

The Divine Bliss

“Night of 6th 7th March 1964:- Something has begun to permeate this terrestrial consciousness: a power of transformation, the ananda of progress, of animal becoming man, of man becoming superman, What a force, what a power—I have never felt that intensity in the material world. And no resistance anywhere: everything was enthusiastically participating... The experience of the Ananda of progress gave a TERRESTRIAL meaning to all those scattered little promises. The earth—a little thing which my consciousness dominated, but which was exclusive object of my concentrations. The present imperfections of the body are tolerated: the “obvious” transformation –something secondary and not urgent in the overall vision of the Work. But soon, the body could be entirely driven by the direct Will. The feeling that a corner has been turned for the earth. This morning I noted the experience through the same progress—“the penetration and permeation into material substance of the Ananda of the power of progress in Life.” The whole material substance of the earth received this ananda of the power of progress. Even plants participated...a power that can crush everything and rebuild everything. Only when the flash of the mental transformation through the supramental descent joins ananda of Power will there occur things that will be a bit...indisputable. For the moment, only those who have faith can see: they see examples of tiny miracles multiply... During the experience, 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.”

The Mother¹

The Divine Delight is eternal, free, unburdened by life’s pain and It has extended over the whole manifestation of birth, growth, decay and final rest of all beings. The full dynamization of this Delight, Love and Beauty in the material life is the issue pending with our quest for Divine Life. This is possible by the persuasion of inert matter towards the persistent thrill of transfiguring Divine touch. The key to the flaming doors of ecstasy is revealed by discovery of the All Bliss, ‘On the borders of the meeting of all worlds’², where ‘pain becomes a violent and fiery joy’³. The old account of Suffering is the soul’s long compound debt established as bad habit in the physical mind, which has to be exhausted by its hard triple sacrifice offered to the immortal Ecstasy. When the play of universal forces, freely penetrate the habitual mind, the office of suffering begins to diminish and finally ceases or by purification and nullification of ego through intervention of All Bliss, the suffering becomes absolutely unnecessary. In spite of heavy shadow and the burden of earth’s suffering, the man has the right to dare to be too happy upon earth.

The root of all suffering is in Ignorance and it has a purpose in the Divine plan to stir and awake the world-drowse, slow inertia and dead resistance of the Inconscient.

A whisper lures to evil the human heart,
It seals up wisdom's eyes, the soul's regard,
It is the origin of our suffering here,
It binds earth to calamity and pain.

Savitri-448

The defeatist murmur of the physical mind must be exposed to the pressure of higher Consciousness and the Bliss-Light must follow the 'evil whisper' to its home in the Inconscient base and slay the adversary force there. Then is ended the Law of Pain.

The Four Gradations of Exclusive Enjoyments:-

A secret air of pure felicity
Deep like a sapphire heaven our spirits breathe;
Our hearts and bodies feel its secret breathe;
Our senses grope for it and touch and lose.
If this withdrew, the world would sink in the Void;
If this were not, nothing could move or live.
A hidden Bliss is at the root of thing.

Savitri-629-30

A Being intimate and unnameable,
A wide compelling ecstasy and peace
Felt in himself and all and yet ungrasped,
Approached and faded from his soul's pursuit
As if for ever luring him beyond.

Savitri-305

An adoration reigned in the yearning heart,
A spirit of purity, an elusive presence
Of faery beauty and ungrasped delight
Whose momentary and escaping thrill,
However unsubstantial to our flesh,
And brief even in imperishableness,
Much sweeter seemed than any rapture known
Earth or all-conquering heaven can ever give.

Savitri-603

Surprised by a blind joy with groping hands
Like one who wakes to find his dreams were true,
Into a happy misty twilit world
Where all ran after light and joy and love.
She slipped; there far-off raptures drew more close
And deep anticipations of delight,

For ever eager to be grasped and held,
Were never grasped, yet breathed strange ecstasy.

