

## From Puri to Puducherry

*(There exists a perennial relation between the Lord Sri Jagannatha, **the Ista Devata**, and the Lord Sri Aurobindo, **the Guru**, where the former has manifested, extended and expanded through the latter. In this paper an effort has been made to link the Purushottama Consciousness with the Supramental Consciousness and realize the Gita in the light of Integral Yoga, because the full Divine manifestation of the latter had its root in the former. The highest secrets, rahasyam uttamam, of the both are almost same but in the Gita the highest secret is hinted rather than developed and is kept back as unexpressed mystery of the Supreme; whereas in the integral Yoga, this secret has been entirely worked out.)* (This paper was initially of one page length to defend our understanding on the Gita. Later this expanded to this paper and further expanded to take the form of a book “THE GITA AND INTEGRAL YOGA.” We want to keep this paper as a memory of long Spiritual journey.)

“Sri Aurobindo said that what He came to bring was already indicated in the Gita.”<sup>1</sup>

The Mother

“*Sri Krishna* has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by Indians or Europeans. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that India is centre of the religious life of the world and its destined saviour through *Sanatana Dharma*.”<sup>2</sup>

Sri Aurobindo

The Gita informs us that the all pervading *Brahman, Vasudeva* is endless in His self extension in the universe, *nastyonto vistarasya me*,<sup>3</sup> and the highest power of Supreme manifestation is only a very partial revelation of the Infinite; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being’<sup>4</sup>.

The Gita lays maximum stress on the development of the supracosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*<sup>5</sup>; secondly it stresses on His universal existence in which all moves and acts and through this He extends His faculty of universal Divine action, *sarvabhuta hite ratah*<sup>6</sup>; thirdly, it emphasizes on the acceptance of Godhead as the Divine inhabitant in the human body, *manusim tanumasritam*<sup>7</sup>; and finally it

insists on the Divine manifestation, *madbhava*<sup>8</sup>, in all things through intervention of four fold soul force, *chaturvarnyam maya srustam*<sup>9</sup>, four-fold Divine *Shaktis*, *chatvaro manovastatha*<sup>10</sup>, sevenfold knowledge, *maharsaya saptapurbe*<sup>10</sup>, and finally of suffusion of *Para Prakriti* of *Purushottama* Consciousness into the manifested nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it spoke of destruction of desire and attachment and conquest of senses by stilling the mind; secondly of equality and peace gained through the rejection of the lower nature; thirdly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fourthly of inner renunciation of desire and ego preferable to the outer renunciation of life and action; fifthly, the doctrine of Avatara and the Divine birth through the Divine action.

*The Gita's* higher teachings are that of Divine work by rising above the gunas; secondly, besides its earlier declaration that Knowledge is greater than Works, Bhakti is considered as the greatest element in Yoga; thirdly the effective relation between Works, Knowledge and Divine Love are synthesized for the attainment of Supreme realisation; fourthly, the vision of Universal Purusha, which 'can be seen, known, entered into only by that Bhakti which regards, adores and loves Me alone in all things'<sup>11</sup>; fifthly, the inter-relation between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love; sixthly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent transformation of Nature.

The most secret teaching of the Gita is the Knowledge of the whole Godhead, *samagram mam*<sup>45</sup>, which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in Mandukya Upanishad in terms of four successive position of the Brahman, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, an infinitesimal portion of the Self, *akangsena sthito jagat*,<sup>11a</sup> Dream Self or *Taijas*, *Hiranyagarva*, the subtle body, *sukhma sarira*, which holds the external universe; Sleep Self or *Prajna*, *Susupti*, causal body which holds both waking self and dream Self and the (Supreme) Self, *Turiya*, which holds all these selves and are its origin.

In the Gita, the constitution of *apara prakriti*, lower nature or *kshetra*, *atma jnana*, the knowledge of the individual soul or *kshara purusha*, *Brahma nirvana* or *Akshara purusha* and the final cessation of birth in *Param dhama* have been fully developed and given their largest amplitude of power and significance. The other

necessary complementary truth, the Divinisation of Nature ‘has been left in a certain obscurity of a lesser relative light’<sup>12</sup>; it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*<sup>13</sup>, the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*<sup>14</sup>, into My Divine nature, *Prakritim me param*<sup>15</sup>, My supreme nature, *Prakritim swam*<sup>16</sup>, My own nature, *Prakritir jiva-bhuta*<sup>15</sup>, Divine Nature which has become the *jiva*, *Madbhavam agatah*<sup>8</sup>, have arrived at My nature of being, *daivi prakriti*<sup>17</sup>, Divine nature and *Param bhavam*<sup>18</sup>, Supreme nature or the ultimate becoming, *sadharmyam agatah*<sup>19</sup>, those who have become of like nature and law of being with the Divine; but these terminology were nowhere explained entirely. These are left as clues for greatest Spiritual developments, which can be resolved fully through ascending advance of spiritual experience.

In *the Gita*, the antinomy between the Impersonal Self and the human personality and the antinomy between the Self and Nature are reconciled. After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove the source of these two difficulties. The resolution of these two antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self, the human personality, Self and Nature. Thus the Gita is able to get rid of exclusions and separative divisions and fuse them together in the Integral Divine.

