

Book 2 Chapter 15 Reality & Integral Knowledge -- speech outline

1. Who do you pray to?

- A. What is the limit of Mother's power?
- B. What can She do? What can't She do?
- C. What determines the degree of Her power?

2. The Ignorance summarized

- A. Origin of Ignorance is a limitation of knowledge
 - Its distinctive character is a separation of being from its own integrality and entire reality
- B. Boundaries
 - separative development of consciousness
 - shuts us to our true self and to the true self and whole nature of things
 - obliges us to live in an apparent surface existence

3. Who am I?

- A. This physical body alone -- a point in space
- B. A fleeting moving moment in time without timeless existence
- C. My mind and thoughts and conscious feelings only
 - Darcy's surface opinions – not his heart's deepest aspirations
 - Not subconscious urges
 - Not superconscious potentials
- D. This separate ego – excluding all others – my family or community or nation
- E. Surface being – without psychic, soul
- F. This birth – dot in time without past or future birth
- G. World alone – nothing stable and permanent or greater than that which changes
- H. Living in a world without a deeper unifying Self or Transcendent God

4. Sevenfold Nature of Ignorance of Reality ⁶⁵⁴⁻⁵

- A. Practical – ignorant of the true knowledge, government and enjoyment of our life in the world

- in our thought, will, sensation, actions, responses in a groping maze of errors, desires, strivings, failures, pain and pleasure, sin and stumbling
 - Darcy's tolerable
 - Eliza's – Wickham is a good man
 - Mr. Bennet – send her to Brighton
- B. Constitutional – ignorance of our true becoming and the occult presence that should become sovereign over the outer parts of being
- We take mind or life or body or any them for our true principle or whole account of what we are
 - Darcy's heart and mind are opposed to one another
- C. Temporal – ignorance of our eternal becoming in Time
- We take this little lifetime in space and time as our beginning, middle and end
 - We mistake this little life as our beginning, middle and end
 - He is the last man
- D. Psychological – ignorance of our larger and complex being – superconscient, subconscient, intraconscient, circumconscient
- We take the surface becoming of overtly mentalized experience for our whole experience
- E. Egoistic -- ignorance of our universal self, the cosmic existence, cosmic consciousness, our infinite unity with all being and becoming
- We mistake our limited egoistic mentality, vitality, corporeality as our true self and regard everything else as not-self
 - We regard everything else as not-self
 - Darcy's aloofness
 - Mrs. Bennet's attitude to Charlotte's marriage
 - Darcy prevents Bingley's marriage but think he can still marry Eliza
- F. Cosmic – ignorance of the spaceless, timeless, immobile and immutable Self
- We take the constant mobility and mutations of cosmic becoming in Time and Space for the whole truth of existence
 - We mistake the story for the whole of reality
- G. Original – ignorance of the Absolute which is source of all being and becoming

- We take partial facts of being and temporal relations of the becoming for the whole truth of existence
- Characters are ignorant of Jane Austen

5. What is Integral Knowledge?

- A. Mental knowledge learned and constructed has its value but is not what we mean by Knowledge and Ignorance
- B. Integral knowledge presupposes there is an Integral Reality
 - Power of the Truth-Consciousness is the consciousness of the Reality
 - Our idea and sense of Reality varies with status and movement of consciousness
 - It can be intensive and exclusive or extensive, inclusive & comprehensive
- C. Turn to Integral Knowledge
 - Achieved by breaking down of separateness, recovery of our essential and whole reality
 - replacement of limited and separative by essential and integral consciousness identified with the original truth and whole truth of self and existence
- D. Integral Knowledge already is there in the integral Reality
 - It is veiled in our deeper and greater self
 - It is the stuff of our own spiritual consciousness
 - It must be discovered and uncovered
 - A Truth self-revealed to spiritual endeavor
 - We have to awaken to it and possess it in our surface self
- E. We have to recover an integral self-knowledge and world-knowledge

6. Integral Spiritual Consciousness ⁶³⁴

- A. Carries in it a knowledge of all the terms of being
 - Individual
 - Universal
 - Transcendent
- B. Links the highest with the lowest through all mediating terms
 - Spirit – Mind – Life – Matter
- C. Achieves an indivisible whole

- D. Opens to the ineffable reality of the Absolute Superconscious to all but its own self-awareness
- E. Perceives the Inconscious from which evolution begins but is also aware of the One and All self-involved in its depths
 - the secret Consciousness in the Inconscious
- F. Its vision discovers
 - the manifestation of the One in the Many
 - the identity of the Infinite in finite things
 - the presence of the timeless Eternal in eternal Time
- G. Universe
 - It illumines the meaning of the universe, does not abolish universe
 - It transforms it by giving it hidden significance
- H. Individual being
 - It transforms the individual being and nature revealing their true significance
 - Enabling them to overcome their separateness from the Divine Reality and Divine Nature

What is Knowledge of the Absolute?

