

# The Central Truth of Integral Evolution

“A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling spirit, is then the key-note, **the central significant motive** of the terrestrial existence.”

The Life Divine-856

“If **consciousness is the central secret**, life is the outward indication, the effective power of being in Matter; for it is that which liberates consciousness and gives it its form or embodiment of force and its effectuation in material act.”

The Life Divine-1054

The central thought, the central secret and central truth of Integral Evolution is identified as **Consciousness**, which is the real creative Power, the universal Witness, the force of awareness, a play of Energy, an infinite, indivisible Existence moves out of its fundamental purity into the varied play of Force; for whom the world is a **field and condition** of Divine Life; life is the **exterior and dynamic sign and index** of that revelation and effectuation; all life is the fundamental poise of its own **constituting Consciousness** in possession both of unity and of diversity where the former contains and governs the latter; the physical, vital, mind, soul and Supermind are **instruments of Consciousness**; the accessories or subordinate energies of these instruments are identified as **elements of Consciousness**; following this line the **individual Consciousness** fulfills itself by that which is beyond his obscured and limited ego, beyond the thought and speech, a centre of the Divine Life and of the universal Consciousness embracing, utilising and transforming all individual determinations into the Divine harmony; **universal Consciousness** fulfills itself by variations of numberless individuals and not by suppressing the variations; the **Transcendent Consciousness** fulfills, contains, manifests, constitutes the cosmos and the individual by its own infinite harmonic varieties and it is the true truth and source of both the Individuality and the Cosmic Being.

Consciousness or the power of Being is like the nave of a wheel works through the individual centre, with the Divine Life or transformed Becoming is its circumference, the wheel. The spokes, the radiating bars connecting the wheel and the nave are the instruments of Consciousness responsible for rightly relating the existence with the Supreme through change of consciousness and thus the evolutionary growth of life is accelerated.

## **Consciousness:**

The Highest Consciousness is an awareness of the Spirit by **Identity** subordinated by the awareness of the Spirit by **Inclusion** and **Indwelling** which is the very stuff of the Spirit's triple self-knowledge. We have two fundamental facts

– a fact of pure Existence or Being and a fact of world existence or Becoming; to deny one or the other is to bring either narrow limitation to our Spiritual order or an incompetent and restricting physical life and to recognize the facts of Consciousness is to find out their true and fruitful relation. Consciousness is only a bridge of transition in which initially the Spirit becomes partially aware of itself and finally becomes the normal waking trance of luminous Superconscience. The extension of this consciousness can be satisfying by an inner enlargement from the individual consciousness into the cosmic existence and in the Transcendent Consciousness both the individual and universal find its own fullness, freedom of reality and perfect harmonization. Therefore man's importance in the world is recognized by the development of a comprehensive Consciousness in which Silence and cosmic Activity are reconciled and a transfiguration by a perfect self-discovery becomes possible.

We must note that what we mean ordinarily by the superficial man is not the inner self, but only a sum of apparent continuous movement of consciousness-force concentrated on the surface in a certain stream of superficial workings or an unequal concentration of consciousness in which there is the beginning of self-division, which does all his works, thinks all his thoughts, feels all his emotions. Behind this stream of energy there is the whole sea of consciousness, the vast sea of Subliminal, Superconscient and Subconscient Self which is aware of the stream but of which the stream is unaware. Yet it is really the hidden sea and not the superficial stream which is doing all the action and the source of all his movement.

### **Instruments of Consciousness:**

Consciousness is a self-aware force of existence whose middle term is Mind, below it, it sinks into Vital, Physical and Subconscient movements and above it, it rises to Subliminal, Spiritual and Supramental heights. This Consciousness is quite involved in Inconscient Matter, hesitating on the verge between involution and conscious evolution in the non-animal form of life, consciously evolving but greatly limited and hampered in the mind housed in the living body of man, destined to be fully evolved by awakening the Supermind in the embodied fully developed mental being and Nature. The phenomenon of Consciousness is certainly a Force, a formative movement of energies and all material forms are born out of meeting and mutual adaptation between unshaped forces. **Subconscient consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. The enlargement of the superficially active surface consciousness is possible either by some kind of

untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, self-oblivious, and is lost in the form but really obeys faultlessly the laws of Right and Truth fixed for it by the Divine Will concealed in its own superficial expressive action; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separtive consciousness of physical mind; secondly, the **vital consciousness** is an emerging consciousness seen as an important part in animal life and intuitively evident in plant, it acts in the cells of the body for purposeful movements, automatic vital function and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; it has the same initial reactions of pleasure and pain, sleep and wakefulness as that of mental consciousness but different in constitution of its self experience; thirdly, the **mental consciousness** is not the completely illumined consciousness emerged out of the obscuration of Matter but it is the emerged individual limited consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; **apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**, which can identify itself with other Souls, can enter into them, can realize its unity with them and this can take place in perfect waking state, observes all distinctions of objective world and exceeds them. Above it there is **Spiritual Consciousness**, which is intrinsic, self-existent, more

embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision. In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. Beyond the Supramental Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight.

