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*What is the proper function of the intellect? Is it a help or a hindrance to Sadhana?*

Whether the intellect is a help or a hindrance depends upon the person and upon the way in which it is used. There is a true movement of the intellect and there is a wrong movement; one helps, the other hinders. The intellect that believes too much in its own importance and wants satisfaction for its own sake, is an obstacle to the higher realisation.

But this is true not in any special sense or for the intellect alone, but generally and of other faculties as well. For example, people do not regard an all-engrossing satisfaction of the vital desires or the animal appetites as a virtue; the moral sense is accepted as a mentor to tell one the bounds that one may not transgress. It is only in his intellectual activities that man thinks he can do without any such mentor or censor!

Any part of the being that keeps to its proper place and plays its appointed role is helpful; but directly it steps beyond its sphere, it becomes twisted and perverted and therefore false. A power has the right movement when it is set into activity for the divine's purpose; it has the wrong movement when it is set into activity for its own satisfaction.

The intellect, in its true nature, is an instrument of expression and action. It is something like an intermediary between the true knowledge, whose seat is in the higher regions above the mind, and realisation here below. The intellect or, generally speaking, the mind gives the form; the vital puts in the dynamism and life-power; the material comes in last and embodies.

*How is one to meet adverse forces—forces that are invisible and yet quite living and tangible?*