7. Absolutist view of reality, consciousness and knowledge ⁶³⁴⁻⁵

- A. Absolutist view
 - A high line of spiritual achievement affirms the ineffable Absolute as sole Reality
 - It negates individual being and cosmic creation.
 - The reality of the Individual is Brahman, the Absolute
 - The reality of the cosmos is Brahman, the Absolute
 - Individual is a phenomenon, temporal appearance in cosmos
 - Cosmos is a phenomenon, larger, more complex temporal appearance
 - The two terms – Knowledge and Ignorance – belong only to this appearance
- B. We reach absolute superconscience by transcending them and extinguishing ego-consciousness and cosmic consciousness
 - Only the Absolute remains
 - Absolute Brahman exists only in its own identity

- It is beyond all other-knowledge
 - Knower, knowledge, known are transcended & disappear
 - It is unattainable to mind and speech
- C. Absolutism corresponds to a truth of thought and supreme experience in spiritual consciousness
- It is not the whole, complete, comprehensive spiritual thought and supreme spiritual experience
- D. Absolutist view is one side of earliest Vedantic thought
- E. Founded on an extreme perception in thought and metaphysical conception and an exclusive experience in consciousness of the Absolute as reality void of relations and determinations
- F. It views the Absolute as an eternal sole self-being
- G. It is experienced as the silent and inactive Self or detached immobile Purusha
- H. We move toward featureless relationless Absolute, Peace and Silence
- I. Get rid of personal existence and lose ourselves in sole true Existence
- J. Negate the actions of the creative Power, real or illusory Maya
- Imposes on us a logical and practical necessity to deny the world of relativities as falsity of unreal being, a Non-Existent (Asat) or a lower evanescent, temporal self-experience
- K. Compels us to seek liberation of spirit from its false perceptions or inferior creations

8. Error of imposing Mind's Incapacity on the Absolute ⁶³⁸

- A. The notion of an unreal universe is the result of an incapacity of our mental consciousness – imposing limitation on That
- not an inevitable consequence of the truth of the Absolute
- B. Mind when it passes beyond its limits tends toward inactivity and cessation
- It loses hold on its former contents and their reality
- C. We impute a corresponding incapacity to absolute Parabrahman
- A pure absoluteness void of all connections with the world
- D. No binding reason to suppose this chasm must exist
- E. The capabilities of human consciousness are no standard of an absolute capacity

- Mind's conceptions cannot be applied to the absolute self-awareness

F. Absolute can have no necessity to escape from itself as mental ignorance does

9. Sri Aurobindo's Integral view of the Absolute

A. Upanishads also affirms without contradiction two other experience-concepts as actual becoming, not mere appearance

- Cosmic Divinity (cosmic Self) and becoming of Brahman in the universe
- Divine Reality of the individual

B. He affirms the cosmic Divinity and the Individual

- It implies that Ignorance too is a half-veiled Knowledge and world knowledge is a part of self-knowledge
- Ignorance is only a limited, involved action of divine Knowledge

C. Isha insists on the unity and reality of all manifestations of the Absolute, Brahman

- Stable and mobile
- Internal and external
- All that is near and far in Space and Time
- Being and Becoming
- Pure Silent without feature or action and Seer and Thinker who organizes the world
- The One who becomes all in the universe
- The Immanent and all in which he dwells

D. Perfect liberating knowledge sees all these as becomings of the Self-existent perceived within itself

E. Both exclusive absolutism and cosmic Ignorance are states of blindness

F. Integral knowledge of Brahman includes both Knowledge and Ignorance

- It includes realization of the transcendent and the cosmic self
- Brahman is self-aware in the manifestation

