

# Research

**“The probability of error is no reason for refusing to attempt discovery, and subjective discovery must be pursued by a subjective method of inquiry, observation and verification; research into the supraphysical must evolve, accept and test an appropriate means and methods other than those by which one examines the constituents of physical objects and the processes of Energy in material Nature.”**

**Sri Aurobindo**

Healthiness of an individual is dependent on the full utilisation of his faculty of exclusive concentration, a developmental faculty of mind to unravel the secret of Nature through its forward movement and secret of Self through its reverse movement, leading to the seemingly fullness of his objective and subjective life. The present popular term of objective research of separative knowledge by indirect contact has to take a subjective turn of knowledge by direct contact and knowledge by identity through the development of higher faculties other than mind and in that sense the research is our best immediate evolutionary accelerator. The relations between the surface impulsion and the subliminal urge have not been properly studied and to know our inner being is the first step of subjective research towards the unfolding of real self-knowledge.

Healthiness of all institution is dependent on its expansion of research activity and constant renovation of its existing system and set up. The same exercise can only make up the deficiencies of the Divine Centre, but for its fulfilment and completeness it asks endless manifestation of truth through greater and finer effort of fresh inflow of Spiritual experiences and Wisdom to all the realms of life which will lead towards a constantly increasing perfection or a growth towards an enduring felicity. So the surface mental activity of inquiry, investigation and experimental research of any institution can turn inward towards Subliminal and Spiritual end in a Spiritual institution and of this intellectual formulation and its seeking of truth for its own sake without any interference of illegitimate and preconceived ideas can be utilised as a difficult and rare passage to Spiritual experiences.

The objective truth of existence and superficial knowledge of the world are fragmentarily studied which is the preoccupation of mental research. But there are truths beyond which can be developed by the cultivation of our subjective being and enlargement of its powers and we are irresistibly impelled to seek the knowledge of the higher states of Consciousness. The knowledge of our surface mentality brings us always to all that mysterious and hidden depth of subjective existence below and behind of which our surface consciousness is only the margin

of immense continents which lie behind unexplored. To explore them must be the work of higher knowledge other than that of mental research.

All Religions are forms and fragments descended from the one eternal Religion, *Sanatana Dharma* or all Religion would be true as developments that converge on one eternal Religion; all philosophies of divergent views would be valid each in its own field as different aspects of a single Reality; all Sciences with their diversified exclusive quests must be drawn irresistibly to realise their completeness by merging with Supraphysical Science.

Integral Yoga proposes that the greatest unity of all Science, all Religion, all Philosophy, and all Tradition are possible through a most conscious individual when he is perfectly capable of every kind of Spiritual experience, embraces the whole universes in his cosmic Consciousness and possesses the highest Integral Knowledge. And he calls down the ultimate Divine Truth to elevate the things and creatures to their highest, profoundest and the widest Divine manifestation.

So if we aim at the research of Supraphysical Science, like all other research its main objective will be to conquer the World, the Nature and the Self for the Divine and for His sake only. It will follow the norm of Integral Yoga that its basis of action will be all that are best, profoundest and completest in the past and present and proceed ahead towards a large future accomplishment.

The **theory of complete Research** is pursued through **the synthesis of Research** which is something other than the mental Research. It will take full account of the human developments in successive human births and bodies through evolution of faculties higher than mind and intellect. It has identified four stations of research that are (1) Psycho-physical science with main inspiration from the root knowledge of *Hathayoga and Tantrayoga*, (2) Psychic Science with main inspiration from *Rajayoga and Bhakti Yoga*, (3) Spiritual Science with main inspiration from Integral *Karma, Jnana and Bhakti Yoga* and (4) Supramental Science with main inspiration from Yoga of Self-perfection and Supramental Yoga. These have been partly explored in *the Veda and the Upanishad and the Gita*. Our object is not to develop the results arrived at by these ancient *Shastras*, but to uncover some of their principal conclusions which are considered best previous foundation in resolving the problem of the Divine Life. And these old treasures are recognised as our initial capital that can most advantageously proceed to accumulate the largest gains in our new commerce with the ever-changeless and ever-changing Infinite.

