

Yoga Sadhana Camp

(From 06.06.11 to 10.06.2011)



Edited by S.A. Maa Krishna, Sri Matriniketan Ashram,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill;Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Orissa, India
www.srimatriniketanashram.org

Yoga Sadhana Camp

(From 06.06.2011 to 09.06.2011)

“Q: Which of Sri Aurobindo’s book should I start with?

Ans: *The Life Divine*.

My blessings.”

11th March 1941, The Mother

Instruction for the participants:

“1, Prayer (Sri Aurobindo, The Mother –grant us your help in our endeavour to understand your teaching.)

2, Reading of Sri Aurobindo’s book.

3, A moment of silence.

4, One question can be put by whoever wants to put a question on what has been read.

5, Answer to the question.

6, No general discussion.

This is not the meeting of a group but simply a class for studying Sri Aurobindo’s book.”

31st October, 1942, The Mother

Program

05.30 P.M.	(On 06.06.2011) Spiritual Flag Hoisting
04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
07.30 A.M. to 08.00 A.M.	Breakfast
08.00 A.M. to 09.45 A.M.	<i>Karma Yoga</i>
10.00 A.M. to 12.30 P.M.	Discourse on <i>The Life Divine</i>
12.30 P.M. to 01.30 P.M.	Lunch Break
01.30 P.M. to 02.45 P.M.	Work and leisure
03.00 P.M. to 04.00 P.M.	Discourse on <i>The Life Divine</i>
04.15 P.M. to 06.30 P.M.	<i>Karma Yoga</i>
07.00 P.M. to 07.30 P.M.	Group meditation
07.30 P.M. to 08.30 P.M.	Question/Answer on above discourse
08.30 P.M. to 09.00 P.M.	<i>Mantra and Prayer</i>
09.00 P.M. to 09.30 P.M.	Dinner
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest

N.B. Discourse Subject

06.06.2011 Introduction of *The Life Divine*, **07.06.2011** Aim of Integral Yoga & Integral Evolution through Consciousness. **08.06.2011** Unconscious and Conscious Yoga of Nature. **09.06.2011** Danger in the path of Integral Yoga

SPECIAL NOTE: 10.06.2011: Free Health and Eye Camp for adjacent village from 8.00 A.M. to 02.00 P.M. and Japa Yajna from 6.00 A.M. to 6.00 P.M. and Prasad Sevan for all participants.

10.06.2011 6.30 P.M. Flag down

OM TAT SAT

Sri Matriniketan Ashram,

Managed by The Mother’s International Centre Trust

At Ramachandrapur, PO:Kukudakhandi-761100, Ganjam, Orissa

“And if you really want to please Me (I believe you do!), if you want to please me, concentrate on the book on Sri Aurobindo—you cannot imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it is a thing of GREAT importance. It will have great action. So, I want to clear the way for you now, for us to have time.”

The Mother

Contents:

1,	Introduction	4
2,	Unconscious Yoga of Nature through Intellect:	5
3,	Unconscious Yoga of Nature through Devotion:	8
4,	Collective Divine living:	12
5,	Integral Evolution through Consciousness:	13
6,	Aim of Integral Yoga:	17
7,	The Master Formula of Existence:	18
8,	The Indispensable Self-discipline of Integral Yoga:	19
8a,	Psychic Self-discipline	20
8b,	Spiritual self-discipline:	21
8c,	Supramental self-discipline:	22
9,	The Dispensable Self-discipline of Integral Yoga:	25
9a,	Psycho-physical self-discipline:	26
10,	The Danger of the Path:	29
11,	Important Message of The Life Divine:	31
12,	The More Important Message of The Life Divine:	32
13,	The Most Important Message of The Life Divine:	34
14,	Conclusion:	34
15,	Questions:	37

Introduction:

This *Yoga Sadhana camp* is organised in conformity with Sri Aurobindo's two directives in *The Synthesis of Yoga*, which insists (1) 'An absolute liberty of experience and of the restatement of knowledge is the condition of its self-formation'³⁶ and (2) 'all truth and practice... must be constantly renovated by the fresh streams of the spirit...' ³⁷

This paper serves a partial fulfillment of the objective to compress the whole of *The Life Divine* or compress the Evolution of all life into this whole life through spiritual Evolution or compress it into few days in the form of *Yoga Sadhana Camp*, which is an outer aid for inner development, an opportunity of reception of the Divine's Grace and a platform to widen, heighten, deepen and enlarge the existing knowledge on effective evolution which (1) begins with tardy **evolution in Inconscience** with the organization of consciousness as indispensable physical foundation and (2) on this Inconscient base the intermediary action of slow **evolution in Ignorance** of upward ascent is experienced through an evolutionary progressive consciousness and (3) this culminates in integration which is a total changed working of the whole being and nature through swift **evolution in Knowledge**. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit.

The first immediate approach towards the realization of the slow Evolution in Ignorance is the development of **exclusive concentration**, one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science; then there is development of **second exclusive concentration**, which is defined as to preoccupy oneself of the present moments oblivious of the successive past and future events; through this concentration the objective experience of the ever-changing environment is realised and lastly, the third exclusive concentration or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments of *sadhana* in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality.

The second instrument of swift Evolution in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the Self of being. This concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical,

subtle vital and subtle mental world and consciousness will undulate between Superconscious and Inconscious Plane for purification and transformation action.

The third instrument of swifter Evolution in Knowledge is the development of **Multiple Concentration**, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalized and one feels the whole universe is within him and enters the greater creation, action and ananda of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger consciousness free from the previous Nature's limitation and oblivion of the indwelling Spirit.

The last instrument of swiftest integral Evolution is the development of **Integral Concentration**, which is defined as entire absorption in the three poises of Self; that is Self is in all things, all things are within the Self and all things are made up of the stuff of Self. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.

The Nature's Unconscious Yoga through Intellect:

Science is the outcome of the development of man's faculty of exclusive concentration. Integral Evolution considers Science as a part of occultism as it brings to light the Nature's hidden formulas and uses its knowledge to set free the operation of her energies and place all its inventions and discoveries at the service of mankind. Science represents a vast system of physical magic through utilization of secret truths of being and secret power and processes of Nature. Integral Evolution further provides this input that completion of physical knowledge of Science can be arrived at by discovery of Supraphysical knowledge because behind the process of physical Nature there is a vast inner kingdom of Supraphysical fact which can be accessed through subliminal and spiritual entry.

Science dreams of physical conquest of death, insatiable thirst for power and knowledge to capture God's Omnipotence and Omniscience, contracting Space and Time to vanishing point and it strives in thousand ways to make man the master of the circumstance and it is arriving at the border where material is divided from the immaterial and the highest achievement of utilitarian Science has even reduced the dependency on external aid of machinery to a vanishing point. In the wireless telegraphy and telephonic communication the sensible physical means for the intermediate transmission of the physical force is removed and it is preserved only at the point of transmission and reception. The development of Supraphysical science ensures that dependency even on these machineries will disappear and Mind can directly seize physical energies. If we

can recognize this fact then an enormous vistas to the future will wide open through Supraphysical Science.

Since very soul of scientific enquiry is the search for knowledge, so it cannot cry a halt at sense dominated knowledge and reasoning from sense knowledge and shall strive to go beyond. Science confirms the Vedic and Upanishadic idea '**of the one essence with its many becomings**'. The dualist appearance of Matter and Energy are reconciled in Science as matter is energy or $E=mc^2$ and are reconciled in Vedanta as the Matter is Brahman Energy, *annam brahma*. It is evident that essential Matter is a thing non-existent to senses and is only a conceptual form of substance and a point is reached where the arbitrary distinction in thought divides the form of substance from form of energy.

With the increase of scientific knowledge man becomes capable of regulating and indefinitely prolonging life, though not capable of entire conquest of death. Science is capable of envisaging only external or secondary causes of removing death and disease to a distance and is not capable of the root knowledge of eliminating it; it knows the process of things but not the essence, thus arrives at more powerful manipulation of circumstance without experiencing the essential control. But if we could go behind the surface nature and grasp the essential subtle nature and cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We can even hope to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being.

Science teaches us that it takes minute care, cunning approach and intense absorption it bestows upon the smallest and largest of its works. This mighty energy is an equal and impartial mother and its intensity and force of movement is the same in the formation and upholding of a system of suns and organization of the life of an ant-hill.

Reason corrects the error and limitation of sense mind and is therefore one of the most powerful faculties developed by Science and that is the chief cause of his superiority among the terrestrial beings.

The ancient Indian Physicist had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is principle of light, electricity, fire and heat. *Agni*, which again manifested in earth's atmosphere as sight. A fourth state is characterized by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. Thus the ancient thinking satisfied the query of ordinary human mind, how these forms which are so real, durable and solid to the sense can be in truth only temporary

phenomena and things like pure energy are non-existent, intangible and incredible to sense organs.

Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence. When Science will be able to mend its earlier stand of recognizing a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able to trace the hierarchies of higher Consciousness and give way to the higher spiritual appetite of Integral Yoga and its unconscious wandering within Matter ends and it will recognize life, mind and Supermind as evolution of veiled Consciousness in Matter.

The five states of Matter are, *akasha, vayu, agni, jala and bhumi* evolve five subtle senses of life that of *sabda, sparsa, drusti, rasa and gandha*. This Life is Force and Force is Power and Power is Will and Will is the working of the master Consciousness. To realize its own power and to master and to know its world is therefore the increasing impulse of all individual life and that impulse is identified as the essential aspect of growing self-manifestation of Divine in cosmic existence. The Divine Life is born out of the deeper and wider truth of our being which is extended as life of unity, mutuality and harmony, which will again replace the imperfect mental consciousness of artificially arranged and mechanized unity of material life.

Reason and Science binds man within the limitation of Space and Time. The Space is defined as a stable extension measured out by divisibility of substance and mind places itself at a certain point in that divisible extension and regards the disposition of substance around it. Time is defined as mobile extension measured out by succession of the past, present and future in which mind places itself at a certain point from which it can look back and ahead. This experience of space and time in our waking state is what we call as a surface mental consciousness, is only a small selection from our entire conscious Being. Behind this surface consciousness there is much vaster subliminal and subconscious mind, which is the greater part of our identity and contains height, depth and profundities to which no man can measure or fathom. This knowledge gives us the starting point of the true Science and also the starting point of true spirituality. This knowledge will deliver us from the circumscription by the material and illusion of the obvious.

The Integral Yogi's distinction from other mental men is that he lives and acts in a greater vision and vaster spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. He enters Arts with the aim of the seeing, worshipping and revealing the one Divine in all forms, forces, principles, gods, men, creatures and objects. His aim in utilitarian Science is to enter the ways and processes of the Divine, to know the material and means of work to utilize that knowledge for the conscious and faultless expression of the Spirit's

mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of Divine Grace or the Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

The Nature's Unconscious Yoga through Devotion:

Integral Yoga considers the whole aim and process of all religion is a change into higher Consciousness or a state of Being and it formulates the guiding principles of the race and all religions are form and fragments descended from one eternal Religion. But in our separative consciousness we consider each religion exists as opposites; each claims to be the truth and taxes the others with error; each feels impelled to destroy or refuse others in order that itself alone may survive and spread the message of the Truth. The religious emotions are often invaded by turmoil and obscurity and are either crude or narrow or fanatical or mixed with movements that are not signs of spirit's freedom. The necessity of mutually destructive schools of philosophy arises when human mentality lays an exclusive emphasis on one side of the spiritual experience, affirms that as the sole eternal truth of existence and states it in terms of all dividing mental logic.

