumination of the Spirit: a play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterise or accompany the action of the larger conceptual-spiritual principle, a fiery ardour of realisation and a rapturous ecstasy of knowledge. A downpour of inwardly visible Light very usually envelops this action; for it must be noted that, contrary to our ordinary conceptions, light is not primarily a material creation and the sense or vision of light accompanying the inner illumination is not merely a subjective visual image or a symbolic phenomenon: light is primarily a spiritual manifestation of the Divine Reality illuminative and creative; material light is a

subsequent representation or conversion of it into Matter for the purposes of the material Energy. There is also in this descent the arrival of a greater dynamic, a golden drive, a luminous “enthousiasmos” of inner force and power which replaces the comparatively slow and deliberate process of the Higher Mind by a swift, sometimes a vehement, almost a violent impetus of rapid transformation.

The Illumined Mind does not work primarily by thought, but by vision; thought is here only a subordinate movement expressive of sight. The human mind, which relies mainly on thought, conceives that to be the highest or the main process of knowledge, but in the spiritual order thought is a secondary and a not indispensable process. In its form of verbal thought, it can almost be described as a concession made by Knowledge to the Ignorance, because that Ignorance is incapable of making truth wholly lucid and intelligible to itself in all its extent and manifold implications except through the clarifying precision of significant sounds; it cannot do without this device to give to ideas an exact outline and an expressive body. But it is evident that this is a device, a machinery; thought in itself, in its origin on the higher levels of consciousness, is a perception, a cognitive seizing of the object or of some truth of things which is a powerful but still a minor and secondary result of spiritual vision, a comparatively external and superficial regard of the self upon the self, the subject upon itself or something of itself as object: for all there is a diversity and multiplicity of the self. In mind there is a surface response of perception to the contact of an observed or discovered object, fact or truth and a consequent conceptual formulation of it; but in the spiritual light there is a deeper perceptive response from the very substance of consciousness and a comprehending formulation in that substance, an exact figure or revelatory ideograph in the stuff of the being, - nothing more, no verbal representation is needed for the precision and completeness of this thought-knowledge.

Thought creates a representative image of Truth; it offers that to the mind as a means of holding Truth and making it an object of knowledge; but the body itself of Truth is caught and exactly held in the sunlight of a deeper spiritual sight to which the representative figure created by thought is secondary and derivative, powerful for communication of knowledge, but not indispensable for reception or possession of knowledge.

A consciousness that proceeds by sight, the consciousness of the seer, is a greater power for knowledge than the consciousness of the thinker. The perceptual power of the inner sight is greater and more direct than the perceptual power of thought: it is a spiritual sense that seizes something of the substance of Truth and not only her figure; but it outlines the figure also and at the same time catches the significance of the figure, and it can embody her with a finer and bolder revealing outline and a larger comprehension and power of totality than thought-conception can manage. As the 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. In the transformation by the Higher Mind the spiritual sage and thinker would find his total and dynamic fulfilment; in the transformation by the Illumined Mind there would be a similar fulfilment for the seer, the illumined mystic, those in whom the soul lives in vision and in a direct sense and experience: for it is from these higher sources that they receive their light and to rise into that light and live there would be their ascension to their native empire.

But these two stages of the ascent enjoy their authority and can get their own united completeness only by a reference to a third level; for it is from the higher summits where dwells the intuitional being that they derive the knowledge which they turn into thought or sight and bring down to us for the mind's transmutation. Intuition is a power of consciousness nearer and more intimate to the original knowledge by identity; for it is always something that leaps out direct from a concealed identity. It is when the consciousness of the subject meets with the consciousness in the object, penetrates it and sees, feels or vibrates with the truth of what it contacts, that the intuition leaps out like a spark or lightning-flash from the shock of the meeting; or when the consciousness, even without any such meeting, looks into itself and feels directly and intimately the truth or the truths that are there or so contacts the hidden forces behind appearances, then also there is the outbreak of an intuitive light; or, again, when the consciousness meets the Supreme Reality or the spiritual reality of things and beings and has a contactual union with it, then the spark, the flash or the blaze of intimate truth-perception is lit in its depths. This close perception is more than sight, more than conception: it is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself or as its natural consequence. A concealed or slumbering identity, not yet recovering itself, still remembers or conveys by the intuition its own contents and the intimacy of its self-feeling and self-vision of things, its light of truth, its overwhelming and automatic certitude.

