

# Talk on Life Divine Chapter 16: The Triple Status of Supermind

## 1. Summary

A. The materialist denies the existence of Spirit. The ascetic denies the reality of Life in the world.

B. Divine Life is only possible if

- The world is a manifestation and embodiment of the Divine
- There is a link that makes it possible to be conscious simultaneously of the One and the Many

C. That link is Supermind.

- Supermind is the consciousness of the Lord, Ishwara as He develops the world.

D. To understand Life Divine, one needs the imagination of a child

- For the truth is far more marvelous than any adult can conceive
- Imagine if Darcy thought he was the author of P&P and decided he knows best what is to happen at every moment.
- That is our position with respect to the creation.
- We think we are the creators, that we are in charge, when actually we are just characters in the Divine's unfolding story of spiritual evolution which is His play of universal delight.
- We are real characters and our story is real, but we are not the author.
- Our task is to discover the author and listen to the tale he is trying to unfold rather than struggling to have things our own way.
- That is why the best prayer is "Thy Will be Done, not my will"
- So to understand Life Divine, we have to turn everything on its head and look at things from a quite different perspective.
- Our perspective is the view of the part. The Truth is the view of the whole.
- Our idea is that the world consists of many separate parts and beings. The truth is the world is a single Being and is itself an integral part of a greater reality which includes both the universe and the transcendent.
- That Being is Infinite and Eternal.
- So let us listen to the story as Sri Aurobindo tells it.
- Once upon a time...

## 2. All existence is one Being -- slide

A. Consciousness is its essential nature

- B. Force or Will is its active nature
- C. This Being is Delight
- D. This Consciousness is Delight
- E. This Force or Will is Delight
- F. That Being is Eternal and inalienable Bliss of Existence, Consciousness, Force or Will
  - Whether concentrated in itself and at rest
  - Or active and creative
  - This is God
  - This is ourselves in our essential non-phenomonal being

### 3. The universe is a Play of this Existence -- slide

- A. Delight is the sole cause, motive and object of cosmic existence
- B. Divine Consciousness possesses the play and delight eternally
- C. Our real self, which is one with the Divine Consciousness and concealed from us by our false self or mental ego, also enjoys the play and delight eternally

We can attain divine life only by

- D. Abolishing the ego and discovering our Psychic Being
- E. Rising to our true transcendent self, Atman,
- F. Entering into unity with the Divine Consciousness which is superconscient is us and is that by which we exist

### 4. Sachchidananda -- slide

- A. Our story begins with Sachchidananda
- B. Sachchidananda is timeless, spaceless absolute of conscious existence that is bliss
  - World is an extension in Time and Space and movement, a development of relations and possibilities by causality
- C. pure unitarian consciousness
- D. spaceless, timeless, formless concentration in itself
- E. no extension, no universe,
- F. eternally containing all in potential

## 5. Supermind is the intermediate link between one and many

- A. SM is a logical necessity
- B. The unity of SCA and multiplicity of divided mentality are opposite entities
- C. If they alone exist, divine life is not possible. We must abandon world to know the divine.
- D. **Slide:** There is an intermediate link between them = Supermind
- E. Supermind makes it possible to realize one Existence, Consciousness, Delight in mind, life and body
- F. We live in a divided consciousness, like Darcy and Elizabeth, thinking ourselves separate and independent of everyone else, separate from the world and from God.

### Supermind as Love

- G. Supermind is like the power of love that reunifies the One & the Many
- H. Love is the intermediate link that unites Darcy & Elizabeth
- I. Without love we are imprisoned in separateness
- J. Love makes it possible to realize oneness in multiplicity
- K. Supermind is Truth Consciousness
  - It acts in the fundamental truth and unity of things
  - not like mind in their appearances and phenomenal divisions.

### Causality

- L. To us causality is the force leading to a result
- M. Darcy insults Eliza so she abuses him
- N. We do not see the underlying social and psychological forces attracting and bringing Bingley & Darcy to Meryton, into contact with the Bennets, bringing Darcy & Eliza together
- O. Mind observes the results of the development and strives unsuccessfully to discover their source and reality
- P. Mind is not in possession of unity
- Q. True name of Causality is Divine Law
- R. Essence of that law is an inevitable self-development of the truth of the thing, as Idea

- S. A previously fixed determination of relative movement out of infinite possibility.
- T. Knowledge-Will or Conscious-Force develops all things
- U. All manifestation is play of Conscious Force of existence
- V. This Knowledge-Will is not mental – mind does not know or possess or govern, but is rather governed by it, is its result not its cause
- W. Knowledge-Will is in possession of unity and manifests out of it multiplicity.

