

Bk 2 Chapter 19 Out of the Sevenfold Ignorance towards the Sevenfold Knowledge -- chapter outline

1. Objectivity & Subjectivity of the Ignorance

- A. The Supreme is the totality of Subjectivity and Objectivity
- B. Form is the accomplished formula of divisibility
- C. Division is the basis of Ignorance
 - Through objectification Sachchidananda becomes Supermind and Supermind manifests universe – God and Nature
 - Consciousness of Time separates from the Timeless eternity
 - Through division Mind creates Life and Matter as separate planes of existence
 - Mind divides everything – consciousness of the Infinite sees finite things
 - Through involution of consciousness, Spirit becomes Matter
 - Through separation Consciousness is divided into Superconscient and Inconscient and begins evolving back into Subliminal
 - It separates self in the depths from ego on the surface
 - Ego separates self from other selves and from God
 - Sachchidananda manifests dualities of pleasure and pain, good and evil
 - Complements become contradictions
- D. Division begins with separation of object and subject
 - Brahman splits into God and Nature and evolves from both sides to unite and form the individual
 - Spirit and Matter
 - Superconscient and Inconscient
- E. Self-limitation by Mind
 - Division of the whole into parts by exclusive concentration
 - Aggregation of the parts by organization to create Matter and other forms
 - Organization is neither unity nor integrated oneness
 - What is the power for Self-absorption that leads to involution? Ego?
- F. Evolution reverses the process
 - The hidden consciousness becomes active on the surface

- The divided separate parts are unified

G. The return to Knowledge is a healing of these divisions

- Reuniting the individual with others and the world
- Reuniting the individual and the transcendent God
- Reuniting Matter and Spirit by transformation of Matter
- Unifying the superconscient and inconscient in the conscious

2. Understanding Life Divine

A. Ignorance separates us from entirety and integrality of knowledge

B. Mental vs. Supramental Knowledge

- Knowledge of the separate parts and aspects
- Knowledge of the whole and relationship between the parts
 - Freedom and determination
 - Finite as frontal appearance of the infinite
 - Formlessness as the basis for all form
 - Oneness as the source of the Many
 - Silence as basis for all movement
 - Being as basis for becoming not its opposite
 - Brahman – omnipresent reality
 - Absolute and Relative
 - Supreme Iswara
- Ignorance as limitation of knowledge not its opposite

C. Sri Aravindam vs. Tradition

D. Comprehensive knowledge – the outline

E. Integration – interrelations between all the parts

3. The end is shown in the beginning

A. Human Aspiration presages Divine Life

B. Tolerable was his first proposal

4. Evolution as Ascent and Integration is the process

A. Divine Life requires we accept and transform all of Life and all of ourselves

- Escape is not an option

- B. Evolution is a heightening of the force of consciousness in the manifest being to raise it into greater intensity of what is still unmanifest
 - This is the method of our growth
 - This is the secret purpose of both life and yoga
- C. One cannot discard what one has exceeded
 - Life seeks perfection on the three lower planes, but also to ascent and transform them so conscious spirit can unfold in Nature
 - Heightening the force of consciousness to transcend lower planes is indispensable, but not the sole object
- D. Integral transformation is the aim of Being in Nature
 - Rising to new height, we should not abandon the lower
 - Pyramid grows by widening at the base – expanding the field of life
 - Blissful quiescence and freedom are not the highest goal
 - The whole of what we are should manifest the power of spirit
 - It is not enough Eliza rises above the vital to mental
 - She must make an effort to elevate & transform the consciousness of her mother in her and make it accept higher values
- E. Values change as we ascend to each new level
 - Mrs. Gardner
 - Darcy
 - Mr. Bennet
- F. Evolution = heightening, widening, integration
- G. Evolution = growth out of seven-fold ignorance into integral Knowledge
- H. All totality is a reversal

5. Ignorance

- A. Tradition
 - Starts from the surface in one of the parts of being and tries to reach the spirit
 - It moves to the subtle -- inner mind – Purusha
 - From there to the Superconscious
- B. It regards the individual as temporary
- C. It regards the world as ephemeral or irredeemable

- D. It mistakes ego for the creator and therefore rejects the world as incorrigible falsehood, suffering or Maya
- E. It starts from Mind and accepts division as real
 - Absolute from the Relative
 - Transcendent and Universal
 - Matter and Spirit
 - Life and Spirit
 - Man and God
 - Atma, Purusha, Iswara – Maya, Prakriti, Shakti
 - Immutable Brahman from Integral Brahman

