

Supermind or Consciousness of the *Avatara*

“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.”

The Synthesis of Yoga/281-282
Sri Aurobindo

“But it (Supramental influence) would be something that had the power to eliminate all the errors, all the distortions and ugliness of mental life, and then a very happy humanity, quite satisfied with being human, feeling no need whatsoever to be anything but human, but with a human beauty, a human harmony.”

The Mother
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“Accordingly when we rise from mind to Supermind, the new power of consciousness does not reject, but uplifts, enlarges and transfigures the operations of our soul and mind and life. It exalts and gives to them an ever greater reality of their power and performance.”

The Synthesis of Yoga/841
Sri Aurobindo

All Life is a Yoga of Nature of developed Souls through direct activation of Supramental Energy. Firstly, the all life can evolve swiftly by Supramental

method which proceeds by two devices that of the (1) increasing spontaneity of the Supramental discrimination by direct vision of seeing, *pratyaksa-dristi, pasyati*, hearing, *sriti*, observing, direct descent of Divine word, speech, sound, without any process of synthetical construction, mental imagining, analytical observation and (2) constant ascension of Supramental Energy from peak to higher peak, *sanoh sanum aruhat*, increasing its intensity by marshalling of the rays of the Sun, *vyuha*, gathering together the ray in to the body of the Sun defining its range, *samuha* and the vision of the Sun's fairest and most blessed form of all, *kalyanatamam tat*, defining its completeness and oneness with the infinite *Purusha*. Secondly, the fundamental Nature of Supermind in its application to all life is divided into three characteristics that of (1) the first character is a perfect knowledge by identity, (2) the second character of Supermind is that its knowledge is real and of total knowledge which is again sub divided into three status, that of (2a) in the first place its, right relation to the supreme and eternal reality from which it proceeds and of which it is an expression; (2b) in the second place all these individual figures in their right and complete relation to the universe; (2c) in the third place it knows each in its inmost essence of which all else is the resultant; (3) the third character of Supermind is that it brings us to the practical distinction between two kinds of mental and Supramental knowledge; one lives in unity though it plays with diversity the other lives in a separative action of diversity, though it may open to unity. And lastly the effect of Supramental Energy in all life brings four kinds of changes; (4a) the first character of Supramental change is a complete reversal of Consciousness which is like upside down of the whole activity; (4b) the second character of Supramental change is the dynamisation of Supramental Will, Knowledge and Delight replacing mental will, thought and enjoyment; (4c) the third character of Supramental change is to manifest and organise the highest Consciousness and to live and act by the power of infinite and universal Spirit; (4d) the final stage of the change will come when the Supermind occupies and Supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself.

Supramental is the Divine knowledge, one with the Divine will in the force and delight of a spontaneous and luminous and inevitable self-fulfilment. Its power of representations is not of intellectual kind, they are filled with the body and substance of light of the Truth in its essence and its action is direct, luminous and secure. The triple Nature of Supermind is (1) firstly, it is the self-conscience and all-conscience of the Eternal, superconscient to mind, life and body; it pervades all forms as an indwelling Presence and a self-revealing Light. (2) Secondly, it is directed to organise all things on the foundation of direct ordering self-knowledge, the law of guiding truth and harmonious self-vision without which the manifestation would be a shifting chaos and confused uncertainty and (3) lastly through regulated action it effectively unfolds the omnipotence and omniscience concealed in things; it determines sovereignly and spontaneously

form, force and functioning, limits their variations and gathers, disperses, modifies the energy which it uses.

Supermind lends itself to the action of the inferior instruments of mind, life and body; it is always there indeed at the core as a secret support of their operations. In matter it is an automatic action and effectuation of the hidden idea in things; in life its most sizable form is instinct, an instinctive, subconscious or partly subconscious knowledge and operation; in mind it reveals itself as intuition, a swift, direct and self-effective illumination of intelligence, will, sense and aesthesis.

An ascent into the Supramental Truth not only raises our spiritual and essential consciousness to that height but brings about a descent of the unrestricted downpour of the rain of heaven, --the full flowing of the seven rivers from a superior sea of light and power and joy into all our being and all our parts of nature and creates universal order and harmony. All then becomes part of the Divine Truth, an element and means of the supreme union and oneness; this permanent ascent and permanent descent must be therefore an ultimate aim of Integral Yoga.

The range of action of the Supramental man will be all the earth and all that lies behind and above in other planes of Consciousness and he will think more with the universal mind and his individuality will rather be a vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge. All that he thinks, does and lives belongs to the Truth, *satyam*, the Right, *ritam*, the Vast, *brihat*. For him even the most diverse or contradictory things point at some truth in this infinity and he creates harmonies on the firm ground of reality, holds infinite liberty and rejoices in the Self of infinite vastness.

The transition from mind to Supermind is not only the substitution of a greater instrument of thought and knowledge, but a change and conversion of the whole consciousness. There is evolved not only a Supramental thought, but a Supramental will, sense, feeling, seeing, hearing, contact, a Supramental substitute of all the activities that are accomplished by the mind.

The different attributes of the Supramental are:

Supramental reason: It is not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher *buddhi*, and a higher action in the integral Supermind that sees all things in the unity and infinity of the divine consciousness and self existence. The Supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and efficiency. It is then itself taken up into a

higher range of the power of knowledge and in that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action. Its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of Supramental knowledge. This it does not do by any formal rule or construction of inferences but by a direct, living, spontaneous and immediate seeing and placing of connection and relation.

