Chapter XXVII

The Gnostic Being

A perfect path of the Truth has come into being for our journey to the other shore beyond the darkness. \textit{Rig Veda}.\textsuperscript{1}

O Truth-Conscious, be conscious of the Truth, cleave out many streams of the Truth. \textit{Rig Veda}.\textsuperscript{2}

O Flame, O Wine, your force has become conscious; you have discovered the One Light for the many. \textit{Rig Veda}.\textsuperscript{3}

Pure-white and dual in her largenesses, she follows effectively, like one who knows, the path of the Truth and diminishes not its directions. \textit{Rig Veda}.\textsuperscript{4}

By the Truth they hold the Truth that holds all, in the power of the Sacrifice, in the supreme ether. \textit{Rig Veda}.\textsuperscript{5}

O Immortal, thou art born in mortals in the law of the Truth, of Immortality, of Beauty. . . . Born from the Truth, he grows by the Truth, — a King, a Godhead, the Truth, the Vast. \textit{Rig Veda}.\textsuperscript{6}

As we reach in our thought the line at which the evolution of mind into overmind passes over into an evolution of overmind into supermind, we are faced with a difficulty which amounts almost to an impossibility. For we are moved to seek for some precise idea, some clear mental description of the supramental or gnostic existence of which evolutionary Nature in the Ignorance is in travail; but by crossing this extreme line of sublimated mind the consciousness passes out of the sphere,

\textsuperscript{1} I. 46. 11.  \textsuperscript{2} V. 12. 2.  \textsuperscript{3} I. 93. 4.  \textsuperscript{4} V. 80. 4.  \textsuperscript{5} V. 15. 2.  \textsuperscript{6} IX. 110. 4; 108. 8.
The Life Divine

exceeds the characteristic action and escapes from the grasp, of mental perception and knowledge. It is evident indeed that supramental nature must be a perfect integration and consummation of spiritual nature and experience: it would also contain in itself, by the very character of the evolutionary principle, though it would not be limited to that change, a total spiritualisation of mundane Nature; our world-experience would be taken up in this step of our evolution and, by a transformation of its parts of divinity, a creative rejection of its imperfections and disguises, reach some divine truth and plenitude. But these are general formulas and give us no precise idea of the change. Our normal perception or imagination or formulation of things spiritual and things mundane is mental, but in the gnostic change the evolution crosses a line beyond which there is a supreme and radical reversal of consciousness and the standards and forms of mental cognition are no longer sufficient: it is difficult for mental thought to understand or describe supramental nature.

Mental nature and mental thought are based on a consciousness of the finite; supramental nature is in its very grain a consciousness and power of the Infinite. Supramental Nature sees everything from the standpoint of oneness and regards all things, even the greatest multiplicity and diversity, even what are to the mind the strongest contradictions, in the light of that oneness; its will, ideas, feelings, sense are made of the stuff of oneness, its actions proceed upon that basis. Mental Nature, on the contrary, thinks, sees, wills, feels, senses with division as a starting-point and has only a constructed understanding of unity; even when it experiences oneness, it has to act from the oneness on a basis of limitation and difference. But the supramental, the divine life is a life of essential, spontaneous and inherent unity. It is impossible for the mind to forecast in detail what the supramental change must be in its parts of life action and outward behaviour or lay down for it what forms it shall create for the individual or the collective existence. For the mind acts by intellectual rule or device or by reasoned choice of will or by mental impulse or in obedience to life impulse; but supramental nature does not act by mental idea or rule or in subjection to any inferior impulse: each
of its steps is dictated by an innate spiritual vision, a comprehensive and exact penetration into the truth of all and the truth of each thing; it acts always according to inherent reality, not by the mental idea, not according to an imposed law of conduct or a constructive thought or perceptive contrivance. Its movement is calm, self-possessed, spontaneous, plastic; it arises naturally and inevitably out of a harmonic identity of the truth which is felt in the very substance of the conscious being, a spiritual substance which is universal and therefore intimately one with all that is included in its cognition of existence. A mental description of supramental nature could only express itself either in phrases which are too abstract or in mental figures which might turn it into something quite different from its reality. It would not seem to be possible, therefore, for the mind to anticipate or indicate what a supramental being shall be or how he shall act; for here mental ideas and formulations cannot decide anything or arrive at any precise definition or determination, because they are not near enough to the law and self-vision of supramental Nature. At the same time certain deductions can be made from the very fact of this difference of nature which might be valid at least for a general description of the passage from Overmind to Supermind or might vaguely construct for us an idea of the first status of the evolutionary supramental existence.

This passage is the stage at which the supermind gnosis can take over the lead of the evolution from the overmind and build the first foundations of its own characteristic manifestation and unveiled activities; it must be marked therefore by a decisive but long-prepared transition from an evolution in the Ignorance to an always progressive evolution in the Knowledge. It will not be a sudden revelation and effectuation of the absolute Supermind and the supramental being as they are in their own plane, the swift apocalypse of a truth-conscious existence ever self-fulfilled and complete in self-knowledge; it will be the phenomenon of the supramental being descending into a world of evolutionary becoming and forming itself there, unfolding the powers of the gnosis within the terrestrial nature. This is indeed the principle of all terrestrial being; for the process of earth-existence is the
play of an infinite Reality concealing itself first in a succession of
obscurely limited, opaque and incomplete half-figures which by
their imperfection and character of disguise distort the truth of
which they are in labour, but afterwards arriving more and more
at half-luminous figures of itself which can become, once there
is the supramental descent, a true progressive revelation. The
descent from original supermind, the assumption of evolution-
ary supermind is a step which the supramental gnosis can very
well undertake and accomplish without changing its own essen-
tial character. It can assume the formula of a truth-conscious
existence founded in an inherent self-knowledge but at the same
time taking up into itself mental nature and nature of life and
material body. For the supermind as the truth-consciousness of
the Infinite has in its dynamic principle the infinite power of a
free self-determination. It can hold all knowledge in itself and yet
put forward in formulation only what is needed at each stage
of an evolution; it formulates whatever is in accordance with
the Divine Will in manifestation and the truth of the thing to
be manifested. It is by this power that it is able to hold back
its knowledge, hide its own character and law of action and
manifest overmind and under overmind a world of ignorance
in which the being wills on its surface not to know and even
puts itself under the control of a pervading Nescience. But in
this new stage the veil thus put on will be lifted; the evolution
at every step will move in the power of the truth-consciousness
and its progressive determinations will be made by a conscious
Knowledge and not in the forms of an Ignorance or Inconscience.

As there has been established on earth a mental Conscious-
ness and Power which shapes a race of mental beings and takes
up into itself all of earthly nature that is ready for the change, so
now there will be established on earth a gnostic Consciousness
and Power which will shape a race of gnostic spiritual beings
and take up into itself all of earth-nature that is ready for this
new transformation. It will also receive into itself from above,
progressively, from its own domain of perfect light and power
and beauty all that is ready to descend from that domain into
terrestrial being. For the evolution proceeded in the past by the
upsurging, at each critical stage, of a concealed Power from its involution in the Inconscience, but also by a descent from above, from its own plane, of that Power already self-realised in its own higher natural province. In all these previous stages there has been a division between surface self and consciousness and subliminal self and consciousness; the surface was formed mainly under the push of the upsurging force from below, by the Inconscient developing a slowly emergent formulation of a concealed force of the spirit, the subliminal partly in this way but mainly by a simultaneous influx of the largeness of the same force from above: a mental or a vital being descended into the subliminal parts and formed from its secret station there a mental or a vital personality on the surface. But before the supramental change can begin, the veil between the subliminal and the surface parts must have been already broken down; the influx, the descent will be in the entire consciousness as a whole, it will not take place partly behind a veil: the process will be no longer a concealed, obscure and ambiguous procedure but an open outflowering consciously felt and followed by the whole being in its transmutation. In other respects the process will be identical,—a supramental inflow from above, the descent of a gnostic being into the nature, and an emergence of the concealed supramental force from below; the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.

The creation of a supramental being, nature, life on earth, will not be the sole result of this evolution; it will also carry with it the consummation of the steps that have led up to it: for it will confirm in possession of terrestrial birth the overmind, the intuition and the other gradations of the spiritual nature-force and establish a race of gnostic beings and a hierarchy, a shining ladder of ascending degrees and successive constituent
formations of the gnostic light and power in earth-nature. For the description of gnosis applies to all consciousness that is based upon Truth of being and not upon the Ignorance or Nescience. All life and living beings ready to rise beyond the mental ignorance, but not ready yet for the supramental height, would find in a sort of echelon or a scale with overlapping degrees their assured basis, their intermediate steps of self-formation, their expression of realised capacity of spiritual existence on the way to the supreme Reality. But also the presence of the liberated and now sovereign supramental light and force at the head of evolutionary Nature might be expected to have its consequences in the whole evolution. An incidence, a decisive stress would affect the life of the lower evolutionary stages; something of the light, something of the force would penetrate downwards and awaken into a greater action the hidden Truth-Power everywhere in Nature. A dominant principle of harmony would impose itself on the life of the Ignorance; the discord, the blind seeking, the clash of struggle, the abnormal vicissitudes of exaggeration and depression and unsteady balance of the unseeing forces at work in their mixture and conflict, would feel the influence and yield place to a more orderly pace and harmonic steps of the development of being, a more revealing arrangement of progressing life and consciousness, a better life-order. A freer play of intuition and sympathy and understanding would enter into human life, a clearer sense of the truth of self and things and a more enlightened dealing with the opportunities and difficulties of existence. Instead of a constant intermixed and confused struggle between the growth of Consciousness and the power of the Inconscience, between the forces of light and the forces of darkness, the evolution would become a graded progression from lesser light to greater light; in each stage of it the conscious beings belonging to that stage would respond to the inner Consciousness-Force and expand their own law of cosmic Nature towards the possibility of a higher degree of that Nature. This is at least a strong possibility and might be envisaged as the natural consequence of the direct action of supermind on the evolution. This intervention would not annul
the evolutionary principle, for supermind has the power of withholding or keeping in reserve its force of knowledge as well as the power of bringing it into full or partial action; but it would harmonise, steady, facilitate, tranquillise and to a great extent hedonise the difficult and afflicted process of the evolutionary emergence.

