

# The Difficult Task of Integral Education

“In men, says the Upanishad, the Self-Existent has cut the doors of consciousness outward, but a few turn the eye inward and it is these who see and know the Spirit and develop the spiritual being.”<sup>24</sup>

Sri Aurobindo

CWSA/22/The Life Divine-1054

“The Upanishad tells us that the Self-existent has so set the doors of the soul that **they turn outwards** and most men look outward into the appearances of things; only the **rare soul that is ripe** for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To **this turning of the eye inward** psychological self observation and analysis is a great and effective introduction.”

**Sri Aurobindo**

CWSA-23/The Synthesis of Yoga-303

**“And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.”**

**The Mother**

10<sup>th</sup> May, 1958

In order to collaborate the Divine Mother, the difficult task before an individual Soul seeker is to discover his Personal Psychic Being, *saguna Brahman*, in the heart and Impersonal Spiritual Being, *Nirguna Brahman*, above the head and transcend both of them to discover the still higher Transcendent Supramental Being.

## **Psychic Science:**

### ***Kshara Purusha or Psychic Being:***

“But the real soul, the real psychic entity which for the most part we see little of and only a small minority in mankind has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow-creatures. This psychic entity is covered up by the play of the mentalised Prana or desire-mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.”<sup>12</sup>

**Sri Aurobindo**

“It is one of the decisive moments of the integral Yoga when this psychic being, liberated, brought out from the veil to the front, can pour the full flood of its divinations, seeings and impulsions on the mind, life and body of man and begins to prepare the upbuilding of divinity in the earthly nature.”<sup>15</sup>

**Sri Aurobindo**

“All (the seven-fold personal) relations known to human personality are there in the **soul’s contact** with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.”<sup>7</sup>

**Sri Aurobindo**

“As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it.”<sup>13</sup>

**Sri Aurobindo**

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal Psychic entity or our true Soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface Soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface Soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognises the imperfection as the law of life to which the Psychic being in us rejects. The Soul is dissatisfied towards earthly

imperfection and aspires towards elimination of all imperfections from our nature; it is this which struggles in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a Divine possibility in us, and persists till these things become the major need of our nature. That is the law of our being which is a Divine dissatisfaction and a Divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the spiritual secrecies. The real sign of finding a Psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the Spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden Diviner ranges of our being and receive and reflect their light and power and experience, but another, a Spiritual transformation from above is needed for us to possess our Self in its universality and transcendence. The Psychic transformation after rising into the Spiritual change has then to be completed, integralised, exceeded and uplifted by a Supramental transformation which lifts it to the summit of ascending endeavour. The fulfillment and integral completeness of our Psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus through these Soul experiences our mind, life and body grow out of Inconscience towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently Psychic, then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the Psychic being is to loose its individuality in its Source or it might return to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved.

Still more Spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

The Psychic Science is best developed in *Savitri* book and through it, *Savitri*, systematically unravels the Divine stationed in the heart by breaking the barrier of multiple layers of desire Soul and transcending the attraction of fine and subtle lure of multiple inner worlds which can enrich our life with intermediate opulence, glory and fame.

The preliminary training to open the Psychic being is to remember first why our Soul came to earth; in silence seek the God's meaning in our depth; open God's door and enter into trance through meditation; in God's tremendous hush still our brain to wake the vast truth within that can directly know and see; cast from our life the sense that veils the Spirit's vision; in the enormous emptiness of mind we shall see the Eternal's subtle body and hear His subtle voice and in world's contact meet the Divine's single touch.

Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces**, Titans, Fury, Goblins and Djinns who are inhabitant of life's nether rooms of Subconscient pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage the God's fair world. Old rejected nature, slain thoughts, old longings and acts, dead passions live again to recur in sleep, dream and waking.

She strove to find **the inner vital self** concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here life deeps into the Subconscient dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to Supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquillity of naked Light from the invisible sun.

Then after silencing of the vital mind she met the **physical mind** or the material mind. It is an aimless thought and will, a deaf force, a torrent that carries life's hope and fear, a forbidden delight of honey-sweet poison-wine of lust and death, the bottomless danger-pits and swallowing gulfs. It could mingle poison with the wine of God, all contraries meet in the life's nether room and Ignorance is Wisdom's patron here. The Souls trapped in the physical mind can never escape.

Then journeying forward beyond the physical mind she reached a space where the **schoolman mind** has captured life's large domain. There, her

servant mind and sense governed the house. The Spirit's almighty freedom was not there in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

Then she arrived at the quiet country of **fixed mind**, fixed faith and ordered knowledge of apparent things. Mind claims to be the spirit, sole creator of the apparent world and the Soul and Spirit sees itself as form of mind and loses itself in the glory of the thought and reach the brilliant air flaming with thought's supreme finality. The few are admitted and register their name in the book of elite. It claims the safety of the ultimate wall, the clarity of the sword of Light, victory of a single Truth, diamond of flawless bliss, bright contented world and lives as favourite of Heaven and Nature.

*Savitri* did not want to stay there and came to a road thronged with an ardent crowd of **outer mind** where no mystic voice and Light can come. She mingled with the crowd and her mind hastened like them to save the God's world and yearned for the Spiritual light they bore. She reined back the high passion of her heart as she knew that she must discover her Soul and only those who save themselves can save others. So by realising the hurrying time of the outer world she turns her eyes towards the eternal source to find the birth place of occult Fire.

