



Sri Aurobindo's **The Life Divine**

- ❖ Discussion
- ❖ Analysis
- ❖ Application

based on the Facebook group

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Discussion Topics

Welcome	5
Background	6
Overview	7
Human Aspiration	12
Contradictions Are Complements	13
Creation, Division, Duality	15
Process of Creation	19
From Ignorance to Integral Knowledge	24
Ego, Division, Duality	25
Energy	28
Harmony, Unity, Oneness.....	29
Individual, Universal, Transcendent.....	35
Infinity.....	36
Integral Yoga	39
Life	40
Materialism	44
Mind	46
Moksha (Liberation).....	49
Process of Creation	50
Progress	50
Psychic Being	52
Reality	54
Satchitananda.....	60
Supramental Being.....	61
Supramental Consciousness	64
Misc	71

Welcome

Welcome!

You now have access to the latest edition of a compilation of entries from the Facebook group 'SRI AUROBINDO'S THE LIFE DIVINE: Discussion, Analysis, Application'. We hope this profound compilation of thoughts stimulates ideas in your mind and group discussion. Based on the teachings of Roy Posner and members of Mother's Service Society.

The Facebook group on which this content is based was created to discuss, analyze, and apply real life situations to Sri Aurobindo's metaphysical treatise 'The Life Divine', perhaps the most profound book ever written on the nature of spirit, creation, life, evolution, and human potential.

-Roy Posner

June 12, 2021

Background

BOOK - 'LECTURES ON SRI AUROBINDO'S THE LIFE DIVINE' BY GARRY JACOBS

Beginning in the late 1990s Garry Jacobs, through the encouragement of Sri Karmayogi, began speaking in small forums around the world on the subject of Sri Aurobindo's The Life Divine, and specifically how it can be made real in our lives to evoke good or great fortune.

Out of those small gatherings, Garry produced the book 'Lectures on Sri Aurobindo's The Life Divine'. And now it is also the basis of this Facebook group on The Life Divine.

You can view or download Garry's wonderful, breakthrough analysis of the Master's epic mystical teachings here:

<http://www.karmayogi.net/books/LecturesonLifeDivine.pdf>

BOOK: 'AN ANALYSIS OF SRI AUROBINDO'S THE LIFE DIVINE' BY ROY POSNER

In the 1990s Karmayogi began to seriously explore in depth Sri Aurobindo's Master-work 'The Life Divine.' Out of that came much original content by members of Mother's Service Society, especially from Garry Jacobs, on the subject. And so at one point I thought I too would also join in the discussion.

And so over the course of 12 years, from ~2007 to 2017, I wrote my own chapter-by-chapter analysis of The Life Divine, which ended up being a 500 page book. It is available for viewing, free downloading, or purchasing here; and is an integral part of this Facebook group on the Master's great metaphysical work.

<http://royposner.weebly.com/an-analysis-of-sri-aurobindos-the-life-divine.html>

SRI AUROBINDO'S 'THE LIFE DIVINE' FLASH CARDS

Adaptive flashcards that help you learn faster using spaced repetition.

<https://www.brainscape.com/p/29VMH-LH-7TW9R>

Overview

STRUCTURE AND SUMMARY OF 'THE LIFE DIVINE'

Sri Aurobindo has designed The Life Divine in two books. The first book contains 28 chapters, and the second book consists of two parts, each containing 14 chapters, for a total of 56 chapters.

Book I is entitled 'The Omnipresent Reality and The Universe.' Here Sri Aurobindo describes how the Infinite Consciousness (Brahman, the Absolute) extended Itself through the power of Truth Consciousness (Supermind) to become this universe of forces and forms. He also explains the origin and underlying nature of the planes of creation, from matter to vital life to mind, and on back to Spirit.

Sri Aurobindo tells us that as a result of the involutory aspect of this process - where the Original consciousness is absorbed at the point matter emerges - Man is born a divided being, unable to fulfill his deepest human aspirations for God, Light, Peace, Joy, Love, and Immortality. And yet if we move to a deeper consciousness within and open to the descending Supramental power above, we will overcome our divided nature and develop a new supramentalized consciousness that will be the basis of a divine life on earth.

Book II is entitled 'The Knowledge and The Ignorance: The Spiritual Evolution'. Here, Sri Aurobindo delves deeper into the nature of our essential Ignorance born of creation. He explains what in the involution, cosmos, life, and our being, creates and perpetuates this Ignorance in the mind, and also offers us the way out in which we arrive at a true, Integral Knowledge. From there we can come to know the true nature of Reality and live our lives in ways that enable us to fulfill our deepest aspirations.

Sri Aurobindo goes further and indicates that as we overcome our Ignorance, we can also embark on a great yogic effort to evolve our nature; to achieve (consecutively) a psychic (soul), spiritual, and supramental transformation of our being. Out of this will arise a number of "gnostic individuals," supramental beings who will be the pioneers of a new spirit-based humanity, culminating in a Divine Life on Earth.

By surrendering to the Divine Shakti, the Mother, who carries the Force, we become ultimate creators of a new world utilizing Her Supramental power. That includes our physical transformation into a new spirit- based species on earth.

(from the book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner)

INTRODUCTION TO 'THE LIFE DIVINE'

[Here is a brief summary of Sri Aurobindo's 'The Life Divine'.]

-Man strives for light, love, and joy but is unable to obtain it. It is because he lives in Ignorance; in a divided consciousness.

-Only when he rises in consciousness can he fulfill the Human Aspiration. Only when he has the Unity consciousness of the All – i.e. perception of the Reality, which is all aspects of existence - can he fulfill the Human Aspiration.

-If he goes into the depths of his being, he can discover the truth of existence, know the true nature of Reality, overcoming his divided consciousness and thereby fulfilling the Human Aspiration

-The divided consciousness can be seen in the extremes.

-Eg the materialists do not perceive spirit only material reality, like most scientists. On the other hand, spirit-oriented individuals perceive spirit, but traditionally do so apart from life, like the ancient Indian rishis.

-These sorts of opposites need to be reconciled through higher consciousness in life. Eg embracing both spirit and matter, and their integral unity.

-Man's nature is divided, unconscious in many respects, and this suffers accordingly.

-Man is also divided among his physical, vital, and mental parts. These too need to be reconciled, putting all in balance, in harmony. When he rises to a higher consciousness in each of these, he begins to reconcile his divided nature at various levels.

-In these many ways Man does not perceive the true nature of Reality

-However, when man goes within and discovers his psychic being, he increasingly perceives the True Nature of Reality.

-If from the psychic poise Man opens to the divine shakti, the supramental power, the Divine Mother he gains a great power over life; he fully is on the road to overcome his divided nature, turning it into its opposite of harmony, unity, and oneness.

-How then did Man arrive with divided consciousness? It can be explained if we understand the involutory and evolutionary basis of his existence. Because the Conscious-Force is all but lost at the point of creation, in matter, he has come into his life with a divided consciousness, and therefore cannot attain the Human Aspiration of light, love and joy

-What then is Man's purpose in all this; in life? It is to arrive at the highest consciousness; to help evolve himself and the world around him.

-In that way as Man rises, he fulfills not only his Individual purpose but also the Universal and Transcendent purposes.

-As he goes within and opens to the supramental plane and power, he becomes a True Individual, as well as a Universal and Transcendent individual.

-Thus Man as he now stands is not the ultimate form of sentient being. Something higher is in the works.

-Man is not the last and highest formation of life in the universe. There will be a greater, gnostic i.e. Supramental Being, who will have ultimate knowledge and spiritual qualities beyond the current human entity.

-And when enough individuals arise of this type, a new race will be born, and a new society will take shape – enabling a Divine Life on earth.

'THE LIFE DIVINE' BY SRI AUROBINDO

The Life Divine is Sri Aurobindo's major philosophical opus. It combines a synthesis of western thought and eastern spirituality with Sri Aurobindo's own original insights. The Life Divine covers topics such as the human aspiration, why it remains unfulfilled, the individual's divided nature, the nature of the divine reality, how the universe emerged from a divine source (aka Involution), the role of Supermind in the creation/involutionary process, the nature and methods of evolution from matter to spirit, the means of overcoming our divided nature through higher consciousness, the nature and boundaries of human ignorance, the transformation from our divided nature into a supernature, and the emergence of a gnostic supramental being and a divine life on earth.

THE SPREADING OF THE KNOWLEDGE OF SRI AUROBINDO'S *THE LIFE DIVINE*

"The Life Divine is supposed to have answers to many of the questions listed above. But the problem is that the number of people who read this book is very few in numbers. Disseminating the knowledge found in this book to the common man on the street and the public at large will be a very difficult task. Unless the general public is enlightened and awakened, the transition to the next higher stage in evolution may not take place fully. In that case only a small enlightened minority may even be fit to pass on to the next supramental stage leaving the vast unenlightened majority where it is now." (N. Ashokan of MSS)

Most educated people now understand Darwin's Theories of Evolution, though I doubt more than a few have actually read his books. It has become part of the popular knowledge base and lore. Sri Aurobindo's teachings are actually quite simple when explained in terms of Involution and Evolution. His knowledge has however remained a secret to the world, except for a few. Perhaps the time has not been ripe for it to spread. Or rather only now that time is coming about.

Who knew of the Internet twenty years ago! Now it is in the fiber of our being. Someone's dream has become an omnipresent reality. Sri Aurobindo is known, though Life Divine and the knowledge contained there is hardly mentioned or understood at all. But it is only a small shift or twist of circumstance (or sudden evolutionary leap!) that can make this real.

When we devotees and others take the next step, then Life Divine will take the next step to the world. When serious insight and wisdom valued instead of the triviality of physical hatha yoga in America, or Sri Aurobindo's teachings (including Her Force) are employed in business, organizations, politics, and the likes, people will see life response results, and will want to explore further. Then Life Divine will serve as a beacon.

Garry Jacobs' The Book gives a full explanation of how Life Divine is applied in work and the institutions of society in a dramatic work of fiction filled with astonishing characterization and plotline. It has brought alive The Life Divine.

From all these roots, we see the possibilities for His teachings to spread, even if only a few venture to wade into the actual reading of his cosmic masterpiece.

NO TITLE

Karmayogi says that Sri Aurobindo's 'The Life Divine' is the horoscope for the universe; for all of humanity; for all that is to come.

NO TITLE

Sri Aurobindo explained 5000 years of the spiritual Past including the Vedas, & 5000 years of the spiritual Future in 'The Life Divine'.

READING LIFE DIVINE AND OUR ENERGIES

Reading the Life Divine is very powerful. This is just my intuition. When we read the Life Divine all our energies are diverted towards absorbing the contents of the book. So there is no energy left for ego to complain or react or vital to revolt.

Or no energy left to think about the problem as mind will be occupied with trying to understand the ideas in the book. (Sara)

ORIGINAL THINKING

There are thinkers and then there are Original Thinkers. Thinkers use logic of rational mind to think and arrive at new understanding and insights. Original Thinkers go beyond mind proper and garner not only insights but intuitions of knowledge without thought. They come up with ideas, principles, methods, etc. that have never existed before on earth. Sri Karmayogi is an original thinker. Since he is aligned with Mother, he thinks rationally, but also supra-rationally through intuition and supramental perception, where all is known in a flash inside. Sri Aurobindo wrote his great treatise on the spiritual origins and evolution of life -- 'The Life Divine' -- through spiritualized mind of light, intuition, universality, and supramentality. He did the same in unleashing the vast creativity and cosmic beauty in his epic 700 page spiritual poem 'Savitri.'

NO TITLE

The mystics revealed God to the world and it still remains a mystery. The world has not witnessed an effort that tried to explain mysticism in terms of rationality. Sri Aurobindo's 'The Life Divine' does it very ably and enchantingly. (Sri Karmayogi)

NO TITLE

Sri Aurobindo's greatest intellectual work is 'The Life Divine,' where he explains all matters related to Spirit and Creation; whereas his greatest spiritual work is 'Savitri' where he poetically described in 20,000 lines, 400 pages His and Mother's actual mystical experiences.

Human Aspiration

FULFILLING THE HUMAN ASPIRATION

Sri Aurobindo in the first chapter of *The Life Divine* says that we are unable to fulfill the Human Aspiration for Light, Love, Joy, and Immortality because our nature is divided, which expresses through an inability to perceive the true nature of Reality. We don't know who we truly are, and what existence truly is. It is our Ignorance born of creation. If however, we develop a higher consciousness, we overcome that division, see existence for what it really is, in all its variety and integration and oneness, and are therefore able to fulfill our Human Aspiration for Light, Love, Joy, and Immortality.

THE HUMAN ASPIRATION

(Book 1 Chapter I) Analysis by Roy Posner

Summary

Sri Aurobindo begins *The Life Divine* by telling us that the earliest preoccupation of Man is for God, Light, Freedom, and Immortality.

And yet he also tells us that we have failed to realize it, mainly because Life/Nature itself is the very contradiction of those qualities.

However, that should not deter us from seeking it.

Contradictions Are Complements

CONTRADICTIONS ARE COMPLEMENTS

The Life Divine is replete with principles. One of the central principles is that 'contradictions are complements.'