There is something in the nature of supermind itself that would make this great result inevitable. It is in its foundation a unitarian and integralising and harmonic consciousness, and in its descent and evolutionary working out of the diversity of the Infinite it would not lose its unitarian trend, its push towards integralisation or its harmonic influence. The Overmind follows out diversities and divergent possibilities on their own lines of divergence: it can allow contradictions and discords, but it makes them elements of a cosmic whole so that they are forced, however unwittingly and in spite of themselves, to contribute their share to its wholeness. Or we may say that it accepts and even encourages contradictions, but obliges them to support each other’s existence so that there may be divergent roads of being and consciousness and experience that lead away from the One and from each other but still maintain themselves on the Oneness and can lead back again each on its own path to the Oneness. That is the secret sense even of our own world of Ignorance which works from the Inconscience but with the underlying cosmicity of the overmind principle. But the individual being in such a creation does not possess this secret principle in knowledge and does not base upon it his action. An overmind being here would perceive this secret; but he might still work on his own lines of Nature and law of action, Swabhava, Swadharma, according to the inspiration, the dynamic control or the inner governance of the Spirit or the Divine within him and leave the rest to their own line in the whole: an overmind creation of knowledge in the Ignorance might therefore be something separate from the surrounding world of Ignorance and guarded from it by the luminous encircling and separating wall of its own principle. The supramental gnostic being, on the contrary, would not only found all his living on an intimate sense and
effective realisation of harmonic unity in his own inner and outer life or group life, but would create a harmonic unity also with the still surviving mental world, even if that world remained altogether a world of Ignorance. For the gnostic consciousness in him would perceive and bring out the evolving truth and principle of harmony hidden in the formations of the Ignorance; it would be natural to his sense of integrality and it would be within his power to link them in a true order with his own gnostic principle and the evolved truth and harmony of his own greater life-creation. That might be impossible without a considerable change in the life of the world, but such a change would be a natural consequence of the appearance of a new Power in Nature and its universal influence. In the emergence of the gnostic being would be the hope of a more harmonious evolutionary order in terrestrial Nature.

A supramental or gnostic race of beings would not be a race made according to a single type, moulded in a single fixed pattern; for the law of the supermind is unity fulfilled in diversity, and therefore there would be an infinite diversity in the manifestation of the gnostic consciousness although that consciousness would still be one in its basis, in its constitution, in its all-revealing and all-uniting order. It is evident that the triple status of the supermind would reproduce itself as a principle in this new manifestation: there would be below it and yet belonging to it the degrees of the overmind and intuitive gnosis with the souls that had realised these degrees of the ascending consciousness; there would be also at the summit, as the evolution in Knowledge proceeded, individual beings who would ascend beyond a supermind formulation and reach from the highest height of supermind to the summits of unitarian self-realisation in the body which must be the last and supreme state of the epiphany of the Creation. But in the supramental race itself, in the variation of its degrees, the individuals would not be cast according to a single type of individuality; each would be different from the other, a unique formation of the Being, although one with all the rest in foundation of self and sense of oneness and in the principle of his being. It is only this general principle of
The supramental existence of which we can attempt to form an idea however diminished by the limitations of mental thought and mental language. A more living picture of the gnostic being supermind only could make; for the mind some abstract outlines of it are alone possible.

The gnosis is the effective principle of the Spirit, a highest dynamis of the spiritual existence. The gnostic individual would be the consummation of the spiritual man; his whole way of being, thinking, living, acting would be governed by the power of a vast universal spirituality. All the trinities of the Spirit would be real to his self-awareness and realised in his inner life. All his existence would be fused into oneness with the transcendent and universal Self and Spirit; all his action would originate from and obey the supreme Self and Spirit’s divine governance of Nature. All life would have to him the sense of the Conscious Being, the Purusha within, finding its self-expression in Nature; his life and all its thoughts, feelings, acts would be filled for him with that significance and built upon that foundation of its reality. He would feel the presence of the Divine in every centre of his consciousness, in every vibration of his life-force, in every cell of his body. In all the workings of his force of Nature he would be aware of the workings of the supreme World-Mother, the Supernature; he would see his natural being as the becoming and manifestation of the power of the World-Mother. In this consciousness he would live and act in an entire transcendent freedom, a complete joy of the spirit, an entire identity with the cosmic self and a spontaneous sympathy with all in the universe. All beings would be to him his own selves, all ways and powers of consciousness would be felt as the ways and powers of his own universality. But in that inclusive universality there would be no bondage to inferior forces, no deflection from his own highest truth: for this truth would envelop all truth of things and keep each in its own place, in a relation of diversified harmony, — it would not admit any confusion, clash, infringing of boundaries, any distortion of the different harmonies that constitute the total harmony. His own life and the world life would be to him like a perfect work of art; it would be as if
the creation of a cosmic and spontaneous genius infallible in its working out of a multitudinous order. The gnostic individual would be in the world and of the world, but would also exceed it in his consciousness and live in his self of transcendence above it; he would be universal but free in the universe, individual but not limited by a separative individuality. The true Person is not an isolated entity, his individuality is universal; for he individualises the universe: it is at the same time divinely emergent in a spiritual air of transcendental infinity, like a high cloud-surpassing summit; for he individualises the divine Transcendence.

The three powers which present themselves to our life as the three keys to its mystery are the individual, the cosmic entity and the Reality present in both and beyond them. These three mysteries of existence would find in the life of the supramental being a united fulfilment of their harmony. He will be the perfected and complete individual, fulfilled in the satisfaction of his growth and self-expression; for all his elements would be carried to a highest degree and integrated in some kind of comprehensive largeness. What we are striving towards is completeness and harmony; an imperfection and incapacity or a discord of our nature is that from which inwardly we most suffer. But this is because of our incompleteness of being, our imperfect self-knowledge, our imperfect possession of our self and our nature. A complete self-knowledge in all things and at all moments is the gift of the supramental gnosis and with it a complete self-mastery, not merely in the sense of control of Nature but in the sense of a power of perfect self-expression in Nature. Whatever knowledge of self there would be, would be perfectly embodied in the will of the self, the will perfectly embodied in the action of the self; the result would be the self’s complete dynamic self-formulation in its own nature. In the lower grades of gnostic being, there would be a limitation of self-expression according to the variety of the nature, a limited perfection in order to formulate some side, element or combined harmony of elements of some Divine Totality, a restricted selection of powers from the cosmic figure of the infinitely manifold One. But in the supramental being this need of limitation for perfection would
disappear; the diversity would not be secured by limitation but by a diversity in the power and hue of the Supernature: the same whole of being and the same whole of nature would express themselves in an infinitely diverse fashion; for each being would be a new totality, harmony, self-equation of the One Being. What would be expressed in front or held behind at any moment would depend not on capacity or incapacity, but on the dynamic self-choice of the Spirit, its delight of self-expression, on the truth of the Divine’s will and joy of itself in the individual and, subordinately, on the truth of the thing that had to be done through the individual in the harmony of the totality. For the complete individual is the cosmic individual, since only when we have taken the universe into ourselves — and transcended it — can our individuality be complete.

The supramental being in his cosmic consciousness seeing and feeling all as himself would act in that sense; he would act in a universal awareness and a harmony of his individual self with the total self, of his individual will with the total will, of his individual action with the total action. For what we most suffer from in our outer life and its reactions upon our inner life is the imperfection of our relations with the world, our ignorance of others, our disharmony with the whole of things, our inability to equate our demand on the world with the world’s demand on us. There is a conflict — a conflict from which there seems to be no ultimate issue except an escape from both world and self — between our self-affirmation and a world on which we have to impose that affirmation, a world which seems to be too large for us and to pass indifferently over our soul, mind, life, body in the sweep of its course to its goal. The relation of our course and goal to the world’s is unapparent to us, and to harmonise ourselves with it we have either to enforce ourselves upon it and make it subservient to us or suppress ourselves and become subservient to it or else to compass a difficult balance between these two necessities of the relation between the individual personal destiny and the cosmic whole and its hidden purpose. But for the supramental being living in a cosmic consciousness the difficulty would not exist, since he has
no ego; his cosmic individuality would know the cosmic forces and their movement and their significance as part of himself, and the truth-consciousness in him would see the right relation at each step and find the dynamic right expression of that relation.

For in fact both individual and universe are simultaneous and interrelated expressions of the same transcendent Being; even though in the Ignorance and under its law there is mal-adjustment and conflict, yet there must be a right relation, an equation to which all arrives but which is missed by our blindness of ego, our attempt to affirm the ego and not the Self one in all. The supramental consciousness has that truth of relation in itself as its natural right and privilege, since it is the supermind that determines the cosmic relations and the relations of the individual with the universe, determines them freely and sovereignly as a power of the Transcendence. In the mental being even the pressure of the cosmic consciousness overpowering the ego and an awareness of the transcendent Reality might not of themselves bring about a dynamic solution; for there might still be an incompatibility between its liberated spiritual mentality and the obscure life of the cosmic Ignorance which the mind would not have the power to solve or overcome. But in the supramental being, not only statically conscious but fully dynamic and acting in the creative light and power of the Transcendence, the supramental light, the truth light, ṛtaṁ ḣyōthiḥ, would have that power. For there would be a unity with the cosmic self, but not a bondage to the Ignorance of cosmic Nature in its lower formulation; there would on the contrary be a power to act in the light of the Truth on that Ignorance. A large universality of self-expression, a large harmonic universality of world-being would be the very sign of the supramental Person in his gnostic nature.

The existence of the supramental being would be the play of a manifoldly and multiply manifesting truth-power of one-existence and one-consciousness for the delight of one-existence. Delight of the manifestation of the Spirit in its truth of being would be the sense of the gnostic life. All its movements would be a formulation of the truth of the spirit, but also of the joy of
the spirit,—an affirmation of spiritual existence, an affirmation of spiritual consciousness, an affirmation of spiritual delight of being. But this would not be what self-affirmation tends to be in us in spite of the underlying unity, something ego-centric, separative, opposed or indifferent or insufficiently alive to the self-affirmation of others or their demand on existence. One in self with all, the supramental being will seek the delight of self-manifestation of the Spirit in himself but equally the delight of the Divine in all: he will have the cosmic joy and will be a power for bringing the bliss of the spirit, the joy of being to others; for their joy will be part of his own joy of existence. To be occupied with the good of all beings, to make the joy and grief of others one’s own has been described as a sign of the liberated and fulfilled spiritual man. The supramental being will have no need, for that, of an altruistic self-effacement, since this occupation will be intimate to his self-fulfilment, the fulfilment of the One in all, and there will be no contradiction or strife between his own good and the good of others: nor will he have any need to acquire a universal sympathy by subjecting himself to the joys and griefs of creatures in the Ignorance; his cosmic sympathy will be part of his inborn truth of being and not dependent on a personal participation in the lesser joy and suffering; it will transcend what it embraces and in that transcendence will be its power. His feeling of universality, his action of universality will be always a spontaneous state and natural movement, an automatic expression of the Truth, an act of the joy of the spirit’s self-existence. There could be in it no place for limited self or desire or for the satisfaction or frustration of the limited self or the satisfaction or frustration of desire, no place for the relative and dependent happiness and grief that visit and afflict our limited nature; for these are things that belong to the ego and the Ignorance, not to the freedom and truth of the Spirit.