### **Integral Yoga begins with the methods of Vedanta:**

“It has been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in the Gita. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery we can still return to it for a large inspiration and guidance.”<sup>20</sup>

Sri Aurobindo

“It is not a fact that the Gita gives the whole base of the Sri Aurobindo’s message; for the Gita seems to admit the cessation of birth in the world as the ultimate aim or at least the ultimate culmination of Yoga; it does not bring forward the idea of spiritual evolution of the idea of higher planes and the Supramental Truth-Consciousness and bringing down of that consciousness as the means of complete transformation of earthly life.”<sup>21</sup>

Sri Aurobindo

“Our Yoga is not identical with the Yoga of the Gita’s Yoga. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature (the simultaneous effort of triple aspiration, *bhajante mam drudhabrattah*<sup>22</sup>, triple rejection, *ahamkaram balam*

*darpaṃ kamaṃ krodhaṃ pari-grahaṃ*<sup>23</sup>, and triple surrender, *mam ekam saraṇam braja*<sup>24</sup>, of our volitional, emotional and intellectual part are demanded in Integral Yoga. Again this is followed by triple faith, *śraddha*, and triple sincerity, *nistha*, which constitute our ascent of the mind, the consent of the will and the heart's delight.), deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature..."<sup>25</sup>

Sri Aurobindo

Integral Yoga begins with the method of *Vedānta* where soul is all important instrument, utilised to activate the higher spiritual Shakti by turning the triple key of Knowledge, Works and Love and direct that Shakti towards transformation of the whole nature. The *Kṣhara Puruṣha*, multiple soul, the *Akṣhara Puruṣha*, the impersonal Spirit and the *Uttama Puruṣha*, who holds both *kṣhara* and *akṣhara* and is beyond them, are the triple Divine states of the Gita. In Integral Yoga these triple Divine states have been identified as Psychic, Spiritual and Supramental Consciousness.

The first object of Integral Yoga is the liberation and enjoyment of the union with the Divine of the individual human soul or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparaḥ*<sup>26</sup>; the second object is the free enjoyment of cosmic unity of the Divine or man's possible joy of Divine union in the many sided world-action, *sa yuktaḥ kṛtsnakarmakṛit*<sup>27</sup>; the third object is the liberation and Divinization of nature, *Sva Prakṛiti* and intense enjoyment through fusion of *Puruṣha* and *Prakṛiti*; the fourth object is the utilization of transformed individuality towards the transformation of human collectivity, *sarvabhūta hite rataḥ*.<sup>6</sup>

### **The Supreme Word, *Paramam vacah* of The Gita and Integral Yoga:-**

"Abandon all lower *dharma*s, laws of mind, life and body and take refuge in Me alone, My highest *Dharma*. I will deliver thee from all sin and evil of *apara prakṛiti*, do not grieve."

The Gita-18.66

"The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda."<sup>28</sup>

Sri Aurobindo

"If there is a yet happier greater god,  
Let him first wear the face of *Satyavan*  
And let his soul be one with him I love;  
So let him seek me that I may desire."

Savitri-614

Like the Supreme secret, *rahasyam uttamam*, the Supreme Word, *Paramam vacah* of the Gita and Integral Yoga are almost same, which is the highest mystery of absolute surrender to the Divine Guide, *Purushottama*. In Integral Yoga, *Purushottama* is revealed as *Para Prakriti*, the Divine Mother, the Supramental *Mahashakti*, carrying within Herself the *Akshara and Kshara*; in regards to *Akshara* She is the *Para Shakti* of fourfold Divine Power, holding the Immutable Purusha in Her self; in regard to *Kshara*, She is the *Para prakriti* of fourfold soul force, mobile cosmic energy manifesting all beings and becoming, holding the mutable Purusha within Her. In Integral Yoga, the *Vedanta* or the *Gita and Tantra* are synthesized; the former draws back from world nature and leans on the *Iswara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme realisation.

### **The Supreme Perfection, *Param Siddhi* of The Gita and Integral Yoga:-**

“The blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the supreme perfection, *Param Siddhi*.”

The Gita-14,1

“To seize the absolute in shapes that pass,  
To fix the eternal’s touch in time-made things,  
This is the law of all perfection here.”

Savitri-108

“A last high world was seen where all worlds meet;  
In its summit gleam where Night is not nor Sleep,  
The light began of the Trinity supreme.  
All there discovered what it seeks for here.”

Savitri-89

In the *Isha Upanishad*, it is pointed out that Ignorance leads man towards darkness and that exclusive Knowledge leads man towards greater darkness and fall. Both of these problems are resolved in the comprehensive Knowledge of *Purushottama*. *Khara Purusha’s* entry in to Ignorance helps the building of the psychic sheath; *Akhara Purusha’s* entry in to exclusive knowledge helps the building the spiritual sheath and *Uttama Purusha’s* entry into comprehensive knowledge, supreme Knowledge, *Param jnana* helps in the formation of Supramental sheath. Integral Yoga demands uniform well built tenfold various sheaths (which has been discussed later) for its supreme perfection, *param siddhim*.

### **Four gradations of Exclusive Knowledge: -**

“From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be

born of Brahman, Brahman is born of *Akshara Purusha*; therefore is the all-pervading Brahman established in the sacrifice.”

The Gita-3.14,15

“Supreme, they say, beyond their objects are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is He, the *Akshara Purusha*.”

The Gita-3.42

“The Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna.”

The Gita-6.46

“Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.”

The Gita-12,12

“Neither by the study of the *Vedas* and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of My Universal vision can be seen...it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things.”