6. Ourselves

The practice of Yoga brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the rich endless confusion of Nature. To the ordinary man who lives upon his own waking surface, ignorant of the self's depths and vastnesses behind the veil, his psychological existence is fairly simple. A small but clamorous company of desires, some imperative intellectual and aesthetic cravings, some tastes, a few ruling or prominent ideas amid a great current of unconnected or ill-connected and mostly trivial thoughts, a number of more or less imperative vital needs, alternations of physical health and disease, a scattered and inconsequent succession of joys and griefs, frequent minor disturbances and vicissitudes and rarer strong searchings and upheavals of mind or body, and through it all Nature, partly with the aid of his thought and will, partly without or in spite of it, arranging these things in some rough practical fashion, some tolerable disorderly order,—this is the material of his existence. The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves,—and Yoga means a plunge into all the multiple profundities of the soul,—we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer.

The most disconcerting discovery is to find that every part of us—intellect, will, sense-mind, nervous or desire self, the heart, the body—has each, as it were, its own complex individuality and natural formation independent of the rest; it neither agrees with itself nor with the others nor with the representative ego which is the shadow cast by some central and centralising self on our superficial ignorance. We find that we are composed not of one but many personalities and each has its own demands and differing nature. Our being is a roughly constituted chaos into which we have to introduce the principle of a divine order. Moreover, we find that inwardly too, no less than outwardly, we are not alone in the world; the sharp separateness of our ego was no more than a strong imposition and delusion; we do not exist in ourselves, we do not really live apart in an inner privacy or solitude. Our mind is a receiving, developing and modifying machine into which there is being constantly passed from moment to moment a ceaseless foreign flux, a streaming mass of disparate materials from above, from below, from outside. Much more than half our thoughts and feelings are not our own in the sense that they take form out of ourselves; of hardly anything can it be said that it is truly original to our nature. A large part comes to us from others or from the environment, whether as raw material or as manufactured imports; but still more largely they come from universal Nature here or from other worlds and planes and their beings and powers and influences; for we are overtopped and environed by other planes of consciousness, mind planes, life planes, subtle matter planes, from which our life and action here are fed, or fed on, pressed, dominated, made use of for the manifestation of their forms and forces. The difficulty of our separate salvation is immensely increased by this complexity and manifold openness and subjection to the in-streaming energies of the universe. Of all this we have to take account, to deal with it, to know what is the secret stuff of our

nature and its constituent and resultant motions and to create in it all a divine centre and a true harmony and luminous order.

7. Constitutional Ignorance – divided parts of being

- A. This is the crux of Ignorance
- B. Unawareness of our true self
- C. Key is limitation by the plane we inhabit and the predominant principle of our nature
- D. The plane = Matter
- E. The principle = mental intelligence supported by the sense-mind
- F. Mental intelligence is preoccupied with material existence
 - Charlotte
 - Collins' praise of Rosings
 - Bingley's 5000L
- G. Reliance on the senses emphasizes appearances
 - Wickham's handsome face and red coat
 - Charlotte's goodwill is rewarded before Jane's perfect manners
- H. We emphasize what we do rather than what we are, action rather than consciousness, intention, Being
 - Happiness is not a result of material achievements and possessions
 - Life (Karma) responds to what we are
 - Edmund's arrest is not fully explained by his deeds
- I. Our life is a compromise with matter—material vitalism
 - Our soul is subjected to material Nature
 - A form of self-restriction, narrowing of our existence
 - Our energy for survival comes from food
 - Our consciousness is confined to the physical body (form)
 - Our life ends in decomposition and death
- J. Conflict between the parts of being
 - Darcy – mind and vital regarding Eliza
 - Eliza – mind and vital regarding Wickham

- K. It is a partial, limiting, dividing, falsifying knowledge
- L. Preoccupation with matter and life at the beginning is necessary
 - To know and possess the physical existence
 - Only a preliminary step
- M. Gospel of materialism is a dazzling, but vain helpless creed
 - Physical science can never achieve happiness and fullness of being for humanity