G. This complete knowledge is the foundation of the Life Divine which makes it possible

H. The Absolute is not a rigid indeterminable oneness or infinity vacant

- It is beyond these definitions or any description, positive or negative

- I. We arrive at it by a supreme affirmation and negation
 - All affirmations and negations are expressive of its aspects
- J. Both Being and Becoming are truths of one absolute Reality
 - Based on the conception of the Absolute as neither positively or negatively limitable
- K. It is beyond all relations in sense that it is not bound to any relativities or limitable in its power of being
 - Cannot be circumscribed by relative conceptions, positive or negative
 - Bound neither by our knowledge or our ignorance
 - Not limited by any incapacity to contain, sustain, create or manifest relations
- L. Its absoluteness gives it an inherent power to manifest itself in infinity of unity and infinity of multiplicity
 - Absolute is not bound to manifest cosmos or not to manifest
- M. Not a sheer emptiness – a vacant Absolute is no Absolute
 - It bears some ineffable essentiality of all that is can be
 - It holds in itself the permanent or inherent truth, realizable actuality of all fundamental to the world's existence
- N. Manifestation as universe is this realizable actuality actualized, this permanent truth deploying its possibilities

10. Unmanifest & Manifestation

- A. There is the unmanifest Unknowable
 - Neither ignorance nor utmost mental knowledge can get hold of the Unknowable
- B. There is the manifest knowable -- universe
 - Partly manifest to our ignorance
 - Entirely manifest to divine Knowledge which holds the manifest within its own infinity
- C. That variously manifests itself – there is nothing other than itself to manifest since nothing else can exist
 - The Oneness persists and can be touched in the variety of manifestation

11. Definition of Knowledge based on fixed dualism ⁶³⁹⁻⁴⁰

- A. False distinction between the real reality of the Absolute and the partial misleading reality of relative universe
 - Still we can condemn the unreality of the Manifestation
- B. We can define Knowledge as only one term in each of the dualisms and possession of the other as Ignorance
 - One – Many
 - Being – Becoming
 - Infinite – Finite
 - Formless – Form
 - Spirit – Matter
 - Superconscient – Inconscient
- C. The ultimate aim of life would be to draw away from the lower reality of Becoming to the higher reality of Being, from Ignorance to Knowledge in all its expressions
- D. This view is based on a fixed opposition, ultimate irreconcilability of the two terms or the latter as a lower, false, imperfect set of values
- E. It urges us to take refuge in the Eternal, rejecting all false values & the Ignorance in Nature
 - To seek the absolute one-pointedness and one-standingness in which all self-variation ceases
 - To break all bonds of individual and universal Nature, destroy all forms, values, symbols, images, limitations and division in the Self
 - To escape from the cycles of Nature into the formlessness and featurelessness of permanent Being
 - To reject with disgust the imperfection, transience, falsehood and inconscience of life
 - To wake into the superconscience where darkness and half-lights cease in self-luminous bliss of the Eternal

12. Integral Knowledge Reconciles the Opposites ⁶⁴⁰⁻¹

- A. He rejects this view of Knowledge and Ignorance founded on the opposition and negation
- B. He reconciles the manifest and the unmanifest

- C. He calls for reconciliation between
- One and Many
 - Infinite and Finite
 - Formless and Form
- D. The apparent opposites are complements of each other
- Darcy and Wickham
 - Darcy and Bingley
 - Jane and Lydia
 - Mr. and Mrs. Bennet
 - Caroline and Eliza
 - Darcy and Eliza
- E. They are not hopelessly incompatible alternating values of Brahman which loses itself in creation and multiplicity and must recover them
- F. They are double, concurrent values which explain each other – two faces of one Reality
- G. We are led to that Reality by realization of both together, rather than testing each separately
- Though the separate testing is legitimate and inevitable part of the process of Knowledge
- H. Knowledge is knowledge of the One, realization of the Being.
- I. Ignorance is self-oblivion of the Being, experience of separateness in multiplicity of ill-understood becomings
- J. They are reconciled by the soul in the Becoming growing into knowledge
- Awareness of the Being that becomes all existences in multiplicity whose truth pre-exists in the timeless
- K. Integral knowledge of Brahman is a consciousness in possession of both together
- L. Exclusive pursuit of either closes the door on one side of the truth of the omnipresent Reality
- M. Possession of the Being beyond becomings brings freedom from attachment and ignorance and a free possession of the Becoming and cosmic existence.
- N. Knowledge of the Becoming is a part of knowledge

- O. It acts as Ignorance only because we are imprisoned in it (the Becoming), without possessing the Oneness of Being, which is its base and cause

