

The Five All-inclusive Teachings of integral Yoga:

“It is like the **message** of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.”² (*The Mother* is probably saying of Oneness as indicated in the following verse.)

The Mother

“The Yogin who has taken his stand upon **Oneness** and loves Me in all beings, however and in all ways, he lives and acts, lives and acts in Me.”

The Gita-6.31

“Equal-visioned everywhere, he sees the Self in all existences and all existences in the Self. He who sees Me everywhere and all and each in Me, is never lost to Me nor I to him. He who has reached **oneness** and loves Me in all beings, that Yogin, howsoever he lives and acts, is living and acting in Me. O *Arjuna*, he who sees all equally everywhere as himself, whether it be happiness or suffering, I hold him to be **the supreme Yogin**.”³¹

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

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

“The crisis in which the *Avatar* appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a crisis in the consciousness of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity.”

Sri Aurobindo

The four exclusive Teachings of *the Gita* are related with ascension of static consciousness to supreme Soul whereas the five all-inclusive teachings of integral Yoga are related with the descent of Supreme Nature of dynamic consciousness to earth and men. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’³ and there is still unknown higher source of Supramental where

‘actual feeling of a descent is not there.’³ The similar experience is also observed in *The Mother’s* experience of ‘Divine Love’ on the night of 12-13th April, 1962. Since in *the Gita*, the particular experience of the descent of Divine consciousness to *Apara prakriti* is ‘nowhere entirely spoken,’⁴⁵ 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.’³ The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda*, ‘A touch that needs **not hands** to feel, to clasp,’⁴ ‘Acts at a distance **without hands or feet**’⁵ and is capable of assuming all Name and Form. ‘His hands and feet are on every side...and we live in His universal embrace.’²⁹ 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 Supreme Nature of *Purushottama* Consciousness in varying intensity, while capturing all the (ten) worlds, *sarvaloka*. The literal meaning of *Madbhava*, *Sva Prakriti*, *Sadharmyam* and *Param Bhava* are same that of becoming the nature of the Supreme, *Para Prakriti*, but here in this essay they have been used for different gradations or hierarchies of Divine Nature. This Divine Nature is identified as *the Gita’s* ‘supreme mystery which it does not work out at all, but leaves to be lived out, as later ages of *Indian* spirituality tried to live it out in great waves of love, of surrender, of ecstasy.’¹⁷ ‘It **must not** however be supposed that these (five) superimposed stages are shut off in experience from each other. **I have placed** them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement.’³⁰

Supramental manifestation is the promise of the new Consciousness and is hinted in *the Gita* as of Supreme Nature of *Purushottama* Consciousness, which declares, ‘I (*Para Prakriti*) am the birth of the whole world and so too its dissolution’²⁷ or as hinted in *Savitri*, ‘It (*Savitri’s* heart) bore the stroke of That (*Para Prakriti*) which kills and saves.’²⁶ It is for this reason we can return to this ancient *Shastra* for large inspiration, necessary guidance and support.

1) *Guhya Vijnana* of Supermind and corresponding transformation of Nature, *Madbhava*: -

“(Sri Aurobindo’s Spiritual Experience at Alipore jail) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was *Indian*.”⁶

The Mother

“But also the higher divine consciousness of the *Purushottama* may itself descend into the humanity and that of the *Jiva* disappear into it. This is said by his contemporaries to have happened in the occasional transfigurations of *Chaitanya* when he who in his normal consciousness was only the lover and devotee of the Lord and rejected all deification, became in these abnormal moments the Lord himself and so

spoke and acted, with all the outflooding light and love and power of the divine Presence.”¹⁸

Sri Aurobindo

“Delivered from liking and fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at Divine Nature of *Purushottama, Mad bhavam agatah*. ”

The Gita-4.10

“The seven ancient *Rishis* representing seven-fold Knowledge and also four *Manus*, representing four mediatrix Divine Mother Powers, are My Divine Nature of mental becomings, *Madbhava manasa jata*; from them all these living creatures in the world.”

The Gita-10.6

“Thus, the Field, Knowledge and the object of Knowledge have been briefly told. My devotee (*Bhakti Yogi*), thus knowing attains to My Divine Nature, *Mad bhava*. ”

The Gita-10.19

“This is the king-knowledge, the king-secret, *guhya Vijnana*, it is a pure and supreme light which one can verify by direct Spiritual and Supramental experience, it is the right and just knowledge, the very law of being. It is easy to practice and is imperishable.”

