

Chapter Two

The Supermind or Supramental

Supermind and the Purushottama

Purushottama of the Gita is the supreme being; the supermind is a power of the Supreme — or proceeding from him, if you like.

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Supermind is not *the* Purushottama consciousness, it is *a* Purushottama consciousness, a certain level and power of being which he can share with his “eternal portions”, *amśāḥ sanātanāḥ*, provided they can climb out of the Ignorance. As for embodying it, it is certainly difficult but not impossible.

Supermind and Sachchidananda

Supermind is between the Sachchidananda planes and the lower creation. It contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth creation.

One can of course realise Sachchidananda in relation to the mind, life, body also — but then it is something stable, supporting by its presence the lower Prakriti, but not transforming it. The supermind alone can transform the lower nature.

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In the supramental consciousness, there are no problems — the problem is created by the division set up by the Mind. The Supramental sees the Truth as a single whole and everything falls into its place in that whole. The Supramental is also spiritual, but the old Yogas reach Sachchidananda through the spiritualised mind and depart into the eternally static oneness of Sachchidananda or rather pure Sat (Existence) absolute and eternal or else a pure Non-existence absolute and

eternal. Ours having realised Sachchidananda in the spiritualised mind plane proceeds to realise it in the supramental plane.

The supreme supra-cosmic Sachchidananda is above all. Supermind may be described as its power of self-awareness and world-awareness, the world being known as within itself and not outside. So to live consciously in the supreme Sachchidananda one must pass through the Supermind. If one is in the supra-cosmic apart from the manifestation, there is no place for problems or solutions. If one lives in the transcendence and the cosmic view at the same time, that can only be by the supramental consciousness in the supreme Sachchidananda consciousness — so why should the question arise? Why should there be a difference between the supreme Sachchidananda version of the cosmos and the Supermind's version of it? Your difficulty probably comes from thinking of both in terms of the mind.

The Supermind is an entirely different consciousness not only from the spiritualised Mind, but from the planes above spiritualised Mind which intervene between it and the supramental plane. Once one passes beyond Overmind to Supermind, one enters into a consciousness to which the norms of the other planes do not at all apply and in which the same Truth, e.g. Sachchidananda and truth of this universe, is seen in quite a different way and has a different dynamic consequence. This necessarily results from the fact that Supermind has an indivisible knowledge, while Overmind proceeds by union in division and Mind by division taking division as the first fact, for that is the natural process of its knowledge.

In all planes the essential experience of Sachchidananda, pure Existence, Consciousness, Bliss is the same and Mind is often contented with it as the sole Truth and dismisses all else as part of the grand Illusion, but there is also a dynamic experience of the Divine or of Existence (e.g. as One and Many, Personal and Impersonal, the Infinite and Finite etc.) which is essential for the integral knowledge. The dynamic experience is not the same in the lower planes as in the higher, in the intermediate spiritual planes and in the Supramental. In these the oppositions

can only be put together and harmonised, in the Supermind they fuse together and are inseparably one; that makes an enormous difference.

The universe is dynamism, movement — the essential experience of Sachchidananda apart from the dynamism and movement is static. The full dynamic truth of Sachchidananda and the universe and its consequence cannot be grasped by any other consciousness than the Supermind, because the instrumentation in all other (lower) planes is inferior and there is therefore a disparity between the fullness of the static experience and the incompleteness of the dynamic power, knowledge, result of the inferior light and power of other planes. This is the reason why the consciousness of the other spiritual planes even if it descends can make no radical change in the earth-consciousness, it can only modify or enrich it. The radical transformation needs the descent of a supramental power and nature.

One cannot speak of two classes of Sachchidananda, for Sachchidananda is the same always — but the knowledge of Sachchidananda and the universe differs according to the degree of the consciousness which has the experience.

