

## The Reunification of Life & Spirit

### 1. **What is real?**

#### A. Which is more important -- my actions or my intentions?

- This is an age-old debate about what is real

#### B. It is a debate regarding the reality of

- Spirit and Matter
- Inner and Outer
- Subjective and Objective
- Thought, feeling and action

#### C. There are different views

- Science has decided the issue one way – affirming the objective material universe alone is really real and spirituality is illusion
- Asceticism has decided it the other way – Spirit alone is real – and material world is an illusion
- The scientists mistakes the form of the universe alone as real.
- The ascetic makes the opposite mistake of thinking the inner spirit alone is real

#### D. Illusionism gives a sense of helplessness

- The scientist thinks our character and personality are determined by genes and chemicals – we can't change it
- The ascetic thinks the world is an illusion – we are powerless to alter it

#### E. The illusionist fails to understand where the power to create the universe comes from

#### F. We fail to understand the true relationship between the world and the Conscious Spirit or power that created it.

### 2. **Illusionism is more common than you may think**

#### A. We live in a dualism – other people's feelings, thoughts, aspirations, concern don't have the same reality as our own

#### B. We alone – our opinions and attitudes -- are wholly real or our perceptions

- C. Darcy views all as savages except himself and his family
- D. Collins is convinced that Elizabeth must marry him
- E. Caroline lives in her illusion of self-importance
- F. The aristocracy thinks itself superior to all others
- G. We too often feel that the world around us is unreal
- H. When Darcy proposes, Eliza's refusal undermines his whole belief system
- I. Eliza feels hopeless when Lydia elopes

### 3. **The Future is unreal to our consciousness**

- A. Possibilities are only real to us when they become actualities

### 4. **That sense of helplessness is a form of illusionism**

- A. Even more commonly we feel helpless to change the world around us
- B. If you ever feel helpless, you are a materialist
- C. We forget the spiritual truth that
  - Inner determines the Outer
  - Inner change makes Life Respond

### 5. **This is the ego's view -- it alone is real and important to itself**

- A. We are each the center of our own universe
  - Like Lady Catherine and Collins
- B. Everything else is either illusory, ignorant or irrelevant to its existence
- C. All else is empty, lifeless, meaningless form
- D. We are self-absorbed in ourselves the way the ascetic is Self-absorbed in Brahman
- E. So much so that the ascetics even accused Brahman of being totally absorbed in itself and indifferent to the universe

### 6. **What is most Real to you?**

- A. Your body?
- B. Money? – where does money come from
- C. Family?

D. **Society? – What is society to you?**

**7. What is the Reality of an Idea**

A. **Appa says ideas have the power to change the world**

B. **Truth? – how do you know what is True?**

C. **Yogi dreams of freedom**

D. **What is the Reality of Jane Austen’s Novel**

- **Is it fiction or reality?**

- **It has changed the world and inspired countless people**

**8. What is the reality of your mental and emotional experience?**

A. **Have you ever seen the power of a decision?**

B. **Prayer?**

C. **Power of an aspiration?**

D. **Friendship & affection? – goodwill**

E. **Your soul? – does your soul transcend birth?**

F. **The Divine? – how do you know the Divine really exists?**

G. **Grace? – which experience of Grace is most real to you?**

**9. What is Real to the characters in P&P and how do they know it?**

A. **Mr. Bennet thinks all his daughters are silly**

B. **Jane’s good character is real to Lizzy – her mind**

C. **Lizzy is sure Wickham is a good man – her senses tell her so – later she realizes it was an illusion**

D. **Lizzy is sure Darcy is the last man – her mind and feelings -- later she changes her mind**

E. **She says she will only marry for love – but she marries for Pemberley**

F. **She is sure Lydia is lost forever – there is no hope – no God or Grace to save her**

G. **In this sense they are all materialists – they believe external conditions are most real and determine everything else.**

**10. Objectivity and Subjectivity**

A. **Reality has these two dimensions – inner and outer**

- B. Which of them is real?
- C. Materialism says only the objective world is real
- D. The lover, the poet, priest and philosopher emphasize the reality of the inner world
- E. Illusionists says only the Superconscient oneness is real

**11. Our experience of reality consists of three components –**

- A. Percipient (subject, person), percept (object) and perception (experience)
- B. Subject, object, experience
- C. Which of these is real?