In the human mind the intuition is even such a truth-remembrance or truth-conveyance, or such a revealing flash or blaze breaking into a great mass of ignorance or through a veil of nescience: but we have seen that it is subject there to an invading mixture or a mental coating or an interception and substitution; there is too a manifold possibility of misinterpretation which comes in the way of the purity and fullness of its action. Moreover, there are seeming intuitions on all levels of the being which are

communications rather than intuitions, and these have a very various provenance, value and character. The infrarational “mystic”, so-styled, - for to be a true mystic it is not sufficient to reject reason and rely on sources of thought or action of which one has no understanding, - is often inspired by such communications on the vital level from a dark and dangerous source. In these circumstances we are driven to rely mainly on the reason and are disposed even to control the suggestions of the intuition, - or the pseudo-intuition, which is the more frequent phenomenon, - by the observing and discriminating intelligence; for we feel in our intellectual part that we cannot be sure otherwise what is the true thing and what the mixed or adulterated article or false substitute. But this largely discounts for us the utility of the intuition: for the reason is not in this field a reliable arbiter, since its methods are different, tentative, uncertain, an intellectual seeking; even though it itself really relies on a camouflaged intuition for its conclusions, - for without that help it could not choose its course or arrive at any assured finding, - it hides this dependence from itself under the process of a reasoned conclusion or a verified conjecture. An intuition passed in judicial review by the reason ceases to be an intuition and can only have the authority of the reason for which there is no inner source of direct certitude. But even if the mind became predominantly an intuitive mind reliant upon its portion of the higher faculty, the co-ordination of its cognitions and its separated activities, - for in mind these would always be apt to appear as a series of imperfectly connected flashes, - would remain difficult so long as this new mentality has not a conscious liaison with its suprarational source or a self-uplifting access to a higher plane of consciousness in which an intuitive action is pure and native.

Intuition is always an edge or ray or outleap of a superior light; it is in us a projecting blade, edge or point of a far-off supermind light entering into and modified by some intermediate truth-mind substance above us and, so modified, again entering into and very much blinded by our ordinary or ignorant mind-substance; but on that higher level to which it is native its light is unmingled and therefore entirely and purely veridical, and its rays are not separated but connected or massed together in a play of waves of what might almost be called in the Sanskrit poetic figure a sea or mass of “stable lightnings”.

When this original or native Intuition begins to descend into us in answer to an ascension of our consciousness to its level or as a result of our finding of a clear way of communication with it, it may continue to come as a play of lightning-flashes, isolated or in constant action; but at this stage the judgment of reason becomes quite inapplicable, it can only act as an observer or registrar understanding or recording the more luminous intimations, judgments and discriminations of the higher power. To complete or verify an isolated intuition or discriminate its nature, its application, its limitations, the receiving consciousness must rely on another completing intuition or be able to call down a massed intuition capable of putting all in place. For once the process of the change has begun, a complete transmutation of the stuff and activities of the mind into the substance, form and power of

Intuition is imperative; until then, so long as the process of consciousness depends upon the lower intelligence serving or helping out or using the intuition, the result can only be a survival of the mixed Knowledge-Ignorance uplifted or relieved by a higher light and force acting in its parts of Knowledge.

