

Life Divine Book II, Chapter 3: The Eternal and the Individual

1. Questions addressed in this chapter

- A. What is the destiny of the Individual?
- B. How can the individual acquire the power to become anything it wants to become?
- C. Can we become Divine?
- D. Is Divine Life in a Material Body possible?

2. Problem of Divine Life

- A. If the individual is the ego, there can be no divine life
 - Ego is ephemeral. Divine Life is eternal
 - Is there something in us that survives death and dissolution of the body?
 - Is there something in us greater than the mental, vital, physical personality?
 - Spiritual experience testifies that there is an eternal element in our being
- B. If individual is separate from the world, there can be no Divine life
 - Ego is divided from everyone and everything
 - Ego perceives the world and all others as separate from itself.
 - Divine life is based on unity and mutuality
 - Is there something in us which is one with others and the world?
 - Those who have experienced cosmic consciousness report the sense of oneness with the whole world
 - That would explain how the lover feels united and one with his love
 - What would explain how life response happens
 - “mistress of Pemberley”
- C. If the individual is completely separate and different than the transcendent divine, no divine life is possible
 - Tradition says the Absolute Pure Existence is completely other than the world of Ignorance in which we life
 - If so, we can only return to the Absolute. There is no hope of transformation.
 - We are only clay pots created by the potter

- But if we are indeed made out of the substance of the Spirit, then there is a possibility of transforming our ignorant, false clay-like into the gold of knowledge and truth
- D. Is the goal of existence to leave the world and return to transcendent Absolute?
- Tradition says true truth, unity, knowledge is found only in the One
 - It says the Absolute is the very opposite of the relative
 - In that case there is no hope of a Divine Life in a material body.
 - But if the Relative is a becoming of the Absolute in which the Absolute is concealed, then it might reveal itself in the Absolute and manifest a Divine Life in the world.
 - He says the Absolute and Relative are not two different things, Being and its Becoming, ourselves and our lives, are not two different things, but inseparably one, then it may be possible
 - A rock cannot grow into a mango tree
 - But a mango seed can grow into a tree and bear many mangos
- E. Is the individual an illusion, a temporary journey in ignorance, a minor character in the cosmic play of the Divine Lila?
- Tradition says our sense of individuality is an illusion, or at best a temporary experience.
 - Divine Life is only possible if Individual is real and eternal

3. Truth about Individuality

- A. The individual is real and eternal
- It is an eternal term of existence
- B. Human individual is the central player – the key – at this crucial turning point in the involution and evolution
- That turning point is the shift from subconscious evolution in the Ignorance to conscious evolution in the Knowledge
- C. The destiny of the Individual is to unite all the terms of the Divine manifestation – individual, universal and transcendent
- So that God can fully manifest himself in the universe and Life can become Divine Life
 - The destiny of the individual is to become the Ishwara

- D. The individual has the power to transform himself
 - The way Darcy transformed himself
 - By total sincerity it can be done instantaneously
- E. Practically, each individual can acquire the power to become whatever he wants to become.

4. Limitations of Logical Reason

- A. To understand the nature of Individuality
 - We need a larger, more inclusive, enlightening reason
 - Or a wider resolving spiritual experience
- B. Logical reasoning cannot know the truth
 - Logic is useful in its own field
 - Helps overcome the confusion of average human intelligence

5. Faults of our egoistic human intelligence

- A. Takes appearances for facts
 - Eliza: Wickham must be good
- B. Mislead by partial truths
 - Mr. B: Lydia is too poor for any man to bother her
- C. Exaggerated conclusions
 - Mrs. B: Collins & Charlotte are greedy to take Longbourne
- D. Intellectual and emotional partialities
 - Mr. B: no peace if we don't send Lydia to Brighton
- E. Bungling effort to link truths to one another
 - Devan's Justice Jagganath: Circumstantial evidence
- F. Ordinary mental habit turns truth itself into a purveyor of errors

6. Metaphysical dialectics can be very helpful preparation

- A. Thinking in terms of opposites
- B. A man cannot be in two places at the same time
 - If the defendant was somewhere else, he did not commit the crime

- But I can be physically in one place and interacting on webex in many places at once
- C. Its habit of making distinctions and dwelling on them
 - World and Brahman are different, opposites
- D. It cannot arrive at knowledge of the world or of God
- E. It is more a guardian against error than a discoverer of truth
- F. It can even become as stumbling block
- G. We must understand the difficulties of mental logic to escape from them
- H. Only then we can understand the true relation of the individual to cosmic and transcendental unity

7. First difficulty of Reason – identification with Ego

- A. First difficulty of the reason is it identifies individual self with the ego
 - Thinks the self exists only by limitations and exclusions of ego
 - If so, transcending ego would abolish the individual existence
- B. What is this separative self-experience of ego-sense?
 - Not fundamentally real
 - A practical constitution of our consciousness
 - Devised to centralize the activities of nature in us
 - A formation of mental, physical, vital experience
 - It distinguishes us from the rest of being
 - That which we think is ourselves in nature
- C. My attributes are not my Self
 - Darcy
 - Is tall, handsome, excellent horseman, landlord, brother
 - Prides himself as a wealthy owner of Pemberley
 - I am an American, graduate, husband, devotee, member of MSS?
 - These are only circumstances and conditions
 - It is like Jane Austen portraying a caricature of herself in her novel – only an image or reflection, not HER REAL SELF