Savitri-602

Exclusive enjoyment is born out of Nature's effort to catch the perennial joy in fragments and exceed Herself by individual effort to arrive at an intermediate solution where the original quest of man towards God, Light, Bliss, Freedom and Immortality is satiated but not satisfied. The lure of this enjoyment may at best lead towards exclusive liberation of soul in *Brahma-Nirvana* or *Mokhya etc.*

Exclusive enjoyment cannot heal the problem of exclusive suffering because the root of suffering in the Inconscient sheath cannot be accessed by the spiritual faculties developed by it. Exclusive suffering is linked with all-suffering or universal suffering and for eradication of the former, the later has to be cured first. So we have to explore and enter the extreme end of Consciousness and direct that Consciousness towards the harmonization of universal suffering and further direct that Consciousness towards transformation of Subconscient and Inconscient base. Then exclusive suffering will loose its *raison d'être*.

Exclusive enjoyment is the mediating stairs, a slow and uneasy compromise between the limiting Nature and a limitless Soul, necessary for the preparation of the human vessel to bear the shock of too high spiritual fire whose 'answering touch might shatter all measures made'⁴ and earth would 'sink down with the weight of the infinite.'⁴

1, The Separative Egoistic Enjoyment:-

As long as the human animal is lord
And a dense nether nature screens the soul,
As long as intellect's outward-gazing sight
Serves earthly interest and creature joys,
An incurable littleness pursues his days.

Savitri-163-64

Yet for joy and not for sorrow earth was made
And not as a dream in endless suffering Time.
Although God made the world for his delight
An ignorant Power took the charge and seemed his Will
And Death's deep falsity has mastered Life.

Savitri-629

Indifference, pain and joy, a triple disguise,
Attire of the rapturous Dancer in the ways,
Withhold from thee the body of God's bliss.
Thy spirit's strength shall make thee one with God,
Thy agony shall change to ecstasy,
Indifference deepen into infinity's calm
And joy laugh nude on the peaks of the Absolute.

Savitri-554

Earth's joys shut from thee the Immortal's bliss.

Savitri-443

Desire is a child-heart's cry crying for bliss,

Savitri-257

All enjoyment of gross body, surface vital and surface mental separated from their universal and transcendental aspect, is identified as egoistic enjoyment. The separation of the individual from its universal and transcendental aspect is the root cause of pleasure and pain of earthly being and hence all attempt towards the recovery of the original state where three are fused together are the condition of higher life. If purely gross physical enjoyments turn their face inward and an inner experience or subtle physical experience replaces all the requirement of gross enjoyment then we actually step into a spiritual life leaving far behind the transient joy of ordinary life. In integral Yoga all separative enjoyment is dealt in three stages. Firstly, the lower desire or short-lived happiness are fully rejected; secondly the higher desire of uniting with the Divine is concentrated; and thirdly the individual happiness has to be tuned with the Everlasting joy.

2, The Joy and Laughter of the Soul:-

Here in this chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity and its human part,
The calm immortal and the struggling soul.
Then with magic transformation's speed
They rushed into each other and grew one.

Savitri-527

Only to be was a supreme delight,
Life was a happy laughter of the soul
And joy was king with Love for minister.

Savitri-124

In an outburst of heavenly joy and ease
Life yields to the divinity within
And gives the rapture-offering of its all,
And the soul opens to felicity.

Savitri-278

A power dwelt in her soul too great for earth,
A bliss lived in her heart too large for heaven;
Light too intense for thought and love too boundless
For earth's emotions lit her skies of mind
And spread through her deep and happy seas of soul.

Savitri-715

Soul is the flame of God or Eternity's delegate abides in the lotus of the heart. Unseen worlds appear before the silent spaces of the soul and it adventures into deeper sheaths to battle with titans of dark and the god's of light to annul the

grey inhibitions of Nature's nescience and break intellect's hard and lustrous lid to see the Light supreme.

The soul within can raise the earthly joys towards higher things and feel on it the winds of rapid delight. The life's incapacity for bliss, mind's distance from the Truth supreme and body's inability to hold the continuous Light are bridged in soul's Divine ascent. Our souls can visit during great lonely hours, 'moon-flame oceans of swift fathomless Bliss, 'All-seeing eagle peaks of silent-Power', 'still regions of imperishable Light' and 'calm immensities of spirit space.'⁵ The soul's twofold mission are its capacity to aspire to the highest and capacity to re-align life to cosmic wideness.