The wide and supple method of the evolutionary Nature must provide ample scope to preserve the true intension of all religious seeking; the development of religion in India has witnessed that any number of religious formulations, cults and disciplines have been nurtured, allowed and even encouraged to subsist side by side and each man was free to accept and follow his own religion which is congenial to his thought, feeling, temperament and build of Nature, *svabhava and svadharma*. Unity of all religion is possible when each man is said to have his own religion; he is not bound by any sect or restrict to any traditional form rather he will follow a free self adaptation of his Nature in its relation with the Supreme.

The real business of religion is to prepare man's mind, life and bodily existence for a spiritual evolution and it has to lead him to that point where the inner spiritual light begins to fully to emerge. The religion in India accepted vast number of difficult formulations and all the elements that have grown in the course of evolution of religion and refused to ban or excise any. It developed occult science to its utmost limit, accepted spiritual philosophies of all kinds, every possible line of highest, deepest and largest spiritual realization, spiritual experience and spiritual self-discipline; follows all ways of communication between the man and the Supreme Divine and every possible way of advance to the goal. Thus a larger psychic and emotional relation, more deep and plastic in its essence and all embracing relation with the God became imperative. It is by such plasticity and catholicity that wider aim of the evolution of religion can work with unexampled multitudinous richness, impregnable durability, generality, universality, height, subtlety and all possible fullness.

In this sense the central secret of Buddhist teaching is an entire motionless impersonality of void calm within doing the highest works of

eternal varieties of Love, Truth, the universal compassion and sympathy for whole humanity and **the extinction of all suffering** through the disappearance of ego. The Christian emphasis is on love indicate the dynamic side of its universal action. Christ from His cross humanized Europe and purified humanity. Buddha arriving at the threshold of *Nirvana* vowed not to cross the irrevocable line till a single individual soul on earth is left undelivered from the bondage of suffering and ego; The Gita directs to man of Knowledge to preoccupy himself in doing of good of all creatures; Vivekananda, after realizing the Absolute felt the call to serve the God, the oppressed, the miserable, the sufferer in all humanity. Sri Aurobindo felt similar call through reversal and universalisation of Consciousness to extricate universal Incarnation of Godhead concealed in all humanity.

So the future *Christ* who transforms the cross of crucifixion into a source of infinite Light, Joy and Power or the future Hindu Godhead *Kalki* with His sword destroying opposing *asuric* forces, for which humanity is waiting patiently is foreseen by Sri Aurobindo not as PERSON but as condition or the state of Consciousness, to which all humanity can elevate to establish the kingdom of heaven on Earth. Any free and all-governing personal Godhead was denied by the Buddha who declared that all personality is a creation of ignorance and construction of mind and subject to Karma, but Buddhism became popular after the Buddha was accepted as the Buddhist Godhead. The disadvantage of the gospel of personal Godhead in most of the religious schools is that they create an unbridgeable gulf between man and God and the possibility of man ascending to the status of God becomes remote. The universalization of true Christianity, the true religion revealed in the heart of every man, *Sanatana Dharma*, which can be initiated through reversal of Consciousness of few individuals, *kaschit jatati siddhaye*, who will pave the passage clear for the return of the Christ, the complete Godhead, *samagrammam* to the aspiring humanity and He holds together the whole race, *lokasangraham*, through His Divine birth and Divine action. The Holy Spirit, the pure *Brahmic* Consciousness which descended on the Son of God, *Jesus Christ*, who is also the son of Man, *Manusim tanumasritam*, shall repeat in the numberless souls to Divinise humanity. The mental action of publicity will be overruled by the action of all pervading *Brahman*, the Supramental Truth Consciousness, which is active in earth's atmosphere from its inception, puts pressure on all the institutions, *Sanghas* of the world of all religious, political, economic, scientific, academic, industrial, agricultural community and forces them towards their self development through new creation and brings necessary transformation there.

All the post Buddhistic era lived in the shadow of the great Refusal and final end of life for all is the garb of the ascetic. It disturbed the two thousand years of old Aryan balance between Matter and Spirit and has increasingly dominated Indian mind for many centuries with the idea that (1) renunciation is the sole path of knowledge, (2) acceptance of life as the act of ignorant *Maya*, (3) the cessation of birth is the right use of human birth, the call of the Spirit to recoil from Matter.

It was in the Integral Yoga, the three great formulas of negations of interim solution, (1) the chain of karma, (2) escape from wheel of rebirth and

(3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the religious and spiritual disciplines of India, were transcended and it was felt necessary to look afresh at the Idea or Truth behind the **negation** of this cosmic existence. In the new orientation in its ultimate objective the limitations of Universal Illusionism behind these theories were traced and they were transformed to their full significance of a universal Realism, a real universe reposing on a Reality at once Universal, Transcendent and Absolute.

The law or the chain of karma is Divine Will acting through the limitation of mind produces mechanised living and bondage. Each being reaps what he sows. *Karma* is further projected as outcome of past good or evil thoughts, feelings and actions which determine and construct his fixed physical fate. They are the chief or the most forceful determinants of his being and his future. The true liberating karma as proposed in Integral Yoga is the action of direct Divine will received through psychic or spiritual being whose outcome is intense creative joy of Spirit, the harmony of the eternal musician and the play of the Divine. The higher law of karma is ultimately the law of spiritual evolution and with the emergence of our soul, the primary plan of fixed destiny is partly modified by the intervention of mind and wholly changed to psychic and spiritual destiny and binding law of karma is replaced with the spiritual freedom or the law of the Self. The past mechanized action of man gives birth to present man of fixed fate and the present mental action of man gives birth to future spiritual man.

Those who are bound to the chain of karma are bound to the principle of rebirth and in all traditional schools the freedom from rebirth is projected as highest and ultimate objective. The methods by which they can escape into Purushottama State and rest there permanently, they must satisfy three conditions; **firstly**, they must mould themselves towards this ideal their whole inner life in their earthly living; **secondly**, they must have the capacity to go to the highest state of Purushottama either in trance or waking state while continuing in this earthly body and **thirdly**, they must be faithful to this aspiration during the hour of departure of earthly body. In Integral Yoga, rebirth is not considered as the soul's circling in the net of desire, but an opportunity of spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. It is for experience, for growth of the individual being through joy and grief, pain and suffering, fortune and misfortune that the soul enters into rebirth.

The theory of *Maya*, the Illusionist theory, as proposed by Shankara is the sense of illusion or unreality of cosmic existence as formulated by mind; it really cuts the knot of world problem; it is an escape, a separation from Nature. This sense of unreality powerfully seizes the consciousness of a spiritual seeker with great force when mind withdraws from its constructions, one passes into pure selfhood void of all sense of individuality and Consciousness is plunged into a trance of pure superconscious existence. Buddha took one step farther to declare the unreality of the Self and God; for they too are construction of the mind. A real solution of existence and world-existence can only stand upon the truth that accounts for their validity, integralises, harmonises and gathers

together all their experience in the supreme all-reconciling oneness. Still there are other decisive spiritual experiences that of greater Divine union with double spiritual experience of Cosmic Consciousness and Nirvana of world-consciousness which can undo the whole theory of (mental) *Maya*, which can remove Ignorance and falsehood from material life and this world is experienced as real as Brahman. The illusionist word *Maya*, of the later Vedantist, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient Vedantist. Integral Yoga retains the ancient original Vedantic sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all spiritual experience, integralises all knowledge, and experiences That which being known all is known. (Supramental) *Maya* is the supreme and universal consciousness and force of the Eternal and Infinite and it is at once transcendental, universal and individual and it can put forth many states of Consciousness at a time. The world appears to be an Illusion, (mental) *Maya* by virtue of the presence of Ignorance and falsehood and they can be removed by the intervention of higher Consciousness and Matter can be the solid ground for manifestation of the highest Divine.

The shadow of great refusal or three formulas of negations of post Buddhistic era of the East was reincarnated in the West as Christian negation which was born out of fear of God and long subconscious memory of atrocity and suffering of its religious history and which was further aggravated as religious obscurantism of opposing the enquiry and extension of scientific discovery. The latter limitation was overcome with the advent of Science and the former can be transcended by the advent of spiritual Science and entry of caravan of Light into the body of a spiritual seeker and he will have to fight strongly in order to establish himself in Supreme Bliss from which all creation is born. He will weld strongly the central truth, central dynamic principle, central secret of his religion with the all truth of Eternal Religion, *Sanatana Dharma*, from which all religions have evolved. He will realise the gospel of divine love, service, benevolence and action that dominates his outer Christian living which has its Transcendent source in *Sachchidananda*, the triple Divine principle of Existence, Consciousness and Bliss and he will further realise that elevating himself to the transcendent Source of all is more important relevant issue than the minor factor of serving the individual or the race. The Cross which symbolizes purification and suffering is transformed in Integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfillment.

Buddha was the most powerful personality who had produced profound results on earth and he attained *Nirvana* by annulling the construction of intellect and sense and declared the unreality of existence as perceived by the reason. This liberation is an unspeakable peace, gladness, inexpressible Beatitude, void Calm within; its practical effect is extinction of suffering by elimination of ego, doing all outward work of eternal varieties with Love, Truth and Righteousness. He refused to experience farther beyond it. Shankara went one step farther beyond *Nirvana* to realise *Brahma-Nirvana* and saw 'the living being is none else than the *Brahman*, the whole world is the *Brahman*'⁴, which

is not conceivable by reason. As he refused to go farther in experiencing it, so he remained content with the world as visualised by the reason and finally declared, 'The eternal is true; the world is a lie.'⁵ The Gita went one step farther than the Shankara through realisation of cosmic Consciousness in addition to Brahma-Nirvana; it paused at the 'border of the highest spiritual mind and does (did) not cross them into the splendours of the supramental Light'⁶; it stopped short of that solution for which Sri Aurobindo was seeking. The Gita hinted that this world was verily the Brahman, *Vasudeva sarvamiti*, but this experience was not further pushed to go beyond cosmic Consciousness towards intervention of any higher spiritual dynamism, to realise that this world was made out of the stuff of Brahman and was itself Brahman. Rather the mind was wholly spiritualised to liberate, purify and illumine the inner being and outward nature but could not transform that life. For this reason the Gita finally declared that to leave this transient and suffering world *dukhalayam asaswatam*⁷ and escape into highest *Brahman* state was the best solution. Sri Aurobindo was not satisfied with any of the above solution, rather He carried out His comprehensive spiritual experience in the ancient Vedantic line and was able to trace a link that separated the Matter from the Spirit in Supramental plane and *Brahman* Consciousness can reenter Matter through successive stages or gradations of Consciousness and Material substance can retain its own Divinity fulfilling the comprehensive solution of existence.