13. Brahman remains One in Multiplicity ⁶⁴¹⁻²

- A. Brahman is one both in the featureless oneness and in the multiplicity of cosmic relations
- Austen remains one both in herself and in her creations
- B. Brahman is aware of the works of dividing mind, but not itself limited by it
- Austen is aware of the limited view of each of her characters but not limited in knowledge by that awareness
- C. Brahman finds its oneness as easily in the many, in relations as in withdrawal from becoming
- D. To possess oneness fully, we too must possess it in the infinite self-variations of the cosmos
- E. The infinity of the multiplicity is explained and justified when contained and possessed in the infinity of the One
- We cannot know P&P fully without knowing the author and times in which it was created
- F. The infinity of the One pours itself out and possesses itself in the infinity of the Many
- We cannot know Austen fully without knowing all her creative works – and she cannot fully know herself either
- G. The free Purusha, conscious Soul possesses immortal self-knowledge
- It can pour itself out without losing itself or recoiling defeated or being self-divided by its variations
- H. The finite self-variations of the Self are endless expressions of the Infinite, not denials of Self
- Mind loses self-knowledge and is caught and dispersed among the variations
- I. The Infinite finds joy of limitlessness in its infinite self-definition in the universe.
- J. Divine Being, beyond all form in His essence, is not incapable of innumerable forms or lose His divinity
- He pours into them the delight of His being and glories of His godhead
- K. Gold does not cease to be gold because it shapes as ornaments or coins

- Earth-Power – principle of all figured material existence -- does not lose her divinity by forming herself into habitable worlds (hills and hollows, utensils and weapons and engine)
- L. Matter is form and body of Spirit
- All substance mental or material is
 - It was created as basis for self-expression of the Spirit
- M. Apparent material Inconscience holds darkly all that is eternally self-revealed in the luminous Superconscient
- N. The slow and deliberate delight and aim of Nature is to reveal it in Time

Alternative Conceptions of Reality & Knowledge

14. Subjective View of Reality -- Shankara

- A. Another view is that the constructing Mind or Consciousness is the real and sole reality, but the universe is purely subjective-structural
- B. World is made by Consciousness out of Itself, dissolving back into itself
- Jane Austen's stories exist only in her creative imagination and have no objective reality of their own
 - Perhaps we should say they are pure non-existent fantasy – imaginations
- C. According to Shankara's view, this consciousness is born of Brahman – pure Existence or Being
- The universe created by Maya has only temporary existence
 - Pure Brahman alone is real
- D. To him Being and Consciousness – Brahman and Maya – are both real – but the world is not

15. Is there One Being or a Plurality of real beings?

- A. Viewing Being and Consciousness as a biune or dual reality, we can suppose Consciousness or Energy presents its structures to either
- One original Being – Vedanta OR
 - Plurality of beings – Sankhya
- B. We experience many centers of consciousness

- Each views the world differently or seems to create its own world – many purushas
- Our minds each seem to create its own reality
- But the universe is only one and the same for all and we meet and interact in it – only one Prakriti

C. But behind the many purushas is One Being – Cosmic Being

- One cosmic consciousness is the creator of the world
- This accounts for the relations between multiple souls in a single identical universe
- It gives reality to separate spiritual growth and destiny of the individual being

D. What then is the reality of the world they see?

- If mind is the creator, then universe can only have a subjective symbolic or representative reality.
- If a greater Consciousness of which Mind is a surface instrument, executrix, medium of manifestation, then universe and natural beings and objects can be true realities of the One Existence, forms or powers of its being manifested.

E. Mind is only an interpreter

- Mind is only an interpreter between the universal Reality and the manifestations of its creative Consciousness-Force, Shakti, Prakriti, Maya
- This account for how each person in the story has a different experience of the common reality they all participate in.

F. P&P Analogy

- We can only really know Jane Austen when we also know all her stories and characters
- We see multiple beings acting independently and having each their own experience.
- We also find a common field in which all meet which influences them all
- We also find a greater being, society, of which all are representative expressions
- So both unity and multiplicity are apparent
- The multiplicity of beings are expressions of the one Being. One author giving rise to many different individual characters

- The multiplicity of experiences are expressions of the different consciousness (surface mind as a secondary power) of which being. Each character is an author of his own self-experience.
- The commonality of experience is due to the consciousness-force of the society as a whole (the original creatrix) within which individual (surface mental) experience takes place. The author's overriding consciousness frames the experience of all characters.