The gnostic being has the will of action but also the knowledge of what is to be willed and the power to effectuate its knowledge; it will not be led from ignorance to do what is not to be done. Moreover, its action is not the seeking for a
fruit or result; its joy is in being and doing, in pure state of spirit, in pure act of spirit, in the pure bliss of the spirit. As its static consciousness will contain all in itself and must be, therefore, for ever self-fulfilled, so its dynamis of consciousness will find in each step and in each act a spiritual freedom and a self-fulfilment. All will be seen in its relation to the whole, so that each step will be luminous and joyous and satisfying in itself because each is in unison with a luminous totality. This consciousness, this living in the spiritual totality and acting from it, a satisfied totality in essence of being and a satisfied totality in the dynamic movement of being, the sense of the relations of that totality accompanying each step, is indeed the very mark of a supramental consciousness and distinguishes it from the disintegrated, ignorantly successive steps of our consciousness in the Ignorance. The gnostic existence and delight of existence is a universal and total being and delight, and there will be the presence of that totality and universality in each separate movement; in each there will be, not a partial experience of self or a fractional bit of its joy, but the sense of the whole movement of an integral being and the presence of its entire and integral bliss of being, Ananda. The gnostic being’s knowledge self-realised in action will be, not an ideative knowledge, but the Real-Idea of the supermind, the instrumentation of an essential light of Consciousness; it will be the self-light of all the reality of being and becoming pouring itself out continually and filling every particular act and activity with the pure and whole delight of its self-existence. For an infinite consciousness with its knowledge by identity there is in each differentiation the joy and experience of the Identical, in each finite is felt the Infinite.

An evolution of gnostic consciousness brings with it a transformation of our world-consciousness and world-action: for it takes up into the new power of awareness not only the inner existence but our outer being and our world-being; there is a remaking of both, an integration of them in the sense and power of the spiritual existence. There must come upon us in the change at once a reversal and rejection of our present way of existence and a fulfilment of its inner trend and tendency. For we stand
now between these two terms, an outer world of Life and Matter that has made us and a remaking of the world by ourselves in the sense of the evolving Spirit. Our present way of living is at once a subjection to Life-Force and Matter and a struggle with Life and Matter. In its first appearance an outer existence creates by our reactions to it an inner or mental existence; if we shape ourselves at all, it is in most men less by the conscious pressure of a free soul or intelligence from within than by a response to our environment and the world-Nature acting upon us; but what we move towards in the development of our conscious being is an inner existence creating by its knowledge and power its own outer form of living and self-expressive environment of living. In the gnostic nature this movement will have consummated itself; the nature of living will be an accomplished inner existence whose light and power will take perfect body in the outer life. The gnostic being will take up the world of Life and Matter, but he will turn and adapt it to his own truth and purpose of existence; he will mould life itself into his own spiritual image, and this he will be able to do because he has the secret of a spiritual creation and is in communion and oneness with the Creator within him. This will be first effective in the shaping of his own inner and outer individual existence, but the same power and principle will operate in any common gnostic life; the relations of gnostic being with gnostic being will be the expression of their one gnostic self and supernature shaping into a significant power and form of itself the whole common existence.

In all spiritual living the inner life is the thing of first importance; the spiritual man lives always within, and in a world of the Ignorance that refuses to change he has to be in a certain sense separate from it and to guard his inner life against the intrusion and influence of the darker forces of the Ignorance: he is out of the world even when he is within it; if he acts upon it, it is from the fortress of his inner spiritual being where in the inmost sanctuary he is one with the Supreme Existence or the soul and God are alone together. The gnostic life will be an inner life in which the antinomy of the inner and the outer,
the self and the world will have been cured and exceeded. The gnostic being will have indeed an inmost existence in which he is alone with God, one with the Eternal, self-plunged into the depths of the Infinite, in communion with its heights and its luminous abysses of secrecy; nothing will be able to disturb or to invade these depths or bring him down from the summits, neither the world’s contents nor his action nor all that is around him. This is the transcendence aspect of the spiritual life and it is necessary for the freedom of the spirit; for otherwise the identity in Nature with the world would be a binding limitation and not a free identity. But at the same time God-love and the delight of God will be the heart’s expression of that inner communion and oneness, and that delight and love will expand itself to embrace all existence. The peace of God within will be extended in the gnostic experience of the universe into a universal calm of equality not merely passive but dynamic, a calm of freedom in oneness dominating all that meets it, tranquillising all that enters into it, imposing its law of peace on the supramental being’s relations with the world in which he is living. Into all his acts the inner oneness, the inner communion will attend him and enter into his relations with others, who will not be to him others but selves of himself in the one existence, his own universal existence. It is this poise and freedom in the spirit that will enable him to take all life into himself while still remaining the spiritual self and to embrace even the world of the Ignorance without himself entering into the Ignorance.

For his experience of cosmic existence will be, by its form of nature and by an individualised centration, that of one living in the universe but, at the same time, by self-diffusion and extension in oneness, that of one who carries the universe and all its beings within him. This extended state of being will not only be an extension in oneness of self or an extension in conceptive idea and vision, but an extension of oneness in heart, in sense, in a concrete physical consciousness. He will have the cosmic consciousness, sense, feeling, by which all objective life will become part of his subjective existence and by which he will realise, perceive, feel, see, hear the Divine in all forms; all
forms and movements will be realised, sensed, seen, heard, felt as if taking place within his own vast self of being. The world will be connected not only with his outer but with his inner life. He will not meet the world only in its external form by an external contact; he will be inwardly in contact with the inner self of things and beings: he will meet consciously their inner as well as their outer reactions; he will be aware of that within them of which they themselves will not be aware, act upon all with an inner comprehension, encounter all with a perfect sympathy and sense of oneness but also an independence which is not overmastered by any contact. His action on the world will be largely an inner action by the power of the spirit, by the spiritual-supramental idea-force formulating itself in the world, by the secret unspoken word, by the power of the heart, by the dynamic life-force, by the enveloping and penetrating power of the self one with all things; the outer expressed and visible action will be only a fringe, a last projection of this vaster single total of activity.

At the same time the universal inner life of the individual will not be confined to an inner pervasive and inclusive contact with the physical world alone; it will extend beyond it through the full realisation of the subliminal inner being’s natural connection with other planes of being; a knowledge of their powers and influences will have become a normal element of the inner experience, and the happenings of this world will be seen not solely in their external aspect but also in the light of all that is secret behind the physical and terrestrial creation and movement. A gnostic being will possess not only a truth-conscious control of the realised spirit’s power over its physical world, but also the full power of the mental and vital planes and the use of their greater forces for the perfection of the physical existence. This greater knowledge and wider hold of all existence will enormously increase the power of instrumentation of the gnostic being on his surroundings and on the world of physical Nature.

In the Self-Existence of which supermind is the dynamic Truth-consciousness, there can be no aim of being except to be, no aim of consciousness except to be conscious of being, no aim
of delight of being other than its delight; all is a self-existent and self-sufficient Eternity. Manifestation, becoming, has in its original supramental movement the same character; it sustains in a self-existent and self-sufficient rhythm an activity of being which sees itself as a manifold becoming, an activity of consciousness which takes the form of a manifold self-knowledge, an activity of force of conscious existence which exists for the glory and beauty of its own manifold power of being, an activity of delight which assumes innumerable forms of delight. The existence and consciousness of the supramental being here in Matter will have fundamentally the same nature, but with subordinate characters which mark the difference between supermind in its own plane and supermind working in its manifested power in the earth existence. For here there will be an evolving being, an evolving consciousness, an evolving delight of existence. The gnostic being will appear as the sign of an evolution from the consciousness of the Ignorance into the consciousness of Sachchidananda. In the Ignorance one is there primarily to grow, to know and to do, or, more exactly, to grow into something, to arrive by knowledge at something, to get something done. Imperfect, we have no satisfaction of our being, we must perforce strive with labour and difficulty to grow into something we are not; ignorant and burdened with a consciousness of our ignorance, we have to arrive at something by which we can feel that we know; bounded with incapacity, we have to hunt after strength and power; afflicted with a consciousness of suffering, we have to try to get something done by which we catch at some pleasure or lay hold on some satisfying reality of life. To maintain existence is, indeed, our first occupation and necessity, but it is only a starting-point: for the mere maintenance of an imperfect existence chequered with suffering cannot be sufficient as an aim of our being; the instinctive will of existence, the pleasure of existence, which is all that the Ignorance can make out of the secret underlying Power and Ananda, has to be supplemented by the need to do and become. But what to do and what to become is not clearly known to us; we get what knowledge we can, what power, strength, purity, peace we can, what delight we
can, become what we can. But our aims and our effort towards their achievement and the little we can hold as our gains turn into meshes by which we are bound; it is these things that become for us the object of life: to know our souls and to be our selves, which must be the foundation of our true way of being, is a secret that escapes us in our preoccupation with an external learning, an external construction of knowledge, the achievement of an external action, an external delight and pleasure. The spiritual man is one who has discovered his soul: he has found his self and lives in that, is conscious of it, has the joy of it; he needs nothing external for his completeness of existence. The gnostic being starting from this new basis takes up our ignorant becoming and turns it into a luminous becoming of knowledge and a realised power of being. All therefore that is our attempt to be in the Ignorance, he will fulfil in the Knowledge. All knowledge he will turn into a manifestation of the self-knowledge of being, all power and action into a power and action of the self-force of being, all delight into a universal delight of self-existence. Attachment and bondage will fall away, because at each step and in each thing there will be the full satisfaction of self-existence, the light of the consciousness fulfilling itself, the ecstasy of delight of existence finding itself. Each stage of the evolution in the knowledge will be an unfolding of this power and will of being and this joy to be, a free becoming supported by the sense of the Infinite, the bliss of the Brahman, the luminous sanction of the Transcendence.

The supramental transformation, the supramental evolution must carry with it a lifting of mind, life and body out of themselves into a greater way of being in which yet their own ways and powers would be, not suppressed or abolished, but perfected and fulfilled by the self-exceeding. For in the Ignorance all paths are the paths of the spirit seeking for itself blindly or with a growing light; the gnostic being and life would be the spirit's self-discovery and its seeing and reaching of the aims of all these paths but in the greater way of its own revealed and conscious truth of being. Mind seeks for light, for knowledge, — for knowledge of the one truth basing all, an essential truth of self
and things, but also of all truth of diversity of that oneness, all its detail, circumstance, manifold way of action, form, law of movement and happening, various manifestation and creation; for thinking mind the joy of existence is discovery and the penetration of the mystery of creation that comes with knowledge. This the gnostic change will fulfil in an ample measure; but it will give it a new character. It will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding “of the self by the self in the self”. For the self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit. The finding of the one truth underlying all things will be the Identical discovering identity and identical truth everywhere and discovering too the power and workings and relations of that identity. The revelation of the detail, the circumstance, the abundant ways and forms of the manifestation will be the unveiling of the endless opulence of the truths of that identity, its forms and powers of self, its curious manifoldness and multiplicity of form bringing out infinitely its oneness. This knowledge will proceed by identification with all, by entering into all, by a contact bringing with it a leap of self-discovery and a flame of recognition, a greater and surer intuition of truth than the mind can reach; there will be an intuition too of the means of embodying and utilising the truth seen, an operative intuition of its dynamic processes, a direct intimate awareness guiding the life and the physical senses in every step of their action and service to the Spirit when they have to be called in as instruments for the effectuation of process in life and matter.