Collective Divine Living:

The integral Yoga which is considered as 'exceedingly dangerous to the novice'¹ and even the experienced sadhakas may fall down by the 'worst stumbling and through the most prolonged failure'¹, can also be most rapid and easy and safe for the privileged souls, who dwell from the beginning on a 'virgin stuff of mind and matter'². It promises that those who apply intellect, *buddhi* to dwell constantly on the master idea of surrender by renouncing the egoistic sense of desire for a prolonged period will surely succeed. And those who fail to dispense with indulgence to desire and short lived enjoyments will meet spiritual fall and ruin. In this Yoga the contact with the world is considered as important as the contact with the Self and the God, but the latter contacts must be sufficiently established before any attempt is made to enter relation with the world; the knowledge on the universe can be effectively sought through the knowledge of the Self; the contact with the world is further fragmented with the proposal to break up the whole set up of our past and present associations which make up the deficiency of our ordinary living and to create a new centre of vision 'which see only the Divine and seek only after the Divine.'³ This Yoga does not recommend complete seclusion and purely subjective quest as it aims at bridging the gulf between the subjective and objective life and all subjective growth must be directed towards the most difficult task of transforming the objective nature. It does not wholly accept the manner in which Buddha, Christ and Shankara, attempted to convert the mass resulting in religious movement after Their Divine realisation, because such movements were exclusive in their nature without having actual capacity to annihilate the problem of existence, rather they only gave 'infinitesimal bits of momentary relief'³⁵ to human suffering; yet such events of expansive

movements were necessary and beneficial in order to fulfill the spiritual urge of evolutionary Nature. It does not support any large-scale spiritual conversion of mass, without undergoing two successive stages of development that of firstly, the Divine realisation or Divine union in all the planes of consciousness in its growing intensities and secondly, the extension of this divinity towards all the sheaths including the material substance through decades of effort and askesis to experience the whole change of Nature, by the individual or few individuals; thus the first is to be pushed towards full mastery before the second can be effective without any halt. Any premature attempt at large scale spiritual conversion by the imperfect seekers can mechanise, obscure and corrupt the descending truth. A change in total life of humanity must precede the appearance of either of isolated evolved individuals or collective Gnostic individuals forming Gnostic communities, the Divine Centre, the Virgins' Fortress. The perfected community are those who extend full protection and provide the best opportunity in their surrounding atmosphere to facilitate highest integral development including the building of spiritual being of its individuals by discovery of triple faculties activated through Divine union that of unity, mutuality and harmony.

Integral Evolution through Consciousness:

“The Divinity mentioned by Sri Aurobindo is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it.”

The Mother

“A Consciousness-Force, everywhere inherent in Existence, acting even when concealed, is **the creator of the worlds**, the occult secret of Nature.” The Life Divine/309

Sri Aurobindo

“But since this **consciousness is creatrix** of the world, it **must be** not only state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works.” The Life Divine-131

Sri Aurobindo

The unmanifest *Chit Shakti*, Consciousness Force is manifested through successive derivation, which constitutes the Ranges of Consciousness. Similarly the unmanifest *Sat*, the Absolute Existence is manifested through successive derivation which constitutes the ranges of Being or Self or projection of the Divine in to the Ranges of Consciousness. Thus *Sat and Chit* became *Brahman and Maya*, in the Supramental Plane, *Ishwara and Shakti* in the Overmind, intuitive Mind, illumined Mind and higher Mind, *Purusha and Prakriti* in the Ignorance of mind, life and body.

Purusha is separated from *Prakriti* and in Yoga their relation emerges. As per *Sankhya* doctrine, this *Prakriti* consists of twenty four *tattvas*, out of which highest three are *manas, buddhi and ahamkara*. For the purpose of easy understanding, these three constitute our ordinary mind consciousness or a self-limitation of consciousness by a willed Ignorance. So Ignorance is the outcome of some particularizing action in the executive Conscious-Force when it is absorbed in its work and forgetful of self and total reality of Nature or it is a concentration of Consciousness absorbed in part knowledge. Or Ignorance is Nature's purposeful oblivion of Self and All. This is the dividing consciousness

or the distorting consciousness which has fallen from the total and unifying knowledge into some error of division and partial experience. This is the *Purusha and Prakriti of Sankhya* or the fruit of the divided being which *Adam and Eve* of Christianity, the souls tempted by nature have eaten. The first formation of egoistic consciousness is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error. So physical mind, vital mind, sensory mind, emotional mind, volitional mind and intellectual mind constitute the lower Ranges of Consciousness. The ordinary human mind and life are content to be imprisoned within limited range of consciousness, which is rescued from a sleep of inconscience, subjected to means it uses, all that it manifests is marred through and through by an ego ridden ignorance and error, mind has to learn to awaken the true seeking of the soul which is the Reality, the Truth, the Consciousness, the Power, the Delight. Mind is a limitation of consciousness which has the capacity to awaken the integrality of consciousness and can bring out a truth or a possibility of the Infinite.

And that which is beyond *Buddhi*, where activity of the mind is stilled, is higher Consciousness or the Force of Knowledge. So *Maya* or comprehensive Knowledge, Will and Action of Supermind, and *Shakti* or the Overmental Knowledge and Will and Action and similar powers of Intuitive Mind, Illumined Mind and Higher Mind are understood as Higher Ranges of Consciousness. For it is that secret Consciousness beyond the mind alone that truly knows and only by its possession can we possess God and rightly know the world and its real nature and secret forces. The normal consciousness of liberated man is the state of oneness with the Supreme and with all beings and the bliss of that state of spiritual atmosphere. He lives in a Consciousness where death is realized as change of robe in the immortal Life, pain is a violent backwash of the waters of universal delight, limitation is a turning of the Infinite upon itself, evil is a circling of the good around its own perfection.

This world is essentially a mutable rhythm of creative action of Consciousness, a movement of Force casting itself in the phenomenal truth of its own infinite and eternal Being. Thus force is inherent in existence and is having double potentiality of rest and movement, that is to say, of self concentration in Force and self-diffusion in Force. A relation between the Force and Consciousness exists. Consciousness is a self-aware Force of existence of which mind is a middle term; below mentality it sinks into vital and material movements of the subconscious and above, the consciousness rises into supramental movement which is for us superconscious. Our waking consciousness is only a small selection or fragment of the entire conscious Being; behind it there is much vaster subliminal and subconscious mind, which is greater part of ourselves, whose depth and height no mind can measure. The capacity of our total consciousness far exceeds our organs, the nerves, the senses and the brain and they are not entirely indispensable instruments. With the development of higher and greater Consciousness, it can function directly as subtle sound, subtle sight, subtle discernment, subtle touch without the aid of physical sense organs and brain. The Indian conception of Consciousness is *Chit*, the Energy, which is the Creatrix of this world and it must be the state of Knowledge combined with the power of Knowledge, Will to Light and Vision combined with Will to Power and Works. Consciousness as Force has created

this world-movement and its problems and Consciousness has to resolve the problems leading the world towards its inevitable self-fulfillment.

The essence of Consciousness is defined as the power to be aware of itself and the world. The true nature of Consciousness is defined as it must be direct, self fulfilled and complete. The true centre of Consciousness is a luminous formulation of the one Consciousness and a pure channel and instrument of one Existence. The destiny of evolving Consciousness is to be entirely aware of Self, Consciousness and Life. The Consciousness is defined as many sided purposeful intelligent effort in Ignorance and spontaneous Intuitive action of the *Shakti* in Knowledge to arrive at comprehensive and apprehensive Knowledge. The Supramental Consciousness is at once the static self-awareness of the Infinite and Eternal and a dynamic power of self-determination inherent in that self-awareness. In this Consciousness Will and Knowledge are not divided. The Mother's Infinite Consciousness is that which rests on the One and acts in the All and can produce infinite results, transcends All and denies none, sees all but lives for its transcendent task, transcends the Light and the Darkness to merge in the Absolute, becomes All and yet transcends the mystic whole, when most unseen She works most mightily, and the whole creation lives in a lonely ray of Her Sun.

The first phase of reversal of consciousness is practicable where the *Purusha* is separated from *Prakriti* by the force of Ignorance and in *Karma Yoga*, *Prakriti* is the doer of all action and *Purusha* is the witness, *Sakhi*, the approver of all lower action of *Prakriti*. When *Purusha* is subjected to the lower instinct of *Prakriti*, then that is the cause of our Ignorance and imperfection. In *Karma Yoga* the *Purusha-Prakriti* realization is the first reversal of Consciousness where *the Purusha* liberates himself from the mechanical action of *Prakriti* and become free and arrive at the first spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* learns not to identify himself, thus *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest. Then *Purusha* becomes the Lord, *Ishwara*, possesses *the Prakriti* and attains Divine union. Thus first phase of reversal of consciousness is experienced. Another reversal of consciousness takes place, or second reversal, after the consciousness is thoroughly established in higher ranges by the first reversal of *Purusha-Prakriti* union. *Ishwara-Shakti* realization stands behind the *Purusha-Prakriti* realization where *Ishwara* is not separated from *Shakti* but rather contain each other and it can take part in the higher dynamism of Divine working and total discovery of Divine unity and harmony in the world. Thus the second reversal of consciousness is realized through universalization of individual Consciousness. After the stabilization of universal Consciousness a third reversal of Consciousness is experienced through *Brahman-Maya* union. This is the beginning of Supramental life on earth and discovery of dynamism of some Transcendent Eternal by whose descent this world and self will be able to break their disguising envelopes and become Divine in revealing and manifesting form.

Consciousness as Power has three poises through which it creates, governs and upholds the universe. The first poise is that there is a consciousness behind all, embracing all, within all, which is eternally, universally and absolutely aware of itself both in unity and multiplicity. Thus

consciousness becomes the plentitude of Supreme divine Self-Knowledge and All-Knowledge. Secondly the action of Consciousness in complete Nescience dwells upon apparent opposition and the most extreme antinomy though this is merely a surface appearance and a divine knowledge works with sovereign security and sureness within the operation of the creative, effective and dynamic Inconscient sheath. Thirdly, between these two oppositions, we see concentration of consciousness absorbed in a partial and limited self awareness in Ignorance which is equally superficial, but behind it the consciousness acts as Divine All-Knowledge; though the characteristic of Ignorance is the soul's self-withholding of complete self-knowledge.

The two successive movements of consciousness are; first, an inward movement, instead of living in our surface mind, we break the wall between the external and subliminal self either through gradual effort or through forceful involuntary rupture. Thus we discover within the secret part of ourselves, an inner being, a soul, an inner mind, an inner vital and an inner subtle physical entity which is much larger in its potentialities, more powerful, more capable of manifold knowledge and dynamism than our surface mind, life and body and thus direct communication with universal forces are restored in the cosmic mind, cosmic vital and cosmic physical. Once this entry in to the inner being is accomplished an ascent upward or second spiritual movement of consciousness becomes practicable. Its initial result is a vast static and silent Self, and pass into supreme immobile and immutable status beyond the universe which is followed by large dynamic descent of light, knowledge, power and bliss and other supernormal energies into to our self of silence .

The Being can have three different states of Consciousness with regard to its own eternity. Each state of consciousness has a different time relation. When we go behind the physical surface, we find different Time statuses and Time movements. In Time-Space there is a movement of consciousness which creates events and happenings and awareness of Time-movement, Time-relation and Time-measure. The first state of consciousness is a static timeless eternity, which is an immobile status of the Self, self absorbed or self-conscious without any movement. The second is an eternity of movement or dynamic stable status of integral Time where past, present and future stand together and see things from view point of simultaneity of Time-vision. The third status can embrace the whole movement in a static and dynamic time vision and it is possible in infinite consciousness and it works out what has been seen by the static vision of the Eternal through processive movement of consciousness force.

Some more secrets are revealed in *the Gita*. Firstly, it confirmed that *para Prakriti* has become the *Jiva*, *para prakritir Jivabhuta*³; secondly it confirmed that the Self or the *Purusha* has become the *Jiva* in the heart, *mamaibansa Jivabhuta*⁴; thirdly, from these two experiences we conclude that the *Jiva* in the heart is the meeting ground of the *Purusha-Prakriti*, *Ishwara-Shakti* and *Brahman-Maya* Union. Integral Yoga can begin with Psychic centre as an important place of Divine union, but it can not restrict its action to this point alone.