**12. How do we know what is Real and what is imaginary?**

- A. Through our senses -- Science
- B. Through thought – Philosophy & Religion
- C. Direct inner experience – Spirituality
- D. They are constantly quarreling and trying to eliminate one another

**13. What does Science say about the nature of reality?**

- A. According to Science the Object of perception – the world -- is real.
  - Matter alone is real – Objective world and material things
  - Subjective experience is not wholly real
  - Sensation is the only valid way of knowing anything
  - Energy, electrons, atoms, molecules, chemicals, electrical impulses are real
  - Life is only an organization of things – a working mechanism – a machine
- B. The act of perception is at best partly real because it distorts reality
  - The data of our senses can be misleading – like the apparent movement of the Sun around the Earth
  - To Science our subjective experience is unreal 464
- C. Consciousness is only chemical and electrical events
  - Energy without a Being or Existence possessing it or a Consciousness supply it is working in a void – looks like a mental construction, an unreality
  - It resembles Buddhist affirmation of the Non-Being, Void, Nihil

- In which all three are constructions of karma
  - Our emotions are the result of hormones
  - Our thoughts are result of sensory impressions and electrical impulses
  - Beauty is only a sensation
  - Joy is a chemical reaction
  - Love of family is a only hormonal response
  - Goodwill is an imagination
- D. Objective alone is real to scientist
- Concrete objective -- Pemberley turned out to be real to Eliza
  - Wickham was an illusion
  - According to Science, a mud pie and plum pudding are more real than a story like P&P that has lived for 200 years, the Gita or Savitri
- E. The percipient (person who perceives) seems to be wholly unreal
- The percipient is only a reflex response
  - We are like computers – there is really no one inside – just circuit boards
  - Our sense of self is a reflection, impression, illusion in a mirror
- F. What about you? Do you believe in the reality of the subjective experience?
- Do you believe in the reality of love, faith, grace?
  - Do you believe that Life responds to what we are inside?
  - Do you believe you can become whatever you want to become?
  - If so, then you believe that the subjective reality is real.
- G. So does the scientist
- Every scientist believes in the importance of his own thoughts, feelings, emotions, values.
  - But his mind functions in an airtight compartment unconnected with his own personal life.
  - He lives with a contradiction and is not aware of it
- H. Scientific materialism powerfully affects our life and experience
- 23% of students on anti-depressants based on the idea that matter determines mind

- Psych experience is only a reflection derivation of physical experience
  - Inner subjective experience is the expression of the outer objective reality
- I. Science ignores the Placebo because it contradicts materialism
- Mother says all illness is psychological in origin
  - Subjective experience is source of physical health
  - Outer is the expression of the inner

#### 14. Philosophy

- A. It is to know with Mind by thought, logic, reason
- B. The person or percipient is the individual – the thinker who tries to know reality
- C. The object of perception is only partly real – because nothing is what it seems
- D. To mind, the act of perception is real – thinking -- consciousness
- E. But what is mind?
- F. Mind has the capacity to affirm one side of truth as the whole truth
- G. Philosophies range from pure materialism to pure mysticism

#### 15. Spiritual Experience

- A. It has many ranges, but it is always characterized by direct experience
- B. It reveals God as Truth, Love, Power, Ananda, Infinite Existence, Self, Spirit, Conscious Being
- C. It affirms the existence of a pure infinite timeless formless eternal impersonal Absolute Being -- Brahman
- D. It also affirms the existence of a personal divinity – Purusha, Ishwara, Krishna

#### 16. Pure Illusionism

- A. Illusionism in its extreme form affirms that Brahman and Brahman alone is real
- B. It assumes that Brahman is simply an infinite, eternal impersonal formless existence – that never manifests in any form or has any experience
- C. Brahman is aware only of its own pure absolute Transcendent Self
- D. All form, dynamism and manifestation is illusory.
- E. Only the static, formless unmanifest One is real
- F. Maya is Brahman's power of manifestation

- G. But Maya itself is unreal or a mystery
- H. What Maya creates is unreal
- I. Brahman is never deluded
- J. Illusionism completely denies the reality of the universe
- K. Percept (object) is unreal
- L. Perception (experience) is illusion
- M. Percipient (subject) is also unreal
- N. Extreme form of illusionism insists on the utter unreality of the universe and experience just as materialism insists on utter unreality of consciousness and spirit
  - No universe ever existed
  - Brahman has nothing to do with maya – maya doesn't exist
- O. It affirms the intuitive experience of Spirit and rejects the world as utterly unreal

