

Supramental-Education:

“An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.”

Savitri-290

“One who could love without return for love,
Meeting and turning to the best the worst,
It healed the bitter cruelties of earth,
Transforming all experience to delight;
Intervening in the sorrowful paths of birth”

Savitri-291

“A touch that needs **not hands** to feel, to clasp,
Were there the native means of consciousness
And heightened the intimacy of soul with soul.”

Savitri-325

“It (Overmind) moves events by its bare and silent will,
Acts at a distance **without hands or feet.**”

Savitri-85

“No **feet that move, no hands** to take his gifts:”

Savitri-609

“At last the soul turns to eternal things,
In every shrine it cries for the clasp of God.”

Savitri-631



Sri K. Anurakta

(“The *sadhaka* of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in others...” CWSA/23/*The Synthesis of Yoga*-66)

The Supramental Education is defined in its three poises, that of firstly it is the original self-concentration which endeavours to realise the Knowledge of the One, *Vidya*; secondly, the diffusion and apparent disintegration of all that is concentrated in its unity which gives birth to the Knowledge of the Many, *Avidya*, or limitation of knowledge and form; thirdly, it upholds the diffusion and prevents the existence from its real disintegration, maintains unity in utmost diversity and stability in utmost mutability. Or Supramental education is at once the Knowledge of the One, the Knowledge of the Many and holding together of the Knowledge of the One and the Many.

Mental Education is established on the basis of Ignorance seeking for exclusive Knowledge and growing into exclusive Knowledge. Psychic and Spiritual Education are the knowledge of intermediate Worlds and without them one cannot rise to the Supramental plane. Supramental education is established here on the basis of comprehensive Knowledge and growing into its own greater Knowledge. The gulf between mind and Supermind can be bridged by opening passage in the Psychic and Spiritual plane through ascent and descent of Consciousness, where there is now void, gap and silence.

Here in order to understand Supramental Education a comparative study has been made between the Supramental Education hinted in the Gita and that which is further developed in Savitri.

Supramental Education hinted in The Gita:

Five gradations of All-inclusive Supramental Education:-

“24th November, 1926 was the descent of *Krishna* into the Physical. *Krishna* is not the Supramental Light. The descent of *Krishna* would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and *Ananda*. *Krishna* is the *Anandamaya*; he supports the evolution through the Overmind leading it towards the *Ananda*.”⁵⁰

Sri Aurobindo

‘*The Gita* at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light.’⁵⁵

Sri Aurobindo

“The Blessed Lord said: Hear, O *Partha*, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known.”

The Gita-7.1, 2

“Among the thousands of men one here and there strives after perfection, *siddhi*, and of those who strive and attain to perfection one here and there knows Me Integrally, in all principles of my existence.”

The Gita-7.3

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from evil.

The Gita-9.1

“He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*.”

The Gita-15.19

“This same ancient and original Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”

The Gita-4.3

The four exclusive quests are related with ascension of Consciousness whereas the five all-inclusive Supermind are related with the descent of Supreme Consciousness. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’⁵⁶ and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’⁵⁶ The similar experience is also observed in The Mother’s experience of ‘Divine Love’ on the night of 12-13th April, 1962. Since in the Gita, the particular experience of the descent of Divine Consciousness to *Apara prakriti* is hinted as *Jagat Dharayete* (which means *Para-prakriti* has penetrated, purified, transformed and perfected the *Apar-prakriti*) but not explored, so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’⁵⁶ The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda* and is capable of assuming all Name and Form. In Supramental all things find their secret truth of Oneness with all existence, universalised order, great harmony and their perfect reconciliation and the sense of separative individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of same *Purushottama* Consciousness in varying intensity, while capturing all the worlds, *sarvaloka*. The literal meaning of *Sadharmyam*, *Sva Prakriti*, *Madbhava* and *Param Bhava* are same that of becoming the nature of the Divine, but here in this essay they have been used for different gradations of Divine Nature. Supramental manifestation is the promise of tomorrow and the record of latest spiritual developments, but we can return to the Gita for large inspiration, necessary guidance and support.

