Chapter III

The Psychology of Self-Perfection

Essentially, then, this divine self-perfection is a conversion of the human into a likeness of and a fundamental oneness with the divine nature, a rapid shaping of the image of God in man and filling in of its ideal outlines. It is what is ordinarily termed sādṛṣya-mukti, a liberation into the divine resemblance out of the bondage of the human seeming, or, to use the expression of the Gita, sādharmya-gati, a coming to be one in law of being with the supreme, universal and indwelling Divine. To perceive and have a right view of our way to such a transformation we must form some sufficient working idea of the complex thing that this human nature at present is in the confused intermingleings of its various principles, so that we may see the precise nature of the conversion each part of it must undergo and the most effective means for the conversion. How to disengage from this knot of thinking mortal matter the Immortal it contains, from this mentalised vital animal man the happy fullness of his submerged hints of Godhead, is the real problem of a human being and living. Life develops many first hints of the divinity without completely disengaging them; Yoga is the unravelling of the knot of Life’s difficulty.

First of all we have to know the central secret of the psychological complexity which creates the problem and all its difficulties. But an ordinary psychology which only takes mind and its phenomena at their surface values, will be of no help to us; it will not give us the least guidance in this line of self-exploration and self-conversion. Still less can we find the clue in a scientific psychology with a materialistic basis which assumes that the body and the biological and physiological factors of our nature are not only the starting-point but the whole real foundation and regards human mind as only a subtle development from the life and the body. That may be the actual truth of the
animal side of human nature and of the human mind in so far as it is limited and conditioned by the physical part of our being. But the whole difference between man and the animal is that the animal mind, as we know it, cannot get for one moment away from its origins, cannot break out from the covering, the close chrysalis which the bodily life has spun round the soul, and become something greater than its present self, a more free, magnificent and noble being; but in man mind reveals itself as a greater energy escaping from the restrictions of the vital and physical formula of being. But even this is not all that man is or can be: he has in him the power to evolve and release a still greater ideal energy which in its turn escapes out of the restrictions of the mental formula of his nature and discloses the supramental form, the ideal power of a spiritual being. In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words we must arrive at and use a psycho-physical knowledge with a spiritual foundation.

Man is in his real nature, — however obscure now this truth may be to our present understanding and self-consciousness, we must for the purposes of Yoga have faith in it, and we shall then find that our faith is justified by an increasing experience and a greater self-knowledge, — a spirit using the mind, life and body for an individual and a communal experience and self-manifestation in the universe. This spirit is an infinite existence limiting itself in apparent being for individual experience. It is an infinite consciousness which defines itself in finite forms of consciousness for joy of various knowledge and various power of being. It is an infinite delight of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature. In itself it is eternal Sachchidananda, but this complexity, this knotting up and unravelling of the infinite in the finite is the aspect we see it assume in universal and in individual nature. To discover the eternal Sachchidananda, this essential self of our being within us, and live in it is the stable basis, to make its true nature
evident and creative of a divine way of living in our instruments, supermind, mind, life and body, the active principle of a spiritual perfection.

Supermind, mind, life and body are the four instruments which the spirit uses for its manifestation in the workings of Nature. Supermind is spiritual consciousness acting as a self-luminous knowledge, will, sense, aesthesis, energy, self-creative and unveiling power of its own delight and being. Mind is the action of the same powers, but limited and only very indirectly and partially illumined. Supermind lives in unity though it plays with diversity; mind lives in a separative action of diversity, though it may open to unity. Mind is not only capable of ignorance, but, because it acts always partially and by limitation, it works characteristically as a power of ignorance: it may even and it does forget itself in a complete inconscience, or nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge, — that is its natural action in the human being, — but it can never have by itself a complete knowledge. Supermind is incapable of real ignorance; even if it puts full knowledge behind it in the limitation of a particular working, yet all its working refers back to what it has put behind it and all is instinct with self-illumination; even if it involves itself in material nescience, it yet does there accurately the works of a perfect will and knowledge. Supermind lends itself to the action of the inferior instruments; it is always there indeed at the core as a secret support of their operations. In matter it is an automatic action and effectuation of the hidden idea in things; in life its most seizable form is instinct, an instinctive, subconscious or partly subconscious knowledge and operation; in mind it reveals itself as intuition, a swift, direct and self-effective illumination of intelligence, will, sense and aesthesis. But these are merely irradiations of the supermind which accommodate themselves to the limited functioning of the obscurer instruments: its own characteristic nature is a gnosis superconscient to mind, life and body. Supermind or gnosis is the characteristic, illumined, significant action of spirit in its own native reality.
Life is an energy of spirit subordinated to action of mind and body, which fulfils itself through mentality and physicality and acts as a link between them. It has its own characteristic operation but nowhere works independently of mind and body. All energy of the spirit in action works in the two terms of existence and consciousness, for the self-formation of existence and the play and self-realisation of consciousness, for the delight of existence and the delight of consciousness. In this inferior formulation of being in which we at present live, the spirit’s energy of life works between the two terms of mind and matter, supporting and effecting the formulations of substance of matter and working as a material energy, supporting the formulations of consciousness of mind and the workings of mental energy, supporting the interaction of mind and body and working as a sensory and nervous energy. What we call vitality is for the purposes of our normal human existence power of conscious being emerging in matter, liberating from it and in it mind and the higher powers and supporting their limited action in the physical life, — just as what we call mentality is power of conscious being awaking in body to light of its own consciousness and to consciousness of all the rest of being immediately around it and working at first in the limited action set for it by life and body, but at certain points and at a certain height escaping from it to a partial action beyond this circle. But this is not the whole power whether of life or mentality; they have planes of conscious existence of their own kind, other than this material level, where they are freer in their characteristic action. Matter or body itself is a limiting form of substance of spirit in which life and mind and spirit are involved, self-hidden, self-forgetful by absorption in their own externalising action, but bound to emerge from it by a self-compelling evolution. But matter too is capable of refining to subtler forms of substance in which it becomes more apparently a formal density of life, of mind, of spirit. Man himself has, besides this gross material body, an encasing vital sheath, a mental body, a body of bliss and gnosis. But all matter, all body contains within it the secret powers of these higher principles; matter is a formation of life that has no
real existence apart from the informing universal spirit which gives it its energy and substance.

