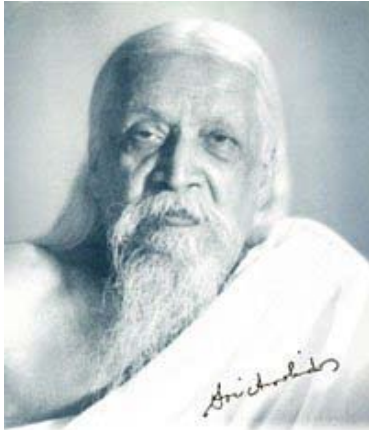


BOOK EXCERPT



Sri Aurobindo
The Synthesis of Yoga

Towards the Supramental Time Vision

Chapter XXV of The Synthesis of Yoga

by Sri Aurobindo

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ALL BEING, consciousness, knowledge moves, secretly for our present surface awareness, openly when we rise beyond it to the spiritual and supramental ranges, between two states and powers of existence, that of the timeless Infinite and that of the Infinite deploying in itself and organising all things in time. These two states are opposed to and incompatible with each other only for our mental logic with its constant embarrassed stumbling around a false conception of contradictions and a confronting of eternal opposites. In reality, as we find when we see things with a knowledge founded on the supramental identity and vision and think with the great, profound and flexible logic proper to that knowledge, the two are only coexistent and concurrent status and movement of the same truth of the Infinite. The timeless Infinite holds in itself, in its eternal truth of being, beyond this manifestation, all that it manifests in Time. Its time consciousness too is itself infinite and maintains in itself at once in a vision of totalities and of particularities, of mobile succession or moment sight and of total stabilising vision or abiding whole sight what appears to us as the past of things, their present and their future.

The consciousness of the timeless Infinite can be brought home to us in various ways, but is most ordinarily imposed on our mentality by a reflection of it and a powerful impression or else made present to us as something above the mind, something of which it is aware, towards which it lifts, but into which it cannot enter because itself lives only in the time sense and in the succession of the moments. If our present mind

untransformed by the supramental influence tries to enter into the timeless, it must either disappear and be lost in the trance of Samadhi or else, remaining awake, it feels itself diffused in an Infinite where there is perhaps a sense of supra-physical space, a vastness, a boundless extension of consciousness, but no time self, time movement or time order. And if then the mental being is still mechanically aware of things in time, it is yet unable to deal with them in its own manner, unable to establish a truth relation between the timeless and things in time and unable to act and will out of its indefinite Infinite. The action that then remains possible to the mental Purusha¹ is the mechanical action of the instruments of the Prakriti² continuing by force of old impulsion and habit or continued initiation of past energy, *prārabdha*, or else an action chaotic, unregulated, uncoordinated, a confused precipitate from an energy which has no longer a conscious centre.

The supramental consciousness on the other hand is founded upon the supreme consciousness of the timeless Infinite, but has too the secret of the deployment of the infinite Energy in time. It can either take its station in the time consciousness and keep the timeless infinite as its background of supreme and original being from which it receives all its organising knowledge, will and action, or it can, centred in its essential being, live in the timeless but live too in a manifestation in time which it feels and sees as infinite and as the same Infinite, and can bring out, sustain and develop in the one what it holds supernally in the other. Its time consciousness therefore will be different from that of the mental being, not swept helplessly on the stream of the moments and clutching at each moment as a stay and a swiftly disappearing standpoint, but founded first on its eternal identity beyond the changes of time, secondly on a simultaneous eternity of Time in which past, present and future exist together for ever in the self-knowledge and self-power of the Eternal, thirdly, in a total view of the three times as one movement singly and indivisibly seen even in their succession of stages, periods, cycles, last — and that only in the instrumental consciousness — in the step by step evolution of the moments. It will therefore have the knowledge of the three times, *trikāladṛṣṭi*,— held of old to be a supreme sign of the seer and the Rishi,— not as an abnormal power, but as its normal way of time knowledge.