- D. We perceive ourselves as something that has individualized and exists only as long as it is individualized
- A temporary or temporal becoming
 - Or someone who supports or causes the individualization
 - An immortal being but limited by its individuality
- E. Our individualization as ego is only a superficial formation
- A practical formation, conscious synthesis for temporary utility of life in a body OR
 - A constantly changing, developing synthesis thru successive lives in successive bodies

8. Our true individualization – who am I?

- A. Purusha -- a consciousness behind – a Conscious Being
- Not determined or limited by his individualization or synthesis
 - It determines, supports, exceeds it
 - Purusha constructs a synthesis from his total experience of the world-being
- B. Our individualization exists by virtue of two powers
- Prakriti -- the world-being – Nature
 - Purusha -- a consciousness which uses world-being for experience of individuality – Person
 - Jane Austen selects from the ideas she has learned, personal experiences and memories, and her creative imagination and fashions each character from it
 - None of her characters are herself
- C. Person and world material are both needed for our present experience of individuality
- Without Purusha, our constructed individuality would cease – no Reality to support it
 - Without world-being, our individualization would cease – no material of experience to compose it
- D. Two terms of our existence are the cause of our self-experience and world experience
- WORLD BEING + INDIVIDUALIZING CONSCIOUSNESS

- Individual does not exist independent from the world
- Man does not exist independent of society
- All our experience is in relation to society and drawn from it
- Darcy defines himself by his wealth, status, home, family
- All we have comes from society

9. Universalization of the Individual

A. Purusha is the self of our individuality

B. It can universalize to embrace the whole world and all other beings in a conscious extension of itself

- It perceives itself as one with the world-being.
 - Jane Austen is one with all her characters
- It exceeds the barriers of its active self-limitation and individualization.
 - Austen is more than all her characters
- It perceives its own infinite universality
 - Austen knows she can create infinite characters
- It goes beyond all consciousness of separative individuality or limited soul-being
- The individual ceases to be the self-limiting ego.

C. Individualization and world are becomings of one Self

- Individual and cosmic are complementary aspects that always exist in relation to one another (p. 371)

D. We can transcend the false consciousness of existing only by self-limitation and rigid distinction from the rest of being

- Our identification with a particular mind and body can be abolished.
- But all truth of our individuality is not abolished

E. The universalized Purusha does not cease to exist or become world-Purusha

- He still individualizes
- He still exists and embraces this wider consciousness while he individualizes
- But mind no longer thinks of a limited temporary individualization as all itself
- Our limited individualization is only a wave thrown up from the sea of its being, a form or center of universality.

- F. The soul still makes world-becoming material for individual experience
- But it embraces both world-material and individualized experience in space and time in a free, enlarged consciousness

10. How do we overcome the ego? (Ashok's question)

A. Self-giving is the practical basis for universalization

- By self-giving we surrender the strands of our ego

B. Surrender of Ego

- The ego consists of physical, vital, mental and spiritual parts
- Each part consists of many strands, opinions, beliefs, attitudes, sentiments, urges, desires, habits, etc.
- Each time we detach from or reject one of these strands we are moving away from that element of ego.
- Each time we consecrate one of those strands, we are surrendering it to Mother.
- Eliza realizes she is absurd when she reads his letter
- Darcy realizes he is proud, arrogant and selfish when she abuses him.
- Mr. Bennet realizes he has been lazy, irresponsible when Lydia elopes

C. Who or what surrenders?

- The higher consciousness in us surrenders the falsehood of the lower consciousness.
- When Eliza reads Darcy's letter and recognizes the truth in it, the sincerity of her mind rejects the falsehood of her own vital ego.
- When Darcy accepts the truth of her abuse and realizes his selfishness, we can say the sincerity of his deeper emotions rejects the falsehood of his surface vital personality.
- When Mr. Bennet decides to repay Gardiner, he shifts from vital preference or justification to a spiritual value and acts from there. In that measure he surrenders a strand of his ego.

D. Ego is not a single knot

- Nor is the Psychic a separate single thing – it is a Consciousness that pervades and supports us

- Ego is a false distorted reflection of our true being, not another or completely independent being.
- As there are many strands of ego, there can be many strands of personality that are influenced by the Psychic consciousness through the values, truthfulness and sincerity we accept in our personality.
- Our consciousness is the commonalty between them.
- We either identify our consciousness with the ego or increasingly with the Psychic

E. Values

- Living by higher values is to move away from ego.
- Each time we move a step away from ego, we move a step closer to the Psychic.
- However, ego is so clever and pervasive it is capable of claiming credit for each act of sincerity which pulls us right back into the darkness and falsehood of ego again, unless we have the sincerity to reject that movement.

