

The Book of 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. (It bore the stroke of That which kills and saves. *Savitri-20*) Only when the flash of the mental transformation through the Supramental descent (first Spiritual experience) 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 (second Spiritual experience), which is yet to come, which would join with this one to form a third (third Spiritual experience), and that junction will change something in the appearances. I don’t know when it will come.”¹

The Mother

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 dynamisation of this Delight, Love and Beauty in the material life is the issue pending with our quest for the 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 a 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 of higher planes, freely penetrate the habitual mind, the office of suffering begins to diminish and finally ceases or by purification and nullification of ego through the intervention of All Bliss, the suffering becomes absolutely

unnecessary. In spite of the heavy shadow and the burden of earth's suffering, the Soul of man has the right to dare to be exceedingly happy upon earth.

A dark concealed adverse hostility, a secret enmity is hidden in the heart of time to mar God's work. It leaves a dark mark on thought, speech and act and stamps stain and defect on all things done. This veils the eternal Light, opposes the eternal Will and diverts the messages of the infallible Word. 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 of negation from the Subconscient plane invades the surface world through physical and vital mind sealing up the wisdom's eyes which is identified as origin of all our suffering, calamity and pain. Till they are slain peace is forbidden on earth.

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 and infinite Bliss which initially broods over, finally floods the wide earth.

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 forever luring him beyond.”

Savitri-305

Exclusive enjoyment is born out of Nature's effort to catch the perennial joy in fragments and the far off ungrasped rapture draws closer. The anticipation of the deep delight is pursued in ever growing eagerness to grasp and hold the strange ecstasy and her 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 momentary and escaping thrill 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 latter has to be cured first. So we have to explore and enter the extreme end of Consciousness and direct that Consciousness towards the harmonisation of universal suffering and further direct that Consciousness towards transformation of Subconscious 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 a Spiritual fire whose 'answering touch might shatter all measures made'⁴ and earth would 'sink down with the weight of the infinite.'⁴ *Savitri's* vision clarifies that all exclusive enjoyments are imperfect, relative and incomplete conceptions of Divine Bliss and perfection comes when this joy is shared by all.

1) **The Separative Egoistic Enjoyment:-**

- "**Earth's joys** shut from thee the Immortal's bliss."
Savitri-443
- "**Desire** is a child-heart's cry crying for bliss,"
Savitri-257
- "Our hearts clutch at a **forfeited heavenly bliss.**"
Savitri-77
- "His **little pleasures** punctuate frequent griefs:
Hardship and toil are the heavy price he pays
For the right to live and his last wages death."
Savitri-164
- "Our **human pleasure** is a fallen thread,"
Savitri-675

All enjoyment of gross body, surface vital and surface mental separated from their Universal and Transcendental Origin, is identified as incurable littleness of egoistic brief felicity. From cradle to grave, man lives with little mental hope and faint rays of happiness and does not believe in the greater Sun light which can lead him towards higher Spiritual destiny and bottomless Joy. Although God made this world for His delight, yet terrible dark adventurers and *Death's* deep falsity has mastered life. In each event of material and mental success waits a seed of Spiritual failure. The separation of the individual Soul from its Universal and

Transcendental Source is the root cause of pleasure, pain and indifference of earthly being and hence all attempts towards the recovery of these triple disguise to original state of Absolute, Ecstasy, Infinity's Calm are the condition of higher life. If purely gross physical enjoyments of earthly reward, material, intellectual and ethical joy turn their face inward and an inner experience or subtle physical experience replaces all the limiting consciousness of gross enjoyment then we actually step into a inner Spiritual life leaving far behind the transient joy of surface life. In integral Yoga all separative enjoyment is dealt in three stages. Firstly, the lower desire or short-lived happiness is fully rejected; secondly the higher desire of uniting with the Divine is concentrated; and thirdly the individual separative happiness born out of Soul's union with the Divine has to be tuned with the Everlasting joy of *Sachchidananda* Consciousness.

2) The Joy and Laughter of the Soul:-

“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

“The All-Blissful sat unknown within the heart”

Sabitri-43

The Soul is the flame of God and as 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 the 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 recommends *samyama*, as a passage towards higher life. The Power, Bliss, Light and Love that dwelt in *Savitri's* Soul is too great for earth, heaven, thought and emotions and this spreads through her deep and happy seas of Soul. This exclusive enjoyment of joy and laughter of the Soul is universalised in *Savitri* to bear the burden and suffering of the whole earth.