8. **First step toward humanity's progress**

- A. Outgrowing this vital materialism is first step
- B. True happiness lies in true growth of our whole being
- C. Our progress means
 - A victory through the total range of our consciousness
 - A mastery of the inner as well as the outer
 - Not by mere horizontal expansion of life where we are but by transcendence
- D. Growth into full mental being is first transitional move to freedom and perfection
 - Our true existence is more Mental than physical being
 - Liberating our mental selves for a freer, finer nobler play of mental existence
 - Ayala's dream of romance, not merely Charlotte's marriage
 - Mr. Bennet's honor
 - Darcy's values
 - What we think and intend is more important than what we do -- sincerity
 - Mrs. Bennet's triumph
 - Sambu's driver – jewel thief hit by cricket ball
 - It lifts us one step out of material, vital absorption
 - Eliza at Hunsford
 - It loosens hold of Ignorance
 - It does not liberate the soul

9. **Becoming mental beings**

- A. Rising in the scale of mind opens the possibility of a subtler, higher, wider existence, consciousness, force, happiness and delight
- B. We acquire greater knowledge and control over physical and vital existence
- C. Man as mentalized animal is preoccupied with physical existence

- Employs mind as servant for uses, desires of life and body
 - Mrs. Bennet's cunning
 - Wickham
 - Mind is not yet their master
- D. Mind illumines life and physicality
- E. Mind is liberated from tyranny of physical and life
- Mind dominated by vital
 - Vital sense of right is what pleases me
 - We become more truly human
- F. Life and body become instruments of reason obedient to higher will, ethical perception and aesthetic intelligence
- Eliza's reversal
 - Refinement, balance, harmony
 - Mrs. Gardner's self-restraint
- G. Rising in mind give them greater purely mental aims and VALUES
- Sex becomes marriage, Marriage becomes love
 - Mr. Bennet's honor – gentleman word
 - Taking becomes giving
 - Darcy's sincerity and love
 - Ayala's angel is a mental ideal
- H. **Acquiring higher values**
- **Morris Goodman**
 - **Mother should be more real to us than property and social approval**
 - Work becomes form of self-expression and devotion
 - Tea ceremony becomes an act of harmony, respect, purity and tranquility (Zen Buddhism)
- I. Hellenic Culture
- Flowering in the sunlight of this ideal
 - Diminished and lost in later times
 - New idealism of the enlightenment could not dominate vital urges for power

- Immense development of the physical intelligence resulted – efficiency
- Led to spiritual ill-health and vast disorder
- Germany – Hesse – mind vs. vital

10. Mind is not enough

- A. Surface mental knowledge of physical universe is an imperfect guide
 - Global social challenges
 - Persistent poverty
 - Psychological alienation
 - Ecological damage
- B. Even truths of physical things cannot be entirely known
 - Ignorance of human psychology
 - Ignorance of character and laws of life
- C. We do not know or make the right use of material existence
- D. Mind is serving vital and physical
- E. Mind lacks the power to purify and transform life
 - Mental Greece declined
 - Armchair philosophers
 - Hesse – master of the bead game dies

11. We must go beyond and within

- A. We are not merely embodied minds
- B. There is a spiritual being and spiritual plane of Nature
- C. We must heighten and widen our consciousness universally and infinitely
- D. We must integralize our natural being in the being and consciousness and joy of Spirit

12. Overcoming constitutional ignorance

- A. Constitutional ignorance is living on the surface identified with it
- B. We discover ourselves as spirit using mind, life and body as field for experience
- C. We discover higher principles, powers, ranges, instruments beyond mind, vital, physical

D. They become aspects of our enlarged being and nature

E. We will possess the true constitution of our being

13. Psychological Ignorance – from surface to depth ⁷³²

A. Conquest of constitutional ignorance (Col) cannot be complete without conquest of Psychological Ignorance (Psi)

B. Psi = limitation of self-knowledge to surface conscient waking self

- Superficial stream of our being

C. Surface

- An original flux of formless or half formed movements
- Stream of consciousness
- Movement from moment to moment – like dialogue in P&P
- Automatic continuity
- Supported by active memory and passive underlying consciousness
- Organized by reason and our witnessing & participating intelligence

D. Behind (subliminal)

- Occult existence and energy of our secret being
- Surface cannot exist without it
- In Matter indwelling consciousness is involved and asleep
- In us it is partly awake on the surface