F. Compass

- We live blindly in the Ignorance not knowing truth from falsehood
- How to survive? How to reach the truth?
- We have a compass? = Sincerity
- A still small voice that never insists, urges, demands
- Values are sign posts on the way – always choose the higher values

G. Mother's formula

- All that is agitated, angry, impatient, anxious, offended, frightened, aggressive, disturbed, depressed, self-important, intolerant, self-righteous comes straight from the falsehood of ego
- All that is quiet, peaceful, cheerful, of goodwill, patient is a marker pointing on the path to the Psychic

H. J. Krishnamurty's story

11. SELF individualizes and universalizes ³⁶⁹

- A. Our unity with world-being is the consciousness of a Self that cosmicises in the world and individualizes through the individual Purusha

- B. In both individual and world-being, Purusha is aware of the same Self manifesting and experiencing its manifestations
- Jane Austen manifests in all her stories and characters and remains aware of herself in all

C. **SPIRITUAL INDIVIDUAL**

- One in being with the Transcendence and seated and dwelling within it
- Self knows its constructed individuality as merely a formation for world-experience.

12. Cosmic differentiation and multiple individuality

A. That Self is one in its being yet capable of **cosmic differentiation and multiple individuality**

- **Unity is its being**
- **Cosmic differentiation and multiple individuality are power of its being**

B. They are real powers – why should they be excised?

- It would only diminish the scope of our unity
- Why should we seek peace and rest of union in the motionless identity
- Why should we reject delight and joy of union in nature and act and power of divine Existence?
- No necessity for it

13. Harmonic Unity

A. **Transcendent needs the individual and universal for its fullest realization – wholesomeness**

- Public worker, family man and spiritual individual are not separate

B. The inner man and outer life are inseparable

- **You cannot have an inside without an outside**
- They are aspects of one being with one center
- Values help integrate various aspects of our personality to live in harmony with the world around us
- Education should integrate personal, social and professional
- None of the 3 can be fully realized in isolation from the other two

C. Divine Life is harmonic unity – not a blank oneness

14. Unity of individual with the Divine – 2 modes

A. Undifferentiated unity – a concentration of individual in an absorbed sleeplike identity

B. Active state – includes a differentiation in experience

- Purusha enlarges its active experience and its static consciousness into a union with the Self and world-being
- Individualization and differentiation remain

15. Oneness with other individuals with a difference

A. Purusha is aware of all other individuals as selves of himself

- The mental and practical action of others may occur in his universal consciousness as does his own action
- He can help determine their action by subjective union with them.

B. Still there is a practical difference

- He is directly concerned with the action of the Divine in himself,
- He is universally, not directly, concerned with the action of his other selves

C. Individual continues to exist, but exceeds the separative ego

D. Universal exists and is embraced, but does not absorb or abolish the individual differentiation.

16. Differentiated Unity – perfect union in differentiation

A. Should we not seek the status of unity for peace and rest of perfect union?

B. We can enjoy perfect union even in differentiation

C. Even as Divine maintains His oneness by accepting manifestation

- Specialization and division of labor is power of society
- Power comes when diverse capacities work harmoniously for a common purpose

D. We can have both perfect union and differentiated unity

E. We can act without losing oneness

17. Differentiation has its divine purpose

- A. A means of greater unity
- B. Not, as in egoistic life, a means of division
- C. Being becomes conscious of itself in Delight thru its multiplicity
- D. Unity is fulfilled in diversity
- E. We enjoy unity with our other selves and with God in all
- F. In differentiated unity, the Divine in the individual possesses and enjoys the Divine in His pure unity and the divine in the unity of the cosmos
- G. Differentiation is a means of a greater unity
- H. It is a fulfillment of our individuality.

18. Unity with the Transcendent,

- A. Individual enters into a Self in which individual and cosmic being are unified
- B. Our individualization in the world is a becoming of that Self
- C. The world too is a becoming of the Self

19. Mutual Inclusion of Individual and Cosmos

- A. Mind divides things into opposites
 - My personal life with family and professional life are not opposites
 - They include each other
- B. Two becomings – cosmic and individual – mutually inclusive
 - Always related with one another – mutually dependent
- C. World being includes individual being
 - My work includes my personal life
- D. Individual being comes eventually to include the world in its consciousness – spiritual individual
 - What happens in us influences the whole world
 - Darcy's marriage to Eliza is a social movement
 - Sri Aurobindo and Mother lived and acted for the whole world
- E. The individual always included the cosmos

- Only the ignorant surface consciousness failed to possess it due to self-limitation in ego
 - Inner-outer correspondences always exist
 - Conserving water at ME
- F. Liberated self-experience
- Mutual inclusion of cosmic and individual, world and me
 - I in the world, all in me, I in all
 - Beyond expression by normal reason and language
- G. Liberated human being is in a plane of consciousness not dependent upon the physical world
- The cosmos we include and are included in it is not the physical cosmos
 - The mutual inclusion is spiritual and psychological
- H. The One is the eternal unity of the Many differentiating and undifferentiating itself in cosmos
- It is not really divided, but indivisibly present everywhere
- I. All is in each, each is in all, all is in God, God in all
- Transcendent Self makes possible our unity with world-being
- J. When the liberated soul comes into union with this Transcendent
- It experiences itself and cosmos psychologically as a mutual inclusion and a persistence existence of both in a divine union
- K. It is at once a oneness, a fusion and an embrace