Intuition has a fourfold power. A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of truth-touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, a power of true and automatic discrimination of the orderly and exact relation of truth to truth, - these are the fourfold potencies of Intuition. Intuition can therefore perform all the action of reason, - including the function of logical intelligence, which is to work out the right relation of things and the right relation of idea with idea, - but by its own superior process and with steps that do not fail or falter. It takes up also and transforms into its own substance not only the mind of thought, but the heart and life and the sense and physical consciousness: already all these have their own peculiar powers of intuition derivative from the hidden Light; the pure power descending from above can assume them all into itself and impart to these deeper heart-perceptions and life-perceptions and the divinations of the body a greater integrality and perfection. It can thus change the whole consciousness into the stuff of Intuition; for it brings its own greater radiant movement into the will, into the feelings and emotions, the life-impulses, the action of sense and sensation, the very workings of the body-consciousness; it recasts them in the light and power of truth and illumines their knowledge and their ignorance. A certain integration can thus take place, but whether it is a total integration must depend on the extent to which the new light is able to take up the subconscious and penetrate the fundamental Inconscience. Here the intuitive light and power may be hampered in its task because it is the edge of a delegated and modified Supermind, but does not bring in the whole mass or body of the identity-knowledge. The basis of Inconscience in our nature is too vast, deep and solid to be altogether penetrated, turned into light, transformed by an inferior power of the Truth-nature.

The next step of the ascent brings us to the Overmind; the intuitional change can only be an introduction to this higher spiritual overture. But we have seen that the Overmind, even when it is selective and not total in its action, is still a power of cosmic consciousness, a principle of global knowledge which carries in it a delegated light from the supramental Gnosis. It is, therefore, only by an opening into the cosmic consciousness that the overmind ascent and descent can be made wholly possible: a high and intense individual opening upwards is not sufficient, - to that vertical ascent towards summit Light there must be added a vast horizontal expansion of the consciousness into some totality of the Spirit. At the least, the inner being must already have replaced by its deeper and wider awareness the surface mind and its limited outlook and learned to live in a large universality; for otherwise the overmind view of things and the overmind dynamism will have no room to move in and effectuate its dynamic operations. When the Overmind descends, the predominance of the

centralising ego-sense is entirely subordinated, lost in largeness of being and finally abolished; a wide cosmic perception and feeling of a boundless universal self and movement replaces it: many motions that were formerly egocentric may still continue, but they occur as currents or ripples in the cosmic wideness. Thought, for the most part, no longer seems to originate individually in the body or the person but manifests from above or comes in upon the cosmic mind-waves: all inner individual sight or intelligence of things is now a revelation or illumination of what is seen or comprehended, but the source of the revelation is not in one's separate self but in the universal knowledge; the feelings, emotions, sensations are similarly felt as waves from the same cosmic immensity breaking upon the subtle and the gross body and responded to in kind by the individual centre of the universality; for the body is only a small support or even less, a point of relation, for the action of a vast cosmic instrumentation. In this boundless largeness, not only the separate ego but all sense of individuality, even of a subordinated or instrumental individuality, may entirely disappear; the cosmic existence, the cosmic consciousness, the cosmic delight, the play of cosmic forces are alone left: if the delight or the centre of Force is felt in what was the personal mind, life or body, it is not with a sense of personality but as a field of manifestation, and this sense of the delight or of the action of Force is not confined to the person or the body but can be felt at all points in an unlimited consciousness of unity which pervades everywhere.

But there can be many formulations of overmind consciousness and experience; for the Overmind has a great plasticity and is a field of multiple possibilities. In place of an uncentred and unplaced diffusion there may be the sense of the universe in oneself or as oneself: but there too this self is not the ego; it is an extension of a free and pure essential self-consciousness or it is an identification with the All, - the extension or the identification constituting a cosmic being, a universal individual. In one state of the cosmic consciousness there is an individual included in the cosmos but identifying himself with all in it, with the things and beings, with the thought and sense, the joy and grief of others; in another state there is an inclusion of beings in oneself and a reality of their life as part of one's own being. Often there is no rule or governance of the immense movement, but a free play of universal Nature to which what was the personal being responds with a passive acceptance or a dynamic identity, while yet the spirit remains free and undisturbed by any bondage to the reactions of this passivity or this universal and impersonal identification and sympathy. But with a strong influence or full action of the Overmind a very integral sense of governance, a complete supporting or overruling presence and direction of the cosmic Self or the Ishwara can come in and become normal; or a special centre may be revealed or created overtopping and dominating the physical instrument, individual in fact of existence, but impersonal in feeling and recognised by a free cognition as something instrumental to the action of a Transcendent and Universal Being. In the transition towards the Supermind this centralising action tends towards the discovery of a true individual replacing the dead ego, a being who is in his essence one with the supreme Self, one

with the universe in extension and yet a cosmic centre and circumference of the specialised action of the Infinite.