E. Surface consciousness is bound, hedged in, encircled

- Ego divides us from not self
 - Darcy
- Limitation of the senses prevents wider knowledge
 - Eliza about Wickham's appearance
- Identification with the body
 - Lady Anne's hereditary superiority
- Identification with a class, position, role, social identity
 - Caroline's supercilious behavior
- Limitation by our beliefs, attitudes, values
 - Charlotte
 - If you think, you can – Wickham, Collins

F. Graded Movement to knowledge

- Draw freely from the deeper and higher ranges of our being
 - Subconscient
 - Intraconscient
 - Circumconscient
 - Superconscient
- Plunge into deeper and higher parts and bring their secrets to the surface
- Learn to live within and be and act from the inner depths and from a soul with mastery of our nature

14. Subconscient

- A. Part below the mind and conscious life – inferior and obscure
- B. Purely physical – bodily functions and life processes
 - Dumb occult consciousness in cells, nerves, etc.
- C. Vital elements – unmentalized impulses, urges
- D. Submerged sense-mind – more operative in the animal and plant
 - Animal knows poisoned water or approaching earthquake
- E. Memory of our past impressions dormant beneath the surface arising in -- dreams
- F. Subconscious suggestions
 - Illness
 - Self-fulfilling prophecies -- karma
- G. Everything rejected from the surface
 - Source of slips
- H. Subconscious is reverse of the surface
 - Why Darcy called her tolerable?
 - Why he made fun of her beauty?
 - Eliza's anger at him – a sign of relationship
 - Why Eliza went to Netherfield?
 - She calls him "last man"
 - Why Eliza gave her hand to Wickham to kiss?
- I. We draw what we need from it

J. **We have no knowledge – therefore no control over it**

15. Changing the subconscious

- A. It is indispensable for completeness of any higher life and integral transformation of the nature
- B. Subconscious cannot be changed by a descent alone
- C. Descent would plunge us into incoherence, dull trance or sleep
 - Like going outside at night with a candle on a windy day (mind)
 - Only the sun can illumine the night
- D. Mind can be aware and control subconscious only by
 - Rishis did not transform the vital -- curses
 - Drawing back into the subliminal
 - Ascending into superconscious
 - Looking down from the heights
 - Extending ourselves into the obscure depths
- E. Awareness and control are very important
- F. Subconscious is unconscious in process of becoming conscious
 - Lair of the animal in us
- G. It supports all in us that
 - Refuses to change
 - Mechanical recurring unintelligent thoughts
 - Persistent obstinacies – Mr. B's refusal about Brighton
 - Uncontrolled fixities of character

16. Intraconscious of the Subliminal

- A. Still more valuable and potent than Subconscious
 - Subconscious is the basement
 - Subliminal is the backroom – the concealed palace
 - The plot of action does not tell the real story
 - Our manners and behavior come from the surface
 - Real power is not on the surface

- Mrs. Bennet's aspiration attracts suitors
 - Wickham comes to Meryton not knowing why
 - Eliza brings Darcy to Hunsford and Pemberley
- B. Intraconscious and Circumconscious
- C. Inner intelligence, sense-mind, vital and subtle physical being
- They uphold the waking consciousness
 - The involved powers press to emerge on the surface –
 - Geyser of mountain spring water or oil well
 - Whole tree is inside the seed pressing to come out
 - Jack in the Box
- D. It is a formation mediating between Inconscious and the larger planes of Life and Mind created by the involutory descent
- The pressure of those planes helps the evolution of Mind and Life in Matter
- E. Subliminal supports our surface responses
- F. Waking consciousness
- It serves for utility of present life on earth
 - It is formed by subliminal help by evolution out of Inconscious
 - A selection of what we secretly are
- G. Surface is a response to
- what comes from outside
 - French Revolution – the betrayals of Wickham and Mrs. Young
 - what comes from the intraconscious
 - Collins' urge to introduce himself to Darcy
 - Wickham's urge to relate to Darcy
- H. He comes to Meryton
- I. He comes to Hunsford
- J. He comes in response to Mistress of Pemberley
- K. He comes to Lambton Inn when Jane's letter arrives

17. Circumconscious ⁷³⁵⁻⁶

- A. Enveloping consciousness which received currents and wave circuits from the universal Mind, Life and subtle Matter-forces
- Unperceived on the surface