The personal realisation of the Divine may be sometimes with Form, sometimes without Form. Without Form, it is the Presence of the living Divine Person, felt in everything. With Form, it comes with the image of the One to whom worship is offered. The Divine can always manifest himself in a form to the bhakta or seeker. One sees him in the form in which one worships or seeks him or in a form suitable to the Divine Personality who is the object of the adoration. How it manifests depends on many things and it is too various to be reduced to a single rule. Sometimes it is in the heart that the Presence with the form is seen, sometimes in any of the other centres, sometimes above and guiding from there; sometimes it is seen outside and in front as if an embodied Person. Its advantages are an intimate relation and constant guidance or if felt or seen within, a very strong and concrete realisation of the constant Presence. But one must be very sure of the purity of one's adoration and seeking — for the disadvantage of this kind of embodied relation is that

other Forces can imitate the Form or counterfeit the voice and the guidance and this gets more force if it is associated with a constructed image which is not the true thing. Several have been misled in this way because pride, vanity or desire was strong in them and robbed them of the finer psychic perception that is not mental and can at once turn the Mother's light on such misleadings or errors.

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It is the supramental Power that transforms mind, life and body — not the Sachchidananda consciousness which supports impartially everything. But it is by having experience of the Sachchidananda, pure existence-consciousness-bliss, that the ascent to the supramental and the descent of the supramental become (at a much later stage) possible. For first one must get free from the ordinary limitation by the mental, vital and physical formations, and the experience of the Sachchidananda peace, calm, purity and wideness gives this liberation.

The supermind has nothing to do with passing into a blank. It is the Mind overpassing its own limits and following a negative and quietistic way to do it that reaches the big blank. The Mind, being the Ignorance, has to annul itself in order to enter into the supreme Truth — or, at least, so it thinks. But the supermind being the Truth-Consciousness and the Divine Knowledge has no need to annul itself for the purpose.

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The Will of Sachchidananda can act under different conditions in the Knowledge or the Ignorance. The Supermind is the Truth Consciousness, the Knowledge, and the will there works out spontaneously the unmixed Knowledge — whereas below the Supermind it allows the forces to play in quite another way and supports them or intervenes according to the need of the play in the Ignorance.

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In the supermind, consciousness is existence eternally aware both *that it is* and of what it is and also of what it intends

to do with itself and become for its own Ananda. Consciousness and knowledge there are one.

**The Supracosmic, the Supramental,
the Overmind and Nirvana**

(1) I mean by the supracosmic Reality the supreme Sachchidananda who is above this and all manifestations, not bound by any, yet from whom all manifestation proceeds and all universe.

(2) The supramental and the supracosmic are not the same. If it were so there could be no supramental world and no descent of the supramental principle into the material world — we would be brought back to the idea that the divine Truth and Reality can only exist beyond and the universe, any universe can only be a half-truth or an illusion of ignorance.

(3) I mean by the supramental the Truth-Consciousness whether above or in the universe by which the Divine knows not only his own essence and being but his manifestation also. Its fundamental character is knowledge by identity, by that the Self is known, the Divine Sachchidananda is known, but also the truth of the manifestation is known, because this too is That — *sarvam khalvidam brahma, Vāsudevah sarvam* etc. Mind is an instrument of the Ignorance trying to know — Supermind is the Knower possessing knowledge because one with it and the known, therefore seeing all things in the Light of His own Truth, the light of their true Self which is He. It is a dynamic and not only a static Power, not only a Knowledge, but a Will according to Knowledge — there is a supramental Power or Shakti which can manifest directly its world of Light and Truth in which all is luminously based on the harmony and unity of the One, not disturbed by a veil of Ignorance or any disguise. The Supermind therefore does not transcend all manifestation, but it is above the triplicity of mind, life and matter which is our present experience of this manifestation.

(4) The Overmind is a sort of delegation from the Supermind (this is a metaphor only) which supports the present evolutionary universe in which we live here in Matter. If Supermind were