Supramental word: The Supramental word may descend as inspiration from above the head or as voice of the Self or of the Spirit, *vani, adesh*. It manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the Supramental thought and vision. It pours into the plastic language and speech which is other than the limited intellectual, emotional and sensational significance. The Word is formed and heard initially in the intuitive mind and subsequently in the Supermind. So this can be revealed by highly gifted developed Souls through speech and writing, whose physical consciousness and its organs have gone through long training of purification, transformation and perfection.

Supramental thought: The Supramental thought receives new light and power from above, organises the harmony of manifested existence of the Supramental being, discovers it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience and the action which are necessary to constitute the harmony. It does not follow the habitual mind's action of assimilating all new thought and experience to a fixed customary mould of thinking, taking that rigidity for its basis. The basis of action of Supramental thought is above the head, *upari budhne*, in the largeness of the self, in the supreme foundation of the Supramental truth, *budhne ratasya*. All thought in the Supermind is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers; error is prevented by the action of a spontaneous and luminous discrimination; the movement is always from Knowledge to higher and more luminous Knowledge.

Supramental observation: The act of observation is a movement towards bringing out latent knowledge. The Supermind sees everything in the self and its observation must therefore be subjectively objective and are capable of knowing them even as we know ourselves by the force of that oneness and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge.

Supramental memory: The Supramental memory is different from the mental, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed: it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance.

Supramental Imagination: The imagination transformed in the Supermind acts on (1) one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, (2) on the other as an inspiration or interpretative seeing of possibilities and potentialities not less true than actual or realised things.

Supramental judgment: The Supramental judgment acts inseparably from the Supramental observation and Supramental memory, inherent in it as a direct seeing or cognition of values, significances, antecedents, consequences, relations, etc.; or it supervenes on the observation as a luminous disclosing idea or suggestion; or it may go before, independent of any observation, and then the object called up and observation confirms visibly the truth of the idea.

Supramental Law: Supramental Law is a process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal. Supramental is the Source, keeper of Law and guiding Truth in the world which is the expression of a self-nature determined by the compelling truth of the real idea that each thing is in its inception. Therefore from the beginning of the creation the whole development is predetermined in its self-knowledge and at every moment in its self working it must be original inherent Truth and at the end it will be what was contained and intended in its seeds.

Supramental sense: Supramental sense is fundamentally not the action of certain physical organs, but the contact of Consciousness with its objects, *samjnana*. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the Supramental being and energy, not in the divisions of Matter and through the physical instruments, that creates the Supramental sense, *samjnana*. The state described in the Upanishad in which one sees, hears, feels, touches, senses in every way the *Brahman* and the *Brahman* only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not mere figure of speech, but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *samjnana*. All sense and sensation becomes full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the *Brahman*.

Supramental intelligence: The Supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought and word that give it a body of expression. It is a self-aware Truth of being in which self-knowledge is inseparable from self-existence. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence.

Supramental sound: All sounds become to the supramentalised ear the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony.

Supramental Love: The power of Love supramentalised can take hold of all living relations without hesitation or danger and turn them God-ward delivered from their crude, mixed and petty human settings and sublimated into the happy material of a Divine life.

Supramental Touch: The supramentalised touch also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact: and there is too the same totality, intensity, revelation of all that is in and behind the touch to the experiencing consciousness.

Supramental vision: Supramental vision is a secondary part of Supramental Knowledge that need not depend on support of superficial mental image; it concretises all mental abstractions and has the character of sight and its object is an invisible and formless truth which is something much more near, profound and comprehensive than the mental vision. The truth of the thing known is subjectively seen in the self or a direct seizing or penetrating luminous contact of Spiritual consciousness, *dristi, pasyati*, the Spirit that sees through knowledge by identity. It surpasses the indications of thought, does not need the aid of thought and makes the truth of thing directly evident, *pratakhyā*. So Supramental vision is a complementary and supplementary experience of Supramental touch and Supramental sound and there is a retaining of movement, vibration, rhythm, presence and contact of the Spirit.

Supramental Time and Space: The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is to bring down Timeless Eternal into the slipping moments or to link Time's second to infinity by

endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God's Spaceless Omnipotence into fragmented atmosphere or 'lost in the depths of its own solitude' and recalls the Soul's adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The Supramental time consciousness is different from mental experience of time. Mind is swept helplessly on the stream of moments and each passing moments are swiftly disappearing into the unknown. So Supramental time consciousness is (1) founded on eternal identity beyond the changes of time; (2) in this eternity of time past, present and future co-exist; (3) this total movement of three time is realised as single and indivisible movement even in their succession of stages, periods and cycles; (4) through the succession of moments step by step evolution in ignorance is experienced.

The vision of Supramental Community: The **Divine Centres** consisting of few collective Souls in all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally as a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change while still enclosed in the life of the lower nature; lastly, the hardest of all is the invisible occult war and struggle we have to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when we seek to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established on the earth's atmosphere in all its plenitude. We have to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of our own mind and life and wage battle against them. We have to realise ourselves as embodied Soul through which cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to ourselves; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free

diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's self expression and self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is turned towards Spirituality leaving the rest to function on the mental self-sufficiency of old foundation.

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