*Savitri* met three untransformed Soul forces or untransformed Psychic Sheaths of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

*Savitri* came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**,<sup>2</sup> the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She comes to share the suffering of this world, draws the children's pangs into her breast. God has given her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look

towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all embracing Divine love and compassion.

Then *Savitri* recognised the Mother of seven sorrows, an incarnation of pity as first desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second desire Soul, the ambitious rajasic force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She imitates the Overmental goddess who seems to be proud and strong *Durga*, fair and fortunate *Laksmi*, and wears the face of *Kali* when kills. When **the Mother of Might**<sup>8</sup> is transformed, hate, fear and weakness will no longer dwell in the human heart. Wisdom will be combined with power to give the sense of Omnipotence and Omniscience and all shall be might, bliss and happy force.

*Savitri* still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third desire Soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She represents a limited charity, silence and knowledge in human life. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be

achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or all the ten planes of Consciousness.

Onward she moved seeking the mystic cave of the Soul. The mind abolished all its thought and in a simple purity of emptiness she knelt down before the Unknowable. At first she stepped into a night of God and crossed the fathomless impersonal Night in silence. A last change and the Truth's last retreat came with the breaking of the mental emptiness and the blissful inner self became her space. Then she came across the land of marvellous twilight and holy stillness of voiceless space. The two golden serpents curled round the lintel of her body and enveloped it with the pure dreadful strength and wisdom. Across the threshold of sleep state she entered in the land with great figure of Gods who are conscious in stone and live without breath. In climbing the planes of consciousness she met numberless worlds and faces of beings representing that world. She reached a point, the meeting place of all the worlds where there was no step of breathing men, no sound and living nearness of Soul and unimaginable bliss. She met a light which is not born of sun or moon or fire, a light that dwelt within and saw within and made secrecy more revealing than word and there spirit's vision is wholly true. Thus she passed in that mysterious place through rooms and rock-hewn doors. A sealed identity in her woke to give the experience of utter Oneness of twin Godheads, God and Goddess, the Master and the Mother, the *Krishna* and *Radha*, and Adorer and Adored. Then she came to the last chamber of golden seat where one sat whose shape no vision can define, formless, pure, bare, only one feels the world's unattainable fount and Power of which she is a straying Force. Then she dug the tunnel of the last rock and came out where there is shone a deathless sun. A house was there and all is made of flame and light. And crossing the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

Through this Spiritual experience of Psychic being, the Supreme Mother or Supramental Mother has chosen to live permanently<sup>9</sup> in her heart. This may be compared with the Gita's Spiritual Experience of *Purushottama* Consciousness choosing permanently<sup>10</sup> to reside in the heart Centre. Thus *Savitri* gives message of the complete union of Psychic Sheath with Supreme Mother, *Para Prakriti* and the Gita gives the message of complete union of Psychic being with *Purushottama* Consciousness. These two experiences culminate with the Spiritual experience of realising the dual Godhead in the heart centre as hinted in *Savitri*, "The incarnate dual Power shall open God's door, Eternal Supermind touch earthly Time."<sup>11</sup>

### **Spiritual Science:**

#### ***Akshara Purusha* or Spiritual Being:**

"For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action."<sup>4</sup>

**Sri Aurobindo**

“...there must be a bridge between the spirit and the intellectual reason: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity.”<sup>5</sup>

**Sri Aurobindo**

“It is not indeed possible, so long as we are compelled to use reason as our main support, for it to abdicate altogether in favour of **an undeveloped or half-organised intuition**; but it is imperative on us in a consideration of the Infinite and its being and action to enforce on our reason an utmost **plasticity** and open it to **an awareness of the larger states and possibilities** of that which we are striving to consider.”<sup>6</sup>

**Sri Aurobindo**

Since integral Yoga foresees the Spiritual evolution of the race so it insists on the development of Spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of Soul-power. In Integral Evolution, the three *Purushas*, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the *Prakriti* from *Purusha* as per *Sankhya* doctrine; first to watch the activities of *Prakriti* as witness and then to withdraw support and become the Lord of *Prakriti*, thus *Purusha* pours down its Divinity on the *Prakriti*. During the continuation of all these activities of nature successively or together, it is possible to realise one’s inner being, the Psychic *Purusha*, who is behind the *Annamaya Purusha*, *Pranamaya Purusha* and *Manamaya Purusha*, and with the emergence of Psychic being, Psychic transformation can resume its action. From the above exercises one can also open concurrently to the Spiritual being above the head and can resume the Spiritual transformation of nature.

But if the Mother-nature’s intention is a comprehensive Spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and Spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure Spiritual consciousness; (1) for, first, the Spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the Spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the very character of mind is exclusive and it compels the emerging Spiritual light and power to

move by segments, to follow one or another line of Spiritual experience to the exclusion of the total Spiritual achievement.