This unified and infinite time consciousness and this vision and knowledge are the possession of the supramental being in its own supreme region of light and are complete only on the highest levels of the supramental nature. But in the ascent of the human consciousness through the uplifting and transmuting evolutionary — that is to say, self-unveiling, self-developing, progressively self-perfecting — process of Yoga, we have to take account of three successive conditions all of which have to be overpassed before we are able to move on the highest levels. The first condition of our conscious-

¹ *puruṣa* (Purusha) — Person; Conscious Being; Conscious-Soul; Soul; essential being supporting the play of *prakṛti*; a Consciousness — or a Conscient — behind, that is the lord, witness, knower, enjoyer, upholder and source of sanction for Nature's works. (Glossary of Sanskrit and other Indian terms, SABCL Vol. 30)

² *prakṛti* (Prakriti) — “working out”; Nature; Nature-Force; Nature-Soul; executive or working force. (Glossary of Sanskrit and other Indian terms, SABCL Vol. 30)

ness, that in which we now move, is this mind of ignorance that has arisen out of the inconscience and nescience of material Nature,— ignorant but capable of seeking for knowledge and finding it at least in a series of mental representations which may be made clues to the true truth and, more and more refined and illuminated and rendered transparent by the influence, the infiltration and the descent of the light from above, prepare the intelligence for opening to the capacity of true knowledge. All truth is to this mind a thing it originally had not and has had to acquire or has still to acquire, a thing external to it and to be gathered by experience or by following certain ascertained methods and rules of enquiry, calculation, application of discovered law, interpretation of signs and indices. Its very knowledge implies an antecedent nescience; it is the instrument of Avidya.³

The second condition of consciousness is potential only to the human being and gained by an inner enlightening and transformation of the mind of ignorance; it is that in which the mind seeks for its source of knowledge rather within than without and becomes to its own feeling and self-experience, by whatever means, a mind, not of original ignorance, but of self-forgetful knowledge. This mind is conscious that the knowledge of all things is hidden within it or at least somewhere in the being, but as if veiled and forgotten, and the knowledge comes to it not as a thing acquired from outside, but always secretly there and now remembered and known at once to be true,— each thing in its own place, degree, manner and measure. This is its attitude to knowledge even when the occasion of knowing is some external experience, sign or indication, because that is to it only the occasion and its reliance for the truth of the knowledge is not on the external indication or evidence but on the inner confirming witness. The true mind is the universal within us and the individual is only a projection on the surface, and therefore this second state of consciousness we have either when the individual mind goes more and more inward and is always consciously or subconsciously near and sensitive to the touches of the universal mentality in which all is contained, received, capable of being made manifest, or, still more powerfully, when we live in the consciousness of universal mind with the personal mentality only as a projection, a marking board or a communicating switch on the surface.

The third state of consciousness is that of the mind of knowledge in which all things and all truths are perceived and experienced as already present and known and immediately available by merely turning the inner light upon it, as when one turns the eye upon things in a room already known and familiar,— though not always present to the vision because that is not attentive,— and notes them as objects of a pre-existent knowledge. The difference from the second self-forgetful state of consciousness is that there is here no effort or seeking needed but simply a turning or opening of the inner light on whatever field of knowledge, and therefore it is not a recalling of things forgotten and self-hidden from the mind, but a luminous presentation of things already present, ready and available. This last condition is only possible by a partial supramentalising of the intuitive mentality and its full openness to any and every communica-

³ *avidyā* (Avidya) — the Ignorance; the consciousness of Multiplicity; the relative and multiple consciousness. (Glossary of Sanskrit and other Indian terms, SABCL Vol. 30)

tion from the supramental ranges. This mind of knowledge is in its essentiality a power of potential omnipotence, but in its actual working on the level of mind it is limited in its range and province. The character of limitation applies to the supermind itself when it descends into the mental level and works in the lesser substance of mentality, though in its own manner and body of power and light, and it persists even in the action of the supramental reason. It is only the higher supramental Shakti⁴ acting on its own ranges whose will and knowledge work always in a boundless light or with a free capacity of illimitable extension of knowledge subject only to such limitations as are self-imposed for its own purposes and at its own will by the spirit.

