

The Life Divine

Book II-Chapter 2

**Integral Knowledge and the Aim of
Life: Four Theories of Existence**

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Fundamental Truths Of Reality



The Absolute is the origin, support and secret Reality of all things. It is self existent and self aware.



The Absolute manifests in two terms, a Being and a Becoming



**To our spiritual perception, the Absolute
is Sachchidananda - Divine Existence,
Consciousness & Bliss**



The One is the All

The Being is One, but this oneness is infinite, it contains an infinite multiplicity of itself

The one presents itself to our cosmic experience as three poises or aspects

- ⦿ **The Transcendent Supracosmic Existence**
- ⦿ **The Universal Cosmic Spirit**
- ⦿ **The Individual Self in the many**



Sachchidananda is both Impersonal and Personal

It is the origin and foundation of all truths, forces, powers, existences.

It is also the one transcendent Conscious Being of whom all conscious beings are the selves & personalities

There are seven stages in the manifestation of the Being

Sat
Chit
Ananda
Supermind
Mind
Life
Matter



They are all experiences of Being

Four conceptions of the truth of existence

- Supracosmic
- Cosmic and terrestrial
- Supraterrestrial or other-worldly
- Integral, synthetic or composite

Supracosmic view

The supreme Reality is alone entirely real. The Absolute, the Parabrahman is the origin and goal of all existence, all else is an interlude without any abiding significance

- Illusionism is its extreme expression
- Upanishads admits truth of Becoming

Supra-terrestrial view

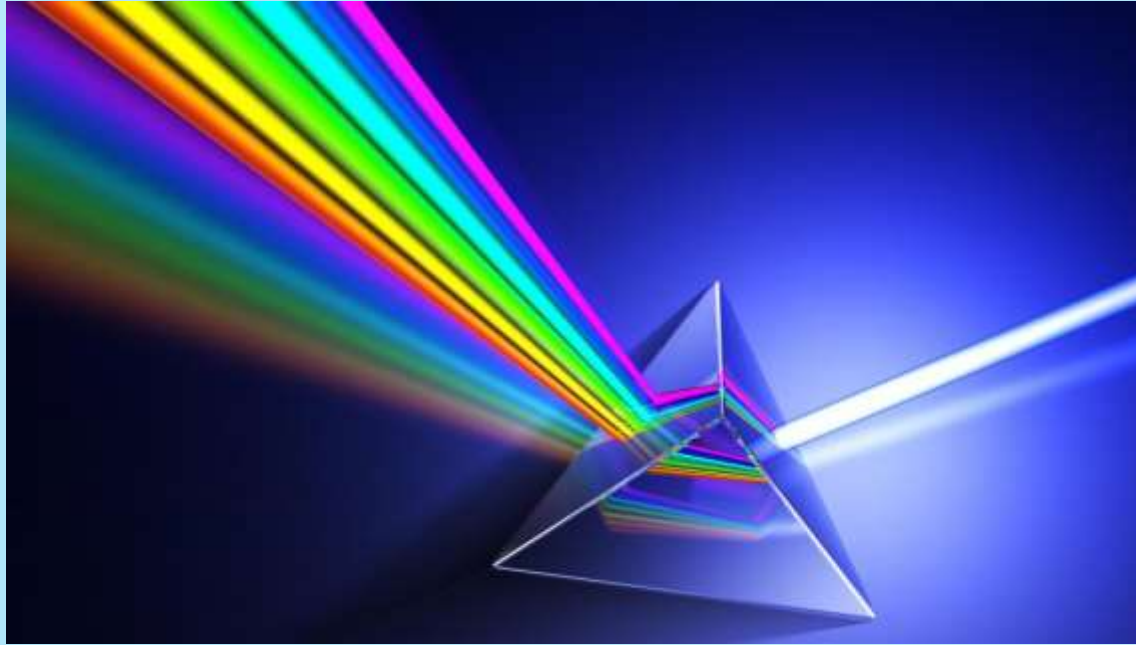
- Admits the reality of the material cosmos and temporary duration of earth and human life
- Affirms other worlds of more permanent duration
- Belief in the immortality of individual human soul
- Life is an episode
- Our true home is elsewhere