Our life is filled with contradictions, things opposing us, people disagreeing with us, our emotions coming into conflict with those around us. We want to go to a fine university, but our marks are too low. We want to marry our daughter well, but our social status prevents it. Constantly we are faced with contradictions. He says all of those contradictions in life can be seen from a higher point of view as complements to what we are, as opportunities to make us more than what we are today, as the exact conditions needed to help us discover and bring forth hidden potentials within ourselves.

In 1989 when I met Professor Amartya Sen, the Nobel laureate in economics, he was not a very famous man.

Today he is a world figure. Can we not become famous like that?

When Sri Aurobindo says that contradictions can become complements, he means that contradictions are really a SANCTION for accomplishment. Nobody has attempted more impossible things than the Divine. What, then, is impossible for us?

(from 'Lectures on Sri Aurobindo's 'The Life Divine'' by Garry Jacobs)

PROGRESS THROUGH CONTRADICTION THAT IS REALLY COMPLEMENTARITY

Nature's Way

He explains that though Her ways are difficult, Nature is moving forward toward progress and evolution through these contradictory and conflicting means. Thus, from a higher perspective, Nature and Her ways should be looked upon as a necessary if limited means of bringing about evolution and progress on earth.

Sri Aurobindo also explains that we are capable of seeing the utility of these contradictions in our own individual lives as well. That the contradictions and difficulties we experience are from a higher perspective really complementary forces that enable our forward progress.

Overcoming the Contradictions of Life

Sri Aurobindo then tells us that we not only can see the utility of the contradictions and problems of life, but can (actively rather passively through Nature's difficult course) overcome them. We do that by moving beyond the current contradiction between the two parties in any matter and discover the higher harmony. This approach recalls his famous dictum that "all problems of life are problems of harmony."

Discovering the Higher Harmony

Sri Aurobindo then goes on to explain how we can discover the higher harmony. We do that by bringing out the hidden, higher nature behind things, which not only enables us to rise in consciousness, but fulfills the Human Aspiration for God, Light, Freedom, and Immortality. To that end, Sri Aurobindo describes how we can evolve each plane of our being to the higher quality involved in it: i.e. bring out the animus of Life that is involved in Matter; the Mind/Mentality that is embedded in Life; and the spiritual Mind/mentality hidden in ordinary Mind.

Creation, Division, Duality

SOURCE OF SEPARATION IN COSMOS

According to Sri Aurobindo it's the separation from the Origin [the divine Source] in the Involutionary process that created the Disorder [the falsehood in creation]. And we are here, in the Evolution, to reverse that process. To re-create unity with the Source in the details of our lives.

Involution

Involution is the process by which the divine Source became the universe. Evolution is how life in the universe evolves (through humanity) to reconnect to the Source and embody spirit in the details of our lives.

Involution is the process whereby the Immutable Source becomes a conscious Being, that releases a Conscious Force that involves into Supermind, then to cosmic mind ,then to mind then to energy then to atomic existence (matter). Here the universe is born.

Involution is thus the Journey from Spirit to matter, and Evolution is the journey of matter to mind to Spirit.

Involution is a Descent of consciousness/spirit/source to matter). Evolution is an Ascent (of matter to consciousness/spirit/source).

Supermind is a place of being that both facilitates the descent from spirit to matter, and helps us in the Ascent from matter to life to mind to spirit.

In the Involutionary process, life in the universe is born, but it leads to Ignorance and Disorder as the consciousness is lost in the Descent as energy and matter emerge from cosmic mind. With matter there is complete unconsciousness in matter, in atomic existence at the dawn of existence in the universe.

Sri Aurobindo explains all of these realities in great detail in his spiritual opus 'The Life Divine'. He also experienced these planes and processes in his own life, and helped bring down the Supramental Force (the Mother power) into life, which we can open that evokes "instantaneous miraculousness" in the details of our lives.

1. INVOLUTION	2. EVOLUTION
Source	Spirit/Source
v	^
Conscious Force	Supermind
v	^
Supermind	Mind
v	^
Cosmic Mind	Life
v	^
Mind	Matter
v	
Energy	
v	
Matter	

HOW DIVISION OF SPIRITUAL ATTRIBUTES IS BORN IN CREATION PROCESS

In Sat-Chit-Ananda Above all the spiritual aspects – peace, truth, knowledge, goodness, harmony, beauty, love, delight, timelessness, etc. are One. In their descent they increasingly divide from one another. Ultimately each one turns into their opposite.

Therefore in life we have some of these qualities (to various degrees), and lack others. Eg a man may have good intentions (goodness), but not the knowledge. Or he might have knowledge of how to accomplish, but is crafty and conniving (lack of goodness). Etc.

(With devotees, even if we are weak in one area, we can consecrate it, and thereby overcome our limits and produce the results – i.e. accomplish)

(Garry Jacobs, paraphrased)

EXPRESSIONS OF INVOLUTION AND EVOLUTION

Involution is infinity changing into the finite. Evolution is finite turning into infinite.

We have to see every moment whether we are using all our time, skills and capacities to its fullest utilization. Then it is evolution. If we don't use all our time, skills and capacities to its fullest utilization it is involution.

All our attachments to falsehood in day to day life are involution. It is the dividing mind, in the process of involution. How it can it act as the instrument of evolution.

Our every step towards falsehood is involution, but it also comes with provision for evolution. To know that helps one to understand The Life Divine. Involution reversing itself as evolution is the secret of transformation.

Seeing the cause in outer is involution, seeing the correspondence in inner is evolution.

IMMORTALITY INDICATED IN THE UNCONSCIOUSNESS

The Divine's promise of immortality and Life Divine can be found in the inconscience, the unconsciousness of existence. (paraphrase of Savitri by Sri Aurobindo)

The inconscience is the result of the involution/devolution of the spirit in the creation process of the universe from a divine Source, which was absorbed; the hidden divinity in the inconscience, that will come out fully in the Evolution.

METHODS AND STAGES OF CREATION

Sri Aurobindo, the Indian sage and seer, explained very specifically in his metaphysical opus 'The Life Divine' the various stages of how the universe emerged from a Divine source. Science is only beginning to come to grips with these truths. Only when they give up their mechanistic, material-only view will they come to understand the subtle principles of creation, existence, and evolution.

CREATOR AND CREATION

Creator and the Creation are One. In fact, Creator has BECOME the Creation.

Creator is in the higher Consciousness, whereas Creation comparatively has a lower Consciousness.

Creator is there in the Higher Static Consciousness (Divine Spirit) and also in the Lower Dynamic Consciousness (Matter & Life) at the same time.

Creator and the Creation are not two separate entities. They are part of One continues stream of existence.

Higher can reach the Lower, and Lower can aspire to move to the Higher and become one with the Divine Consciousness.

Life Divine is hence possible and the PURPOSE OF LIFE IS all about that Divine Being progressively entering the Becomings of Life; not Samadhi, Heaven or Moksha.

(S S Sreejith)

THE CONSTRUCTION OF THE LEVELS OF MIND, SPIRITUAL MIND IN THE INDIAN TRADITION

Q: Who made the levels of normal human and spiritual mind, and their degree of attainment of truth?

A: The ancient Vedas, Vedanta teachings, etc. describe the planes of cosmic mind, which came from out of Satchitananda of the infinite divine. Sri Aurobindo refined them as he experienced them all. From Supermind down to Overmind to Intuitive mind, Illumined Mind, Rational Mind, Sense Mind, etc. His epic poem Savitri is filled with such creative visions and knowledge from these planes, as is in his opus on existence in the universe 'The Life Divine.' we each occasionally have experiences from these planes. Sri Aurobindo simply mapped out in greater detail what was already known in Vedanta. He also put them in an evolutionary context. In addition, the higher amongst the planes we rise, the closer we come to the original truths of cosmic mind and beyond, where all knowledge is infinitely multifaceted, as well as profoundly integrated and one.

METHODS AND STAGES OF CREATION

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Process of Creation

PROCESS OF EVOLUTION FROM BELOW AND INFLUENCE FROM ABOVE

Evolution takes place not just from below pushing forward, but from the compulsion Above that seeks its intention and change.

--

Reader: -In Supermind the force of Prakriti is the force of the Purusha.

-That is Mother- the Shakti of the Ishwara.

-Mother expresses the conscious intention of the Ishwara in Supermind.

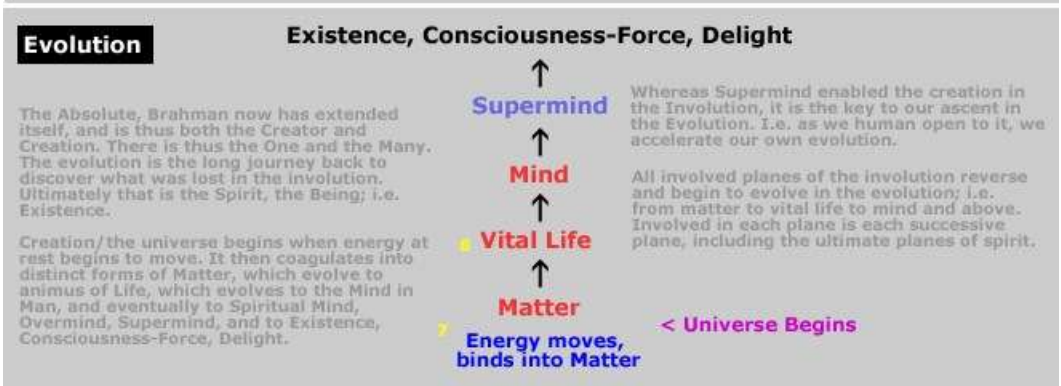
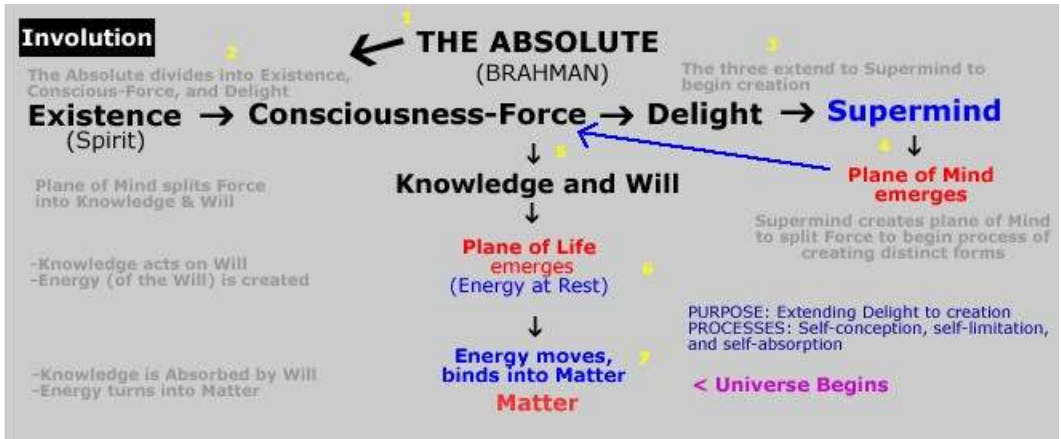
-She is the force for the creation.

- all force acting on creation is Divine intention.

From Lectures on Life Divine.

--

Response: Excellent. In *Pride and Prejudice*, there is not just the urge on Darcy to change because of his love for Eliza and his own self-analysis of his character, but there is also the compulsion of On High for the society to create harmony between the middle and upper classes, instead of engaging in revolution as in nearby France at the time. Through Darcy's personal growth and evolution (as well as others around him), he won over and married Eliza and allows the middle-class Bennett family to marry into and blend with the rich aristocracy of which Darcy was a part. In this way, England avoided revolution and transitioned to democracy much easier than most other nations. In essence the evolution took place from within Darcy's soul and being from Below, as well as due to the influence of the Force expressing the intention of the higher consciousness from Above.



PROCESS OF CREATION

The Process of Creation and the Complete Act are Essentially the Same.

The business, the organization, the society, the universe, all have processes by which they come about and expand.

All those processes are somewhat similar.

At the tiniest (micro) level there is the act. It too has a process, of being created, of a successful outcome. And its process is also similar to all the other ones above, at the wider macro levels.

The processes of creation of each type though similar are each complex. The simplest way to explain the process in general terms is as follows-

- there is a vision of a possibility
- there is an intention for it to come about
- there is the organization of the possibilities

- there is the execution of the best ones
- the vision manifests successfully as something real in the cosmos.

In first half of Sri Aurobindo's epic mystic 'The Life Divine' He explains the process by which the universe emerges from a Divine Source. It is a process at the macro extreme. It consists of the emergence of Satchitananda [Existence, Conscious-force, delight] from out of the Supreme and its vision of extending itself into a real form; to Supermind to organize that and make that come about; to mind; to energy which will formulate into the substance of matter. Overall it is an involutionary unfolding that brings about the universe from the vision of a divine source.

[There is also a (reverse) process unfolding in creation, on earth - from physical to vital to mental to spiritual. We call it the Evolutionary process.]