to start here from the beginning as the direct creative Power, a world of the kind we see now would be impossible; it would have been full of the divine Light from the beginning, there would be no involution in the inconscience of Matter, consequently no gradual striving evolution of consciousness in Matter. A line is therefore drawn between the higher half of the universe of consciousness, *parārdha*, and the lower half, *aparārdha*. The higher half is constituted of Sat, Chit, Ananda, Mahas (the supramental) — the lower half of mind, life, Matter. This line is the intermediary Overmind which, though luminous itself, keeps from us the full indivisible supramental Light, depends on it indeed, but in receiving it, divides, distributes, breaks it up into separated aspects, powers, multiplicities of all kinds, each of which it is possible by a further diminution of consciousness such as we reach in Mind to regard as the sole or the chief Truth and all the rest as subordinate or contradictory to it. To this action of the Overmind may be applied the words of the Upanishad, “The face of the Truth is covered by a golden Lid”, or those of the Vedic *ṛtena ṛtam apihitam*. Here there is the working of a sort of *vidyā-avidyāmayī māyā* which makes possible the predominance of *avidyā*. It is by this primitive divisional principle that the Mind is enabled to regard for example the Impersonal as the Truth and the Personal as only a mask or the personal Divine as the greatest Truth and impersonality as only an aspect; it is so too that all the conflicting philosophies and religions arise, each exalting one aspect or potentiality of Truth presented to Mind as the whole sufficient explanation of things or exalting one of the Divine’s Godheads above all others as the true God than whom there can be no other or none so high or higher. This divisionary principle pursues man’s mental knowledge everywhere and even when he thinks he has arrived at the final unity and harmony, it is only a constructed unity based on an Aspect. It is so that the scientist seeks to found the unity of knowledge on some original physical aspect of things, Energy or Matter, Electricity or Ether, or the Mayavadin thinks he has arrived at absolute Adwaita by cutting existence into two and calling the upper side Brahman and the lower side Maya. It

is the reason why mental knowledge can never arrive at a final solution of anything, for the aspects of Existence as distributed by Overmind are numberless and one can go on multiplying philosophies and religions for ever.

In the Overmind itself there is not this confusion, for the Overmind knows the One as the support, essence, fundamental power of all things, but in the dynamic play proper to it it lays emphasis on its divisional power of multiplicity and seeks to give each Power or Aspect its full chance to manifest, relying on the underlying Oneness to prevent disharmony or conflict. Each Godhead, as it were, creates his own world, but without conflict with others; each Aspect, each Idea, each Force of things can be felt in its full separate energy or splendour and work out its values, but this does not create a disharmony because the Overmind has the sense of the Infinite and in the true (not spatial) Infinite many concording infinities are possible. This peculiar security of Overmind is however not transferable to the lower planes of consciousness which it supports and governs, because as one descends in the scale the stress on division and multiplicity increases and in the Mind the underlying oneness becomes vague, abstract, indeterminate and indeterminable and the only apparent concreteness is that of the phenomenal which is by its nature a form and representation — the self-view of the One has already begun to disappear. Mind acts by representations and constructions, by the separation and weaving together of its constructed data; it can make a synthetic construction and see it as the whole, but when it looks for the reality of things, it takes refuge in abstractions — it has not the concrete vision, experience, contact sought by the mystic and the spiritual seeker. To know Self and Reality directly or truly, it has to be silent and reflect some light of these things or undergo self-exceeding and transformation, and this is only possible either by a higher Light descending into it or by its ascent, the taking up or immergence of it into a higher Light of existence. In Matter, descending below Mind, we arrive at the acme of the principle of fragmentation and division; the One, though secretly there, is lost to knowledge and we get the fullness of the Ignorance,

even a fundamental Inconscience out of which the universe has to evolve consciousness and knowledge.

(5) If we regard Vaikuntha or Goloka each as the world of a Divinity, Vishnu or Krishna, we would be naturally led to seek its place or its origin in the Overmind plane. The Overmind is the plane of the highest worlds of the Gods. But Vaikuntha and Goloka are human conceptions of states of being that are beyond humanity. Goloka is evidently a world of Love, Beauty and Ananda full of spiritual radiances (the cow is the symbol of spiritual light) of which the souls there are the keepers or possessors, Gopas and Gopis. It is not necessary to assign any single plane to this manifestation — in fact there can be a reflection or possession of it or of its conditions on any plane of consciousness — the mental, vital or even the subtle physical plane. The explanation of it which you mention is not therefore excluded, it is quite feasible.

