Knowledge of the Scientist and the Yogi

The climax of the ordinary consciousness is Science. For Science, what is upon the earth is true, simply because it is there. What it calls Nature is for it the final reality, and its aim is to build up a theory to explain the workings of it. So it climbs as high as the physical mind can go and tries to find out the causes of what it assumes to be the true, the real world. But in fact it adapts “causes” to “effects”, for it has already taken that which is for the true, the real, and seeks only to explain it mentally. For the yogic consciousness, however, this world is not the final reality. Rising above the mind into the Overmind and then into the Supermind, it enters the divine world of first truths, and looking down from there sees what has happened to those truths here. How distorted they have become, how completely falsified! So the so-called world of fact is for the Yogi a falsehood and not at all the only true reality. It is not what it ought to be, it is almost the very opposite; whereas for the scientist it is absolutely fundamental.

Our aim is to change things. The scientist says that whatever is, is natural and cannot be changed at heart. But, really speaking, the laws of which he usually speaks are of his own mental making; and because he accepts Nature as it is as the very basis, things do not and cannot change for him in any complete sense. But, according to us, all this can be changed, because we know that there is something above, a divine truth seeking manifestation. There are no fixed laws here; even Science in its undogmatic moments recognises that the laws are mere mental constructions. There are only cases, and if the mind could apply itself to all the circumstances it would find that no two cases are similar. Laws are for the mind’s convenience, but the process of
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the supramental manifestation is different, we may even say it is the reverse of the mind. In the supramental realisation, each thing will carry in itself a truth which will manifest at each instant without being bound by what has been or what will follow. That elaborate linking of the past with the present, which gives things in Nature such an air of unchangeable determinism is altogether the mind’s way of conceiving, and is no proof that all that exists is inevitable and cannot be otherwise.

The knowledge possessed by the Yogi is also an answer to the terrible theory that all that takes place is God’s direct working. For once you rise to the Supermind you immediately perceive that the world is false and distorted. The supramental truth has not at all found manifestation. How then can the world be a genuine expression of the Divine? Only when the Supermind is established and rules here, then alone the Supreme Will may be said to have authentically manifested. At the same time, we must steer clear of the dangerous exaggeration of the sense of the falsehood of the world, which comes to those who have risen to the higher consciousness. What happened with Shankara and others like him was that they had a glimpse of the true consciousness, which threw the falsehood of this world into such sharp contrast that they declared the universe to be not only false but also a really non-existent illusion which should be entirely abandoned. We, on the other hand, see its falsehood, but realise also that it has to be replaced and not abandoned as an illusion. Only, the truth has got mistranslated, something has stepped in to pervert the divine reality, but the world is in fact meant to express it. And to express it is indeed our Yoga.