1) *Guhya Vijnana* of Supermind and corresponding transformation *Sadharmyam* :-

“It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”¹

The Mother

“(Sri Aurobindo’s spiritual Experience at *Alipore jail*) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was Indian.”¹

The Mother

“Very rare is the great soul who knows that all things are Brahman, *Vasudevah Sarvamiti.*”

The Gita-7,19

“The man whose self is in Yoga, sees the *Brahman* in all things and all things in the *Brahman*, he is equal visioned everywhere.”

The Gita-6,29

“He who sees *Brahman* everywhere and sees all in *Brahman*, to him *Brahman* does not get lost, nor does he get lost to the *Brahman*.”

The Gita-6,30

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah...*”

The Gita-14,1,2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at *Alipore jail* during His spiritual experience of *Vasudevah sarvamiti*, whereas the same was revealed to *Sri Krishna* during His evolving relation with *Sri Radha* and it was further developed through universalization of His manifestation, symbolised as the *Gopis*. *Sri Aurobindo*’s discovery of Supramental attained further momentum, strength and concrete form with *the Mother*’s arrival.

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. *Sri Krishna*’s *avatara* role was directed to liberate the, the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of spiritual law of the race and descend supreme universal *Ananda* to the earth represented through *the Gopis*. He corrected, synthesised completed and perfected the earlier available six ancient Spiritual disciplines and reconciled their mutual opposition and developed the most profound theory of *karma Yoga* for people of all time and all age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words, *sabdabrahmativartate*⁵⁷, nor heard through illumined seers, *srotavyasya srutasya ca*⁵⁸ but to be lived through new means of expression. But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important

leverage for *Sri Aurobindo's* action as the latter contains within Himself all the Powers and Presence of the past *Avataras*. *Sri Aurobindo* developed, systemized and perfected the secrets hinted in *the Gita, the Upanishads, the Vedas and the Tantras* and universalised their exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then *Gopis* in their relation with *Sri Krishna* and the more profound subtle physical Divine contact received by the Mother's children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and collective or universalise mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smriti*, which can activate and repeat in the numberless souls of same Divine intensity till the supreme Ananda is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate in to the physical sheath and bringing an opportunity of physical transformation of the race.

2) *Guhyatara Vijnana of Supermind and corresponding Supramental transformation of Sva Prakriti:-*

“There are two worlds adjacent to this material world, superconscient and subconscient; Superconscient world has already been described at length: hear from Me, O Partha, the **subconscient, asuric world.**”

The Gita-16,6

“Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the **subconscient Ignorance.**”

The Gita-10,11

“Leaning—pressing down upon My own Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9,8

Like *Sri Aurobindo*, The Mother had the experience of Supermind up above in the Supramental sheath and down below in the Inconscient sheath during Her Spiritual training at *Tlemcen*, before Her actual contact with *Sri Aurobindo*. So the frightful battle of Subconscient sheath resumed again and attained momentum with *Sri Aurobindo* during Their systematic joint work of Supramental descent to mind domain first, then to vital, physical and Subconscient sheaths respectively. *The Veda* described this domain as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the subconscient rose up en masse; it is a domain hopelessly weak, dull, enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the world. It unfolds night after night, unimaginable quantity of Subconscient impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded *Sri Aurobindo* ferociously and the Mother had to face the same

problems in a relentless fashion. When The Mother and Sri Aurobindo descended together from plane to plane and reached the subconscious, They discovered that it was no longer individual subconscious but it was terrestrial. There are three ways in which the subconscious problems can be handled. First one is to act from above through intervention of Divine force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly, one has to enter into the subconscious plane along with the Divine force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can redescend with Supramental consciousness to subconscious plane and can experience permanent transformation of nature; thirdly to experience the same Divine force in the Subconscious plane through invasion of Divine force from Subconscious Self and Inconscious Self; with the experience of union with Supermind through ascension of consciousness, one discovers a presence of Supermind in the heart of Subconscious and Inconscious during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscious Self, one experiences direct invasion of Supramental to subconscious plane and experiences the permanent transformation of nature. Entry into subconscious plane is a terrible battle against the forces of darkness and in the Mother's language, "I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed,"³⁷ and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'^{58a}

3) *Guhyatamam Vijnana of the most secret Supermind and corresponding Supramental Transformation, Madbhava:-*

"If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscious sheath;..."