(6) It is not possible to situate Nirvana as a world or plane, for the Nirvana push is to a withdrawal from world and world-values; it is therefore a state of consciousness or rather of super-consciousness without habitation or level. There is more than one kind of Nirvana (extinction or dissolution) possible. Man being a mental being in a body, *manomaya puruṣa*, makes this attempt at retreat from the cosmos through the spiritualised mind, he cannot do otherwise and it is this that gives it the appearance of an extinction or dissolution, *laya, nirvāṇa*; for extinction of the mind and all that depends on it including the separative ego in something Beyond is the natural way, almost the indispensable way for such a withdrawal. In a more affirmative Yoga seeking transcendence but not withdrawal there would not be this indispensability, for there would be the way already alluded to of self-exceeding or transformation of the mental being. But it is possible also to pass to that through a certain experience of Nirvana, an absolute silence of mind and cessation of its activities, constructions, representations which can be so complete that not only to the silent mind but also to the passive senses the whole world is emptied of its solidity and reality and things appear only as unsubstantial forms without

any real habitations or else floating in something that is a nameless Infinite: this Infinite or else something still beyond is That which alone is real; an absolute calm, peace, liberation would be the resulting state. Action would continue, but no initiation or participation in it by the silent liberated consciousness; a nameless Power would do all until there began the descent from above which would transform the consciousness, making its silence and freedom a basis for a luminous knowledge, action, Ananda. But such a passage would be rare; ordinarily a silence of the mind, a liberation of the consciousness, a renunciation of its belief in the final value or truth of the mind's imperfect representations or constructions would be enough for the higher working to be possible.

(7) Now about the cosmic consciousness and Nirvana. Cosmic consciousness is a complex matter. To begin with, there are two sides to it, the experience of the Self free, infinite, silent, inactive, one in all and beyond all and the direct experience of the cosmic Energy and its forces, workings and formations, this latter experience not being complete till one has the sense of being commensurate with the universe or pervading, exceeding and containing it. Till then there may be direct contacts, communications, interchanges with cosmic forces, beings, movements, but not the full unity of mind with the cosmic Mind, of life with the cosmic Life, of body and physical consciousness with the cosmic material Energy and its substance. Again there may be a realisation of the Cosmic Self which is not followed by the realisation of the dynamic universal oneness. Or on the contrary there may be some dynamic universalising of consciousness without the experience of the free static Self omnipresent everywhere, — the preoccupation with and pleasure of the greater energies that one would thus experience would stop the way to that liberation. Also the identification or universalisation may be more on one plane or level of consciousness than on another, predominantly mental or predominantly emotional (through universal sympathy or love) or vital of another kind (experience of the universal life forces) or physical. But in any case, even with the full realisation and experience it should be evident that this

cosmic play would be something that one would finally feel as limited, ignorant, imperfect from its very nature. The free soul might regard it untouched and unmoved by its imperfections and vicissitudes, do some appointed work, try to help all or be an instrument of the Divine, but neither the work nor the instrumentation would have anything like the perfection or even the full light, power, bliss of the Divine. This could only be gained by an ascension into higher planes of cosmic existence or their descent into one's consciousness — and, if this were not envisaged or accepted, the push to Nirvana would still remain as a way of escape. The other way would be the ascent after death into these higher planes, — the heavens of the religions signify after all nothing but such an urge to a greater, luminous, beatific Divine Existence.

But, one might ask, if the higher planes or if the Overmind itself were to manifest their consciousness with all that power, light, freedom and vastness and these things were to descend into an individual consciousness here, would not that make unnecessary both the cosmic negation or the Nirvanic push and the urge towards some Divine Transcendence? But in the result, though one might live in a union with the Divine in a luminous wide free consciousness embracing the universe in itself and be a channel of great energies or creations, spiritual or external, yet this world here would remain fundamentally the same — there would be a gulf of difference between the Spirit within and its medium and stuff on which it acted, between the inner consciousness and the world in which it was working. The achievement inner, subjective, individual might be perfect, but the dynamic outcome insufficient, disparate, a mixture, not a perfect harmony of the inner and the outer, a new integral rhythm of existence here that could be called truly divine. Only a consciousness like the supramental, unconditioned and in perfect unity with its source, a Truth-Consciousness empowered to create its own free determinations would be able to establish some perfect harmony and rhythm of the higher hemisphere in this lowest rung of the lower hemisphere. Whether it is to do so or not depends on the significance of the evolutionary

existence; it depends on whether that existence is something imperfect in its very nature and doomed to frustration — in which case either a negative way of transcendence by some kind of Nirvana or a positive way of transcendence, perhaps by breaking the shining lid of Overmind, *hiraṇmaya pātra*, into what is above it, would be the final end of the soul escaping from this meaningless universe; unless indeed like the Amitabha Buddha one were held by compassion or else the Divine Will within to continue helping and sharing the upward struggle towards the Light of those here still in the darkness of the Ignorance. If on the contrary this world is a Lila of spiritual involution and evolution in which one power after another up to the highest is to appear as Matter, Life and Mind have already appeared out of an apparent indeterminate Inconscience, then another culmination is possible.