The Gita-11,48,54

The capacity to retain the comprehensive Knowledge in fragments is identified as exclusive knowledge. But by the retention of exclusive as well as all-inclusive knowledge of the Divine comes the joy and one becomes aware of His exclusive and all-inclusive Ananda. The successive stages of exclusive concentration and final entry into all-inclusive Ananda and Knowledge are:- firstly, the constant practice and non-attachment are powerful tools in regulating and silencing the mind; secondly, better than this *Abhyasa and Bairagya*<sup>29</sup> are the Yoga of Intelligence, where intelligence is united with *Akhara Purusha*, *Buddhi Yukto*,<sup>30</sup> in order to cast away the bondage of work, the successful and luminous turning of the thought to the Truth behind things; thirdly, this *buddhi Yoga* too is excelled by *dhyana yoga*, a silent complete concentration on the Truth behind things through cessation of mental action, resolutely practiced until the bliss of *Aksara Purusha* is attained; fourthly, more powerful than *dhyana Yoga* is the giving up of the fruit of one's work; one becomes a Yogi and preserves automatically an inner peace and calm which is a perfect and secure foundation of true life; fifthly, the great Yogi, living in the truth, renouncing all actions of the lower mind, must do all outward works of life only for My sake, *madartham api karmani*<sup>31</sup> sixthly, the greater Yogi, who is still unable to keep personal consciousness fixed steadily in the *Aksara Purusha and Uttama Purusha*; there are nights of long exile from Light, there are moments of revolt, doubt and failure rising from subconscious planes; then by constant practice of union and repetition of supreme consciousness, the highest spirit is established in the nature; seventhly, the greatest Yogi, *yoginam api sarvesam*<sup>32</sup>, is he who in perfect union lives in Me,

*mayi nivasyasi*<sup>33</sup>, at every moment, in every action, with all integrality of nature, ‘for Me has love, *ekabhaktih*<sup>34</sup> and faith’; ‘repose all thy mind and all thy understanding in Me’<sup>33</sup>; he is lifted up, bathed in the supernal blaze of the divine love and will and knowledge. From this last experience the all-inclusive Knowledge and Ananda resume action.

Through out *the Gita*, Sri Krishna asked Arjuna to become a Yogi, *tasmat yogi bhavarjuna*<sup>35</sup>, because by becoming a Yogi he can be fit instrument in resolving the terrible work, *ghore karmani*<sup>36</sup>, of battle and massacre, for upholding the highest *dharma* of the race. Integral Yoga, though stands on this foundation yet there is marked departure in pursuing its objective. To quote The Mother’s word, “It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it (*janma karma cha me divyam*<sup>36a</sup>-- My birth as well as My work are both Divine)—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; Sri Aurobindo was the first, and He left before telling us what he was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won’t be crushed. It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, like child’s play in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.”<sup>37</sup>

**1: *Apara Jnana* or Separative egoistic *Apara Prakriti* and sevenfold Ignorance :-**

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is my eight fold divided Nature.”

The Gita-7,4

“The indiscriminate unmanifest Energy; the five elemental state of matter; the ten senses and the one (mind), intelligence and ego; the five objects of senses. (This is the constitution of *Kshetra*, Field)”

The Gita-13,6

“The seven original Seers and also the four *Manus* are My mental becomings; from them are all these living creatures in the world.”

The Gita-10,6

In *the Gita*, the narrow exclusive doctrine of the *Sankhya*, *Patanjali’s Yoga* and a part of *the Veda* and *the Vedanta* have been widened, corrected and completed by the development of the theory of three *Purushas* and double *Prakritis* of which lower form is the *maya* of three *gunas*, *Apara Prakriti* and the higher is the divine nature, *Para Prakriti*. *The Gita* contents itself to restate the whole working of lower *Prakriti*, field, *kshetra*, in line with *Sankhya* thinkers. This *kshetra* is the product of twenty-four cosmic principles. They are five *bhutas*,

that of ether, air, fire, water and earth, five *tanmatras*, that of sound, touch, sight, taste and smell, five *karmendriya*, five *jnanendriya*, unmanifest energy, *manas*, *buddhi* and *ahankara*. This lower nature, also known as *apara prakriti*, is constituted of three *gunas* or essential modes; *sattwa*, the seed of intelligence, conserves the working of energy; *rajas*, the seed of force and action, creates the working of energy; *tamas*, the seed of inertia and non intelligence, dissolves what *sattwa* conserves and *rajas* creates. When the three *gunas* are in equilibrium, the Soul, *Kshara Purusha* is liberated and contact with *Akshara Purusha* is established but when the equilibrium is disturbed then there is the ceaseless creation, conservation and dissolution begins, unrolling the phenomena of cosmos.

In Integral Yoga, it is not the physical body alone which is the field, *kshetra*, but all too that the body supports, the tenfold body or sheath of Nature or *Koshas* that of Inconscient sheath, Subconscient sheath, Physical sheath, Vital sheath, Psychic sheath, Lower mental sheath, Higher mental or Spiritual sheath, Universal sheath, Supramental sheath and Bliss sheath; these may be regarded as totality of the field, *kshetram*. The lower sheaths are inconscient, subconscient, physical, vital and lower mental and these are constituted of twenty-four *tattwas* and are subjection of three *gunas* of *apara prakriti*, bounded by ego, desire and suffering. In each successive birth, the formation of higher sheaths or *Para prakriti* are perfected, transformed, solidified and harmonised and with their steady influence the lower sheaths are purified, transformed and perfected. The three *Purusha* of the *Gita* are the knower of *Kshetra*, *Kshetrayna*. In integral Yoga, the *Purushas* or the Selves or the Knower of *Kshetras* are also tenfold and they reside in each *Kshetra* or knower of *Kshetra* holds each *Kshetra*. The Divine is at once the Inconscient Self, Subconscient Self, True Physical, True Vital, Truth Mind, Psychic Self, Spiritual Self, Universal Self, Supramental Self and Bliss Self. The successful interaction between these ten-fold *kshetras* and *kshetraynas* are the secret behind Divine Life.