These are the general first results and create the normal foundation of the overmind consciousness in the evolved spiritual being, but its varieties and developments are innumerable. The consciousness that thus acts is experienced as a consciousness of Light and Truth, a power, force, action full of Light and Truth, an aesthesis and sensation of beauty and delight universal and multitudinous in detail, an illumination in the whole and in all things, in the one movement and all movements, with a constant extension and play of possibilities which is infinite, even in its multitude of determinations endless and indeterminable. If the power of an ordering overmind Gnosis intervenes, then there is a cosmic structure of the consciousness and action, but this is not like the rigid mental structures; it is plastic, organic, something that can grow and develop and stretch into the infinite. All spiritual experiences are taken up and become habitual and normal to the new nature; all essential experiences belonging to the mind, life, body are taken up and spiritualised, transmuted and felt as forms of the consciousness, delight, power of the infinite existence. Intuition, illumined sight and thought enlarge themselves; their substance assumes a greater substantiality, mass, energy, their movement is more comprehensive, global, many-faceted, more wide and potent in its truth-force: the whole nature, knowledge, aesthesis, sympathy, feeling, dynamism become more catholic, all-understanding, all-embracing, cosmic, infinite.

The overmind change is the final consummating movement of the dynamic spiritual transformation; it is the highest possible status-dynamism of the Spirit in the spiritual-mind plane. It takes up all that is in the three steps below it and raises their characteristic workings to their highest and largest power, adding to them a universal wideness of consciousness and force, a harmonious concert of knowledge, a more manifold delight of being. But there are certain reasons arising from its own characteristic status and power that prevent it from being the final possibility of the spiritual evolution. It is a power, though the highest power, of the lower hemisphere; although its basis is a cosmic unity, its action is an action of division and interaction, an action taking its stand on the play of the multiplicity. Its play is, like that of all Mind, a play of possibilities; although it acts not in the Ignorance but with the knowledge of the truth of these possibilities, yet it works them out through their own independent evolution of their powers. It acts in each cosmic formula according to the fundamental meaning of that formula and is not a power for a dynamic transcendence. Here in earth-life it has to work upon a cosmic formula whose basis is the entire nescience which results from the separation of Mind, Life and Matter from their own source and supreme origin. Overmind can bridge that division up to the point at which separative Mind enters into Overmind and becomes a part of its action; it can unite individual mind with cosmic mind on its highest plane, equate individual self with cosmic self and give to the nature an action of universality; but it cannot lead Mind beyond itself, and in this world of original Inconscience it cannot dynamise the Transcendence: for it is the Supermind alone that is the supreme

self-determining truth-action and the direct power of manifestation of that Transcendence. If then the action of evolutionary Nature ended here, the Overmind, having carried the consciousness to the point of a vast illumined universality and an organised play of this wide and potent spiritual awareness of utter existence, force-consciousness and delight, could only go farther by an opening of the gates of the Spirit into the upper hemisphere and a will to enable the soul to depart out of its cosmic formation into Transcendence.

In the terrestrial evolution itself the overmind descent would not be able to transform wholly the Inconscience; all that it could do would be to transform in each man it touched the whole conscious being, inner and outer, personal and universally impersonal, into its own stuff and impose that upon the Ignorance illumining it into cosmic truth and knowledge. But a basis of Nescience would remain; it would be as if a sun and its system were to shine out in an original darkness of Space and illumine everything as far as its rays could reach so that all that dwelt in the light would feel as if no darkness were there at all in their experience of existence. But outside that sphere or expanse of experience the original darkness would still be there and, since all things are possible in an overmind structure, could reinvade the island of light created within its empire.