The Gita-18,58

"Threefold are the doors of hell (of Inconscious world)...—desire, wrath and greed:...by following the own higher good (of Supramental descent), he arrives at the highest soul status and liberated from these triple door of darkness."

The Gita-16,21-22

"Delivered from the Inconscious problems of sense attachment, fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at My Nature, *Mad bhavam agatah.*"

The Gita-4,10

The Mother's experience of first Supramental manifestation on 29th February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed and swallowed by the Inconscious sheath. This experience indicates that the earth's darkest zone has the greatest thirst towards

the highest Divine. While transformation work continued in the Subconscious sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscient Sheath. So it has become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscient unless one goes to the very heights of Supermind. The present Inconscient is not as unconscious as the Inconscient at the beginning of creation. So the Supramental action in Inconscient will have two results, firstly, more and more Inconscient problems will rise and enter subconscious planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

4) *Param Guhyatamam Vijnana* or the supreme most secret Supermind concealed in the Inconscient and the corresponding Supramental Transformation of *Param bhava*:-

“At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”⁵⁹

The Mother

“I have entered into this form of (inconscient) earth and sustain by My might these multitudes...”

The Gita-15,13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave)...”

The Gita-16,18

“Those, whose mind are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, subconscious and inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realize the Divine in the Inconscient as soon as one has found the Divine within. Because realization of the Divine within helps to ascent the Consciousness to unite with the Supermind above. As soon as this union is achieved one gets the passage of entry into Inconscient sheath and meets the Supermind concealed in the Inconscient Self. *The Mother's* experience of 24-25 July, 1959, gave more clear details about its working, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light

neared the head, I thought I would burst and that the experience would have to be stopped...”⁶⁰

The discovery of Supramental in the Inconscient made another passage clear for the direct action of It on the body. Since this force is already dynamised on earth’s atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

5) Juxtaposition of *Madbhava* and *Parambhava* of *Guhyatamam Vijnana*:-

“When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light...”

The Gita-14.11

“The light of the sun that illumines all these worlds... that light know as from Me.”

The Gita-15.12

“Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours.”⁶¹

The Mother

In Integral Yoga all the ten selves, or the Divine contained in all the ten sheaths are dynamised, and all these Divine selves act on the respective sheaths or higher selves on the lower sheaths or lower selves on the higher sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience of diffusion of Divine from all Centres one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This is probably the normal state of the greatest Integral Yogi, *yoginam api sarvesam*,³² and the highest secret, *rahasyam uttamam*,⁶² manifested in normal human life.

Supramental Education developed in Savitri:

Five gradations of All-inclusive Supramental Education through Ananda:-

“His single freedom could not satisfy,
Her light, her bliss he asked for earth and men.”

Savitri-315

“Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all.”

Savitri-686

All-inclusive enjoyment is the capacity to retain the perennial joy as it is, which is behind the root of all things. For such retention to be practicable, the humanity has to go through the process of strong subtle and causal body formation. It will be executed by the pressure of Supramental force.

Supramental Ananda (or Light, Love, Will, Force, Peace, Knowledge etc.) is having three simultaneous movements; firstly, it supports individual evolution; secondly, it accelerates the universal evolution; thirdly it unites all things of the manifestation and unites individual with the cosmic and transcendent principle; when the reflection of Supermind falls on our purified self we lose the sense of our separate individuality; when It falls on our purified nature it gives the sense of melting into our greater Self. Supramental action through prepared individuals will force the unconscious humanity to open themselves towards Supreme Ananda and drive the whole diversity of individuals towards some miraculous change.