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 storied temple-tower to heaven
Built by the aspiring soul of man to live
Near to his dream of the Invisible.”

Savitri-98

“A high and blank negation is not all,
A huge extinction is not God's last word,”

Savitri-311

“He turned towards his far-off blissful home.”

Savitri-462

“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 a 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 into 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 in to 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 is within the purview of exclusive Divine enjoyment and unending union with the Eternal.

All experience of the Soul's departure into the transcendent state and experience of *Ananda* in that state are identified as individual enjoyment in the heavens beyond and this escape into higher plane does not redeem life and it cannot uplift an abandoned lower representation of humanity. When one enters a higher Consciousness and loses Consciousness there, then one enters the *Samadhi* experience. In integral Yoga this experience is considered as preliminary *Samadhi* state and has its utility of widening the 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, a half found truth and cannot bring victory and reign of God on earth.

4) **The Self-absorbed Happiness in the Impersonal Infinity:-**

“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

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

Savitri-688

“As godheads live who care not for the world
And share not in the toil of Nature’s powers:
Absorbed in their self-ecstasy they dwell.”

Savitri-685

When the *Ananda* of the *Samadhi* experience is dynamised in the waking state, one lives in the self-absorbed happiness of Impersonal Infinity. It is an

escape from worldly and heavenly joys and an entry into self-dissolution in the Absolute. It is also exclusive enjoyments of higher planes in waking state. In integral Yoga, the ascent of Consciousness up to the highest domains of Spiritual sheath and descent of this Consciousness to mental, vital and physical sheaths are identified as the Spiritualisation of nature and is essential towards an exclusive transformation of nature. In this transformative action, mind, life and body are captured by the Divine light and *Ananda* of some intermediate intensity. Complete individual transformation is inter-linked with the substantial transformation of the world, so the individual has to pursue universal transformation through descent of higher ranges of Consciousness beyond the exclusive Spiritual sheath. Since Integral Yoga aims at elimination of all problems of existence by widening the Psychic Sheath to all infinity, so it cannot tie up the Spirit 'to golden posts of bliss'¹¹ or keep itself satisfied with the self-absorbed and exclusive *Ananda* only.

However the above-mentioned four exclusive enjoyments are intermediate stairs in ascending order and can be identified as personal human love extended and purified as Personal Psychic Love, Impersonal Spiritual Love and Universalised Cosmic Love that finally pave the passage clear for an all inclusive 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

“Accepting bliss as the sole cause of things,
Refusing the austere joy which none can share,
Refusing the calm that lives for calm alone,
To her it turned for whom it willed to be.”

Savitri-332

“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

“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,

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 the 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

“All it became that figures the absolute,
A high vast peak whence Spirit could see the worlds,
Calm’s wide **epiphany**, wisdom’s mute home,
A lonely station of Omniscience,
A divine-board of the Eternal’s power,
A white floor in the house of All-Delight.”

Savitri-297

“Immortal yearnings without name leap down,
Large quiverings of godhead seeking run
And weave upon a puissant field of calm
A high and lonely **ecstasy of will.**”

Savitri-572

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 characteristics 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 a complex relationship 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 ascent. These discoveries annul the division of things in a universalised individual Consciousness and support the process towards discovery of higher ranges of Supramental.

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

“An invisible sunlight ran within her veins
And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know.”

Savitri-356

“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

“A divine force shall flow through tissue and cell
And take the charge of breath and speech and act
And all the thoughts shall be a glow of suns
And every feeling a **celestial thrill.**”

Savitri-710

“A joy exceeding earth’s and heaven’s poured down,”

Savitri-685

After his 1926 *siddhi*, *Sri Aurobindo* entered the higher ranges of Supramental action where power of penetration of Divine force was more intense. With discovery of higher ranges of the 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 the 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. In Supramental consciousness all that we were in our past and present must either be thrown out or transformed.

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

“A golden fire came in and burned Night’s heart;
Her dusky mindlessness began to dream;
The **Inconscient conscious grew**, Night felt and thought.”
Savitri-601

“When Light with **golden ecstasy** fills his brain...
On body’s longings grew **heaven-rapture’s** flower
And made desire a pure celestial flame,
Broke into the cave where **coiled World-Energy** sleeps”
Savitri-665

While purification and transformation work continued in these Subconscient 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 and lowest ranges and their reconciliation.