The process of development in a business, organization, and society is similar to the involutionary process of the Supreme as described above. Eg in strategic planning activity if a business we develop a mental plan of what the firm wishes to achieve, that is then organized into strategies for the ways to achieve it, the best of which are then carried out through skilled action of people.

The process of successfully executing a common daily act is at the opposite micro extreme. Eg when we want to accomplish something, such as purchase an object online, it begins with a Mental idea of what we want to achieve, gains the sanction and support energies of the vital will, which is executed through a physical action to brings about the intended result. We also call this process at the micro level a "Complete Act."

We can study each of these processes Eg study the process by which a business or organization grows; or how society grows. As we understand them we can see their overall similarities as well as their differences.

Karmayogi has written vastly on the process in each if these (and other) areas, and that material is abundantly at our disposal. (Roy Posner)

PERSONAL EXPERIENCES THAT TEST THEORY OF CREATION

To a devotee who is exhausted in pursuit of understanding a theory and process of creation and accomplishment, and cannot go further.

"I think Karmayogi would say that personal experience of theories, not just mental analysis is key to such breakthroughs. Eg Garry Jacobs has done hundreds of hours of videos over the last few years explaining every concept of Sri Aurobindo, but it is always matched by his personal experiences in that area (not just the theory). When it is limited just to the mind we get stale, and it becomes very taxing. As an experience it leads to greater energy.

You might say it is too late in life to bother with having experiences. Actually you have a whole life behind you filled with experience that can be tied into the theory. By understanding key events in one's life you can see how the theory explains it, or the theory is lacking; not the other way around." (RP)

CREATION PROCESS IN SUPERMIND AND HOW WE CAN INTEGRALLY KNOW THROUGH THAT POWER

Let's see if we can now tie the idea of the Creation Process of Supermind, and the process by which we can integrally Know and Manifest by connecting with the supramental power.

In the Supramental Process of Creation -- as explained in the Life Divine chapter 'The Supreme Truth Consciousness' -- the Knower Knows the Known. The Subject is thus in identity with the Object. Whenever something will seek to know something, it simply will. What it does know is everything about the object under consideration. Hence it is in Identity with it. In addition, Supermind seeks to have that vibration be embraced throughout the universe. It wishes to see it manifest as Real in Life.

Likewise, when we enter the supramental consciousness and Force, we too Know the Known under consideration. We too are in Identity (One) with it. I.e. when we consecrate and enter into the supramental consciousness, life returns us the favor and gives us all that which needs to be known. Thus, the Knower (we) Knows the Known. We as Subject are in Identity, are One with, have full integral knowledge of the thing or matter (the Object) under consideration. Thus in our metaphor, each color of the rainbow is one with, in unity with, in deep association with the Totality, and in each and every other particular color. And it too has the tendency to Manifest as something real beyond Knowledge as a new development in Life. (I.e. life responds not just with Integral Knowledge, but Life Action.)

HOW WE REVERSE THE PROCESS OF CREATION BY OPENING TO MOTHER

"It may have been necessary for the Infinite to create Ignorance in order to become finite, but we are supposed to be trying to go in the other direction!

If we reverse the process and concentrate on the Divine, we can rediscover the greater Whole that we secretly are.

That is what you do when you call Mother.

You are creating through the same process, but instead of limiting yourself further, you are trying to widen yourself.

You are trying to remember the Truth of what we all are, the Supramental Creator".

- Garry Jacobs, Lectures on Sri Aurobindo's The Life Divine.

NO TITLE

Whereas many of the religions of the world indicate that the process of creation of the universe from a Divine Source cannot be known, Sri Aurobindo has explained it in great detail in 'The Life Divine.' His revolutionary insights are a leap beyond the religions of the past, as well as the most modern discoveries and theories of science.

From Ignorance to Integral Knowledge

Ego, Division, Duality

THE EGO AND THE DUALITIES

(Book 1 Chapter VII)

Analysis by Roy Posner

Summary

In this chapter Sri Aurobindo describes what it is that causes us to perceive only the part, not the whole of truth. He says it is the error of our practical reason, which is influenced and reinforced by our separative ego consciousness.

He says however that through our higher consciousness we can break the limited view of mind. We do that by opening to the universal and transcendent domains (those mentioned in the previous two chapters).

As a side point, he tells us ironically that ego, for all its faults, has the sanction of the Divine, and is a necessary stage in the course of human development.

Sri Aurobindo then focuses on Knowledge itself. He indicates that we can move from merely perceiving external and secondary causes of things to their root causes by raising ourselves to the supramental consciousness, which will give us greater understanding and power over life. Moreover, he tells us that there is an inherent, pre-existent Truth behind any particular thing, which we are capable of perceiving when we rise above surface, and even logical mind, to the supramental truth consciousness.

Finally, Sri Aurobindo tells us that we can transcend our limited view of things, perceive and realize the Divine within ourselves (becoming the divinity, God itself), and thereby evolve to become the ultimate, gnostic, supramental being.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'The Ego and the Dualities' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

NECESSITY OF EGO

In *The Life Divine* Sri Aurobindo indicates that Ego was necessary for the involution; for the multiplicity and variety of forms and individuals to manifest and express themselves. Likewise, overcoming ego is necessary in the evolution; in our lives, to arrive at a higher consciousness, mirroring the Origin and Source.

CAUSE OF AND INNER MEANS OF OVERCOMING EGO

I have been developing a detailed summation on *The Life Divine*, and have recently come upon the following related to Ego that that may lend itself to the solution to the tricks of Ego. (These are my paraphrases of Sri Aurobindo.)

The human reason identifies the individual self with the Ego and the exclusions of consciousness that arise when absorbed in it.

Ego tends to internalize the workings of life Nature/ Life, viewing it from its own limited perspective. Thus, we perceive only the small part of things; i.e., those we identify with; only a part of any or the entire Truth.

To overcome Ego, we have to see beyond this individualization of ego to our Greater Self and World Being. We have to come to see that this self of our individuality is not only an ego self, but one that embraces the whole world and all other beings.

How do we move towards this wider self?

When we move to the soul and Self, we move towards this wider existence.

This Self and Soul connects us to other souls, individuals, and the cosmic. This is the unity of being; in Self.

[I would add that constant Consecration and repeated efforts of self-givingness, deep respect for others, taking the other's point of view, etc. will facilitate this process.]

NO TITLE

Our apparent separative individuality is only a surface movement and behind it our real individuality stretches out to unity with all things and upward to oneness with the transcendent Divine Infinity. (Sri Aurobindo, *The Life Divine*)

OVERCOMING NEGATIVE CONSEQUENCES OF EGO WHEN ENGAGING IN A GOOD ACT

As long as we are in the Ego, the Good acts we engage in can have both positive AND negative consequences.

Why is this the case?

When we engage in a good act, we often feel self-satisfied and prideful in our actions, which are Ego movements.

As a result, not only do we receive the consequences of the goodness in the act, but the negative effect as well.

Even if an individual is in line at the market, and allows another person to go ahead of him, while seeing it as an opportunity to get to another register that much faster, he will evoke mixed consequences (positive and negative) from the field of life.

Here is an even more extreme example:

If a man engages in a good act in a somewhat self-satisfied way for a Bad person, he will also receive the Dark energies from that person in return – attracting additional negative circumstance.

And yet we can change our ways and engage in an act of goodness WITHOUT any shades of ego, meaning we will experience only positive outcomes, devoid of the negative.

How then can a follower of the Spirit evoke such all-positive response from life; untainted by ego?

Before engaging in any act, including an act of goodness, we should CONSECRATE the activity, offering it to the divine Mother.

That will free us from the egoistic elements, and thereby avoid negative consequences.

Only startling Positive conditions will follow!

(by MSS, SM, and Roy Posner; based on teachings of Sri Aurobindo in Life Divine)

Energy

Reading Life Divine and Our Energies

Reading the Life Divine is very powerful. This is just my intuition. When we read the Life Divine all our energies are diverted towards absorbing the contents of the book. So there is no energy left for ego to complain or react or vital to revolt.

Or no energy left to think about the problem as mind will be occupied with trying to understand the ideas in the book. (Sara)

ALL IS OPERATION OF UNIVERSAL ENERGY, CONSCIOUS FORCE

All action, all mental, vital, physical activities in the world are the operation of a universal Energy, a Consciousness-Force, which is the power of the Cosmic Spirit working out the cosmic and individual truth of things. (Sri Aurobindo from 'The Life Divine')

GARNERING ENERGY FROM MOTHER THROUGH THE VITAL

Some 15 years ago I went to Europe to contact some computer software companies. I was traveling all over Europe on a tight schedule. On the last day of my tour I was in Paris to meet with a very large, important software company. When I went to their corporate office and entered the lobby, I realized that I had no energy at all. I had been traveling for two weeks and I was exhausted. Then I thought this is the most important meeting of my entire trip and without energy surely I cannot accomplish anything. So I started calling Mother intensely from the vital (emotional being) and asking Her for energy. Within ten minutes I felt like somebody had pumped me up. I felt buoyant and charged with energy. I met the Vice President of the company for one hour, and he was very excited by our proposal.

(Garry Jacobs from 'Lectures On Sri Aurobindo's The Life Divine')

Harmony, Unity, Oneness

HIGHER HARMONY IN THE PANIC OF 1907

In 'The Life Divine' Sri Aurobindo says that all problems in life are resolved by taking to a Higher Harmony.

In 1907 there was a near panic of the financial system in the USA. There was the beginnings of a run on the bank from all directions. The entire economy of America, and indeed the world was threatened with a complete meltdown.

Fortunately it was decided that the great banks work together in harmony. Through the influence of JP Morgan, a central bank,- later known as the Fed - was established that would hold reserves from the various banks in case there was such a run on the financial system.

In other words, the problem was solved by a greater degree of harmony by establishing a common institution that would support the system in case of such crises.

A vast problem in society was indeed overcome through the intervention and application of the principle of Higher Harmony; as Sri Aurobindo understood.

Then in what areas then can we take to higher harmony in our own lives?

MIND'S LIMITED UNDERSTANDING OF THE INTERCONNECTEDNESS OF ALL

Sri Aurobindo endlessly explains in 'The Life Divine' that everything in the cosmos is interconnected. And yet the thinking mind is unable to conceive of anything like that.

It is therefore suggested that the reader would do best to still his mind as he makes his way through the book, so he can more readily perceive this integral nature of existence; this Oneness.

Gradually over time he will come to see certain aspects of that interrelatedness of things in the details of his own life. Eg he may view the negative as a necessary element in life that complements the positive. Or he may see that a reaction on our part here can instantly ripple out and evoke a response from the other side of the world. Then he can begin to perceive Sri Aurobindo's vision of the integrality of existence.

As the reader aspires to know the truths contained therein, the book will reveal through intuitions of knowledge, sudden insights on this or that aspect of that central truth.

Eventually even his mind will begin to perceive the cosmic logic Sri Aurobindo presents on every page of this unprecedented work. Slowly he will begin to perceive the Oneness of the reality in his own life.

Fortunately Sri Karmayogi, Garry Jacobs, myself and others have spent decades explaining the contents of Life Divine - including each chapter, each paragraph, and every life and cosmic lesson and truth of existence. This will make the book far more approachable, accessible, understandable for the average reader, including the notion and truth of the interconnectedness of all in the cosmos.

UNITY TO OPPOSITES IN CREATION TO MORE COMPLEX UNITY

Mother explains Her experience of the undivided Source Consciousness becoming endless opposites in creation for the sake of multiplicity of possibility, evolving back to a now infinitely-complex Unity:

“In the Supreme it’s a unity that contains all possibilities perfectly united, without differentiation. The creation is, so to speak, the projection of all that makes up that unity, by dividing all opposites, that is to say, by separating (that’s what was caught by those who said that creation is separation), by separating: for instance day and night, white and black, evil and good, and so on (all that is our explanation). Altogether, all of it together is a perfect unity, immutable and ... indissoluble. The creation is the separation of all that “makes up” this unity – we might call it the division of the consciousness – the division of the consciousness, which starts from unity conscious of its unity to arrive at unity conscious of its multiplicity IN UNITY. ... And for us as we are, each point of this Consciousness has the possibility of being conscious of itself AND conscious of the original Unity”

(from Agenda, November 19, 1969)

LEVELS OF HARMONY WE CAN ATTAIN

Sri Aurobindo says in his book "The Life Divine", without any qualification, all problems of life are problems of harmony. We understand harmony to be smooth relations within our family or at our work place. But the disharmonies of life go deeper than that.

--There are disharmonies between what we know we should do and what we want to do. Our mind wants one thing, but our vital wants another. The disharmony is within ourselves.

--There are disharmonies also between our mind and spirit. Our ego wants one thing and our soul may want us to go in another direction.

--There is disharmony between the desires of our ego and the egos of those around us with whom we constantly compete to prove who is more important, more knowledgeable, more skilled, or more cultured.

Our lives are filled with disharmonies. If we want to overcome the oppositions coming to us from outside, to bring things into harmony, we must become HUMBLE and PLEASANT in all circumstances.