A replacement of intellectual seeking by supramental identity and gnostic intuition of the contents of the identity, an omnipresence of spirit with its light penetrating the whole process of knowledge and all its use, so that there is an integration between the knower, knowledge and the thing known, between the operating consciousness, the instrumentation and the thing done, while the single self watches over the whole integrated movement and fulfils itself intimately in it, making it a flawless unit of self-effectuation, will be the character of
each gnostic movement of knowledge and action of knowledge. Mind, observing and reasoning, labours to detach itself and see objectively and truly what it has to know; it tries to know it as not-self, independent other-reality not affected by process of personal thinking or by any presence of self: the gnostic consciousness will at once intimately and exactly know its object by a comprehending and penetrating identification with it. It will overpass what it has to know, but it will include it in itself; it will know the object as part of itself as it might know any part or movement of its own being, without any narrowing of itself by the identification or snaring of its thought in it so as to be bound or limited in knowledge. There will be the intimacy, accuracy, fullness of a direct internal knowledge, but not that misleading by personal mind by which we constantly err, because the consciousness will be that of a universal and not a restricted and ego-bound person. It will proceed towards all knowledge, not setting truth against truth to see which will stand and survive, but completing truth by truth in the light of the one Truth of which all are the aspects. All idea and vision and perception will have this character of an inner seeing, an intimate extended self-perception, a large self-integrating knowledge, an indivisible whole working itself out by light acting upon light in a self-executing harmony of truth-being. There will be an unfolding, not as a delivery of light out of darkness, but as a delivery of light out of itself; for if an evolving supramental Consciousness holds back part of its contents of self-awareness behind in itself, it does this not as a step or by an act of Ignorance, but as the movement of a deliberate bringing out of its timeless knowledge into a process of Time-manifestation. A self-illumination, a revelation of light out of light will be the method of cognition of this evolutionary supramental Nature.

As mind seeks for light, for the discovery of knowledge and for mastery by knowledge, so life seeks for the development of its own force and for mastery by force: its quest is for growth, power, conquest, possession, satisfaction, creation, joy, love, beauty; its joy of existence is in a constant self-expression, development, diverse manifoldness of action, creation, enjoyment,
an abundant and strong intensity of itself and its power. The gnostic evolution will lift that to its highest and fullest expression, but it will not act for the power, satisfaction, enjoyment of the mental or vital ego, for its narrow possession of itself and its eager ambitious grasp on others and on things or for its greater self-affirmation and magnified embodiment; for in that way no spiritual fullness and perfection can come. The gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all; the increasing possession of the individual being and the world by the Divine Presence, Light, Power, Love, Delight, Beauty will be the sense of life to the gnostic being. In the more and more perfect satisfaction of that growing manifestation will be the individual’s satisfaction: his power will be the instrumentation of the power of Supernature for bringing in and extending that greater life and nature; whatever conquest and adventure will be there, will be for that only and not for the reign of any individual or collective ego. Love will be for him the contact, meeting, union of self with self, of spirit with spirit, a unification of being, a power and joy and intimacy and closeness of soul to soul, of the One to the One, a joy of identity and the consequences of a diverse identity. It is this joy of an intimate self-revealing diversity of the One, the multitudinous union of the One and a happy interaction in the identity, that will be for him the full revealed sense of life. Creation aesthetic or dynamic, mental creation, life creation, material creation will have for him the same sense. It will be the creation of significant forms of the Eternal Force, Light, Beauty, Reality, — the beauty and truth of its forms and bodies, the beauty and truth of its powers and qualities, the beauty and truth of its spirit, its formless beauty of self and essence.

As a consequence of the total change and reversal of consciousness establishing a new relation of spirit with mind and life and matter, and a new significance and perfection in the relation, there will be a reversal, a perfecting new significance also of the relations between the spirit and the body it inhabits. In our present way of living the soul expresses itself, as best it can or as badly as it must, through the mind and the vitality, or, more
often, allows the mind and the vitality to act with its support: the body is the instrument of this action. But the body, even in obeying, limits and determines the mind’s and the life’s self-expression by the limited possibilities and acquired character of its own physical instrumentation; it has besides a law of its own action, a movement and will or force or urge of movement of its own subconscious or half-emerged conscious power of being which they can only partially — and even in that part more by an indirect than by a direct or, if direct, then more by a subconscious than a willed and conscious action — influence or alter. But in the gnostic way of being and living the will of the spirit must directly control and determine the movements and law of the body. For the law of the body arises from the subconscious or inconscient: but in the gnostic being the subconscious will have become conscious and subject to the supramental control, penetrated with its light and action; the basis of inconscience with its obscurity and ambiguity, its obstruction or tardy responses will have been transformed into a lower or supporting superconscience by the supramental emergence. Already even in the realised higher-mind being and in the intuitive and overmind being the body will have become sufficiently conscious to respond to the influence of the Idea and the Will-Force so that the action of mind on the physical parts, which is rudimentary, chaotic and mostly involuntary in us, will have developed a considerable potency: but in the supramental being it is the consciousness with the Real-Idea in it which will govern everything. This real-idea is a truth-perception which is self-effective; for it is the idea and will of the spirit in direct action and originates a movement of the substance of being which must inevitably effectuate itself in state and act of being. It is this dynamic irresistible spiritual realism of the Truth-consciousness in the highest degree of itself that will have here grown conscient and consciously competent in the evolved gnostic being: it will not act as now, veiled in an apparent inconscience and self-limited by law of mechanism, but as the sovereign Reality in self-effectuating action. It is this that will rule the existence with an entire knowledge and power and include in its rule the functioning and action of the body. The
body will be turned by the power of the spiritual consciousness into a true and fit and perfectly responsive instrument of the Spirit.

This new relation of the spirit and the body assumes — and makes possible — a free acceptance of the whole of material Nature in place of a rejection; the drawing back from her, the refusal of all identification or acceptance, which is the first normal necessity of the spiritual consciousness for its liberation, is no longer imperative. To cease to be identified with the body, to separate oneself from the body-consciousness, is a recognised and necessary step whether towards spiritual liberation or towards spiritual perfection and mastery over Nature. But, this redemption once effected, the descent of the spiritual light and force can invade and take up the body also and there can be a new liberated and sovereign acceptance of material Nature. That is possible, indeed, only if there is a changed communion of the Spirit with Matter, a control, a reversal of the present balance of interaction which allows physical Nature to veil the Spirit and affirm her own dominance. In the light of a larger knowledge Matter also can be seen to be the Brahman, a self-energy put forth by the Brahman, a form and substance of Brahman; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen, and accept it as an instrument of a spiritual manifestation. A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, an offering of Brahman to Brahman by Brahman, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter. The Spirit has made itself Matter in order to place itself there as an instrument for the well-being and joy, yogaksema, of created beings, for a self-offering of universal physical utility and service. The gnostic being, using Matter but using it without material or vital attachment or desire, will feel that he is using the Spirit in this form of itself with its consent and sanction for its own purpose. There will be in him a certain respect for physical things, an
awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the Brahman in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.

As a result of this new relation between the Spirit and the body, the gnostic evolution will effectuate the spiritualisation, perfection and fulfilment of the physical being; it will do for the body as for the mind and life. Apart from the obscurity, frailties and limitations, which this change will overcome, the body-consciousness is a patient servant and can be in its large reserve of possibilities a potent instrument of the individual life, and it asks for little on its own account: what it craves for is duration, health, strength, physical perfection, bodily happiness, liberation from suffering, ease. These demands are not in themselves unacceptable, mean or illegitimate, for they render into the terms of Matter the perfection of form and substance, the power and delight which should be the natural outflowing, the expressive manifestation of the Spirit. When the gnostic Force can act in the body, these things can be established; for their opposites come from a pressure of external forces on the physical mind, on the nervous and material life, on the body-organism, from an ignorance that does not know how to meet these forces or is not able to meet them rightly or with power, and from some obscurity, pervading the stuff of the physical consciousness and distorting its responses, that reacts to them in a wrong way. A supramental self-acting self-effectuating awareness and knowledge, replacing this ignorance, will liberate and restore the obscured and spoiled intuitive instincts in the body and enlighten and supplement them with a greater conscious action. This change would institute and maintain a right physical perception of things, a right relation and right reaction to objects and energies, a right rhythm of mind, nerve and organism. It would bring into the body a higher spiritual power and a greater life-force unified with the universal life-force and able to draw on it, a luminous harmony with material Nature and the vast and calm touch of the eternal repose which can give
to it its diviner strength and ease. Above all, — for this is the most needed and fundamental change, — it will flood the whole being with a supreme energy of Consciousness-Force which would meet, assimilate or harmonise with itself all the forces of existence that surround and press upon the body.

It is the incompleteness and weakness of the Consciousness-Force manifested in the mental, vital and physical being, its inability to receive or refuse at will, or, receiving, to assimilate or harmonise the contacts of the universal Energy cast upon it, that is the cause of pain and suffering. In the material realm Nature starts with an entire insensibility, and it is a notable fact that either a comparative insensibility or a deficient sensibility or, more often, a greater endurance and hardness to suffering is found in the beginnings of life, in the animal, in primitive or less developed man; as the human being grows in evolution, he grows in sensibility and suffers more keenly in mind and life and body. For the growth in consciousness is not sufficiently supported by a growth in force; the body becomes more subtle, more finely capable, but less solidly efficient in its external energy: man has to call in his will, his mental power to dynamise, correct and control his nervous being, force it to the strenuous tasks he demands from his instruments, steel it against suffering and disaster. In the spiritual ascent this power of the consciousness and its will over the instruments, the control of spirit and inner mind over the outer mentality and the nervous being and the body, increases immensely; a tranquil and wide equality of the spirit to all shocks and contacts comes in and becomes the habitual poise, and this can pass from the mind to the vital parts and establish there too an immense and enduring largeness of strength and peace; even in the body this state may form itself and meet inwardly the shocks of grief and pain and all kinds of suffering. Even, a power of willed physical insensibility can intervene or a power of mental separation from all shock and injury can be acquired which shows that the ordinary reactions and the debile submission of the bodily self to the normal habits of response of material Nature are not obligatory or unalterable. Still more significant is the power that comes on the level of spiritual mind.
or overmind to change the vibrations of pain into vibrations of Ananda: even if this were to go only up to a certain point, it indicates the possibility of an entire reversal of the ordinary rule of the reacting consciousness; it can be associated too with a power of self-protection that turns away the shocks that are more difficult to transmute or to endure. The gnostic evolution at a certain stage must bring about a completeness of this reversal and of this power of self-protection which will fulfil the claim of the body for immunity and serenity of its being and for deliverance from suffering and build in it a power for the total delight of existence. A spiritual Ananda can flow into the body and inundate cell and tissue; a luminous materialisation of this higher Ananda could of itself bring about a total transformation of the deficient or adverse sensibilities of physical Nature.