It is true that the methodical research to glimpse the exceptional, abnormal or supernormal faculties of Supraphysical realities in its preliminary state are still imperfect, crude and defective. To testify the Supraphysical facts beyond the domain of material organisation of consciousness their testimony has to be

controlled, scrutinized and arranged and their fields, laws and processes are to be rightly translated, truly related and effectively determined. When we open the wall between the outer mind and inner consciousness, the laws and processes of Supraphysical Science are rightly studied, the means will be automatically found and directly seize the subtle faculties, energies and potentialities. Their universal rhythm, grand lines of formations, self-existent laws, mighty energies and luminous means of knowledge will open the enormous vistas of the future.

A time has come where mind must discover and fully develop Intuition and all the great ranges of Consciousness which will liberate the free flow of Wisdom and Truth from beyond. Importance is given to depend and wait for intuitive action, which is activated by the passive silence of the Witness Spirit; it compels all things to travel in Ignorance and division towards a yet unrealised Divine goal of unity. Subsequently intuition enters the Supramental range which has the capacity to prevent all destruction, heals all disease, transforms all opposition into mutual help, supremely positive and creative and provides the opportunity of largest development in the shortest path and heals the gulf between the World, Self and God and perfects the creation. All action, small or big is undertaken through imperative complete knowledge of Supramental vision and revelation to which nothing can stand against it. It is a Knowledge of total consciousness fulfilling its own inherent power and substitutes the mind's wisdom of research.

### **Psycho-physical Science:**

Integral Yoga can be practiced on other lines than the organised method of *Patanjali* and it does not recommend highly specialised scientific techniques of psycho-physical science (except simple forms) invented by the old *Hathayogins* and later developed by *Tantriks* of India for the beginners because the subtle physical exercises that they had developed are related with opening of six nervous energy centres, which is now closed with most human beings and are having related with the danger of Spiritual fall and as a remedy asks purified vessel and the immediate attention of physical *Guru*. Integral Yoga gives secondary importance on any outer aid or external physical technique for higher Spiritual action and rather it leans on primary importance of inner aids or psychological means for subjective and objective developments; secondly, the process of psycho-physical science is laborious, difficult, makes great demand on time and energy and it attains large result but at the cost of an exorbitant price and to very little purpose; thirdly the psycho-physical exercises are utilised for the sake of the individual selfish interest in his increased vitality, prolonged youth, health, longevity and utilisation of its results for the benefit of common life is highly restricted and not thrown into the common sum of the world's activities; fourthly, its result of gaining an inner and higher life could have been acquired by less laborious methods of *Rajayoga and Jnanayoga* and lastly, it asks indispensable

presence of physical guide to avoid and overcome any danger and disaster that may fall in the life of the beginners.

The utility of Psycho-physical Science in integral Yoga is felt after the Spiritual foundation is established and it will organise and harmonise the surface physical and vital nature which are indispensable for higher workings of instruments of the Spirit. In initial importance integral Yoga leans on *the Vedantic* method of development of Soul and final importance of transformation of Nature through combination of *the Vedantic* and *the Vedic* method. The specialised technique of Psycho-physical science is highly desirable and acceptable during the difficult period of transformation of Nature of developed Souls because it removes obstructions created by physical mind (for example through *Japa*) and vital mind (for example through *Pranayama*) towards the journey of higher Psychological and Spiritual experiences. Again, the many sided perfection related with physical life forces can be pursued through the widely varied techniques of Psycho-physical Science whose highest objective is to merge in trance of various degree that of Dream Self, Sleep Self and final *Turiya* or absolute trance.

The utility of cataleptic trance and absolute trance are the highest outcome of psycho-physical exercise to which an integral Yogi can lean in His ever extending search of mysteries of existence. These experiences are hinted in *Savitri* as:

“Absorbed in the<sup>a</sup> trance from which no soul returns,”

Savitri-384

“When life had stopped its beats, death broke not in;  
He dared to live when breath and thought were still<sup>b</sup>.”

