

# The Central Truth of *The Life* *Divine* OR The Book of Consciousness

“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.”<sup>1</sup>

**Sri Aurobindo**

“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.”<sup>2</sup>

**Sri Aurobindo**

“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. This can be done **only by the triple transformation** to which we have already made a passing reference: there must first be **the psychic change**, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the **spiritual change**, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the **supramental transmutation**, — there must take place as the crowning movement the ascent into the supermind and the transforming descent of the **supramental Consciousness** into our entire being and nature.”<sup>8</sup>

**Sri Aurobindo**

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** fulfils 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** fulfils itself by variations of numberless individuals and not by suppressing the variations; the **Transcendent Consciousness** fulfils, 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:**

“An integral consciousness will become the basis of an entire harmonisation of life through the total transformation, unification, integration of the being and the nature...An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.”<sup>7</sup>

**Sri Aurobindo**

“Consciousness is the breath that makes everything live.”<sup>14</sup>

**The Mother**

The Highest Consciousness is an awareness of the Spirit by **Identity** subordinated by the awareness of the Spirit by **Inclusion of Psychic opening** and **Indwelling of Spiritual opening**, 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 **Becomings**; 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 recognise 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 satisfied 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 harmonisation. Therefore, man's importance in the world is recognised 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<sup>6</sup> 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. **Supraphysical plane of consciousness<sup>3</sup>** is not governed by the law of Spiritual evolution and from this world bright and dark forces cast their influence on the physical plane of existence. 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 separative 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; **it is in its nature truth seeing, truth hearing and truth remembering**; **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**,<sup>9</sup> which can identify itself with other Souls, can enter into them, can realise 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**,<sup>10</sup> 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**<sup>11</sup> 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. If we can develop a causal body or Supramental Sheath, which is not formed in most human beings, then this faculty will remain active in conscious waking state. 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. This highest state of Consciousness of the Self is also called **Turiya** of pure existence and our absolute state of Being with which it is difficult to have direct contact.

### **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, *achiti*, 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 the 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 loss of consciousness or failure of consciousness to unite the cells of the body. It is a peaceful transition from one state of surface consciousness to another state of subtle consciousness and can destroy unconsciousness. All **Death, Decay and Destruction** are the outcome of arrest of growth of consciousness or distortion of consciousness. When one enters higher ranges of consciousness beyond mind, he experiences Divine action, creation and *Ananda* and when one enters lower ranges of consciousness below mind, he experiences undivine action, destruction and suffering.

*Tamas* is the *Sanskrit* word for the principle and power of inertia of consciousness and the first born of inconscient force: a less developed **downward depressing** consciousness, dull, obscure, sluggish, conservative, unwilling to enlarge itself, recalcitrant to new stimulus of Divine force, barks at all unfamiliar wisdom and light and incompetent in its play is said to be *tamasic*. *Rajas* is the principle and power of kinetic force of consciousness impelled by desire and instinct, an **intermediate slow evolving** consciousness, dynamic, possessive, ever restless, governed in its idea not by truth and light, passionate and active; accepts enjoyment of desire as the ruling human motive. *Sattwa* is the principle of harmonious **upward rising** consciousness; a consciousness of limited light, relative freedom, inner satisfaction, happiness, balanced knowledge and eager to possess higher Divine faculties of limitless Wisdom, Love, Delight, Beauty and Silence. **Ego** is a practical construction of our consciousness devised to centralise 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 organisations 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. **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. **Mind is a degradation<sup>15</sup> of Supramental Consciousness.** **(Mental) Maya** is the inverse creative movement of the Divine Consciousness and **(Supramental)**