20. True relationship between individuals

- A. Ego is not the true individual
- It is the individual in the Ignorance
- B. True individual has an eternal, non-egoistic, non-separative relation with all other individuals
- C. Practical mutuality founded on essential unity is its character
- D. This is the whole secret of divine existence in its perfect manifestation
- E. Basis for Divine Life

21. Inadequacy of the language we apply

- A. It is based on finite appearances and separative definitions used to distinguish and classify phenomenon of the material universe
- B. The words “individual, man ego, true individual, apparent and real man” are imprecise terms
- C. Normal use of “individual” means
 - Something that separates itself from everything else and stands apart
 - An individuation of mental, vital, physical being separate from all others, incapable of unity
- D. No such thing exists anywhere
 - It is a figment of our mental conception
 - Necessary to express a partial, practical truth
- E. Mind gets dominated by its words
- F. Partial truths become true truth only by relation to other truths which appear to contradict it

22. True Individual ³⁷³

- A. A conscious power of being of the Eternal
 - It is always existing in unity
 - It is always capable of mutuality
 - By self-knowledge it enjoys liberation and immortality
- B. A conscious being who is a being of the Eternal in his power of individualizing self-experience
 - I am in the world and world in me
 - God is in me and I am in God
 - He manifests Himself in that which He manifests within Himself
- C. The individual exists in the Transcendent
- D. All the Transcendent is concealed in the individual
- E. I am one with God in his being and yet can have relations with Him in my experience
- F. Unity - Liberated individual can enjoy the Divine in His Transcendence

- G. **Mutuality – it can enjoy at the same time the Divine in other individuals and in His cosmic being**
- H. **Transcendent, individual and cosmic being are the eternal powers of consciousness of an absolute existence**
- I. **A unity that is more than a unity**

23. Triple Error of rational mind ³⁷⁴

- A. **These truths cannot be adequately expressed by power of our language**
- B. **This appears to rational mind as a mass of contradictions**
- C. **Absolute and relative are irreconcilable opposites to mind**
 - **There can be nothing relative in the Absolute**
 - **There can be nothing absolute in the relative**
- D. **Law of contradictions states two opposing, conflicting affirmations cannot both be true**
- E. **There cannot be oneness with God and also relation with Him for enjoyment**
- F. **In oneness, there is no one to enjoy except the One and nothing else to be enjoyed**
- G. **God, individual and cosmos must be three different actualities**
 - **Eternally different or different in present time**
 - **Unity cannot exist along with cosmic and individuality**
 - **Individual can only know and possess the cosmic or transcendent unity by ceasing to be individual**
- H. **Or Unity alone is real – cosmos and individual non-existent**
 - **Illusions imposed on itself by the Eternal**
 - **This view presents another irreconcilable paradox**
- I. **Triple error in this reasoning**

24. First error: The Absolute ³⁷⁵

- A. **Making an unbridgeable between Absolute and the relative**
 - **Absolute is greater than ourselves and cosmos**
 - **Supreme reality of the transcendent Being we call God**

- Something without which nothing can exist
- Indian thought calls it Brahman
- Western thought calls it the Absolute because it is self-existent, absolved of all bondage to relativities

B. Spiritual experience reveals the existence of the Absolute

- But it remains indescribable, ineffable

25. False view of Absolute

A. Arises from mind's habit of opposition, thinking by distinctions and contraries

B. It concludes Absolute is not only free from limitations but also bound by its freedom from limitations

- Incapable of limitation
- Incapable of all power for relations

C. This false step of our logic leads to impasse

D. Only escape is to assume world is an illusion or unreal temporal reality

E. Rope and Serpent

- We falsely see Brahman in the figure of the cosmos
- We mistake a rope for a snake
- But it can only be the Brahman that imposes on itself this delusion or mistake of a semblance of a universe
- Nothing is explained by this explanation
- Original irreconcilable contradiction remains

26. Sri Aurobindo's humor

A. We have befogged ourselves by the delusion of our own logic

B. We have imposed on the Absolute our own reasoning

C. We have transformed our mental difficulty of understanding the world into an original impossibility for the Absolute to manifest itself in the world

D. But the Absolute finds no difficulty in world manifestation

27. Supramental Rationality

A. Difficulty exists only for our mental limitations which sees contraries

- B. They prevent us grasping the supramental rationality
- C. Infinite and finite co-exist
- D. Conditioned and unconditioned are interrelated, not conflicting expressions of one and the same reality
- E. My being and my life are not different or separate
- F. Logic of infinite Existence
 - Other than our sense-consciousness, mind-consciousness and intellectual logic
 - It reconciles primal facts of being which are to our mind and language irreconcilable contraries

28. Absolute as neti neti ³⁷⁷

- A. Ancient sages described Brahman
- B. We try to define the indefinable Absolute by an all-exclusive negation is a mistake
 - neti neti, not this, not that
- C. At the same time we conceive of it as a supreme positive, cause of all positives
 - Also positively – it is this, it is that, it is all
- D. To limit it either positively or negatively is a fall from truth
- E. All is Brahman
 - Brahman is Matter, Life, Mind, Supermind, cosmic Delight, Sachchidananda
- F. For every positive there is a negative
 - Relative truth in the world seen by mental consciousness
 - Our notions of true and false, good and bad, right and wrong, rich and poor, joy and sorrow, beautiful and ugly are all relative
 - Wickham's words are false, but there is truth in his accusation against Darcy's arrogant pride