The Gita-9.2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at *Alipore* jail during His Spiritual experience of *Vasudevah sarvamiti*, which is symbolically the combination of double Spiritual experience of (1) evolving **Self-absorbed** ecstatic relation between *Sri Krishna* and *Sri Radha*, the dual Godhead or as indicated in *Savitri* ‘The incarnate dual Power shall open God’s door’¹⁶ and (2) the **Self-expansion** of this ecstatic relation is extended towards His manifestation, *the Gopis*, or as indicated in the *Savitri*, ‘wedded to all he had been, became himself.’¹⁹ This is also the period of simultaneous triple realisation of the Divine is in all things, all things are within the Divine and all things are made up of the stuff of the Divine. *Sri Aurobindo*’s discovery of this Supramental energy 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, universalised, 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*,⁷ nor heard through illumined seers, *srotavyasya srutasya cha*.⁸ 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 *Avataras*. *Sri Aurobindo* developed, systemised and perfected the secrets hinted in *the Gita*, *the Upanishads*, *the Vedas* and *the Tantras* and universalised 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, *smriti*, 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.

Regarding activation of Supramental Self above the head and transformation of mental, vital and physical Sheath, more truths are developed in *Savitri*. They are:

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

Savitri-710

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

Savitri-685

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

Savitri-356

“A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;
His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the **joy** of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,

Thrilled with the hidden Transcendent's joy and peace.
There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the **single bliss**."

Savitri-318-19

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

Savitri-297

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

Savitri-572

2) *Guhyatara Vijnana* of Supermind working in Subconscious Sheath and corresponding Supramental transformation of *Sva Prakriti*: -

"There are two worlds adjacent to this material world, Superconscious and Subconscious; Superconscious world has already been described at length: hear from Me, O *Partha*, the Subconscious, *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 Subconscious Ignorance."

The Gita-10.11

"Though I am the Unborn, though I am imperishable in My self-existence, though I am the Lord of all existences, yet I stand upon My own Divine Nature, *Sva Prakriti*, and I come into birth by My self-Maya."

The Gita-4.6

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

The Gita-9.8

"So, I have expounded to thee a knowledge more secret than that which is hidden, *guhyataram Vijnana*; having reflected on it fully, do as thou wouldst."

The Gita-18.63

Like *Sri Aurobindo*, *The Mother* had the experience of Supermind up above in the Supramental sheath and down below in the Inconscious sheath during Her Spiritual training at *Tlemcen*, in the year 1905 and 1906, before Her actual contact with *Sri Aurobindo*. So, the frightful battle of Subconscious 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, Subconscious and Inconscious sheaths respectively. *The Veda* described these last two domains as darkness hidden by

darkness, an ocean without mental consciousness. All possible difficulties in the Subconscious rises up in mass; it is a domain hopelessly weak, dull, and 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 lower world with the activation of Supramental Light above. It unfolds night after night, unimaginable quantity of Subconscious 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 Subconscious, They discovered that it was no longer individual Subconscious but it was terrestrial. There are three ways in which the Subconscious problems can be handled. First, one is to act from above through intervention of Divine's Spiritual 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's force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can re-descend 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 activated from Inconscious and Subconscious Self. With the experience of union with Supermind through ascension of Consciousness, one discovers a presence of Supermind in the heart of Inconscious during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscious Self, one experiences direct invasion of Supramental to Subconscious Sheath and experiences the direct and 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,"⁹ and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'¹⁰

Regarding activation of Supramental Self and transformation of Subconscious Sheath, more truths are developed in *Savitri*. They are:

"A low muttering rose from the **subconscious** caves,
The stammer of the primal ignorance;
Answer to that inarticulate questioning,
There stooped with lightning neck and thunder's wings
A radiant hymn to the Inexpressible
And the anthem of the superconscious light."

Savitri-30

"In darkness' core she dug out wells of light,"

Savitri-41

"Life in him learned its huge **subconscious** rear;
The little fronts unlocked to the unseen Vasts:"

Savitri-88

“A whisper falls into life’s inner ear
And echoes from the **dun subconscious caves**,
Speech leaps, thought quivers, the heart vibrates, the will
Answers and tissue and nerve obey the call.”

Savitri-162

“A divinising stream possessed his veins,
His body’s cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed **subconscious caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.”