- Perceived and admitted by subliminal self
 - Turning into formations that can powerfully affect our inner existence
- B. Darcy perceives the positive mental atmosphere around Eliza
- C. Penetrating the dividing wall and becoming conscious of them gives us control
- D. We can be fully aware only by going behind the veil of surface mind and living in the inner mind, life and inmost soul
- E. Or by rising to a higher plane of mind above the waking consciousness
- F. Enlargement and completion at the mental level can come by inward living
- G. Evolution beyond can come only by becoming conscious in the superconscient by ascent to heights of the Spirit

18. Superconscient ⁷³⁶⁻⁷

- A. Double involution created it
- B. Includes
- Higher planes of mind
 - Source of our larger mental movements
 - Revelations, inspirations, intuitions
 - Supramental
 - Pure spiritual being
- C. First indispensable step is to rise into higher planes of Mind
- Would enable spiritual and supermental influence to directly though only partially intervene in our lower being and help remould it
- D. By openness to superconscious mental planes without actual ascent
- we can partly shed constitutional and psychological ignorances
 - become aware of ourselves as spiritual beings
 - imperfectly spiritualize our normal human life and consciousness
 - only a preliminary stage
- E. Ascent beyond normal mind is necessary to reach integral self-knowledge, consciousness and being
- Only possible now in trance
- F. To bring that control into waking life

- There must be a conscious heightening and widening of our present consciousness, being, activities
- Transmutation of them into divine values
- Transfiguration of our human existence

G. Nature's method of self-transcendence always involves

- Ascent
- Widening of the field and base
- Integration

H. Destiny of man is to unite the subconscious with the superconscious

19. Rejecting Temporal Ignorance ⁷³⁷⁻⁸

A. Ignorance in Time

- We live moment to moment of time
- Our view is limited to the present body between a single birth and death
- It does not extent further into the past or the future then one lifetime
- We do not recall what we did or learned earlier
 - We are ignorant of the karma of past deeds
 - Darcy's interference with Mary and Bingley backfires at Hunsford
 - Sir Roger's fortune goes to Mary Thorne
 - US in Afghanistan
 - Asians in London
 - Scheduled castes dominating higher castes
- We do not know what is waiting in future births
 - Darcy does not know he can go from last man to first
- We are limited by our physical memory
- We are limited by our transient corporeal formation

B. Temporal ignorance is dependent upon the constitutional ignorance

- Preoccupation of our mentality with material plane and life
- This is only a temporary first working of our manifested nature

C. This is an error of spiritual perspective

- Mr. Bennet reverses 25 years of karma

D. We can realize our persistent existence in time and eternal existence beyond time

- By an opening to the subliminal and superconscient
 - The is essential for self-knowledge
 - A belief in immortality vital to religion is not sufficient to alter the error in perspective
- E. We have to live in the consciousness of our immortality
- Awaken to concrete sense of our perpetual being in Time and our timeless existence

20. Immortality

- A. Timeless Immortality -- Spirit's timeless existence is the true immortality
- We are immortal by the eternity of our self-existence without beginning or end
 - Beyond the succession of births and deaths
- B. Time Immortality – secondary –
- Perpetual continuity of our temporal existence and experience from life to life,
 - From world to world after death
 - A natural consequence of our timelessness
 - Timelessness translated into Time manifestation
- C. Realization of our timeless immortality
- It comes by knowledge of the self (changeless spirit within us) in the Non-birth and Non-becoming
 - We become free from subjection to chain of birth and death
 - Elizabeth realizes she is Jane Austen, the creator, immortal outside the universe of the story
- D. Realization of time immortality
- It comes by knowledge of the self (soul) in birth and becoming through all changes of mind, life and body
 - By this added to the first, we are able to possess freely the experience of spirit in successions of time eternity
 - with right knowledge, without ignorance
 - without bondage to chain of our actions
 - Elizabeth realizes that her character will live forever
- E. Either realization by itself might be partial and incomplete