Ignorance is the product of *Apara Prakriti*, bewildered by the three *gunas* one cannot become the knower of the whole, *krtsnabinna*<sup>38</sup>. The secret nature and the full extent of the Ignorance are systemized in to sevenfold Ignorance. Firstly, we are ignorant of the *Purushottama* Consciousness, who is the origin, source of all creation and the ‘deluded minds despise Me lodged in the human body because they know not My supreme nature of being’<sup>7</sup>. This knowledge of the Absolute as the seed of all things, *bijam mam sarvabhutanam*<sup>39</sup>, is the beginning of emergence from the Original Ignorance. Secondly; we are ignorant of spaceless, timeless, immobile and Immutable self, *Akshara Purusha*, and with the establishment of firm standing in the Brahman, *Brahmi sthiti*<sup>40</sup>, one emerges out from Cosmic Ignorance. Thirdly, we are ignorant of our universal self, our infinite unity with all Being and Becoming. ‘Here, today, behold the whole world, with all that is moving and unmoving, unified in My body, O Gudakesha, and whatever else thou

willest to see.’<sup>41</sup> With the revelation of *Vasudeva sarvamiti*, one emerges out of Egoistic Ignorance. Fourthly, we are ignorant of our psychic being or *Kshara Purusha*, we are aware of this little life in the small span of time and ignorant of eternal becoming in Time. ‘Many are My lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not...’<sup>42</sup> ‘I know all past and all present and future existences, O Arjuna’.<sup>43</sup> The *Kshara Purusha*, the soul in man is unborn, ancient, semipiternal, not slain with the slaying of the body; weapons cannot cleave it, nor the fire burn, nor do the water drench it, nor the wind dry, eternally stable and all pervading. With these experiences one emerges out of the Temporal Ignorance. Fifthly, within this temporal becoming we are ignorant of our large and complex; tenfold selves or three *Purushas*; we take this surface mind, life and body as our whole existence. We emerge out of this Psychological Ignorance, when we become aware of the tenfold selves and their workings in our surface nature. Sixthly, we are ignorant of true relation between the tenfold selves and the tenfold Sheaths and the interference of higher sheaths on our lower sheaths. ‘It is the knowledge at once of the Field, *Kshetra* and its Knower, *Kshetrajna* which is the real illumination and only wisdom.’<sup>44</sup> With activation of all the selves and possession of higher sheaths on our lower sheaths, we emerge out of our Constitutional Ignorance. As the result of all these ignorance we fail to govern, enjoy and know life and world truly. With the emergence of true harmony, wisdom, love and beauty we become many-sided Divine worker, *krtsnakarmakrt*,<sup>27</sup> and come out lastly from the yoke of Practical Ignorance. It is by knowing Him integrally, *samagram mam*<sup>45</sup>, as the Brahman is both mobile and immobile, One and the Many, Knowledge and Ignorance; thus the soul is easily liberated from the yoke of lower Nature, darkness of Ignorance, *andham tamam prabisanti*,<sup>45a</sup> greater darkness of exclusive Knowledge, *tato bhuyaiba tamah vidyam*<sup>45a</sup> and the door of ascension of consciousness wide opens.

## **2: Guhya Jnana of Atman or secret knowledge of Kshara Purusha and Para prakrti of fourfold soul force:-**

“But know my Divine Nature, *Para prakriti*, different from this *apara prakriti*, O mighty-armed, the *Para prakriti* which uphelds this world has become the individual soul, *Jiva*.”

The Gita-7,5

“The eternal portion of Me has become the *Jiva* in the world of living creatures and cultivates the subjective powers of *Prakriti*, mind and five senses.”

The Gita-15,7

“By the (true inner) self thou shouldst deliver the (surface desire) self, thou shouldst not depress and cast down the (surface desire) self (whether by self indulgence or suppression); for the (true inner) self is the friend of the (surface desire) self and (surface desire) self is the enemy (if it is not in contact with the true inner self). To the man is his (true inner) self a friend in whom the (surface desire) self has been conquered by the (true inner) self, but to him who is not in

possession of his (true inner) self, the (surface desire) self is as if an enemy and it acts as an enemy.”

The Gita-6.5,6

“The fourfold order was created by Me according to the divisions of quality and active function. Know Me (*Kshara Purusha*) for the doer of this fourfold law of human workings who am (*Akshara Purusha*) yet the imperishable non doer.”

The Gita-4,13

“The works of Brahmins, Kshatriyas, Vaishyas and Shudras are divided according to the qualities, *gunas*, born of their own inner divine nature of the soul, *svabhava*.”

The Gita-18,41

The inner soul in man, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*<sup>46</sup>, who is itself mutable, *kshara*, everlasting, *sanatanah*, the Lord, *Ishwara*<sup>46a</sup>, the luminous inhabitant in human body, *manusim tanumasritam*<sup>7</sup>, and simultaneously the giver of sanction, *anumanta*<sup>47</sup> of all the action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine consciousness. Its operation in the ignorance is different from *Akshara and Uttama Purusha*, though it is having manifold deep relations with them. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doeer, *akarta* and witness. In *Purushottama*, these two states, the action of the soul and its mutability and the status of the immutability of the soul actually coexist. The *Purushottama* puts forth his own active nature, *svam prakrtim*, manifest in the *jiva* and works out its own innate divine nature, *svabhava*, in addition to its egoistic action bewildered by the three *gunas*.