## 17. Problems with Illusionism

- A. This view arises because rising beyond mind and senses, the world appears unreal
- B. This view considers the question of what is the universe or why it was created is illegitimate or an inexplicable mystery <sup>447</sup>
- C. This means all philosophy is part of Maya and an illusion
  - He calls it acrobacy of verbal logic
- D. It also means salvation itself is unreal since bondage is unreal
- E. Illusionism robs life of reality and divinity of creative power
- F. Brahman is limited to formlessness
- G. Maya is capable only of unreal illusory creation
- H. If Maya is unreal, who is percipient of Maya and who created Maya?
- I. If Maya is created by Brahman, why would it create something wholly unreal – very opposite of its own nature?
- J. It deprives everything of significance – even spiritual liberation is an illusion
- K. Why should a blissful infinite existence create an unreal time and space and people it with unreal individuals?

- L. **Difficult to explain who is percipient if not Brahman and if Brahman it must be real**
- M. **If Brahman is not percipient, than the individual must be but individual is regarded as unreal**
- N. **Even if a real universe does not exist, we have to explain how a cosmic illusion can exist**
- O. **What is nature of the Ignorance we live in?**
  - **Why and how could Brahman create it?**
  - **It is not logically conceivable that an infinite Intelligence would create a meaningless universe of Ignorance**
  - **Only a meaningful ignorance with a role in divine plan is conceivable**

## **18. Four aspects of Self in Upanishads 450**

- A. **Brahman is four-fold**
- B. **The Self is seen by the self in four states of its being**
- C. **Pure self-status – Superconscience**
  - **neither consciousness or unconsciousness -- absorbed in silence, ecstasy**
  - **basis of everything, involved in nothing**
  - **no subject or object**
- D. **Sleep self -- Luminous massed consciousness**
  - **Origin of cosmic existence – causal plane – seed state – omnipotent intelligence**
- E. **Dream self – subtle, subjective -- subliminal**
- F. **Self of waking – support of physical experience – objective – not a true waking state**
- G. **The true waking state is withdrawal from both objective and subjective consciousness into Superconscience**
- H. **Maya is real in the sense it is the Self's experience of the Self but it is a sleep, dream, transient waking state, not the true Superconscient reality**
- I. **No dichotomy of being, but a multiplicity of status of the One Being**
- J. **No will to create illusory things out of non-existence**
- K. **The One Self sees itself as many**



L. Use of words 'Dream' and 'Sleep' used to support the illusionist view

## 19. Qualified Illusionism of Shankara

A. Presented with extraordinary force and comprehensiveness

B. Affirms a qualified reality for Maya

C. It accounts with our sense of the persistent reality of the universe and our sense of the inconclusiveness, insufficiency, vanity of life and phenomena.

D. It affirms the intuitive experience of Brahman as the sole eternal and infinite reality

E. It accepts the perception of the reason that the world is real

F. Maya is real because it is the self's experience of the Self

G. But it is unreal because it is a sleep, dream or transient waking state – not the true status of the Superconscious Reality.

H. It accords some partial, temporary reality – an unreal reality to the universe and the individual and the Brahman's experience of them.

I. Thus there are multiple statuses of one Being

J. No original dual consciousness implying a Will to create illusory things

K. There are two orders of reality – transcendental and phenomenal, eternal and temporal

L. Percept – universe -- is temporary partial reality

M. Perception is a disguised form of the reality

N. Percipient is real – the individual self is Brahman subjected to Maya

O. They are all unreal reality – real only to our ignorance, unreal to any true knowledge

P. Maya moves toward liberation from Maya

## 20. Fallacy of Illusionism

A. There is conflict in Shankara between intuitive awareness of an absolute transcendent Reality and a strong intellectual reason regarding the phenomenal world

- He sees the transcendent reality behind the phenomenal world which reason cannot see
- The world is real as expression of the Reality, not real in itself

- It tries to reconcile them by a mix of philosophy and spiritual experience
- Ishwara and Self are themselves only temporal and dissolve with pralaya
- But Ishwara is a manifestation of the truth of the Transcendent
- It too is a reality of the Transcendent
- Mind cannot reconcile spirit and matter
- They can be reconciled in Supermind

## B. World

- It is difficult for us to imagine that anyone ever believed that the world is unreal
- In pure illusionism world does not exist
- Why should the sole power of Reality manifest something contrary to itself which is non-existent in an illusory universe?
- In qualified illusionism it has a temporary unreal reality
- Based on false analogy of the earth which is real and the pot
  - But the pot is not an illusion
  - Even if it dissolves, it did exist and can exist again
- The power of manifestation is inherent in Brahman
  - It must be the force of an omnipotent and omniscient Consciousness
  - The creations of the Real should be real
- No reason why Reality cannot be at once static and dynamism
- Both immobile and mobile status of Brahman are real