For the purpose of total transformation, in integral Yoga the One Divine and the Power of the One Divine are fragmented into ten selves or *Purushas*

and ten sheaths or *Koshas*; whereas first five *koshas* are *para Prakriti* or higher Nature and last five *koshas* are *apara Prakriti* or lower Nature. They are:

- 1, Bliss Self or *Anandamaya Purusha* & Bliss sheath or *Anandamaya kosha*.
- 2, Supramental Self or *Vijnanamaya Purusha* and Supramental sheath or *Vijnanamaya kosha*.
- 3, Higher mental or spiritual self or *Manomaya Purusha* & higher mental or spiritual sheath or *Manomaya kosha*.
- 4, Universal Self or *Viswa atma* and Universal sheath.
- 5, Psychic Being or *Chaitya Purusha* & Psychic sheath, *Chaitya kosha*.
- 6, Lower mental Self or Truth mind & lower mental sheath or subtle mind.
- 7, *Pranamaya Purusha* or True vital & *Pranamaya kosha* or subtle vital.
- 8, *Annamaya Purusha* or True physical & *Annamaya kosha* or subtle physical
- 9, Subconscient self & Subconscient sheath.
- 10, Inconscient self and Inconscient sheath.

Divine *Sat* is projected into all the ten selves and retains their Divinity in those centres. Similarly Divine Consciousness or *Chit Shakti* has entered into all the ten sheaths; whereas in the first five sheaths it retains the higher consciousness and in the last five sheaths it retains the ordinary consciousness which we understand as undivine and they wait for their Divine transformation. Divine Union and transformation of nature can take place by either of the four ways:

- 1, Divine union of the either of the ten *Purushas* with their respective ten sheaths.
- 2, Pouring down of the Power of either of the higher five selves on the lower five sheaths.
- 3, Pouring down of the Power of lower five selves on the adjacent sheaths.
- 4, All other permutations and combinations possible by the *Purusha-Prakriti, Ishwara-Shakti, Brahman-Maya, Sat-Chit Union*.

The knowledge on ten *Purushas*, *atma Jnana* and knowledge on ten sheaths, *tattva Jnana*, lead towards comprehensive knowledge, ‘that which being known, all is known’⁵, *yasmin vijñate sarvam idam vijñatam*. The Mother’s Consciousness is extended from Inconscient sheath to *Anandamaya kosha* in all the ten planes and when She becomes able to work in all these planes freely, Her mission on the earth is accomplished. The present task of an individual is to become a perfect channel of Her Consciousness.

The One whom we adore as The Divine Mother is the *Chit Shakti*, the Creatrix Mother of all Godheads, Deities, Creatures and Object, who serves as golden link that binds earth to the Supreme. Her name is a Power and Force of inevitable Word, whose Sun Light can kindle all our suns in the closed heart of things.

Aim of Integral Yoga:

The first object of Integral Yoga is the Divine union and enjoyment in the heart and psychic transformation of nature in Ignorance by *Purusha*’s suffusion into *Prakriti* and experiencing the first reversal of Consciousness through Divine action, liberation, freedom, creation and *Ananda*; the second object is the Divine union in many sided world action, free enjoyment of cosmic unity and the Spiritual change of nature; thus the second reversal of

Consciousness of intense enjoyment through union of *Ishwara* and *Ishwari* is realised; the third object is Divinization of Nature through inrush of *Para Shakti* and third reversal of Consciousness through fusion of dual power of the Divine, *Brahman* and *Maya*, leading the creation towards Supramental transformation and the utilization of transformed individuality towards the transformation of human collectivity; the fourth object is the movement of Consciousness towards the source of *Ananda* through fourth reversal of Consciousness of experiencing the Origin of Existence through intense oneness of *Sat* and *Chit*. Thus complete realisation of *Sachchidananda* is the highest ascending spiritual experience of Integral Yoga, where the utmost fundamental awareness of identity, mutual inclusion and interpenetration of Consciousness would be inherent and all would be direct action of Consciousness in Being itself, identical, intimate, intrinsically self-aware and all-aware. To dwell in this last and highest summit permanently is in the end the supreme self-perfection of our evolving human Consciousness. Thus the world moves towards conscious emergence of full *Sachchidananda* in its own creation.

The Master Formula of Existence:

The ten important formulae to pursue the Divine Life are:

- 1, “the spirit breaks through all formulas to find its self...” 1038
- 2, “But, fundamentally, all possible knowledge is knowledge within the power of humanity. And since in man there is inalienable impulse of Nature towards self-realisation, no struggle of the intellect to limit the action of our capacities within a determined area can ever prevail. When we have proved Matter and realized its secret capacities, the very knowledge which has found its convenience in that temporary limitation, must cry us, like the Vedic Restrainers, **“Forth now and push forward also in other fields.”** 15-16
- 3, “We perceive that in the Indian ascetic ideal the great *Vedantic* formula, “One without a second”, (*ekamevadviyam*) has not been read sufficiently in the light of that other *formula* equally imperative, “All this is the Brahman” (*sarvam khalu idam Brahman*). The passionate aspiration of man upward to the Divine has not been sufficiently related to the descending movement of the Divine leaning downward to embrace eternally Its manifestation. Its meaning in Matter has not been so well understood as Its truth in the Spirit. The Reality which the *Sannyasin* seeks has been grasped in its full height, but not, as by the ancient *Vedantins*, in its full extent and comprehensiveness. But in our completer affirmation we must not minimise the part of the pure spiritual impulse. As we have seen how greatly Materialism has served the ends of the Divine, so we must acknowledge the still greater service rendered by Asceticism to Life. We shall preserve the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside. And even greater scruple of right preservation must guide us in our dealing with the legacy, however actually diminished or depreciated, of the *Aryan* past.” 27-28
- 4, “It is really upon a self awareness more or less conscient, more or less present to our conception that the knowledge of the contents of our self is based. Or to put it in a more general formula, the **knowledge of the contents (other self) is contained in the knowledge of the continent (own self)**. If then

we can extend our faculty of mental self-awareness to awareness of the Self beyond and outside us, *Atman* or *Brahman* of the *Upanishads*, we may become possessors in experience of the truths which form the contents of the *Atman* or *Brahman* on the universe. It is on this possibility that Indian *Vedanta* has based itself. **It has sought through knowledge of the Self the knowledge of the universe.**” 71

5, “Ancient *Vedanta* seized this message of the Intuition and formulated it in the three great declarations of the *Upanishads*, “**I am He**”, “**Thou art That, O Swetaketu**”, “**All this is the Brahman; this Self is the Brahman.**”” 73-74

6, “**Becoming is the only being.**” 84 “The truth of **ourselves lies within and not on the surface.**’ 112-113

7, “To use one of those wonderful formula of the *Upanishad* which contain a world of knowledge in a few revealing words, it is the Self-existent who as the seer and thinker becoming everywhere **has arranged in Himself all things rightly** from years eternal according to the truth of that which they are. (*Isha Upanishad-8*) (Refer The Synthesis of Yoga-9)” 187

8, “If in the (*Isha*)*Upanishads* it is declared that the man who lives and moves within the Ignorance, wanders about stumbling like a blind man led by the blind and returns ever to the net of Death which is spread wide for him, it is also affirmed elsewhere in the *Upanishads* that **he who follows after Knowledge only, enters as if into a blinder darkness than he who follows after the Ignorance and that the man who knows Brahman as both the Ignorance and the Knowledge, as both the One and the Many, as both the Becoming and the Non-Becoming, crosses by the Ignorance, by the experience of the Multiplicity, beyond death and by the Knowledge takes possession of Immortality.**” 508

9, “In considering the action of the Infinite we have to **avoid the error** of the disciple who thought of himself as the Brahman, refused to obey the warning of the elephant-driver to budge from the narrow path and was taken up by the elephant’s trunk and removed out of the way; “You are no doubt the Brahman,” said the master to his bewildered disciple, “but why did you not obey the driver Brahman and get out of the path of the elephant Brahman?” We must not commit the mistake of emphasising one side of the Truth and concluding from it to the exclusion of all other sides and aspects of the Infinite. The realisation “**I am That**” is true, but we cannot safely proceed on it unless we realise also that **all is That**; our self-existence is a fact, but we must also be aware of other selves, of the same Self in other beings and **That which exceeds both own-self and other-self.**” 345-46-47

10 “**Abandon all dharmas, all standards and rules of being and action, and take refuge in Me alone**”, is the summit rule of the highest existence held up by the Divine Being to the seeker. 1038

The Indispensable Self-discipline of Integral Yoga:

All possible lines of developments invented by the Nature through Science, Religion, Occultism, Spiritual thought and Spiritual experiences are included within the scope of Integral Yoga or Integral Evolution. The methods by which the largest development in the shortest possible path can be pursued, are identified as indispensable self-discipline of Integral Yoga, which are

mainly Psychic, Spiritual and Supramental; all the other methods are identified as dispensable self-discipline; which one can use as starting point or first approach of Yoga or during development of some special faculties which his nature demands in the course of his complex evolution and application of some of these methods can be more or rather most powerful if rooted through self-offering and sacrifice to the Divine. Each *Sadhaka* is said to have his own steps, methods of heightening the force of consciousness in the manifest being, visions ranging from separative direct knowledge to the knowledge by Identity, mental formulation of the truth of the Spirit realisable in inner being and outer activities, a considerable free diversity in the self-expression, free to accept and follow with plasticity that higher quest which is congenial to his thought, feeling, temperament, build of the nature, an assumption of mind and all that is below mind into that larger existence, systematised idea of a goal of fullness of Being, Consciousness and Life, well informed and conversant with the various self-discipline and danger that may befall on the way; each catches a partial or whole glimpse of one or many aspects of Divine as per the integral capacity of his being and enters into inner discrimination, a superior intervention of guidance from within or above and growth of spiritualised intelligence, ready to receive and canalise higher light in all the parts of nature which are no doubt important intermediate achievements.

Psychic Self-discipline:

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

profiting by their development in us. This inmost psychic entity puts forward a psychic personality which changes, grows and develops from life to life; for this is also the traveler from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression. The fulfillment and integral completeness of our psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being uplifted by that that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body. Thus through these soul experiences our mind, life and body grow out of inconscience towards the supreme consciousness, out of the division of the Ignorance into the integralising consciousness and knowledge. If consciousness has become sufficiently psychic then the ascent of consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance.

Spiritual self-discipline:

“For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”²⁹

Sri Aurobindo

Since Integral Yoga foresees the spiritual evolution of the race so it insists on the development of spiritual being of the individual through more difficult, complex, wholly powerful method of Karma, Bhakti and Jnana Yoga, on the three lines together as triple wheel of soul-power. The three Purushas, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the Prakriti from Purusha as per Sankhya doctrine; first to watch the activities of Prakriti as witness and then to withdraw support and become the Lord of Prakriti, thus Purusha pours down its Divinity on the Prakriti. During the continuation of all these activities of nature successively or together, it is possible to realise one's inner being, the psychic Purusha, who is behind the *annamaya, pranamaya and manomaya Purusha*, and with the emergence of psychic being, psychic transformation can resume its action. From the above exercises one can also open concurrently to the spiritual being above the head and can resume the spiritual transformation of nature.