After the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realise of our extinction, a *Nirvana* both of our active being and of the sense of Self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal energies into untransformed Nature, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full Spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of Spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic Being and both individual and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine assent. For some of these parts are still subject to the Inconscience and Subconscience and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functioning of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in Inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-

affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to find all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all the beginners of Yoga except a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of *Purusha*, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a Spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the *Ishwara*. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, *Ananda* and Action.

### **Supramental Science:**

#### ***Purushottama or Uttama Purusha or Supramental Self:***

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and

physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.”<sup>3</sup>

**Sri Aurobindo**

Supramental Science evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or Supermind effect the relations by forces, faculties, functionings proper to Supramental being; otherwise there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that Supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready through prolonged Psychic and Spiritual transformation, the Supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe Supramental being could convey a true meaning to our intelligence.’<sup>1</sup> Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

The stages through which one can ascend to Supermind are that one must first acquire inner Yogic consciousness by silencing the mind, life and body and changing the centre of living from surface to something within; next one has to go still deeper within to discover the one’s Psychic being and under its influence Psychicise the outer and inner nature; then afterwards or concurrently one can contact the Spiritual being above the head and experience the descent of Divine Light, Force, Purity, Knowledge, Love, Beauty and *Ananda* etc., and the consciousness is to be universalised. When the Consciousness moves between Psychic and Spiritual plane for a long period then it is possible to enter Supramental consciousness. So Supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the Spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence.

Supramental method<sup>14</sup> is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the Spiritual or Overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of Consciousness has universal repercussion. This Supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of Consciousness, the Supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It asks a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, another language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all seizable by us.

*Isha Upanishad* has given the hint that a bright golden lid has separated the Supramental world from the Overmental world, that lid has to be broken by movement of Consciousness in order to enter Supramental kingdom. For such action to be practicable one must learn the movement of Consciousness in both ascending and descending order and this ascension and descent of Consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the ground of higher ascent. And those who are preoccupied with this movement of Consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of Consciousness and methods shall evolve, either one or many, are left in the hand of the Divine *Shakti* that has taken the whole responsibility of *Sadhana*. There are also certain reversals of Consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it, there are also other movements of Supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of Consciousness and are related with activation of six or seven Occult centres as per Indian tradition or twelve occult centres as experienced by *The Mother* which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as Sat, Chit, Ananda or Bliss Self, Supramental Self, Universal Self, Spiritual or higher Mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of Sat and Chit are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops,

concretizes and widens in the process of Spiritual evolution. One can have Supramental transformation by either of any of the following experiences:-

1) By unveiling of Supramental Self and Bliss Self through ascension of Consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last Inconscient sheath.

2) By its pressure in addition to already opened selves of Universal, Spiritual and Psychic, all other Selves begin to unveil themselves and transformation or building of respective sheaths develop during the their interpenetration.

3) Supramental force can invade and purify and densify the mental, vital, physical, subconscious and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of Universal, Spiritual and Psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4) As Supramental force is all pervading, present everywhere so it can be activated by opening and supramentalising any of the ten Selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of *Sachchidananda*, of the pure Spiritual Existence and Consciousness, of the Delight of a Divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the Light from the sanctuary can suffuse the nearest and the farthest chambers of the outer Being.

5) The necessary Supramental change can also be brought about by an Occult descent of the Spiritual force from above, in which the influx, the influence, the Spiritual consequence is felt, but the higher Source is unknown and the actual feeling of a descent is not there. A Consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of gradual steps or method intervenes, the rupture with Nature can be decisive.

6) Supramental force can work by activation of any one Self or more than one Self or all the ten Selves at a time. For such action of greater magnitude the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the Divine nectar.

7) Psycho-physical exercises like *Japa*, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

*OM TAT SAT*

References:

1: CWSA/22/The Life Divine-954,

- 2: Savitri-502
- 3: CWSA-23/The Synthesis of Yoga/281-282,
- 4: CWSA-23/The Synthesis of Yoga/542,
- 5: CWSA-22/The Life Divine/913,
- 6: CWSA-21/The Life Divine/345,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: Savitri-508,
- 9: “Calling the mighty Mother of the worlds  
To make this earthly tenement her house.” Savitri-528
- 10: The Gita-13.17, 18,
- 11: Savitri-705,
- 12: CWSA/23/The Synthesis of Yoga-351,
- 13: CWSA/22/The Life Divine-951.
- 14: “It is not in the separatively personal self or by its power that it sees and therefore it has not to be on guard against the element of personal error: that interferes only while a mental substratum or environing atmosphere yet remains and can still throw in its influence or while the supermind is still acting by descent into the mind to change it. And the supramental method with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy. The consciousness of supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge.” CWSA/24/The Synthesis of Yoga- 856-57
- 15: CWSA/23/The Synthesis of Yoga-150,

## The More Difficult Task of Integral Education:

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled<sup>6</sup> with untransformed nature of three *Gunas*. So he has no unfinished task left and hence his blissful enjoyment of existence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation Psychic, Spiritual and Supramental Being, a *Sadhaka's* difficult task prohibits blissful enjoyment of the fruit of discovery of his triple Selves but begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel and confronts with Subconscient dark forces. His Psychic, Spiritual and Supramental purification, transformation and perfection resumes action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled.