An aspiration, a demand for the supreme and total delight of existence is there secretly in the whole make of our being, but it is disguised by the separation of our parts of nature and their differing urge and obscured by their inability to conceive or seize anything more than a superficial pleasure. In the body consciousness this demand takes shape as a need of bodily happiness, in our life parts as a yearning for life happiness, a keen vibrant response to joy and rapture of many kinds and to all surprise of satisfaction; in the mind it shapes into a ready reception of all forms of mental delight; on a higher level it becomes apparent in the spiritual mind’s call for peace and divine ecstasy. This trend is founded in the truth of the being; for Ananda is the very essence of the Brahman, it is the supreme nature of the omnipresent Reality. The supermind itself in the descending degrees of the manifestation emerges from the Ananda and in the evolutionary ascent merges into the Ananda. It is not, indeed, merged in the sense of being extinguished or abolished but is there inherent in it, indistinguishable from the self of awareness and the self-effectuating force of the Bliss of Being. In the involutionary descent as in the evolutionary return supermind is supported by the original Delight of Existence and carries that in it in all its activities as their sustaining essence; for Consciousness, we may say, is its parent power in the Spirit, but Ananda is the spiritual
matrix from which it manifests and the maintaining source into which it carries back the soul in its return to the status of the Spirit. A supramental manifestation in its ascent would have as a next sequence and culmination of self-result a manifestation of the Bliss of the Brahman: the evolution of the being of gnosis would be followed by an evolution of the being of bliss; an embodiment of gnostic existence would have as its consequence an embodiment of the beatific existence. Always in the being of gnosis, in the life of the gnosis some power of the Ananda would be there as an inseparable and pervading significance of supramental self-experience. In the liberation of the soul from the Ignorance the first foundation is peace, calm, the silence and quietude of the Eternal and Infinite; but a consummate power and greater formation of the spiritual ascension takes up this peace of liberation into the bliss of a perfect experience and realisation of the eternal beatitude, the bliss of the Eternal and Infinite. This Ananda would be inherent in the gnostic consciousness as a universal delight and would grow with the evolution of the gnostic nature.

It has been held that ecstasy is a lower and transient passage, the peace of the Supreme is the supreme realisation, the consummate abiding experience. This may be true on the spiritual-mind plane: there the first ecstasy felt is indeed a spiritual rapture, but it can be and is very usually mingled with a supreme happiness of the vital parts taken up by the spirit; there is an exaltation, exultation, excitement, a highest intensity of the joy of the heart and the pure inner soul-sensation that can be a splendid passage or an uplifting force but is not the ultimate permanent foundation. But in the highest ascents of the spiritual bliss there is not this vehement exaltation and excitement; there is instead an illimitable intensity of participation in an eternal ecstasy which is founded on the eternal Existence and therefore on a beatific tranquillity of eternal peace. Peace and ecstasy cease to be different and become one. The supermind, reconciling and fusing all differences as well as all contradictions, brings out this unity; a wide calm and a deep delight of all-existence are among its first steps of self-realisation, but this calm and this delight rise
together, as one state, into an increasing intensity and culminate in the eternal ecstasy, the bliss that is the Infinite. In the gnostic consciousness at any stage there would be always in some degree this fundamental and spiritual conscious delight of existence in the whole depth of the being; but also all the movements of Nature would be pervaded by it, and all the actions and reactions of the life and the body: none could escape the law of the Ananda. Even before the gnostic change there can be a beginning of this fundamental ecstasy of being translated into a manifold beauty and delight. In the mind, it translates into a calm or intense delight of spiritual perception and vision and knowledge, in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things. In the will and vital parts it is felt as the energy of delight of a divine life-power in action or a beatitude of the senses perceiving and meeting the One everywhere, perceiving as their normal aesthesis of things a universal beauty and a secret harmony of creation of which our mind can catch only imperfect glimpses or a rare supernormal sense. In the body it reveals itself as an ecstasy pouring into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence. A universal beauty and glory of being begins to manifest; all objects reveal hidden lines, vibrations, powers, harmonic significances concealed from the normal mind and the physical sense. In the universal phenomenon is revealed the eternal Ananda.

These are the first major results of the spiritual transformation that follow as a necessary consequence of the nature of Supermind. But if there is to be not only a perfection of the inner existence, of the consciousness, of an inner delight of existence, but a perfection of the life and action, two other questions present themselves from our mental viewpoint which have to our human thought about our life and its dynamisms a considerable, even a premier importance. First, there is the place of personality in the gnostic being, — whether the status, the building of the being will be quite other than what we experience as the form and life of the person or similar. If there is a personality and it is in any way responsible for its actions,
there intervenes, next, the question of the place of the ethical element and its perfection and fulfilment in the gnostic nature. Ordinarily, in the common notion, the separative ego is our self and, if ego has to disappear in a transcendental or universal Consciousness, personal life and action must cease; for, the individual disappearing, there can only be an impersonal consciousness, a cosmic self: but if the individual is altogether extinguished, no further question of personality or responsibility or ethical perfection can arise. According to another line of ideas the spiritual person remains, but liberated, purified, perfected in nature in a celestial existence. But here we are still on earth, and yet it is supposed that the ego personality is extinguished and replaced by a universalised spiritual individual who is a centre and power of the transcendent Being. It might be deduced that this gnostic or supramental individual is a self without personality, an impersonal Purusha. There could be many gnostic individuals but there would be no personality, all would be the same in being and nature. This, again, would create the idea of a void or blank of pure being from which an action and function of experiencing consciousness would arise, but without a construction of differentiated personality such as that which we now observe and regard as ourselves on our surface. But this would be a mental rather than a supramental solution of the problem of a spiritual individuality surviving ego and persisting in experience. In the supermind consciousness personality and impersonality are not opposite principles; they are inseparable aspects of one and the same reality. This reality is not the ego but the being, who is impersonal and universal in his stuff of nature, but forms out of it an expressive personality which is his form of self in the changes of Nature.

Impersonality is in its source something fundamental and universal; it is an existence, a force, a consciousness that takes on various shapes of its being and energy; each such shape of energy, quality, power or force, though still in itself general, impersonal and universal, is taken by the individual being as material for the building of his personality. Thus impersonality is in the original undifferentiated truth of things the pure
substance of nature of the Being, the Person; in the dynamic truth of things it differentiates its powers and lends them to constitute by their variations the manifestation of personality. Love is the nature of the lover, courage the nature of the warrior; love and courage are impersonal and universal forces or formulations of the cosmic Force, they are the spirit's powers of its universal being and nature. The Person is the Being supporting what is thus impersonal, holding it in himself as his, his nature of self; he is that which is the lover and warrior. What we call the personality of the Person is his expression in nature-status and nature-action, — he himself being in his self-existence, originally and ultimately, much more than that; it is the form of himself that he puts forth as his manifested already developed natural being or self in nature. In the formed limited individual it is his personal expression of what is impersonal, his personal appropriation of it, we may say, so as to have a material with which he can build a significant figure of himself in manifestation. In his formless unlimited self, his real being, the true Person or Purusha, he is not that, but contains in himself boundless and universal possibilities; but he gives to them, as the divine Individual, his own turn in the manifestation so that each among the Many is a unique self of the one Divine. The Divine, the Eternal, expresses himself as existence, consciousness, bliss, wisdom, knowledge, love, beauty, and we can think of him as these impersonal and universal powers of himself, regard them as the nature of the Divine and Eternal; we can say that God is Love, God is Wisdom, God is Truth or Righteousness: but he is not himself an impersonal state or abstract of states or qualities; he is the Being, at once absolute, universal and individual. If we look at it from this basis, there is, very clearly, no opposition, no incompatibility, no impossibility of a coexistence or one-existence of the Impersonal and the Person; they are each other, live in one another, melt into each other, and yet in a way can appear as if different ends, sides, obverse and reverse of the same Reality. The gnostic being is of the nature of the Divine and therefore repeats in himself this natural mystery of existence.

A supramental gnostic individual will be a spiritual Person,
but not a personality in the sense of a pattern of being marked out by a settled combination of fixed qualities, a determined character; he cannot be that since he is a conscious expression of the universal and the transcendent. But neither can his being be a capricious impersonal flux throwing up at random waves of various form, waves of personality as it pours through Time. Something like this may be felt in men who have no strong centralising Person in their depths but act from a sort of confused multipersonality according to whatever element in them becomes prominent at the time; but the gnostic consciousness is a consciousness of harmony and self-knowledge and self-mastery and would not present such a disorder. There are, indeed, varying notions of what constitutes personality and what constitutes character. In one view personality is regarded as a fixed structure of recognisable qualities expressing a power of being; but another idea distinguishes personality and character, personality as a flux of self-expressive or sensitive and responsive being, character as a formed fixity of Nature’s structure. But flux of nature and fixity of nature are two aspects of being neither of which, nor indeed both together, can be a definition of personality. For in all men there is a double element, the unformed though limited flux of being or Nature out of which personality is fashioned and the personal formation out of that flux. The formation may become rigid and ossify or it may remain sufficiently plastic to change constantly and develop; but it develops out of the formative flux, by a modification or enlargement or remoulding of the personality, not, ordinarily, by an abolition of the formation already made and the substitution of a new form of being,—this can only occur in an abnormal turn or a supernormal conversion. But besides this flux and this fixity there is also a third and occult element, the Person behind of whom the personality is a self-expression; the Person puts forward the personality as his role, character, persona, in the present act of his long drama of manifested existence. But the Person is larger than his personality, and it may happen that this inner largeness overflows into the surface formation; the result is a self-expression of being which can no longer be described
by fixed qualities, normalities of mood, exact lineaments, or marked out by any structural limits. But neither is it a mere indistinguishable, quite amorphous and unseizable flux: though its acts of nature can be characterised but not itself, still it can be distinctively felt, followed in its action, it can be recognised, though it cannot easily be described; for it is a power of being rather than a structure. The ordinary restricted personality can be grasped by a description of the characters stamped on its life and thought and action, its very definite surface building and expression of self; even if we may miss whatever was not so expressed, that might seem to detract little from the general adequacy of our understanding, because the element missed is usually little more than an amorphous raw material, part of the flux, not used to form a significant part of the personality. But such a description would be pitifully inadequate to express the Person when its Power of Self within manifests more amply and puts forward its hidden daemonic force in the surface composition and the life. We feel ourselves in presence of a light of consciousness, a potency, a sea of energy, can distinguish and describe its free waves of action and quality, but not fix itself; and yet there is an impression of personality, the presence of a powerful being, a strong, high or beautiful recognisable Someone, a Person, not a limited creature of Nature but a Self or Soul, a Purusha. The gnostic Individual would be such an inner Person unveiled, occupying both the depths — no longer self-hidden — and the surface in a unified self-awareness; he would not be a surface personality partly expressive of a larger secret being, he would be not the wave but the ocean: he would be the Purusha, the inner conscious Existence self-revealed, and would have no need of a carved expressive mask or persona.