*Maya* is the forward creative movement of the Eternal Consciousness. **Yoga-Maya** is the power of Supramental Consciousness-Force put out in self-manifestation. **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. **Vision** is an instrument of Consciousness of the dream Self to approach and foresee the Divine action. **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 unconscious God whose conscious part is the creative force of consciousness of the Being within us. **Being, Purusha** is the conscious God working within Ignorance, is also the static status of the infinite Consciousness. **Purusha** is a consciousness that observes and can reserve its will power. **(Apara) Prakriti** is the dynamic state of finite surface consciousness acting within the boundary of three *gunas*. **Prakriti** is an energy full of the substance of consciousness that takes the form of knowledge, will and feeling. **Para Prakriti, Shakti** is the dynamic status of infinite indwelling and over-dwelling 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 the potency of power of consciousness applying itself to a work and a result. **Tapas** is the concentration power of consciousness. **Samjnana** or **Supramental Sense** is the contact of consciousness with its object; its action is the result of extension and vibration of consciousness in a supra-etheral ether of light, power and bliss. It can be directly aware of all things in all the planes of consciousness without the aid of a sense organ. **Knowledge** is a potency of Light and Consciousness that possesses the highest Truth in terms direct-perception and self-experience. **Knowledge** and **Will** are dual aspects of one Consciousness or twin power of actions of Consciousness. **Ananda** is the very substance of Consciousness and is the outcome of the interaction of Knowledge and Will. **Equality** is that power of consciousness which brings into the whole of our Nature and Being the sense of eternal tranquillity of Self. **Life** evolves through growth of consciousness or a greater consciousness means greater life.

**Integral Education**, a utilitarian aspect of integral Yoga proceeds ahead with effort, askesis and *tapasya*, which are defined as concentration energy of consciousness.

Consciousness is the central Truth of Divine Life which is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. By movement of Consciousness fullness of Being, fullness of Consciousness and fullness of life can be attained. **Harmony** is the inherent Nature of infinite

Divine Consciousness and disharmony or limited harmony is the nature of the finite Consciousness of three *gunas*. The Law that descends from Psychic, Spiritual and Supramental Consciousness is known as *Dharma*. The Law that enters the human vessel from the tamasic and rajasic mind and from the surrounding world is known as *Adharma*. *Vedantic Sraddha* is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness of three *gunas* through *Purusha Yajna*, Vedantic self-discipline. *Vedic Sraddha* is the pouring down of Divine attributes of infinite Dynamic Consciousness into finite dynamic consciousness of three *gunas* by *Prakriti Yajna*. **Sincerity** is the concentration of finite dynamic Consciousness of three *gunas* around the Psychic being. **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. Submission of finite dynamic consciousness to infinite static Consciousness is defined as (*Vedantic*) **surrender**. **Integral Concentration** of Consciousness, *Tapas*, is the inherent power of Consciousness Force. Submission of finite dynamic consciousness to infinite dynamic consciousness is defined as (*Vedic*) **surrender**. **Equality** is gained when the Consciousness goes beyond the finite consciousness of three *gunas*. **Renunciation** is the rejection of finite dynamic consciousness represented by three *gunas* of *apara-prakriti*. *Samyama* is a process of pressure on the consciousness by which the secret Truth, the involved intuition is released...<sup>13</sup>

### The Divine Life:<sup>12</sup>

“Our greater self of knowledge waits for us,  
A supreme light in the truth-conscious Vast:  
It sees from summits beyond thinking mind,  
It moves in a splendid air transcending life.  
It shall descend and make earth’s **life divine**.”

Savitri-484

“If our souls could see and love and clasp God’s Truth,  
Its infinite radiance would seize our hearts,  
Our being in God’s image be remade  
And earthly life becomes **the life divine**.”

Savitri-663

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 **not as self of body only**



which is subject to death, desire and pain but to consider body as a minor outward arrangement of Self and an out-flowering of life by expansion and elevation of Consciousness is a **first condition** of the Divine life. The **second condition**<sup>4</sup> of Divine Life is to transcend the ignorance, limitation and control of surface formation of mind which is only a subordinate and instrument of Self. The **third 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, self-mastery and the manifestation of Divine miracle. As the Consciousness turns more within all obstacles and resistances appear unreal, transient and extremely relative. Out of this living a **fourth 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 **fifth 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 and we claim the universal forces that act in us as our own. 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 harmonised 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.

**Savitri and Supramental Consciousness:**

“The **All-Conscious** ventured into Ignorance,  
The **All-Blissful** bore to be insensible.”

