Chapter XXIII

The Supramental Instruments — Thought-Process

THE SUPERMIND, the divine gnosis, is not something entirely alien to our present consciousness: it is a superior instrumentation of the spirit and all the operations of our normal consciousness are limited and inferior derivations from the supramental, because these are tentatives and constructions, that the true and perfect, the spontaneous and harmonious nature and action of the spirit. Accordingly when we rise from mind to supermind, the new power of consciousness does not reject, but uplifts, enlarges and transfigures the operations of our soul and mind and life. It exalts and gives to them an ever greater reality of their power and performance. It does not limit itself either to the transformation of the superficial powers and action of the mind and psychic parts and the life, but it manifests and transforms also those rarer powers and that larger force and knowledge proper to our subliminal self that appear now to us as things occult, curiously psychic, abnormal. These things become in the supramental nature not at all abnormal but perfectly natural and normal, not separately psychic but spiritual, not occult and strange, but a direct, simple, inherent and spontaneous action. The spirit is not limited like the waking material consciousness, and the supermind when it takes possession of the waking consciousness, dematerialises it, delivers it from its limits, converts the material and the psychic into the nature of the spiritual being.

The mental activity that can be most readily organised is, as has been already indicated, that of pure ideative knowledge. This is transformed on the higher level to the true jñāna, supramental thought, supramental vision, the supramental knowledge by identity. The essential action of this supramental knowledge has
been described in the preceding chapter. It is necessary however to see also how this knowledge works in outward application and how it deals with the data of existence. It differs from the action of the mind first in this respect that it works naturally with those operations that are to the mind the highest and the most difficult, acting in them or on them from above downward and not with the hampered straining upward of the mind or with its restriction to its own and the inferior levels. The higher operations are not dependent on the lower assistance, but rather the lower operations depend on the higher not only for their guidance but for their existence. The lower mental operations are therefore not only changed in character by the transformation, but are made entirely subordinate. And the higher mental operations too change their character, because, supramentalised, they begin to derive their light directly from the highest, the self-knowledge or infinite knowledge.

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

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

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

It is difficult for the human mind to combine rightly and harmonise these three movements of the intelligence. The ordinary man lives mainly in the habitual, has a comparatively feeble action of the creative and pragmatic and experiences a great difficulty in using at all or entering into the movement of the pure ideative mentality. The creative pragmatic mind is commonly too much occupied with its own motion to move freely and disinterestedly in the atmosphere of pure ideative order and on the other hand has often an insufficient grasp on the actualities imposed by the habitual mentality and the obstacles it imposes as also on other movements of pragmatic thought and action than that which it is itself interested in building. The pure ideative mentality tends to construct abstract and arbitrary systems of truth, intellectual sections and ideative edifices, and
either misses the pragmatic movement necessary to life and lives only or mainly in ideas, or cannot act with sufficient power and directness in the life field and is in danger of being divorced from or weak in the world of the practical and habitual mentality. An accommodation of some kind is made, but the tyranny of the predominant tendency interferes with the wholeness and unity of the thinking being. Mind fails to be assured master even of its own totality, because the secret of that totality lies beyond it in the free unity of the self, free and therefore capable of an infinite multiplicity and diversity, and in the supramental power that can alone bring out in a natural perfection the organic multiple movement of the self’s unity.

The supermind in its completeness reverses the whole order of the mind’s thinking. It lives not in the phenomenal, but in the essential, in the self, and sees all as being of the self and its power and form and movement, and all the thought and the process of the thought in the supermind must also be of that character. All its fundamental ideation is a rendering of the spiritual knowledge that acts by identity with all being and of the supramental vision. It moves therefore primarily among the eternal, the essential and the universal truths of self and being and consciousness and infinite power and delight of being (not excluding all that seems to our present consciousness non-being), and all its particular thinking originates from and depends upon the power of these eternal verities; but in the second place it is at home too with infinite aspects and applications, sequences and harmonies of the truths of being of the Eternal. It lives therefore at its heights in all that which the action of the pure ideative mind is an effort to reach and discover, and even on its lower ranges these things are to its luminous receptivity present, near or easily grasped and available.