## C. Individual

- If cosmos is unreal, then individual experience of cosmic consciousness, of universal Self, of Brahman resides on an illusion
- If individual is unreal, there can be no liberation of the individual
- Then liberation is also unreal
- If all other experiences of individual consciousness in universe are illusion
- Then even the experience of the Brahman and liberation could also be illusory
- Buddhism denied the reality of the Self
- It refused reality even to the God, Self, Brahman as a construction of mind, myths of Maya

- Buddha stopped in the middle deconstructing and seeing the illusory nature of the world.
  - Shankara went one step further to discover the reality of Brahman behind, but he approached it through mind and lost the connection and could not see the relationship.
- D. Ignores the formula “All is Brahman”
- Illusionism unifies by elimination
  - Not only the Self is Brahman – all that is is Brahman, the Reality
  - Nothing in Upanishads refers to the world or the soul as an illusion
- E. God laughed at Shankara 3 times – ceremonies, maths, commentary on Isha

## 21. We are all illusionists in one way or another

- A. We know life can be misleading, miserable, full of suffering and evil
- B. That is the ego’s view – to take one’s own view, life, needs alone as real and fail to know our relationship with the universal and transcendent
- C. Mind can make this era by compartmentalizing our understanding from our life
- D. In our illusionism subjectivity has no power
- E. Our illusion is about our true self which is actually the Divine
- F. High achiever is never a materialist – Steve Jobs
- But it is not the only true truth of spiritual experience and does not negate others
  - There are hundreds of ways of approaching the Supreme Reality
  - All the states of existence through which we enter into the Absolute must have their truth
    - What the Eternal supports, informs, manifests must have a reality
    - If my self and spirit are real, my thoughts, feelings, powers and body which express it and give it form cannot be unreal
  - The ultimate Reality is likely to be that which encompasses and integrates all experiences
  - Beyond the duality and non-duality is That in which both are held together and find their Truth
  - Timeless eternity and time eternity are two aspects of the Eternal and Absolute – both are real

- The supreme experience affirms the truth of all spiritual experience
- Upanishads asserts that the world is made out of the supreme Existence
- It is a becoming, an outcome of eternal Being
- All is the Self, all is Brahman
- The Brahman is the supreme reality, That which being known, all is known – not that being all known, all becomes unreal
- It is possible to be awake in all the states of being together in a harmonized and unified experience and see Reality everywhere.
- Even the temporal and finite reveals itself as self-expression of the Eternal and Infinite

## 22. Parallel to Science

- A. The materialist and the ascetic make the same mistake in opposite directions
- B. The ascetic denies the reality of the world
- C. The scientist denies the reality of spirit
- D. He ends up denying the reality of his own perception and his own subjective existence
- E. Pushpa's illusionism
- F. Divorce between what we think and how we live
- G. **Annadurai** – Periyar, DMK sent children to English medium schools, devotees – capacity for behavior directly opposites to our professed beliefs
- H. For science, matter has nothing do to with consciousness or spirit which do not exist
  - Brain = a physical computer = artificial intelligence

## 23. Sri Aravindam

- A. There is nothing conclusive about these arguments
  - They are mind's attempt to reconcile reason with spiritual experience
  - It results from the experience of mind when it withdraws from its constructions – they appear unreal
  - Illusionism had to be considered because it presents itself powerfully at the end of the mental spiral where mind reaches its point of breaking or cessation