### Limitation of Mind:

“**Impotent** to share in Nature’s mystic tact,  
Inapt to feel the pulse and core of things,  
Our **reason** cannot sound life’s mighty sea  
And only counts its waves and scans its foam;  
It knows not whence these motions touch and pass,  
It sees not whither sweeps the hurrying flood:  
Only it (reason) strives to canalise its powers  
And hopes to turn its course to human ends:”

Savitri-161

“Afar from all that makes the measured world,  
Plunging to hidden eternities it withdrew  
Back from **mind's foaming surface** to the Vasts  
Voiceless within us in omniscient sleep.”

Savitri-320

A **mind impotent** to reconcile heaven and earth  
And tied to Matter with a thousand bonds,”

Savitri-338

“This **mind** no silence knows nor dreamless sleep,  
In the incessant circling of its steps  
Thoughts tread for ever through the listening brain;  
It toils like a machine and cannot stop.”

Savitri-478

“This too she saw that **all in outer mind**  
Is made, not born, a product perishable,  
Forged in the body’s factory by earth-force.  
**This mind** is a dynamic small machine  
Producing ceaselessly, till it wears out,  
With raw material drawn from the outside world,  
The patterns sketched out by an artist God.”

Savitri-541

“For knowledge shall pour down in radiant streams  
And even **darkened mind** quiver with new life  
And kindle and burn with the Ideal’s fire  
And turn to escape from mortal ignorance.”

Savitri-710

The lower mental faculty of Physical (*tamasic*) mind, Vital (*rajasic*) mind and Intellect (*sattwic mind*) are entirely absorbed, limited, obsessed and concentrated in the illusion and disintegration of body, death of life and falling back of mind into inconscience respectively and they are identified as three dwarf and separatists who miserably restrict and long prevent our growing relation with the Supreme. There is a period of prolonged internal effort in which individual has to reject mental energies, heart’s emotion, vital desires and physical rigidity of lower nature and put themselves resolutely on the side of Divine truth and compel them to answer to the right influence. If we can educate, train, purify, transform and perfect these three faculties by surrender of lower to the higher Nature, then the capacity of our vessel can increase

indefinitely to open, receive and hold the Divine Will, the Divine Love and the Divine Knowledge and their self-development is translated physically as imperishability of Matter, vitally as instinct of self-preservation and mentally as sense of immortality.

**Education of dwarf and pigmy Physical Mind:**

“When darkness deepens strangling the earth’s breast  
And man’s **corporeal mind** is the only lamp,  
As a thief’s in the night shall be the covert tread  
Of one who steps unseen into his house.  
A Voice ill-heard shall speak, the soul obey,”

Savitri-55

“At its low extremity held difficult sway  
A mind that hardly saw and slowly found;  
Its nature to our earthly nature close  
And kin to our precarious mortal thought  
That looks from soil to sky and sky to soil  
But knows not the below nor the beyond, [**Physical mind is not aware of the truth of the existence.**]  
It only sensed itself and outward things.”

Savitri-239

“The slow process of a **material mind**  
Which serves the body it should rule and use  
And needs to lean upon an erring sense,  
Was born in that luminous obscurity.”

Savitri-240

A **twilight sage** whose shadow seems to him self,”

Savitri-240

The normal waking state is dominated by physical mind, which is the assured base, close to earthly nature, first status of slow ascent and lowest sub-plane of intellect, the starting point of the educational movement of that apparent material world. It contradicts and opposes the vital mind by inertia, indolence and dullness and intellect by narrowness, precarious thought, ignorance and obscurity. The modern man strives to establish equilibrium between fully active intellect, vital and body. The task of Integral Education is to link these three lower mental planes fully with the Psychic, Spiritual and Supramental planes, which throw on the physical mind a transforming light that breaks conservative inertia, replaces its narrow thought-power and doubts by Knowledge and pours luminosity and Divine Consciousness into the very cells of the body. So those who want to escape from the defeatist domination of physical mind and its repetition of old familiar pessimist action, for them the centre of living must shift above the head, so that they can separate and disentangle lower habitual action of physical mind from the action of a clearer and more potent self-knowledge and pure Divine will. If they can think no longer from brain but above and outside the head in the subtle body then it is a

clear indication that they have escaped from the limitation of physical mind. Through trance, *Samadhi*, they can also enter dream and sleep Selves or consciousness corresponding to subtle life-plane and Supramental plane free from the subjection of physical mind. The trained physical mind is a passive field and instrument of greater force and light; it responds to every demand and need of the Spirit's force and holds and assimilates every kind, variety and diversity of Spiritual experience. So we must erase the settled imprint of physical mind slowly by Divine Contact. *Japa* or repetition of Divine Word is a very good mechanical means of contradicting pessimism and entering Divine contact to which the cells of the body value a lot.

Physical mind lives content with the common, known, old memories and loves to live with past. It accepts the empiric fact of physical laws like gravity, disease and decay as settled law and does not see the occult, universal law behind them. It believes in no Divinity other than the narrow earth-bound gods, abhors transformation of Nature, distrustful of discovery of new worlds, fears the Unknowable as deadly abyss, shrinks from the adventure of Consciousness, loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile. It creates in him a habit of believing entirely the physical facts as the sole truth and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge. It affirms that an objective Reality is the only entire self-evident truth beyond question and an objective knowledge as the sole entirely reliable knowledge and constructs always its frail house of thought; it looks at only one side of existence, even only one province or district of existence, and leaves all the rest unexplained, without inherent reality, without significance and without integrality and whatever is not actual, not physical, not objective it regards as unreal or unrealised, and it can accept a thing as entirely real when it has succeeded in becoming actual, becoming a physical fact and becoming objective.

