

Chapter Three

The Supramental Transformation

Preparatory Steps towards the Supramental Change

It is not possible to have the direct supramental working now. The Adhar is not yet ready. First one must accept an indirect working which prepares the lower planes for the supramental change.

*

The gate of the supramental cannot be smashed open like that. The Adhar has to be steadily prepared, changed, made fit for the supramental Descent. There are several powers between the ordinary mind and the supramental and these must be opened up and absorbed by the consciousness — only then is the supramental change possible.

*

To speak of “receiving power from the supramental when we are not conscious” is strange. When one is not conscious, one can still receive a *higher* force; the Divine Shakti works often from behind the veil, otherwise in the ignorant and unconscious condition of the human being she would not be able to work at all. But the nature of the force or action is modified to suit the condition of the sadhak. One must develop a very full consciousness before one can receive anything from the direct supramental Power and one must be very advanced in consciousness even to receive something of it modified through the Overmind or other intermediate region.

The Supramental Influence and Supramentalisation

Who told you that it [*the supermind*] was descending on the physical consciousness without touching the mind and vital?

Certainly no part of the Nature has been supramentalised — that is not possible, until the whole being has been put under the supramental influence. The supramental influence must come first, the supramental transformation can only come afterwards.

*

A touch or influence of the supramental is not the same thing as supramentalisation. To suppose that the physical can be supramentalised before the mental and vital is an absolute absurdity. What I said was that the mind and vital could not be supramentalised so long as the physical was left as it was, untouched by the supramental descent.

*

It is quite impossible for the supramental to take up the body before there has been the full supramental change in the mind and the vital. X and others seem always to expect some kind of unintelligible miracle — they do not understand that it is a concentrated evolution, rapid but following the law of creation, that has to take place. A miracle can be only a moment's wonder. A change according to the Divine Law can alone endure.

*

If the supramental can stand in the mind and vital, then it must stand in the physical also. If it does not stand in the physical, it cannot stand in the mind and vital also; it will be something else, not the supramental.

*

It [*the supermind*] cannot be brought down into the mind and vital without being brought down into the physical also. One can feel its influence or get something from it, but bringing down means much more than that.

*

The supermind is a harmonious whole — it is not a mixture of light and ignorance. If the physical mind is not supramentalised,

then there will be in mind a mixture of ignorance, but then it will not be supermind there, but something else. So also with the vital. All that can manifest in the mind separately is a partly supramentalised overmind.

*

There can be no conquest of the other planes by the supermind, but only an influence, so long as the physical is not ready.

*

Aspiration is necessary in all spiritual aims from whatever part of the consciousness. The supermind can descend into the physical only if there is brought down into it the power of higher and higher levels till the supramental intensity is possible.

Premature Claims of Possession of the Supermind

It is very unwise for anyone to claim prematurely to have possession of the supermind or even a taste of it. The claim is usually accompanied by an outburst of superegoism, some radical blunder of perception or a gross fall into wrong condition and wrong movement. A certain spiritual humility, a serious un-arrogant look at oneself and quiet perception of the imperfections of one's present nature and, instead of self-esteem and self-assertion, a sense of the necessity of exceeding one's present self, not from egoistic ambition, but from an urge towards the Divine would be, it seems to me, for this frail terrestrial and human composition far better conditions for proceeding towards its supramental change.

*

He is using the word supermind too easily. What he describes as supermind is a higher illumined consciousness; a modified supramental light may touch it, but not the full power of the supermind; and, in any case, it is not the supermind. He speaks of a supramental part which is unreceptive, — that is impossible, the supramental cannot be unreceptive. The supermind is the

Truth-consciousness itself; it already possesses the Truth and does not even need to receive it. The word *vijñāna* is sometimes used for the higher illumined Intelligence in communication with the Truth, and this must be the part in himself which he felt — but this is not the supermind. One can enter into supermind only at the very end of the sadhana, when all difficulties have disappeared and there is no obstacle any longer in the way of the realisation.

*

The question arose and always arises because of an eagerness in the vital to take any stage of strong experience as the final stage, even to take it for the overmind, supermind, full siddhi. The supermind or the overmind either is not so easy to reach as that, even on the side of Knowledge or inner experience only. What you are experiencing belongs to the spiritualised and liberated mind. At this stage there may be intimations from the higher mind levels, but these intimations are merely isolated experiences, not a full change of consciousness. The supermind is not part of mind or a higher level of mind — it is something entirely different. No sadhak can reach the supermind by his own efforts and the effort to do it by personal tapasya has been the source of many mishaps. One has to go quietly stage by stage until the being is ready and even then it is only the Grace that can bring the real supramental change.

*

The action that took place was not supramental; the fact that you were aware of a centre in the brain shows that it was through the mind that it was done. The force that acted was the Divine Power which can work in this way on any plane, supramental, mental, vital or physical or on all the planes together. The supramental action can only be achieved after a long discipline of Yoga directed towards that end; it cannot be an initial experience.

That there was no mental expectation was all to the good; if there had been an expectation, the mind might have been active and interfered and either prevented the experience or else stood in the way of its being pure and complete.