The push to Nirvana has two motive forces behind it. One is the sense of the imperfection, sorrow, death, suffering of this world — the original motive force of the Buddha. But for escape from these afflictions Nirvana might not be necessary, if there are higher worlds into which one can ascend where there is no such imperfection, sorrow, death or suffering. But this other possibility of escape is met by the idea that these higher worlds too are transient and part of the Ignorance, that one has to return here always till one overcomes the Ignorance, that the Reality and the cosmic existence are as Truth and Falsehood, opposite, incompatible. This brings in the second motive force, that of the call to Transcendence. If the Transcendent is not only supra-cosmic but an aloof Incommunicable, *avyavahāryam*, which one cannot reach except by a negation of all that is here, then some kind of Nirvana, an absolute Nirvana even is inevitable. If on the other hand the Divine is transcendent but not incommunicable, the call will still be there and the soul will leave the chequered cosmic play for the beatitude of the transcendent existence, but an absolute Nirvana would not be indispensable; a beatific union with the Divine offers itself as the way before the seeker. This is the reason why the Cosmic Consciousness is not sufficient and the push away from it is so strong, — it is only if the golden

lid of the Overmind is overpassed and opened and the dynamic contact with the Supermind and a descent of its Light and Power here is intended that it can be otherwise.

Supermind and Other Planes

The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind.

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The highest or true Vijnana is the supramental plane — the plane of the Divine Knowledge — it is only at the end of the sadhana, when there is the full siddhi that one can have free connection with that plane.

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The Supramental is a higher level of consciousness than the mind in which one gets the direct truth of the Supreme and the whole truth. One can meet the One in the mind, but it is an imperfect knowledge and experience.

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It is only the supramental that is all Knowledge. All below that from Overmind to Matter is Ignorance — an Ignorance growing at each level nearer to the full Knowledge. Below Supermind there may be Knowledge but it is not all Knowledge.

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I have not said that everything is falsehood except the supramental Truth. I said that there was no complete Truth below the supramental. In the Overmind the Truth of supermind which is whole and harmonious enters into a separation into parts, many Truths fronting each other and moved each to fulfil itself, to make a world of its own or else to prevail or take its share in worlds made of a combination of various separated Truths and Truth-forces. Lower down in the scale, the fragmentation

becomes more and more pronounced, so as to admit of positive error, falsehood, ignorance, finally, inconscience like that of Matter. This world here has come out of the Inconscience and developed the Mind which is an instrument of Ignorance trying to reach out to the Truth through much limitation, conflict, confusion and error. To get back to Overmind, if one can do it completely, which is not easy for physical beings, is to stand on the borders of the supramental Truth with the hope of entry there.

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If the supermind were not to give us a greater and completer truth than any of the lower planes, it would not be worth while trying to reach it. Each plane has its own truths. Some of them are no longer true on a higher plane; e.g. desire and ego are truths of the mental, vital and physical Ignorance — a man there without ego or desire would be a tamasic automaton. As we rise higher, ego and desire appear no longer as truths, they are falsehoods disfiguring the true person and the true will. The struggle between the Powers of Light and the Powers of Darkness is a truth here — as we ascend above, it becomes less and less of a truth and in the supermind it has no truth at all. Other truths remain but change their character, importance, place in the whole. The difference or contrast between the Personal and Impersonal is a truth of the Overmind — there is no separate truth of them in the supermind, they are inseparably one. But one who has not mastered and lived the truths of Overmind cannot reach the supramental Truth. The incompetent pride of man's mind makes a sharp distinction and wants to call all else untruth and leap at once to the highest truth whatever it may be — but that is an ambitious and arrogant error. One has to climb the stairs and rest one's feet firmly on each step in order to reach the summit.