The human mind developing into supermind has to pass through all these stages and in its ascent and expansion it may experience many changes and various dispositions of the powers and possibilities of its time consciousness and time knowledge. At first man in the mind of ignorance can neither live in the infinite time consciousness nor command any direct and real power of the triple time knowledge. The mind of ignorance lives, not in the indivisible continuity of time, but successively in each moment. It has a vague sense of the continuity of self and of an essential continuity of experience, a sense of which the source is the deeper self within us, but as it does not live in that self, also it does not live in a true time continuity, but only uses this vague but still insistent awareness as a background, support and assurance in what would otherwise be to it a constant baseless flux of its being. In its practical action its only support other than its station in the present is the line left behind by the past and preserved in memory, the mass of impressions deposited by previous experience and, for the future, an assurance of the regularity of experience and a power of uncertain forecast founded partly upon repeated experience and well-founded inference and partly on imaginative construction and conjecture. The mind of ignorance relies on a certain foundation or element of relative or moral certainties, but for the rest a dealing with probabilities and possibilities is its chief resource.

This is because the mind in the Ignorance lives in the moment and moves from hour to hour like a traveller who sees only what is near and visible around his immediate standpoint and remembers imperfectly what he has passed through before, but all in front beyond his immediate view is the unseen and unknown of which he has yet to have experience. Therefore man in his self-ignorance moving in time exists, as the Buddhists saw, only in the succession of thoughts and sensations and of the external forms present to his thought and sense. His present momentary self is alone real to him, his past self is dead or vanishing or only preserved in memory, result and impression, his future self is entirely non-existent or only in process of creation or preparation of birth. And the world around him is subject to the same rule of perception. Only its actual form and sum of happenings and phenomena is present and quite real to him, its past is no longer in existence or abides only in memory and record and in so much of it as has left its dead monuments or still survives into the present, the future is not

⁴ *śakti* (Shakti) — Energy, Force, Strength, Will, Power; the self-existent, self-cognitive, self-effective Power of the Lord which expresses itself in the workings of *prakṛti*. (Glossary of Sanskrit and other Indian terms, SABCL Vol. 30)

yet at all in existence.

It must be noted however that if our knowledge of the present were not limited by our dependence on the physical mind and sense, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge. And under certain conditions this might create a sense of real and ever present time continuity, a living in the behind and the front as well as the immediate, and a step farther might carry us into an ever present sense of our existence in infinite time and in our timeless self, and its manifestation in eternal time might then become real to us and also we might feel the timeless Self behind the worlds and the reality of his eternal world manifestation. In any case the possibility of another kind of time consciousness than we have at present and of a triple time knowledge rests upon the possibility of developing another consciousness than that proper to the physical mind and sense and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture.

Actually man is not content solely with living in the present, though it is that he does with the most pressing vividness and insistence: he is moved to look before and after, to know as much as he can of the past and try to penetrate as far as he can, however obscurely, into the future. And he has certain aids towards this endeavour of which some depend on his surface mind, while others open to intimations from another subliminal or superconscious self which has a greater, subtler and more certain knowledge. His first aid is that of the reason proceeding forward from cause to effect and backward from effect to cause, discovering the law of energies and their assured mechanic process, assuming the perpetual sameness of the movements of Nature, fixing her time measures and thus calculating on the basis of a science of general lines and assured results the past and the future. A certain measure of limited but sufficiently striking success has been gained by this method in the province of physical Nature and it might seem that the same process might eventually be applied to the movements of mind and life and that at any rate this alone is man's one reliable means in any field of looking with precision back and forwards. But as a matter of fact the happenings of vital and still more of mental nature escape to a very great degree the means of inference and calculation from assured law that apply in the field of physical knowledge: it can apply there only to a limited range of regularised happenings and phenomena and for the rest leaves us where we were amid a mixed mass of relative certainties, uncertain probabilities and incalculable possibilities.