This can be done if you attune your mind to be in harmony with the higher consciousness.

(from Lectures on Sri Aurobindo's The Life Divine by Garry Jacobs)

ESTABLISHING HIGHER HARMONY IN LIFE

Sri Aurobindo says in Life Divine that all problems of life are problems of harmony. If any problem can be solved by bringing a higher harmony to it.

In nature there seems to be a natural harmony between things. Among plant, animal, and the biosphere. Moreover, in nature everything serves a purpose, as each and all depend on one another. And that reflects the divine underpinnings of Mother Nature and beyond.

Even our own material body consists of systems that work together integrally in a fundamental state of harmony. And each part serves a critical purpose. And there too the divine harmonic underpinning is reflected.

It is also indicative that everything has a place in the wider scheme of things, and that is because of a divine foundation of each thing.

Then there is the social context of society. There are fundamental rules and process that maintain an essential harmony so the world and humans in it can function.

And yet humans can choose to be out of harmony with society. Eg negatively one does not obey certain fundamental social norms. Or positively, one can transcend the limitations of society.

Thus in a more positive way, through spiritual development one may disturb the harmony when we seek to grow in consciousness beyond the societal, herdal view.

The principle of life is that all nature seeks a harmony. But when we want to progress as individuals (or as a society) it Breaks the harmony, seeking to re-establish it at a higher level.

Establishing a higher harmony occurs by breaking the limitations of consciousness of the current harmony. It is one kind of life movement. Eg Indians break through the harmony established with British rule in order to establish independence, and thereby establish a higher harmony than was there before.

Overcoming disharmony and bringing things into Harmony is yet another life movement. Eg in the wake of pushing out British rule and establishing independence, India had to overcome the disharmony of cast, of conflict with Muslims, of the onset of dire poverty, and other issues. To this day India is attempting to overcome these impediments to bring about an even higher Harmony still.

--

Then what about Harmony within ourselves, as individual humans?

The physical, the vital, and the mental Parts of our big do not operate in harmony with one another in the human. Each can pull in its own direction, acting in its own way. Eg the vital emotions may want one thing, but mind is against it; or the mind wants to do something, but the physical body through its unwillingness and inertia does not want to cooperate.

And yet there is a subconscious harmony among them in relation to nature. This subconscious unity exists because nothing questions anything else. It is like the animal. I simply am what I am. It follows instincts, which is the basis of the subconscious harmony.

The person at any of the three levels can create a disharmony in it. Eg the vital wants to eat large amounts of sweets. As a result, it creates a disease.

[KEY] And so we are out of harmony in our being. But that is true because we are the one species on earth that aspires for something higher, that is destined to rise in consciousness to establish a Higher Harmony. There is a vast difference between our current nature and our potential supramental nature, opening up a vast threshold that can be attained.

Certain segments of the population continue to live in the lower natural harmony. Like aborigines and certain other tribes on earth. Then there are

regressive forces, like certain religious or political beliefs that want to remain in the old traditions, preserving the current harmony.

However, MIND WANTS TO PROGRESS, to learn new things, and thereby break the current Harmony for a Higher One. Mind thus creates a disharmony with the Tradition, as it seeks improvement and change.

And then there is the Psychic that can come up, which wants to overcome the ignorance of the mind and the ego, the selfishness of the vital, and the tamas and unconsciousness of the body (the physical); also establishing a Disharmony. A disharmony of the lower so we can create a Higher Harmony still.

--

Then how do we overcome the Disharmony in ourselves (let alone with other people)?

The mind is Ignorant. It doesn't know the right thing to do. Thus it can't create the harmony. The vital is selfish, thinking only of itself, competing with others. It can't create the harmony either. The body just wants its physical needs met. It doesn't want to be bothered, disturbed.

[KEY] The three that each pull in their own direction, must give up what they want, and Seek what they came for. They have to relinquish their control to the Psychic Being, and become instruments of the Psychic; the soul, spirit in Nature, in us. (Or as we say they have to give themselves to Mother (which is actually a superset of the psychic .)

The Psychic Being is thus the principle of the Divine Harmony in Nature. It enables the physical, vital, and mental to find harmony in themselves and with the other parts. The three surrender themselves to the psychic's lead, instead of insisting on their own way.

Consecration of the three, including mind's opinions, the vital impulses, the negative attitudes the outworn habits, the events and circumstance in our lives ultimately leads to coming in contact with the Psychic Being. Consecration is thus the Path that leads to Inner Harmony.

--

Then what about harmony with others?

[KEY] We can create harmony with the outer world once we create harmony with ourselves. Eg In Pride and Prejudice, Darcy wants harmony with Lizzy, but can only get it when he finds the harmony within himself by giving up his predilections, his haughty proud nature, et al.. His mind and his heart are at

odds. He harmonizes these aspects by overcoming his dark nature, and thereby attracts her to marriage, fulfilling his deepest aspiration in life.

Thus if we want Harmony outside, we must first create Harmony inside. We do that through Consecration, on the way to connection with the Psychic, and Beyond.

(Garry Jacobs, paraphrased)

Shift from "what can Mother give to me" to "how can I change to better give to Mother."

NO TITLE

The world and its people are now quite disturbed, as it cannot solve its problems within its current framework. However, this can change on the outside through greater cooperation among all sectors, peoples, nations (i.e. higher harmony); and inside each of us through the development of greater awareness, higher values, and other forms of higher consciousness.

Reader: As Sri Aurobindo says - Either Collective Evolution or Individual Revolution (Inner Revolution). Refer The Life Divine - Human Aspiration p4 p2 s1 for the original version.

For all Problems of existence are essentially problems of harmony - Sri Aurobindo (The Life Divine) P4P3S1.

Individual, Universal, Transcendent

THE DESTINY OF THE INDIVIDUAL

(Book 1 Chapter V)

Analysis by Roy Posner

Summary

In this chapter Sri Aurobindo reiterates his previous remarks on how we can perceive the omnipresent Reality, Brahman, by moving from the surface of life to our deeper parts within, culminating in our Soul connection. From there our Mind rises to its spiritualized heights, enabling us to have a unitarian consciousness that allows us to perceive the true nature of the Reality, the All (which from one perspective is the unity and integration of the divine Spirit and existence in the universe).

Sri Aurobindo then in the key part of the chapter focuses on our Destiny in the world. He begins by telling us that there are three aspects of the Reality (Brahman) – the Transcendent, the Universal, and the Individual.

The Transcendent is the ultimate Reality beyond this universe, out of which all has come. It is Infinite and Divine in nature. The Universal (i.e. our known universe, seen and unseen) is a form given to the Transcendent, serving to fulfill its purpose. The Individual is the center of the universal, and He serves to fulfill the transcendent purpose. *This then is his ultimate Purpose and Destiny in Life.*

Finally, moving to a related subject, Sri Aurobindo tells us that the individual human has three levels of awareness: that which is subconscious to us, that which is conscious, and that which is superconscious.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'The Destiny of the Individual' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

SRI AUROBINDO'S GRAND UNIFICATION

Sri Aurobindo's Life Divine achieves the grand unification that modern science can only dimly conceptualize and aspire for. Great science has always involved the unification of phenomena that were previously perceived as separate and disparate from one another. Maxwell discovered that electricity and magnetism were two forms of the same reality -- electromagnetism. Newton discovered that objects at rest and objects in motion were expressions of the same laws. Einstein revealed that Matter and Energy are two expressions of one Reality and even conceived of Space and Time (could any two things appear more dissimilar to one another?) as a single reality Space-Time.

So in Life Divine, Sri Aurobindo has reunited God and the world, revealing that God has become the world. He reunited God and Man, by revealing that the individual is the incarnate representative of the Divine on earth, the evolving Spirit which is destined to become the Ishwara. He reunited Consciousness and Force, Spirit and Nature by showing that the Force is Conscious (it is ALWAYS conscious even when we perceive it to be inanimate) and that Life is the expression of that Conscious Force responding to our consciousness at every moment. (Garry Jacobs, The Mother's Service Society)

Infinity

PRACTICAL CONCEPT OF INFINITY

From the chapter 'Reality Omnipresent' from Sri Aurobindo's 'The Life Divine' come statements regarding the power of the Infinite consciousness, and therefore the infinite power we have in life.

Out of his understanding, Karmayogi offers the principle of the Practical Concept of Infinity. That means that since an Infinite Consciousness is the source of all things, It also seeks to manifest his Infinity infinitely in the forms of creation, including us. Thus it is practical for us to evoke that infinity in life because that was the Intent of the Infinite Divine.

How then do we do this? There are many ways. Amongst those that come to mind: calling the Spirit from the Psychic, calling the divine Mother (the spiritual Force) with all our being, changing our essential wanting attitude as Darcy did in *Pride and Prejudice* that evoked infinite love for him and infinite prosperity for the Bennets, by catching the wave of social change as Bill Gates and Steve Jobs did ushering in massive adoption of technologies, and in many other ways.

In these ways, Infinity is and becomes a Practical Concept.

Further Comment: We know that Sri Aurobindo turned around the view of spirituality in many ways from a static to a dynamic and evolutionary process of spiritual unfolding and other forms of progress in life. This is at its most dramatic when he indicates that the infinity of the Divine can manifest infinitely in life, which can be viewed as the ultimate evolutionary process. Whether the idea is there in the Upanishads and Vedanta I am not sure. We know that Sri Aurobindo turned around the view of spirituality in many ways from a static to a dynamic and evolutionary process of spiritual unfolding and other forms of progress in life. This is at its most dramatic when he indicates that the infinity of the Divine can manifest infinitely in life, which can be viewed as the ultimate evolutionary process. Whether the idea is there in the Upanishads and Vedanta I am not sure.

In the material world, as science understands it, it is easy to see this Infinite, as the universe goes on seemingly forever. And now they say we are but one of billions of universes! So infinity can be understood in the world of sense and material existence at the astro level. Even at the quantum level there seems to be an infinite level of levels down to the smallest.

Also if we look around, stunning developments are occurring in the world that were not there before, as if new infinite-like results replace a finite or non-existence there before. Recent technology developments are like an infinite relative to our existence 50 years ago. And the same with the future relative to today.

Once I was flying right over downtown San Diego, and noticed that a series of new very tall condos had arisen there, even multi-colored. It reminded me a bit of a cartoon where things just "spoon" out of nothing. That is the Infinite that we can harness, once we understand the means that the Infinite Consciousness has given us in life to bring that out.

Every time I experience a Life Response incident it is an instance of a something coming out of nothing. So the practicality of the concept of infinity is very real to me.

Karmayogi has written so much about this, in so many utterly new and fresh ways, with so many applications in life. His Mind alone is an Infinity; an infinite Fountain pouring thousands of pages of many more thousands of new truths and insights into life never before expressed in the world. There is no more perfect example of the Infinity pouring into life at the level of thoughts and mind.

Then there is the infinity at the vital and material level. At the spiritual level, Sri Aurobindo insists it is already there, so we must reverse, and bring that Spirit

into the details of life through moment to moment Consecration, by Surrendering our being to the Infinite Divine, and all other forms of elevation of our consciousness. As a result, new things will constantly emerge out of nothing, as the current finite suddenly becoming Infinite-like - at the physical, vital, mental, and spiritual levels.

For Sri Aurobindo, the Mother, Karmayogi, et al is the very essence of what the Evolution is all about.

Integral Yoga

PLANES OF SURRENDER IN INTEGRAL YOGA

In the Integral Yoga to the measure we are able to Surrender to the Supramental Force, the Mother the various aspects of our Physical, Vital/emotional, Heart, and Mental being we progress, are evolved into, are transformed into something higher.

TO BE TITLED

The journey from Ignorance to Integral Knowledge and Truth is the dominating subject of the second half of sage and seer Sri Aurobindo's metaphysical opus 'The Life Divine.' It is also the essential dynamic of His Integral Yoga.

Life

LIFE

The purpose of Life is about the Divine Being progressively entering the Becomings of Life.

WEAKNESS, FAILURE, AND POTENTIALITIES

Every weakness or failure sounds the depths of life's potentialities. (Sri Aurobindo, *The Life Divine*, p. 406)

PURPOSE OF LIFE'S DIFFICULTIES AND CHALLENGES

When we experience something unexpected and troublesome, we blame Life.

The truth is that we attract these life outcomes because of how we are and what we do at every moment.

Each negative attitude, habit, belief, and action attracts a corresponding effect in the material world.

These negative qualities can be summed up by one word – our “IGNORANCE”

I.e. our inherent Ignorance, taking shape in these various forms, attract negative circumstance that evoke unexpected failure, disappointment, and pain from the world around us.

A related truth is that we each have a “Taste” for this Ignorance, as sage Sri Aurobindo puts it.

That is, not only do we make little effort to understand and come out of our Ignorance, but we ENJOY being in it, expressing it, even gleefully DEFENDING it.

An example is one who RELISHES expressing his obvious false opinions on a regular basis.

We may not believe it is Ignorance we are expressing, but rather some TRUTH we are privileged to share with the world.

And yet it is simply Ignorance masquerading as falsehood that we have unconsciously come to believe in.