- They are two aspects of one truth
 - We may believe in our survival of death but not our immortality in Being
 - We may believe in our eternal existence in Being, but not the persistence of individual experience in Becoming
- F. Two conditions of divine consciousness and divine life
- To exist consciously in eternity not bound by the succession of moments
 - To possess and govern the process of becoming from the inner eternity of being
- G. This is possible only by withdrawing from absorbing material preoccupation and constant living in the inner and higher planes of mind and spirit
- Overcoming Constitutional and Psychological Ignorance
 - It doesn't mean rejecting life in the body
- H. **Heightening** is achieved by ascent and stepping back inwards from our transient moment to moment surface life into eternal life of immortal consciousness
- I. **Widening** of range of consciousness and field of action in time
- J. **Integration** – taking them mental, vital, physical for higher use
- K. We acquire knowledge of our being as an eternal spirit using worlds and lives for self-experience
- A soul life perpetually developing its activities through successive physical existences
 - A being determining its own becoming
- L. Not ideative knowledge, but felt in our substance
- M. We live as masters of our being and nature
- Subject only to the Divine within us

21. Overcoming Egoistic Ignorance

- A. It happens at the same time
- B. Ego is falsification of our true individuality
- Separation from other souls shuts us up in our individual experience
 - Prevents us from living as the universal individual
 - Separation from God, our highest Self, the one Self in all existences, Divine Inhabitant within us

- C. Ego cannot survive heightening, deeping and widening of spirit
 - It dissolves -- too small and feeble for the vastness
 - Ego exists by limits and perishes without them
 - It collapses losing the wall of separation or falls into nothingness in the spiritual heights
- D. **Widening** – the separate individuality becomes universal with cosmic consciousness identified with the self, spirit, mind, life and body of all beingd
- E. **Heightening** – it breaks upward into supreme infinity and eternity of self-existence independent of individual and cosmic existence
- F. **True individuality remains after disappearance of ego**
 - A transformation replaces separative ego with Purusha
 - Purusha is the conscious face and figure of the universal being
 - It is self and power of the transcendent Divine in cosmic Nature

22. **Overcoming Cosmic, Original and Practical Ignorance** ⁷⁴⁰⁻¹

- A. Cosmic Ignorance
 - The same awakening to spirit dissolves it
 - We gain knowledge of ourselves as timeless immutable self possessing itself in and beyond cosmos
 - Basis for the Divine Play in time
 - Reconciles the One and the Many
 - Reconciles eternal unity and eternal multiplicity
 - Reunites soul with God
 - Discovers Divine in the universe
- B. Original Ignorance of the Absolute
 - Now we can approach the Absolute as source of all circumstances and relations
 - Fully possess world in ourselves with conscient dependence on its source
 - Raise our existence to absolute values that converge into the Absolute
- C. Practical Ignorance
 - Expresses as wrong-doing, suffering, falsehood, error,
 - Cause of all confusion and discord

- It yields only to right will of self-knowledge
 - False, imperfect values recede before divine values of true Consciousness-Force and Ananda
 - Superiority, self-importance, selfishness, falsehood replaced by equality, humility, self-giving, truth
 - **Elizabeth's self-knowledge**
 - **Darcy's transformation**
 - **Mr Bennet's honor**
- D. Union with God, unity will all beings, a life of truth governed by Spirit within
- cannot be built on mind of Ignorance
 - result of a free luminous plastic process of Knowledge

23. Conscious Spiritual Evolution

- A. A transformation of life of Ignorance into Divine Life of truth-conscious spirit
- B. Change from mental into spiritual and supramental way of being
- C. Self-expansion out of 7-fold ignorance into 7-fold knowledge
- D. Natural completion of upward process of Nature
- Heightens the force of consciousness to spiritual principle
 - Takes up cosmic and individual existence on lower planes into truth
 - Transforms all into a conscious manifestation of Spirit
- E. True spiritual individual emerges
- Individual yet universal
 - Universal yet self-transcendent
- F. Life no longer appears as a formation of things and an action of beings created by separative Ignorance
- Everything acquires meaning and purpose
 - No randomness, chance or law of necessity

24. Reading Life Divine

- A. Privilege of devotees is greater than man of highest accomplishment
- B. Sincerity
- Spiritual – inner psychic status capable of receiving Grace
 - Psychic – brings one in contact with Mother or Pondy

- Mental receptivity – clarity, attracts the knowledge we seek (Amudhasurabhi)
- Body – receptivity thrills in gratitude
- Physical – restores lost objects

C. Gratitude

- It is emotion of the psychic being
- Sincerity makes gratitude possible

D. Sincerity is to become aware of others needs and act on them

E. Sincerity to Mother is to be aware of God's intention and act on it – he tells us that intention in the book.

F. Recognizing past sincerity and reversing it opens up more of the book

G. Increasing sincerity is everlasting opening