This is because mind and life bring in a great subtlety and intricacy of movement, each realised movement carries in it a complex of forces, and even if we could disengage all these, all, that is to say, that are simply actualised and on or near the surface, we should still be baffled by all the rest that is obscure or latent,— concealed and yet potent contributory causes, hidden motion and motive force, undeployed possibilities, uncalculated and incalculable chances of variation. It ceases to be practicable here for

our limited intelligence to calculate accurately and with certitude as in the physical field from precise cause to precise effect, that is to say, from a given apparent set of existing conditions to an inevitable resultant of subsequent or a necessary precedence of antecedent conditions. It is for this reason that the predictions and prevision of the human intelligence are constantly baffled and contradicted by the event, even when largest in their view of the data and most careful in their survey of possible consequence. Life and mind are a constant flux of possibles intervening between spirit and matter and at each step bring in, if not an infinite, at least an indefinite of possibles, and this would be enough to make all logical calculation uncertain and relative. But in addition there reigns behind them a supreme factor incalculable by human mind, the will of the soul and secret spirit, the first indefinitely variable, fluid and elusive, the second infinite and inscrutably imperative, bound, if at all, only by itself and the Will in the Infinite. It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible.

Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible. First, there are certain movements of the mind sense and the vital consciousness that are of this character — of which one kind, that which has most struck our perceptions, has been called presentiment. These movements are instinctive perceptions, obscure intuitions of the sense mind and the vital being, and like all that is instinctive in man have been suppressed, rendered rare or discredited as unreliable by the engrossing activity of the mental intelligence. If allowed a free scope, these could develop and supply data not available to the ordinary reason and the senses. But still they would not be of themselves perfectly useful or reliable indices unless their obscurity were enlightened by an interpretation and guidance which the ordinary intelligence cannot give, but a higher intuition could provide. Intuition, then, is the second and more important possible means available to us, and actually intuition can and does sometimes give us in this difficult field an occasional light and guidance. But acting in our present mentality it is subject to the disadvantage that it is uncertain in operation, imperfect in its functioning, obscured by false imitative movements of the imagination and fallible mental judgment and continually seized on and alloyed and distorted by the normal action of mind with its constant liability to error. The formation of an organised intuitive mentality purified from these deficiencies would be needed to enlarge and assure this possibility of the functioning of a higher luminous intelligence.

Man, confronted by this incapacity of the intelligence and yet avid of the knowledge of the future, has fallen back on other and external means, omens, sortileges, dreams, astrology and many other alleged data for a past and future knowledge that have been in less sceptical times formulated as veridical sciences. Challenged and discredited by the sceptical reason these still persist in attracting our minds and hold their own, supported by desire and credulity and superstition, but also by the frequent though imperfect evidence we get of a certain measure of truth in their pretensions. A higher

psychical knowledge shows us that in fact the world is full of many systems of correspondences and indices and that these things, however much misused by the human intelligence, can in their place and under right conditions give us real data of a supra-physical knowledge. It is evident, however, that it is only an intuitive knowledge that can discover and formulate them,— as it was in fact the psychical and intuitive mind that originally formulated these ways of veridical knowledge,— and it will be found in practice that only an intuitive knowledge, not the mere use either of a traditional or a haphazard interpretation or of mechanical rule and formula, can ensure a right employment of these indices. Otherwise, handled by the surface intelligence, they are liable to be converted into a thick jungle of error.

The true and direct knowledge or vision of past, present and future begins with the opening of the psychical consciousness and the psychical faculties. The psychical consciousness is that of what is now often called the subliminal self, the subtle or dream self of Indian psychology, and its range of potential knowledge, almost infinite as has been pointed out in the last chapter,⁵ includes a very large power and many forms of insight into both the possibilities and the definite actualities of past, present and future. Its first faculty, that which most readily attracts attention, is its power of seeing by the psychical sense images of all things in time and space. As exercised by clairvoyants, mediums and others this is often, and indeed usually, a specialised faculty limited though often precise and accurate in action, and implies no development of the inner soul or the spiritual being or the higher intelligence. It is a door opened by chance or by an innate gift or by some kind of pressure between the waking and the subliminal mind and admitting only to the surface or the outskirts of the latter. All things in a certain power and action of the secret universal mind are represented by images — not only visual but, if one may use the phrase, auditory and other images,— and a certain development of the subtle or psychical senses makes it possible,— if there is no interference of the constructing mind and its imaginations, if, that is to say, artificial or falsifying mental images do not intervene, if the psychical sense is free, sincere and passive,— to receive these representations or transcriptions with a perfect accuracy and not so much predict as see in its correct images the present beyond the range of the physical sense, the past and the future. The accuracy of this kind of seeing depends on its being confined to a statement of the thing seen and the attempt to infer, interpret or otherwise go beyond the visual knowledge may lead to much error unless there is at the same time a strong psychical intuition fine, subtle and pure or a high development of the luminous intuitive intelligence.