Also keep in mind, that it is not Life that is putting us to the test when we experience something troublesome.

Rather it is Life responding to WHAT WE ARE; to the energies we release through our negative thoughts, feelings, attitudes, urges, decisions, and actions.

Life is therefore continually responding to our Ignorance.

Life even responds negatively to the expressions of falsehood emanating from our Subconscious Being.

There too, buried deep within us, is another layer of our Ignorance.

Thus, in order to know why life responds to us the way it does, we need to understand the various aspects of our being – including our thoughts, feelings, desires, attitudes, beliefs, and behaviors.

We also need to understand the prevailing Social Atmosphere that is influencing our lives.

Together, --

(1) perceiving the quality of our consciousness at various levels, and

(2) the prevailing social atmosphere, --

Life reveals the Secrets of why it responds to us the way it does.

Also keep this in mind: It is NOT that Life is TESTING Us.

If anything, it is we who are Testing Life!

I.e. we are testing the Reality's "patience" with us, when we continually express new forms of Ignorance that evoke negative results from the world around us.

Also note that the harshness we experience in our lives is not mere PUNISHMENT for our past inner and outer behaviors.

Rather these circumstances occur to make us THINK about the various ways our Ignorance precipitated the outer problems, so we can CHANGE OUR NATURE – which will in turn prevent us from moving in the wrong direction in future.

In the final analysis, everything that comes to us in life serves a Purpose.

It comes to teach us, to help us move out of our fundamental Ignorance, and to guide our future behaviors and actions.

(by MSS, SM, and Roy Posner; based on teachings of Sri Aurobindo in Life Divine)

DISCOVERING OUR LIFE'S PURPOSE

[What follows is a response to a friend who is not sure in which direction to turn; i.e. what his Life's Purpose is]

The whole of Sri Aurobindo's *The Life Divine* can be boiled down to the Process of Creation of the universe from out of a Divine Source, and what in our consciousness prevents us from creating infinitely. It is our Ignorance, born of creation.

We can therefore move forward by either first Creating with aspiration, sincerity, effort; and then dealing with the obstacles along the way; or we can deal with the obstacles up front to make a clearing in the forest for creation possibilities to take shape. The former is the Sunlit Path, which is recommended.

It begins with this: What do you want? Ponder it deeply. Make it practical, yet deep. Eg applying values in work involves both an aspiration to create something special and the special values that rise up from your depths that enable one to create abundantly and with great quality.

Thus I would suggest you make a list of possible practical goals for moving along The Sunlit Path through work or otherwise; as well as infusing each possibility with values you deeply subscribe to.

You will in essence be building a Strategic Plan of Life. We can discuss from that point forward.

PS: Life is often presenting subtle signs of what goals and values to have, and how to move forward. Our consciousness can interfere with these hidden guides and signposts. Moving deeper within will reveal them to be plentiful. Looking around they will begin to appear everywhere.

NO TITLE

The central core message of Sri Aurobindo's *The Life Divine* is that life is an evolving Divine Play and an Adventure. And the aim and goal of that Adventure is Delight of Existence. (Garry Jacobs)

LIFE'S SECRET METHOD OF PROGRESS: DIVINE MAYA, REAL IDEA !

When there is progress in life, it is the result of Real Ideas manifesting through the power of Divine Maya.

Explanation: As Sri Aurobindo has identified it in '*The Life Divine*,' Divine Maya is the power that divides things into an infinite multiplicity of forms and forces, while each retains a connection and unity to all others, the Whole.

In *Pride and Prejudice* we see how various circumstance are created that enabled a great progress for many individuals and aspects of society in the story. Yet the progress of each was dependent on the progress of each of the others they were

related to, indicating the Divine Maya power that creates multiplicity of forms that are interrelated in their growth and ascent.

What was the progress to be created? It was determined by the Real Ideas of the Infinite Divine, such as the compulsion towards greater Harmony, Goodness, Truth, etc. in life, including variations and subsets of these, which is what occurred in the story. They all progressed, did so together, and in a multiplicity of ways that depended on their relations with one another.

Thus we see how the consciousness-raising Real Ideas of the Infinite Divine seek to manifest in life, and do so through the dividing, yet integral relating Divine Maya power. This is the essential method of progress, evolution, and transformation in the cosmos.

[PS: This information could provide science and the world with more of the essentials of a "Theory of Everything," including how the universe came to be, its process of unfolding, where it is headed, etc.]

Materialism

THE TWO NEGATIONS: I. THE MATERIALIST DENIAL

(Book 1 Chapter II)

Analysis by Roy Posner

Summary

In the first chapter Sri Aurobindo told us that there exists a fundamental human aspiration for God, Light, Freedom, Delight, Love, and Immortality, though it remains unfulfilled due to our divided nature. In the chapter, he also explained that we can overcome the conflict by discovering the higher harmony beyond the contradictions of life, instead of waiting for Nature's slow, difficult, and painful method to do so.

Now in this chapter, Sri Aurobindo describes the specifics of how we overcome our own divided nature and thereby realize the human aspiration. To begin that process, he tells us that we need to move beyond the surface, sense-orientation of Mind to a higher, spiritualized mentality.

Sri Aurobindo then returns to the issue of Division itself. He focuses on one particular type of division that humans perceive; the apparent contradiction between Spirit and Matter. He says that the contradiction we make between Spirit and Matter is not so; that they are both true, and are in fact inexorably related and One.

Having shown that there is no inherent contradiction between Spirit and Matter, quite the opposite, Sri Aurobindo then focuses on each side of the apparent division, beginning with the material view of things. He describes both the limitation of the materialist-only view of life as expressed in the West, as well as its benefit.

He concludes by showing what the spiritual and material views of existence have things in common; one being that they both seek to overcome death and suffering; each from their own direction.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'The Two Negations: I. The Materialist Denial' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

BEYOND THE MATERIALIST AND THE ASCETIC VIEWS

The materialist mentality will eventually have to embrace to Spirit in the course of the evolution. Similarly the ascetic will need to shift from liberation from the material to embracing it. After all, Matter and Spirit in the integral unity make up the Reality. This Sri Aurobindo explains in the opening chapters of 'The Life Divine.'

Mind

MIND'S ROLE IN THE CREATION PROCESS (Involution and Evolution)

--Mind in the Involution

Mind emerges from out of Supermind, as Mind is necessary to continue the dividing process that will enable Energy to emerge, out of which Matter is born.

Whereas Supermind is a unity consciousness that is able to render the Real Ideas of the Supreme into separate entities where each thing is maintained in unity relation to its Source and to all other things through Maya power, Mind loses that unity as each thing that emerges from it loses its relationship with each other part, the whole, and the essence. Maya power to divide is there, but not its power to hold each thing in unity with the rest.

And yet, Mind is necessary to carry out its mission to enable the further dividing of existence to lead to energy and then matter in the universe. In that process of breaking down that leads to energy and then matter, the consciousness is increasingly lost, which was the intent of the Supreme to allow for the greatest variety of forms (conscious and unconscious, positive and negative, good and evil, etc.) to enable the greatest variety of discovery by those forms, which leads to their infinite variations in the experience of Delight (compared to the great, but static delight of the Unmanifest Divine).

--Mind in the Evolution

Though Cosmic Mind is the next plane that emerges from Supermind to continue the process toward creating a universe of forms, in the created universe mind emerges from animated life forms which themselves emerge from unconscious matter and material things. Though cosmic Mind emerges in the descent/involution, Mind emerges progressively in the evolution through life forms, culminating in the mentality of Man.

Though cosmic Mind is here subtly, invisibly in creation, we humans gradually move toward it as we evolve in our mentality beyond the limits of our material and vital/animated life basis. As we evolve in mentality, we experience ever-higher forms of it: rising from sense-oriented physical mind to rational, logical mind, to spiritual mind of vision and intuition, culminating in Supermind.

This evolutionary movement of mind through Man is the reverse of the involutionary movement where Mind emerged from Supermind (and actually

Overmind below it). In the evolution there is thus an ascent in consciousness of mentality from lower to higher forms, while in the involution there is a descent in mental consciousness from higher to lower forms. (This is to allow the greatest multiplicity of possibility, including the unconscious and negative.)

The ultimate ascent in our mentality occurs when we reach Supermind, which has always been there "waiting our arrival."

(derived from book 'An Analysis of Sri Aurobindo's The Life Divine' by Roy Posner)

ADDITIONAL NOTES:

-Mind is increasingly hidden, involved, absorbed as Life/Energy emerges from it in the involution (descent). It later comes out from its absorption as Life matures in the evolution.

-In the Involution, the descent, "Life" is really the invisible, non-material Energy that is inherited from (cosmic) Mind. Out of it will come matter. In the Evolution, the ascent, Life is all forms of existence - around us, and including us - that has emerged from matter.

MIND DIVIDES FOR NAVIGATION AND LOSES TOUCH WITH THE WHOLE

Mind divides Reality into parts in order for us to navigate the world, making life livable. But Mind also gets lost in one or more of those parts, losing touch with the Whole, and therefore with the Oneness of existence.

Further comment: This is one of the central dilemmas of life that Sri Aurobindo addresses throughout 'The Life Divine,' especially Book II.

MIND'S IGNORANCE, NOT ILLUSION

Sri Aurobindo indicates in The Life Divine that there is no such thing as Illusion as the Indian tradition has it. Rather it is the Mind's Ignorance. And we must move from Ignorance to Integral Knowledge.

MIND'S LIMITED UNDERSTANDING OF THE INTERCONNECTEDNESS OF ALL

Sri Aurobindo endlessly explains in 'The Life Divine' that everything in the cosmos is interconnected. And yet the thinking mind is unable to conceive of anything like that.

It is therefore suggested that the reader would do best to still his mind as he makes his way through the book, so he can more readily perceive this integral nature of existence; this Oneness.

Gradually over time he will come to see certain aspects of that interrelatedness of things in the details of his own life. Eg he may view the negative as a necessary element in life that complements the positive. Or he may see that a reaction on our part here can instantly ripple out and evoke a response from the other side of the world. Then he can begin to perceive Sri Aurobindo's vision of the integrality of existence.

As the reader aspires to know the truths contained therein, the book will reveal through intuitions of knowledge, sudden insights on this or that aspect of that central truth.

Eventually even his mind will begin to perceive the cosmic logic Sri Aurobindo presents on every page of this unprecedented work. Slowly he will begin to perceive the Oneness of the reality in his own life.

Fortunately Sri Karmayogi, Garry Jacobs, myself and others have spent decades explaining the contents of Life Divine - including each chapter, each paragraph, and every life and cosmic lesson and truth of existence. This will make the book far more approachable, accessible, understandable for the average reader, including the notion and truth of the interconnectedness of all in the cosmos.

Moksha (Liberation)

THE TWO NEGATIONS: II. THE REFUSAL OF THE ASCETIC

(Book 1 Chapter III)

Analysis by Roy Posner

Summary

In this chapter Sri Aurobindo shifts his focus to the (traditional) spiritual position and view of existence. He describes spirit's benefits, its great insights into the nature of the Reality, but also its limitations; particularly how the Infinite Divine has been experienced apart from life.

He also indicates that in fact both the material and the spiritual view of existence have a denial view of life; the former denying the non-material, the latter denying the material.

He says that these denials, particularly the reconciliation between spirit and matter, can occur in Man when we move to a cosmic consciousness. There we perceive that matter is a substance of spirit, and spirit manifest as matter in order to enable a greater multiplicity and diversity of itself through those forms.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'The Two Negations: II. The Refusal of the Ascetic' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

Process of Creation

Progress

CONTINUOUS PROGRESS: DON'T STOP IN THE MIDDLE

A key principle brought out in the first chapter of *The Life Divine - The Human Aspiration* - is that we should not stop in the middle of our quest and growth process. Once we have reached a level of consciousness through inner effort, we should not stop there, but continue to make progress. It should therefore be an ever-lasting upward movement.

Eg you practice non-reaction with a spouse, and as a result you not only avoid an argument, but you feel a quiet peace and richness thereafter. Maybe there will even be a sudden external response from life. We have grown a bit in consciousness through the episode. However we can continue that efforts horizontally trying again with the same method (here Non-reaction), and vertically with other methods; just as long as we are engaging in continuous progress, building on the first episode.

Personal growth suggests that we cannot rest on our laurels, but instead we should keep moving forward. So when you engage in that positive spiritual method and see the inner or outer result, enjoy the outcome, but don't stop in the middle on your journey. Keep moving forward, practicing the powerful inner methods you are drawn to, and your life will become a startling, never-ending experience of vast success and unbound happiness and Joy.

(Roy Posner)

NO TITLE

"...In all Spiritual Life, whatever that goal might be, the first essential thing is to Go Within. Without going inside, without being conscious inside, without changing inside, there is no progress of Life because Life evolves by Consciousness..."