Moreover, since Overmind deals with different possibilities, its natural action would be to develop the separate possibility of one or more or numerous dynamic spiritual formulations to their utmost or combine or harmonise several possibilities together; but this would be a creation or a number of creations in the original terrestrial creation, each complete in its separate existence. The evolved spiritual individual would be there, there might evolve also a spiritual community or communities in the same world as mental man and the vital being of the animal, but each working out its independent existence in a loose relation within the terrestrial formula. The supreme power of the principle of unity taking all diversities into itself and controlling them as parts of the unity, which must be the law of the new evolutionary consciousness, would not as yet be there. Also by this much evolution there could be no security against the downward pull or gravitation of the Inconscience which dissolves all the formations that life and mind build in it, swallows all things that arise out of it or are imposed upon it and disintegrates them into their original matter. The liberation from this pull of the Inconscience and a secured basis for a continuous divine or gnostic evolution would only be achieved by a descent of the Supermind into the terrestrial formula, bringing into it the supreme law and light and dynamis of the Spirit and penetrating with it and transforming the inconscience of the material basis. A last transition from Overmind to Supermind and a descent of Supermind must therefore intervene at this stage of evolutionary Nature.

Overmind and its delegated powers, taking up and penetrating mind and the life and body dependent upon mind, would subject all to a greating process; at each step of this process a greater power and a higher intensity of gnosis less and less mixed with the

loose, diffused, diminishing and diluting stuff of mind could establish itself: but all gnosis is in its origin power of Supermind, so that this would mean a greater and greater influx of a half-veiled and indirect supramental light and power into the nature. This would continue until the point was reached at which Overmind would begin itself to be transformed into Supermind; the supramental consciousness and force would take up the transformation directly into its own hands, reveal to the terrestrial mind, life, bodily being their own spiritual truth and divinity and, finally, pour into the whole nature the perfect knowledge, power, significance of the supramental existence. The soul would pass beyond the borders of the Ignorance and cross its original line of departure from the supreme Knowledge: it would enter into the integrality of the supramental gnosis; the descent of the gnostic Light would effectuate a complete transformation of the Ignorance.

This or something more largely planned on these lines might be regarded as the schematic, logical or ideal account of the spiritual transformation, a structural map of the ascent to the supramental summit, looked at as a succession of separate steps, each accomplished before the passage to the next commences. It would be as if the soul, putting forth an organised natural individuality, were a traveller mounting the degrees of consciousness cut out in universal Nature, each ascent carrying it totally as a definite integer, as a separate body of conscious being, from one state of its existence to the next in order. This is so far correct that a sufficient integration of one status has to be complete before an ascent to the next higher station can be entirely secure: this clear succession might also be the course followed by a few even in the early stages of this evolution, and it might become too a normal process after the whole stair-flight of the evolution had been built and made safe. But evolutionary Nature is not a logical series of separate segments; it is a totality of ascending powers of being which interpenetrate and dovetail and exercise in their action on each other a power of mutual modification. When the higher descends into the lower consciousness, it alters the lower but is also modified and diminished by it; when the lower ascends, it is sublimated but at the same time qualifies the sublimating substance and power. This interaction creates an abundant number of different intermediate and interlocked degrees of the force and consciousness of being, but it also makes it difficult to bring about a complete integration of all the powers under the full control of any one power. For this reason there is not actually a series of simple clear-cut and successive stages in the individual's evolution; there is instead a complexity and a partly determinate, partly confused comprehensiveness of the movement. The soul may still be described as a traveller and climber who presses towards his high goal by step on step, each of which he has to build up as an integer but most frequently redescend in order to rebuild and make sure of the supporting stair so that it may not crumble beneath him: but the evolution of the whole consciousness has rather the movement of an ascending ocean of Nature; it can be compared to a tide or a mounting flux, the leading fringe of which touches the higher degrees of a cliff or hill while the rest is still below. At each stage the higher parts of the

nature may be provisionally but incompletely organised in the new consciousness while the lower are in a state of flux or formation, partly moving in the old way though influenced and beginning to change, partly belonging to the new kind but still imperfectly achieved and not yet firm in the change. Another image might be that of an army advancing in columns which annexes new ground, while the main body is still behind in a territory overrun but too large to be effectively occupied, so that there has to be a frequent halt and partial return to the traversed areas for consolidation and assurance of the hold on the occupied country and assimilation of its people. A rapid conquest might be possible, but it would be of the nature of an encampment or a domination established in a foreign country; it would not be the assumption, total assimilation, integration needed for the entire supramental change.