Mind, emotion, will to be, and a voice ill heard from the inconscient cave, keep the soul a prisoner. Through their purification *jivatma's* union with *Paramatma* is realised in the lotus of the heart. Out of this union intense joy, *hasya* is realised and this constant intense joy is identified as the normal state of true life. Our *Shastras* have proposed three successive disciplines of *Samata*, equality, *Shanti*, peace, *Sukha*, spiritual ease, to arrive at finally the state of Joy and laughter of the soul, *Hasya*. The exclusive enjoyment of this type transforms our earthly nature partly and the problem of lower nature is fully controlled, *samyama*. The Gita fully recommend *samyama*, as a passage towards higher life and this serves as an important exercise of psychicization in Integral Yoga.

3, The Individual happiness in the heavens beyond:-

No term was fixed to the high-pitched attempt;
World after world disclosed its guarded powers,
Heaven after heaven its deep beatitudes,
But still the invisible Magnet drew his soul.

Savitri-102

So it towered up to heights intangible
And disappeared in the hushed conscious Vast
As climbs a storeyed temple-tower to heaven
Built by the aspiring soul of man to live
Near to his dream of the Invisible.

Savitri-98

Ascend, O soul, into thy blissful home.

Savitri-685

Ascension of Consciousness is experienced with the soul's aspiration and there is no limit to this ascension, and each ascent brings contact with Divine Ananda of particular intensity and with the rising of this movement, the intensity grows. There are many worlds of Spiritual sheath, Supramental sheath and Bliss sheath, which can be explored with the ascension of consciousness and each sheath is also having many stairs of experience. The spiritual sheath is divided in to five sub-sheaths of higher mental sheath, illumined sheath, intuitive sheath, overmental sheath and mind of light sheath. Supramental sheath is divided in to three sub sheaths that of lower Supramental sheath, higher Supramental sheath and

highest Supramental sheath and exploration of these sheaths are helpful to transform physical (and also mental and vital), subconscious and inconscient sheaths respectively. Bliss sheath is divided into three sub-sheaths of Love sheath, Beauty sheath and Ananda sheath. There are still higher sheaths above Bliss sheath that of *Sat kosha and Chit-tapas Kosha*. Ascension of consciousness to all these heights are within the purview of exclusive enjoyment.

All experience of soul's departure into transcendent state and experience of Ananda in that state are identified as individual enjoyment in the heavens beyond. When one enters a higher Consciousness and loses consciousness there, then one enters samadhi experience. In Integral yoga this is considered preliminary samadhi experience and has its utility of widening whole waking state from the limitation and narrowness of physical mind, sensory mind, emotional mind and intellectual mind.

If one attains mastery only in the ascension of Consciousness and does not find a path to invert that Consciousness to lower sheaths of mind, vital and body then we understand that experience as exclusive enjoyment of heavens beyond.

4, The Self-absorbed Happiness in the Impersonal Infinity:-

He scanned the secrets of the Overmind,
He bore the rapture of the Oversoul.

Savitri-302

Forgetting the sweetness of earth's warm delight,
Forgetting the passionate oneness of love's clasp,
Absolved in the self rapt immortal's bliss

Savitri-533

I ask thee not to merge thy heart of flame
In the Immobile's wide uncaring bliss,

Savitri-335

Plants heaven's delight in the heart's passionate mire,

Savitri-354

The beautiful and far delight of gods,
Raptures unknown, a miracled happiness
Thrill her and pass half-shaped to mind and sense.

Savitri-688

When the Ananda of the Samadhi experience is dynamised in waking state one lives in the self-absorbed happiness of Impersonal Infinity. In Integral Yoga, the ascent of consciousness up to highest domain of spiritual sheath and descent of this consciousness to mental, vital and physical sheaths are identified as spiritualization of nature and is essential towards exclusive transformation of nature. In this transformation action mind, life and body are captured by Divine light and Ananda of some intermediate intensity. Complete individual transformation is inter-linked with the substantial transformation of the world, so individual has to pursue universal transformation through descent of higher ranges of Consciousness beyond the spiritual sheath. Since Integral Yoga aims at

elimination of all problems of existence, so it can not keep itself satisfied with the self-absorbed exclusive Ananda only.