After the discovery of Psychic being the second spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realize of our extinction, a Nirvana both of our active being and of the sense of self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this self is not only our spiritual being but the true self of all others or cosmic self. Fourthly, it is possible to pass into

some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of light, knowledge, power, bliss or other supernormal energies into our self of silence, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the **full spiritual transformation** more is needed, a **permanent ascension** from the lower into the higher consciousness and an effectual **permanent descent** of the higher *Shakti* into the lower nature.

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

Supramental Self-discipline:

“The elaborate process of analytical observation and synthetical construction adopted by the logical intelligence is not the **method of the supermind** and yet there is a corresponding action. The supermind distinguishes by a direct seeing and without any mental process of taking to

pieces the particularities of the thing, form, energy, action, quality, mind, soul that it has in view, and it sees too with an equal directness and without any process of construction the significant totality of which these particularities are the incidents.”³⁸

“And the **supramental method** with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy.”³⁰

“For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence.”³¹

Sri Aurobindo wanted to revise the chapters of ‘Yoga of Self-Perfection’ of His book *The Synthesis of Yoga*, but never found time to do the same. In these chapters He had hinted and developed the methods of Supramental transformation. It is understood that the Supramental methods were developed during His early sadhana at Pondicherry in pursuance of twenty-eight *siddhis* and thirty-five *sub-siddhis*, as recorded in *The Records of Yoga*.

Supramental method evolves after Supermind gives its consent to descent into the mind and transforms it. It has to be kept in mind that supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready, the supramental Force has to act indirectly; it puts the intermediary powers of overmind or intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe supramental being could convey a true meaning to our intelligence.’³² Other necessary condition for arriving at the Supermind are unification of the entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

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

Supramental method is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the spiritual or overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of consciousness has universal repercussion.

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

- 1, By unveiling of Supramental Self and Bliss Self through ascension of consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last inconscient sheath.
- 2, By its pressure in addition to already opened selves of universal, spiritual and psychic, all other selves begin to unveil themselves and transforming or building of these sheaths develop during this process.
- 3, Supramental force can invade and grow the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of universal, spiritual and psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4, As Supramental force is all pervading, present every where so it can be activated by opening of any of the ten selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of Sachchidananda, of the pure spiritual existence and consciousness, of the delight of a divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and the farthest chambers of the outer being.

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

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

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

The Dispensable Self-discipline of Integral Yoga:

In integral Yoga the practice of ‘psycho-physical processes on a large scale’²⁹ is the direct substitution of spiritual methods; ‘psycho-physical power of vision’^{8a} is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’^{8a}; ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’⁹; individual ego is the ‘subjective substitute’¹⁰ of true self; communal ego is the substitute of ‘collective soul’^{10a}; reason is a substitute of intuitive mind^{12a} or ‘a delegate or substitute of the supermind’¹¹; pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’¹² of intellect; sense mind is the ‘dumb substitute for thought’^{12a}; all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self¹³; mental and vital association are the substitute of psychic and spiritual oneness; egoistic life is the substitute of Divine Life¹⁴; mankind or community or state is the substitute of God¹⁵; mental law of good is substitute of spiritual change¹⁶; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering¹⁷; equality is the substitute of *Sachchidananda* consciousness¹⁷ which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge’¹⁸; the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being¹⁹; intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’²⁰; the action of lower Prakriti is the dynamically substituted by ‘the action of the supreme and universal divine Shakti under the

control of Ishwara²¹; the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’²¹; prayer is the substitute of ‘the faith, the will, the aspiration’^{21a}; faith is the substitute of ‘knowledge and perfect experience’^{21b}; the psycho-physical *japa* is the substitute of psycho-spiritual *mantra* for contemplation, meditation and silencing the mind and the psychological *sravana* of *Bhakti Yoga*; soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind²², and Ignorance and mind are defined as grandmother and barren mother respectively of their unreal child, this false world. (Supramental) Maya, the power of Brahman and Shakti are grandmother and virgin mother of their real child, the true world. The deluding (Mental) Maya of Illusion of the later Vedantist is the substitute of (Supramental) Maya of the ancient Vedantist which is a comprehending and containing consciousness capable of embracing, measuring and limiting and therefore formative. For a sadhaka, until the higher psychic and spiritual faculties have evolved, he can rely on these substitutes as an aid to sadhana and wait patiently for their emergence.

Psycho-physical self-discipline:

“The actual process and experience of Yoga manifests the possibility of several methods or movements none of which by itself produces the entire result in practice, however it may seem at first sight that logically each should or might be adequate. And when we learn to insist on no particular method as exclusively the right one and leave the whole movement to a greater guidance, we find that the divine Lord of the Yoga commissions his Shakti to use one or the other at different times and all in combination according to the need and turn of the being and the nature.”⁸

Sri Aurobindo

Sri Aurobindo restricted His description of psycho-physical method to *japa*, *pranayama* and all that subject to ‘the limitations of our present physical sense’, of physical methods to *asana* and exercise, of mental and vital association to ‘third status’ of law of love in life, of hollow ceremony and lifeless rituals to the status of religious activity, psycho-spiritual method to *Mantra* for contemplation, meditation and silencing the mind, *Shastra* of integral Yoga to ‘eternal Veda secret in the heart of every thinking and living being’²³ and the *sadhakas* can use but not to be bound by ‘any written or traditional *Shastra*’²⁴. He further directed the teachers of integral Yoga, to restrict themselves to stimulate aspiration in others by ‘the central fact of the divine realisation within him (them) governing his (their) whole life’²⁵ instead of delivering spiritual discourse with mental conception of God, Self, ‘example of outward acts and personal character...and strive after an imitation from outside’²⁵, though these too have their place and utility. Their primary and secondary business will be development of their own spiritual being and insist the development of the same in others. The leaders of men who have larger sight than ordinary men, eminent in the mass or lesser circle, feel themselves full of power but have ‘not seen the One and Eternal’²⁶ can ‘become instruments, but not of the Divine; too often, using His name, they serve

unconsciously His Masks and black Contraries, the Powers of Darkness'²⁶; 'the Divine accepts, does His work in them and acts in their imperfect nature more intensely'²⁶ than their followers but in the gnostic community the leader is the universalized Soul Centre, whose mission is to spread Divine's Nameless Influence to earth and men.

In our modified description, we restrict Yoga through Psycho-physical method, is to subject one self to any gross external and mechanical means, of spiritual method, is to break down the surface wall and entry in to subtle ranges of mind, vital, body, psychic centre in the heart and spiritual centre above the head, and of Supramental method is to enter directly into Supramental ranges by swallowing up all the intermediate inner or higher planes of Consciousness.

The old Hathayogins and Tantriks of India had developed psycho-physical science and subtle physical exercises by which six nervous centres, now closed, could be opened up and physical and vital obstructions can be destroyed to experience the psychic, spiritual and supramental being. Behind our gross physical being, other and subtler grades of substance with finer law, vaster ranges of consciousness and greater power which support the denser body and these higher law can impose their power on our denser matter and liberates us from the limitation and grossness of present physical life, impulse and habits.

The main method or the indispensable methods of Integral Yoga are derived from Ancient Vedanta with comprehensive concentration as the principal means of sadhana, whereas the substitute methods or the dispensable methods of Integral Yoga are derived from the later Vedanta and the Tantra, where exclusive concentration is the chief means of Sadhana. The difference between the two Vedantic quest are that in the former two great formula of existence, "One without a second", *ekamevadvitiam*²⁷ and "All this is the Brahman", *sarvam khalu idam brahma*²⁸ are successfully combined and hence Brahman is experienced as That which being known all is known; whereas in the later Vedantic quest exclusive importance was given to the first formula of existence to the total exclusion of the second formula and hence Brahman is experienced as That, which being known, all becomes unreal and an incomprehensible mystery. The exclusive quest of later Vedanta was a departure from the comprehensive quest of the ancient Vedanta, and the impatience of the former to possess the Divine exclusively gave birth to the psycho-physical methods of sadhana, whereas in the latter, integral faith, patience and courage gave birth to spiritual methods of sadhana. The disadvantage of psycho-physical methods are that it stresses on the rise of Kundalini, where physical presence of Guru is indispensable in order to avoid any spiritual fall and lower formulations are used for any higher spiritual gain. Dependency on psycho-physical method only is to subject one self to outer nature leading towards mechanised living, artificial unity, can give birth to impatience and ambition of exclusive kind and 'maimed achievements'. But if it can be successfully combined with psychic, spiritual and Supramental methods, then it will be the most powerful of all means for physical transformation. Similarly Integral Yoga does not encourage psycho-physical gurus with their methods like spiritual discourse and insistence on other external means for growth of inner being, but spiritual Teachers with

universalised Consciousness and they preoccupy themselves in the benefit of humanity through expansion and illumination of their own subtle and causal body.

In The Mother's cellular transformation experience, the application of *japa* and cataleptic trance are not related with kundalini rise, but serve special mission in undulation of Supramental consciousness from causal body to gross body and stabilization of the same was attempted in the gross body.

Integral Yoga pursued through mind's method of abstraction is identified as dispensable method and soul's method through clarity and vision are identified as indispensable self-discipline.

The profounder result of Yoga can be observed by quieting the mind:

1, First we discover that mind is a subtle substance which determines itself as thought, concept, percept, mental sentiment, activity of will, reaction of feeling. When this energy is made quiet the mind either lives in an inert torpor of *tamasic* state or immobile silence and peace of higher liberated state.

2, Then we observe that the above mental energy enter into our mind from outside, from some universal mind or from other minds and are accepted by us as our thinking.

3, We can also observe an occult or subliminal mind in ourselves from which thoughts and perceptions and will-impulses and mental feelings arise.

4, We can perceive too higher planes of consciousness from which a superior mind energy works through us or upon us.

5, Finally we discover that that which observes all this is a mental being, *the Purusha*, supporting the mind substance and mind energy; without this presence, their upholder and source of sanctions, the mental activities could not exist or operate.

(5a) This mental being or *Purusha* **first** appears as a silent witness and, if that were all, we would have to accept the mental manifestation as a phenomenal activity imposed upon the being by Nature, by *Prakriti*, or else as a creation presented to it by *Prakriti*, a world of thought which Nature constructs and offers to the observing *Purusha*.

5b, But afterwards we find that the *Purusha*, the mental being, can depart from its posture of a silent or accepting Witness; it can become the source of reactions, accepts, rejects, even rule and regulate, become the giver of the command, the knower.

5c, A knowledge also arises that this mind-substance manifests the mental being, is its own expressive substance and the mental energy is its own consciousness-force, so that it is reasonable to conclude that all mind determinations arise from the being of the *Purusha*.

5d, But this conclusion is complicated by the fact that from another view-point our personal mind seems to be little more than a formation of universal Mind, an engine for reception, modification, propagation of cosmic thought-waves, idea-currents, will-suggestions, waves of feeling, sense-suggestions, form-suggestions.

5e, It has no doubt its own already realized expression, predispositions, propensities, personal temperament and nature; what comes from the universal can only find a place there if it is accepted and assimilated into the self-expression of the individual mental being, the personal *Prakriti* of the *Purusha*.

5f, But still, in view of these complexities, the question remains entire whether all this evolution and action is a phenomenal creation by some universal Energy presented to the mental being or an activity imposed by Mind-Energy on the Purusha's indeterminate, perhaps indeterminable existence, or whether the whole is something predetermined by some dynamic truth of Self within and only manifested on the mind surface.