But while the highest truths or the pure ideas are to the ideative mind abstractions, because mind lives partly in the phenomenal and partly in intellectual constructions and has to use the method of abstraction to arrive at the higher realities, the supermind lives in the spirit and therefore in the very substance of what these ideas and truths represent or rather fundamentally
are and truly realises them, not only thinks but in the act of thinking feels and identifies itself with their substance, and to it they are among the most substantial things that can be. Truths of consciousness and of essential being are to the supermind the very stuff of reality, more intimately and, as one might almost say, densely real than outward movement and form of being, although these too are to it movement and form of the reality and not, as they are to a certain action of the spiritualised mind, an illusion. The idea too is to it real-idea, stuff of the reality of conscious being, full of power for the substantial rendering of the truth and therefore for creation.

And again, while the pure ideative mind tends to build up arbitrary systems which are mental and partial constructions of the truth, the supermind is not bound by any representation or system, though it is perfectly able to represent and to arrange and construct in the living substance of the truth for the pragmatic purposes of the Infinite. The mind when it gets free from its exclusivenesses, systematising, attachment to its own constructions, is at a loss in the infiniteness of the infinite, feels it as a chaos, even if a luminous chaos, is unable any longer to formulate and therefore to think and act decisively because all, even the most diverse or contradictory things, point at some truth in this infinity and yet nothing it can think is entirely true and all its formulations break down under the test of new suggestions from the infinite. It begins to look on the world as a phantasmagory and thought as a chaos of scintillations out of the luminous indefinite. The mind assailed by the vastness and freedom of the supramental loses itself and finds no firm footing in the vastness. The supermind on the contrary can in its freedom construct harmonies of its thought and expression of being on the firm ground of reality while still holding its infinite liberty and rejoicing in its self of infinite vastness. All that it thinks, as all that it is and does and lives, belongs to the truth, the right, the vast, satyam, rtam, brhat.

The result of this wholeness is that there is no division or incompatibility between the free essential ideation of the supermind corresponding to the mind’s pure ideation, free,
disinterested, illimitable, and its creative, pragmatic ideation purposeful and determinative. The infinity of being results naturally in a freedom of the harmonies of becoming. The supermind perceives always action as a manifestation and expression of the Self and creation as a revelation of the Infinite. All its creative and pragmatic thought is an instrument of the self’s becoming, a power of illumination for that purpose, an intermediary between the eternal identity and infinite novelty and variety of illimitable Being and its self-expression in the worlds and life. It is this that the supermind constantly sees and embodies and while its ideative vision and thought interpret to it the illimitable unity and variety of the Infinite, which it is by a perpetual identity and in which it lives in all its power of being and becoming, there is constantly too a special creative thought, associated with an action of the infinite will, Tapas, power of being, which determines what it shall present, manifest or create out of the infinite in the course of Time, what it shall make — here and now or in any range of Time or world — of the perpetual becoming of the self in the universe.

The supermind is not limited by this pragmatic movement and does not take the partial motion or the entire stream of what it so becomes and creates in its thought and life for the whole truth of its self or of the Infinite. It does not live only in what it is and thinks and does selectively in the present or on one plane only of being; it does not feed its existence only on the present or the continual succession of moments to whose beats we give that name. It does not see itself only as a movement of Time or of the consciousness in time or as a creature of the perpetual becoming. It is aware of a timeless being beyond manifestation and of which all is a manifestation, it is aware of what is eternal even in Time, it is aware of many planes of existence; it is aware of past truth of manifestation and of much truth of being yet to be manifested in the future, but already existing in the self-view of the Eternal. It does not mistake the pragmatic reality which is the truth of action and mutation for the sole truth, but sees it as a constant realisation of that which is eternally real. It knows that creation whether on the plane of matter or of life
or of mind or of supermind is and can be only a self-determined presentation of eternal truth, a revelation of the Eternal, and it is intimately aware of the pre-existence of the truth of all things in the Eternal. This seeing conditions all its pragmatic thought and its resultant action. The maker in it is a selective power of the seer and thinker, the self-builder a power of the self-seer, the self-expressing soul a power of the infinite spirit. It creates freely, and all the more surely and decisively for that freedom, out of the infinite self and spirit.