This, then, would be the nature of the gnostic Person, an infinite and universal being revealing — or, to our mental ignorance, suggesting — its eternal self through the significant form and expressive power of an individual and temporal self-manifestation. But the individual nature-manifestation, whether strong and distinct in outline or multitudinous and protean but still harmonic, would be there as an index of the being, not as
the whole being: that would be felt behind, recognisable but indefinable, infinite. The consciousness also of the gnostic Person would be an infinite consciousness throwing up forms of self-expression, but aware always of its unbound infinity and universality and conveying the power and sense of its infinity and universality even in the finiteness of the expression,—by which, moreover, it would not be bound in the next movement of farther self-revelation. But this would still not be an unregulated unrecognisable flux but a process of self-revelation making visible the inherent truth of its powers of existence according to the harmonic law natural to all manifestation of the Infinite.

All the character of the life and action of the gnostic being would arise self-determined out of this nature of his gnostic individuality. There could be in it no separate problem of an ethical or any similar content, any conflict of good and evil. There could indeed be no problem at all, for problems are the creations of mental ignorance seeking for knowledge and they cannot exist in a consciousness in which knowledge arises self-born and the act is self-born out of the knowledge, out of a pre-existent truth of being conscious and self-aware. An essential and universal spiritual truth of being manifesting itself, freely fulfilling itself in its own nature and self-effectuating consciousness, a truth of being one in all even in an infinite diversity of its truth and making all to be felt as one, would also be in its very nature an essential and universal good manifesting itself, fulfilling itself in its own nature and self-effectuating consciousness, a truth of good one in all and for all even in an infinite diversity of its good. The purity of the eternal Self-existence would pour itself into all the activities, making and keeping all things pure; there could be no ignorance leading to wrong will and falsehood of the steps, no separtive egoism inflicting by its ignorance and separate contrary will harm on oneself or harm on others, self-driven to a wrong dealing with one’s own soul, mind, life or body or a wrong dealing with the soul, mind, life, body of others, which is the practical sense of all human evil. To rise beyond virtue and sin, good and evil is an essential part of the Vedantic idea of liberation, and there is in this correlation a self-evident
sequence. For liberation signifies an emergence into the true spiritual nature of being where all action is the automatic self-expression of that truth and there can be nothing else. In the imperfection and conflict of our members there is an effort to arrive at a right standard of conduct and to observe it; that is ethics, virtue, merit, puṇya, to do otherwise is sin, demerit, pāpa. Ethical mind declares a law of love, a law of justice, a law of truth, laws without number, difficult to observe, difficult to reconcile. But if oneness with others, oneness with truth is already the essence of the realised spiritual nature, there is no need of a law of truth or of love,—the law, the standard has to be imposed on us now because there is in our natural being an opposite force of separateness, a possibility of antagonism, a force of discord, ill-will, strife. All ethics is a construction of good in a Nature which has been smitten with evil by the powers of darkness born of the Ignorance, even as it is expressed in the ancient legend of the Vedanta. But where all is self-determined by truth of consciousness and truth of being, there can be no standard, no struggle to observe it, no virtue or merit, no sin or demerit of the nature. The power of love, of truth, of right will be there, not as a law mentally constructed but as the very substance and constitution of the nature and, by the integration of the being, necessarily also the very stuff and constituting nature of the action. To grow into this nature of our true being, a nature of spiritual truth and oneness, is the liberation attained by an evolution of the spiritual being: the gnostic evolution gives us the complete dynamism of that return to ourselves. Once that is done, the need of standards of virtue, dharma, disappears; there is the law and self-order of the liberty of the spirit, there can be no imposed or constructed law of conduct, dharma. All becomes a self-flow of spiritual self-nature, Swadharma of Swabhava.

Here we touch the kernel of the dynamic difference between life in the mental ignorance and life in the gnostic being and nature. It is the difference between an integral fully conscious being in full possession of its own truth of existence and working out that truth in its own freedom, free from all constructed laws, while yet its life is a fulfilment of all true laws of becoming in
their essence of meaning, and an ignorant self-divided existence which seeks for its own truth and tries to construct its findings into laws and construct its life according to a pattern so made. All true law is the right motion and process of a reality, an energy or power of being in action fulfilling its own inherent movement self-implied in its own truth of existence. This law may be unconscient and its working appear to be mechanical, — that is the character or, at least, the appearance of law in material Nature: it may be a conscious energy, freely determined in its action by the consciousness in the being aware of its own imperative of truth, aware of its plastic possibilities of self-expression of that truth, aware, always in the whole and at each moment in the detail, of the actualities it has to realise; this is the figure of the law of the spirit. An entire freedom of the spirit, an entire self-existent order self-creating, self-effectuating, self-secure in its own natural and inevitable movement, is the character of this dynamis of the gnostic supernature.

At the summit of being is the Absolute with its absolute freedom of infinity but also its absolute truth of itself and power of that truth of being; these two things repeat themselves in the life of the spirit in supernature. All action there is the action of the supreme Self, the supreme Ishwara in the truth of the supernature. It is at once the truth of the being of the self and the truth of the will of the Ishwara one with that truth — a biune reality — which expresses itself in each individual gnostic being according to his supernature. The freedom of the gnostic individual is the freedom of his spirit to fulfil dynamically the truth of his being and the power of his energies in life; but this is synonymous with an entire obedience of his nature to the truth of Self manifested in his existence and to the will of the Divine in him and all. This All-Will is one in each gnostic individual and in many gnostic individuals and in the conscious All which holds and contains them in itself; it is conscious of itself in each gnostic being and is there one with his own will, and at the same time he is conscious of the same Will, the same Self and Energy variously active in all. Such a gnostic consciousness and gnostic will aware of its oneness in many gnostic individuals, aware of
its concordant totality and the meaning and meeting-point of its diversities, must assure a symphonic movement, a movement of unity, harmony, mutuality in the action of the whole. It assures at the same time in the individual a unity and symphonic concord of all the powers and movements of his being. All energies of being seek their self-expression and at their highest seek their absolute; this they find in the supreme Self, and they find at the same time their supreme oneness, harmony and mutuality of united and common self-expression in its all-seeing and all-uniting dynamic power of self-determination and self-effectuation, the supramental gnosis. A separate self-existent being could be at odds with other separate beings, at variance with the universal All in which they coexist, in a state of contradiction with any supreme Truth that was willing its self-expression in the universe; this is what happens to the individual in the Ignorance, because he takes his stand on the consciousness of a separate individuality. There can be a similar conflict, discord, disparity between the truths, the energies, qualities, powers, modes of being that act as separate forces in the individual and in the universe. A world full of conflict, a conflict in ourselves, a conflict of the individual with the world around him are normal and inevitable features of the separative consciousness of the Ignorance and our ill-harmonised existence. But this cannot happen in the gnostic consciousness because there each finds his complete self and all find their own truth and the harmony of their different motions in that which exceeds them and of which they are the expression. In the gnostic life, therefore, there is an entire accord between the free self-expression of the being and his automatic obedience to the inherent law of the supreme and universal Truth of things. These are to him interconnected sides of the one Truth; it is his own supreme truth of being which works itself out in the whole united truth of himself and things in one supernatural. There is also an entire accord between all the many and different powers of the being and their action; for even those that are contradictory in their apparent motion and seem in our mental experience of them to enter into conflict, fit themselves and their action naturally into each other, because each has its self-truth
and its truth of relation to the others and this is self-found and self-formed in the gnostic supernature.

In the supramental gnostic nature there will therefore be no need of the mental rigid way and hard style of order, a limiting standardisation, an imposition of a fixed set of principles, the compulsion of life into one system or pattern which is alone valid because it is envisaged by mind as the one right truth of being and conduct. For such a standard cannot include and such a structure cannot take up into itself the whole of life, nor can it adapt itself freely to the pressure of the All-life or to the needs of the evolutionary Force; it has to escape from itself or to escape from its self-constructed limits by its own death, by disintegration or by an intense conflict and revolutionary disturbance. Mind has thus to select its limited rule and way of life, because it is itself bound and limited in vision and capacity; but gnostic being takes up into itself the whole of life and existence, fulfilled, transmuted into the harmonic self-expression of a vast Truth one and diverse, infinitely one, infinitely multiple. The knowledge and action of the gnostic being would have the wideness and plasticity of an infinite freedom. This knowledge would grasp its objects as it went in the largeness of the whole; it would be bound only by the integral truth of the whole and the complete and inmost truth of the object, but not by the formed idea or fixed mental symbols by which the mind is caught and held and confined in them so as to lose the freedom of its knowledge. The entire activity also would be unbound by an obligation of unelastic rule or by the obligation of a past state or action or by its compelling consequence, Karma; it would have the sequent but self-guided and self-evolving plasticity of the Infinite acting directly upon its own finites. This movement will not create a flux or chaos, but a liberated and harmonic Truth-expression; there would be a free self-determination of the spiritual being in a plastic entirely conscious nature.

In the consciousness of the Infinite individuality does not break up nor circumscribe cosmicity, cosmicity does not contradict transcendence. The gnostic being living in the consciousness of the Infinite will create his own self-manifestation
as an individual, but he will do so as a centre of a larger universality and yet at the same time a centre of the transcendence. A universal individual, all his action would be in harmony with the cosmic action, but, owing to his transcendence, it would not be limited by a temporary inferior formulation or at the mercy of any or every cosmic force. His universality would embrace even the Ignorance around him in its larger self, but, while intimately aware of it, he would not be affected by it: he would follow the greater law of his transcendent individuality and express its gnostic truth in his own way of being and action. His life would be a free harmonic expression of the self; but, since his highest self would be one with the being of the Ishwara, a natural divine government of his self-expression by the Ishwara, by his highest self, and by the Supernature, his own supreme nature, would automatically bring into the knowledge, the life, the action a large and unbound but perfect order. The obedience of his individual nature to the Ishwara and the Supernature would be a natural consonance and indeed the very condition of the freedom of the self, since it would be an obedience to his own supreme being, a response to the Source of all his existence. The individual nature would be nothing separate, it would be a current of the Supernature. All antinomy of the Purusha and the Prakriti, that curious division and unbalance of the Soul and Nature which afflicts the Ignorance, would be entirely removed; for the nature would be the outflowing of the self-force of the Person and the Person would be the outflowing of the supreme Nature, the supramental power of being of the Ishwara. It is this supreme truth of his being, an infinitely harmonic principle, that would create the order of his spiritual freedom, an authentic, automatic and plastic order.