## Supermind is GOD

- X. This is the nature of the Divine Consciousness
  - It creates in itself all things by movement of its conscious force
  - It governs their development through self-evolution by inherent knowledge-will of the real idea which formed them.
- Y. This Being is what we call God.
  - Omnipresent -- All forms are forms of His conscious being
  - Omniscient -- all things exist in His conscious being, formed by it, possessed by it
  - Omnipotent – all-possessing consciousness is all-possessing force, all-informing Will.

## 6. Supermind differentiates Sachchidananda -- slide

- A. Supermind is movement of SCA
- B. SM is Sachchidananda proceeding out from its pure primal poise of infinite invariable consciousness as its base and continent into movement which is form of energy and instrument of cosmic creation.
- C. Conscious and Force are twin essential aspects of pure Power of Existence
- D. Knowledge and Will are the form that Power takes in creating a world of relations in Space and Time
- E. Knowledge and Will are one, infinite, all-embracing, all-possessing, all forming
- F. Knowledge and Will are not at war with one another as in mind
  - Not like Darcy at Hunsford
  - They are one movement of the same being
  - Since there is only One, there can be no conflict or opposition
  - They cannot be contradicted by any other will, force or consciousness external to the One – there is none

- All energies and formations are a play of one all-determining Will and all-harmonizing Knowledge.
- Mind sees as clash of wills and forces because it dwells in divided consciousness and does not see the whole
  - Eliza's confusion about Wickham and Darcy
- Supermind sees them as conspiring elements of a predetermined harmony

## 7. Supermind creates by self-extension of knowledge-- slide

- A. It perceives truths of itself and wills to realize them in temporal and spatial extension.

### Divine creates the world within itself

- B. Satprem's story
- C. The One and the Many are the two terms of the eternal existence of Sachchidananda – two inseparable poles of the self-unfolding of the Absolute
- D. All that exists exists within the Divine – there is nothing else
- E. All that exists is of the Divine
- F. All that exists is the Divine
- G. We are images in the Divine Mind – real images, real beings of that Being

## 8. Divine Consciousness takes multiple poises

- A. We humans as phenomenal beings in space and time are limited in our surface consciousness to being one thing at a time, one formation, one poise – which alone we regard as ourselves.
- B. Divine can take many poises at a time
- C. Supermind has three general poises of its world-founding consciousness

### Three poises of Supermind -- slide

- D. Comprehending -- rounds the inalienable unity of things
  - Austen as author who conceives within her creative consciousness
- E. Apprehending SM: modifies the unity to support manifestation of Many in One and One in Many
  - Austen as director who executes in space and time
- F. Spiritual Individual: supports the evolution of diversified individuality
  - Actor performs each distinct role

G. Mind: By the action of Ignorance, it becomes the illusion of separate ego at a lower level

9. First Poise: Comprehending Supermind -- **slide**

- A. Equal self-extension of Sachchidananda
- B. All-comprehending, all-possessing, all-containing
- C. No individualization
- D. All is developed in unity and as one
- E. All are forms of Divine Consciousness, not separate existences – like thoughts and images in the mind
- F. Pure divine ideation and formation in the Infinite
- G. Real play of conscious being
- H. No difference between Consciousness and Force – all force is action of Consciousness (no prakriti)
- I. No difference between Matter and Spirit – all is form of Spirit

10. Triple Formula of Comprehensive Supermind – **slide**

- A. All things are in Brahman
- B. Brahman is in all things
- C. All things are Brahman

11. Second Poise: Apprehending -- **slide**

- A. An unequal instead of equable concentration
- B. Knowledge centralizes itself and stand back from its works to observe them.
- C. Conscious Soul accompanies his Force of consciousness into its works and reproduces there the act of self-division
- D. The Soul dwells in each form with his Nature and observes himself in other forms from that center of consciousness
- E. It is the same Soul, divine Being in all
- F. Source of all the practical distinctions on which relative view of universe is based
- G. Transition from playwright or director to the actor
  - It is not enough Jane creates characters as objects.