This entails certain consequences which modify the clear successions of the evolution and prevent it from following the cleanly determined and firmly arranged course which our logical intelligence demands from Nature but seldom gets from her. As Life and Mind begin to appear when the organisation of Matter is sufficient to admit them but the more complex and perfect organisation of Matter comes with the evolution of Life and Mind, as Mind appears when Life is sufficiently organised to admit of a developed vibration of consciousness but Life receives its full organisation and development only after Mind can act upon it, as the spiritual evolution begins when man as Mind is capable of the movements of spirituality but Mind also rises to its own highest perfection by the growth of the intensities and luminosities of the Spirit, so it is with this higher evolution of the ascending powers of the Spirit. As soon as there is a sufficient spiritual development, something of intuition, illumination of the being, the movements of the higher spiritual grades of Consciousness begins to manifest, - sometimes one, sometimes the other or all together, and they do not wait for each power in the series to complete itself before a higher power comes into action. An overmind light and power may descend in some sort, create a partial form of itself in the being and take a leading part or supervise or intervene while the intuitive and illumining Mind and higher Mind are still incomplete; these would then remain in the whole, acting along with the greater Power, often penetrated or sublimated by it or rising into it to form a greater or overmind Intuition, a greater or overmind Illumination, a greater or overmind spiritual Thinking. This intricate action takes place because each descending power by its intensity of pressure on the nature and uplifting effect makes the being already capable of a still higher invasion before that earlier power itself is complete in its self-formation; but also it happens because the work of assumption and transformation of the lower nature can with difficulty be done if a higher and higher intervention does not take place. The Illumination and the higher Thought need the help of the Intuition, the Intuition needs the help of the Overmind to combat the darkness or ignorance in which they labour and to give them their own fullness. Still, it is not possible in the end for the overmind status and integration to be complete until the Higher Mind and the Illumined Mind have been integrated and taken up into the Intuition and the Intuition itself subsequently integrated and taken up into the all-enlarging and all-

sublimating overmind energy. The law of the gradation has to be satisfied even in the complexity of the process of evolutionary Nature.

A further cause of complexity arises from the need of integration itself; for the process is not only an ascent of the soul to a higher status, but a descent of the higher consciousness so gained to take up and transform the inferior nature. But this nature has a density of previous formation which resists and obstructs the descent; even when the higher power has broken the barrier and descended and is at work, we have seen that the nature of the Ignorance resists and obstructs the working, that it either strives to refuse transformation altogether or tries to modify the new power into some conformity with its own workings, or even throws itself upon it to seize and degrade and enslave it to its own way of action and lower purpose.

Ordinarily, in their task of assumption and assimilation of this difficult stuff of Nature, the higher powers descend first into the mind and occupy the mind-centres because these are nearest to themselves in intelligence and knowledge-power; if they descend first into the heart or into the vital being of force and sensation, as they sometimes do because these happen to be in some individuals more open and call them first, the results are more mixed and dubious, imperfect and insecure than if things happen in the logical order. But, even in its normal working when it takes up the being part by part in the natural order of descent, the descending power is not able to bring about a total occupation and transformation of each before it goes farther. It can only effect a general and incomplete occupation, so that the workings of each remain still partly of the new higher, partly of a mixed, partly of the old unchanged lower order. All the mind in its whole range cannot be transmuted at once, for the mind-centres are not a region isolated from the rest of the being; the mind-action is penetrated by the action of the vital and physical parts, and in those parts themselves are lower formations of mind, a vital mind, a physical mind, and these have to be changed before there can be an entire transformation of the mental being. The higher transforming power has, therefore, to descend, as soon as may be and without waiting for an integral mental change, into the heart so as to occupy and change the emotional nature, and afterwards into the inferior vital centres to occupy and change the whole vital and kinetic and sensational nature, and, finally, into the physical centres so as to occupy and change the whole physical nature. But even this finality is not final, for there are still left the subconscious parts and the inconscient foundation. The intricacy, the interwoven action of these powers and parts of the being is so great that it may almost be said that in this change nothing is accomplished until all is accomplished. There is a tide and ebb, the forces of the old nature receding and again partially occupying their old dominions, effectuating a slow retreat with rear-line actions and return attacks and aggressions, the higher influx occupying each time more conquered territory but imperfectly sure of sovereignty so long as anything is left that has not become part of its luminous regime.