1) First discovery or the lowest range of Supramental Ananda:-

“A last and mightiest transformation came.
 His soul was all in front like a great sea
 Flooding the mind and body with its waves;
 His being, spread to embrace the universe,
 United the within and the without
 To make of life a cosmic harmony,
 An empire of immanent Divine.
 In this tremendous universality
 Not only his soul-nature and mind-sense
 Included every soul and mind in his,
 But even the life of flesh and nerve was changed
 And grew one flesh and nerve with all that lives;
 He felt the joy of others as his joy,
 He bore the grief of others as his grief;
 His universal sympathy upbore,
 Immense like ocean, the creation’s load
 As earth upbears all beings’ sacrifice,
 Thrilled with the hidden Transcendent’s joy and peace.
 There was no more division’s endless scroll;
 One grew the Spirit’s secret unity,
 All Nature felt again the single bliss.”

Savitri-318-19

Sri Aurobindo’s spiritual experience of *Vasudeva sarvamiti* at Alipore jail is Supramental experience of lower range, where He realised that this world, *Jagat* is as real as the *Brahman* and the relation between the *Jagat* and the *Brahman* has been reinforced through triple realisation of *Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*. To live permanently within the physical Presence of the Divine is one of the characteristic of this experience. After this experience He first directed *Sat*, *Chit-Tapas* and *Ananda* through Supramental, *Vijnana* towards the Mind centre for its full transformation and as the result was not effective due to complex relation of mind centre with physical and vital centres so He further directed It towards the vital and physical centres. Supramental Ananda can fully capture these triple centres and intense Ananda is totally established. These centres will

experience part transformation of nature and for full transformation the root of all these three centres are to be assessed.

The lowest range of Supramental can be assessed by intensification of the aspiration of the psychic and spiritual faculties. This discovery annuls the division of things in a universalised individual Consciousness and supports the process towards discovery of higher ranges of Supramental.

2) Second discovery or the higher range of Supramental Ananda:-

“A divinising stream possessed his veins,
His body’s cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed **subconscient caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

After 1926 *siddhi*, Sri Aurobindo entered higher ranges of Supramental action where power of penetration of Divine force was more intense. With the discovery of higher ranges of Supramental, through the ascension of Consciousness, the Supermind is able to enter the universal and individual subconscious domain in addition to its earlier penetration in mind, life and body centres. In this nether world there are occult shadows, tenebrous Powers, Titan, Fury, Djinn and demon powers. These awful guests hide in man’s lower nature and through earth-ways they break out from all doors with horror, carnage, blood-lust and will to slay. Slain thoughts, old longings, rejected nature and dead passions live again and they recur in mind’s nocturnal walks in sleep. An old pull of subconscious cord, a dull gravitation and blind driven inertia drag us down. In successive Supramental encounter of this higher range, many of these dark forces were killed, some bore the pressure of new light and suffered transformation of nature and many others escaped to their inconscient home.

3) Third discovery or the highest range of Supramental Ananda:-

“Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange riches sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the **inconscient stillnesses**,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.”

Savitri-37

“Its saviour light the **inconscient universe**.
And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed:
In waves of undreamed ecstasy shall roll
Our mind and life and sense and laugh in a light

Other than this hard limited human day
The body's tissues thrill apotheosised,
Its cells sustain bright metamorphosis."

Savitri-171

While purification and transformation work continued in these subconscious domains, the Supramental Ananda (and also Light, Force, Truth etc.) further penetrates into still nether domain of the Inconscient sheath for greater transformation of the individual and the world. This Supramental action of highest range is entrusted to lead all towards the discovery of the Eternal who 'wraps his head in black pall'⁶ in the Inconscient sheath and successive possession of darkest layer of universal Inconscient by the Supreme Ananda.

The experience of this highest range of Supramental Ananda confirms the possibility of the whole transformation of nature and annihilation of all the problems of existence from their root. In the past spiritual quests a comprehensive solution of problems of existence was not dared due to inaccessibility to these highest ranges.

4) **Fourth discovery or the highest range of Supramental Ananda concealed in the Inconscient Self:-**

"The **Inconscient found its heart of consciousness**,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter's silences
Plucked nude out of the Ineffable's fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth's hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul.
A **grand solution** closed the long impasse
In which the heights of mortal effort end."