16. Subjective View of Reality -- Buddha

- A. This view holds that All exists as subjective creation of Mind, structure of Consciousness
- B. The idea of an objective self-existent Reality independent of Consciousness is an illusion
 - We can have no evidence of the independent existence of things
- C. Denies all existences and affirms the Non-Existence or nescient zero as the sole Reality
 - The objects constructed by consciousness have no intrinsic reality – universe and self-experience are constructions
 - They are merely structures with no stable basis, only an appearance
 - Even the consciousness is itself only a flux of perceptions that assume the appearance of connection and continuity and continuous time
 - Reality is an eternal absence of self-conscious existence and of its movements
 - Double and complete self-extinction of Purusha and Prakriti, conscious Soul and Nature, in absolute Nirvana
- D. This view is true only of appearances of things when we regard surface mind as the whole of consciousness
 - It is valid as a description of the working of surface Mind
 - All looks like a flux and construction of impermanent Consciousness
 - Mind's creations are evanescent and often seem to be based on no underlying reality
 - Eliza's view of Wickham, Darcy's tolerable, Lady Catherine's self-assessment, Collins' imaginations

17. Subjective View: Nature of Universal Mind ⁶⁴⁴⁻⁵

- A. Universal Mind is not like human mind
- B. Mind of the nature of our surface intelligence can only be a secondary power of existence
 - Surface mind bears the stamp of incapacity and ignorance
 - It is derivative and not the original creatrix
 - It does not know or understand the objects it perceives
 - It has no automatic controlling power
 - If objects were mind's own structures, creations, it would have power over them
- C. Individual mind may be only a frontal and derivative power of an omniscient omnipotent universal Mind
 - But Mind as we know it is an Ignorance seeking for knowledge
 - A knower of fractions and worker of divisions striving to arrive at a sum and piece together a whole
 - It does not possess the essence of things or their totality
 - A universal Mind of this character might know the sum of its divisions by universality but would lack the essential knowledge and true integral knowledge
 - A consciousness possessing the essential and integral knowledge of self and world would be a perfect Truth-Consciousness, not Mind
 - This consciousness is one with Being and creates only real things from substance of Being.

18. Subjective View of Reality – Sri Aurobindo's response

- A. It is true there is no such thing as objective reality independent of consciousness
- B. It is also true that there is a truth in objectivity
- C. The reality of things resides in something that is within them & independent of the interpretation our mind gives to them and structures it builds
- D. The structures are mind's subjective image or figure of the universe
- E. The universe and its objects are not a mere image or figure – they are creations of consciousness that is one with being
- F. Their substance is the substance of Being and their creations too are of that substance and therefore real
- G. World cannot be purely subjective creation of Consciousness

- H. Subjective and Objective truth of things are both real – two sides of the same reality
- I. The forms and happenings in the universe are realities
 - They are self-expressions of That, movements and powers of the Being
 - Each form is an expression of some power of That which inhabits it
 - Each movement is working out of some Truth of the Being in manifestation
- J. This reality gives significance to the mind's interpretation of knowledge, its subjective construction of the universe
- K. Mind is primarily a percipient and interpreter, only secondarily and derivatively a creator
- L. All mental subjectivity reflects some truth of the Being which exists independently
 - Either as a physical objectivity or a supraphysical reality perceived by mind but not perceptible to the physical senses
- M. **Mind is not the original constructor of the universe**
 - It is an intermediate power valid for certain actualities of being, an agent
 - It actualizes possibilities as its share in creation
- N. **The real creatrix is a Consciousness, an energy, inherent in the transcendent and cosmic Spirit.**

19. Objective View of Reality & Knowledge ⁶⁴⁷⁻⁸

- A. This view affirms an objective Reality as the only entire truth and objective knowledge as the sole reliable knowledge
- B. Starts with the idea of the physical existence as the one fundamental existence
- C. The objective view concedes complete reality only to that which outer physical senses bears witness
 - But outer senses can bear reliable evidence only when they refer their observation of an object to the consciousness
 - It is consciousness that gives significance to sense observation, interprets it and justifies it by reason
 - Sense evidence is always incomplete, imperfect, uncertain, not final and subject to error
- D. Consciousness, mind, soul or spirit are temporary outcome of physical Energy in its cosmic actions