However the above four exclusive enjoyments are intermediate stairs in ascending order which finally pave the passage clear for Supramental descent.

The Five Gradations of All Inclusive Enjoyments:-

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

Savitri-315

I keep my will to save the world and man;
Even the charm of thy alluring voice,
O blissful Godhead, cannot seize and snare.
I sacrifice not earth to happier worlds.

Savitri-692

A joy exceeding earth's and heaven's poured down,

Savitri-685

In me the spirit of immortal love
Stretches its arms out to embrace mankind.
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 subconscious 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:-

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

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

Savitri-165

All in **inconscient ecstasy** lain wrapped
Or under imagination's coloured lids
Held up in a large mirror-air of dream,
Broke forth in flame to recreate the world,
And in that flame to new things she was born.

Savitri-395

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

Savitri-397

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.

Savitri-529

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, The 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

“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 Superconscient 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.

When the third and fourth discovery, 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 five 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.

Exclusive enjoyment of the Incarnating Dual Power:-

He bent to her and took into his own
 Their married yearning joined like folded hopes;
 As if a whole rich world suddenly possessed,
 Wedded to all he had been, became himself,
 An inexhaustible joy made his alone,
 He gathered all Savitri into his clasp.
 Around her his embrace became the sign
 Of a locked closeness through slow intimate years,
 A first sweet summary of delight to come,
 One brevity intense of all long life.

Savitri-410

Virgin who comest perfected by joy,

Savitri-424

And Krishna and Radha for ever entwined in bliss,

Savitri-525

Always behind this strange divided life
 Her spirit like a sea of living fire
 Possessed her lover and to his body clung,
 One locked embrace to guard its threatened mate.

Savitri-471

He rose like a wild wave out of the floods
 And dragged me helpless into seas of bliss.

Out of my curtained past his arms arrive;
They have touched me like the soft persuading wind,
They have plucked me like a glad and trembling flower,
And clasped me happily burned in ruthless flame.

Savitri-614

She pressed the living body of Satyavan:
On her body's wordless joy to be and breathe
She bore the blissful burden of his head
Between her breast's warm labour of delight,
The waking gladness of her members felt
The weight of heaven in his limbs, a touch,
Summing the whole felicity of things,
And all her life was conscious of his life
And all her being rejoiced enfolding his.

Savitri-715

The thread of Everlasting joy is caught through incarnating Dual power's exclusive subtle physical enjoyment. This is the subject of study of the subtle body, which is extended in Time and Space depending on the degree of their formation. A part of the subtle body experience enters the boundary of gross body in order to reshape it in the image of the Divine. When that process finds free and easy accessibility then one is on the verge of discovering the passage to physical transformation in the cells of the body. The undulation of the cells of the body between the old death bound vibration and the new immortal principle is the beginning of cellular transformation. At a certain stage of this cellular transformation it is observed that the relation between the descending Ananda and the constitution of the cells of the body suffer the experience of tearing of which is followed by the experience of fainting. This calls for increase of cells' capacity to hold more Ananda. Each of such experience is meant to the training of the cells to realign themselves towards some new principles.

Radha and Krishna's relation is exclusive enjoyment of subtle body. The Mother's relation with Sri Aurobindo is also of this type of Avatara's dual *lila* for greater world action, which continued after they left Their earthly body, since subtle and causal body are not perishable in Time. The intensification of Their exclusive enjoyment helped them to enter the Supramental action of all the five orders and the dynamization of last four are the main purpose behind Their earthly birth.

All-inclusive enjoyment of the Incarnating Dual Power:

As a starry heaven encircles happy earth,
He shut her into himself in a circle of bliss
And shut the world into himself and her...
Thus were they in each other lost awhile,
Then drawing back from their long ecstasy's trance
Came into a new self and a new world.