It is therefore not imprisoned in its special becoming or shut up in its round or its course of action. It is open, in a way and a degree to which the mind cannot attain, to the truth of other harmonies of creative becoming even while in its own it puts forth a decisive will and thought and action. When it is engaged in action that is of the nature of a struggle, the replacing of past or other thought and form and becoming by that which it is appointed to manifest, it knows the truth of what it displaces and fulfills even in displacing as well as the truth of what it substitutes. It is not bound by its manifesting, selecting, pragmatic conscious action, but it has at the same time all the joy of a specially creative thought and selective precision of action, the Ananda of the truth of the forms and movements equally of its own and of others' becoming. All its thought and will of life and action and creation, rich, manifold, focussing the truth of many planes, is liberated and illumined with the illimitable truth of the Eternal.

This creative or pragmatic movement of the supramental thought and consciousness brings with it an action which corresponds to that of the habitual or mechanical mentality but is yet of a very different character. The thing that is created is the self-determination of a harmony and all harmony proceeds upon seen or given lines and carries with it a constant pulsation and rhythmic recurrence. The supramental thought, organising the harmony of manifested existence of the supramental being, founds it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience
and the action which are necessary to constitute the harmony. There is an order of the thought, a cycle of the will, a stability in the motion. At the same time its freedom prevents it from being shut up by the recurrence into a groove of habitual action turning always mechanically round a limited stock of thinking. It does not like the habitual mind refer and assimilate all new thought and experience to a fixed customary mould of thinking, taking that for its basis. Its basis, that to which all is referred, is above, upari budhne, in the largeness of the self, in the supreme foundation of the supramental truth, *budhne tasya*. Its order of thought, its cycle of will, its stable movement of action does not crystallise into a mechanism or convention, but is always alive with the spirit, does not live by exclusiveness or hostility to other coexistent or possible order and cycle, but absorbs sustenance from all that it contacts and assimilates it to its own principle. The spiritual assimilation is practicable because all is referred to the largeness of the self and its free vision above. The order of the supramental thought and will is constantly receiving new light and power from above and has no difficulty in accepting it into its movement; it is, as is proper to an order of the Infinite, even in its stability of motion indescribably supple and plastic, capable of perceiving and rendering the relation of all things to each other in the One, capable of expressing always more and more of the Infinite, at its fullest of expressing in its own way all that is actually expressible of the Infinite.

Thus there is no discord, disparity or difficulty of adjustment in the complex motion of the supramental *jñāna*, but a simplicity in the complexity, an assured ease in a many-sided abundance that comes from the spontaneous sureness and totality of the self-knowledge of the spirit. Obstacle, inner struggle, disparity, difficulty, discord of parts and movements continues in the transformation of mind to supermind only so long as the action, influence or pressure of the mind insisting on its own methods of construction continues or its process of building knowledge or thought and will of action on the foundation of a primal ignorance resists the opposite process of supermind organising all as a luminous manifestation out of the self and its inherent
and eternal self-knowledge. It is thus that the supermind acting as a representative, interpretative, revealingly imperative power of the spirit’s knowledge by identity, turning the light of the infinite consciousness freely and illimitably into substance and form of real-idea, creating out of power of conscious being and power of real-idea, stabilising a movement which obeys its own law but is still a supple and plastic movement of the infinite, uses its thought and knowledge and a will identical in substance and light with the knowledge to organise in each supramental being his own right manifestation of the one self and spirit.

The action of the supramental jñāna so constituted evidently surpasses the action of the mental reason and we have to see what replaces the reason in the supramental transformation. The thinking mind of man finds its most clear and characteristic satisfaction and its most precise and effective principle of organisation in the reasoning and logical intelligence. It is true that man is not and cannot be wholly governed either in his thought or his action by the reason alone. His mentality is inextricably subjected to a joint, mixed and intricate action of the reasoning intelligence with two other powers, an intuition, actually only half luminous in the human mentality, operating behind the more visible action of the reason or veiled and altered in the action of the normal intelligence, and the life-mind of sensation, instinct, impulse, which is in its own nature a sort of obscure involved intuition and which supplies the intelligence from below with its first materials and data. And each of these other powers is in its own kind an intimate action of the spirit operating in mind and life and has a more direct and spontaneous character and immediate power for perception and action than the reasoning intelligence. But yet neither of these powers is capable of organising for man his mental existence.