The crude physical mind is a slave of fixed mass of absolute rule and trades its gain to meet the moment's call, moves from moment to brief moment, shuts into succession of moments, labours for an hour, so is the creator of impatience because it cannot tolerate and wait the Divine Mother's eternal labour, for whom the present existing world which She has built is an interim report and half found truth in things, who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. A breaking of our imprisonment in moment and a transcendence of limitation of sensation and subjection of physical mind is possible by evolving another state of consciousness and of vision and knowledge of triple time consciousness.

The normal sleep is completely different from trance state and in the former physical mind is active in the dream which is an incoherent jumble of

vague touches from the surface world, wandering phantasy of the reason, disordered associations from brain memory, widely distorted and mixed up confusedly with other dream elements and fantastic responses to any sensory touch of the surface vital world. Where trance is a subtle action of higher consciousness of dream self, free from immixture of physical and vital mentality, liberated from the bounds of surface consciousness and is open towards perennial source of pure inner sense.

Physical mind rejects the thought process of logically discriminative and imaginative reason, its disturbances and its tensions and does not like any upliftment of Consciousness, Spiritual deliverance, descent of Divine force and barks at all unfamiliar Superconscient light. It is formed under the pressure of difficulties, obstacles, suffering and struggle and does not believe that behind all the difficulties there is Divine Grace and behind all the failures there is success. It treasures the changeless doctrine of negation, earthward look, disease, decay and death and obedient to the tyranny of gross matter. All inner and outer revolutions sink into physical mind's inertia and in a new dress, the old habit resumes its guardian role. Fear, doubt and impatience are the original character and habit of the physical mind and bind one to the bodily consciousness. It always aspires for greater comfort, constructed order, short-lived enjoyments, easily secured life and is oblivious of whole truth of existence.

The education of physical mind needs very tangible and repeated Spiritual experience and it must break all its heavy smallness and asks giving up of its instincts, needs, blind conservative attachment, settled grooves of nature, doubt, disbeliefs in all that is beyond itself, its faith of inevitability of fixed functioning of mind, life and body. These are replaced by new power which establishes its own greater law and functioning in the form and force of Matter. By the pressure of the higher light even the subconscious and inconscient below the physical mind have to become conscient, susceptible to higher light, no longer obstructive to fulfilling the creative action of the Consciousness force, but more and more a mould and basis of the Spiritual Force. The admission of such a radical change and the remolding of the whole nature are possible by the full emergence and dominance of the Psychic and Spiritual fire and long working of their light and power on the parts of the nature.

**Education of muddy and deceptive Vital Mind:**

“A **whisper** falls into **life's inner ear**

And echoes from the dun subconscious caves,  
Speech leaps, thought quivers, the heart vibrates, the will  
Answers and tissue and nerve obey the call.  
Our lives translate these subtle intimacies;  
All is the commerce of a secret Power.”

Savitri-162

“Insignificant architects of **low-built lives**  
And engineers of interest and desire,  
Out of crude earthiness and **muddy** thrills  
And coarse reactions of material nerve  
They build our huddled structures of self-will  
And the ill-lighted mansions of our thought,  
Or with the ego’s factories and marts  
Surround the beautiful temple of the soul.”

Savitri-163

“Thence sprang the burning **vision of Desire**.  
A thousand shapes it wore, took numberless names:  
A need of multitude and uncertainty  
Pricks it for ever to pursue the One  
On countless roads across the vasts of Time  
Through circuits of unending difference.  
It burns all breasts with an ambiguous fire.”

Savitri-247

The man’s vital mind is an instrument of desire, the troubled seed of things, which hunts after unrealised possibilities, burns all hearts with ambiguous fire, enlarges always passion and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it, a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding. It is not satisfied with physical and objective enjoyment only but seeks to a subjective, imaginative, a purely emotive satisfaction, enjoyment and pleasure, which are dependent on external things, external sense contacts and concerned with the practical, the immediately realizable and possible events, the habitual, the common and average.

Desire is the outcome of incompleteness, of insufficiency and that of not yet sufficiently possessed or enjoyed which the being seeks for possession. It creates confusion, throws discord and brings impurity which is the whole evil of our psychological existence. If the vital mind is deprived of its natural urge of enjoyment, which is the whole object of desire then it recoils into subjection of physical mind and man would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature’s established order and asking for nothing beyond it.