A third complexity is brought in by the power of the consciousness to live in more than one status at a time; especially, a difficulty is created by the division of our being into an inner and an outer or surface nature and the farther intricacy of a secret circumconscient or environmental consciousness in which are determined our unseen connections with the world outside us. In the spiritual opening, it is the awakened inner being that readily receives and assimilates the higher influences and puts on the higher nature; the external surface self, more entirely moulded by the forces of the Ignorance and Inconscience, is slower to awake, slower to receive, slower to assimilate. There is therefore a long stage in which the inner being is sufficiently transformed but the outer is still involved in a mixed and difficult movement of imperfect change. This disparity repeats itself at each step of the ascent; for in each change the inner being follows more readily, the outer limps after, reluctant or else incompetent in spite of its aspiration and desire: this necessitates a constantly repeated labour of assumption, adaptation, orientation, a labour reproduced in new terms always but always the same in principle. But even when the outer and the inner nature of the individual are unified in a harmonised spiritual consciousness, that still more external but occult part of him in which his being mixes with the being of the outside world and through which the outside world invades his consciousness remains a field of imperfection. There is necessarily a commerce here between disparate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual consciousness has to bear the shock of the dominant and established unspiritualised powers of the Ignorance. This creates a difficulty which is of capital importance in all stages of the spiritual evolution and its urge towards a change of the nature.

A subjective spirituality can be established which refuses or minimises commerce with the world or is content to witness its action and throw back or throw out its invading influences without allowing any reaction to them or admitting their intrusion: but if the inner spirituality is to be objectivised in a free world-action, if the individual has to project himself into the world and in a sense take the world into himself, this cannot be dynamically done without receiving the world-influences through one's own circumconscient or environmental being. The spiritual inner consciousness has then to deal with these influences in such a way that, as soon as they approach or enter, they become either obliterated and without result or transformed by their very entry into its own mode and substance. Or it may force them to receive the spiritual influence and return with a transforming power on the world they come from, for such a compulsion on the lower universal Nature is part of a perfect spiritual action. But for that the circumconscient or environmental being must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation: the invading external influences have not to bring in at all their lower awareness, their lower sight, their lower dynamism. But this is a difficult perfection, because ordinarily the circumconscient is not wholly our own formed and realised self but ourself plus the external world-nature. It is, for this reason, always easier to

spiritualise the inner self-sufficient parts than to transform the outer action; a perfection of introspective, indwelling or subjective spirituality aloof from the world or self-protected against it is easier than a perfection of the whole nature in a dynamic, kinetic spirituality objectivised in the life, embracing the world, master of its environment, sovereign in its commerce with world-nature. But since the integral transformation must embrace fully the dynamic being and take up into it the life of action and the world-self outside us, this completer change is demanded of the evolving nature.