### **Elements of Consciousness:**

There are some more terminologies through which the instruments of Consciousness are linked to the Divine Life and we have to understand all of them in relation to Consciousness. **Ignorance** is an unconsciousness, *achitti*, of the Truth and Right; it is the non perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge; it can only come about as a subordinate phenomenon by some concentration of consciousness absorbed in a part knowledge or a part action of the being and excluding the rest from its awareness; this **ignorance** is a frontal power of that all-consciousness which limits itself in certain field, within certain boundaries to a particular operation of knowledge, a particular mode of conscious working, and keeps back all the rest of its knowledge in waiting as a force behind it. **Falsehood** is a personal attachment to limited consciousness absorbed in part truth and a by-product of world movement. Its necessity becomes inevitable in the fragmentary evolution in

Ignorance. **Suffering**, a great stumbling-block to understand the truth of universe is a failure of the consciousness in us to meet the shocks of existence, incapacity to bear the touch of delight. **Evil** is a wrong consciousness governed by life ego. **Death** is a failure of consciousness to unite the cells of the body.

*Tamas* is the *Sanskrit* word for the principle of inertia of consciousness and the first born of inconscient force: a less developed consciousness, dull, obscure, sluggish, conservative, unwilling to enlarge itself, recalcitrant to new stimulus of Divine force and incompetent in its play is said to be *tamasic*. **Rajas** is the principle of kinetic force of consciousness: a consciousness dynamic, possessive, ever restless, governed in its idea not by truth and light, passionate and active. **Sattwa** is the principle of harmonious consciousness; a consciousness of limited light, happiness, balance and eager to possess higher Divine faculties of Knowledge, Love, Delight, Beauty and Silence. **Ego** is a practical construction of our consciousness devised to centralize the activities of Nature in us; this constant **outer ego** building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature; the **individual ego** is a pragmatic and effective fiction, a translation of the secret self into the terms of surface consciousness, or a subjective substitute for our true self in our surface experience; the **limited ego** is only an intermediate phenomenon of consciousness necessary for a certain line of development in Ignorance; **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. **Memory** is only a process and utility of consciousness; it is also a poverty-stricken substitute for an integral direct abiding consciousness of self and a direct integral or global perception of things. **Mind, life and body** are different organizations and grades of one conscious force of Existence; they are inferior expressions of partial consciousness which strive to arrive in the mould of a varied evolution at that superior expression of itself already existent to the Beyond-Mind. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. **Time** experience varies with the variation of state of consciousness and **Space** is a category of consciousness which arranges the perception of phenomena. **Reason** is only a messenger, a representative or a shadow of a greater consciousness beyond itself. **(Mental) Maya** is the inverse creative movement of the Divine Consciousness and **(Supramental) Maya** is the forward creative movement of the Eternal Consciousness. **Intuition** is a power of consciousness nearer and more intimate to the original knowledge by identity; it is a special movement of self-existent direct awareness of Knowledge and it brings to man the brilliant messages from the Unknown. **All evolution** is in essence a heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of what is still unmanifest, from matter into life,

from life into mind, from the mind into the Spirit. **Nature** is the creative force of consciousness of the Being within us. Being is the static status of the infinite Consciousness. *Shakti* is the dynamic status of infinite Consciousness. **Soul** is the inner consciousness that aspires to its own complete self-realisation and therefore always exceeds the individual formation of the moment. **Brahman** is integral and unifies many states of consciousness at a time and knows itself in all that exists. **Divine Will** is only consciousness applying itself to a work and a result. **Tapas** is the concentration power of consciousness. **Knowledge** is a consciousness that possesses the highest truth in terms direct-perception and self-experience.

### **The Divine Life:**

This world is real precisely because it consists of an observing consciousness and an objective reality and the world action cannot proceed without the witness because the universe exists only in or for the Consciousness that observes and has no independent reality. The individual can be a **centre** of the whole universal Consciousness and world transcending Consciousness superior to all cosmic existence and the form of the universe is occupied by the entire immanence of the Formless and Ineffable. So to exist and an out-flowering of life by expansion and elevation of Consciousness is a **first condition** of the Divine life. The **second condition** of the Divine life is to possess and govern the dynamic condition of becoming from an inner eternity of Being and its outcome is the Spiritual self-possession and self-mastery. Out of this living a **third condition** evolves which insists to withdraw from the absorption of material preoccupation, not by rejecting or neglecting life in the body but by a constant living on the inner and higher planes of Consciousness by an ascent and stepping back inward, both these movements are necessary in order to elevate life from the transient life from moment to moment into the eternal life of our immortal Consciousness. The **fourth condition** of Divine life is the widening of our range of Consciousness, field of action in time and a taking up and transcending of the existing state of our mental, vital and corporeal consciousness and consider them as the instrument and minor outward formation of the Self. Thus in reality the world lives in us, thinks in us, formulates itself in us; but we imagine and misunderstand that it is we who live, think, formulate separately by ourselves and for ourselves. In the **last condition** of Divine living, the Consciousness is at once aware of the Law, Right and Truth of the Individual and All and the two become consciously harmonized in a mutual unity, One knowing itself as the Many and the Many knowing themselves as the One, life obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; in this Divine Life all the individuals live at once as one conscious Being in many living Souls, one power of Consciousness in many minds, one joy of force in many lives, one reality of Delight fulfilling itself in many hearts and bodies. An integral evolution of Consciousness in Matter in a constant developing self-formation till the form

reveals and manifests the indwelling Spirit is then the central significant motive of our terrestrial existence.

*OM TAT SAT*

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