- **World cannot be known by mind, an instrument which is itself created by the world**
    - Darcy cannot know the reality of Jane Austen. It can only be known by the Superconscient – the Supermind.
    - That is why his yoga insists on psychic and rising to higher planes of mind.
  - **There are an infinity of aspects of the Infinite**
  - **Mind when it tries to encompass and embrace a multitude of truths finally is overwhelmed**
  - **It either latches on to one or it rejects all as illusory and relative**
  - **But the truth of all things can be recovered in the truth of the Absolute**
  - **It can reconcile the negation of Nirvana and the affirmation of cosmic consciousness**
- B. The difficulty arises because of a narrow, limited mental conception of Spirit**
- **The idea that Spirit is something up above looking down on the universe and unrelated to it**
  - **This leads to the idea of cosmic and individual being as illusion**
  - **This leads to a view that the universe and life are without purpose or meaning**
  - **Or like Buddha, we view life on earth as ignorance, suffering, trial**
  - **In either case our only hope is escape**
- C. Contradictory views of Scientists, Psychologist and Spirit**
- **Earth is flat to the senses for immediate practical purposes**
  - **Flatness is unreal in true phenomenal reality – science based on reason contradicts the evidence of the senses**
  - **Physical science erects formulas and standards based on objective and phenomenal reality and its processes**
  - **Scientist’s mind may appear as a subjective result of Matter**
  - **Self and spirit may appear unreal**
  - **As if only matter and energy alone existed and mind is only an observer of an independent physical reality unaffected by mental processes**
  - **Psychologist’s view affirms reality of mind consciousness and discovers another domain of subjective realities with its own law and process**
    - **Matter appears as only a field of mind**

- Spirit may seem unreal
- A spiritual view –reverses both the objective and subjective view
- They appear as phenomenal, secondary, dependent upon the truth of self and realities of spirit
- They may appear as unreal or lesser order of reality
- It is the reason that deals with finites which makes these exclusions
- It cuts the whole into segments and selects one segment as if it were the entire reality
- Spiritual mind may cut a line between the infinite and finite, spirit and its phenomena or manifestations and dub one real and the other unreal

#### D. Vision of the Absolute

- But the original, Unitarian, ultimate consciousness would embrace all the terms of existence in a single integral whole-vision
- It is held by the reason that truth must be empty of any conflict of contradictions
- What appear to mind as contradictions may be complementary
  - essence and phenomena
  - finite and infinite
  - individual, universal and transcendent
  - status and dynamis
  - oneness and multiplicity
- This is the logic of the Infinite
- The finite reveals itself as a power, a movement, a process of the Infinite
- The Absolute cannot be limited either by form or formlessness, unity or multiplicity, immobility or mobility
- Even material things
  - Each is not limited by the vessels made from it
  - Air by the wind that moves in it
  - Sea by the waves that rise on its surface
- Impression of limitation belongs to mind and sense which see the finite as independent entity separating itself from the Infinite or cut out of it by limitation
- This impression is illusory

#### E. All philosophies have their value

- Each sees Self and universe from different points of view of the spirit's experience
  - Each sheds light on something in the Infinite
  - There is even a pragmatic truth in the perception of the senses
  - All truths have their validity and need to be reconciled in some largest Truth
  - All truths are reconciled in the truth of the Absolute
  - The ultimate and best solution is that which includes and accounts for all and places each truth of experience in its place
  - The highest knowledge illumines, integralizes, harmonizes all knowledge
  - It even provides a justifying explanation for the ignorance
- F. The solution lies in Supramental knowledge that Nature and world are expressions, manifestations of Spirit
- Supermind is the nexus of Spirit and Matter
  - It is always existent plane of being holding in its truth and reality
  - It affirms both cosmic consciousness and Transcendent
  - One integral Existence
  - A greater Divine Union and Unity
  - Brahman is in time as Cosmos and supracosmic Brahman in timeless eternity can co-exist simultaneously
- G. He reconciles object and subject, spirit and matter, world and transcendence
- The four states of Self in Upanishads are all real modes of the omnipresent Reality – not illusions
  - Reality is an eternal oneness of pure existence supporting an eternal dynamis of infinite multiplicity and diversity
  - Cosmic consciousness is not a creative illusion
  - It is an experience of some truth of the Absolute
- H. How can we be certain?
- The intense aspiration of Mind and Life for their own perfection is the expression of an involved presence of Supermind in the world
  - This is the true sign of the Spirit involved in Matter
  - The progressive emergence of higher from lower is a confirmation

- Each stage involves an ascent and a descent – as in education

#### I. Spiritual Experience

- The final test of truths is not reason but spiritual illumination
- There is a truth in each spiritual experience
- Sri Aurobindo acknowledges the truth of the overwhelming spiritual experience of Oneness

### 24. What is the truth of Maya?

- A. Is it a power of illusion or Imagination?
- B. Mind needs imagination – not Brahman
- C. We impose limited mental faculty on the infinite
- D. Imagination is necessity for a partial being with and ignorant consciousness to compensate
- E. That cannot be a faculty of brahman consciousness