29. Negative is not a zero

- A. It is an absence of limitation
- B. What appears as zero is packed with force, power of existence, actual and potential contents

- C. A silent mind gives rise to knowledge
- D. A silent will generates power
- E. Inaction, non-reaction, non-initiative can be more powerful than action
- F. A loss or failure leads to greater success
 - Washington's losses lead to Gates victory over Burgoyne
- G. Quantum zero energy field in Physics – source of infinite energy
- H. The unmanifest is not an emptiness – it is only a formlessness

30. **Negative does not make the corresponding positive non-existent or unreal**

- A. Sri Aurobindo spoke Uttarpara speech with silent mind
- B. The positive is only an incomplete statement of the truth
- C. Positive and negative exist in relation to each other and by each other
 - Not just side by side together with each other
 - They complete and explain each other
- D. Absolute and relative explain and complete one another
 - Finite and Infinite
 - Freedom and discipline
 - Communism and capitalism
- E. Each cannot be really known by itself
 - Individual and society
- F. We know it when we read into it its apparent opposite
 - Universal and individual

31. **Absolute as iti iti** ³⁷⁸

- A. The positives of the Absolute are statements of itself to our consciousness
- B. The negatives bring the rest of its absolute positivity by denying limitation to the positives
- C. Large primary relations – beyond time
 - Infinite and finite
 - Conditioned and unconditioned

- Qualified and unqualified
- No real opposition
- In each pair, the negative conceals the whole power of the positive contained in it and emerging from it

D. Less subtle order of truths

- Transcendent and the cosmic
- Universal and the individual

32. Universal and Individual

A. Each member of these pairs is contained in its apparent opposite

B. Universal particularizes itself in the individual

- Humanity and Indian vs. American culture
- Marriage and your marriage
- Ideal of the Indian woman
- Five Bennet daughters

C. Individual contains all the generalities of the universal

- Fingerprint
- Human face is a variation on a type
- Characteristics of human nature

D. Universal consciousness finds all itself by the variations of numberless individuals

- Flowers
- Austen's creative consciousness expressed in her characters
- India is characterized by extreme diversity

E. Individual consciousness fulfills all itself by universalizing

- Into sympathy and identity with the cosmic
- Not by limiting itself to ego

33. Transcendent and the cosmic,

A. Cosmic contains complete immanence of the transcendent in all itself and each thing

B. **World-being maintains itself by consciousness of its own transcendent reality**

- Jane Austen writes her stories by consciousness of her transcendent existence which is not limited to any story or character

C. **Cosmic finds itself in each individual being by realizing the divine and transcendent in that being and in all existences**

- Jane Austen finds some of herself in each character

D. **Transcendent contains, manifests, constitutes the cosmos**

- It discovers by manifesting its own infinite **harmonic varieties**

34. **Same play of negative & positive is in the lower order of the relative**

A. **Darcy vs. Wickham – appearance vs. goodness**

- Both outer behavior and inner motive are aspects of real goodness

B. **We arrive at the Absolute by reconciling its terms, not excising them**

C. **All relativity is justified in the Absolute, not denied or falsified**

D. **The Absolute contains the true truth of individuality and cosmic being**

E. **Absolute is an existence so infinitely positive that no finite positive definition can exhaust or bind it**

35. **Second error: Law of Contradictions**

A. **Making simple, rigid the law of contradictions**

B. **We cannot bind the Absolute by law of contradictions**

C. **This law is necessary for practical life**

D. **Law of Contradictions is strongest in the most outward, material**

- Objects cannot be in more than one place at a time
- We suppose them to be one thing at a time, have one power, limited in their capacities and properties
- Giving any object it is no longer with me

E. **Inspector Sambu – GENIUS IN STUPIDITY**

F. **Science is beginning to realize that the intellectual distinctions are not the whole real truth**

- Light is a wave and a particle

- Particles can be in two places at the same time
- G. Law is less valid in the subtle rungs of the ladder of being
- Thoughts and emotions can be in many places at once
 - Giving a thought, it grows in me
 - Darcy is divided between attraction and repulsion
 - Gomati's lover -- dowry
- H. Getting beyond the law of contradictions, we arrive at a greater truth and effectivity.
- Darcy reconciled the conflicting interests of all parties, including Wickham

36. **Diamond and Pearl** ³⁸⁰

- A. Law of Contradictions does not apply to the relationship between the individual, the universal and the transcendent
- B. Individuality
- Diamond is a diamond
 - Pearl is a pearl
 - They are distinct from all others in form and properties
 - Shape – crystal diamond
 - Appearance
 - Hardness
 - Transparency
 - They are not opposites
- C. Commonalty –
- They also share common properties
 - Each does not exist solely by its distinctions
 - More essentially they exist by their common attributes
 - Both are minerals as opposed to animal or vegetable
 - Both are molecular compounds
 - Both made of organic material – carbon atom chains – as opposed to inorganic elements
 - Both are material – not vital or mental forms or substance
- D. Essentiality