A completer opening of the psychical consciousness leads us far beyond this faculty of vision by images and admits us not indeed to a new time consciousness, but to many ways of the triple time knowledge. The subliminal or psychic self can bring back or project itself into past states of consciousness and experience and anticipate or even, though this is less common, strongly project itself into future states of consciousness and experience. It does this by a temporary entering into or identification of its being or its power of experiencing knowledge with either permanences or representations of

⁵ Chapter XXIV: The Supramental Sense.

the past and the future that are maintained in an eternal time consciousness behind our mentality or thrown up by the eternity of supermind into an indivisible continuity of time vision. Or it may receive the impress of these things and construct a transcriptive experience of them in the subtle ether of psychical being. Or it may call up the past from the subconscious memory where it is always latent and give it in itself a living form and a kind of renewed memorative existence, and equally it may call up from the depths of latency, where it is already shaped in the being, and similarly form to itself and experience the future. It may by a kind of psychical thought vision or soul intuition — not the same thing as the subtler and less concrete thought vision of the luminous intuitive intelligence — foresee or foreknow the future or flash this soul intuition into the past that has gone behind the veil and recover it for present knowledge. It can develop a symbolic seeing which conveys the past and the future through a vision of the powers and significances that belong to supraphysical planes but are powerful for creation in the material universe. It can feel the intention of the Divine, the mind of the gods, all things and their signs and indices that descend upon the soul and determine the complex movement of forces. It can feel too the movement of forces that represent or respond to the pressure — as it can perceive the presence and the action — of the beings of the mental, vital and other worlds who concern themselves with our lives. It can gather on all hands all kinds of indications of happenings in past, present and future time. It can receive before its sight the etheric writing, *ākāśalipi*, that keeps the record of all things past, transcribes all that is in process in the present, writes out the future.

All these and a multitude of other powers are concealed in our subliminal being and with the waking of the psychical consciousness can be brought to the surface. The knowledge of our past lives,— whether of past soul states or personalities or scenes, occurrences, relations with others,— of the past lives of others, of the past of the world, of the future, of present things that are beyond the range of our physical senses or the reach of any means of knowledge open to the surface intelligence, the intuition and impressions not only of physical things, but of the working of a past and present and future mind and life and soul in ourselves and others, the knowledge not only of this world but of other worlds or planes of consciousness and their manifestations in time and of their intervention and workings and effects on the earth and its embodied souls and their destinies, lies open to our psychical being, because it is close to the intimations of the universal, not engrossed only or mainly with the immediate and not shut up into the narrow circle of the purely personal and physical experience.

At the same time these powers are subject to this disadvantage that they are not by any means free from liability to confusion and error, and especially the lower ranges and more outer workings of the psychical consciousness are subject to dangerous influences, strong illusions, misleading, perverting and distorting suggestions and images. A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot be absolutely safe unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the supramental energy of the spirit. The psychical

consciousness does not derive its time knowledge from a direct living in the indivisible continuity of the spirit and it has not to guide it a perfect intuitive discrimination or the absolute light of the higher truth consciousness. It receives its time perceptions, like the mind, only in part and detail, is open to all kinds of suggestions, and as its consequent range of truth is wider, more manifold too are its sources of error. And it is not only that which was but that which might have been or tried and failed to be that comes to it out of the past, not only that which is but that which may be or wishes to be that crowds on it from the present and not only things to be but suggestions, intuitions, visions and images of many kinds of possibility that visit it from the future. And always too there is the possibility of mental constructions and mental images interfering with the true truth of things in the presentations of the psychical experience.