Savitri-66-67

“The **All-containing** was contained in form,  
Oneness was carved into units measurable,  
The limitless built into a cosmic sum:  
Unending Space was beaten into a curve,  
Indivisible Time into small minutes cut,  
The infinitesimal massed to keep secure

The mystery of the Formless cast into form.”

Savitri-266-67

“A breadth of **all-containing Consciousness**  
Supported Being in a still embrace.”

Savitri-271

“A great **all-ruling Consciousness** is there”

**Savitri-271**

“A light was round him wide and absolute,  
A diamond purity of eternal sight;  
A **consciousness** lay still, devoid of forms,  
Free, wordless, uncoerced by sign or rule,  
For ever content with only being and bliss;  
A sheer existence lived in its own peace  
On the single spirit’s bare and infinite ground.”

Savitri-297

“For one was there supreme behind the God.  
A Mother Might brooded upon the world;  
A **Consciousness** revealed its marvellous front  
Transcending all that is, denying none:

Savitri-313

Consciousness is a yearning,<sup>5</sup> an exploration, an action and a search through every movement, gesture and cry and it hunts in the Inconscient depths and Superconscient heights to find some lost felicity, missed sweetness and manifests itself as Knowledge and limiting that knowledge to such extent to create phenomena of Ignorance acting upon surface consciousness. We are in search of that single beginningless and endless Consciousness for whom this creation is a small incident, which mind cannot touch, speech cannot utter, thought cannot reveal; it has no home on earth and no centre in man and yet is the fount of creation, source and origin of all truth, all things thought and all action done. Delight is the original nature of Consciousness and its deepest form is manifested as Divine Love. This Love labours in the depths as established Consciousness which maintains a growing but firm light in the darkness of original Nescience and exults on the heights and its feet can walk in the naked hardest world. *Savitri* teaches us this lesson that if the highest Consciousness of Divine Love can be called down to the lowest plane of Inconscient, then the perishable stuff of our body can be transformed into immortal Divine Life and harmonise all the obscure forces of existence that surround and press upon the body. This inner movement of ascension and descent of Consciousness can be carried out by the support of *Vedantic* and *Vedic* action of Sacrifice and Faith and can be further intensified by the support of Divine Love. **Through movement of Consciousness Divine Love can be activated which needs no hand to feel and clasp but this mighty vibration can destroy the falsity in human love and heighten the intimacy of Soul with Soul which no human love can imagine.**

References:

- 1: CWSA-22/The Life Divine-856,
- 2: CWSA-22/The Life Divine-1054,
- 3: CWSA/19/Essays on the Gita-473,
- 4: CWSA-22/The Life Divine-1062,
- 5: “A consciousness that yearned through every cry  
Of unexplored attraction and desire,  
It found and searched again the unsatisfied deeps  
Hunting as if in some deep secret heart  
To find some lost or missed felicity.” Savitri-674  
“He (King) neared the still consciousness sustaining all.” Savitri-32,  
“The one Consciousness that made the world was seen;” Savitri-319,
- 6: “Yes, the ordinary consciousness is like an axis with everything revolving around it. An axis fixed somewhere, and everything revolves around it – that's the ordinary individual consciousness. And if the axis shifts, one feels lost. It's like a big axis (more or less big, it can also be tiny) planted straight up in time, with everything revolving around it. The consciousness may be more or less extended, more or less high, more or less strong, but it always turns on an axis. And now for me there is no more axis.” The Mother/14<sup>th</sup> July 1962,
- 7: CWSA-22/The Life Divine-753, CWSA-23/The Synthesis of Yoga-114,
- 8: CWSA-22/The Life Divine-924,
- 9: “The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychickey, put in spiritual order.” CWSA-22/The Life Divine-941,
- 10: “This, effected little by little or in a succession of great and swift definitive experiences, is the process of **the spiritual transformation**. It achieves itself and culminates in an upward ascent often repeated by which in the end the