- If soul and spirit exist at all
- E. All that is not physical and objective is dependent on a physical, objective base
- It has to be justified based on objective evidence and relation to truth of physical and external things to gain status of reality
 - Pushpa Bhargava's view
 - Wickham is handsome
 - Lady Catherine's values – superiority arises from birth and wealth – caste, nationality
 - Faith in the physical action and initiative – Mrs Bennet
 - Mr Bennet must call on Bingley
 - Mr Bennet and Mr Gardiner or the Colonel could not find Lydia
 - Eliza and Darcy meeting at Pemberley – no one's initiative
 - Jane's visit to London and to Bingley's house fails – faith wrongly placed
- F. This solution has no integrality
- It looks only at one side of existence , one province of it
 - Leaves all the rest unexplained without inherent reality or significance
- G. "Gives to the stone and plum pudding a greater reality and to thought, love, courage, genius, greatness and human soul and mind an inferior dependent or unsubstantial reality."
- Prayers to Mother are a lesser reality than physical facts and actions
- H. What do we value in a marriage partner? – caste, wealth, education, sister's behavior
- Eliza sees Pemberley
 - Crosbie chooses Alexandrina over Lily
 - Lady Arabella about Mary – Frank must marry money
 - Dr Thorne's character and Mary's goodness create money not Lady Arabella's blood
 - Eliza gets so much, but what does Darcy get?
 - Education is a degree?
 - Horoscope
 - Mrs. Bennet's aspirations proved far more powerful than her actions

- Darcy's goodness proved more effective than his money and status
- Eliza's liveliness and individuality more powerful than money and status
- All that is great to our subjective vision is only valid as reactions of objective material being to objective material existence

20. Sri Aurobindo's reply to Objective view

- A. Objective view assumes value only in relation to the soul
- B. Objective is a field, occasion, means for the soul's progression in Time
- C. Objective is a ground for manifestation of the subjective
- D. Objective world is only outward form of becoming of Spirit
- E. Supraphysical object of consciousness has as much validity as the physical objectivity
- F. Subjective and objective are two necessary sides of manifested Reality and of equal value
- G. Subjectivity & Objectivity are not independent realities but depend on each other
 - The Being through consciousness looking at itself as subject on object
 - The same Being offering itself to its own consciousness as object to subject
- H. We have no means of knowing objective universe except by our subjective consciousness of which physical senses are instruments
 - Darcy sees Eliza's eyes as fine, Caroline does not
 - Eliza sees Darcy staring meanly, Charlotte sees he is in love
 - Eliza's view of Wickham – even the subjective perception is faulty in Ignorance
 - Sri Aurobindo sees Alipore jail as Krishna
 - Matter is Sachchidananda – integral knowledge will know reality for what it really is
- I. If we deny reality to the subjective consciousness which witnesses subjective or supraphysical objects of consciousness, there is no reason to concede reality to its evidence of physical objectivities
- J. If inner or supraphysical objects of consciousness are unreal, objective physical universe has every chance of being unreal too
- K. Subjective and objective are both real expressions of the consciousness, two sides of its identity.

21. Supraphysical orders of reality ⁶⁴⁹

- A. Objective physical is only one order of reality
 - Convincing to the physical or externalizing mind, because directly obvious to the senses
- B. Mind has only fragmentary knowledge (signs, data and inferences) regarding subjective and supraphysical
 - Eliza trying to judge Wickham through objective observation
- C. Our subjective movements and inner experiences are a domain as real as outward physical happenings
 - Our emotions, our thoughts, feelings are subjective
- D. But individual mind can only know ourselves by direct experience – we are real to ourselves
- E. This is the limitation of the physical mind
 - It creates a habit of believing entirely only in the physical
 - It doubts or challenges that doesn't accord with his own experience or scope of understanding or established knowledge
- F. Supraphysical is as real as the physical
 - To know it is part of complete knowledge
 - It has been banned as superstition and fantastic error
 - Sri Aurobindo lives in the subtle physical
 - Purani and Amrita are with Mother
 - She works all night there
- G. Study of Occultism is Valid & Necessary ⁶⁵¹⁻²
 - The occult is part of existence
 - Integral knowledge requires exploration of all possible domains of consciousness and experience
 - Subjective domains of our being behind the surface
 - Hormone for morality
 - Mind is an electrical circuit
 - Inner range of spiritual experience is a great domain
- H. True occultism is research into supraphysical realities and unveiling hidden laws of being and Nature not obvious on the surface