Savitri-334

“Across a perilous border line she passed
Where Life dips into the **subconscious dusk**
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginnings of incontinent force.”

Savitri-489

“All moods unlovely, evil and untrue
Forsake their stations in fierce disarray
And hide their shame in the **subconscious’s dusk**.”

Savitri-531

3) *Guhyatamam Vijnana* of the inmost secret Supermind descending to Inconscient Sheath and corresponding Supramental Transformation, *sadharmyam agatah*: -

“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 doors of darkness.”

The Gita-16.21-22

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowing, 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*, they are not born in the creation, nor troubled by the anguish by the universal dissolution, a recoil into Subconscious and Inconscient world...”

The Gita-14.1, 2

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, *guhyatamam Vijnana*, the essential knowledge, *Jnana*, attended with

all the comprehensive knowledge, *Vijnana*, by knowing which thou shalt be released from all Inconscient evil.”

The Gita-9.1

The Mother's experience of first Supramental manifestation on 29th 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 Subconscient 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 Subconscient planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

Regarding activation of Supramental Self and transformation of Inconscient Sheath, more truths are developed in *Savitri*. They are:

“Something that wished but knew not how to be,
Teased the **Inconscient** to wake Ignorance.”

Savitri-2

“The godheads from the **dim Inconscient** born”

Savitri-10

“For this he left his white infinity
And laid on the spirit the burden of the flesh,
That Godhead's seed might flower in mindless Space.”

Savitri-73

“In this drop from (higher) consciousness to (lower) consciousness
Each leaned on the **occult Inconscient's power**,”

Savitri-89

“The poised **inconcience** shaken with a touch,
The intuitive Silence trembling with a name,
They cried to Life to invade the senseless mould
And in the brute forms awake divinity.”

Savitri-129

“Then in a fatal and stupendous hour
Something that sprang from **the stark Inconscient's sleep**
Unwillingly begotten by the mute Void,
Lifted its ominous head against the stars;
Overshadowing earth with its huge body of Doom

It chilled the heavens with the menace of a face.”
Savitri-222-23

“Or stifled in the **Inconscient’s hollow dusk**,
He sounded the mystery dark and bottomless
Of the enormous and unmeaning deeps
Whence struggling life in a dead universe rose.”
Savitri-231

“Then in Illusion’s occult factory
And in the **Inconscient’s magic printing house**
Torn were the formats of the primal Night
And shattered the stereotypes of Ignorance.”
Savitri-231

“To teach the Ignorance is her difficult charge,
Her thought starts from an original nescient Void
And what she teaches she herself must learn
Arousing knowledge from its sleepy lair.”
Savitri-243-44

“This was the imbroglio made by sovereign Mind
Looking from a gleam-ridge into the Night
In her first tamperings with **Inconscience**:
Its alien dusk baffles her luminous eyes;
Her rapid hands must learn a cautious zeal;
Only a **slow advance** the earth can bear.”
Savitri-244

“Heaven’s flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the Abyss denies;
The **Inconscient’s mindless** waters block all done.”
Savitri-371

“Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother’s hands
Only she obeyed her sole supreme behest
In the enigma of **the Inconscient’s world.**”
Savitri-530

“Mine (Savitri’s) is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter’s works
And win the soul’s wish from earth’s **inconscient Force.**”
Savitri-588

“The rending of the **Inconscient’s seal of sleep,**”
Savitri-599

“The **Inconscient** is the Superconscient’s sleep.”

Savitri-600

“The **inconscient world** is the spirit’s self-made room,
Eternal Night shadow of eternal Day.”

Savitri-601

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

Savitri-601

“His consciousness dived into inconscient depths,” (Supramental
Consciousness)

Savitri-621

“She lulled the Omniscient into nescient sleep,
Omnipotence on Inertia’s back she drove,
Trod perfectly with divine unconscious steps
The enormous circle of her wonder-works.”

Savitri-624-625

“Yet Light is there; it stands at Nature’s doors:
It holds a torch to lead the traveller in.
It waits to be kindled in our secret cells;
It is a star lighting an ignorant sea,
A lamp upon our poop piercing the night.”

Savitri-626

“Almost it seemed as if in his symbol shape
The world’s darkness had consented to Heaven-light
And God needed no more **the Inconscient’s screen**.”