consciousness fixes itself on a higher plane and from there sees and governs the mind, life and body; it achieves itself also in an increasing descent of the powers of the higher consciousness and knowledge which become more and more the whole normal consciousness and knowledge. A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite. For this new consciousness has itself the nature of infinity: it brings to us the abiding spiritual sense and awareness of the infinite and eternal with a great largeness of the nature and a breaking down of its limitations; immortality becomes no longer a belief or an experience but a normal self-awareness; the close presence of the Divine Being, his rule of the world and of our self and natural members, his force working in us and everywhere, the peace of the infinite, the joy of the infinite are now concrete and constant in the being; in all sights and forms one sees the Eternal, the Reality, in all sounds one hears it, in all touches feels it; there is nothing else but its forms and personalities and manifestations; the joy or adoration of the heart, the embrace of all existence, the unity of the spirit are abiding realities.” CWSA-22/The Life Divine-947,

11: “If the spirit could from the first dwell securely on the superior heights and deal with a blank and virgin stuff of mind and matter, **a complete spiritual transformation** might be rapid, even facile: but the actual process of Nature is more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognises all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities. Every part of our being has to be taken in its own nature and character, with all the moulds and writings of the past still there in it: **each minutest portion and movement must either be destroyed and replaced if it is unfit**, or, if it is capable, transmuted into the truth of the higher being. If the psychic change is complete, this can be done by a painless process, though still the programme must be long and scrupulous and the progress deliberate; but otherwise one has to be satisfied with a partial result or, if one’s own scrupulousness of perfection or hunger of the spirit is insatiable, consent to a difficult, often painful and seemingly interminable action. For ordinarily the consciousness does not rise to the summits except in the highest moments; it remains on the mental level and receives descents from above, sometimes a single descent of some spiritual power that stays and moulds the being into something predominatingly spiritual, or a succession of descents bringing into it more and more of the spiritual status and dynamis: but unless one can live on the highest height reached, there cannot be the complete or more integral change.” CWSA-22/The Life Divine-948,

12: “In my Yoga also I found myself moved to include both worlds in my purview, the spiritual and the material, and to try to establish the divine Consciousness and the divine Power in men’s hearts and in earthly life, not for personal salvation only but for a life divine here. This seems to me as spiritual an aim as any and the fact of

this life taking up earthly pursuits and earthly things into its scope cannot, I believe, tarnish its spirituality or alter its Indian character. This at least has always been my view and experience of the reality and nature of the world and things and the Divine: it seemed to me as nearly as possible the integral truth about them and I have therefore spoken of the pursuit of it as the integral Yoga. Everyone is, of course, free to reject and disbelieve in this kind of integrality or to believe in the spiritual necessity of an entire other-worldliness excluding any kind of this-worldliness altogether, but that would make the exercise of my Yoga impossible. My Yoga can include indeed a full experience of the other worlds, the plane of the supreme Spirit and the other planes in between and their possible effects upon our life and material world; but it will be quite possible to insist only on the realisation of the supreme Being or Ishwara even in one aspect, Shiva, Krishna as Lord of the world and Master of ourselves and our works or else the universal Sachchidananda, and attain to the essential results of this Yoga and afterwards to proceed from them to the integral results if one accepted the ideal of the divine life and this material world conquered by the Spirit. It is this view and experience of things and of the truth of existence that enabled me to write *The Life Divine* and *Savitri*.” CWSA-29/Letters on Yoga-II-375,  
13: CWSA-35/Letters on Himself and the Ashram-308,  
14: The Mother’s Agenda-29.06.1966,  
15: “Man and the animal are both mentally conscious beings: but the animal is fixed in vital mind and mind-sense and cannot exceed its limitations, while man has received into his sense- mind the light of another principle, the intellect, which is really at once a reflection and **a degradation of the supermind**, a ray of gnosis seized by the sense-mentality and transformed by it into something other than its source: for it is agnostic like the sense- mind in which and for which it works, not gnostic; it seeks to lay hold on knowledge, because it does not possess it, it does not like supermind hold knowledge in itself as its natural prerogative. In other words, in each of these forms of existence the universal being has fixed its action of consciousness in a different principle or, as between man and animal, in the modification of a lower by a higher though still not a highest-grade principle.” CWSA-22/The Life Divine-739

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: Odisha, India  
[www.srimatriniketanashram.com](http://www.srimatriniketanashram.com)