5g, To know that we would have to touch or to **enter into a cosmic state of being and consciousness** to which the totality of things and their integral principle would be better manifest than to our limited mind experience.

6, If the *Purusha* in us is passive and allows Nature to act, accepting all she imposes on him, giving a constant automatic sanction, then the soul in mind, life, body, the mental, vital, physical being in us, becomes subject to our nature, ruled by its formation, driven by its activities; that is the normal state of our ignorance.

7, If the Purusha in us becomes aware of itself as the Witness and stands back from Nature, that is the **first step** to soul's freedom; for it becomes detached, and it is possible then to know Nature and her processes and in all independence, since we are no longer involved in her works, to accept or not to accept, to make the sanction no longer automatic but free and effective.

8, We can stand back altogether from her works and withdraw easily into the Self's spiritual silence.

9, Or we can reject her present formations and rise to a spiritual level of existence and from there re-create our existence. The *Purusha* can cease to be subject, *ansa*, and become lord of its nature, *isvara*.

Danger of the Path:

The Life Divine issues following dangers in the path those seek a Divine Life.

1, The **greater the apparent disorder** of the materials offered of the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilized, the stronger is the stimulation, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour.

2, When men with unchastened minds and unpurified sensibilities attempt to rise into the higher domains of spiritual experience, it causes the danger of mixed functioning of emotional desire and nervous impulse.

3, Error is a half truth that stumbles because of its limitation. It is also recognized as handmaid and pathfinder of the truth during fragmentary period of human evolution in Ignorance.

4, We begin also to perceive that the limitations we impose on the *Brahman* arise from a narrowness of experience in the individual mind which concentrates itself on **one definable aspect of the Unknowable, one fixed formulation of consciousness** and proceeds forthwith to exclude all the rest. We tend always to translate **too rigidly** what we can conceive of the Absolute into the terms of our own particular relativity and arrive not at true unity. The corrective remedy is that it is wiser to wait, to learn and to grow and overcome all partial and one sided exclusive experience of Brahman.

5, Man appears to be poised between two negations, the double Night,-- a darkness below and a greater darkness beyond. Death is ever with him,

limitation invests his being and his experience, error, inconstancy, weakness, inertia, grief, pain, evil are constant oppressors of his effort. Here also he is driven to deny God, at least the Divine seems to negate or to hide itself in some appearance or outcome which is other than its true and eternal reality.

6, This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life-basis and thought-basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.

7, We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses (vital mind) and piercing beyond the walls of **physical mind**.

8, Man desires self-expression, self-development, in other words, the progressing play in himself of the conscious-force of existence; **that is his fundamental delight**. Whatever hurts that self-expression, self-development, satisfaction of his progressing self, is for him evil; what ever helps, confirms, raises, aggrandizes, ennobles it is his good.

9, It is **only when the veil is rent** and the divided mind over-powered, silent and passive to a supramental action that mind itself get back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea. There we perceive what the world really is; we know in every way ourselves in others and as others, others as our-selves and all as the universal and self-multiplied One. **We lose the rigidly separate individual standpoint which is the source of all limitation and error**.

10, The **fundamental error** of the Mind is then, this fall from self-knowledge by which the individual soul conceives of its individuality as a separate fact instead of as a form of Oneness and makes itself **the centre of its own universe** instead of knowing itself as one concentration of the universal. From that **original error** all its particular ignorances and limitations are contingent results.

11, **Desire is the lever** by which the **divine Life-principle** effects its end of self-affirmation in the universe and the attempt to extinguish it in the interests of inertia is a denial of the **divine Life-principle**, a Will-not-to-be which is necessarily ignorance; for one cannot cease to be individually except by being infinitely. **Desire too can only cease** rightly by becoming the desire of the infinite and satisfying itself with a supernal fulfilment and an infinite satisfaction in the all-possessing bliss of the Infinite.

12, At the outset man lives in his **physical mind** which perceives the actual, the physical, the objective and accepts it as fact and this fact as self-evident truth beyond question; whatever is not actual, not physical, not objective it regards as unreal or unrealised, only to be accepted as entirely real when it has succeeded in becoming actual, becoming a physical fact, becoming objective: its own being too it regards as an objective fact, warranted to be real by its existence in a visible and sensible body; all other subjective beings and things it accepts on the same evidence in so far as they can become objects of our external consciousness or acceptable to that part of the reason which builds upon the data supplied by that consciousness and relies upon them as the one solid basis of knowledge.

13, It (vital mind) is not satisfied with the physical and objective only, but seeks to a subjective, an imaginative, a purely emotive satisfaction and pleasure. If there were not this factor, the **physical mind** of man left to itself would live like the animal, accepting his first actual physical life and its limits as his whole possibility, moving the material Nature's established order and asking for nothing beyond it.

14, At a certain point of this constant unrest and travail even the **physical mind** loses its conviction of objective certitude and enters into an agnosticism which questions all its own standards of life and knowledge, doubts whether all this is real or else whether all, even if real, is not futile; the **vital mind**, baffled by life and frustrated or else dissatisfied with all its satisfactions, overtaken by a deep disgust and disappointment, finds that all is vanity and vexation of spirit and is ready to reject life and existence as an unreality, all that it hunted after as an illusion, Maya; **the thinking mind**, unbuilding all its affirmations, discovers that all are mere mental constructions and there is no reality in them or else that the only reality is something beyond this existence, something that has not been made or constructed, something Absolute and Eternal, --all that is relative, all that is of time is a dream, a hallucination of the mind or a vast delirium, an immense cosmic Illusion, a delusive figure of apparent existence.

15, The *tamasic* intelligence has its seat in **the physical mind**: it is inert to ideas, --except to those which it receives inertly, blindly, passively from a recognised source or authority, --obscure in their reception, unwilling to enlarge itself, recalcitrant to new stimulus, conservative and immobile; it clings to its received structure of knowledge and its one power is repetitive practicality, but it is a power limited by the accustomed, the obvious, the established and familiar and already secure; it thrusts away all that is new and likely to disturb it. The *rajasic* intelligence has its main seat in the **vital mind** and is of **two kinds**: **one kind** is defensive with violence and passion, assertive of its mental individuality and all that is in agreement with it, preferred by its volition, adapted to its outlook, but aggressive against all that is contrary to its mental ego-structure or unacceptable to its personal intellectuality; **the other kind** is enthusiastic for new things, passionate, insistent, impetuous, often mobile beyond measure, inconstant and **ever restless**, governed in its idea not by truth and light but by the zest of intellectual battle and movement and adventure.

The Important message of The Life Divine:

1, "We have therefore two fundamental facts of (1) pure existence and of (2) world existence, (1) a fact of Being, (2) a fact of Becoming. To deny one or the other is easy; to recognise **the facts of consciousness** and **find out their relation** is the true and fruitful wisdom." 85

2, "The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of

omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence. And if there be **any goal to the evolution** which finds here its present crown and head in the human being, other than an aimless circling and an individual escape from the circling, if the infinite potentiality of this creature, who alone here stands between Spirit and Matter with the power to mediate between them, has any meaning other than an ultimate awakening from the delusion of life by despair and disgust of the cosmic effort and **its complete rejection**, then even such a luminous and puissant transfiguration and emergence of the Divine in the creature **must be that high-uplifted goal and that supreme significance.**" 279

3, "There are, roughly, from this view-point, four main theories, or categories of theory, with their corresponding mental attitudes and ideals in accordance with four different conceptions of truth existence. These we may call the (1) supracosmic, (2) the cosmic and terrestrial, (3) the supraterrrestrial or other-worldly, and (4) the integral or synthetic or composite, the theories that try to reconcile the three factors – or any two of them – which the other views tend to isolate. In this **last category** would fall our view of our existence here as a Becoming with the Divine Being for its origin and its **object**, a progressive manifestation, a spiritual evolution with the supracosmic for its source and support, the other –worldly for a condition and **connecting link** and the cosmic and terrestrial for its field, and with human mind and life for its nodus and turning-point of release towards a higher and highest perfection." 693-94

The More Important Message of The Life Divine:

1, "A compromise is a bargain, a transaction of interests between two conflicting powers; it is not a true reconciliation. **True reconciliation proceeds always by a mutual comprehension leading to some sort of intimate oneness.** It is therefore through the utmost possible **unification of Spirit and Matter** that we shall best arrive at their reconciling truth and so at some **strongest foundation for a reconciling practice** in the inner life of the individual and his outer existence." 29

2, "We have found already in **the cosmic consciousness a meeting place** where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, formenters of an artificial quarrel between positive and negative principles of the same unknowable Reality. Attaining to **cosmic consciousness** Mind, illuminated by knowledge that **perceives at once the truth of Unity and the truth of Multiplicity** and seizes on the formula of their interaction, finds its own discords at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend." 30

3, "Each thing in Nature, therefore, whether animate or inanimate, mentally self-conscious or not self-conscious, is governed in its being and in its operations by an indwelling Vision and Power, to us subconscious or inconscient because we are not conscious of it, **but not inconscient to itself, rather profoundly and universally conscient.** (Very important observation) Therefore each thing seems to do the works of intelligence, even without

possessing intelligence, because it obeys, whether subconsciously as in the plant and animal or half-consciously as in man, the real idea of the divine Supermind within it. But it is not a mental Intelligence that informs and governs all things; it is a self-aware Truth of being in which self-knowledge is inseparable from self-existence: it is this Truth-consciousness which has not to think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence. Mental intelligence thinks out because it is merely a reflecting force of consciousness which does not know, but seeks to know; it follows in Time step by step the working of a knowledge higher than itself, a knowledge that exists always, one and whole, that holds Time in its grasp, that sees past, present and future in a single regard.’ 145-46

4, “In our valuation of the movements of our consciousness this ability of concentration is rightly held to be one of the greatest power of the human mentality. But equally the power of putting forth what seems to be an exclusive working of limited knowledge, that which presents itself to us as ignorance, **must be considered one of the greatest powers of the divine Consciousness.** It is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet **work out perfectly all its intentions** through that apparent ignorance. In the universe we see this supreme self-possessing Knowledge work through a multitude of ignorances, each striving to act according to its own blindness, yet through them all it constructs and executes its **universal harmonies**. More, the miracle of its omniscience appears most strikingly of all in what seems to us the action of an Inconscient, when through the complete or the partial nescience —more thick than our ignorance—of electron, atom, cell, plant, insect, the lowest forms of animal life, it arranges **perfectly its order of things** (very important) and guides the instinctive impulse or the inconscient impetus to an end possessed by the All-Knowledge but held behind a veil, not known by the instrumental form of existence, yet perfectly operative within the instinct or the impetus. We may say then that this action of the ignorance or nescience is **no real ignorance**, but a power, a sign, a proof of an omniscient self-knowledge and all-knowledge (very important). If we need any personal and inner witness to this indivisible **all-consciousness** behind the ignorance, --all Nature is its external proof, --we can get it with any completeness only in our deeper inner being or larger and higher spiritual state when we draw back behind the veil of our own surface ignorance and come into contact with the divine Idea and Will behind it. Then we see clearly enough that what we have done by ourselves in our ignorance was yet **overseen and guided in its result** by the invisible Omniscience (very important); we discover a greater working behind our ignorant working and **begin to glimpse its purpose** in us: **then only can we see** and know what now we worship in faith, recognise wholly the pure and universal Presence, meet the Lord of all being and all Nature...The power to limit its force and to work through that self-limitation, by what we call labour, struggle, difficulty, by what **seems to us series of failures** or half-baulked successes and through them to achieve its secret intention, is not therefore a sign, proof or reality of **weakness**, but a sign, proof, reality—**the greatest possible—of an absolute omnipotence.** ” 418-20