In the lower existence the order is automatic, the binding of Nature complete, her groove firm and imperative: the cosmic Consciousness-Force evolves a pattern of Nature and its habitual mould or fixed round of action and obliges the infra-rational being to live and act according to the pattern and in the mould or round made for it. Mind in man starts with this prearranged pattern and routine, but, as it evolves, it enlarges
the design and expands the mould and tries to replace this fixed unconscious or half-conscious law of automatism by an order based on ideas and significances and accepted life-motives, or it attempts an intelligent standardisation and a framework determined by rational purpose, utility and convenience. There is nothing really binding or permanent in man’s knowledge-structures or his life-structures; but still he cannot but create standards of thought, knowledge, personality, life, conduct and, more or less consciously and completely, base his existence on them or, at least, try his best to frame his life in the ideative cadre of his chosen or accepted dharmas. In the passage to the spiritual life the supreme ideal held up is, on the contrary, not law, but liberty in the spirit; the spirit breaks through all formulas to find its self and, if it has still to be concerned with expression, it must arrive at the liberty of a free and true instead of an artificial expression, a true and spontaneous spiritual order. “Abandon all dharmas, all standards and rules of being and action, and take refuge in Me alone”, is the summit rule of the highest existence held up by the Divine Being to the seeker. In the seeking for this freedom, in the liberation from constructed law into law of self and spirit, in the casting away of the mental control in order to substitute for it the control of the spiritual Reality, an abandonment of the lower constructed truth of mind for the higher essential truth of being, it is possible to pass through a stage in which there is an inner freedom but a lack of outer order,—an action in the flux of nature childlike or inert like a leaf lying passive or driven by the wind or even incoherent or extravagant in outer semblance. It is possible also to arrive at a temporary ordered spiritual expression of the self which is sufficient for the stage one can reach for a time or in this life; or it may be a personal order of self-expression valid according to the norm of what one has already realised of the spiritual truth but afterwards changing freely by the force of spirituality to express the yet larger truth that one goes on to realise. But the supramental gnostic being stands in a consciousness in which knowledge is self-existent and manifests itself according to the order self-determined by the Will of the Infinite in the
supernature. This self-determination according to a self-existent knowledge replaces the automatism of Nature and the standards of Mind by the spontaneity of a Truth self-aware and self-active in the very grain of the existence.

In the gnostic being this self-determining knowledge freely obedient to self-truth and the total truth of Being would be the very law of his existence. In him Knowledge and Will become one and cannot be in conflict; Truth of spirit and life become one and cannot be at variance; in the self-effectuation of his being there can be no strife or disparity or divergence between the spirit and the members. The two principles of freedom and order, which in mind and life are constantly representing themselves as contraries or incompatibles, though they have no need to be that if freedom is guarded by knowledge and order based upon truth of being, are in the supermind consciousness native to each other and even fundamentally one. This is so because both are inseparable aspects of the inner spiritual truth and therefore their determinations are one; they are inherent in each other, for they arise from an identity and therefore in action coincide in a natural identity. The gnostic being does not in any way or degree feel his liberty infringed by the imperative order of his thought or actions, because that order is intrinsic and spontaneous; he feels both his liberty and the order of his liberty to be one truth of his being. His liberty of knowledge is not a freedom to follow falsehood or error, for he does not need like the mind to pass through the possibility of error in order to know,—on the contrary, any such deviation would be a departure from his plenitude of the gnostic self, it would be a diminution of his self-truth and alien and injurious to his being; for his freedom is a freedom of light, not of darkness. His liberty of action is not a licence to act upon wrong will or the impulses of the Ignorance, for that too would be alien to his being, a restriction and diminution of it, not a liberation. A drive for fulfilment of falsehood or wrong will would be felt by him, not as a movement towards freedom, but as a violence done to the liberty of the spirit, an invasion and imposition, an inroad upon his supernature, a tyranny of some alien Nature.
A supramental consciousness must be fundamentally a Truth-consciousness, a direct and inherent awareness of the truth of being and the truth of things; it is a power of the Infinite knowing and working out its finites, a power of the Universal knowing and working out its oneness and detail, its cosmicity and its individualities; self-possessed of Truth, it would not have to seek for the Truth or suffer from the liability to miss it as does the mind of the Ignorance. The evolved gnostic being would have entered into this truth-consciousness of the Infinite and Universal, and it would be that which would determine for him and in him all his individual seeing and action. His would be a consciousness of universal identity and a consequent or rather inherent Truth-knowledge, Truth-sight, Truth-feeling, Truth-will, Truth-sense and Truth-dynamis of action implicit in his identity with the One or spontaneously arising from his identity with the All. His life would be a movement in the steps of a spiritual liberty and largeness replacing the law of the mental idea and the law of vital and physical need and desire and the compulsion of a surrounding life; his life and action would be bound by nothing else than the Divine Wisdom and Will acting on him and in him according to its Truth-consciousness. An absence of an imposed construction of law might be expected to lead in the life of the human ignorance, because of the separativeness of the human ego and its smallness, the necessity it feels to impinge on and possess and utilise other life, to a chaos of conflict, licence and egoistic disorder; but this could not exist in the life of the gnostic being. For in the gnostic truth-consciousness of a supramental being there must necessarily be a truth of relation of all the parts and movements of the being, — whether the being of the individual or the being of any gnostic collectivity, — a spontaneous and luminous oneness and wholeness in all the movements of the consciousness and all the action of the life. There could be no strife of the members; for not only the knowledge and will consciousness but the heart consciousness and life consciousness and body consciousness, what are in us the emotional, vital or physical parts of nature, would be included in this integrated
harmony of wholeness and oneness. In our language we might say that the supermind knowledge-will of the gnostic being would have a perfect control of the mind, heart, life and body; but this description could apply only to the transitional stage when the supernature was remoulding these members into its own nature: once that transition was concluded, there would be no need of control, for all would be one unified consciousness and therefore would act as a whole in a spontaneous integrality and unity.

In a gnostic being there could be no conflict between self-affirmation of the ego and a control by super-ego; for since in his action of life the gnostic individual would at once express himself, his truth of being, and work out the Divine Will, since he would know the Divine as his true self and the source and constituent of his spiritual individuality, these two springs of his conduct would not only be simultaneous in a single action, but they would be one and the same motor-force. This motive power would act in each circumstance according to the truth of the circumstance, with each being according to its need, nature, relation, in each event according to the demand of the Divine Will upon that event: for all here is the result of a complexus and a close nexus of many forces of one Force, and the gnostic consciousness and Truth-Will would see the truth of these forces, of each and of all together, and put forth the necessary impact or intervention on the complex of forces to carry out what was willed to be done through itself, that and no more. In consequence of the Identity present everywhere, ruling everything and harmonising all diversities, there would be no play of a separative ego bent on its own separate self-affirmation; the will of the self of the gnostic being would be one with the will of the Ishwara, it would not be a separative or contrary self-will. It would have the joy of action and result but would be free from all ego claim, attachment to action or demand of result; it would do what it saw had to be done and was moved to do. In mental nature there can be an opposition or disparity between self-effort and obedience to the Higher Will, for there the self or apparent person sees itself as different from the supreme Being,
Will or Person; but here the person is being of the Being and the opposition or disparity does not arise. The action of the person is the action of the Ishwara in the person, of the One in the many, and there can be no reason for a separative assertion of self-will or pride of independence.

On this fact that the Divine Knowledge and Force, the supreme Supernature, would act through the gnostic being with his full participation, is founded the freedom of the gnostic being; it is this unity that gives him his liberty. The freedom from law, including the moral law, so frequently affirmed of the spiritual being, is founded on this unity of its will with the will of the Eternal. All the mental standards would disappear because all necessity for them would cease; the higher authentic law of identity with the Divine Self and identity with all beings would have replaced them. There would be no question of selfishness or altruism, of oneself and others, since all are seen and felt as the one self and only what the supreme Truth and Good decided would be done. There would be in the action a pervasive feeling of a self-existent universal love, sympathy, oneness, but the feeling would penetrate, colour and move in the act, not solely dominate or determine it: it would not stand for itself in opposition to the larger truth of things or dictate a personally impelled departure from the divinely willed true movement. This opposition and departure can happen in the Ignorance where love or any other strong principle of the nature can be divorced from wisdom even as it can be divorced from power; but in the supermind gnosis all powers are intimate to each other and act as one. In the gnostic person the Truth-Knowledge would lead and determine and all the other forces of the being concur in the action: there would be no place for disharmony or conflict between the powers of the nature. In all action there is an imperative of existence that seeks to be fulfilled; a truth of being not yet manifested has to be manifested or a truth manifesting has to be evolved and achieved and perfected in manifestation or, if already achieved, to take its delight of being and self-effectuation. In the half-light and half-power of the Ignorance the imperative is secret or only half-revealed and the
push to fulfilment is an imperfect, struggling, partly frustrated movement: but in the gnostic being and life the imperatives of being would be felt within, intimately perceived and brought into action; there would be a free play of their possibilities; there would be an actualisation in accordance with the truth of circumstance and the intention in the Supernature. All this would be seen in the knowledge and develop itself in act; there would be no uncertain combat or torment of forces at work; a disharmony of the being, a contradictory working of the consciousness could have no place: the imposition of an external standardisation of mechanised law would be entirely superfluous where there is this inherence of truth and its spontaneous working in act of nature. A harmonic action, a working out of the divine motive, an execution of the imperative truth of things would be the law and natural dynamics of the whole existence.

A knowledge by identity using the powers of the integrated being for richness of instrumentation would be the principle of the supramental life. In the other grades of the gnostic being, although a truth of spiritual being and consciousness would fulfil itself, the instrumentation would be of a different order. A Higher-Mental being would act through the truth of thought, the truth of the idea and accomplish that in the life-action: but in the supramental gnosis thought is a derivative movement, it is a formulation of truth-vision and not the determining or the main driving force; it would be an instrument for expression of knowledge more than for arrival at knowledge or for action,—or it would intervene in action only as a penetrating point of the body of identity-will and identity-knowledge. So too in the illumined gnostic being truth-vision and in the intuitive gnostic being a direct truth-contact and perceptive truth-sense would be the mainspring of action. In the overmind a comprehensive immediate grasp of the truth of things and the principle of being of each thing and all its dynamic consequences would originate and gather up a great wideness of gnostic vision and thought and create a foundation of knowledge and action; this largeness of being and seeing and doing would be the varied result of an underlying identity-consciousness, but the identity itself
would not be in the front as the very stuff of the consciousness or the very force of the action. But in the supramental gno-
sis all this luminous immediate grasp of the truth of things, truth-sense, truth-vision, truth-thought would get back into its source of identity-consciousness and subsist as a single body of its knowledge. The identity-consciousness would lead and contain everything; it would manifest as an awareness in the very grain of the being’s substance putting forth its inherent self-fulfilling force and determining itself dynamically in form of consciousness and form of action. This inherent awareness is the origin and principle of the working of supramental gnosia; it could be sufficient in itself with no need of anything to formulate or embody it: but the play of illumined vision, the play of a radiant thought, the play of all other movements of the spiritual consciousness would not be absent; there would be a free instrumentation of them for their own brilliant functioning, for a divine richness and diversity, for a manifold delight of self-manifestation, for the joy of the powers of the Infinite. In the intermediate stages or degrees of the gnosia there might be the manifestation of various and separate expressions of the aspects of the divine Being and Nature, a soul and life of love, a soul and life of divine light and knowledge, a soul and life of divine power and sovereign action and creation, and innumerable other forms of divine life; on the supramental height all would be taken up into a manifold unity, a supreme integration of being and life. A fulfilment of the being in a luminous and blissful integration of its states and powers and their satisfied dynamic action would be the sense of the gnostic existence.