Savitri-74

“There the heart beat no more at body’s touch,<sup>b</sup>”

Savitri-31

“And rigid golden statue of motionless trance.<sup>a</sup>”

Savitri-474

“The body’s stone stillness and the life’s hushed trance,  
The breathless might and calm of silent mind;<sup>b</sup>”

Savitri-34

(a: absolute, b: cataleptic trance)

**Psychic Science:**

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

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

**Sri Aurobindo**

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

**Sri Aurobindo**

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

**Sri Aurobindo**

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

**Sri Aurobindo**

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal Psychic entity or our true Soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface Soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface Soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness; this is the inner light and voice of the mystic, the witness

and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

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

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

existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

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

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

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

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

She strove to find **the inner vital self** concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here life deeps into the Subconscient dusk or struggles from matter to chaos of

mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to Supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquillity of naked Light from the invisible sun.

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

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

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

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

*Savitri* met three untransformed Soul forces or untransformed Psychic Sheaths of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into



the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

*Savitri* came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**,<sup>2</sup> the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She comes to share the suffering of this world, draws the children's pangs into her breast. God has given her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all embracing Divine love and compassion.

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

*Savitri* still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third desire Soul whose mission is to lift the human Soul slowly

towards the light through error and sin. She represents charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She represents a limited charity, silence and knowledge in human life. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or all the ten planes of Consciousness.

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

the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

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

**Spiritual Science:**

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

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

**Sri Aurobindo**

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

**Sri Aurobindo**

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

**Sri Aurobindo**

Since integral Yoga foresees the Spiritual evolution of the race so it insists on the development of Spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of Soul-power. In Integral Evolution, the three *Purushas*, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by

separating the *Prakriti* from *Purusha* as per *Sankhya* doctrine; first to watch the activities of *Prakriti* as witness and then to withdraw support and become the Lord of *Prakriti*, thus *Purusha* pours down its Divinity on the *Prakriti*. During the continuation of all these activities of nature successively or together, it is possible to realise one's inner being, the Psychic *Purusha*, who is behind the *Annamaya Purusha*, *Pranamaya Purusha* and *Manamaya Purusha*, and with the emergence of Psychic being, Psychic transformation can resume its action. From the above exercises one can also open concurrently to the Spiritual being above the head and can resume the Spiritual transformation of nature.

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

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

expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine assent. For some of these parts are still subject to the Inconscience and Subconscience and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functioning of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in Inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to find all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all the beginners of Yoga except a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of *Purusha*, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a Spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on

thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the *Ishwara*. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, *Ananda* and Action.

### **Supramental Science:**

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

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.”<sup>3</sup>

### **Sri Aurobindo**

Supramental Science evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or Supermind effect the relations by forces, faculties, functionings proper to Supramental being; otherwise there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that Supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready through prolonged Psychic and Spiritual transformation, the Supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the

supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. 'It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe Supramental being could convey a true meaning to our intelligence.'<sup>1</sup> Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

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

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

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

- 1) By unveiling of Supramental Self and Bliss Self through ascension of Consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last Inconscient sheath.
- 2) By its pressure in addition to already opened selves of Universal, Spiritual and Psychic, all other Selves begin to unveil themselves and **transformation** or building of **respective** sheaths develop during **the their interpenetration**.
- 3) Supramental force can invade and **purify and densify** the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of Universal, Spiritual and Psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.



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

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

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

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

*OM TAT SAT*

References:

- 1: CWSA/22/The Life Divine-954,
- 2: Savitri-502
- 3: CWSA-23/The Synthesis of Yoga/281-282,
- 4: CWSA-23/The Synthesis of Yoga/542,
- 5: CWSA-22/The Life Divine/913,
- 6: CWSA-21/The Life Divine/345,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: Savitri-508,
- 9: "Calling the mighty Mother of the worlds  
To make this earthly tenement her house." Savitri-528

10: The Gita-13.17, 18,  
11: Savitri-705,  
12: CWSA/23/The Synthesis of Yoga-351,  
13: CWSA/22/The Life Divine-951.

14: “It is not in the separatively personal self or by its power that it sees and therefore it has not to be on guard against the element of personal error: that interferes only while a mental substratum or enviroing atmosphere yet remains and can still throw in its influence or while the supermind is still acting by descent into the mind to change it. And the supramental method with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy. The consciousness of supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge.”

CWSA/24/The Synthesis of Yoga- 856-57

15: CWSA/23/The Synthesis of Yoga-150

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