Initially the Gita has identified the double soul in man (verse-6-5, 6); one that of the surface desire soul carrying in its nature the apparent nature of lower instincts, emotions, the mental seeking for power, knowledge and happiness and the other behind it that of the true soul, the psychic being, a pure power of light, love, joy and beauty. The desire soul’s wrong approach and reception towards life deforms the pure joy into pleasure, pain and indifference. True soul is the imperishable, evolves in us from birth to birth and untouched by death, decay and corruption. It is actually the psychic sheath that grows from birth to birth by entering the essence of all experience of psychic self in the Ignorance. A mastery of senses, the ability to do without all that they hanker after is the initial condition of the true soul life.

The *para prakriti* of the Gita has been extensively developed in Integral Yoga in terms of its two exclusive and five all-inclusive aspects. It has been made clear that the *para prakriti* is the real source of all cosmic existence and lower nature or *apara prakriti* is only its derivation and dark shadow. The *Jiva*’s action

in ignorance of *Apara prakriti* is subjected to three *gunas* and it puts on Divine nature when soul rises beyond all ignorant limitations. The pure soul force which is other than the mind-force, life-force, force of intelligence can flow into the moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind, puts its influence of an initial transcendence, impersonality, pure fire of spirit of something beyond the *gunas* of normal nature and evolves the highest spiritual perfection. The fourfold active human personality, *chaturvarnyam*<sup>9</sup>, are fourfold pure soul forces of *Kshara Purusha*, born of their own inner Spiritual nature, *svabhava*, manifested as *brahmana*, representing power of knowledge, *kshatriya*, representing power of strength, *vaishya*, representing mutuality and active and productive relation and interchange and *shudra* representing power for works and labour and service; these four soul powers are derived from four exclusive aspect of *Para prakriti* of *Akshara Purusha*, revealed as four *Manus*, *chatvaro manavosthata*<sup>10</sup>, of Wisdom, Power, Harmony and Perfection. These four Overmental Shaktis are derived from *Purushottama* Consciousness and are responsible for transformation of mind, life and body and when Their action on earth are harmonised to greater extent, then the Mother's *Para Shakti* of Supramental order can interfere.

The ideal character and soul power of *Brahmana* are all ideas, knowledge and incoming truth more open to psychic Light, harmony, universal unity and love of the indwelling spirit; subdues the lower members to their greater psychic law; a temperament full of patience, endurance, long suffering, self control, affinity towards concentration and meditation which dominates and quiets the passions and desire-will and a growth of impersonalized and universalized personality. The perfection of *Brahmana* comes when one is capable to open to all kind of revelation, inspiration, intuition, discrimination, synthesis; grasps all knowledge with delight, a spiritual enthusiasm, ecstasy; full spiritual force, illumination and purity, *brahma tejas*, *brahma-varcas*.

The ideal character and soul power of *Kshatriya* are development of strength, energy, courage, leadership, lordship, protection, rule, victory in every kind of battle, a creative and formative action, truth, purity of love, helpfulness to men, high self confidence, sacrifice of lower to higher self and resistance to injustice and oppression, spirit of conquest into the fields of intuitive knowledge and spiritual experience. The perfection of *Kshatriya* soul force are infinite dynamic courage to which no opposing force can deter the aspiration imposed by the spirit; a high nobility of soul and will be unaffected by any littleness or baseness and moving with certain greatness of spiritual victory; a spirit never depressed from the faith and confidence in the power that works in the being and the process of virginization of the whole nature must continue in order to become the purest vessel and enjoy the self rule, *svarajya* and mastery of one's environment and circumstances, *samrajya*.

The ideal character and soul power of *Vaisya* are the instinct of life to produce, exchange, skill, *kausala*, possess, enjoy, contrive, put things in order and balance, work out to the best advantage the active relations of existence, skillful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, practical philanthropy, skillful in economy, which recognises the great law of interchange and amasses in order to throw out in large return, a power of giving and ample creative liberality, active opulence luxurious of the prolific Ananda of existence. The perfection of *Vaisya* soul force are a great taking into oneself from all beings and a free giving out of oneself to all, a divine commerce and a large enjoyment of mutual delight of life, the full manifestation of Divine love, ananda, beauty and harmony in material things.

The ideal character and soul power of *Shudra* are dignity, toil and capacity of labour and service for maintenance of his existence and gratification of his primary need of food, cloth, shelter, education and health; the power of service to others, to obey and follow whatever great influence and needful discipline, a love which asks for no return; desire to give our life, soul, work and wealth to the Divine and as a result the power of complete self-surrender. The perfection of *Shudra* soul force are universal love that lavishes itself without demand of return, many sided universal action guided by Divine Will, the absolute self surrender of the whole being to the Master of our being.

The greater perfection can come when one widens one self to include all these four powers. These powers initially work in an ill-formed confusion, but he is able to harmonize the function of all these four soul forces in birth after birth and proceeds towards total development of his inner and outer existence. Our life is at once a quest towards various Divine faculties, a struggle and battle of our desire-will to tune with the Divine will and struggle to harmonize the surrounding, a constant production and application of skill to material life and sacrifice and service. The recognition of these four powers and their free workings in our nature are important means of our Integral development.