Savitri-410

Break into eternity thy mortal mould;
Melt, lightning, into thy invisible flame!
Clasp, Ocean, deep into thyself thy wave,
Happy for ever in the embosoming surge.
Grow one with the still passion of the depths.
Then shalt thou know the Lover and the Loved,
Leaving the limits dividing him and thee.
Receive him into boundless Savitri,
Lose thyself into infinite Satyavan.

Savitri-691-92

Housing a multitudinous embrace
To **marry all** in God's immense delight,
Bearing the eternity of every spirit,
Bearing the burden of universal love,
A wonderful mother of unnumbered souls.

Savitri-695

The calm delight that weds one soul to all,

Savitri-6

Yet were there regions where these absolutes met
And made a circle of bliss with married hands;
Light stood embraced by light, fire wedded fire,
But none in the other would his body lose
To find his soul in the world's single Soul,
A multiplied rapture of infinity.

Savitri-282

Sri Krishna's relation with the Gopis or The Mother's relation with Her children are the representation of the All-inclusive Ananda. Sri Krishna dynamised the lower range of Supramental flooding the physical substance of the Gopis with intense Ananda, whereas in the The Mother's body Sri Krishna's work has been extended and has the power of penetration to the subconscious and inconscient sheaths of Her children flooding them with intense Ananda and leading them towards complete transformation of Nature.

Initial vapour state, liquid state, semi liquid and semi solid state, are the successive stages of causal body formation through which the incarnating dual Powers evolve their earthly existence. Formation of causal body is related with the Avatara's *Lila* of greater world action. Supreme Ananda is dynamised through causal body union and that is main input towards formation and solidification of causal body. Causal body acts on the gross body through the intermediate spiritual sheath of subtle body. All causal body action has its universal repercussion and it has the capacity to lift the whole race. Causal body action can be pursued in complete *Samadhi* or in waking *Samadhi*. The Consciousness carrying the physical substance of an individual seems to be too small in comparison to a vast

Consciousness of causal body and hence its direct action on gross physical through subtle body is incompatible and hence there is possibility of fainting.

Inter-fusion of Exclusive & All-inclusive Enjoyments of the Incarnating Dual Power:-

There he beheld in their mighty union's poise
The figure of deathless Two-in-One,
A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.

Savitri-295

As a starry heaven encircles happy earth,
He shut her into himself in a circle of bliss
And shut the world into himself and her.

Savitri-410

Each now was a part of other's unity,
The world was but their twin self-finding's scene
Or their own wedded being's vaster frame.

Savitri-411

The inter-fusion of two enjoyments can be visualised in two stages. Firstly, the ascension of consciousness of the incarnating dual Power to Supreme Ananda, which is identified as Their exclusive enjoyments, followed by the descent of Supreme Ananda to Their lower universal sheaths, which is identified as Their all-inclusive enjoyments; these two enjoyment can inter-fuse in Their adventure of new vistas of Consciousness up above and simultaneous possession of new nether domains by Supreme Ananda.

Secondly, the highest intensity of subtle-physical exclusive enjoyment paves the passage clear for all-inclusive Supramental enjoyment. The gulf between the exclusive enjoyment and all-inclusive enjoyment is bridged in the evolving relation between the incarnating dual Power and they are complementary to each other. If we can inter-fuse the relation between the Radha and Krishna and the relation between the Gopis and Sri Krishna, then we will be able to understand how the exclusive love of Radha and Krishna supports the all-inclusive enjoyment between the Gopis and Sri Krishna. In a similar effort we can visualize The Mother's relation with Her children and The Mother's relation with Sri Aurobindo. Exclusive enjoyment nourishes the subtle and gross body of the Dual Power whereas all-inclusive enjoyment nourishes the universe through Their universal and causal body union.

The Mother's experience of Supreme Ananda:-

A giant drop of Bliss unknowable
Overwhelmed his limbs and round his soul became

A fiery ocean of felicity;
He foundered drowned in sweet and burning vasts:
The dire delight that could shatter mortal flesh,
The rapture that the gods sustain he bore.
Immortal pleasure cleansed him in its waves.
And turned his strength into undying power.
Immortality captured Time and carried Life.