This is the nature of spirit and its instruments. But to understand its operations and to get at a knowledge which will give to us a power of leverage in uplifting them out of the established groove in which our life goes spinning, we have to perceive that the Spirit has based all its workings upon two twin aspects of its being, Soul and Nature, Purusha and Prakriti. We have to treat them as different and diverse in power,—for in practice of consciousness this difference is valid,—although they are only two sides of the same reality, pole and pole of the one conscious being. Purusha or soul is spirit cognizant of the workings of its nature, supporting them by its being, enjoying or rejecting enjoyment of them in its delight of being. Nature is power of the spirit, and she is too working and process of its power formulating name and form of being, developing action of consciousness and knowledge, throwing itself up in will and impulsion, force and energy, fulfilling itself in enjoyment. Nature is Prakriti, Maya, Shakti. If we look at her on her most external side where she seems the opposite of Purusha, she is Prakriti, an inert and mechanical self-driven operation, inconscient or conscient only by the light of Purusha, elevated by various degrees, vital, mental, supramental, of his soul-illumination of her workings. If we look at her on her other internal side where she moves nearer to unity with Purusha, she is Maya, will of being and becoming or of cessation from being and becoming with all their results, apparent to the consciousness, of involution and evolution, existing and non-existing, self-concealment of spirit and self-discovery of spirit. Both are sides of one and the same thing, Shakti, power of being of the spirit which operates, whether superconsciously or consciously or subconsciously in a seeming inconscience,—in fact all these motions coexist at the same time and in the same soul,—as the spirit’s power of knowledge, power of will, power of process and action, jñāna-śakti, icchā-śakti, kriyā-śakti. By this power the spirit creates all things in itself, hides and discovers all itself in the form and behind the veil of its manifestation.
Purusha is able by this power of its nature to take whatever poise it may will and to follow the law and form of being proper to any self-formulation. It is eternal soul and spirit in its own power of self-existence superior to and governing its manifestations; it is universal soul and spirit developed in power of becoming of its existence, infinite in the finite; it is individual soul and spirit absorbed in development of some particular course of its becoming, in appearance mutably finite in the infinite. All these things it can be at once, eternal spirit universalised in cosmos, individualised in its beings; it can too found the consciousness rejecting, governing or responding to the action of Nature in any one of them, put the others behind it or away from it, know itself as pure eternity, self-supporting universality or exclusive individuality. Whatever the formulation of its nature, soul can seem to become that and view itself as that only in the frontal active part of its consciousness; but it is never only what it seems to be; it is too the so much else that it can be; secretly, it is the all of itself that is yet hidden. It is not irrevocably limited by any particular self-formulation in Time, but can break through and beyond it, break it up or develop it, select, reject, new-create, reveal out of itself a greater self-formulation. What it believes itself to be by the whole active will of its consciousness in its instruments, that it is or tends to become, yo yacchraaddhah sa eva sah: what it believes it can be and has full faith in becoming, that it changes to in nature, evolves or discovers.