**3: *Guhyatara Jnana of Brahmanirvana* or more secret knowledge of *Akshara Purusha* and the action of *Para prakriti* through fourfold Divine Shaktis:-**

“There are two Purushas in this world, the immutable *Akhara Purusha* and the mutable *Khara Purusha*; *Khara Purusha* is all these existences, the high seated Consciousness of the Brahmic status, *Kutastha* is called the *Akshara Purusha*. But other than these two is that highest spirit called the *Uttama Purusha*, who enters the three worlds and upbears them...”

The Gita-15-16,17

“He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the Brahman and reaches self-extinction in the Brahman, *brahmanirvanam*.”

The Gita-5,24

“When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the Brahman. Thus freed from stain of passion and putting himself constantly into Yoga, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding Bliss.”

The Gita-6-27, 28

Other than the *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, undivided and not even seemingly divided by the division of things, inactive and silent witness of all action, the immobile in the mobile, the immutable in the mutable, the imperishable in the perishable and the One. We become aware of this *Akshara Purusha* in proportion we draw back our outward moving mind and phenomenal existence. It is not the highest secret of the Gita, ‘but the first necessity’, after which one can ascend to the state of *Purushottama*. *Brahma nirvana* is the union with immutable self and it is the highest realisation of *Jnana Yoga*, Vedantic and Sankhya teachings.

The conditions of attaining *Brahma Nirvana* are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (verse-5, 23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (verse-6, 9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (verse-5, 20); secondly, the soul is no longer attached to the enjoyments born of touches of outward things; thirdly, ‘by worshipping the feet of the Guru, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*’<sup>48</sup>; fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His Shakti is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; seventhly, the mind is kept calm and free from fear and the vow of Brahmacharya observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the Brahman. When the mind is thoroughly quieted the Yogin enjoys the touch of Brahman which is an exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep samadhi away from all world-consciousness; secondly, it is a

preparatory movement towards cessation of birth in *Param dhama*; thirdly there are hierarchies of Consciousness in spiritual planes and spiritual forces from these planes can be directed towards *apara prakriti*, for transformation of nature. In the Gita, the third possibility was not explored; whereas in Integral Yoga, the second possibility is directed towards the realisation of the third because transformation of whole nature and cessation of birth are incompatible with each other. In Integral Yoga the soul liberated and established in *Brahma Nirvana* continues its work of complete transformation of earth through repeated rebirth in order to fulfill the Divine action in the world, *sarvabhuta hiteratah*<sup>6</sup>. The other specialised part of the Gita's teaching of cessation of birth in supreme abode of *Param Dhama* is replaced with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihava*.<sup>49</sup>

With the purification of *chitta, manas, buddhi and ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of ananda, power and energy. These ascending higher planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine Mahashakti from these planes can pour into *apara prakriti* which constitute twenty four *tattvas* and three *gunas* and can bring constitutional change there. The four Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is Maheswari, the goddess of supreme knowledge, supreme truth, spiritual will and calm passion of Supramental largeness; She is Mahakali, goddess of supreme strength, severest austerity of tapas, swiftness to battle and victory against the powers of lower nature; She is Mahalakshmi, the goddess of supreme love, delight, beauty and harmony; She is Mahasaraswati, the goddess of divine skill of works and perfection. In Integral Yoga, when the *Brahmanirvana* or the Passive Brahman state is established in the individual Consciousness, through practice of four spiritual disciplines that of *Jnana Yoga, Karma Yoga, Bhakti Yoga* and Yoga of self-Perfection respectively, then the constant pouring in of four aspect of Mother powers become practicable and they build the mental, vital and physical sheaths for perfection of the field, *kshetra*.

#### **4: *Guhyatama Jnana of Paramam dhama* or most secret knowledge of cessation of birth or moksa:-**

“And in the Gita He (Sri Krishna) speaks of this human world as a transient and sorrowful affair and, in spite of His gospel of divine action, seems almost to admit that to leave it is after all the best solution.”<sup>50</sup>

Sri Aurobindo

“Having come to Me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.”

The Gita-8,15

“There we find the timeless being which is not illumined by sun, moon or fire; having gone thither they return not; that is the highest eternal status of My Being.”

The Gita-15,6

“He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna.”

The Gita-4,9

“Arjuna said: Thou art the Supreme Brahman, the supreme Abode, *param dhama*, the supreme Purity, the one Permanent, the divine-Purusha, the original Godhead, the Unborn, the all-pervading Lord.”

The Gita-10,12

“He is called the unmanifest immutable, Him they speak of as the supreme Soul and status, and those who attain to Him return not; that is my supreme place of being, *param dhama*.”

The Gita-8,21

*Moksha* may be considered as deeper state of *Brahma Nirvana*; here the whole active Consciousness of *Brahma nirvana* is renounced along with the renunciation of separative ego and our being is dissolved in the highest Brahman. This is a special means of the Gita of the last movement of the soul and a strong aid to overcome the outward-going mind and find a passage of final departure through mystic *brahmarandhra* above the head.

For attainment of this final rest in Purushottama Consciousness in His supreme abode, *Param dhama*, the necessary conditions are; firstly, the soul must have moulded towards that ideal his whole inner and outer life to the extent that remembrance of the Divine being becomes no longer an intermittent condition of mind, but the natural condition of all activities; secondly, the soul must be one with Him each moment growing inwardly during physical life; thirdly, he must be faithful to his aspiration and will and a union with God in bhakti during the critical moment of physical death; fourthly, the life force entirely drawn up and set between the brows in the seat of mystic vision, the intelligence concentrated in the utterance of sacred syllable OM and its conceptive thought in the remembrance of the Supreme Godhead, he who goes forth, abandoning the body, he attains the highest status.