Savitri-664

4) *Sarva Guhyatamam Vijnana* or the supreme most secret Supermind discovered by activation of Subconscient and Inconscient Self and the corresponding Supramental Transformation of *Param bhava*: -

“Further hear the most secret, *Sarvaguhyatamam Vijnana*, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.”

The Gita-18.64

“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.”¹¹

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 minds 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, Subconscient and Inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realise the Divine in the Inconscient as soon as one has found the Divine within. Because realisation of the Psychic Being helps to ascent the consciousness to unite with the Supermind above. As soon as this total union is achieved one gets the passage of entry into Subconscient and Inconscient sheath and meets the Supermind concealed in the Subconscient and Inconscient Self. *The Veda* also further describes Subconscient and Inconscient Self as ‘that Truth, the Sun lying concealed in the darkness of our Ignorance,’ *tat satyam suryam tamasic ksiyantam*.²¹ *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...”¹² The descending Supramental force through complete surrender, *maye sarvani karmani sannyasya*, as hinted in *the Gita* also generates fever that delivers the Soul, *bigatajwarah*.²⁸

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

Regarding activation of Subconscient and Inconscient Self below the feet, more truths are developed in *Savitri*. They are:

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

Savitri-42

“In all things she sought their slumbering **mystic truth**,
The unspoken Word that inspires unconscious forms;
She groped in his deeps for an invisible Law,

Fumbled in the **dim subconscious for his mind**
And strove to find a way for **spirit** to be.”

Savitri-222

“Into the abysmal secrecy he came
Where darkness peers from her mattress, grey and nude,
And stood on the last locked **subconscious’s floor**
Where **Being** slept unconscious of its thoughts (discovery of
Subconscious Self)
And built the world not knowing what it built.”

Savitri-231

In a narrow passage, the **subconscious’s gate**,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense. (discovery of
Subconscious Self)

Savitri-489

“O human copy and disguise of God
Who seekst the deity thou keepest hid
And livest by the Truth thou hast known,
Follow the world’s winding highway to its source.
There in the silence few have ever reached,
Thou shalt see the **Fire burning on the bare stone**
And deep cavern of thy secret soul.”

Savitri-501

“A **spirit** moved in **black immensities**
And built a thought in ancient Nothingness;
A soul was lit in the God’s **tremendous Void**, (discovery of
Subconscious Self)
A secret laboring glow of nascent fire...
In a **subconscious Life** Mind lay asleep;”

Savitri-622

“The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal (Inconscient Self) wraps his head
That he may act unknown in cosmic Time.”

Savitri-36

“A secret spirit (Inconscient Self) in the **Inconscient’s sleep**,
A shapeless energy, a voiceless Word,
He (Inconscient Self) was here before the elements could emerge,
Before there was light of mind or life could breathe.”

Savitri-60

“For the key (of immortality) is hid and by **the Inconscient** kept;
The secret God (Inconscient Self) beneath the threshold dwells.”

Savitri-68

“The **Inconscient found** its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences

Plucked nude out of the Ineffable's fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth's hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul (Inconscient Self).
A **grand solution** closed the long impasse
In which the heights of mortal effort end."

Savitri-89

"Because eternal eyes turned on earth's gulfs
The lucent clarity of a pure regard
And saw a shadow of the Unknowable
Mirrored in the **Inconscient's boundless sleep**,
Creation's search for self (Inconscient Self) began its stir."

Savitri-101

"The secret power (Inconscient Self) in the **inconscient depths**,
Compelling the blinded Godhead to emerge,"

Savitri-272

"At first glimmering like an unshaped idea
Passive she lay sheltered in wordless sleep,
Involved and drowned in Matter's giant trance,
An infant heart of the deep-caved world-plan
In cradle of **divine inconscience rocked** (Inconscient Self)
By the universal ecstasy of the suns."

Savitri-354

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

Savitri-395

"A mystery wakes in our **inconscient stuff**,
A bliss (of Inconscient Self) is born that can remake our life."

Savitri-397-98

"Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscient Self**
And the workings of a blind somnambulist Force."

Savitri-415

"He sang **the Inconscient** and its secret self,
Its (Inconscient Self's) power omnipotent knowing not what it does,
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love (radiating from Inconscient Self) that broods within the deem abyss

And waits the answer of the human heart,
And death that climbs to immortality.”