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

“A treasure was found of a supernal Day.
In the **deep subconscious** glowed her jewel-lamp;
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night’s dragon paws,
In folds of velvet darkness they sleep
Whose **priceless value could have saved the world.**”
Savitri-42

“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 **inconscious 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 **inconscious stuff**,
A **bliss is born** that can remake our life.”

Savitri-397

“All underwent a high celestial change:
Breaking the **black Inconscious’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 Subconscious sheath and the innermost chamber of unconscious sheath and led Him to the discovery of same intensity of Divine force concealed there as Subconscious Self and Inconscious Self. The activation of these concealed Selves opened new vistas in the transformation action of the world as the ‘shadowy chambers’¹³ were lit by their Sun light. This Supramental *Ananda*, while dispersing the unconscious sheath, also captures the physical, vital and mental sheaths for transformation action. This revelation of Supramental Sun in the Subconscious Sheath can save the world from any destruction and the revelation in the Inconscious Sheath is ‘a grand solution’ and a march towards more 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 above the head and penetrates the mind, vital and physical centres respectively and finally enters the Subconscious and Inconscious sheaths; whereas in the latter the Divine force rushes in from

below the feet and travels upward from inconscient sheath towards subconscious, physical, vital and mental sheaths respectively for transformation action.

Regarding the approach of handling the problem from other end *The Mother* said, “Act from above? I have been acting from above for more than thirty years! It changes nothing. One can even pose as a superman. But it remains in the air... It takes up lot of courage to stir up this quagmire. A slavery to everything.”¹⁴

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.”⁷

The Mother

“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.

Savitri-700

“This too the supreme Diplomat can use,
He makes our (Spiritual) 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*.”⁸

The Mother

“Protecting no more a **dual eternity**”

Savitri-82

“He (Supermind) is our seed and core, our **head and base**.”

Savitri-681

“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, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. In between these two, the intermediate sheaths of mental, vital and physical planes exist where falsehood can enter or ‘All was a chaos of true and false,’¹². 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

“And bear the splendour of the Divine’s rush
And his impetuous knock at unseen doors.”

Savitri-709

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 in earth’s atmosphere and prepared Souls are ready to experience the five experiences in sequence 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.

Highest State of *Turiya* Beyond Supramental State:-

“**The Bliss** that made the world has fallen asleep.”

Savitri-628

“Above was the **brooding bliss** of the Infinite,”

Savitri-682

“**The bliss** that made the world in his body lived,”

Savitri-682

The surface world we live and think is identified as objective Consciousness, waking Self, *Virat* dominated by physical mind and through it we enjoy the external world. Behind it there is subtle world of subliminal Self, dream Self, *Hiranyagarbha*, absorbed states of inner experience, which we recognise as subjective Consciousness corresponding to the enjoyment of subtler life plane and mind plane. The source of subjective and objective consciousness is identified as massed Consciousness, *ghana*, of Supramental Self, Sleep Self, causal body, *Susupti*, blissful enjoying state, concentrated solely on itself, which is not developed in most of the human beings. So its faculties are not active and so we are related with this plane in a dreamless sleep. Beyond them is the fourth state of the Self, Supreme Self, *Turiya*, the consciousness of pure self-existence, where

there is no subject and object and is the origin of Existence and *Ananda*. With this plane we have no direct contact. Through these fourfold ladder we climb back through trance or deep meditation to the absolute Divine plane.

Or if we consider the dynamic state of the Self then, their fourfold state are (1) Inconscient energy in Ignorance represented as *tamas, rajas* and *sattwa* of this external world action; (2) dynamic Psychic *Shakti* in Ignorance represented as *Brahma Shakti, Kshatra Shakti, Vaisya Shakti* and *Shudra Shakti*; dynamic Spiritual *Shakti* in Knowledge represented as *Maheswari, Mahakali, Mahalakshmi, Mahasaraswati*; (3) dynamic *Shakti* in the Supramental, *Vijnana*, represented as Truth supreme, Power supreme, Supreme Delight and Will supreme and the last is represented as unmanifest *Chit Shakti*.

The Traditional Yoga identifies the first three Self as Illusion or construction of an illusory consciousness and the last state of *Turiya* as the sole real Reality and has not developed much of their fourfold dynamic higher Divine state and hence they can be considered as part of Illusion, *Maya*. In integral Yoga all the four states are considered as different planes of Consciousness of one Reality and their respective dynamic states are meant for the manifestation of Divine Reality.