Savitri-89

"A mystery wakes in our inconscient stuff,
A bliss is born that can remake our life."

Savitri-397

"The bliss which sleeps in things and tries to wake"

Savitri-165

"All underwent a high celestial change:
Breaking the black **Inconscient's** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell."

After the activation of the highest ranges of Supramental, which took Sri Aurobindo straight to the innermost chamber of Inconscient sheath and led Him to the discovery of same intensity of Divine force concealed there as Inconscient Self. The activation of this Divine Force opened new vistas in the transformation action of the world. This Supramental ananda, while dispersing the inconscient sheath, also captures the physical, vital and mental sheaths for transformation action. This revelation of Supramental in the Inconscient is ‘a grand solution’ and confirmation towards the complete individual and universal transformation of nature.

The fundamental difference between the third and fourth discovery is that in the former the Divine force rushes in from head and penetrates the mind, vital and physical centres respectively and finally enters the subconscious and inconscient sheaths; whereas in the latter the Divine force rushes in from the feet and travels upward from inconscient sheath towards subconscious, physical, vital and mental sheaths respectively.

5) Fifth discovery or the juxtaposition of third and fourth discovery:-

“During the experience (of Supreme Ananda), I knew there would be another one, which is yet to come, which would join with this one to form a **third, and that junction** will change something in the appearances. I don’t know when it will come.”

Mother’s Agenda/5/79

“The truth above shall wake a nether truth,...
The Spirit’s tops and Nature’s base shall draw
Near to the secret of their separate truth
And know each other as one deity.”

Savitri-709

“To meet me in the abyss and on the height...
And love me in the noble and vile,
In beautiful things and terrible desire.”

Savitri700

“This too the supreme Diplomat can use,
He makes our fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit’s descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-34-35

“Protecting no more a dual eternity” Savitri-82 (Divine existence above the head and below the feet.)

“Even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from **above and below** and around it and thrill to a supreme Love and Ananda.”

The Mother/57

‘Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.’

Savitri-531

‘The first and the highest are truth; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth.’

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, that there is a Truth-consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscious sheath above. In to intermediate sheaths of mental, vital and physical planes falsehood can enter. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...headless and footless, concealing his two ends.”

Rig Veda-IV.1.7,11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

“**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom’s deep and luminous eyes.”

Savitri-524

“Assailed by my infinitudes above,
And quivering in immensities below,...
A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.”

Savitri-700

“Two powers from one original ecstasy born...
One leans to earth, the other yearns to the skies:”

Savitri-684

“Heaven’s leaning down to embrace from all sides earth,
A quiet rapture, a vast security.”

Savitri-716-17

“If the chamber’s door is even a little ajar,

What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?"

Savitri-649

"And bear the splendour of the Divine's rush
And his impetuous knock at unseen doors."

Savitri-709

When the third and fourth discoveries are sustained in the physical substance, then it paves the path clear for simultaneous action of two Ananda from both ends. The Mother explained that with the activation of this experience, the very appearance of matter would have changed.

It is observed that the above four stages of Supramental action culminate in the last experience of possession of Supramental from all sides. Once these five stages are dynamised in earth's atmosphere, they need not adhere to strict sequences of action as there is wide plasticity and catholicity of its function. Depending on the opening of our inner doors we can undergo any of these experiences and the intensity of these experiences are also controlled automatically by the Supramental force depending on the preparation of our *adhara*.

Now the Supramental is already dynamised in all the five stages on earth's atmosphere and prepared souls are ready to experience either of the five experiences or all the five experiences constantly and the whole of humanity is exposed to such experience intermittently and with lower intensity so that now earth is on the verge of new era of physical transformation.

OM TAT SAT

N.B. :-For referential detail go to 'The Divine Bliss' and 'From Puri to Puducherry' of www.srimatriniketanashram.org

The Mother's Ideal Integral School
Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Vill: Ramachandrapur, PO: Kukudakhandi-761100, Via: Brahmapur,
Dist: Ganjam, State: Odisha, India