The human emotions are governed by egoistic passion, self-satisfied perversions, blind instinctive affections, cruelty and beast wrath of violence, a heart besieged and given over to lust, treachery and rapacity, little and narrow greed, mean pettiness of an obscure and fallen life-force, bottomless ingratitude and debased by slavery to any and every lower impulse. So it is the mixture of the emotive heart and the sense bound hungering vital that creates a false desire Soul which the reason and intellect in man rightly distrust and disbelieve. So a great sincerity is asked of a *Sadhaka* while searching the true Soul through

entry into the subliminal vital nature which is an incurable pretender and actor. As the calm equality of the Soul increases and deepens, he is able and far advanced in entire elimination of falsity and dangerous crudity of life and becomes aware of the true inmost being, manifests true life in the power of Godhead and joy of Infinite. His vigilant eye must keep constant watch on deceits of ego and ambushes of misleading powers of Darkness and they often take the appearance of the divine form in order to capture the soul of a *Sadhaka*. The vital being must be trained to right enjoyment of life in obedience to the working of the Divine Will and get rid of all human craving and attachment. Similarly heart must be trained to the right joy and laughter of the Soul in obedience to the working of the Divine Love and get rid of all wrong emotions of fear, wrath, hatred and lust.

The vital mind is baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of Spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, *Maya*. It flames violently towards the heaven but sinks engulfed into mire of hell; climbs above to drag down high truth into the subconscious abyss but does not succeed; its brilliant forces rushes towards muddy ends.

The education of the vital mind asks giving up of its cherished desires, falsity of senses, emotions, feelings, impulses, forceful mechanism of action and reaction and they will be replaced by a luminous, desireless, free and yet automatically self-determining pure sense, limitless passion and yearning for the Infinite force. Life must be an instrument of universal and impersonal knowledge, power, delight, love and beauty and fulfilled through its greater joy and strength. And finally vital mind must be elevated to Supermind which is the native seat of all educational perfection.

**Education of purposeful and laborious Intellect:**

“The **mind learns** and knows not, turning its back to truth;  
It studies surface laws by surface thought,...  
Adds **purposeful figures** to her purposeless sum,”

Savitri-160

“Our **mind lives** far off from the authentic Light  
Catching at little fragments of the Truth”

Savitri-161

“Transfigured were the **fixed scheme of reasoning Thought.**”

Savitri-232

“The mind develops into **the mind of the sage**, at first the high mental thinker, then **the spiritual sage** who has gone beyond **the abstractions of thought** to the beginnings of a direct experience.”

The Life Divine- 935  
Sri Aurobindo

Supermind, mind, life and body are the four instruments which the Spirit uses for its manifestation in the workings of Nature. Supermind is Spiritual Consciousness acting as self-luminous Knowledge, Will and Delight. Mind is essentially the faculty of Supermind, which measures and limits and fixes a particular centre for cosmic movement and action and only very indirectly and partially illumined and it can look upward and receive the Supramental communication and passes it on to the other lower members. And since man is a mental being, so thought is at least his most constant, normal and effective means for enlightening his Ignorance.

The normal thought action of the mind is divided into a triple movement; (1) first and the lowest is the habitual thought mind whose ideas are based on the available data given by the senses and by surface experiences of nervous and emotional being and on the customary notions formed by the education and outward life and environment; it can think nothing as entirely true and all its formulations break down under the test of new suggestions from the infinite; (2) the second grade of thinking activity of the creative pragmatic mind which can link the truth of life and the truth of idea not yet manifested in life; the thinking mind finds its most clear, precise, effective principle of organisation and characteristic satisfaction in the reasoning and logical intelligence; a more precise and assured action of the intelligence will get rid of the superficiality of this ordinary method of the mind, test every step, scrutinize severely every conclusion, efficiently guard against error and reduce the mind's action to a well-founded system, synthesis and order; (3) the last gradation of thinking opens in us the pure, subtle, flexible ideative mind which lives disinterestedly in the truth of idea for Divine action and Spiritual experience and lives far from the ordinary mental habit which turns truth into purveyors of error.

All action of mind is a derivation of secret Supermind and such a truth is diminished in scope, degraded into lower movement and even when it is widest and most complete, mental knowing is still an indirect knowledge; it is a habituated divider of the Indivisible and its whole nature is to dwell on one thing at a time to the exclusion of others or to stress it to the subordination of others. To train the mind as a pure, clear and passive reflector of the Divine is identified as an important exercise in Integral Education. So the preliminary need is a right thought which can be effective and established by liberating oneself from the negative habit of sense-error, desire, old association, intellectual prejudgment, exclusiveness, systematizing and attachment to its own constructions and followed by positive opening towards vision, spiritual experience and realisation. The last difficulty of the mind is identified as its inability to hold at once the unity and multiplicity of the existence and realisation of all this as *Sachchidananda* is its great difficulty and its supreme difficulty is to unify without losing and integralise without rejecting.

