

THE MOTHER'S CONSCIOUSNESS

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. *The Mother* stands for all these, but She is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine *Shakti* working here for that purpose.”⁶

Sri Aurobindo

“The *Avatar* comes (1) to reveal the divine nature in man above this lower nature and (2) to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love.”⁷

Sri Aurobindo

The one whom we adore as *The Mother* is the original *Chit-Shakti* descended from the Supreme *Sachchidananda*; She is indeed One without the second Mother to substitute Her, *ekamevadvitiam*¹ and She has extended Herself into the universe, made Her stuff as the body of the world, pursues, labours and strives to fulfil Her through universalisation of Her Consciousness, reveals Herself as ‘Motherhood in all’ *sarvam khalu idam Brahman*.²

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 elements, *tattvas*, out of which highest three are *manas, buddhi and ahamkara*. For the purpose of easy understanding, these three constitute our ordinary mind consciousness which implies some kind of intelligence, purposefulness and limited self-knowledge 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 stuff of Consciousness is a sort of obscure beginning of life or a sort of inert or suppressed consciousness in the metal and in the earth and in other inanimate forms. 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 higher ranges 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. And if we suppose the unity of all plane and all world is to be unbroken, then we arrive at the existence of consciousness in all forms of the Force as different organizations of one conscious force of Existence, which is at work in the world.

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 and self-expressive luminous creative Force of Being of which mind is a middle term; below mentality it sinks into vital and material movements of the Subconscious and great denial of *Sachchidananda* and above, the consciousness rises into Supramental movement of complete affirmation which is for us superconscious. Our waking consciousness is only a small selection or fragment of the entire conscious Being without any clear knowledge and instinct of a victorious solution; 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 erroneous and limiting 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 **bliss** of Knowledge combined with the **force** of Knowledge, Will to Light and Vision combined with Will to Power and Works. Consciousness as nether Inconscient Force has created this separative world-movement and its problems and Consciousness as Supramental Force has to resolve all the problems leading the world towards its inevitable self-fulfilment.

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 apprehensive and comprehensive 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, all contradictions are cancelled or fused into each other in higher light of seeing and being, in a unified self-knowledge and world-knowledge. It is the fulfilled existence which will solve all the complex problems of existence created by partial affirmation of Mind and Life emerging from the total denial of the Inconscient. The Divine in its nature is an infinite Consciousness and the nature of infinite Consciousness is a pure and infinite Delight. **The Mother's Infinite Consciousness** is that which rests on the One and acts in the All and is capable of free power of self-variation producing infinite results in the phenomenon and form or manifesting and playing with Being in Infinite form and movements in order to cast Herself into the world; Her Consciousness 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; She is immortal yet suffers the mortal limitation of birth and death; when most unseen She works most mightily; She can uphold in Herself a million universes and pervades each with a single ray of Her Self-light and a single degree of Her ineffable existence; this whole creation lives in a lonely ray of Her Sun and **before Her Infinite *Chit-Shakti* the Supramental Consciousness grows like a shadow.**

The **normal real life of a true liberated man** is the state of oneness with the Supreme and with all beings and the bliss of that state and perfect knowledge of Spiritual atmosphere and the great Soul cannot regard with indifference the

suffering of others and the deliverance of others must be felt as intimate to his own deliverance. He lives in a universalized Consciousness where all Death is realized as instrument of perpetual life and change of robe in the immortal All Life or death is a rapid disintegration subservient to life's necessity of change and variation; all Pain is some secret rapture's tragic mask and a violent backwash of the waters of universal Delight and without pain he would not get all the value of infinite Delight; all Limitation is a turning of the Infinite upon itself; all Evil is in travail of eternal Good and a circling around its own perfection; all error is significant of all possibility and effort of discovery of Supreme Truth; all destruction and war are small transient storm and rapidly clear the field for new good and a more satisfying harmony. This **Cosmic Consciousness** is a meeting place where the Matter is real to the Spirit and Spirit is real to the Matter and illumined harmony of mind, life and body are perfectly realised.

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 experience of *Purusha-Prakriti* or the Spirit of Conscious Being in its relations to Nature is the first reversal of Consciousness where *the Purusha* liberates himself from the mechanical action of *Prakriti* and sanctions freely and effectively and not automatically all the action of *Prakriti*, and arrive at the first spiritual control over *Prakriti*. During the practice of *Sankhya* liberation, *Purusha* becomes aware of itself as Witness, *Sakhi*, without identifying itself with *Prakriti*, thus *Prakriti* begins to fall away from its impulse and returns towards equilibrium and rest and *Purusha* becomes giver of sanction, *Anumanta*, of all the impulse of *Prakriti*. Then we can reject the present formations and rise to a Spiritual level of existence and from there become the Lord of Nature, *Ishwara*. Thus first phase of *Purusha-Prakriti* reversal of consciousness moves towards *Ishwara-Shakti* 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 universalisation of individual Consciousness. After the stabilisation 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 **an activation of** vast static and silent Self, and **passes** 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 in the heart as an important place of Divine union, but it can not restrict its action to this plane alone. Under certain condition of our being we can be aware of many states of Consciousness at the same time.

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. Thus the status of Consciousness is aware of the one field of Being or one movement of it, while the awareness of all the rest is held behind and veiled or a limited awareness occupied only in its own field or movement.

2, Pouring down of the Power of either of the higher five selves on the lower five sheaths. Thus we can rise to multiple Consciousness above us, observe the various part of our being, of surface and subtle mental, vital, physical and subconscient sheaths and act upon one or other sheath as dynamic transforming Divine Power from that higher status.

3, Pouring down of the Divine Power by activation of lower five selves on the respective sheath or adjacent sheaths and the lower selves accept the limited light and obscurity of inferior movement as station of Divine working.

4, All other permutations and combinations possible of the manifold status of Consciousness by the *Purusha-Prakriti, Ishwara-Shakti, Brahman-Maya, Sat-Chit* Union and no limit can be put to the variety of Divine transformation.

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.

To recapitulate, 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 the golden **Mediatrice Mother**, linking earth to the Supreme. Her name is a Power and Force of inevitable Word. As the dynamic **Executrix Mother**, She holds all the souls and beings within Her and gives Her all embracing Touch and Contact of Divine union in the Ignorance of Mind, Life and Body, whose Sun Light can kindle all our suns in the closed heart of things.

As Supramental Consciousness can link the individual highest aspiration with the ultimate destiny of the race; similarly the One Mother, *Aditi*, reveals, manifests, establishes, universalises Herself as ‘the Motherhood in All’ through Her pure intermediate stations. All institutions built in Her name or in other names strive knowingly or unknowingly in a lesser concentration to possess Her purity in the form of Knowledge, Power, Harmony and Perfection. The difference of one institution (or one individual) from another can be discerned by the degree of truth and knowledge they have worked out from world falsehood and world Ignorance and a best institution (or a most conscious individual) always suffers least corruption in its mind and heart and that is possible when The Mother’s Yogic Power, Consciousness Power, Truth Power and Virgin Power are synthesized.

References:

1: Chandogya Upanishad-6.2.1, 2: Chandogya Upanishad-3.14.1, 3: The Gita-7.5, 4: The Gita-15.7, 5: Sandilya Upanishad-2.2, Munduka Upanishad-1.1.3, 6: SABCL/25/The Mother-49, 7: CWSA/19/Essays on the Gita-175.

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