To uncover the highest Spirit, to exceed the four-fold Selves, the growth of something that surrounds her, something that waits and strives beyond the present limitation is *Savitri's* Transcendent task. Above the Supermind is the Bliss Self, Supreme Self, *Turiya* beyond, the omniscient and omnipotent repose, immobile silence, absolute, alone and the brooding bliss of the Infinite. Here all powers are woven together in countless concord and harmonious meeting place of all the worlds. All Bliss, All Love and All Beautiful are the manifestation of the unmanifest Supreme Bliss Self.

Exclusive *Ananda* 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

“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 union. Through this exclusive Divine union one human moment is stretched into eternity. This is the subject of study of the subtle body, which is extended in Time and Space depending on the degree of their formation and expansion. A part of the subtle body infiltrates 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 train the cells to realign themselves towards some new principles.

Radha and *Krishna*’s relation symbolises exclusive enjoyment of subtle body. *The Mother*’s supreme contact with *Sri Aurobindo* is a continuation of *Avatara*’s dual *Lila* for greater world action, which is extended after They left Their earthly body, since subtle and causal body are not perishable in Time. The intensification of Their exclusive pure subtle physical union helped Them to enter

the Supramental action of all the five orders and the dynamisation of the last four is the main purpose behind Their earthly birth.

All-inclusive *Ananda* 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* contact with her children is 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 to ‘The whole wide world (who) clung to her for delight’¹⁶ and has the

power of penetration to the Subconscious and Inconscious sheaths 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 the vast Consciousness of a causal body and hence its direct action on the gross physical through subtle body is incompatible and hence there is possibility of fainting.

Inter-fusion of Exclusive & All-inclusive *Ananda* 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 subtle physical enjoyments, or all Her ten Selves are a counterpart of His ten Selves followed by the descent of Supreme *Ananda* to Their ten Sheaths of growing transparent house, which is identified as Their all-inclusive causal body enjoyments; these two enjoyment can inter-fuse in Their adventure of new vistas of Consciousness up above and simultaneous

possession, illumination and transformation of new nether domains by Supreme *Ananda*.

Secondly, the highest intensity of subtle-physical exclusive enjoyment paves the passage clear for an 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 visualise *The Mother's* relation with the whole world which is 'Created for her rapt embrace of love'¹⁶ and *The Mother's* supreme universalised causal body contact with *Sri Aurobindo* or the wedding of the Eternal Lord and Spouse is accompanied with the Spiritual experience of Their wedding with all existence where the Individual, Universal and Transcendent Divine fuse together for supreme action and manifestation. Exclusive enjoyment nourishes, illumines and fulfils the subtle and gross body of the Dual Power whereas all-inclusive enjoyment fosters the universe through Their universal and causal body union.

The imperishable subtle physical and causal body Divine Love of exclusive and all-inclusive nature 'Acts at a distance without hands or feet.'⁹ It is also further defined as 'A touch that needs not hands to feel, to clasp.'¹⁰

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 and its highest height

cannot be accessed 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 a 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:-

“The All-Conscious ventured into Ignorance,
The All-Blissful bore to be insensible.”

Savitri-67

“He (*Sri Aurobindo*) goes beyond all past attempts to unite with the Supreme, because none of them satisfies him—he aspires for something more. So when everything is annulled, he enters a Nothingness, then comes out of it with the capacity to unite with the new Bliss.”¹⁵

The Mother

In *Savitri*, *Sri Aurobindo* hinted about some more spiritual zones, that 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 accessed 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 the 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*, and *pramathas* of multiple kinds who are not yet unmasked and slain in their own home. To all these realms of black nescience the Supramental force of some untouched height and depth must invade.

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 wisdom beyond *Savitri*. This will record extensively the illimitable lyric of love and the other two Supreme Experiences of Divine Bliss of which *The Mother* had hinted. 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 inrush of supreme *Ananda* from all ends. These two causal body experiences will probably carry the cellular transformation experience to its acme. Powerful and prolonged penetration of the Supramental forces is experienced in the body, everywhere and at the same time. Heaven is leaning down to pour its Light and Love from all ends uninterruptedly. We can prepare our illimitable inner living of all life to hold the advent of the mighty Mother, the last *Avatara* who is present within us as subtle *Savitri* and step into the eternal Light to meet her again in ‘*The ‘Book of Bliss*’.

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