Savitri-416

“But when its **feet** had touched the quivering bloom,
A mighty movement rocked the inner space
As if a world were shaken and found its soul: (Inconscient Self)
Out of the **Inconscient’s** soulless and mindless night”

Savitri-528

“Breaking the **black Inconscient’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”

Savitri-529

“In the deep place where once the **Serpent slept**,
There came a grip on Matter’s giant powers (opening of Inconscient Self)
For large utilities in life’s little space;
A firm ground was made for Heaven’s descending might.”

Savitri-530

“The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the **Inconscient’s world**,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time’s sea.”

Savitri-706

“A soul shall wake in the **Inconscient’s house**,”

Savitri-707

5) Juxtaposition of *Sadharmyam* 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.”¹³

The Mother

“During the experience (descent of Supreme *Ananda* from above), I knew there would be another one, (supreme *Ananda* entering from the feet) which is yet to come, which would join with this one to form a third, and that junction will change something in the appearances. I don’t know when it will come.”²²

The Mother

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from **above and below** and **around** it and thrill to a supreme Love and *Ananda*.”²³

Sri Aurobindo

“In other respects the process will be identical, — (1) a supramental inflow from above, the descent of a gnostic being into the nature, and (2) an emergence of the concealed supramental force from below (by opening of Subconscious and Inconscious Self); the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscious will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it (Inconscious Self), the hidden Light, into what it always was in reality, a sea of the secret Superconscience.”³²

Sri Aurobindo

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscious sheath below and revealed in the Superconscious sheath above. In between these two, the intermediate sheaths of mental, vital and physical planes exist where falsehood can enter or ‘All was a chaos of true and false,’²⁴. Truth-consciousness is pressing from both ends to turn the misconception and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

Rig Veda-IV.1.7, 11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

Regarding activation of Supramental Self above the head and Subconscious and Inconscious Self below the feet, more truths are developed in *Savitri*. They are:

“This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light

Follow in the shadow of the spirit's descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change."

Savitri-34-35

"With Truth-Light strike earth's massive roots of trance,
Wake the dumb self (Inconscient Self) in **the inconscient depths**
And raise a lost Power from its python sleep
That the eyes of the Timeless might look out from Time
And the world manifest the unveiled Divine."

Savitri-72-73

"Protecting no more **a dual eternity**"

Savitri-82

"At last the struggling Energy can emerge (Inconscient Self)
And meet the voiceless Being in wider fields; (Supramental Self)
Then can they see and speak and, breast to breast,
In a larger consciousness, a clearer light,
The **Two embrace** and strive and each know each
Regarding closer now the playmate's face."

Savitri-141

"**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes."

Savitri-524

"Of a transcendent Wisdom finding ways (Descent of Supermind)
To meet her Lord in the shadow and the Night: (Subconscient Self)
Above her is the vigil of the stars; (Descent of Supermind)
Watched by a solitary Infinitude
She embodies in dumb Matter the Divine, (Subconscient Self)
In symbol minds and lives the Absolute." Savitri-624

"Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss."

Savitri-531

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

Savitri-681

"**Two powers** from one original ecstasy born...
One leans to earth, the other yearns to the skies:"

Savitri-684

"To meet me in the **abyss** and on the **height**...
And love me in the noble and vile,

In beautiful things and terrible desire.”

Savitri-700

“Assailed by my infinitudes **above**,
And quivering in immensities **below**, ...
A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.”

Savitri-700

“The truth **above** shall wake a **nether** truth, ...
The Spirit’s tops and Nature’s base shall draw
Near to the secret of their separate truth
And know each other as one deity.”

Savitri-709

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

Savitri-709

“Heaven’s leaning down to embrace from **all sides** earth,
A quiet rapture, a vast security.”

Savitri-716-17

Recapitulation:

Integral Yoga begins after opening of either of Psychic being in the heart centre or Spiritual being above the head through double movement of rigorous Self-control by rejection of lower Nature and complete surrender by Purusha and Prakriti Yajna. Spiritual being opens first by Vedantic Sacrifice of Karma, Jnana and Bhakti Yoga by pacification of volitional, intellectual and emotional mind respectively and after Spiritual being is opened, by its descent as Shakti, the Psychic being opens. Psychic being opens first by Vedic sacrifice of *Tantra*, *Hatha* and *Raja Yoga* by activation of mind or by Psycho physical means and after the Psychic being is opened, by its ascent the Spiritual being opens.

Integral Yoga identifies that Vedantic sacrifice/Purusha Yajna is safe for beginners of Yoga/developing Souls and Vedic sacrifice/Prakriti Yajna is safe for them those who have pursued Yoga in past births or for developed Souls who live in waking-trance.