This power of the soul over its nature is of the utmost importance in the Yoga of self-perfection; if it did not exist, we could never get by conscious endeavour and aspiration out of the fixed groove of our present imperfect human being; if any greater perfection were intended, we should have to wait for Nature to effect it in her own slow or swift process of evolution. In the lower forms of being the soul accepts this complete subjection to Nature, but as it rises higher in the scale, it awakes to a sense of something in itself which can command Nature; but it is only when it arrives at self-knowledge that this free will and control becomes a complete reality. The change effects itself through process of nature, not therefore by any capricious magic, but an
ordered development and intelligible process. When complete mastery is gained, then the process by its self-effective rapidity may seem a miracle to the intelligence, but it still proceeds by law of the truth of Spirit,—when the Divine within us by close union of our will and being with him takes up the Yoga and acts as the omnipotent master of the nature. For the Divine is our highest Self and the self of all Nature, the eternal and universal Purusha.

Purusha may establish himself in any plane of being, take any principle of being as the immediate head of his power and live in the working of its proper mode of conscious action. The soul may dwell in the principle of infinite unity of self-existence and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, Sat or Satya. It may dwell in the principle of infinite conscious energy, Tapas, and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being. It may dwell in the principle of infinite self-existent delight and be aware of the divine Ananda creating out of its self-existence by its energy whatever harmony of being. In these three poises the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness. It may dwell too in the principle of supermind, in a luminous self-determining knowledge, will and action which develops some coordination of perfect delight of conscious being. In the higher gnosis unity is the basis, but it takes its joy in diversity; in lower fact of supermind diversity is the basis, but it refers back always to a conscious unity and it takes joy in unity. These ranges of consciousness are beyond our present level; they are superconscious to our normal mentality. That belongs to a lower hemisphere of being.

This lower being begins where a veil falls between soul and nature, between spirit in supermind and spirit in mind, life and body. Where this veil has not fallen, these instrumental powers are not what they are in us, but an enlightened part of the unified
action of supermind and spirit. Mind gets to an independent idea of its own action when it forgets to refer back to the light from which it derives and becomes absorbed in the possibilities of its own separative process and enjoyment. The soul when it dwells in the principle of mind, not yet subject to but user of life and body, knows itself as a mental being working out its mental life and forces and images, bodies of the subtle mental substance, according to its individual knowledge, will and dynamis modified by its relation to other similar beings and powers in the universal mind. When it dwells in the principle of life, it knows itself as a being of the universal life working out action and consciousness by its desires under similar modifying conditions proper to a universal life-soul whose action is through many individual life-beings. When it dwells in the principle of matter, it knows itself as a consciousness of matter acting under a similar law of the energy of material being. In proportion as it leans towards the side of knowledge, it is aware of itself more or less clearly as a soul of mind, a soul of life, a soul of body viewing and acting in or acted upon by its nature; but where it leans towards the side of ignorance, it knows itself as an ego identified with nature of mind, of life or of body, a creation of Nature. But the native tendency of material being leads towards an absorption of the soul's energy in the act of formation and material movement and a consequent self-oblivion of the conscious being. The material universe begins from an apparent inconscience.

The universal Purusha dwells in all these planes in a certain simultaneity and builds upon each of these principles a world or series of worlds with its beings who live in the nature of that principle. Man, the microcosm, has all these planes in his own being, ranged from his subconscient to his superconscient existence. By a developing power of Yoga he can become aware of these concealed worlds hidden from his physical, materialised mind and senses which know only the material world, and then he becomes aware that his material existence is not a thing apart and self-existent, as the material universe in which he lives is also not a thing apart and self-existent, but is in constant relation to the higher planes and acted on by their powers and beings. He
can open up and increase the action of these higher planes in himself and enjoy some sort of participation in the life of the other worlds,—which, for the rest, are or can be his dwelling-place, that is to say, the station of his awareness, dhāma, after death or between death and rebirth in a material body. But his most important capacity is that of developing the powers of the higher principles in himself, a greater power of life, a purer light of mind, the illumination of supermind, the infinite being, consciousness and delight of spirit. By an ascending movement he can develop his human imperfection towards that greater perfection.

But whatever his aim, however exalted his aspiration, he has to begin from the law of his present imperfection, to take full account of it and see how it can be converted to the law of a possible perfection. This present law of his being starts from the inconscience of the material universe, an involution of the soul in form and subjection to material nature; and, though in this matter life and mind have developed their own energies, yet they are limited and bound up in the action of the lower material, which is to the ignorance of his practical surface consciousness his original principle. Mind in him, though he is an embodied mental being, has to bear the control of the body and the physical life and can only by some more or less considerable effort of energy and concentration consciously control life and body. It is only by increasing that control that he can move towards perfection,—and it is only by developing soul-power that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.