- All are the same thing – one energy, one substance or universal motion realizing itself in different forms
- Both are atomic energy

37. Reconciling individuality, commonality, essentiality

- A. By their distinctions we can treat them as different and use them for different purposes
 - Eliza is tolerable, inferior connections
 - Darcy is the 'last man'
 - Knowledge of a person's character
- B. By their commonalty, we can arrive at the power to create them
 - We create synthetic diamond and artificial pearls
 - Wickham knows how to be charming
 - Knowledge of human nature
- C. By their essentiality, we acquire greatest possible control of material Nature
 - We can transform one into the other
 - Darcy's transformation of character
 - Knowledge of our spiritual individuality
- D. We arrive at greatest truth of distinctions when we also have deeper knowledge of commonalty and essentiality
 - The deeper knowledge fulfills, does not negate the distinctions
 - Diamond and pearl are real
 - Commonalty and individuality are true and eternal powers of the essentiality which transcends them
- E. The three together are the eternal terms of existence.

38. Law of Contradictions in less true in subtle worlds – evolving life

- A. We see the truth of our classifications as well as their limits
 - Darcy is an aristocrat but shares common attributes with those below him
 - All things while different are yet one
- B. Plant, animal and human

- Differ in their manifestation of life properties, dynamic power of consciousness and self-consciousness
 - Plant is animal with insufficient evolution – lacks mobility
 - Animal is man in the making
 - Man is the animal yet more self-conscious – divine potentiality
- All are living beings
 - All have sensation, reproduction, metabolism, growth, death
- All are spiritual substance
 - Eternal is there in all three
 - Each is the whole Infinite concealed within them

C. Man

- Individual human being
- He shares common human nature
- He is all mankind -- Universal man acting in the individual as a human personality
- We cannot understand him solely in terms of what he is was or is now.
- He has a potentiality which comes from his essentiality
- All three are real and part of what he is
- Jane Austen is human being, English female author, individual

39. Each thing is the Absolute – all are that One

A. Absolute makes its statement in three terms of essential unity, commonalty and individuality

- We need not reject the individual and universal as less real or illusory

B. P&P

- Each girl is unique
- Bennet girls share common traits distinct from Lucases
- All girls respond to Wickham and property

40. Law of Contradictions in practical Human Life ³⁸²

A. Practically we have to say things are good-bad, right-wrong, beautiful-ugly, just-unjust

- This is not real knowledge

B. Validity of Law of contradictions

- **2 different and opposite statements cannot be true of the same thing, at the same time, in the same field, in the same respect, from same point of view and for same practical purpose**

C. Opposites can both be true

- **WWII – greatest destruction led to UN, EU, peace & prosperity in Europe**
- **Black Death – ended serfdom, spawned democracy**
- **Wickham's false scandal helped Darcy become a better person**
- **Lydia's elopement helped Eliza, Mr. B, Darcy evolve**
- **Gomati's Lover – Rangarajan's father lost the case and won the daughter-in-law**

D. No man is simply good or bad

- **all are a mix of contraries**
- **often the contraries are mixed in a single feeling, action**
- **Thenardier – an evil man who does good**
- **Wickham & Darcy -- one has good values, the other good manners**
- **Darcy is honest but selfish**
- **Mr. Bennet has high sense of honor, but is lazy, irresponsible**
- **Mrs. Bennet's aspiration is sincere, her assertiveness is false**
- **Devan's Mr. Vedantham – Swami's goodness is very rough**

E. Our lives, action, nature are composed of conflicting qualities, powers, values

- **Eliza rejects Wickham, but is still attracted to his falsehood**
- **Darcy's conflict in proposing to Eliza at Hunsford**
- **All humans share the 27 characteristics of human nature to be rejected**

41. Divine view embraces and reconciles all contraries

A. We can understand only when we get some sense of the Absolute and view the relativities from that perspective

B. We must look at each in relation to all and to that which exceeds and reconciles them all

C. We must go beyond our own limited human view and purpose

- D. We must know the divine view and purpose in things
- E. Elopement serves a higher purpose of French Revolution
- F. Wickham's false scandal serves a higher truth
- G. Absolute Justice – Divine's view
- No act is absolute justice
 - But absolute justice always lies above in our conception and tries to express thru relativities
 - Exoneration of Varadarajan in Devan's novel Justice Jagganath lets Venkatesan go free
- H. Same for absolute good and beauty
- We get a glimpse of that which lies beyond all expressions of them and is trying to work itself out
 - We need to embrace all things impartially
 - Collins' goodwill is tinged with sycophancy
 - Darcy's love is real but tinged with selfish motives
 - Wickham's pleasantness is real, but only on the surface
- I. Positive and negative complete one another
- You cannot fully know Jane or her characters without knowing both
- J. Method of the Ignorance
- Breaking up all things and refuse to see them as a whole and in relation to that which justifies it
 - Create an intellectual conception of absolute evil, injustice, vanity, etc.
 - Violence is not absolutely evil, Non-violence is not absolutely good – they contain each other and complement one another
- K. Absolute evil is the method of the fundamentalist
- People of other religions are evil
 - Women drivers, girl education are evil
 - [There are no absolute negatives]
- L. Reason is wrong to assign a separate, definitive value to each contradiction by itself

- But it is right to refuse to accept as final the coupling of contradictions which are unreconciled, e.g. Illusionism

42. **Third error: Absolute and Relative in successions of Time** ³⁸⁴

A. Tradition is under the wrong impression that

- The Absolute has lost its unity by becoming the cosmos
- It has to regain it by reabsorption in the transcendent.
- Relative was created at a particular moment and will disappear at a particular moment.
- Therefore it is inferior to the Absolute and cannot be wholly true and divine.