- Each object must become a subject capable of experiencing all the others.
- The audience sees the totality impartially. The actors see it from the perspective of each character

## 12. Universal Divine -- **slide**

- A. Universal Divine knows all soul forms as itself yet establishes different relation with each separately and in each with all the others
- B. one all-constituting Self
- C. Jane Austen the author viewing her creations

## 13. Individual Divine (Jivatman) -- **slide**

- A. Individual Divine knows itself as a soul form and soul movement of the One, yet enjoying the unity with the One and all others
- B. A concentration of Conscious Self following and supporting the soul form and the individual play of movement and differentiation
- C. Unity remains -- no essential difference between soul forms, only practical differentiation
- D. Austen the author looking out from within each of her characters, supporting and giving them life

## 14. Third Poise: Spiritual Individual -- **slide**

- A. Third poise a fundamental blissful dualism in unity
- B. Unity is not lost but it only a supreme accompaniment (in the backgrounds) –
- C. Second poise: unity is dominant and variation is a play of unity
- D. Third poise: dualism, variation is dominant & unity is background
- E. No longer unity qualified by subordinate dualism
- F. Unity is man becoming God
- G. Dualism is man relating to God
- H. Soul relating to soul in difference is in the foreground
  - Darcy and Elizabeth attracted as two souls to each other is individual but ultimately they would discover they are in truth One being.
- I. That fact that they are actually only one being is in the background
- J. Unity here is like a thin thread – but the thread is not cut

- K. God takes on a million personalities and develops and experiences them but never forgets he is God.
- L. It's a difference in degree, rather than kind.
- M. Spiritual Individual is universal and impersonal, free of all human conditioning and therefore capable of uniqueness

15. **Spiritual Individual – slide**

- A. Jane Austen as Actor
- B. Individual divine is like an actor reading a script but uninvolved. You read the part but you are not identified with it.
- C. Spiritual Individual is the same actor emotionally identified with each of the parts he plays. Pretend you really feel what you are saying.
- D. Jane Austen as Author, Director, Actor, Actor feeling the part, the actor forgetting she is acting.
- E. Actor playing ten different characters Dasavataram – male and female, different mannerisms, accents, bodily movements.
  - Kamala Hasan – plays a Chinese role in same movie.
  - Sivaji played 9 parts in Navaratna?

**Individuality**

- F. In involution, Individuality is the last step before Avidya.
- G. In the evolution it is the highest step before Vidya.
- H. Individuality is the point where Nature meets Spirit, where collective social inheritance meets spiritual uniqueness, where conditioning meets Freedom
- I. To be an individual we have to be liberating from social conditioning.
- J. First we should gain mastery over ourselves which society helps us to do.
- K. Freedom means freedom from Ego.

**Birth of relationship: the process of creation**

- L. **Spiritual Individual is birth of real relationship**
  - **Problem for the divine is to have someone to relate to**
  - **First he becomes multiple forms**
  - **He inhabits each form to give it life**



- He identifies with each form to give it a qualified individuality without being really separate.

**M. Mother conceives a child which is part of her own body and progressively becomes aware that it is another person.**

**N. Author conceives a story in his imagination and it progressively acquires a life of its own.**

### **Three poises of the same truth**

**O. The three poises are different ways of dealing with the same truth**

**P. The soul is enjoying different poises**

**Q. The delight, ananda would vary but without lapse into the ignorance**

- Jane Austen's delight varies when she conceives the story, directs the play, plays the parts – but none are in the ignorance

**R. The truth of comprehending SM expresses in apprehending SM and SI**

- The book and the movie are two expressions of the same truth
- Neither are falsehood or illusions

**S. The Many is also Eternal fact of the Supreme no less than the Unity.**

- Upanishads implies validity of all these experiences
- This does not deny the priority of the oneness to the multiplicity
- A priority not in time, but in relation of consciousness, the eternal dependence of the Many on the One
- Regardless of whether the Many is always there or it always recurs.

## **16. Vidya**

**A. This true spiritual individual does not arrogate to itself an independent, separate existence.**

**B. Vidya knows the whole of which all are parts**

**C. Individual Divine is still conscious of its power of conscious self-creation**

**D. It is multiple self-centration by which it governs and enjoys manifoldly its manifold existence in Time and Space.**

**E. Individual Divine is still conscious of itself as the result of the One**

- Mistaking Jane Austen's novels for herself is like mistaking the universe for God.
- Aristotle: the whole is greater than the sum of its parts
- Body is not just the sum of its parts

- Health is not merely sum of the health of each organ like parts of a machine
- Nation is not just sum of its people
- Home is more than the house
- Family is more than the sum of its members
- Company is not sum of its employees
- Delicious food is not just sum of its ingredients
- Our various selves and roles are not different people
- All the characters do not constitute the novel

F. Vidya regards the truth of the differentiating movement as the lower pole and culmination and the truth of the stable unity as the upper pole and foundation of the same truth and same divine play.