The coming of the intimations of the subliminal self to the surface and the activity of the psychical consciousness tend to turn the mind of ignorance, with which we begin, increasingly though not perfectly into a mind of self-forgetful knowledge constantly illuminated with intimations and upsurgings from the inner being, *antarātman*, rays from the still concealed awareness of its whole self and infinite contents and from the awareness — representing itself here as a sort of memory, a recalling or a bringing out — of an inherent and permanent but hidden knowledge of past, present and future that is always carried within itself by the eternal spirit. But embodied as we are and founded on the physical consciousness, the mind of ignorance still persists as a conditioning environment, an intervening power and limiting habitual force obstructing and mixing with the new formation or, even in moments of large illumination, at once a boundary wall and a strong substratum, and it imposes its incapacities and errors. And to remedy this persistence the first necessity would seem to be the development of the power of a luminous intuitive intelligence seeing the truth of time and its happenings as well as all other truth by intuitive thought and sense and vision and detecting and extruding by its native light of discernment the intrusions of misprision and error.

All intuitive knowledge comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining the ignorant or the self-forgetful mind whether by rare or constant flashes or by a steady instreaming light, out of its omniscience. This all includes all that was, is or will be in time and this omniscience is not limited, impeded or baffled by our mental division of the three times and the idea and experience of a dead and no longer existent and ill-remembered or forgotten past and a not yet existent and therefore unknowable future which is so imperative for the mind in the ignorance. Accordingly the growth of the intuitive mind can bring with it the capacity of a time knowledge which comes to it not from outside indices, but from within the universal soul of things, its eternal memory of the past, its unlimited holding of things present and its prevision or, as it has been paradoxically but suggestively called, its memory of the future. But this capacity works at first sporadically and uncertainly and not in an organised manner. As the force of intuitive knowledge grows, it becomes more possible to command the use of the capacity and to regularise to a certain degree its functioning and various movements. An acquired power can be established of commanding the materials and the main or the detailed

knowledge of things in the triple time, but this usually forms itself as a special or abnormal power and the normal action of the mentality or a large part of it remains still that of the mind of ignorance. This is obviously an imperfection and limitation and it is only when the power takes its place as a normal and natural action of the wholly intuitivised mind that there can be said to be a perfection of the capacity of the triple time knowledge so far as that is possible in the mental being.

It is by the progressive extrusion of the ordinary action of the intelligence, the acquiring of a complete and total reliance on the intuitive self and a consequent intuitivising of all the parts of the mental being that the mind of ignorance can be, more successfully, if not as yet wholly, replaced by the mind of self-contained knowledge. But,— and especially for this kind of knowledge,— what is needed is the cessation of mental constructions built on the foundation of the mind of ignorance. The difference between the ordinary mind and the intuitive is that the former, seeking in the darkness or at most by its own unsteady torchlight, first, sees things only as they are presented in that light and, secondly, where it does not know, constructs by imagination, by uncertain inference, by others of its aids and makeshifts things which it readily takes for truth, shadow projections, cloud edifices, unreal prolongations, deceptive anticipations, possibilities and probabilities which do duty for certitudes. The intuitive mind constructs nothing in this artificial fashion, but makes itself a receiver of the light and allows the truth to manifest in it and organise its own constructions. But so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of the intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organisation of the triple time knowledge. It is because of this obstruction and mixture that that power of time vision, of back-sight and around-sight and foresight, which sometimes marks the illuminated mind, is not only an abnormal power among others rather than part of the very texture of the mental action, but also occasional, very partial and marred often by an undetected intermixture or a self-substituting intervention of error.

The mental constructions that interfere are mainly of two kinds, and the first and most powerfully distorting are those which proceed from the stresses of the will claiming to see and determine, interfering with knowledge and not allowing the intuition to be passive to the truth light and its impartial and pure channel. The personal will, whether taking the shape of the emotions and the heart's wishes or of vital desires or of strong dynamic volitions or the wilful preferences of the intelligence, is an evident source of distortion when these try, as they usually do try with success, to impose themselves on the knowledge and make us take what we desire or will for the thing that was, is or must be. For either they prevent the true knowledge from acting or if it at all presents itself, they seize upon it, twist it out of shape and make the resultant deformation a justifying basis for a mass of will-created falsehood. The personal will must either be put aside or else its suggestions must be kept in their place until a supreme reference has been made to the higher impersonal light and then must be sanctioned or rejected according to the truth that comes from deeper within than the mind or from higher above. But even if the personal will is held in abeyance and the mind passive for reception, it may be assailed and imposed on by suggestions from all