B. We conceive in terms of Time the genesis of things whose origin is the Eternal

43. **Truth transcends all Irreconcilable Opposites** ³⁸⁵

A. The first source and primary relations lies beyond our mental divisions of Time

- They lie in the divine Timelessness or in indivisible eternal Time
- Our divisions and successions are only mental figures

B. All principles and persistent realities meet in the Absolute

- The finite is a principle of being as persistent as the infinite

C. The Absolute has not become the contrary of itself

- It did not become the Relative on a certain date
- The One did not become the Many ceasing to be One
- The unqualified did not sprout into qualities

44. **No irreconcilable opposition in the all-view of the Absolute**

A. These oppositions are only conveniences of our mental consciousness, our divisions of the indivisible.

- They represent realities, not fictions
- But they are not irreconcilable opposites or separate from one another

B. These misconceptions arise from

- scientific and metaphysical distinctions
- our exclusive spiritual realizations starting from a limiting, dividing mental consciousness

C. We err by intellectualizing them into sole truths, e.g.

- Impersonal is the one ultimate realization, the rest Maya
- Personal Divine in qualities is superior to impersonality
- Both realizations are equally valid in themselves
- Both realizations are equally invalid against each other
- They are the one and same Reality experienced on two sides
- Both are necessary for full knowledge and experience
- Same for One and the Many, finite and Infinite, transcendent-cosmic-individual
- Each is the other as well as itself
- Neither can be entirely known without the other
- Neither can be entirely known without exceeding the appearances of contrary opposition.

45. **Conclusion** ³⁸⁵

A. Double Involution

- One becomes Many by a double involution of Spirit and Matter is the beginning
- This division creates the Ignorance
- Then it begins evolving back to Knowledge

B. There are three terms of one existence – transcendent, universal, individual

- Each always contains secretly or overtly the other two
- Each is a true truth of the Absolute
- Transcendent possesses and controls the other two as basis for its temporal possibilities

C. Transcendent

- The Divine, the eternal, all-possessing God-consciousness, omnipotent, omniscient, omnipresent informs, embraces, governs all existences

D. Individual

- It has the power of consciousness to possess unity with Transcendent and universal, with the One Being and all beings and life in that knowledge

- It has the power to transform itself and his life by it
 - Individual is not an error of some self of the Absolute
 - Nor is individual subordinate circumstance of the divine play or Lila in an unending cycle of pleasure and suffering without hope except by escape
- E. Secret intention and ultimate significance of the divine play is
- Individual and universal unfolding in themselves divine light, power, joy of transcendent Sachchidananda

46. The Destiny of the Individual

- A. Human on earth is the highest power of the Individual
- Psychic unites Purusha and Prakriti
 - Psychic is the point where transcendent, universal and individual meet and integrate
- B. Human alone can work out the movement from involution and evolution of divine consciousness between Ignorance and Knowledge.
- working out of the divine self-manifestation
 - The arrival of the individual in all at divine life is the sole conceivable object of the movement
- C. Man has power of self-transcendence, transforming self-knowledge
- He can move the conditions of the play nearer and nearer to the truth of divine Delight
 - That power is the justification of individual existence
- D. This must be done in persistence and perfect relations, not by self-annihilation
- Otherwise, there is no reason for their ever having existed
- E. Divine's unfolding in the individual is the secret of the enigma
- key to the world of Knowledge-Ignorance

47. Turning Point

- A. The human being is the key at this crucial TURNING POINT between subconscious evolution in the Ignorance and conscious evolution in the Knowledge
- B. The turning point is the shift from

- Involution to Evolution
 - Ignorance to Knowledge
- C. Progression: Ego, Soul, Psychic, Avatar, Ishwara
- D. Spiritual evolution is fulfilled in the divinization of the individual to manifest Ishwara

48. Instantaneousness

- A. By awakening, the individual can abridge the movement to the next stage of evolution to instantaneous miraculousness.
- B. Mother can supramentalize world in a day
- C. Man can transform any aspect of his life in a moment instantaneously
- Rajagopalan's Lalita – the father-in-law is transformed in a moment
- D. In the measure what we aspire for is sanctioned by the Divine
- E. Transformation is shift from the human will to the Divine Will
- In an act or goal, if we are willing to fully shift ourselves from ego to surrender, we can achieve it NOW
 - You can choose the time in which it will be accomplished
- F. Gomati's lover
- Lost everything thru petty quarrel
 - Zamindar's son became a driver for her sake
 - Identifying in utter joy with Gomati, he recovers all for his family
 - Rangarajan is transformed by sight of Gomati
 - Total absence of petty ego, smallness, suspicion, possessiveness, demand
 - It happens in 6 days, whereas Darcy's transformation takes a year
 - Darcy should become Rangarajan
- G. Reversal
- It happened to Elizabeth
 - It happened to the world in ICPF
 - It has happened to devotees in their own lives