His life-mind — its instincts, its impulses, — is not and cannot be self-sufficient and predominant as it is in the lower creation. It has been seized upon by the intelligence and profoundly altered by it even where the development of the intelligence is imperfect and itself most insistent in its prominence. It has lost most of its intuitive character, is indeed now infinitely richer as
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a supplier of materials and data, but no longer quite itself or at ease in its action because half rationalised, dependent at least on some infused element however vague of reasoning or intelligent activity and incapable of acting to good purpose without the aid of the intelligence. Its roots and place of perfection are in the subconscient from which it emerges and man's business is to increase in the sense of a more and more conscient knowledge and action. Man reverting to a governance of his being by the life mind would become either irrational and erratic or dull and imbecile and would lose the essential character of manhood.

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

The reasoning intelligence is an intermediate agent between the life mind and the yet undeveloped supramental intuition. Its business is that of an intermediary, on the one side to enlighten the life mind, to make it conscient and govern and regulate as much as may be its action until Nature is ready to evolve the supramental energy which will take hold of life and illumine and perfect all its movements by converting its obscurely intuitive motions of desire, emotion, sensation and action into a spiritually and luminously spontaneous life manifestation of the self and spirit. On the other higher side its mission is to take the rays of light which come from above and translate them into terms of intelligent mentality and to accept, examine, develop,
intellectually utilise the intuitions that escape the barrier and descend into mind from the superconscience. It does this until man, becoming more and more intelligently conscient of himself and his environment and his being, becomes also aware that he cannot really know these things by his reason, but can only make a mental representation of them to his intelligence.

The reason, however, tends in the intellectual man to ignore the limitations of its power and function and attempts to be not an instrument and agent but a substitute for the self and spirit. Made confident by success and predominance, by the comparative greatness of its own light, it regards itself as a thing primary and absolute, assures itself of its own entire truth and sufficiency and endeavours to become the absolute ruler of mind and life. This it cannot do successfully, because it depends on the lower life intuition and on the covert supermind and its intuitive messages for its own real substance and existence. It can only appear to itself to succeed because it reduces all its experience to rational formulas and blinds itself to half the real nature of the thought and action that is behind it and to the infinite deal that breaks out of its formulas. The excess of the reason only makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality and prevents the freedom and expansion of the spirit. The limited and limiting mental reason must make itself plastic and flexible, open itself to its source, receive the light from above, exceed itself and pass by an euthanasia of transformation into the body of the supramental reason. Meanwhile it is given power and leading for an organisation of thought and action on the characteristically human scale intermediate between the subconscious power of the spirit organising the life of the animal and the superconscient power of the spirit which becoming conscient can organise the existence and life of a spiritual supermanhood.

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

The operation of the logical reason is the same in all these fields of its data. At first the intelligence amasses a store of observations, associations, percepts, recepts, concepts, makes a more or less obvious arrangement and classification of relations and of things according to their likenesses and differences, and works upon them by an accumulating store and a constant addition of ideas, memories, imaginations, judgments; these make up primarily the nature of activity of our knowledge. There is a kind of natural enlargement of this intelligent activity of the mind progressing by its own momentum, an evolution aided more and more by a deliberate culture, the increase of faculties gained by the culture becoming in its turn a part of the nature as they settle into a more spontaneous action,—the result a progression not of the character and essential power of the intelligence, but of its degree of power, flexibility, variety of capacity, fineness. There is a correction of errors, an accumulating of assured ideas and judgments, a reception or formation of fresh knowledge. At the same time a necessity arises for a more precise and assured action of the intelligence which will get rid of the superficiality of this ordinary method of the intelligence, test every step, scrutinise severely every conclusion and reduce the mind’s action to a well-founded system and order.

This movement develops the complete logical mind and raises to its acme the acuteness and power of the intelligence. The rougher and more superficial observation is replaced or supplemented by a scrutinising analysis of all the process, properties, constituents, energies making up or related to the object and a synthetic construction of it as a whole which is added to or in great part substituted for the mind’s natural conception of it. The object is more precisely distinguished from all others and at the same time there is a completer discovery of its relations with others. There is a fixing of sameness or likeness and kinship and also of divergences and differences resulting on one side in
the perception of the fundamental unity of being and Nature and the similarity and continuity of their processes, on the other in a clear precision and classification of different energies and kinds of beings and objects. The amassing and ordering of the materials and data of knowledge are carried to perfection as far as is possible to the logical intelligence.