All supramental gnosia is a twofold Truth-consciousness, a consciousness of inherent self-knowledge and, by identity of self and world, of intimate world-knowledge; this knowledge is the criterion, the characteristic power of the gnosia. But this is not a purely ideative knowledge, it is not consciousness observing, forming ideas, trying to carry them out; it is an essential light of consciousness, the self-light of all the realities of being and becoming, the self-truth of being determining, formulating and effectuating itself. To be, not to know, is the object of
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the manifestation; knowledge is only the instrumentation of an operative consciousness of being. This would be the gnostic life on earth, a manifestation or play of truth-conscious being, being grown aware of itself in all things, no longer lost to consciousness of itself, no longer plunged into a self-oblivion or a half-oblivion of its real existence brought about by absorption in form and action, but using form and action with a delivered spiritual power for its free and perfect self-expression, no longer seeking for its own lost or forgotten or veiled and hidden significance or significances, no longer bound, but delivered from inconscience and ignorance, aware of its own truths and powers, determining freely in a movement always concurrent and in tune in every detail with its supreme and universal Reality its manifestation, the play of its substance, the play of its consciousness, the play of its force of existence, the play of its delight of existence.

In the gnostic evolution there would be a great diversity in the poise, status, harmonised operations of consciousness and force and delight of existence. There would naturally appear in time many grades of the farther ascent of the evolutive supramind to its own summits; but in all there would be the common basis and principle. In the manifestation the Spirit, the Being, while knowing all itself, is not bound to put forth all itself in the actual front of formation and action which is its immediate power and degree of self-expression: it may put forth a frontal self-expression and hold all the rest of itself behind in an unexpressed delight of self-being. That All behind and its delight would find itself in the front, know itself in it, maintain and suffuse the expression, the manifestation with its own presence and feeling of totality and infinity. This frontal formation with all the rest behind it and held in power of being within it would be an act of self-knowledge, not an act of Ignorance; it would be a luminous self-expression of the Superconscience and not an upthrow from the Inconscience. A great harmonised variation would thus be an element in the beauty and completeness of the evolution of the gnostic consciousness and existence. Even in dealing with the mind of ignorance around it, as in dealing with the still lower degrees of the gnostic evolution, the supramental
life would use this innate power and movement of its Truth of being; it would relate in the light of that integral Reality its own truth of being with the truth of being that is behind the Ignorance; it would found all relations upon the common spiritual unity, accept and harmonise the manifested difference. The gnostic Light would ensure the right relation and action or reaction of each upon each in every circumstance; the gnostic power or influence would affirm always a symphonic effectuation, secure the right relation of the more developed and the less developed life and impose by its influence a greater harmony on the lower existence.

This would be the nature of the being, life and action of the gnostic individual so far as we can follow the evolution with our mental conception up to that point where it will emerge out of overmind and cross the border into supramental gnosis. This nature of the gnosis would evidently determine all the relations of the life or group-life of gnostic beings; for a gnostic collectivity would be a collective soul-power of the Truth-consciousness, even as the gnostic individual would be an individual soul-power of it: it would have the same integration of life and action in unison, the same realised and conscious unity of being, the same spontaneity, intimate oneness-feeling, one and mutual truth-vision and truth-sense of self and each other, the same truth-action in the relation of each with each and all with all; this collectivity would be and act not as a mechanical but a spiritual integer. A similar inevitability of the union of freedom and order would be the law of the collective life; it would be a freedom of the diverse play of the Infinite in divine souls, an order of the conscious unity of souls which is the law of the supramental Infinite. Our mental rendering of oneness brings into it the rule of sameness; a complete oneness brought about by the mental reason drives towards a thoroughgoing standardisation as its one effective means,—only minor shades of differentiation would be allowed to operate: but the greatest richness of diversity in the self-expression of oneness would be the law of the gnostic life. In the gnostic consciousness difference would not lead to discord but to a spontaneous natural adaptation, a sense of
complementary plenitude, a rich many-sided execution of the thing to be collectively known, done, worked out in life. For the difficulty in mind and life is created by ego, by separation of integers into component parts which figure as contraries, opposites, disparates: all in which they separate from each other is easily felt, affirmed and stressed; that in which they meet, whatever holds their divergences together, is largely missed or found with difficulty; everything has to be done by an overcoming or an adjustment of difference, by a constructed unity. There is, indeed, an underlying principle of oneness and Nature insists on its emergence in a construction of unity; for she is collective and communal as well as individual and egoistic and has her instrumentation of associativeness, sympathies, common needs, interests, attractions, affinities as well as her more brutal means of unification: but her secondary imposed and too prominent basis of ego-life and ego-nature overlays the unity and afflicts all its constructions with imperfection and insecurity. A farther difficulty is created by the absence or rather the imperfection of intuition and direct inner contact making each a separate being forced to learn with difficulty the other's being and nature, to arrive at understanding and mutuality and harmony from outside instead of inwardly through a direct sense and grasp, so that all mental and vital interchange is hampered, rendered ego-tainted or doomed to imperfection and incompleteness by the veil of mutual ignorance. In the collective gnostic life the integrating truth-sense, the concording unity of gnostic nature would carry all divergences in itself as its own opulence and turn a multitudinous thought, action, feeling into the unity of a luminous life-whole. This would be the evident principle, the inevitable result of the very character of the Truth-Consciousness and its dynamic realisation of the spiritual unity of all being. This realisation, the key to the perfection of life, difficult to arrive at on the mental plane, difficult even when realised to dynamise or organise, would be naturally dynamic, spontaneously self-organised in all gnostic creation and gnostic life.

This much is easily understandable if we regard the gnostic beings as living their own life without any contact with a life
of the Ignorance. But by the very fact of the evolution here the gnostic manifestation would be a circumstance, though a decisive circumstance, in the whole: there would be a continuance of the lower degrees of the consciousness and life, some maintaining the manifestation in the Ignorance, some mediating between it and the manifestation in the gnosis; these two forms of being and life would either exist side by side or interpenetrate. In either case the gnostic principle might be expected, if not at once, yet finally to dominate the whole. The higher spiritual-mental degrees would be in touch with the supramental principle now overtly supporting them and holding them together and would be delivered from the once enveloping hold of the Ignorance and Inconscience. As manifestations of the truth of being, though in a qualified and modified degree, they would draw all their light and energy from the supramental gnosis and would be in large contact with its instrumental powers; they would themselves be conscious motive-powers of the spirit and, although not yet in the full force of their entirely realised spiritual substance, they would not be subjected to a lesser instrumentation fragmented, diluted, diminished, obscured by the substance of the Nescience. All Ignorance rising or entering into the overmind, into the intuitive, into the illumined or higher-mind being would cease to be ignorance; it would enter into the light, realise in that light the truth which it had covered with its darkness and undergo a liberation, transmutation, new state of consciousness and being which would assimilate it to these higher states and prepare it for the supramental status. At the same time the involved principle of the gnosis, acting now as an overt, arisen and constantly dynamic force and no longer only as a concealed power with a secret origination or a veiled support of things or an occasional intervention as its only function, would be able to lay something of its law of harmony on the still existing Inconscience and Ignorance. For the secret gnostic power concealed in them would act with a greater strength of its support and origination, a freer and more powerful intervention; the beings of the Ignorance, influenced by the light of the gnosis through their association with gnostic beings and through the evolved
and effective presence of the supramental Being and Power in earth-nature, would be more conscious and responsive. In the untransformed part of humanity itself there might well arise a new and greater order of mental human beings; for the directly intuitive or partly intuitivised but not yet gnostic mental being, the directly or partly illumined mental being, the mental being in direct or part communion with the higher-thought plane would emerge: these would become more and more numerous, more and more evolved and secure in their type, and might even exist as a formed race of higher humanity leading upwards the less evolved in a true fraternity born of the sense of the manifestation of the One Divine in all beings. In this way, the consummation of the highest might mean also a lesser consummation in its own degree of what must remain still below. At the higher end of the evolution the ascending ranges and summits of supermind would begin to rise towards some supreme manifestation of the pure spiritual existence, consciousness and delight of being of Sachchidananda.

A question might arise whether the gnostic reversal, the passage into a gnostic evolution and beyond it would not mean sooner or later the cessation of the evolution from the Inconscience, since the reason for that obscure beginning of things here would cease. This depends on the farther question whether the movement between the Superconscience and the Inconscience as the two poles of existence is an abiding law of the material manifestation or only a provisional circumstance. The latter supposition is difficult to accept because of the tremendous force of pervasiveness and durability with which the inconscient foundation has been laid for the whole material universe. Any complete reversal or elimination of the first evolutionary principle would mean the simultaneous manifestation of the secret involved consciousness in every part of this vast universal Inconscience; a change in a particular line of Nature such as the earth-line could not have any such all-pervading effect: the manifestation in earth-nature has its own curve and the completion of that curve is all that we have to consider. Here this much might be hazarded that in the final result of the revelatory creation or
reproduction of the upper hemisphere of conscious being in the lower triplicity the evolution here, though remaining the same in its degrees and stages, would be subjected to the law of harmony, the law of unity in diversity and of diversity working out unity: it would be no longer an evolution through strife; it would become a harmonious development from stage to stage, from lesser to greater light, from type to higher type of the power and beauty of a self-unfolding existence. It would only be otherwise if for some reason the law of struggle and suffering still remained necessary for the working out of that mysterious possibility in the Infinite whose principle underlies the plunge into the Inconscience. But for the earth-nature it would seem as if this necessity might be exhausted once the supramental gnosis had emerged from the Inconscience. A change would begin with its firm appearance; that change would be consummated when the supramental evolution became complete and rose into the greater fullness of a supreme manifestation of the Existence-Consciousness-Delight, Sachchidananda.