- It seeks secret laws of mind and mental energy, life and life-energy, subtle physical and its energies
 - Also the application of these hidden truths and powers of Nature to extend mastery of human spirit beyond the ordinary operations of mind, life and our physical existence
- I. In the spiritual domain we can discover the uplifting, informing, guiding light of spiritual consciousness, power, knowledge and way of action
- Knowing and bring into action these truths and forces is necessary for humanity's evolution
- J. Science itself is a form of occultism
- It brings to light hidden formulas of Nature and uses its knowledge to set free operation of her energies not included in her normal operations
 - It places her occult powers and processes at the service of man
- K. Science is "a vast system of physical magic"
- For all magic is a utilization of secret truths of being, secret powers and processes of Nature
- L. Supraphysical knowledge is necessary for completion of physical knowledge
- Processes of physical Nature have a supraphysical factor behind them
 - A power and action mental, vital, spiritual – not tangible by outer means of knowledge
 - Placebo Effect

22. Ego-centric basis for knowledge of reality

- A. Ego-centric attitude has in recent times been elevated into a valid standard of knowledge
- Implicit axiom that all truth must be validated by judgment of the personal mind, reason, experience of every man or verified by common or universal experience
 - This is the reversal of the Ignorance making ego as judge of Truth – that is why detachment from ego is essential
 - Detachment from our own opinions
- B. This is a false standard of reality and knowledge
- Based on the sovereignty of the normal or average mind and its limited capacity and experience

- It excludes what is supernormal or beyond average intelligence
- C. The claim of the individual to be judge of everything is an egoistic illusion, superstition of the physical mind, gross and vulgar error
- Experimental method
 - Election by democracy
 - Trial by jury
 - Public opinion
 - Patient thinks he knows more about health
- D. The truth behind this is each must think and know for himself according to his capacity
- But his judgment is valid only on condition he is open to learn and larger knowledge

23. Spiritual truths can be validated by appropriate methods

- A. Subjective discovery must be pursued by subjective methods of inquiry, observation, verification
- Research on supraphysical must evolve, test appropriate means and methods other than those for the physical
- B. *To refuse to inquire is obscurantism as prejudicial to knowledge as religious obscurantism which opposed rise of European science*
- Sheldrake and editor of *Nature*
- C. The greatest inner discoveries, most spiritual experiences, cannot be judged and valued by common mentality with no experience in these things
- D. Inner discoveries cannot be judged according to the **tribunal of the common mentality**
- Experiences of self-being, cosmic consciousness, calm of liberated spirit, direct action of mind upon mind, knowledge by consciousness in direct contact.
- E. Even physical truths founded on physical observations of formulas and generalizations require a trained capacity to understand and judge
- E.g. Mathematics of Relativity
- F. All reality to be held as true must be capable of verification by a same or similar experience

- Verification of subjective and supraphysical objects requires another method than physical and external objects
 - Subjective and supraphysical experience cannot be referred to evidence of external senses and sense mind
 - It has its own standards and inner method of verification
 - They can be verified by other senses and method of scrutiny applicable to their own reality.
- G. All men can have spiritual experience and verify for themselves
- Only when they acquire the capacity and follow the appropriate inner methods
- H. Human spirit must be free to sound the depths of inner or subliminal reality, spiritual and superconscious
- Not limited by physical mind and narrow domain of objective external solidities
- I. Only then can our mentality be liberated from Ignorance and a complete consciousness be released and a true, integral, self-realization and self-knowledge

24. Integral Knowledge must be inclusive of all aspects of existence

- A. The objective view of reality is based on the sense of the basic reality of Matter.
- B. Matter is not fundamentally real
- It is a structure of Energy
 - It is doubtful whether the acts and creations of Energy are explicable except as motions of power of a secret Mind or Consciousness
 - Its processes and steps of structure are formulae of that Consciousness
- C. Matter is not the sole reality
- D. The material interpretation of existence results from an exclusive concentration on one movement of Existence
- This has a utility and is therefore permissible
 - It has led to immense and innumerable discoveries of physical Science
- E. Solution to problem of existence cannot be based on exclusive, one-sided knowledge
- F. We must also know what mind and life, soul and spirit are and their processes
- Only that will provide the integral knowledge for solution of the problem

- G. Exclusive or predominant preoccupation with Mind or Life or even the subliminal being is insufficient though each may have benefits
 - But none would be integral knowledge of Reality
- H. Spirit, the Self, is the fundamental reality of existence
 - But even an exclusive concentration on this does not offer an integral or valid solution of the truth of cosmic and individual existence

