

## Contemplation of the Divine in Nature

“Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realization of God in all things.”

Sri Aurobindo

“The Yogin continues to know and see God in the finite and be a channel of God-action in the world; therefore the knowledge of the world and the enlarging and uplifting of all that appertains to life comes within his scope.”

Sri Aurobindo



“Thou shalt see the Fire burning on the bare stone  
And deep cavern of thy secret soul.”

Savitri-501

Our ancient wisdom had adored earth as the Mother and Heaven as the Father and developed equal importance on them. The gulf between the pure Matter to the pure Spirit can be bridged if the intermediate planes of Consciousness between them can be thoroughly traced and if the Spirit can invade the Matter to reveal the hidden Godhead concealed in it.



The difference between the life in ourselves and life in the plant is that we have the power of possession of locomotion and possession of conscious sensation of sight, smell, touch, taste and sound, which is so far we know, is not yet evolved in plant. In plant there are symptoms of nervous sensation and the body is inwardly agitated by the nervous action and there is no sign of actual presence of mentally conscious sensation. Sensation is a form of consciousness which is active in man through mind and active in plants through vitality. So plant has no superficially vigilant mind but a sub-conscious mind and a subconscious sensation and it is observed that plant shrinks from a contact or it dislikes the contact and tries to draw away from it. The difference between our sensation and plant sensation is that in the plant the conscious force manifesting itself in the universe has not yet fully emerged from the sleep of the Matter and in man this conscious force begins to awake from its absorption and in the plant this work force is entirely divided from the source, the knowledge self where as in man it is partly divided or indirectly linked with the superconscious source.



When all thy work in human time is done  
The mind of earth shall be a home of light,  
The life of earth a tree growing towards heaven,  
The body of earth a tabernacle of God.

Savitri-699

Scientists have proved that there is a more rudimentary life operation of subconscious sense-mind in the metal, the inanimate things. Matter is formed by the aggregation of atoms and the force that builds up and constitute the atom is fundamentally the *Chit-Tapas* or the *Chit-Shakti* of the *Vedanta*, the consciousness-force of conscious being, which manifests as nervous energy full of submental sensation in the plant, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge in man, as intuition in developed spiritual man and as Supermind in superman.



The indwelling Reality has built the universe on the principle of the development of one seed into a million different fashions. Plant kingdom is an intermediate evolution between the animal existence and inanimate Matter. Life is organised in the plant something other than the animal, is yet the same consciousness power marked by birth, growth, decay and death, propagation by seed, death by withdrawal of aggregate consciousness, maintenance by indrawing of nourishing elements from without. Dependence on light, heat, productiveness and sterility, even states of sleeping and waking, energy and depression and a passage from infancy to maturity and old age. So the plant contains the essence of life and therefore the natural food of the animal existence.



From occult point of view the life has emerged by the pressure of some plane of Life above or super Life. The existence of Life-world or Life-plane above the material world does not of itself lead to the emergence of Life in matter unless that Life-plane exists as a formative stage in a descent of Being through several grades of itself into the Inconscience with the result of an involution of all these powers of

Matter for a later evolution and emergence. The birth, growth and death of life are in their outward aspect the same process of aggregation, formation and disaggregation and more than that in their inner process and significance. This Life-energy does the work of Intelligence in a somnambulist subconscious and a yet undelivered power of Mind and Life.



A seed shall be sown in Death's tremendous hour,  
A branch of heaven transplant to human soil;

Savitri-346

The Life is defined as the universal operation of Conscious-Force acting subconsciously in Matter as creation, preservation, maintenance, recreation and destruction and it awakes conscious sensation in the material form. The Life has three stages; the lowest is that in which the vibration of life is in the sleep of Matter, entirely subconscious so as to seem wholly mechanical, repetitive and obscure; the middle stage is that in which Life is in the verge of becoming conscious, conscious mental apprehension, an energising of conscious being; the highest is that in which the Life develops conscious mentality of perceptible sensation which in this transition becomes the basis of development of sense mind and intelligence or an apprehensive Consciousness of existence called mind.



Because the Self and Spirit in things and beings is one everywhere, therefore Nature can afford this luxury of infinite differentiation: if there were not this secure basis of oneness there would be nothing to hold her disparate movements and creations together. The general principle of Life is the *Prana* or universal Life-force of the Indian system and this *Pranic* energy is present everywhere, in all forms down to the atom, supporting and modifying the substantial existence of its own form. Thus the Omnipresent Life has manifested and inhabits the whole material universe.



Plant, animal and man are the different modes of *the Brahman* and if we study deeply then plant is only an animal with insufficient evolution of self-consciousness and dynamic force; the animal is man in making with something more of self-consciousness and dynamic power of consciousness than the plant kingdom; man is a god in making, something more in potentiality of mental self-consciousness. In each the whole of *the Brahman* is concealed and partly revealed in ascending order.





The realisation of *Brahman* in all things can be effective after the spiritual liberation, because the Spiritual Light and Force can invade the physical body after the prolongation of this soul state. This is the changed communion of Spirit and Matter, a reversal of present balance of interaction which allows the Spirit to invade the physical Nature. This is an achievement of larger knowledge where Matter can be seen as *Brahman*, a form and substance of *Brahman* and accept Matter as instrument of Spiritual manifestation. Thus a Supramental attitude of reverence, respect and adoration towards all things and worship of Divine in what we use, a care and faultless use of our divine material, a true rhythm, ordered harmony and beauty is nurtured.

*OM TAT SAT*

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