The essential difficulty comes from the fact that the substance of our normal being is moulded out of the Inconscience. Our ignorance is a growth of knowledge in a substance of being which is nescient; the consciousness it develops, the knowledge it establishes are always dogged, penetrated, enveloped by this nescience. It is this substance of nescience that has to be transformed into a substance of superconscience, a substance in which consciousness and a spiritual awareness are always there even when they are not active, not expressed, not put into form of knowledge. Till that is done, the nescience invades or encompasses or even swallows up and absorbs into its oblivious darkness all that enters into it; it compels the descending light to compromise with the lesser light it enters: there is a mixture, a diminution and dilution of itself, a diminution, a modification, an incomplete authenticity of its truth and power. Or, at the least, the nescience limits its truth and circumscribes its force, segments its applicability and its range; its truth of principle is barred from a full truth of individual realisation or from an achieved truth of cosmic practice. Thus love as a law of life can affirm itself practically as an inner active principle; but unless it occupies the whole substance of being, the entire individual feeling and action cannot be moulded by the law of love: even if perfected in the individual, it can be rendered unilateral and ineffective by the general nescience which is blind to it and hostile, or it is forced to circumscribe its range of cosmic application. A full action in harmony with a new law of the being is always difficult in human nature; for in the substance of the Inconscience there is a self-protective law of blind imperative Necessity which limits the play of the possibilities that emerge from it or enter into it and prevents them from establishing their free action and result or realising the intensity of their own absolute. A mixed, relative, curbed and diminished play is all that is conceded to them: otherwise they would cancel the frame of Inconscience and violently perturb without effectively changing the basis of the world-order; for none of them have in their mental or vital play the divine power to replace this dark original principle and organise a totally new world-order.

A transformation of human nature can only be achieved when the substance of the being is so steeped in the spiritual principle that all its movements are a spontaneous dynamism and a harmonised process of the Spirit. But even when the higher powers and their intensities enter into the substance of the Inconscience, they are met by this blind opposing Necessity and are subjected to this circumscribing and diminishing law of the nescient substance. It

opposes them with its strong titles of an established and inexorable Law, meets always the claim of life with the law of death, the demand of Light with the need of a relief of shadow and a background of darkness, the sovereignty and freedom and dynamism of the Spirit with its own force of adjustment by limitation, demarcation by incapacity, foundation of energy on the repose of an original Inertia. There is an occult truth behind its negations which only the Supermind with its reconciliation of contraries in the original Reality can take up and so discover the pragmatic solution of the enigma. Only the supramental Force can entirely overcome this difficulty of the fundamental Nescience; for with it enters an opposite and luminous imperative Necessity which underlies all things and is the original and final self-determining truth-force of the self-existent Infinite. This greater luminous spiritual Necessity and its sovereign imperative alone can displace or entirely penetrate, transform into itself and so replace the blind Ananke of the Inconscience.

A supramental change of the whole substance of the being and therefore necessarily of all its characters, powers, movements takes place when the involved Supermind in Nature emerges to meet and join with the supramental light and power descending from Supernature. The individual must be the instrument and first field of the transformation; but an isolated individual transformation is not enough and may not be wholly feasible. Even when achieved, the individual change will have a permanent and cosmic significance only if the individual becomes a centre and a sign for the establishment of the supramental Consciousness-Force as an overtly operative power in the terrestrial workings of Nature, - in the same way in which thinking Mind has been established through the human evolution as an overtly operative power in Life and Matter. This would mean the appearance in the evolution of a gnostic being or Purusha and a gnostic Prakriti, a gnostic Nature. There must be an emergent supramental Consciousness-Force liberated and active within the terrestrial whole and an organised supramental instrumentation of the Spirit in the life and the body, - for the body-consciousness also must become sufficiently awake to be a fit instrument of the workings of the new supramental Force and its new order. Till then any intermediate change could be only partial or insecure; an overmind or intuitive instrumentation of Nature could be developed, but it would be a luminous formation imposed on a fundamental and environmental Inconscience. A supramental principle and its cosmic operation once established permanently on its own basis, the intervening powers of Overmind and spiritual Mind could found themselves securely upon it and reach their own perfection; they would become in the earth-existence a hierarchy of states of consciousness rising out of Mind and physical life to the supreme spiritual level. Mind and mental humanity would remain as one step in the spiritual evolution; but other degrees above it would be there formed and accessible by which the embodied mental being, as it became ready, could climb into the gnosis and change into an embodied supramental and spiritual being. On this basis the principle of a divine life in terrestrial Nature would be manifested; even the world of ignorance and inconscience might discover its own submerged secret and begin

to realise in each lower degree its divine significance.

Sri Aurobindo

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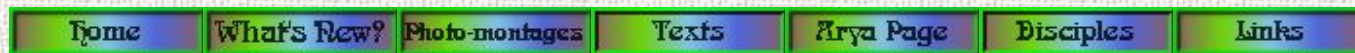


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