The advantage of progressive mind is that firstly, it aims at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit; secondly, the characteristic energy of pure Mind is change through self-enlargement and self-improvement and moves continually from a smaller and simpler to a larger and more complex perfection; thirdly, the fullness of mental life, the suppleness, plasticity, flexibility and wide capacity of intellect to open itself towards its Source, receive the light from above, the ordered richness of emotion and sensibility, largeness and harmonized action of the will are passages towards the development of more powerful faculties and higher life; the reason can become an intermediary between the subconscious power of the Spirit organizing the life of the animal and the superconscious power of the Spirit which becoming conscient can organize the existence and life of a spiritual Superhumanhood; fourthly, mind can stand on the top as the leader of the journey towards the innermost door of consciousness through its functioning of gathering and reflection, meditation, fixed contemplation, the absorbed dwelling of the mind on its object; fifthly, it is not a seer of occult imperatives that necessitate the movement of creation but a half light thrown from the Infinite, a half view taken for the whole, a pale refracted light idealized as the burning body of the Sun and its splendour; its idealized vision does not arrive at the essence of Being but it is only an inferior mode of Nature; sixthly, from ordinary point of view its knowledge is an intellectual appreciation of the facts of life, mind and matter and the laws that govern them and it is undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and is used in helping, saving and liberating or hurting, oppressing and destroying others; seventhly, in proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, more inward influences, striving to enlarge itself and pressing against the concealed body of true gnosis; initially mind is satisfied with first Spiritual enlightenment, then afterwards it finds that to rest satisfied here would be to rest in partial knowledge and realizes subsequently that it has to go on heightening and enlarging the consciousness indefinitely; eighthly, if its passage is through crooked ways of error, ignorance and falsehood still its impulse is truth seeking, truth finding and truth creation and finally its goal is always Integral Knowledge; ninthly, mind has to learn to awaken to the true seeking of the Soul veiled within itself, to the Reality from which all things hold their truth, to the Consciousness of which all consciousness are multiple entities, to the Power from which all get what force of being they have within them, to Delight to which all delight are partial figures.

The limitation of mind is that firstly, fear, desire and sorrow are recognized as diseases of the mind, born of its sense of division and limitation; it is an inveterate divider of the Indivisible and its observation and understanding is always incomplete, uncertain, relative, partial and

inconclusive, and it's out going action and creation is still more confused, narrow, inferior and imperfect; the error of practical reason is an excessive subjection to apparent facts of existence and makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality, prevents the freedom and expansion of the Spirit and not courageous enough to carry the profounder facts of potentiality to their logical conclusion; secondly, mental activity is restricted to this life, limited in time, space, scope and form, life that is death, hunger and incapacity attempting to become life that is immortality, satisfied delight and omnipotence; so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organization of the triple time knowledge; thirdly, mental consciousness is rescued from a sleep of inconscience, subjected to the means it uses, limited by body and ego; it finds its relation negatively with others by various means of hostile contact and antipathy and positively by various means of uniting contact and sympathy; fourthly, mind seeks for the delight and the self-luminous Divine Consciousness and finds only the apparent negations of pleasure, pain, grief, indifference and the dualities which is again merely a certain trick of false reception of our divided mental being; it is not our true state at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence; fifthly, the veil or lid created by mind prevents the attainment and realization of the Divine; mind with its exclusive concentration cannot bridge the gulf between the passive and active *Brahman* and it builds a wall of non-communication between the two and puts itself away from the dynamic aspect of Consciousness; sixthly, mind is a power of ignorance and acts always partially and by limitation, it may even forget itself in a complete inconscience, or nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge; and even if it arrived at integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity, a surface manipulation of things and not an essential and real oneness and not the spiritual change of consciousness; seventhly, mental truth is always an intellectual, emotional and sensational representation and not the direct truth, not the truth itself in its body and essence; eighthly, the mental man thinks and sees on the level of present life and is oblivious of past and future lives or all life; his main basis of knowledge is the present moment with a ill grasped glimpse into the past and blind look towards the future, he bases himself on actual appearance of outward things and oblivious of the vast domain of inner living; and ninthly, when the intellectual reason is applied to the disciplining of infrarational life, it constantly forces on life a control, a measure, an artificial procrustean rule that succeeds either by hardening life or killing it or constrains it into rigid forms and conventions that ends by a revolt of life, a decay or disruption of systems and imprisons its capacity; or our nature is shaped rigidly by the practice of the ideals constructed by human mind and to limit ourselves by it is to restrict the growth of our larger Self; it is

still more difficult for the reason to understand and handle with the suprarational life and the reason is lost in the largeness, subtlety, profundity and complexity of intuitive movement and guidance. And falsity of thought with all its mental constructions can be eliminated by intervention of greater felicity of Knowledge, Truth, Self and Nature.

Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to separate, divide, limit is its very character and its nature is reflected, diluted and diffused or a narrowly intensive light and sets up willed barriers against higher faculties; it cannot give free admission to the vast and comprehensive self-existent luminosity and joy of the Spirit and all Truth's infinities because by that it would lose itself in an un-reconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an effective creation. At first when the Supramental pressure falls on the unpurified mind a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a derangement created by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it organically or even perhaps of bearing the pressure; secondly, the very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the Supermind instead of giving itself up to it and its purpose and acting as a transmitting channel, if it is not sufficiently passive and obedient to the higher guidance, may lead to a great excitation of power but also an increased disorder and obstructor of power and light that comes from above; there is a disparateness between the Supramental consciousness in which the *Purusha* now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge; he lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective; otherwise he can only act with a greater or less Spiritual effectiveness through an internal communication with others on the Spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being; this can only be remedied by the Supramental taking hold of and Supramentalising the mental, the vital and the physical consciousness, --transforming them, that is to say, into moulds of the Supramental nature; thirdly, mind can be qualified for the transmission of Supramental force much more easily if there is a previous Yogic preparation and long purification of lower nature, a passivity of the mind calmly and strongly open to the Spirit and reason's plasticity towards all sides and all aspects of self-development; otherwise there will be much difficulty in getting rid of the discord or disparateness between the ideal Supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being.