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Each plane is true in itself but only in partial truth to the Supermind. When these higher truths come into the physical they try to realise themselves there but can do so only in part and under

the conditions of the material plane. It is only the Supermind that can overcome this difficulty.

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Supermind is not organised in the lower planes as the others are. It is only a veiled influence. Otherwise the supramental realisation would be easy.

Supermind and Overmind

Supermind is not merely a step higher than Overmind—it is beyond the line, that is, a different consciousness and power beyond the mental limit.

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It is hardly possible to say what the Supermind is in the language of Mind, even spiritualised Mind, for it is a different consciousness altogether and acts in a different way. Whatever may be said of it is likely to be not understood or misunderstood. It is only by growing into it that one can know what it is and this also cannot be done until after a long process by which mind heightening and illuminating becomes pure Intuition (not the mixed thing that ordinarily goes by that name) and Intuition widens and masses itself into Overmind; after that Overmind can be lifted into and suffused with Supermind till it undergoes a transformation.

In the Supermind all is self-known self-luminously, there are no divisions, oppositions or separated aspects as in Mind whose principle is division of Knowledge into parts and setting each part against another. Overmind approaches this at its top and is often mistaken for Supermind, but it cannot reach it—except by uplifting and transformation.

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By the Supermind is meant the full Truth-consciousness of the Divine Nature in which there can be no place for the principle of division and ignorance; it is always a full light and knowledge superior to all mental substance or mental movement. Between the

Supermind and the human mind are a number of ranges, planes or layers of consciousness — one can regard it in various ways — in which the element or substance of mind and consequently its movements also become more and more illumined and powerful and wide. The Overmind is the highest of these ranges; it is full of lights and powers; but from the point of view of what is above it, it is the line of the soul's turning away from the complete and indivisible knowledge and its descent towards the Ignorance. For although it draws from the Truth, it is here that begins the separation of aspects of the Truth, the forces and their working out as if they were independent truths and this is a process that ends, as one descends to ordinary Mind, Life and Matter, in a complete division, fragmentation, separation from the indivisible Truth above. There is no longer the essential, total, perfectly harmonising and unifying knowledge, or rather knowledge for ever harmonious because for ever one, which is the character of Supermind. In the Supermind mental divisions and oppositions cease, the problems created by our dividing and fragmenting mind disappear and Truth is seen as a luminous whole. In the Overmind there is not yet the actual fall into Ignorance, but the first step is taken which will make the fall inevitable.

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The Supermind is the One Truth deploying and determining the manifestation of its Powers — all these Powers working as a multiple Oneness, in harmony, without opposition or collision, according to the One Will inherent in all. The Overmind takes these Truths and Powers and sets each working as a force in itself with its necessary consequences — there can be harmony in their action, but the Overmind's harmonies are synthetic and partial rather than inherent, total and inevitable and, as one descends from the highest Overmind, separation, collision and conflict of forces increase, separability dominates, ignorance grows, existence becomes a clash of possibilities, a mixture of conflicting half-truths, an unsolved and apparently unsolvable riddle and puzzle.

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The Supermind is the Truth-Consciousness; below it there intervenes the Overmind of which the principle is to receive the powers of the Divine and try to work them out separately, each acting in its own right and working to realise a world of its own or, if it has to act with others, enforcing its own principle as much as possible. Souls descending into the Overmind act in the same way. The principle of separated Individuality is from here. At first still aware of its divine origin, it becomes as it descends still more and more separated and oblivious of it, governed by the principle of division and ego. For Mind is farther removed from the Truth than Overmind, Vital Nature is engrossed in the realisation of ignorant forces, while in Matter the whole passes into what seems an original Inconscience. It is the Overmind Maya that governs this world, but in Matter it has deepened into Inconscience out of which consciousness reemerges and climbs again bringing down into Matter life and mind, and opening in mind to the higher reaches — which are still in some direct connection with the Truth (Intuition, Overmind, Supermind).

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At the time when these chapters [*the last chapters of The Synthesis of Yoga*] were written, the name “overmind” had not been found, so there is no mention of it. What is described in these chapters is the action of the supermind when it descends into the overmind plane and takes up the overmind workings and transforms them.¹ It was intended in later chapters to show how difficult even this was and how many levels there were between human mind and supermind and how even supermind, descending, could get mixed with the lower action and turned into something that was less than the true Truth. But these later chapters were not written.