(paraphrase of Garry Jacobs from *The Life Divine Lectures*)

Psychic Being

OUR DOUBLE SOUL: THE ETERNAL SELF AND THE PSYCHIC BEING

There is a secret divinity of Self in us which is imperishable; it is unborn and eternal. The psychic being, which is the spiritual representative in us, is reborn in the being. It is this inner person, this Individual that survives after death, and pre-exists before birth. It is a constant rendering of the eternity of our timeless Spirit in terms of time. (Sri Aurobindo, from 'The Life Divine')

PSYCHIC BEING IS SPIRIT IN THE ASCENT

Sri Aurobindo says in The Life Divine that we know God in the descent, but we do not know God in the ascent. God in the descent is the Parameshwara who has willed the creation. But what is God in the ascent? It is the godhead concealed in Matter that is evolving from Matter and progressively manifesting itself. That is the psychic.

It is not outside of the evolution. It is the seed of spiritual consciousness that is awakening through our conscious experience in Prakriti (Nature).

When we talk about the soul that goes through the experience of life after life and evolves and gains knowledge, we really mean the psychic. (Garry Jacobs, Lectures on Sri Aurobindo's The Life Divine)

KNOWING GOD, THE DIVINE IN THE ASCENT - THE PSYCHIC BEING

Sri Aurobindo says that after years of searching, He made a supreme discovery. He discovered the psychic. Nobody has ever talked about the spirit evolving before. When you go into the higher experiences or trance you see the great Spirit behind, but He was the first to discover that there is a spirit within the evolution that is evolving. Sri Aurobindo says in The Life Divine the we know God in the descent, but we do not know God in the ascent. God in the descent is the Parameshwara who has willed the creation. But what is God in the ascent? It is the godhead concealed in Matter that is evolving from Matter and progressively manifesting itself. That is the psychic. It is not outside of the evolution. It is the seed of spiritual consciousness that is awakening through our conscious experience in Prakriti. When we talk about the soul that goes through the experience of life after life and evolves and gains knowledge, we really mean the psychic.

Sri Aurobindo made the great spiritual discovery that if you concentrate on the Manomaya Purusha, you go to Purushottama, which takes you outside the creation. If you concentrate on the psychic, if you realize the psychic, it takes you to Parameshwara, the Lord of Creation, inside the creation, and you ascend the path by which the lord descended to manifest the worlds in the first place. You go right up the same path from mind to Overmind to Supermind without ever leaving the world. So He discovered the key. He discovered how we can have that contact with the Lord in the creation and bring down Mother's power into our life. That is the whole secret of this yoga. (Sri Karmayogi)

--KRISHNA'S VIEW OF CONNECTING TO SOUL AND DIVINE REALIZATION

In the Gita, Krishna said that mind does not have the capacity to experience the Purushottama. One has to go behind the heart to the Chaitya Purusha [the soul] from where you can know the Purushottama. Through the heart to the spirit behind the heart, one goes and realizes the Divine as a divine personality.

(Garry Jacobs, from Lectures on Sri Aurobindo's The Life Divine)

Reality

KNOWING THE REALITY

Sri Aurobindo in 'The Life Divine' indicates Reality is everything, the All; both Spirit and Matter, and their integral relationship; their inexorable Oneness.

In this way we can see the necessity of all things in the unfolding of life; the requirements of all dualities; good and evil; light and dark; infinite and finite, the great and the small, etc.

To truly see life this way, i.e. to perceive the true nature of the Reality, we need to rise in consciousness above mind to intuition where knowledge comes without thought.

Then to see the Reality perfectly requires the attainment of the Supramental (Unity) Consciousness.

EXPERIENCING THE OMNIPRESENT REALITY

A central concept of The Life Divine is Sri Aurobindo's assertion that all life, not just the Supreme above is the Divine. He calls this combination the "Integral Brahman". So when we walk down the street and come to a building or person, or any other object we should note that that thing is also Divine. (It is an Evolving Divine.)

WHAT DO YOU THINK OF THAT CONCEPT?

And have you ever had the experience of any material things being Divine? I have had it on several occasions, but it is a very fleeting, and hard to hold onto without a deepened consciousness.

By the way, the name He gives to the Divine, plus the Body of the Divine (i.e. all things in this life) together is "Omnipresent Reality" It is the title of the fourth chapter of The Life Divine.

REALITY OMNIPRESENT

(Book 1 Chapter IV)

Analysis by Roy Posner

Summary

In this chapter Sri Aurobindo tells us that reconciling and seeing the oneness and integration of Spirit and Matter is to perceive the true nature of existence, which he calls the 'Omnipresent Reality.' The Reality -- aka Brahman -- is the highest conception of existence afforded to man; and having that all-encompassing view will reconcile Spirit and Matter for us.

Sri Aurobindo then moves on and explains how the Reality, Brahman, the Absolute extended Itself from Its timeless, spaceless, immutable, ineffable status to one that includes time, space, mutability, and instrumentality. He says that this occurred/occurs in order for the infinite Spirit to fulfill Itself in life. This is in fact the reason for creation.

Sri Aurobindo then goes back to Man's perceptions of existence, and tells us that if we have the true vision of the Reality, we not only can fully integrate our view of Spirit and Matter, but other perceived contradiction in life as well -- such as between good and evil, and pleasure and pain. I.e. we perceive the necessity of both sides of the duality.

We can do that by rising beyond our current limited functioning of mind to a spiritualized mentality, which will give us a unitarian view of things. (Sri Aurobindo also tells us that we can make this transition to spiritualized mind by first making a connection with our inner being, culminating with our Soul within.)

He concludes that by having the true, unitarian view of the Reality (which he calls "supramental perception"), we overcome our perceptions of contradiction, overcome our divided nature, and thereby fulfill our human aspiration for God, Light, Peace, Freedom, Bliss, and Immortality.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'Realty Omnipresent' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

KNOWING THE REALITY

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Then to see the Reality perfectly requires the attainment of the Supramental (Unity) Consciousness.

NO TITLE

What science now calls the cosmic phenomenon of "non-local connections" or "entanglement" or "spooky effect" is essentially the same thing as "Life Response," where two parties Align miraculous-like in a single point in a single moment in space-time.

Further comment: Science is starting from the material end, but confronting cosmic truths that make the physical-only, empirical view inadequate. On the other hand, the spiritual people, rather than losing themselves in the bliss of the Divine are seeing the application of that Oneness being applied in the details of modern life, including the material world. (including life response phenomenon)

These two perspectives are thus slowly moving toward one another; on the road to discovering the ultimate integral truth that combines spirit and matter; just the issue Sri Aurobindo addressed in the first few chapters of *The Life Divine*.

Chapter 4, Omnipresent Reality resolves the contradiction between spirit and matter into the Reality, the All, which is inclusive of both, and even integrative of both.

HIGHER CONSCIOUSNESS PERCEIVES MULTIFACETED NATURE OF THE REALITY

“We don’t see things as they are, we see things as we are.” (Anais Nin)

It's very true. The challenge is to see things as the Reality really is. Sri Aurobindo's *The Life Divine* explores this very topic -- i.e. the nature of Reality, and what it is, and how we can come to perceive its true nature in 1000+ pages of metaphysics of cosmic insight. His views on the subject are unprecedented in spiritual history and if we can even have the smallest glimmer of his Knowledge, we will begin to see Reality beyond our small portal view. It requires the complete transformation of our being, including the experience of our

psychic/soul nature within, so we have the supramental view of the integral Truth of things that perceives the Reality for what it truly is.

PERCEIVING THE UTILITY OF ALL IS THE MARVEL

The Marvel as revealed in Sri Aurobindo's *The Life Divine* is the capacity to perceive the Reality, the All. It is to perceive the necessity of all things in the unfolding. In this way we can look out on life and see that everything that is happening to us - positive and negative, big and small, pleasurable and painful - is necessary for our progress. To engage life this way is to perceive the Marvel and to participate in the Adventure. It is the romantic view of life; Romance itself.

NO TITLE

Karmayogi in his vast commentaries has given 10,000 principles of the true nature of reality and how life works, It is doubtful that any of the "great minds" of our time (scientists, doctors, professors, pundits, thinkers) have knowledge of even a few.

This is the "Ignorance" that Sri Aurobindo says humanity is burdened with, and is therefore the central topic He addresses and then resolves in the second half of his epic metaphysical work '*The Life Divine*.'

NO TITLE

The Transcendent reality is not something separate from ourselves, but is actually our True Self.

Comment: As Sri Aurobindo tells us in *Life Divine*, we are simultaneously Individual, Universal, and Transcendent beings. The transcendent is the Spirit of and beyond the cosmos, while the psychic being, the True Self is the Spirit inside us. But actually at another level, the transcendent and the true self are the very same thing, and we are simply a small inlet of that same Cosmic Sea.

THE PURE, SELF-EXISTENT CONSCIOUSNESS UNFOLDING IN LIFE THAT WE ARE DESTINED TO REALIZE, TO BECOME (BY MSS, ROY POSNER)

There is a self-existent, Conscious Reality, a Being, which is Infinite and Eternal that is the source of and has become the universe.

The Tradition has missed that the source consciousness is not just a Being, but a Becoming of that Being.

Being is thus Becoming. This universe is a progressive manifestation and evolution of that Self-Existent Reality.

Therefore, if you want to know what the world is going to become, you have to know about that Something that is emerging that was hidden. It is Alive, something Conscious.

Thus, you can't judge the universe from what we see; from matter, but instead see this universe as a progressive manifestation of the Being; of Consciousness and Life.

What then is Consciousness?

As we understand it, consciousness is the thinking we do, the awareness we have, and the capacities we have through our minds.

However, mind is not pure Consciousness, but only an imperfect, little expression of True Consciousness. We are Ignorant in so many ways. (The 7 essential ways that Sri Aurobindo explains.)

Thus, Mind consciousness is not the end of the (evolutionary) story. It is only the start.

How then would the perfect Self-Existent Consciousness be?

A pure, perfect Consciousness would-

-- know ourselves and others to be Infinite and Eternal. That because we are in Essence a Soul we extend infinitely and eternally in all directions in space and time.

-- know the Divine Soul of every person we meet; constantly relating to the Divine in other people.

-- know that the whole universe, the world is Divine.

-- know that the world and the universe is a very small place. That our existence goes beyond the universe. That the infinite, eternal Reality expressing in the universe is infinitely greater than the universe.

-- know that we are an expression and incarnation of the Ishwara, the creator, who has created the universe.

This is the Becoming of that Self-Existent Reality. Until then we are not conscious; only living on a superficial shadow of that consciousness.

And this movement of the Becoming of that infinite, eternal Self- Existent Consciousness and Reality is not going to stop until we become conscious that this is what we are here for; that this is our Destiny to realize and become.

[based on the message and teachings of Sri Aurobindo's 'The Life Divine']

THE METHODS OF VEDANTIC KNOWLEDGE

(Book 1 Chapter VIII)

Analysis by Roy Posner

Summary

In this chapter Sri Aurobindo returns to the issue of how we can make contact with the Reality. He says we progressively connect to It by moving from the surface, sense-oriented mind to rational mind, where we begin to pierce the Reality, and further still to intuitive mind where we know It more directly.

Sri Aurobindo tells us that Vedanta has given us this knowledge, but it was overpassed by the Age of Reason, metaphysical philosophy, experiential science, etc. Now however we can utilize, integrate these modern aspects and knowledge as we penetrate the Reality through intuition.

For Details of this chapter (beyond the above Summary), open the link below to book 'An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner and find the 'The Methods of Vedantic Knowledge' chapter.

<http://royposner.weebly.com/.../lifedivineanalysis.pdf...>

Satchitananda

ON SATCHITANANDA

-The ultimate reality we can know is a Transcendent Existence-Conscious-Bliss; i.e. Sat-chit-ananda.

-Beyond that there is only the inexpressible Absolute

-ECB - Sachchidananda - is the nature of divine being

-Sachchidananda becomes the universe

-ECB is the origin, continent and ultimate reality of all that expresses in cosmos (MSS, explaining Sri Aurobindo's The Life Divine)

SUPERMIND IN RELATION TO SATCHITANANDA

Supermind is the Nature or Creative power of Satchitanada

It is the nodus of Existence-Consciousness-Bliss's creative action - it is itself Satchitanada (MSS, explaining Sri Aurobindo's The Life Divine)

TO BE TITLED

"Sri Aurobindo reminds us that in the involutory process, Satchitananda (Existence, Conscious-Force, Delight) is hidden, absorbed in nature. That consciousness is thereby also hidden in Man, which is the source of his essential Ignorance.

How then can Satchitananda be brought back and flourish in human existence in the evolution so that Man's Ignorance is overcome?

He says it can happen when Man gains the True, Integral Knowledge of the nature of existence: of his own True Spiritual Individuality, as well as of the Universal (cosmos) and Transcendent (Divine) nature."

