

Chapter One

The Mind and Other Levels of Being

The Mind and the Divine Consciousness

The ways of the Divine are not like those of the human mind or according to our patterns and it is impossible to judge them or to lay down for Him what He shall or shall not do, for the Divine knows better than we can know. If we admit the Divine at all, both true reason and bhakti seem to me to be at one in demanding implicit faith and surrender.

*

To understand divine movements one must enter into the divine consciousness; till then faith and surrender are the only right attitude. How can the mind judge what is beyond all its measures?

The Mind and the Supermind

The less pet ideas are petted and cherished, the better for the supramental Yoga. The mind is always building up ideas, some of which are wrong, some a mixture of truth and error, some true in their way, but true only in a certain field or in certain conditions or for some people, and it proceeds not only to make “pets” of them, but to try to impose them as universal and absolute truths or general standards which everybody must follow. The mind is a rigid instrument: it finds it difficult to adapt itself to the greater plasticity of the play of life or the freedom of the play of the Spirit. It wants to catch hold of either or both of these spontaneous powers and cut them into its own measures. It poses as the mediator and interpreter between life and the spirit; but it knows neither; it only knows itself and its own constructions out of life and its own deformations or half reflections of the truth of the Spirit. Only the supermind can be a true mediator and interpreter. But if you want the supramental