In integral Yoga, Consciousness is moved between Psychic and Spiritual plane by activating both Purusha and Prakriti Yajna and by this movement the gulf in intermediate plane of consciousness are rent and a passage is made by which highest Consciousness can move freely between Bliss/Supramental Self and Inconscient/Subconscient Self. In this Yoga ten sheaths or *Koshas* are purified, transformed and perfected by the pressure of ten Selves known as Inconscient, Subconscient, true physical, true vital, true mental, Psychic, Spiritual, Universal, Supramental and Bliss Self. This Yoga asks waking mind/Intellect to be entirely Spiritualised and even in the waking state **‘the enlarging man is able to live in his several subtle bodies as well as in his physical body**, to be aware of them and in them,

to use their senses, faculties, powers, to dwell in possession of supraphysical truth, consciousness and experience.’³³

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 descent of Divine Force from four higher Selves above the head to six lower Sheaths below the head and ‘the emergence of the concealed supramental force’³² in all the ten Selves are the normal state of the greatest integral Yogi, *yoginam api sarvesam*,¹⁴ and the highest secret, *rahasyam uttamam*,¹⁵ manifested in normal human life.

In this Spiritual endeavour, the discovery of Inconscient Self is identified as the one of the last flaming burst of Divinities and the most profound Spiritual experiences of perfect rhythm of illumining Matter’s depth, ‘the grand solution’³⁴ in which the height of mortal effort end and it is the waking of matter’s great Serpent Power ‘For large utilities in life’s little space’³⁵ or opening of Inconscient Self is identified as ‘last and mightiest transformation.’³⁶ The opening of Inconscient Self will break the Inconscient sheath’s blind mute wall of Ignorance and each part of the Being and the surrounding sheath or every limb and cell receive Divine Mother’s Delightful touch to remake our life and feel her helping hand in every circumstance. The discovery of Subconscient Self through difficulty and pain is identified as another important achievement for dismantling and illumining an obscure sheath ‘whose priceless value could have saved the world.’³⁷ Silencing the mind, vital and body paves the passage clear towards the vast domain of subtle mental, subtle vital and subtle physical oceans and in its heart there is true mental being, true vital being, true physical being, and subsequently in this journey in the innermost domain the Psychic sheath and Psychic being are unveiled. Psychic being unveils the passage towards the discovery of still higher selves of Spiritual, Universal, Supramental and Bliss Self. Still there are other sequences through which these Selves can be activated and dynamised. The discovery of Supramental Self directs the Truth-Light to ‘strike earth’s massive roots of trance’³⁸ of the Subconscient and Inconscient oceans and wake their respective Selves. Thus, dynamisation of the ten Selves and purification, transformation and perfection of ten respective Sheaths are part of *Savitri*’s Individual, Universal and Transcendental Divine action. Then, one no longer depend for intervention from above for transformation action of surface mind, life and body but it will also take place more vigorously⁴⁰ from within the ten Selves and most vigorously from below⁴¹ the feet by opening of Subconscient and Inconscient Selves.

Yogic trance is the aim of the most of the traditional Yoga of escape from waking existence into higher/highest Consciousness, but in integral Yoga, Yogic trance is a means, not an aim, of enlarging and raising the whole seeing and living into active and waking consciousness. The double utility of trance in integral Yoga is that (1) through entry into *Samadhi*, Spiritual experiences can be heightened their range and intensities

in all the above ten Selves and (2) the height of Spiritual experience attained can 'be brought as much as possible into the waking consciousness.'³⁹ The full use and benefit of *Samadhi* is gained when it becomes normally possessed movement of consciousness in waking trance.⁴²

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- 34: Savitri-90,
- 35: Savitri-530,
- 36: Savitri-318,
- 37: Savitri-42,
- 38: Savitri-72,

39: CWSA-23/The Synthesis of Yoga-526-527,

40: “It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.” CWSA-24/The Synthesis of Yoga-621,

41: “In other respects the process will be identical, — a supramental inflow from above, the descent of a gnostic being into the nature, and an emergence of the concealed supramental force from below; the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.” CWSA-22/The Life Divine-1003,

42: “It is not a fact that an experience gained in samadhi cannot be prolonged into the waking state.” CWSA-29/Letters on Yoga-II/p-200,

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