(from 'An Analysis of Sri Aurobindo's The Life Divine' by Roy Posner)

Supramental Being

THE SUPRAMENTAL BEING AND LIFE

In Sri Aurobindo's epic mystic tome on the nature of Divine and human existence - The Life Divine - he describes the attributes of the SUPRAMENTAL INDIVIDUAL in the next to last chapter 'The Gnostic Being.' To view my analysis of that chapter, please open the following link and then on the Table of Contents at the start of the PDF book, select The Gnostic Being (p.423)

In the chapter after, I analyze his descriptions of the SUPRAMENTAL LIFE, which he calls 'The Divine Life on Earth' (p.443)

<http://royposner.weebly.com/.../lifedivineanalysis.pdf>

THE NATURE OF THE GNOSTIC/SUPRAMENTAL BEING

[a summation of the next to last chapter of Sri Aurobindo's 'The Life Divine' called "The Gnostic Being"]

What would the Gnostic Individual, i.e. the Supramental Being be like? What spiritual qualities would this individual possess?

INTEGRAL TRUTH KNOWLEDGE, including-

- the capacity to perceive the right relations between the parts of any truth
- a complete identity with that integral truth of things
- an integration of Knower, Knowledge, and Known
- the capacity that leads to right dealings with life
- the ability to know directly the truth of things (Truth Consciousness)
- an Integral Knowledge that has also has Will and Power for it to manifest as Real.

ONENESS, including-

- oneness with all aspects of being
- oneness with others, including care for their good and well-being
- an inner oneness between the individual and the outer life experienced.

- having a World consciousness and action
- being at one with the individual, universal, and transcendent purpose and action
- being one with the Divine Intent
- being one with all planes of being, enabling one to become the master of life
- having universality and cosmic consciousness

DELIGHT-

- by knowing and living one's purpose
- in one's relations and experiences with life movements
- in one's relation with others
- within one's own self and being
- as a result of the shift from pain and suffering to their opposite
- within the various planes of one's being
- in communion with the Divine
- in love of God

DEVELOPMENT OF PERSONALITY AND SELF-

- in an ascending scale, having gone beyond Manners, Behavior, and Character to Personality and Spiritual Individuality

A WIDE FREEDOM, including-

- freedom that sees beyond laws, restrictions, and mental standards
- the reconciliation of freedom and order

REALIZATIONS IN THE VITAL PLANE OF HIS BEING, including-

- higher vital expressions, such as universal connection of love with others
- diverse experience giving the full sense of life

REALIZATIONS IN PHYSICAL PLANE OF HIS BEING, including-

- overcoming the limits of physical consciousness, including the drag of the subconscious
- the responsiveness of the physical body to the Spirit
- the supramental effect on the body
- the restoration of the intuition of the body
- the right physical perceptions, including its right relation with things
- the body's capacity to be flooded with the supreme energy of the consciousness-force

An Analysis of Sri Aurobindo's 'The Life Divine' by Roy Posner

LIMITS OF CURRENT COLLECTIVE EXISTENCE, AND NEED OF SPIRITUAL CHANGE

Sage and seer Sri Aurobindo examined the current reality and indicated that this existence cannot be the basis of a new [Supramental] collective life. He says that only Spirit - not the current mind and mentality - can harmonize our mental, vital, and physical existence, and create this new collective divine society.

Moreover, Sri Aurobindo indicated that there are severe limits to the current collective life, including the modern methods, to enable a perfect society. He indicates that neither the current scientific formula, nor a perfected economic society, nor democratic existence, nor varying structure of governance, nor religion are enough to create the higher, perfected, divine society and existence that the world is moving towards.

It is the Spiritual Change of individuals that alone can transform the race and bring about this new perfected Divine Life on Earth.

(based on Sri Aurobindo's 'The Life Divine' - chapter 56, The Divine Life)

Supramental Consciousness

WHAT SUPERMIND, SUPRAMENTAL CONSCIOUSNESS IS

Supermind is the plane of being that was tasked by the Supreme to create a universe of forms.

Supermind is the plane of being that was responsible for bringing the divine attributes - silence, peace, truth, harmony, knowledge, goodness, creativity, joy, delight, timelessness, infinity, et al - into creation.

Supermind enables the plane of Mind to further the process of creation through which energy became matter and life.

Supermind emerged from, is the extension of Sat-Chit-Ananda, Existence - Conscious-Force - Delight.

Out of Supermind comes cosmic mind, energy, and then matter. It is the involution. The evolution is from matter to life to mind, culminating in supermind, or supramental being.

When we open to the supramental power we accelerate the evolution.

The supramental power is the force and power of the Diving Mother.

In Supermind knowledge and will are fused. I.e. there is cosmic knowledge and the will for its realization. In the involution, the descent that unity is loosened through the creation of Mind, and they grow further apart. in the plane of Life (energy) and the knowledge is completely lost with the emergence of Matter.

Thus Supermind helped create the universe (in the involution, the descent), and it is also the power we can open to that rapidly helps us further the Evolution, the descent; in order to bring about a Divine Life on Earth.

Supermind is Truth Consciousness. I.e. it knows all that needs to be known in any given moment; i.e. the ultimate truth of things.

Supermind is far beyond mind which is limited in perceiving reality.

Supermind, or Supramental Consciousness, has the clearest, most integral perception of the nature of Reality. It sees spirit and life as one; as different but integral parts of the same reality.

In Supermind there is power of perfect, integral knowledge of a thing or matter, plus a power for its instant realization as form in life.

DRAWING DOWN OUR DAILY MIS-KNOWLEDGES FROM 50 TO 0

We constantly jump to erroneous conclusions about things, based on the limited information we perceive. Supermind (Truth consciousness) is the opposite, as it perceives the absolute truth of things gathered from all angles.

Further Comment: I have seen myself and others I interact with make at least 3-5 erroneous judgments daily based on what they visually see and hear (i.e. sense) in a situation. Then there are the endless opinions people take in discussion, which only expresses one side of a matter that they are attached to. Sri Aurobindo indicates it is due to the normal mind's tendencies to adopt views that support our own vital and emotional prejudices. You combine this with misinformation around us, in the work place, family, etc. (e.g. wrong gossip, wrong circulated data, limited understanding), and you have the average person making 10-40 errors of knowledge per day. Interestingly, most people don't perceive a single one! A conscious person progressively perceives all of them. This is why Sri Aurobindo dedicated over half of his philosophical opus *The Life Divine* to this very issue of mis-knowledge. (It is solved by having a deeper center of awareness, which tends to embrace more of the truth of any matter. Sri Karmayogi also asks us to take the other person's point of view as much as possible. Obviously education, truth in the workplace, open-mindedness, et al will contribute to a greater, more integral knowledge. Constant consecration creates the best conditions for all of these methods to be implemented. It is actually the accessing of the supramental Truth Consciousness itself, which draws in an integral, unified, many-sided, knowledge of the issue or matter under consideration. Our conscious evolution therefore turns the 50 mis-knowledges per day into zero, accelerating out capacity to draw the infinite out of the current finite.)

SUPERMIND, KNOWLEDGE AND WILL

In Supermind, Knowledge and Will are one

-Divine knowledge is one with self-existence and self-awareness

-Will is in perfect unison with existence and knowledge

In contrast human consciousness is ignorant of the truth of our own existence and our own inner being

-Darcy does not know his feelings for Elizabeth

-Eliza's will is unable to accept her knowledge of Wickham (MSS, explaining Sri Aurobindo's *The Life Divine*)

SUPERMIND UNITY, MULTIPLICITY

Supermind proceeds from unity to multiplicity and from multiplicity to unity (MSS, explaining Sri Aurobindo's The Life Divine)

SUPERMIND IS CREATOR

Supermind is Divine Gnosis which creates, governs, upholds the worlds (MSS, explaining Sri Aurobindo's The Life Divine)

SUPERMIND'S DOUBLE FACULTY OF ONENESS AND DIVISION

- A. Its self-awareness comprehends all things in itself as itself the One
- B. Its action apprehends separately all things in itself as objects of its will and knowledge
- C. It infallibly develops the movement, form and law of things in harmony with the Truth and significances of its manifestation
 - Nothing can happen without its knowledge because all is within it
 - Nothing can happen without the Will of the Supreme
 - All that happens occurs for our evolutionary awakening from the ignorance - this is true Knowledge
 - To know that it need not happen - something better can happen - is a greater knowledge - Human Choice
- D. It creates an appearance of division which is not binding
 - A subtle unseparating division
- E. It upholds both our Knowledge and our Ignorance
 - A demarcation within the indivisible (MSS, explaining Sri Aurobindo's The Life Divine)

HOW SUPERMIND CREATES ORDERED RELATIONS

- A. Sachchidananda alone cannot become an ordered universe
 - It would create only an infinity of figures without fixed order or relation
 - But the world we know is stable in form and orderly in process

B. Supermind creates ordered relations by its power to

-It fixes determined relations out of infinite possibilities

-It develops results out of the seed

-It establish the rhythms of cosmic Law

-It governs the worlds as their ruler

C. Supermind creates through self-limitation

D. All development is self-development

-All that manifests is seed of a Truth of things

-No law is absolute - only the Infinite is absolute

E. Supermind is the fourth (Turiyam) in descent and ascent (MSS, explaining Sri Aurobindo's The Life Divine)

SUPERMIND'S INTEGRAL VISION OF REALITY

Ultimate Reality is the Absolute --a multidimensional Infinity

Unity, Identity, Freedom are its secrets

That reality is an infinite Oneness

Its dynamic movement is from unity to multiplicity and back again - an infinitely variable Oneness

Atma, Purusha, Iswara are three poises of that reality

Transcendent, universal and individual are its three aspects

The four above manifest as the four below

Spirit and Matter are its two poles of expression

Involution and Evolution are its grand movements

The hidden principles press to emerge from below and press from above to manifest the Unmanifest (MSS, based on chapter 'Ascending Series of Substance' from 'The Life Divine' by Sri Aurobindo)

DISCOVERY OF SUPERMIND & OTHER TRADITIONS

Q: Why isn't the descent of Supermind explained in other traditions, religion or philosophies?

A: The ancient Rishis of India had kind of discovered Supermind 2000 years ago, but Sri Aurobindo went back to those teachings and realized it at a deeper level, and then worked to bring it down to earth plane for humanity. Other traditions do not have the depth of experience to perceive what the Rishis experienced, let alone what Sri Aurobindo and the Mother had realized and then embodied for the world thousands of years later.

Also, other spiritual traditions have little knowledge of the involutory and evolutionary process as described in 'The Life Divine.' I.e. a comprehensive theory of Creation, which includes the key role of Supermind in that process.

Sri Aurobindo had a vast integral knowledge of all philosophic, religious, and spiritual traditions. From these he was able to glean his own unique, comprehensive, integral, and thoroughly original view, including his apprehension of Supermind in the scheme of things. It was ultimately based on his own spiritual experiences, not mere philosophy that gave him the depth of understanding. No one had the spiritual, let alone the intellectual capacity to come to such a profound understanding.

SUPRAMENTAL DECISION MAKING ON THE SUNLIT PATH

The Mother offers us the Sunlit Path.

It is the positive means of experiencing a Higher Life; without any pain, avoiding the negative.

We experience the Sunlit Path when we live our lives from the Supramental plane.

What do we mean by that?

Supermind is the Truth Consciousness.

It is the capacity to know and do precisely the right thing in any given moment, in any situation.

As a result, Life becomes a Marvel.

We attract endless success and experience deep abiding joy.

How then do we know what the right, i.e. Supramental choice is?

There are infallible guidelines to help us decide which direction to take at every moment, in any situation.

Let's examine several of these:

First: When we assert our OWN point of view, it means we are in Ego consciousness.

And that is normally the wrong choice, producing the worst outcome.

Instead we need to reverse that and embrace the Other Man's Point of View.

It will produce the very best outcomes, including harmonic perspectives of the Truth.

Second: Normally when we undertake an INITIATIVE of our own volition, there is an Egoistic element present.

As a result, success is often limited when we go down that path.

Instead, we need to be Still, and wait for LIFE'S initiatives to come to us.

And when they do, we should take them up in full, perceiving them as golden opportunities.

Doing so will invariably lead to the very best outcomes in life.

Third: Instead of feeling ill-will towards others and being selfish, we should practice Goodwill and Self-Givingness.

That too is the right choice; one that will attract startling positive conditions from the world around us.

Forth: Instead of ignoring a problematic situation or blaming others, we should take Conscious Responsibility for it, and do what we can.

There too life will quickly work in our favor.

Fifth: Finally, instead of being impulsive or impatient in any given moment, we should remain Calm and Patient.

That choice always attracts the very best conditions from life.

E.g., whenever we are in a line at the market, we can practice this inner method.

In each of these situations, we take the position of HIGHER Consciousness; avoiding the lower; thereby attracting the very best conditions from the world around us.

This dynamic of always choosing the True over the false is to take the Supramental perspective.

It is the Truth Consciousness view of things.

And yet, if we make these right, supramental-like cross-road decisions, are there any sure signs that our life is now on the RIGHT TRACK?

Yes there is.

It is that we constantly feel energized and filled with JOY.

That conditions around us are so pervasively positive and energizing, that we cannot help but always SMILE!