### **Recapitulation:**

“The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light... As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me.”

**The Mother**

*29 June 1953*

The Mother’s Centenary Works/13/62-63

All human problems would move harmoniously to their right solution if physical mind, vital mind and intellect could act free from all impurity, perversion and intrusions of Subconscient and surrounding life energy and if that energy could be made to obey their right command, *adesh*, from subliminal and superconscient plane. The task of integral Yoga is to link these three lower mental planes fully with the Supra-physical, Supra-vital and Supra-mental and to transform the physical sense organ of sight, sound, smell, taste and touch dominated by physical and vital mind into the nature of something subtler, freer, greater truth, more spiritually concrete substance and more plastic Subliminal, Psychic, Spiritual and Supramental sense which seem to be the most difficult task and if the last and lowest physical mind is transformed then it will be the greatest instrument for holding the Supramental in the Physical consciousness.

*OM TAT SAT*

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CWSA/24/ The Synthesis of Yoga-881-82, CWSA/24/ The Synthesis of Yoga-890, CWSA/23/ The Synthesis of Yoga-150, Savitri-238-259

**6:** Matter cannot be reconciled with the Spirit is understood from following verse: “They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.” The Gita-13.35, In the Gita Matter can be reconciled with the Spirit is hinted but not developed: ‘Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘upholding of the world,’ *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.” The Gita -7.4, 5.

# The Most Difficult task of Integral Education and Divine Life:

“Her **task no ending knows**; she serves no aim  
But labours driven by a nameless Will  
That came from some unknowable formless Vast.  
This is her **secret and impossible task**  
To catch the boundless in a net of birth,  
To cast the spirit into the physical form,  
To lend speech and thought to the ineffable ;  
She is pushed to reveal the ever Unmanifest.  
Yet by her skill the **impossible** has been done:”

Savitri-177

“(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. (2) **Next and with less ease** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladristi*.”<sup>1</sup>

Sri Aurobindo

The relatively easier task of a Supramental man and difficult task of mental men is permanent ascent of Consciousness to highest *Sachchidananda* state; his more difficult task is permanent descent of highest *Sachchidananda* Consciousness to physical life and earth and liberating the material vessel from the influence of tamasic, rajasic and sattwic mind; his most difficult task is the penetration of this highest Consciousness to triple time extending from beginning of creation of Subconscient plane to the period of complete Divinisation of earth life in Superconscient plane, known as All Life.

“All the deep cosmic murmur falling still,  
He lives in the **hush before the world was born**,  
His soul left naked to the timeless One.”

Savitri-80

“His soul must be wider than the universe  
And feel eternity as its very stuff,  
Rejecting the moment’s personality  
Know itself **older than the birth of Time**,  
Creation an incident in its consciousness,”

Savitri-537

The special privilege of an integral Yogi or the most difficult task of a Supramental man is to experience Subconscient transformation and its preliminary experiences are purification of past by the Spirit travelling backward. Through this journey he will discover ‘**the secret code of the history of the world.**’ Few such Spiritual experiences are hinted in Savitri:-

“Her strong far-winged **spirit travelled back,**  
**Back** to the yoke of ignorance and fate,  
**Back** to the labour and stress of mortal days,  
Lighting a pathway through strange symbol dreams  
Across the ebbing of the seas of sleep.” Savitri-9  
“Her mind moved in a **many-imagined past**” Savitri-11  
“Her witness spirit stood **reviewing (all)Time.**” Savitri-11  
“The conscious ends of being **went rolling back:**” Savitri-25  
“A fire that seemed the body of a god  
Consumed the **limiting figures of the past**” Savitri-81  
“A mighty Hand then rolls the **mind’s firmaments back**” Savitri-154  
“Transmuted are past suffering’s memories” Savitri-193  
“A dream disclosed to her the **cosmic past,**” Savitri-477  
“All things the **past** has made and slain were there,  
Its lost forgotten forms that once had lived,  
And all the **present** loves as new-revealed  
And all the hopes the **future** brings had failed  
Already, caught and spent in efforts vain,  
Repeated fruitlessly age after age.” Savitri-643  
“Her spirit the unending future felt  
And lived with all the unbeginning past.” Savitri-716

The mind cannot travel back and ahead of Present time. The travelling back of the Spirit is the swift illumination and transformation of life’s dark and obscure rooms. It will not only memorise the past events of this life and purify them but also travel back to past successive lives in which all the past negative energies/memories/events are stored preventing any Spiritual adventure ahead. These are his immediate task of Subconscient purification and transformation. This Subconscient change will proceed ahead to realise ‘He (King Aswapati) lives in the **hush before the world was born,**’ or the ‘day bringer must walk in darkest night’ and must ‘Know itself **older than the birth of Time.**’ These going backward of the Spirit to the beginning of creation and forward to the end of creation where King Aswapati ‘foresees the coming god’<sup>2</sup> in the worm are Timeless Spirit’s capacity to manifest in all Time.

*OM TAT SAT*

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- 1: CWSA/24/The Synthesis of Yoga-839,
- 2: Savitri-23,

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