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

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

And if this elaborated method of the mind were really sufficient for truth, there would be no need of any higher step in the evolution of knowledge. In fact, it increases the mind’s hold on itself and on the world around it and serves great and undeniable utilities: but it can never be sure whether its data supply it with the frame of a real knowledge or only a frame useful and necessary for the human mind and will in its own present form of action. It is more and more perceived that the knowledge of phenomena increases, but the knowledge of reality escapes this laborious process. A time must come, is already coming when the mind perceives the necessity of calling to its aid and developing fully the intuition and all the great range of powers that lie concealed behind our vague use of the word and uncertain perception of its significance. In the end it must discover that these powers can not only aid and complete but even replace its own proper action. That will be the beginning of the discovery of the supramental energy of the spirit.

The supermind, as we have seen, lifts up the action of the mental consciousness towards and into the intuition, creates an intermediate intuitive mentality insufficient in itself but greater in power than the logical intelligence, and then lifts up and transforms that too into the true supramental action. The first well-organised action of the supermind in the ascending order is the supramental reason, not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher buddhi, the logical or rather the logos Vijnana. The supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and in a different fashion. It is then itself taken up into a higher range of the power of knowledge and in
that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action.

The ordinary language of the intellect is not sufficient to describe this action, for the same words have to be used, indicating a certain correspondence, but actually to connote inadequately a different thing. Thus the supermind uses a certain sense action, employing but not limited by the physical organs, a thing which is in its nature a form consciousness and a contact consciousness, but the mental idea and experience of sense can give no conception of the essential and characteristic action of this supramentalised sense consciousness. Thought too in the supramental action is a different thing from the thought of the mental intelligence. The supramental thinking is felt at its basis as a conscious contact or union or identity of the substance of being of the knower with the substance of being of the thing known and its figure of thought as the power of awareness of the self revealing through the meeting or the oneness, because carrying in itself, a certain knowledge form of the object's content, action, significance. Therefore observation, memory, judgment too mean each a different thing in the supermind from what it is in the process of the mental intelligence.

The supramental reason observes all that the intelligence observes — and much more; it makes, that is to say, the thing to be known the field of a perceptual action, in a certain way objective, that causes to emerge its nature, character, quality, action. But this is not that artificial objectivity by which the reason in its observation tries to extrude the element of personal or subjective error. The supermind sees everything in the self and its observation must therefore be subjectively objective and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge. It is not in the separatively personal self or by its power that it sees and therefore it has not to be on guard against the element of personal error: that interferes only while a mental substratum or environing atmosphere yet remains and can still throw in its influence or while the supermind is still acting by descent into the mind to change it. And the supramental method with error
is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy. The consciousness of supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge.

The knower is in his observation a witness and this relation would seem to imply an otherness and difference, but the point is that it is not an entirely separative difference and does not bring an excluding idea of the thing observed as completely not self, as in the mental seeing of an external object. There is always a basic feeling of oneness with the thing known, for without this oneness there can be no supramental knowledge. The knower carrying the object in his universalised self of consciousness as a thing held before his station of witness vision includes it in his own wider being. The supramental observation is of things with which we are one in the being and consciousness and are capable of knowing them even as we know ourselves by the force of that oneness: the act of observation is a movement towards bringing out the latent knowledge.

There is, then, first a fundamental unity of consciousness that is greater or less in its power, more or less completely and immediately revelatory of its contents of knowledge according to our progress and elevation and intensity of living, feeling and seeing in the supramental ranges. There is set up between the knower and the object of knowledge, as a result of this fundamental unity, a stream or bridge of conscious connection — one is obliged to use images, however inadequate — and as a consequence a contact or active union enabling one to see, feel, sense supramentially what is to be known in the object or about it. Sometimes this stream or bridge of connection is not sensibly felt at the moment, only the results of the contact are noted, but it is always really there and an after memory can always make us aware that it was really all the time present: as we grow in supramenity, it becomes an abiding factor. The necessity of this stream or this bridge of connection ceases when
the fundamental oneness becomes a complete active oneness. This process is the basis of what Patanjali calls *samyama*, a concentration, directing or dwelling of the consciousness, by which, he says, one can become aware of all that is in the object. But the necessity of concentration becomes slight or nil when the active oneness grows; the luminous consciousness of the object and its contents becomes more spontaneous, normal, facile.