(by MSS, SM, and Roy Posner; based on teachings of Sri Aurobindo in Life Divine)

THE IDEA BEYOND THE MATERIAL

We tend to believe that the material is only what is real. In 'The Life Divine' Sri Aurobindo says that the IDEA is more essential and real than the material, as it is the seed of the material real; it's cause. He tells us that all we conceive as an Idea, a vision will become real in the world. That all the great things that have been achieved began with an idea; and the material manifest aspects of it. And that the universe itself began with the Real Idea of the Infinite Divine. They are in fact the spiritual principles of the universe that we express through our individual values and beliefs.

Misc

DIVINE'S CALMNESS IN THE FACE OF OUR UNGODLY BEHAVIOR

Why does the Infinite Consciousness remain calm and equal in the face of unGodly human behaviors?

In *The Life Divine* Sri Aurobindo says there is a boundless Energy of infinite existence, movement, and activity that is pouring itself into Space and Time. And yet behind this movement, there is Stability. It is pure existence; eternal, infinite, indefinable; not affected by the succession of time, not involved in the extensions of space; beyond form, quantity and quality. It is immutable (unchanging), inexhaustible, and unexpended; without beginning or end; not acting, not moving, though containing all this action; not energy, but pure existence behind it.

Also the Being knows that for his Real Ideas to manifest in all its possibilities, It needed to create a universe of Infinite forms, with infinite possibilities, including all of the dark sides, all the impurities, and unGodly actions. He buried Himself in unconsciousness in the Involution to accomplish that, which we arise out of in the Evolution. So perhaps we can say that He knew that such behavior was part of the process. He thus remains unmoved, perhaps even amused, as Silent Witness in the face of human indignities.

Then what of us? We know nothing, live in divided consciousness, are Ignorant, have an unevolved, unregenerate vital nature, and so react to everything. Also, to the Mind, stillness seems like unconsciousness. It's the last thing it wants. However, when we move deeper within, and eventually discover our True Self, the Psychic element within, we move to stillness and calm like Sat/Being, and also become Silent Witness. Constant Consecration makes this possible.

At a practical level we can remember to practice non-reaction, non-complaining, non-initiating, non-opinions, etc., which will keep us held back so we can express Sat, the unmoving Stability within us.

FULFILLING THE COSMIC DETERMINATES, SPIRITUAL ASPECTS IN LIFE

Sri Aurobindo in 'The Life Divine' indicates that out of Sat-Chit -Ananda (pure Existence, Conscious Force, Delight) came the universe we live in. Also "cosmic determinates" emanated from It that It seek to manifest in the world through the details of life. Among the central ones are Silence, Oneness, Truth, Knowledge, Goodness, Power, Beauty, Love, Delight, Eternity and Infinity. As the

world evolves, indeed as we as individuals evolve, we progressively experience each of these spiritual qualities. By experiencing these qualities, we are also bringing them further into the world - for ourselves and others - thereby fulfilling the Divine Intent for their manifestation in Life.

ON THE NATURE OF CONSCIOUSNESS

-Consciousness has two aspects by which it possesses itself in static condition and dynamic movement

- A. Illuminating self-awareness
- B. Effective self-force
- C. Its creative action knows and wills
- D. Omnipotent self-consciousness knows all that is latent within it
- E. Omniscient self-energy governs the universe of its potentialities (MSS, explaining Sri Aurobindo's The Life Divine)

UNITY & MULTIPLICITY IN THE COSMOS

A. Eternal oneness is the foundation and reality of the multiple worlds

-Brahman is intensive unity

B. Creation moves between unity and multiplicity

-Oneness is essence

-Variation between unity and multiplicity in manifestation

C. The original unity expresses in the cosmos as idea, force and form

D. Involution is toward multiplicity, evolution back toward unity

E. Cosmos is infinitely variable oneness (MSS, explaining Sri Aurobindo's The Life Divine)

TRUTH OF ONE AS MERE PERCEPTIONS

The truth of most truths is that they are perception and not, in fact, true. (Simon Sinek)

This is one sense the basis of the second half of Sri Aurobindo's The Life Divine. I.e. how to evolve from our essential Ignorance of being, born of creation, to true Integral Knowledge of ourselves and life's ways.

EXPRESSIONS OF THE INTEGRAL DIVINE LIVING

To be in the being of all and to include all in one's being, to be conscious of the consciousness of all, to be integrated in force with the universal force, to carry all action and experience in oneself and feel it as one's own action and experience, to feel all selves as one's own self, to feel all delight of being as one's own delight of being is a necessary condition of the integral divine living. (Sri Aurobindo, from 'The Life Divine')

DETERMINING OUR NEXT BIRTH

(extracted from 'An Analysis of Sri Aurobindo's 'The Life Divine'' -- chapter 44: Rebirth and Other Worlds; Karma, the Soul and Immortality -- by Roy Posner)

What determines the character of the New Birth [our next birth after physical death and we are ready to take on a new birth]?

Sri Aurobindo says that the character of the new birth would be decided by the Soul itself.

Just as the mental, vital, and physical have their assimilation and resting places (after physical death), so does the Psychic Being; the Soul of Personality accumulated. Therefore, from its psychic resting place in the Intermediary Plane, the (evolving) Soul would draw back into itself and await its new stage in the internatal evolution.

But then how then would the Psychic Being, the Soul of Personality prepare Itself for the new birth? What would be the basis of its future actions in new births?

Sri Aurobindo answers that the Psychic Being prepares for itself whatever is needed for the next step in its evolution, the next formation of personality; the step in growth of the being towards its destined self-unfolding in Nature. [Based on the latest status of the Psychic Being, there is a determination by itself of what would be a further evolution of its being, the next step of growth of its own soul of personality in its evolutionary journey.]

Once that is determined, then in each return to earth, the Person, the Evolving Soul makes a new formation, builds a new personal quantum suitable for a new experience, for a new growth of its being.

Sri Aurobindo also indicates that the next stage of the development of the evolving soul, the psychic being is not purely dependent on that soul being, but other factors that come into play. To this point, he indicates that that since the action of the cosmic Energy is complex, there is also the effect of circumstance,

the need of the being, and the intention of the cosmic Power in determining the future action for the psychic being, the soul of personality.

[When the personality has assimilated and is considering a new birth, the universal energies including circumstance and the cosmic forces and needs play a role in determining (beyond its own self-aware needs and intentions) if and how the new birth of the Soul of Personality would take shape.]

He then clarifies the point about the impact of cosmic forces and says that there is a logic that the Infinite divine follows, and it has a bearing on the future direction and growth of the Psychic entity and soul. In particular, it is Conscious-Force (Chit of Sat-chit-ananda) that also determine the nature of our rebirth.

SOURCE & PURPOSE OF EVIL IN THE WORLD

To bring some clarity about the nature of Evil, including Evil's source, as well as its solution, I am quoting below from my summation of the chapter 'The Origin and Remedy of Falsehood, Error, Wrong and Evil' from Sri Aurobindo's metaphysical opus 'The Life Divine.'

"In this very interesting chapter, Sri Aurobindo begins by addressing the issue of good and evil. The first and surprising claim he makes is that good and evil serve a purpose in evolutionary Intention behind things. He then goes on to explain how good can come out of evil, and evil out of good. Moreover, we should keep in mind that our notion of what is good and what is evil keeps changing as we and society changes.

Sri Aurobindo then shifts and focuses on the roots of evil. He says it is not inherent in the Absolute, Brahman, or Satchitananda, rather it occurs at the occult planes that emerge below Supermind. That in the supraphysical realms there are personalities, powers, and forces that are titanic and daemonic. And that the intention of these powers of Darkness and Evil seek to prolong the Ignorance and Inconscience in creation.

Sri Aurobindo goes on to say that Man has become an instrument of these supraphysical good and evil energies and forces, incarnating them in the world.

Sri Aurobindo then focuses on how evil came to express in our own human nature. To do that he diverges and focuses on how mind came to be in the first place; in particular, how the surface consciousness and thinking intelligence came to be. And yet despite its positive effect, the human intelligence is also filled with human error, contributing to our essential Ignorance.

In perhaps the key to that chapter Sri Aurobindo indicates that falsehood and evil takes root in our vitalized mind of desire and sensation; in the most surface

mental and vital consciousness. Thus, our beliefs and opinion take shape as a part knowledge that suits our lower nature and the inputs of our senses. It is in essence the Ego asserting itself at the level of Mind. This is where evil establishes itself in Man.

Sri Aurobindo then goes on to explain in detail how Ego appears in the three increasingly dark aspects of our being -- Ignorance, Falsehood, and Evil. Interestingly he goes on to explain the utility of ego in the wider scheme of things. That Ego is the first necessary means by which we distinguish ourselves from others and the mass. Otherwise, we would not have a unique identity, a sense of our own existence.

Sri Aurobindo then concludes that to overcome Ignorance, Falsehood and Evil, we must overcome the influence of Ego, which can occur by replacing the outer, life-personality with the inner or true vital being, which is the subliminal and psychic entity/the soul within."

FOUR LEVELS OF SPIRITUAL REALIZATION

Sri Aurobindo in Life Divine discusses four levels of spiritual realization, from lowest to highest.

The first, Religion is great in many ways, especially its source teachings and founders inner experience, but degrades into ritual and superstition. Thus, it is lowest on the scale.

Occultism, which does involve the experience of something beyond the material reality into the supraphysical, supernatural is next.

Beyond that and higher still is Spiritual Knowledge, such as understanding the teachings of the Vedas, Upanishads or any other deep spiritual truths.

The highest of all is Spiritual Experience, which is the direct experience of the spirit - whether mindfulness, mental silence, soul, transcendence, shakti, etc.

Thus, He and Mother asked Indians to give up religion and move higher up the scale, preferably directly to Spiritual Experience, as the Force and its workings are increasingly very active and powerful in its action.

WHAT IS THE CIRCUMCONSCIENT?

-There are many unprecedented terms that Sri Aurobindo uses in 'The Life Divine' as well as elsewhere: One is the "Circumconscient".

-Circumconscient is that subtle field around us that we are not mentally conscious of, but can be subtly aware of.

-Eg just before Mother was about to be hit by streetcar in Paris, Her body went backwards and she avoided the accident. Her body was in touch with the Circumconscient field, and picked up the vibration of the vehicle, which in turn caused her body to be thrust backwards, avoiding the disaster.

-Another example: Mother felt the consciousness of Sri Aurobindo before the first time they met when She was 20 miles offshore from Pondicherry. It subtly radiated out like a circumference that She picked up on.

-A third example: It is common among devotees and others to feel a sudden emotional feeling that is actually being generated by another party from half way around the world. It can be positive or negative.

-We can thus see two levels of Circumconscient. The ability to project out one's own consciousness, and the ability to pick up on a spread out consciousness.

-We can add that that the size of that Circumconscient sphere depends on the development of our consciousness to generate or perceive it.

-Our normal, day to day experience through the senses is a very tiny field of perception of reality. The Circumconscient widens that to whatever the consciousness is projecting or absorbing. It can go out to the far ends of the universe, or inwardly into the depths. I.e. there is the analogy of the proverbial tip of the iceberg (hiding the inner depths), and an inverted pyramid that goes outward, upward, et al. (making up the Circumconscient field).

-We are actually unconscious of both our inner nature and its vast lightly understood aspects and powers, as well as the subtle Circumconscient that is above and surrounding us. Actually it is both together that exists and we can become more aware of and have experiences of when we rise in consciousness.

(Garry Jacobs paraphrased; with additions by Roy Posner)

Life Divine Level	Life Divine Process	P&P Analogy	Psychological State
Surface	centred in Ego	Darcy at the beginning of the story	Totally unconscious
Reconciliation	Compromising with other party	Darcy at Hunsford - Where he was ready to accept Elizabeth, but disliked her family	Still unconscious in many parts of his being.
Psychic Realization	Identifying with soul of other person	Darcy at Pemberley - Where he had reversed himself, identified with Elizabeth and ready to propose	Conscious of himself
Universalization	Identifying with soul of all other persons related	Darcy at the end of the story - Where he identified himself with other characters like Elizabeth, Jane, Bingley, Mr Bennet, Mr Gardiner, Wickham and so forth	Fully conscious of himself and others role in his life
Transcendence	Transmuting the opposites; transformation	View point of Jane Austen: Though it was the story of three marriages, it was the theme of social evolution which Jane Austen had brought in that story, by uniting higher and middle classes -- eliminated the opposites by transmutation	Darcy rose from limited player to conductor of the symphony in his circle. Though he was just a character in the story, he became a subconscious instrument to manifest the dream of Jane Austen.

MAGIC MOMENTS IN GARRY'S AND ROY'S LIVES

For Garry Jacobs the magical moment occurred when the book 'Sri Aurobindo or the Adventure of Consciousness' fell on him and Leslie at Moe's books in Berkeley, California sending them to India and eventually meeting Karmayogi, their spiritual guide for the rest of their lives.

For myself, Roy Posner, the magical moment occurred five years later when I lived in Santa Monica in 1976 and on that fateful day went to visit the East-West Center near downtown Los Angeles and met there with Dr. Tyburg's assistant Trudy who told me about people who were importing goods from the Sri Aurobindo Ashram. It turned out to be Garry Jacobs and Leslie, who I then then began to work for, changing my life forever.