Savitri-237

When we inquire in *Savitri* regarding The Mother's experience of Supreme Ananda on the night of 6th and 7th March, 1964, the above lines seem to be closer and in those lines there is also the hint given about Ananda which is supported by Divine power.

Ascension of Consciousness is generally experienced through combination of triple aspiration, triple rejection and triple surrender till surrender becomes absolute. In the wide zone of absolute surrender one can explore many higher worlds, and each of those spiritual experiences are precipitated for building foundation of higher experiences. There are some hints about the highest secrets, which serve as a clue towards next exploration.

This **world of bliss** he saw and felt its call,
But found no way to enter into its joy;
Across the conscious gulf there was no bridge.

Savitri-128

The Mother's experience of the **Night of 6th 7th March 1964**, actually bridged the gulf that separated the Supreme Ananda from the gross physical substance. She was not satisfied with this experience alone as there are yet higher ranges of experience related with Supreme Ananda. But this experience gave the 'feeling that a corner has been turned for the earth' and was a first victory towards annihilation of the illusion of material world and the material substance would lose their heaviness, unconsciousness and *tamas* as they are not the original property of matter but something added or dumped on it. The state of the being of the body is ruled by direct pressure of Divine will. The whole plant, animal kingdom also received this Ananda of power of progress of Life. Restoration of order in one body restores order in many places of the world and little miracles multiply everywhere. The whole experience of The Mother continued in luminous atmosphere, "the diamond like sparkling turning into something much more compact, but less intense, that is less bright far more powerful. There was, above all, that sense of power: a power that can crush everything and rebuild everything. And in such an Ananda! But with nothing, absolutely nothing that had the slightest excitement, nothing of that bubbling which comes from the mind—the mind was like this, peaceful, peaceful, quiet, absolutely quiet."⁷

Untouched province of Supramental realm:-

In *Savitri*, Sri Aurobindo hinted some more spiritual zones, which He never explored as they were not accessible at the present stage and also earth-Nature was not ready to receive such high intensities. His further proceedings in these lines were restricted due to want of time. After He left His body, He still continued His unfinished work in the subtle body and His further experiences are recorded in the subtle Savitri, which can be assessed and its vast reservoir can be decoded through subtle physical contact. We can still hear the clear lines of subtle Savitri either in Samadhi or in waking state, leading us far ahead beyond our expectation. It is a great challenge for the prepared souls to repeat all that They had already experienced and also simultaneously concentrate on all those untouched province of spiritual realm.

At present we can consider the five stages of Supramental action as vast spiritual zones of which The Mother and Sri Aurobindo had initiated, hinted and explored a part of it. Since no limit can be drawn to these lines of spiritual experiences, so each individual prepared for Supramental action can carry experience on some unique line, never explored earlier. The fundamental process of Supramental action will remain same but its results on various sheaths will be unique and never-ending miracles of new order. There are still untouched nether provinces of universal inconscient and there are still *asuras, demons, rakyasas, pisachas, pramathas* of multiple kind who are not yet slain in their own home. To all these realms the Supramental force of some untouched height and depth must invade in.

The Book of Bliss:

The lyric of love that waits through Time
And the mystic volume of the **Book of Bliss**

Savitri-232

In *Savitri*, Sri Aurobindo has hinted also the next book beyond Savitri, which is identified as 'The Book of Bliss'. This Book of Bliss will record extensively other two Supreme Experiences of Divine Bliss of which The Mother was interested but as per availability of the record She never got the opportunity to go through. These two experiences are activation of Supramental Ananda in the Inconscient Self and Juxtaposition of the two Ananda from Supramental Self and Inconscient Self resulting in experience of supreme Ananda from all ends. These two causal body experiences will probably carry the cellular transformation experience to its acme. All that are hinted in *Savitri* but not developed will be nurtured in this *Book of Bliss*. We can prepare our inner living to meet Savitri again in the '*Book of Bliss*'.

References:-

1:Mother's Agenda/5/73-79, 2: Savitri-450, 3: Savitri-451, 4: Savitri-18, 5: Savitri-47, 6: Savitri-36, 7:Mother's Agenda/5/78-79

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