sorts of forces and possibilities that strive in the world for realisation and come representing the things cast up by them on the stream of their will-to-be as the truth of past, present or future. And if the mind lends itself to these impostor suggestions, accepts their self-valuations, does not either put them aside or refer them to the truth light, the same result of prevention or distortion of the truth is inevitable. There is a possibility of the will element being entirely excluded and the mind being made a silent and passive register of a higher luminous knowledge, and in that case a much more accurate reception of time intuitions becomes possible. The integrality of the being demands however a will action and not only an inactive knowing, and therefore the larger and more perfect remedy is to replace progressively the personal by a universalised will which insists on nothing that is not securely felt by it to be an intuition, inspiration or revelation of what must be from that higher light in which will is one with knowledge.

The second kind of mental construction belongs to the very nature of our mind and intelligence and its dealing with things in time. All is seen here by mind as a sum of realised actualities with their antecedents and natural consequences, an indeterminate of possibilities and, conceivably, although of this it is not certain, a determining something behind, a will, fate or Power, which rejects some and sanctions or compels others out of many possibles. Its constructions therefore are made partly of inferences from the actual, both past and present, partly of a volitional or an imaginative and conjectural selection and combining of possibilities and partly of a decisive reasoning or preferential judgment or insistent creative will-intelligence that tries to fix among the mass of actuals and possibles the definitive truth it is labouring to discover or determine. All this which is indispensable to our thought and action in mind, has to be excluded or transformed before the intuitive knowledge can have a chance of organising itself on a sound basis. A transformation is possible because the intuitive mind has to do the same work and cover the same field, but with a different handling of the materials and another light upon their significance. An exclusion is possible because all is really contained in the truth consciousness above and a silencing of the mind of ignorance and a pregnant receptivity is not beyond our compass in which the intuitions descending from the truth consciousness can be received with a subtle or strong exactitude and all the materials of the knowledge seen in their right place and true proportion. As a matter of practice it will be found that both methods are used alternatively or together to effect the transition from the one kind of mentality to the other.

The intuitive mind dealing with the triple time movement has to see rightly in thought sense and vision three things, actualities, possibles and imperatives. There is first a primary intuitive action developed which sees principally the stream of successive actualities in time, even as the ordinary mind, but with an immediate directness of truth and spontaneous accuracy of which the ordinary mind is not capable. It sees them first by a perception, a thought action, a thought sense, a thought vision, which at once detects the forces at work on persons and things, the thoughts, intentions, impulsions, energies, influences in and around them, those already formulated in them and those in process of formation, those too that are coming or about to come into or upon them from the environment or from secret sources invisible to the normal mind,

distinguishes by a rapid intuitive analysis free from seeking or labour or by a synthetic total view the complex of these forces, discerns the effective from the ineffective or partly effective and sees too the result that is to emerge. This is the integral process of the intuitive vision of actualities, but there are others that are less complete in their character. For there may be developed a power of seeing the result without any previous or simultaneous perception of the forces at work or the latter may be seen only afterwards and the result alone leap at once and first into the knowledge. On the other hand there may be a partial or complete perception of the complex of forces, but an incertitude of the definitive result or only a slowly arriving or relative certitude. These are stages in the development of the capacity for a total and unified vision of actualities.

This kind of intuitive knowledge is not an entirely perfect instrument of time knowledge. It moves normally in the stream of the present and sees rightly from moment to moment only the present, the immediate past and the immediate future. It may, it is true, project itself backward and reconstruct correctly by the same power and process a past action or project itself forward and reconstruct correctly something in the more distant future. But this is for the normal power of the thought vision a more rare and difficult effort and usually it needs for a freer use of this self-projection the aid and support of the psychical seeing. Moreover it can see only what will arrive in the undisturbed process of the actualities and its vision no longer applies if some unforeseen rush of forces or intervening power comes down from regions of a larger potentiality altering the complex of conditions, and this is a thing that constantly happens in the action of forces in the time movement. It may help itself by the reception of inspirations that illumine to it these potentialities and of imperative revelations that indicate what is decisive in them and its sequences and by these two powers correct the limitations of the intuitive mind of actuality. But the capacity of this first intuitive action to deal with these greater sources of vision is never quite perfect, as must always be the case with an inferior power in its treatment of the materials given to it from a greater consciousness. A considerable limitation of vision by its stress on the stream of immediate actualities must be always its character.

