in the region of higher reason, one knows that all these notions are almost essentially false, and that one can in no way rely on them. But the knowledge one receives from this supramental or divine region surpasses all that can be conceived or understood by reason, at least to the same extent that reason surpasses the knowledge of the senses.

Several questions concern a practical point: "How to develop the capacity for inspiration?"; "What are the conditions needed to receive inspiration and is it possible to have it constantly?"

I have already replied to this. When one opens oneself to the supramental regions, one puts oneself in the right state for receiving constant inspirations. Until then, the best method is to silence the mind as much as possible, to turn it upwards and to remain in a state of silent and attentive receptivity. The more one is able to establish a silent, perfect calm in the mind, the more one becomes capable of receiving inspirations.

It was also asked whether inspirations are of different qualities.

In their origin, no. They always come down from the regions of pure Knowledge and penetrate whatever part of the human being is most receptive, best adapted to receive them — but these inspirations may apply to different domains of action. They can be inspirations of pure knowledge, they can also be inspirations that contribute to one's effort to progress, and they can also be inspirations for action which help in the practical and outer realisation. But the question here is the use one makes of the inspiration, rather than of the quality of the inspiration — the inspiration is always like a drop of light and truth which succeeds in penetrating the human consciousness.

What the human consciousness does with this drop depends on the attitude, the need, the occasion, the circumstances; it does not alter the essential nature of the inspiration but it does alter the use one makes of it, its practical application.

Some of the other questions concern the difference between