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The distinction [*between the Supermind and the Overmind*] has

¹ The highest Supermind or Divine Gnosis existent in itself is something that lies beyond still and quite above.

not been made in the *Arya* because at that time what I now call the Overmind was supposed to be an inferior plane of the Supermind. But that was because I was seeing them from the Mind. The true defect of Overmind, the limitation in it which gave rise to a world of Ignorance, is seen fully only when one looks at it from the physical consciousness, from the result (Ignorance in Matter) to the cause (Overmind division of the Truth). In its own plane Overmind seems to be only a divided, many-sided play of the Truth, so can easily be taken by the Mind as a supramental province. Mind also when flooded by the Overmind lights feels itself living in a surprising revelation of divine Truth. The difficulty comes when we deal with the vital and still more with the physical. Then it becomes imperative to face the difficulty and to make a sharp distinction between Overmind and Supermind — for it then becomes evident that the Overmind Power (in spite of its lights and splendours) is not sufficient to overcome the Ignorance because it is itself under the law of Division out of which came the Ignorance. One has to pass beyond and supramentalise Overmind so that mind and all the rest may undergo the final change.

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The Supermind is the total Truth Consciousness; the Overmind draws down the truths separately and gives them a separate activity — e.g. in the Supermind the Divine Peace and Power, Knowledge and Will are one. In the Overmind each of these becomes a separate aspect which can exist or act on its own lines apart from the others. When it comes down to Mind, this turns into an ignorance and incapacity — because Knowledge can come without a Will to support it or Peace can be disturbed by the action of Power etc.

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Supermind by the way is synthetic only in the lowest spaces of itself where it has to prepare the principles of Overmind — synthesis is necessary only where analysis has taken place; one has dissected everything, put in pieces (analysis) so one has to

piece together. But Supermind is unitarian, has never divided up, so it does not need to add and piece together the parts and fragments. It has always held the conscious Many together as the conscious One.

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To return to the supramental — the supramental is simply the direct self-existent Truth Consciousness and the direct self-effective Truth Power. There can therefore be no question of jugglery about it. What is not true is not supramental. As for calm and silence, there is no need of the supramental to get that. One can get it even on the level of Higher Mind which is the next above the human intelligence. I got these things in 1908, twenty-seven years ago and I can assure you they were solid enough and marvellous enough without any need of supramentality to make it more so! Again, a calm that “seems like motion” is a phenomenon of which I know nothing. A calm or silence which can support or produce action — that I know and that is what I have had — the proof is that out of an absolute silence of the mind I edited the *Bande Mataram* for four months and wrote $6\frac{1}{2}$ volumes of the *Arya*, not to speak of all the letters and messages etc. etc. I have written since. If you say that writing is not an action or motion but only something that seems like it, a jugglery of the consciousness, — well, still out of that calm and silence I conducted a pretty strenuous political activity and have also taken my share in keeping up an Asram which has at least an appearance to the physical senses of being solid and material! If you deny that these things are material or solid (which of course metaphysically you can), then you land yourself plump into Shankara’s illusionism, and there I will leave you.

You will say however that it is not the Supramental but at most the Overmind that helped me to these non-nebulous motions. But the Supermind is by definition a greater dynamic activity than mind or Overmind. I have said that what is not true is not supramental; I will add that what is ineffective is not supramental. And finally I will conclude by saying that I have

not told X that I have taken possession of the supramental — I only admit to be very near to it, or at least to its tail. But “very near” is — well, after all a relative phrase like all human phrases.

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One must have already become intuitively conscious to know about the overmind and the supermind. To give “signs” is useless, for the mind would only make mistakes in trying to judge by the “signs” — one has to become conscious within and know directly.

Knowledge and Will in the Supermind

That [*the division between knowledge and will*] is true of mental knowledge and will, but not of the higher knowledge-will. In the Supermind knowledge and will are one.

*

Knowledge and will have naturally to be one before either can act perfectly.

*

Force and Knowledge are two different things and in the consciousness below supermind may go together or may not.