The Gita repeatedly described this creation as transient and unhappy world, *anityam asukham*,<sup>50a</sup> *dukhalayam asaswatam*,<sup>50b</sup> and even the escape to highest heaven is also subjected to rebirth and the return of the soul to His supreme abode of *Param dhama* is recognised as the immediate practicable solution.

In Integral Yoga the lure of individual escape into *param dhama*, is replaced with necessity of repeated rebirth in order to accelerate universal

evolution and work towards the redemption of the whole race, and by that alone true individual redemption of soul and nature is practicable here on earth, *ihaiva*, and the *param dhama* of Purushottama Consciousness is realised no longer up above but here in this manifested creation.

The exclusive *siddhi*, to which the Gita devoted its whole concentration in the form of conquest of the self, *Jitatmanah*, *Brahma Nirvana* and *Moksha*, are necessary steps in the ascending series, yet it has also the departure into universal aspect of Godhead and comprehensive solutions were initiated. The universal action of the Divine can be accepted as important transition in Integral Yoga which are represented in the following lines: *sarvabhutahite ratah*<sup>6</sup>, busied with and delighting in the good of all creatures, *Iswarah sarvabhutanam hrddeserjuna tisthati*<sup>51</sup>, The Lord, O Arjuna, is seated in the heart of all beings, *sarvalokamahesvaram suhrdam sarvabhutanam*<sup>52</sup>, the Lord of all worlds who is the friend of all creatures, *sarvagatam yajne pratisthitam*<sup>53</sup>, all-pervading, is established in sacrifice, *sarvatha vartamano'pi sa yogi mayi vartate*<sup>54</sup>, in all possible poise of nature, in all possible human condition, in all possible world action without any fall from his oneness and constant communion with the divine, that Yogin lives and acts in Me. The universalised individual Consciousness is recognised as important means of multiple Divine action on earth and a passage to Supramental world.

#### **Five gradations of All-inclusive Para Prakriti:-**

“24<sup>th</sup> November, 1926 was the descent of Krishna into the Physical. Krishna is not the Supramental Light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards the Ananda.”<sup>50</sup>

Sri Aurobindo

“The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light.”<sup>55</sup>

Sri Aurobindo

“The Blessed Lord said: Hear, O Partha, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known.”

The Gita-7,1,2

“Among the thousands of men one here and there strives after perfection, *siddhi*, and of those who strive and attain to perfection one here and there knows Me Integrally (Integral Yogi), in all principles of my existence.”

The Gita-7,3

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from evil.

The Gita-9,1

“He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*.”

The Gita-15,19

“This same ancient and original Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”

The Gita-4,3

The four exclusive quests are related with ascension of consciousness whereas the five all-inclusive Supermind are related with the descent of Supreme consciousness. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’<sup>56</sup> and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’<sup>56</sup> The similar experience is also observed in The Mother’s experience of ‘Divine Love’ on the night of 12-13<sup>th</sup> April, 1962. Since in the Gita, the particular experience of the descent of Divine consciousness to *Apara prakriti* is not explored, so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’<sup>56</sup> The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda* and is capable of assuming all Name and Form. In Supramental all things find their secret truth and their perfect reconciliation and the sense of individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of same *Purushottama* Consciousness in varying intensity, while capturing all the worlds, *sarvaloka*. The literal meaning of *Sadharmyam*, *Sva Prakriti*, *Madbhava* and *Param Bhava* are same that of becoming the nature of the Divine, but here in this essay they have been used for different gradations of Divine Nature.

Supramental manifestation is the promise of tomorrow and the record of latest spiritual developments, but we can return to the Gita for large inspiration, necessary guidance and support.

**1, *Guhya Vijnana* of Supermind and corresponding transformation *Sadharmyam*:-**

“It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but supramental. It is Oneness, the experience of Oneness.”<sup>1</sup>

The Mother

“(Sri Aurobindo’s spiritual Experience at Alipore jail) is supramental. Yes, the supramental experience. He called it Narayana because he was Indian.”<sup>1</sup>

The Mother

“Very rare is the great soul who knows that all things are Brahman, *Vasudevah Sarvamiti.*”

The Gita-7,19

“The man whose self is in Yoga, sees the Brahman in all things and all things in the Brahman, he is equal visioned everywhere.”

The Gita-6,29

“He who sees Brahman everywhere and sees all in Brahman, to him Brahman does not get lost, nor does he get lost to the Brahman.”

The Gita-6,30

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah...*”

The Gita-14,1,2

The secret formula of Supermind was first discovered by Sri Aurobindo at Alipore jail during His spiritual experience of *Vasudevah sarvamiti*, whereas the same was revealed to Sri Krishna during His evolving relation with the Radha and it was further developed through His relation with the Gopis. Sri Aurobindo’s discovery of Supramental attained further momentum, strength and concrete form with the Mother’s arrival.