The Most Important Message of The Life Divine:

1, 'It might be objected that the Supramental cognition is, after all, **not the final truth** of things. Beyond the Supramental plane of consciousness which is an intermediate step from Overmind and mind to the complete experience of *Sachchidananda*, are the greatest heights of the manifested Spirit: here surely existence would not at all be based on the determination of the One in multiplicity, it would manifest solely and simply a pure identity in oneness. But the Supramental truth-consciousness would not be absent from these planes, for it is an inherent power of *Sachchidananda*: the difference would be that the determinations would not be demarcations, they would be plastic, interfused, each a boundless finite. For there all is in each and each is in all radically and integrally, -- there would be to the utmost a fundamental awareness of identity, a mutual inclusion and interpenetration of consciousness: knowledge as we envisage it would not exist, because it would not be needed, since all would be direct action of consciousness in being itself, identical, intimate, intrinsically self-aware and all-aware. But still relations of consciousness, relations of mutual delight of existence, relations of self-power of being with self-power of being would not be excluded; these highest spiritual planes would not be a field of blank indeterminability, a vacancy of pure existence.' 334-35

2, 'It might be said again that, even so, in *Sachchidananda* itself at least, above all worlds of manifestation, there could be nothing but the self-awareness of pure existence and consciousness and a pure delight of existence. Or, indeed, this triune being itself might well be only a trinity of original spiritual self-determinations of the Infinite; these too, like all determinations, would cease to exist in the ineffable Absolute. But our position is that these must be inherent truths of supreme being; their utmost reality must be pre-existent in the Absolute even if they are ineffably other there than what they are in the **spiritual mind's highest possible experience**. The Absolute is not a mystery of infinite blankness nor a supreme sum of negations; nothing can manifest that is not justified by some self-power of the original and omnipresent Reality.' 335

Conclusion:

In *The Life Divine*, the knowledge hinted but not sufficiently developed in *The Synthesis of Yoga* is restated again, with greater intensity, finer precision, larger universal approach and clearly spelt hierarchies between the Matter and the Spirit, seven-fold Ignorance and seven-fold Integral Knowledge, Exclusive Concentration and Integral Concentration, Separative Knowledge and Knowledge by Identity, Higher Mind and Supermind, Inconscient self and Bliss self; gives us ample opportunity to go beyond Buddha, Shankara and the Gita; defines religion and occultism in their evolutionary context and possible emergence of Divine community, for the wider and total benefit of the humanity; so the norms imposed by *The Synthesis of Yoga* for the sadhakas of Integral Yoga and the norms imposed by *The Life Divine* for the comprehensive growth and intense evolution of the individual and the race are almost same. And again in *Savitri*, the issues that are hinted but not sufficiently developed in *The Life Divine*, are profoundly experienced which are identified as the Presence of Divine in the Inconscient sheath, the passage through which

ordinary destiny of man can be shifted to higher Spiritual and Supramental destiny, the finding of the soul through movements of successive layers of desire souls and intermediate soul forces, the secret of true association of incarnating dual Power where the **law of departure** is applicable, which means the evolutionary leap can be experienced without undergoing through experience of successive stages of ascending evolution, the experience of transforming Divine force in the different sheaths without experiencing any actual feeling of Divine descent, adhering to psycho-physical method of sadhana through *japa* and cataleptic trance during difficult journey in the unconscious realm and critical stages of sadhana like conquest of physical death etc., five gradations of transformation that of slow, constant, high, comprehensive and instantaneous change that reinforced the triple transformation that of Psychic, Spiritual and Supramental ---and they will be explained during our next study on *Savitri*.

Most of us those who aspire for Divine living are from a back ground of comfortable economic routine timid mechalised moderate living and our nature may refuse and reject any strong Divine call to mark the turning point and radical change. Any attempt to implement the gospel of Divine Life in our practical and collective living may deform the original fineness and subtlety of its spirit; we may miss the main thread that connect the ordinary mind dominated life with the divine living but this need not discourage our efforts, which must continue for its effective realisation in our corporeal substance. Following proposals which may seem crude and resistive to our present recalcitrant nature may be taken into consideration and attempted in our immediate quest.

1, Our immediate attention can now be turned towards reverse movement of exclusive concentration, that can be utilised towards unfolding and expanding the psychic and spiritual being, whose predominance is considered important in the formation of Gnostic life.

2, All those who have accepted the collective Divine life or agreed to prepare themselves for this, must be well informed and conversant in every detail of the norms of Integral Yoga, its comprehensive objectives, dispensable and indispensable self-disciplines and dangers in the path. And their central faith must rest on the vision that see only the Divine and seek only after the Divine.

3, In the past, the attempt for Divine life had failed, because of the impatience and growing exaggeration towards ultimate spiritual living by the individual seekers and they also failed to synthesize the four evolutionary urge due to want of equal importance and reverence for all the four evolutionary urge that can link among themselves strongly. So it is time again to reconcile the ordinary materialist living and the life of the ascetic and produce a sane condition for both inner and outer harmonised and perfect living.

The ideal attitude of the sadhaka towards time 'is to have an endless patience as if he has all eternity for his fulfilment...' ³³ and any entry of impatience in the attempt of divine living may end in an achievement of well organised and established church with struggle, fear, oppression and punishment as the substitute law of that modified living. Impatience of human intellect will either drive one towards the lure of short cut and dilute the

process to deprive one from evolution of his psychic and spiritual entities or leave him with the satisfaction of his egoistic life.

The untransformed physical mind, has the capacity to turn nectar in to a poison within a moment, confine life in fixed habits and narrowness and can make up side down every event, is the chief obstacle in the permeation of spiritual and supramental force, but if it can be transformed it will be the best instrument for the stabilization of Supramental force. To counter physical mind provisionally, the integral faith in the Divine has to be developed, once dynamised can turn the poisons of the world in to nectar, see the happier spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain.

Mind can never be the perfect instrument of the spirit because its very character is to separate, divide and limit and now we will accept mind as our first evolutionary urge and train it to constantly dwell on the Integral Divine by concentrating on the idea that defines Integral concentration; thus preparing the ground for our second evolutionary urge, the spiritual being.

4, As ordinary consciousness (which constitute our mind, ego and reason) moves always in random in order to make up the deficiency of mind by three elements of thought, imagination and memory, deficiency of vital and body by exciting the vital, emotional and physical enjoyments; so we have to educate consciousness to move vertically as ascent and descent, through which evolution can be accelerated, secured and the deficiencies of mind, vital and body can be fulfilled. This can be done by silencing the mind, vital and body by the processes as explained in this paper. This exercise must extend our whole life and must enter all the moments of outer and inner active living and also must not exclude our sleep and rest state. Life is fulfilled not by surface pleasure, outer success, material comfort and mechanised efficiency which seems to be its chief attraction but by the touch of the indwelling, universal and over-dwelling Spirit, by the invasion of more and more Divine Force, Dynamism, Will, Knowledge, Aananda, Love, Peace and Beauty etc.

Those who have learned the lesson to move the Consciousness in ascending and descending order, know The Mother partly, and they can enlarge this exercise to know Her entirely; others, who are not aware of the above movements but worship and work for Her can wait to possess Her through awareness and training of the emerging consciousness.

5, A seeker can realise the fundamental significance of the existence by enlarging his knowledge on the Self, on the world and on the God until in their totality he becomes **aware** of their mutuality, oneness and harmony. This he cannot attain at will except in some abnormal or supernormal conditions of his mentality or more permanently as a fruit of long and arduous training of the self in deepening, heightening and expanding it. In Integral Yoga one must do everything for the Divine, by the Divine and of the Divine. In the same manner all will be the finding, touching, discriminating and seeing 'of the self, by the self and in the self', *atmani atmanam atmana*³⁴.

References:-

1: CWSA-23/The Synthesis of Yoga/ 245, 2: CWSA-22/The Life Divine/948, 3: CWSA-23/The Synthesis of Yoga/ 72, 4: Vivekachudamani-verse-20, 5: Vivekachudamani-verse-479, 6: CWSA-23/The Synthesis of Yoga/ 94-95, 7: The Gita-8-15, 8: CWSA-24/The Synthesis of Yoga/802, 8a: CWSA-24/The Synthesis of Yoga/869, 9: CWSA-21/The Life Divine/525, 10: CWSA-21/The Life Divine/646, 10a: CWSA-22/The Life Divine/1093, 11: CWSA-24/The Synthesis of Yoga/828, 12: CWSA-22/The Life Divine/982, 12a: Savitri-137, CWSA-23/The Synthesis of Yoga/ 315, 13: CWSA-22/The Life Divine/1038, 14: CWSA-21/The Life Divine/59, 15: CWSA-22/The Life Divine/1102, 16: CWSA-21/The Life Divine/653, 17: CWSA-21/The Life Divine/117-118, 18: CWSA-22/The Life Divine/731, 19: CWSA-22/The Life Divine/821-22, 20: CWSA-24/The Synthesis of Yoga/796, 21: CWSA-24/The Synthesis of Yoga/784, 21a: CWSA-24/The Synthesis of Yoga/567-68, 21b: CWSA-21/The Life Divine/37, 22: CWSA-21/The Life Divine/232, 23: CWSA-23/The Synthesis of Yoga/53, 24: CWSA-23/The Synthesis of Yoga/55, 25: CWSA-23/The Synthesis of Yoga/67, 26: CWSA-23/The Synthesis of Yoga/249-50, 27: Chandagyo Upanishad-6.2.1, 28: Chandagyo Upanishad-3.14.1, 29: CWSA-23/The Synthesis of Yoga/542, 30: CWSA-24/The Synthesis of Yoga/856-57, 31: CWSA-22/The Life Divine/924, 32: CWSA-22/The Life Divine/954, 33: CWSA-23/The Synthesis of Yoga/68, 34: The Gita-13.25, 35: CWSA/21/The Life Divine-456, 36: CWSA-23/The Synthesis of Yoga/56, 37: CWSA-23/The Synthesis of Yoga/5, 38: CWSA-24/The Synthesis of Yoga/858

Questions and Answers:

(For Familiarization of different new terminology of *The Life Divine*)

“But the difficulty is to find the “some one” who knows Sri Aurobindo thoroughly...(and subsequently) who is capable of receiving His inspirations directly...capable of understanding Sri Aurobindo’s inspiration and transmitting it...and has at the same time very strong character... (and if possible) to have His genius... For years I have been looking for that man, without finding him.”

The Mother

1: What is mental Consciousness? 585

Ans: A many-sided Ignorance striving to become an all-embracing Knowledge is the definition of the consciousness of man the mental being, --or, a limited separative awareness of things striving to become an integral consciousness and an integral Knowledge.”

2: What is *Tapas*? 593, 605

Ans: *Tapas* is the concentration of power of consciousness... there is power of play of knowledge and action...*Tapas* is the being’s dynamic force of consciousness.

3: What is the function of the Supramental Consciousness? 142, 327

Ans: The Truth-Consciousness is everywhere present in the universe as an ordering self-knowledge by which the One manifests the harmonies of its infinite potential multiplicity. Without this ordering self-knowledge the manifestation would be merely a shifting chaos... A Supramental Truth-consciousness is at once the self-awareness of the Infinite and Eternal and a power of self-determination inherent in that self-awareness.