It is possible however to develop a mind of luminous inspiration which will be more at home among the greater potentialities of the time movement, see more easily distant things and at the same time take up into itself, into its more brilliant, wide and powerful light, the intuitive knowledge of actualities. This inspired mind will see things in the light of the world's larger potentialities and note the stream of actuality as a selection and result from the mass of forceful possibles. It will be liable, however, if it is not attended with a sufficient revelatory knowledge of imperatives, to a hesitation or suspension of determining view as between various potential lines of the movement or even to a movement away from the line of eventual actuality and following another not yet applicable sequence. The aid of imperative revelations from above will help to diminish this limitation, but here again there will be the difficulty of an inferior power dealing with the materials given to it from the treasury of a higher light and force. But it is possible to develop too a mind of luminous revelation which taking into itself the two inferior movements sees what is determined behind the play of potentialities and

actualities and observes these latter as its means of deploying its imperative decisions. An intuitive mind thus constituted and aided by an active psychic consciousness may be in command of a very remarkable power of time knowledge.

At the same time it will be found that it is still a limited instrument. In the first place it will represent a superior knowledge working in the stuff of mind, cast into mental forms and still subject to mental conditions and limitations. It will always lean chiefly on the succession of present moments as a foundation for its steps and successions of knowledge, however far it may range backward or forward,— it will move in the stream of Time even in its higher revelatory action and not see the movement from above or in the stabilities of eternal time with their large ranges of vision, and therefore it will always be bound to a secondary and limited action and to a certain dilution, qualification and relativity in its activities. Moreover, its knowing will be not a possession in itself but a reception of knowledge. It will at most create in place of the mind of ignorance a mind of self-forgetful knowledge constantly reminded and illumined from a latent self-awareness and all-awareness. The range, the extent, the normal lines of action of the knowledge will vary according to the development, but it can never be free from very strong limitations. And this limitation will give a tendency to the still envioning or subconsciously subsisting mind of ignorance to reassert itself, to rush in or up, acting where the intuitive knowledge refuses or is unable to act and bringing in with it again its confusion and mixture and error. The only security will be a refusal to attempt to know or at least a suspension of the effort of knowledge until or unless the higher light descends and extends its action. This self-restraint is difficult to mind and, too contentedly exercised, may limit the growth of the seeker. If on the other hand the mind of ignorance is allowed again to emerge and seek in its own stumbling imperfect force, there may be a constant oscillation between the two states or a mixed action of the two powers in place of a definite though relative perfection.

The issue out of this dilemma is to a greater perfection towards which the formation of the intuitive, inspired and revelatory mind is only a preparatory stage, and that comes by a constant instreaming and descent of more and more of the supramental light and energy into the whole mental being and a constant raising of the intuition and its powers towards their source in the open glories of the supramental nature. There is then a double action of the intuitive mind aware of, open to and referring its knowledge constantly to the light above it for support and confirmation and of that light itself creating a highest mind of knowledge,— really the supramental action itself in a more and more transformed stuff of mind and a less and less insistent subjection to mental conditions. There is thus formed a lesser supramental action, a mind of knowledge tending always to change into the true supermind of knowledge. The mind of ignorance is more and more definitely excluded, its place taken by the mind of self-forgetful knowledge illumined by the intuition, and the intuition itself more perfectly organised becomes capable of answering to a larger and larger call upon it. The increasing mind of knowledge acts as an intermediary power and, as it forms itself, it works upon the other, transforms or replaces it and compels the farther change which effects the transition from mind to supermind. It is here that a change begins to take place in the time consciousness and time knowledge which finds its base and complete

reality and significance only on the supramental levels. It is therefore in relation to the truth of supermind that its workings can be more effectively elucidated: for the mind of knowledge is only a projection and a last step in the ascent towards the supramental nature.