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. Sri Krishna’s *avatara* role was directed to liberate the, the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of spiritual law of the race and descend supreme Ananda to the earth represented through the Gopis. He corrected, completed and perfected the earlier available spiritual disciplines and reconciled their opposition and developed the most profound theory of *karma Yoga* for people of all time and all age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words but to be lived, *sabdabrahmativartate*<sup>57</sup>, nor heard through illumined seers, *srotavyasya srutasya ca*<sup>58</sup>. But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important leverage for Sri Aurobindo’s action as the latter contains within Himself all the Powers and Presence of the past Avatars. Sri Aurobindo developed, systemized and perfected the secrets hinted in the Gita, the Upanishads, the Vedas and the Tantras and universalized their

exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then Gopis in their relation with Sri Krishna and the more profound subtle physical Divine contact received by the Mother's children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and collective or universal mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smṛti*, which can activate and repeat in the numberless souls of same Divine intensity till the supreme Ananda is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate in to the physical sheath and bringing an opportunity of physical transformation of the race.

## **2, *Guhyatara Vijnana* of Supermind and corresponding Supramental transformation of *Sva Prakriti*:-**

“There are two worlds adjacent to this material world, superconscient and subconscient; Superconscient world has already been described at length: hear from Me, O Partha, the subconscient, *asuric* world.”

The Gita-16,6

“Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the subconscient Ignorance.”

The Gita-10,11

“Leaning—pressing down upon My own Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9,8

Like Sri Aurobindo, The Mother had the experience of Supermind up above in the Supramental sheath and down below in the Inconscient sheath during Her spiritual training at Tlemcen, before Her actual contact with Sri Aurobindo. So the frightful battle of Subconscient sheath resumed again and attained momentum with Sri Aurobindo during Their systematic joint work of Supramental descent to mind domain first, then to vital, physical and Subconscient sheaths respectively. The Veda described this domain as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the subconscient rose up en masse; it is a domain hopelessly weak, dull, enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the world. It unfolds night after night, unimaginable quantity of subconscient impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded Sri Aurobindo ferociously and the Mother had to face the same problems in a relentless fashion. When The Mother and Sri Aurobindo descended together from plane to plane and reached the subconscient, They discovered that it was no longer individual subconscient but it was terrestrial. There are three ways in which the subconscient problems can be handled. First one

is to act from above through intervention of Divine force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly, one has to enter into the subconscious plane along with the Divine force; this is done by rising to summit of consciousness through progressive ascent that one unites with the Supermind, then one can redescend with Supramental consciousness to subconscious plane and can experience permanent transformation of nature; thirdly to experience the same Divine force in the subconscious plane through invasion of Divine force from Inconscient Self; with the experience of union with Supermind through ascension of consciousness, one discovers a presence of Supermind in the heart of Inconscient during the process of descent and with the activation of Supermind in the Inconscient Self, one experiences direct invasion of Supramental to subconscious plane and experiences the permanent transformation of nature. Entry into subconscious plane is a terrible battle against the forces of darkness and in the Mother's language, "I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed,"<sup>37</sup> and this subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'<sup>63</sup>

### **3, *Guhyatamam Vijnana* of the most secret Supermind and corresponding Supramental Transformation, *Madbhava*:-**

"If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscient sheath;..."

The Gita-18,58

"Threefold are the doors of hell (of Inconscient world)...—desire, wrath and greed:...by following the own higher good (of Supramental descent), he arrives at the highest soul status and liberated from these triple door of darkness."

The Gita-16,21-22

"Delivered from the Inconscient problems of sense attachment, fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at My Nature, *Mad bhavam agatah*."

The Gita-4,10

The Mother's experience of first Supramental manifestation on 29<sup>th</sup> February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed and swallowed by the Inconscient sheath. This experience indicates that the earth's darkest zone has the greatest thirst towards the highest Divine. While transformation work continued in the Subconscious sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscient Sheath. So it has

become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscient unless one goes to the very heights of Supermind. The present Inconscient is not as unconscious as the Inconscient at the beginning of creation. So the Supramental action in Inconscient will have two results, firstly, more and more inconscient problems will rise and enter subconscious planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

#### **4, *Param Guhyatamam Vijnana* or the supreme most secret Supermind concealed in the Inconscient and the corresponding Supramental Transformation of *Param bhava*:-**

“At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”<sup>59</sup>

The Mother

“I have entered into this form of (inconscient) earth and sustain by My might these multitudes...”

The Gita-15.13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave)...”

The Gita-16.18

“Those, whose mind are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, subconscious and inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realize the Divine in the Inconscient as soon as one has found the Divine within. Because realization of the Divine within helps to ascent the consciousness to unite with the Supermind above. As soon as this union is achieved one gets the passage of entry into Inconscient sheath and meets the Supermind concealed in the Inconscient Self. The Mother’s experience of 24-25 July, 1959, gave more clear details about its working, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped...”<sup>60</sup>

The discovery of Supramental in the Inconscient made another passage clear for the direct action of It on the body. Since this force is already dynamized

on earth's atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

### **5, Juxtaposition of *Madbhava and Parambhava of Guhyatamam Vijnana:-***

“When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light...”

The Gita-14. 11

“The light of the sun that illumines all these worlds... that light know as from Me.”

The Gita-15.12

“Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours.”<sup>61</sup>

The Mother

In Integral Yoga all the ten selves, or the Divine contained in all the ten sheaths are dynamised, and all these Divine selves act on the respective sheaths or higher sheaths on the lower sheaths or lower selves on the higher sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This is probably the normal state of the greatest Integral Yogi, *yoginam api sarvesam*,<sup>32</sup> and the highest secret, *rahasyam uttamam*,<sup>62</sup> manifested in normal human life.

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