G. It insists on the joy of differentiation as necessary to the fullness of the joy of unity.

H. This is a further departure from Unitarian consciousness which is essential to the existence of the cosmos

## 17. Avidya (Ignorance):

A. Taken further, it leads to Avidya, Ignorance, which starts from multiplicity as the fundamental reality and tries to travel back to unity through the false unity of the ego

B. Avidya takes the Many as alone the real fact of existence

C. Avidya views the One only as a cosmic sum of the Many

D. If the umbilical cord connecting all characters to Jane Austen is cut and they each assume an independent life of their own

E. We live in a false sense of separateness

F. Individual center as the knower is the basis for mental sensation, intelligence, action of will and its consequences

- We are confined to external surface relationship by sensation
- Real knowledge is only by inner experience of oneness

G. So long as soul acts in SM, there is no Ignorance. Basis is still unity.

## Origin of Mind and Ignorance

H. This is the point where Mind has its origin and makes the great lapse from Truth Consciousness into division and ignorance.

- I. We have mistaken the play for the reality and other forms of ourselves as our competitors or enemies.
- J. Enjoyer enjoys his own being in multiplicity

### Schools of philosophy based on mind affirm one side of spiritual experience gives rise to mutually destructive viewpoints

- K. Exclusive emphasis of dividing mental logic sees One and Many as two separate realities
- L. One view emphasizes sole truth of the Unitarian consciousness and asserts the play is an illusion
- M. Another view emphasizes the play of the One in the Many all souls are soul forms of the eternal – a qualified unity – regard individual soul cannot experience the pure consciousness of unqualified oneness
- N. Or emphasizing the play of difference, we assert the Supreme and human soul are eternally different – man can never overcome that difference.
- O. If any of these philosophies is true, a divine life is impossible
  - There is a truth behind all these affirmations, but an excess leads to an ill-founded negation

### 18. Divine Life is Possible

- A. Affirming the absolute absoluteness of That, a Divine Life is possible
- B. Not limited by our ideas of unity or multiplicity
- C. Unity as basis for manifestation of multiplicity
- D. Multiplicity as basis for return to oneness and enjoyment of unity in divine manifestation
- E. The absolute freedom of the Divine Infinite
- F. Thus, affirming the possibility of a Divine Life

### 19. Mother

Maybe. Ah, that day [April 13] the whole creation was colored waves, but not like the colors we have here, it was. Ah, that day! .For a good two hours it was absolutely.... The world, the whole creation seemed like a child at play, that's how I related to it. And what play! It was smiling, easy – VERY lovely, very easy. It has never faded, it's always there, and at any moment I can immerse myself in it all over again.

## 20. Conclusions

- A. This chapter tells us that everything in the world is fine just as it is
- B. Conflict and clash are only surface expressions of inner harmony unfolding.
  - American President – men like to be abused. Darcy
- C. Causality – Truth is the determinate
  - Social evolution in England
- D. Look at us from God's point of view – what is the reality of our lives?
  - We are each really characters in God's story pretending that we are the author writing the story.
- E. How will Darcy understand Wickham from Supermind?
  - Darcy sees Wickham in a mirror
  - The more he moves inside through consecration, the more he moves from outer clash of mental ego to inner harmony and unity of oneness
- F. The source of all our problems is identification with the mental ego is falsehood
- G. Our whole life around us is a reflection of our consciousness which is false.
- H. The Unknowable formulates itself to the human consciousness and withdrawal – we see in life the reflection of the image of our own consciousness
- I. Move away from ego, the view will change
- J. We are in a room surrounding by doors. We run from one to another trying to get out into a better room. The real solution is the inner door and the key to the inner door is consecration.
- K. Consecration has the power because it moves us to oneness and make the world change from conflict to harmony
- L. One thread at a time we move from ego to psychic
- M. Power comes from moving in, never from moving out
- N. Consecration is the method by which we can rewrite our life story and make it anything we want. Thy Will, not my will
- O. We may be ignorant of the truth but that does not abrogate it – the truth is always Unity.

## 21. Truths of Life

### A. Everything is as it should be

- All that happens is a working out of Knowledge Force in the conditions of the Ignorance.
- All circumstances present us with the ideal conditions to become conscious and evolve spiritually which is THE GOAL of the cosmic manifestation.
- For the soul all experiences are a source of Delight.

### B. Shifting from ego to Psychic

- Difficulties and crises become opportunities
- Pressure and pain become sources of joy
- The force oppressing becomes a force for progress
- Problems disappear in an instant and reveal their Divine nature

### C. How to Shift

- Don't react outwardly
- Remain calm and cheerful inwardly
- Silent Will
- Withdraw initiative
- Withdraw preference
- Withdraw reliance on all external resources and devices
- Withdraw reliance on oneself
- Intensify Working Faith in Mother
- Prayer – 3 day prayer never fails
- Prayer is of the ego – it asks for a result, it relies on personal effort, it is conscious of its own effort
- Shift from Prayer to Consecration – Thy Will
- Surrender