25. Integral knowledge must include all sides of existence separately and in relation to all and to the Spirit

- A. The Reality that is basis of all things must be found in what is both fundamental and universal Real
 - That which once discovered, explains all
 - From perspective of the characters, the evolution of society and Austen's own creative conscious intention
- B. A truth of existence, the individual, the universe and the beyond universe
- C. Mind's search for Reality starting with Matter and testing upwards is not a wrong intuition
- D. All that is needed is to carry the inquiry to the end and test the highest and ultimate levels of experience

26. Seven-fold Knowledge of Reality ⁶⁵⁵

- A. Our conception of the Knowledge will determine the aim of the cosmic endeavor
 - Our life in the Ignorance is at once denying and seeking after Knowledge
- B. Integral Knowledge means the canceling of the sevenfold Ignorance by a sevenfold self-revelation in our consciousness
- C. Knowledge of
 - the Absolute as the origin of all things
 - the Self, Spirit, Being and of cosmos as Self's becoming, becoming of the Being, manifestation of Spirit
 - world as one with us in the consciousness of our true self, cancelling the division and separative idea and life of ego
 - our psychic entity and its immortal persistence in Time beyond death and earth-existence

- our greater and inner existence behind the surface
- our mind, life, and body in true relation of the self within and superconscious spiritual and supramental being above
- true harmony and use of our thought, will and action and a change of all our nature into conscious expression of the truth of Spirit, Self, Divinity, integral spiritual Reality

27. Evolutionary Character of the Becoming ⁶⁵⁵⁻⁶

- A. This knowledge is not an intellectual knowledge that can be learned in our present mold of consciousness
- B. This knowledge must be an experience, a becoming, a change of consciousness and change of being
- C. The Becoming is evolutionary in character
- D. Our mental ignorance is only a stage in evolution
- E. Integral knowledge comes only by evolution of our being and nature
- F. Evolution has now become conscious
- G. Integral knowledge can be gained by a conscious process
- H. Our will and endeavor have a part in the process – free will matters
 - they discover and apply their own steps and method
 - Its growth can proceed by conscious self-transformation

28. What is Integral Knowledge in practice?

- A. Ego
- B. Separative individuality is an illusion
 - Power of Individual will as a conscious center of spirit is a fact.
 - Egolessness -- Mother says it is achieved by a consciousness that does not cast a shadow

One must be able to stand in the light of the Supreme Consciousness without casting a shadow (of ego)

- C. Matter is form of Spirit and Spirit is consciously alive in Matter and can respond to higher call.
 - The body is form of Spirit and is conscious
 - Body responds to consciousness
 - Mr. Wright

- Morris Goldman
 - Devotees cured
 - Power of prayer is a recognition that Mind and Spirit have power to determine Matter and Life
- D. Inner and outer are parts of a greater undivided whole
- Every thought, feeling and impulse has its repercussions and consequences in life
 - We see only a few obvious instances
 - A slight change in attitude is reflected in the life around us
 - Every experience has its significance
- E. Fate and Free Will
- We each have the power to change our world as Darcy does
 - We have reached the stage of evolution where we can consciously progress
 - Individual free will does matter – in the measure it expresses the evolutionary divine intention (like Darcy's proposal)
 - Human beings have free will when they escape from ego and the determinations of Nature by identifying with the Divine Will in them
 - Divine Will is not monochromatic
 - Divine can express uniquely in each individual being according to the disposition of their psychic – divine has freedom to will anything and make it happen
- F. All that happens happens to awaken the hidden consciousness and propel the evolution of consciousness
- The Ignorance is a greater form of knowledge
 - Everything presents to us essential knowledge and experience of Reality for our spiritual evolution
 - All is ultimately governed by the Supramental determinate in Nature – Thadastu
 - Does God decide all?
 - Mother says there is a truth in it
 - It undermines human aspiration – people give up and become passive – a passive surrender is not surrender.
 - It is always the best that happens – but it can always be better
- G. The dualities are complementary aspects of a greater reality

- They are to be reconciled
- Subjective and Objective
- Finite and Infinite
- Individual and Society

H. The outer world is also part of ourselves

- All characters in the story are part of a wider social movement and inextricably interdependent

I. Spirit and God are not separate, divorced from Life and Matter and individuality – they are biune aspects

J. The finite is the frontal appearance of the Infinite

- God is not a featureless void. He exceeds all qualities and features.

K. You can become whatever you aspire to become – aspiration, Agni, is divine.

L. There is no situation that is hopeless

- No prayer need fail
- No disease is incurable