4: What is Evolution? 6, 1053

Ans: Evolution is the progressive manifestation by Nature ... the destiny of evolving consciousness must be, then, to become perfect in its awareness, entirely aware of self and all-aware.

5: What is Ignorance? 619

A: Ignorance is in its nature a self-limiting knowledge oblivious of the integral self-awareness and confined to an exclusive concentration in a single field or upon a concealing surface of cosmic movement.

6: What is Vidya? 508, 524

Ans: Vidya, Knowledge in its highest spiritual sense, came to mean purely and trenchantly the knowledge of the One ... Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe.

7: What is Avidya? 508, 524

Ans: Avidya, Ignorance, purely and trenchantly the knowledge of the divided Many divorced, as in our world it is divorced, from the unifying consciousness of the One Reality... Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality.

8: What is Science? 678

A: Science itself is in its own way an occultism; for it brings to light the formulas which Nature has hidden and it uses its knowledge to set free operations of her energies which she has not included in her ordinary operations and to organise and place at the service of man her occult powers and processes, a vast system of physical magic, --for there is and can be no other magic than the utilisation of secret truths of being, secret powers and processes of Nature.

9: What is the gist of Buddha's teaching? 34

A: This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of eternal varieties, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching.

10: What is real monism or true Adwaita? 35

A: The real *Monism*, the true *Adwaita*, is that which admits all things as the one *Brahman* and does not seek to bisect.

11: What is Mind? 126

A: Mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for seeking of knowledge. For Mind is that which does not know, which tries to know and which never knows except as in glass darkly. It is the power which interprets truth of universal existence for the practical uses of a certain order of things; it is not the power which knows and guides that existence and therefore it cannot be the power which created or manifested it.

12: What is the (mental) Maya of the later Vedantic teaching? 126, 109

A: The lower, present and deluding mental Maya has first to be embraced, then to be overcome; for it (Maya) is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the

Force that has come out of Himself and by her obscure suffers Himself to be obscured... Its literal meaning is cunning, fraud or illusion.

13: What is the (Supramental) Maya of the ancient Vedic Seers? 126, 109, 356

A: Maya meant for them the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form –for form is delimitation – Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being... *Maya* in its original sense meant a comprehending and containing consciousness capable of embracing, measuring and limiting and therefore formative... Its literal meaning is knowledge, skill, intelligence... Maya is the supreme and universal consciousness and force of the Eternal and Infinite and, being by its very nature unbound and illimitable, it can put forth many states of consciousness at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for ever.

14: How the gulf between the Matter and Spirit can be bridged?

Ans: We have found already in the cosmic consciousness a meeting place where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, formenters of an artificial quarrel between positive and negative principles of the same unknowable Reality.

15: What is our approach towards Gods? 166-167, 294

A: In essence the gods are one existence which the sages call by different names; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all... There are in the Veda different formulations of the nature of the gods: it is said they are all one Existence to which the sages give different name; yet each god is worshipped as if he by himself is that Existence, one who is all the other Gods together or contains them in his being; and yet again each is a separate Deity acting sometimes in unison with companion deities, sometimes separately, sometimes even in apparent opposition to other Godheads of same Existence.

16: What is apprehensive Consciousness, *Prajnana*? 195

A: It is a mentality which quite ceases to act consciously, yet the work of the body and the nerves and the sense-mind goes on unnoticed but constant and perfect; it has all become subconscious and only in one activity or chain of activities is the mind luminously active.

17: How consciousness is related with Ignorance? 286

A: It has been shown indeed that division of consciousness is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it (Ignorance) is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it

(Ignorance) should be a subordinate action, of Life from the original Force of which it (Ignorance) is one energism, of Matter from the original existence of which it (Ignorance) is one form of substance... All that is necessary to note at present is that it (Ignorance) must be in its essential character an exclusive concentration on one movement and status of Conscious Being, which puts all the rest of consciousness and being behind and veils it (Ignorance) from that one movement's now partial knowledge.

18: Why error and falsehood are necessary? 301-302

A: But when by an exclusive concentration on Force and Form Consciousness-Force seems phenomenally to separate Consciousness from Force, or when it absorbs Consciousness in a blind sleep lost in Form and Force, then Consciousness has to struggle back to itself by a fragmentary evolution which necessitates error and makes falsehood inevitable.

19: Why we do not freely determine our thinking according to the truth of things? 322

Ans: It is determined for us by our nature.

20: What is Supramental cognition? 330

A: The supramental cognition of things which sees the one Truth everywhere and would so arrange its account to us of our existence, its report of secret creation and the significance of the universe.' 330

21: What is *Nirguna Brahman*? 331

Ans: The *Nirguna Brahman* is the Eternal without qualities, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Non-being, the Ineffable and the Unknowable.

22: What is *Saguna Brahman*? 331

Ans: It is the Self that becomes all things, the *Saguna Brahman*, the eternal with infinite qualities, the One who is the Many, the infinite Person who is the source and foundation of all persons and personalities, the Lord of creation, the Word, the Master of all works and action; it is that which being known all is known.

23: What are the three Hindu negations towards existence?

Ans: (1) The chain of Karma, (2) escape from the wheel of rebirth, (3) Maya.

24: What is the Buddhist Nirvana? 480, 504

Ans: The Buddha applied his penetrating rational intellect supported by an intuitive vision to the world as our mind and sense see it and discovered the principle of its construction and the way of release from all constructions... to get rid of Karma, individuality and suffering must be our one objective; by that elimination we shall pass into whatever may be free from these things, permanent, real: the way of liberation alone matters.

25, What is Buddhist concept of God? 484, 505

Ans: The Buddhists took this last step and refused reality to the Self on the ground that it was as much as the rest a construction of the mind; they cut not only God but the eternal Self and impersonal Brahman out of the picture... or else the question of the nature of the supreme original existence or Non-existence is put aside as either unanswerable or unnecessary to answer.

26: What is Shankara's Illusion? 481

Ans: Shankara, standing between the world and the eternal Reality, saw the mystery of the world must be ultimately suprarational, not conceivable or

expressible by our reason, *anirvacaniya*; but he maintained the world as seen by the reason and sense as valid and had therefore to posit an unreal reality

27, What is Consciousness in Knowledge? 523

Ans: Consciousness as Knowledge knows its timeless self and sees Time within itself.

28, What is Consciousness in Ignorance? 523

Ans: Consciousness as Ignorance is a partial and superficial action of the same Knowledge which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge.

29, What is error? 525

Ans: Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of a fragmentary knowledge.

30, How Ignorance is valuable? 528

Ans: Ignorance is a utilization of the Being's self knowledge in such a way as to make it valuable for Time-experience and valid for Time-activity.

31, What is the *Pantheistic* view? 688

Ans: The pantheistic view of the identity of the Divine and the Universe is a truth, for all this that is the Brahman: but it stops short of the whole truth when it misses and omits the supracosmic Reality.

32, What is the interrelation between the Buddhist and Vedantic thought? 695

Ans: This ideal of self-extinction which is boldly and clearly proclaimed by the *Buddhists*, is in *Vedantic* thought a self-finding: but the self-finding of the individual by his growth into his true being in the Absolute would only be possible if both are interrelated realities; it could not apply to the final world-abolishing self-affirmation of the Absolute in an unreal or temporary individual by the annulment of the false personal being and by the destruction of all individual and cosmic existence for that individual consciousness, --however much these errors may go on, helplessly inevitable, in the world of Ignorance permitted by the Absolute, in a universal, eternal and indestructible *Avidya*.

33, What is the nature of ego? 63

Ans: the nature of the ego is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies. Ego is a factor which determines the reactions of error, sorrow, pain, evil, death; for it gives these values to movements which would otherwise be represented in their right relation to the one Existence, Bliss, Truth and Good.

34, How right relation with the existence can be recovered? 63

Ans: By recovering the right relation we may eliminate the ego-determined reactions, reducing them eventually to their true values; and this recovery can be effected by the right participation of the individual in the consciousness of the totality and in the consciousness of the transcendent which the totality represents.

35, What is true ethics? 103

Ans: Self-blame and self-condemnation, are the beginning of true ethics.

36, What is good and evil? 104

Ans: Disapproval of that which threatens and hurts us, approval of that which flatters and satisfies refine into conception of good and evil to oneself, to the community, to others than ourselves, to other communities than ours, and finally into the general approval of good, the general disapproval of evil.

37, What is pain? 115

Ans: Pain is in the nature of a nervous and physical recoil from a dangerous or harmful contact; it is a part of what the Upanishad calls *jugupsa*, the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence against "others".

38, What is physical mind? 180

Ans: This corporeal mentality is merely our surface of mind, merely the front which it presents to the physical experience.

39, What are the limitation of physical and vital mind? 181

Ans: As our physical instrumental mind has the illusion of the body, so this subconscious dynamic mind has the illusion of life. In that it is absorbed and concentrated, by that it is limited, with that it identifies its being. Here we do not yet get back to the meeting-place of the mind and supermind and the point at which they originally separated.

40, What are the fundamental opposition the Matter presents to Spirit? 260

Ans: They are Ignorance, Inertia and Division.

41, What are the fundamental opposition the Life and Mind presents to Spirit? 225-227

Ans: 1: He is aware of only of a small part of his own being: his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the occult surge of his subconscious and his subliminal mind, his subconscious, and his subliminal life-impulses, his subconscious corporeality, all that large part of himself. (2) The second difficulty is that man is separated in his mind, his life, his body from the universal. (3) The third difficulty is the division between force and consciousness in the evolutionary existence.

42: Why error and falsehood are necessary? 301

Ans: Consciousness has to struggle back to itself by a fragmentary evolution which necessitates error and makes falsehood inevitable.

43, What are the source of error, falsity and evil? 646

Ans: This then is the origin and nature of error, falsehood, wrong and evil in the consciousness and will of the individual; a limited consciousness growing out of nescience is the source of error, a personal attachment to the limitation and the error born of it the source of falsity, a wrong consciousness governed by the life-ego the source of evil.

44, What is desire? 800

Ans: Desire is the result of incompleteness, of insufficiency, of something that is not possessed or enjoyed and which the being seeks for the possession or enjoyment.

45, What is Intuition? 292

Ans: Intuition is only one special movement of self-existent knowledge.

46, What are the four cognitive method of Nature? 544

Ans: (1) A knowledge by identity, (2) a knowledge by intimate direct contact, (3) a knowledge by separative direct contact, (4) a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.

47, What is Tantra? 910

Ans: Occult science is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge.

48, What is mental waking consciousness? 92

Ans: A mental waking consciousness such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or otherwise deprived of his physical and superficial methods of sensation... our waking consciousness what we call then our consciousness is only a small selection from our entire conscious being.

49, What is vital consciousness? 94

Ans: In ourselves there is such a vital consciousness which acts in the cells of the body and the automatic vital functions so that we go through purposeful movements and obey attractions and repulsions to which our mind is a stranger.

50, What is Overmental consciousness? 295

Ans: Overmind Consciousness is global in its cognition and can hold any number of seemingly fundamental differences together in a reconciling vision.

51, How Consciousness and Time are related? 377

Ans: Each state of consciousness has its own Time.

52, What is the function of Knowledge, Truth and Evil? 654

Ans: It is knowledge that purifies, it is truth that liberates: evil is the fruit of a spiritual ignorance and it will disappear only by the growth of a spiritual consciousness and the light of spiritual knowledge.

N.B. The above paper is prepared from the Hand Book-I & II of *The Life Divine*, presented in the website www.srimatriniketanashram.org

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Orissa, India