There are three possible movements of this kind of supramental observation. First, the knower may project himself in consciousness on the object, feel his cognition in contact or enveloping or penetrating it and there, as it were in the object itself, become aware of what he has to know. Or he may by the contact become aware of that which is in it or belongs to it, as for example the thought or feeling of another, coming from it and entering into himself where he stands in his station of the witness. Or he may simply know in himself by a sort of supramental cognition in his own witness station without any such projection or entrance. The starting-point and apparent basis of the observation may be the presence of the object to the physical or other senses, but to the supermind this is not indispensable. It may be instead an inner image or simply the idea of the object. The simple will to know may bring to the supramental consciousness the needed knowledge — or, it may be, the will to be known or communicate itself of the object of knowledge.

The elaborate process of analytical observation and synthetic construction adopted by the logical intelligence is not the method of the supermind and yet there is a corresponding action. The supermind distinguishes by a direct seeing and without any mental process of taking to pieces the particularities of the thing, form, energy, action, quality, mind, soul that it has in view, and it sees too with an equal directness and without any process of construction the significant totality of which these particularities are the incidents. It sees also the essentiality, the Swabhava, of the thing in itself of which the totality and the particularities are the manifestation. And again it sees, whether apart from or through the essentiality or swabhava, the one self, the one existence, consciousness, power, force of which it is the basic expression.
It may be observing at the time only the particularities, but the whole is implied, and *vice versa*, — as for an example, the total state of mind out of which a thought or a feeling arises, — and the cognition may start from one or the other and proceed at once by immediate suggestion to the implied knowledge. The essentiality is similarly implied in the whole and in each or all of the particulars and there may be the same rapid or immediate alternative or alternate process. The logic of the supermind is different from that of the mind: it sees always the self as what is, the essentiality of the thing as a fundamental expression of the being and power of the self, and the whole and particulars as a consequent manifestation of this power and its active expression. In the fullness of the supramental consciousness and cognition this is the constant order. All perception of unity, similarity, difference, kind, uniqueness arrived at by the supramental reason is consonant with and depends on this order.

This observing action of supermind applies to all things. Its view of physical objects is not and cannot be only a surface or outward view, even when concentrated on the externals. It sees the form, action, properties, but it is aware at the same time of the qualities or energies, *guṇa, śakti*, of which the form is a translation, and it sees them not as an inference or deduction from the form or action, but feels and sees them directly in the being of the object and quite as vividly, — one might say, with a subtle concreteness and fine substantiality, — as the form or sensible action. It is aware too of the consciousness that manifests itself in quality, energy, form. It can feel, know, observe, see forces, tendencies, impulsions, things abstract to us quite as directly and vividly as the things we now call visible and sensible. It observes in just the same way persons and beings. It can take as its starting-point or first indication the speech, action, outward signs, but it is not limited by or dependent on them. It can know and feel and observe the very self and consciousness of another, can either proceed to that directly through the sign or can in its more powerful action begin with it and at once, instead of seeking to know the inner being through the evidence of the outer expression, understand rather
all the outer expression in the light of the inner being. Even so, completely, the supramental being knows his own inner being and nature. The supermind can too act with equal power and observe with direct experience what is hidden behind the physical order; it can move in other planes than the material universe. It knows the self and reality of things by identity, by experience of oneness or contact of oneness and a vision, a seeing and realising ideation and knowledge dependent on or derived from these things, and its thought presentation of the truths of the spirit is an expression of this kind of sight and experience.

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

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

The ranges of knowledge above the supramental reason, taking it up and exceeding it, cannot well be described, nor is it necessary here to make the endeavour. It is sufficient to say that the process here is more sufficient, intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more packed with the luminous substance of self-awareness and all-vision and more evidently independent of any other inferior support or assistance.

These characteristics, it must be remembered, do not fully apply even to the strongest action of the intuitive mentality, but are there seen only in their first glimpses. Nor can they be entirely or unmixedly evident so long as supramentality is only forming with an undercurrent, a mixture or an environment of mental action. It is only when mentality is overpassed and drops away into a passive silence that there can be the full disclosure and the sovereign and integral action of the supramental gnosis.