### 25. Consciousness is the creator of the world

- A. To us our consciousness is only wishful thinking, not creative power
- B. Outer world is only a manifestation of our consciousness
- C. Discover the inner outer correspondences
- D. Discover the means of making of like respond
  - Power Mind and will
  - Aspiration
  - Positive thinking – the Secret
  - Non-expectation
- E. Discover the power of Spirit – Mother
  - Goodwill
  - Equality
  - Faith
  - Consecration



## **26. What is Reality?**

- A. The intellectual reason perpetuates an apparent contradiction by dividing concepts of Brahman, Self, Ishwara, individual and world consciousness.**
- B. If Brahman alone exists, all must be Brahman**
- C. All divisions disappear in a reconciling self-vision**
- D. The only real unreality is the individual sense of the finite as a separate, self-existent object in the Infinite**

## **27. Evolution is from two ends**

- A. Our narrow mental conception of Spirit leads us to conceive of evolution as a movement from Matter below to Spirit Above**
- B. Actually there is a double Involution into Superconscient and Inconscience**
- C. The involved Spirit in Matter ascends to meet the involved Spirit in Superconscient to manifest Spirit in the universe.**
- D. Inconscience is status and power of involved consciousness in which being is plunged into an opposite state of non-manifestation resembling non-existence**
- E. Superconscience is consciousness taken up into an absolute of being, as if unaware of itself.**
- F. Universe is the field for a divine manifestation**
- G. The conscious individual is the secret, the Self in man, is the essential instrument.**
- H. The goal is an evolution of Spirit from impersonal, aloof Self to Lord and Master of the Universe and Divine Life.**
- I. There is an imperative in the Absolute – a Will, a force of being to create and manifest itself.**

## **28. Supreme Iswara 478**

- A. Supreme Iswara is the status of the Supreme in which no distinction can be made between being and consciousness**
  - It is a status of being and power of being**
  - Force of being and force of consciousness are there one and inseparable**
  - It is unification of eternal Being with eternal Consciousness-Force**
  - Not a negation of cosmos**

- It carries in itself the essence and power of all cosmic existence

## **29. How do we account for the apparent unreality, vanity, evanescence of all things**

### **A. There is a power of illusion of Ignorance**

- It is mind's limiting and dividing vision
- The universe - it is not an unreality
- It is power of Mind to conceive things that are not real
  - Elizabeth's view of Wickham
  - Darcy's pride & self-importance
- It even has the power to create things that are not real
- If our Ignorance were a pure ignorance, we might say world is illusion

### **B. Our consciousness is a mix of true and false – not pure invention**

- What it creates is a combination of real and unreal – not wholly unreal
- Wickham's scandal about Darcy is based on truths
- The world it manifests is an ignorant manifestation
- It is a disguise of the original Sachchidananda
- World is an evolutionary principle
- Our Ignorance is a half knowledge evolving toward knowledge, not illusion

## **30. Secondary Movements of Ignorance**

### **A. Distinction between pragmatic truth and phenomenal reality**

- Our mind views all that is not currently existing as non-existent, unreal
- The pragmatic fact of today on earth does not determine what exists always in all places in this universe or another
- Therefore what appears an unrealized possibility here may be actual elsewhere now or hereafter – not unreal
- It is unrealized, not unreal or illusory

### **B. Conceptual and Perceptual Unreality**

- So too a conceptual or perceptual error is not unreal but only a false construction of consciousness due to Ignorance
  - Eliza's view of Wickham – he is real, her view is false

## **31. Cosmic Ignorance**

### **A. What is Ignorance?**

- **The real question we need to deal with is the problem of knowledge and Ignorance (next chapter)**
- **The world is not an illusion but an ignorance misapprehending the real.**

### **B. Our consciousness sees only parts of Manifestation and treats it as if they were separate entities**

### **C. All our illusions and errors arise from limited separative awareness which creates unrealities or misconceives the Real.**

### **D. How did our original Being and Consciousness appear to emerge from the Inconscience and apparent Non-Existence?**

### **E. This is the real mystery yet to be solved.**

## **32. Problems are Opportunities**

### **A. What mind sees as a problem is really opportunity**

### **B. All is the work of involved Supermind in Nature working to emerge**

### **C. The lower perception sees it as problem**

### **D. Change the view and the problem disappears as if it were unreal**

### **E. It becomes opportunity**

### **F. It happened to Darcy's proposal to Eliza**

### **G. It happened to Wickham's elopement**

### **H. Look back and you will see a secret wisdom working in all the hardships and difficulties we encounter in the Ignorance**