Cosmic-terrestrial view

- Opposite of supra-cosmic
- Considers material cosmic existence as real & the only reality
- Man is the highest form of becoming
- Individual is mortal, Humanity is temporary
- Goal is to satisfy personal purposes or realize our individual and collective potentialities
- Materialism is its extreme form



**The theory we believe in
determines our aim in life**



**There is a truth in every one of these views,
but they are each partial truths**

Sri Aurobindo's Conception of Truth

- ⦿ That view in which there are no contradictions
- ⦿ All contradictions are reconciled as complementary aspects of a greater, more inclusive Truth based on Unity & Oneness

Partial truths have limited application in life



It is impossible for man to guide his life permanently or wholly by the motive of any of these attitudes, uniquely, to the exclusion of the other's claim upon his nature



We devote the major part of our energy to the life on earth, to the terrestrial needs, interests, desires, ideals of the individual and the race. That is the character of our terrestrial being; part of its law, its natural impulse and rule, its condition of growth



We also have a sense that there is something in us which goes beyond our terrestrial nature. The idea and feeling of a soul and spirit in us which is other than the mind, life and body, returns upon us and ends by resuming possession



As our mental life deepens and subtler knowledge develops, we perceive that the terrestrial and supraterrrestrial are not the only terms of being; there is something which is supracosmic and the highest remote origin of our existence



The perfect reconciling equation must recognize the value of each part of our composite being and many-sided aspiration and find out the key of their unity and their difference



**The solution is a synthesis - an integration.
Development is the law of the human soul.
Evolution is the key to the synthesis.**

Ancient Indian culture attempted a synthesis that accepted the legitimacy of

- **Man's physical interests and needs**
- **His vital desires**
- **His ethical & religious aspiration**
- **His ultimate spiritual aim & destiny**

The claims of his physical, vital, mental and spiritual being

Four Varnas

It provided for four periods for

- education & preparation
- normal living to satisfy desires under rule of ethical & religious parts
- Withdrawal and spiritual preparation
- Renunciation of life & release into spirit

It allowed for complete evolution through a succession of rebirths

It eventually collapsed into two opposite movements or normal life & sannyasa

The partial view misses the integral fulfilment

- The terrestrial view misses the fulfilment of spiritual consciousness in life**
- The supracosmic view misses the fullness of manifestation**
- The supraterrrestrial view misses both fullness of life and fullness of spirit**



Spiritual evolution is the key, it is the link for reconciliation of Mind, Life and Spirit

Evolution Reconciles & Unifies

The lower cannot be fulfilled without being transformed by the higher.

The higher cannot express itself until it manifests in the lower.

The infinite must be able to express itself in the finite

Our mortality is only justified in the light of our immortality.

We can understand and know ourselves fully only when we have seen the light of the Supreme.



A realised unity of the transcendent, the universal and the individual is an indispensable condition for the fullness of the self-expressing spirit

Earth is field of Evolutionary Integration

The material world and human life are a part of the Spirit's self-expression and have their divine possibility.

That possibility is evolutionary

It contains the possibilities of all the other worlds in it, unrealised but realisable

Multi-dimensional Integration

- Individual, Universal, Transcendent
- Matter, Life, Mind , Supermind, Sachchidananda
- Being & Becoming
- One & Many
- Form & Formless
- Finite and Infinite
- Involution & Evolution in Time
- Inconscient & Superconscient
- Time & Timelessness
- Ego & Psychic
- Good & Evil

There is an all-seeing purpose in the terrestrial creation

A divine plan is working itself out through its contradictions and perplexities

Our soul's growth and Nature's evolution are being led toward a many-sided achievement

The three stages of the cycle of the spirit's progressive self-expression in life

- An involution of spirit in the Inconscience is the beginning
 - An evolution in the Ignorance with its play of the possibilities of a partial developing knowledge is the middle
- Our present nature is a transitional state, a growth not yet completed, an effort that is finding its way
- A deployment of the spirit's self-knowledge and the self-power of its divine being and consciousness is the culmination



A progression here has for its aim a self-fulfillment here

A progressive manifestation and revelation of Being in a perfect Becoming.