- When Appa says every devotee can have car, house, Rs. 100 crores, it is with that knowledge

49. Awakening of the Individual

- A. To be conscious is to reject the identification with the small, separate, selfish ego
- B. To awaken is to be selfless, to practice self-giving.
- C. All human progress is a movement from selfishness to selflessness
- D. The family is the first training ground for self-giving as in the love of the Mother, in Eliza's love of Jane
- E. Work is a field for the individual to give himself to something greater than himself
 - as the patriot giving his life on the battlefield or the freedom fighter going to prison.
- F. Every moment is an opportunity to shift our consciousness from

FROM	TO
What I want or I need	What others want or need
My self-importance, pride, prestige	The importance and value of others
My rewards and just desert	Recognition and gratitude for all I receive from others and society without merit
Ingoing preoccupation with myself	Outgoing expansive self-giving to others

- G. It does not take time – it takes sincerity

50. Application

- A. Ego
 - Darcy asserted his independence of all with 'tolerable'
 - Lydia asserts her independence of family and threatens all
- B. Errors
 - Insincerity – fortress of separate individual ego
 - Superstition – fortress of collective ignorance
 - Selfishness – ingoing movement

- Ignorance – fortress of cosmic division

C. Overcoming ego

- Non-reaction – detach from vital ego
- Silent Will and non-initiative – detach from prakriti and the sense of being the doer
- Other-man's point of view – overcomes mental ego
- Goodwill and Self-giving universalizes us -- overcomes vital ego
- Consecration purifies and spiritualizes our Nature
 - Consecration – surrender the movement of prakriti to Mother so She can act thru it.
- Surrender transforms our Nature
 - By surrender we allow the power of the Self/Shakti to transform the lower nature rather than discarding it.

D. We become ourselves by giving ourselves thru self-giving

51. Review

A. Omnipresent Reality

- 1. A fundamental truth of existence – above and in the cosmos and immanent in each individual
- 2. Dynamic power of Omnipresence – self-manifesting action of infinite Consciousness-Force

B. Manifestation is a double Involution moving to Integration

- A double involution of Spirit and Matter
- A descent into material inconscience
- Awakening of the individual out of Inconscience
- Involution and evolution are phases leading to supramental integrated self-manifestation of individual and universal with the transcendent in a harmonic unity
- Evolution of individual being into spiritual and supramental consciousness and power – into his own universal and transcendent Self
- Darcy's evolution from selfishness to self-giving through eternal romance of unity in differentiated multiplicity

C. We need to know

- **Origin and nature of the Ignorance emerging out of Inconscience**
- **Nature of the Knowledge that has to replace it**
- **The Knowledge is concealed in the Ignorance and has to reveal itself**

52. Goal is a Divine Life in Material Nature – Truth, Light, Freedom, Immortality

A. Immortality

- **Divine may be eternal and immortal**
- **World too may last forever**
- **But how does that give immortality to the individual?**

B. We know the individual is ephemeral

- **Our bodies die**
- **Our mental consciousness is dispersed**
- **We are small, insignificant spec in the universe of society**

C. Soul's immortality

- **Even if we have an immortal soul, that soul does not have a physical body**
- **Maybe we can take birth over and over again**
- **But that would not make physical life immortal**
- **It might be an eternal round of ignorance, suffering, confusion**
- **Is physical immortality possible for the individual?**

D. Moksha

- **Tradition holds that the individual dissolves back into the transcendent by liberation**
- **Tradition tells us the ultimate goal is oneness and unity with the transcendent supreme Self – to merge back and lose ourselves in the One**
- **Even if we could live on earth, isn't unity in blissful oneness a higher state and the ultimate goal?**

E. Sri Aurobindo's answer

- **He tells us the Individual is Eternal**

- Moreover he tells us the Individual is not separate from the Eternal transcendent Self but one with it, a part of it
- The spiritual individual in us is a portion of the divine; otherwise no Divine Life is possible.
- A rock can never create a mango tree but a mango seed can become a tree.
- Finally he tells us that the very purpose of the manifestation is for the transcendent to deploy itself in space and time through universal and individual existence for the delight of universal differentiation and multiple individuality
- Our destiny is to enjoy not only the bliss of unity but the active delight of union with other souls

F. Structure of Argument in this Chapter

- Individual is not the ego
- Individual is one with the universal
- Individual and universal are one with the transcendent
- Language cannot express these higher truths
- Mental reason cannot conceive them
- Triple Error of the reason prevents us from understanding them
 - Thinking the Absolute and Relative are irreconcilable opposites
 - Thinking the law of contradictions is final
 - Thinking of the manifestation as a temporal occurrence in succession of time which reverts to eternity