

1. The Problem of Evil

A. No tradition can explain it

- Direct contradiction to the idea of an omniscient Divine Being, Truth and Goodness
- It is the ultimate obstacle to Divine Life

B. What is its origin?

C. What is its purpose?

- It must be in some way indispensable

D. What is the remedy? No tradition can abolish it

2. Falsehood and Evil have no absolutes ⁵⁹⁷⁻⁸

A. The problem can be approached from three points of view

- Its relation to the Absolute, the supreme Reality
- Its origin and place in the cosmic workings
- Its action and point of hold in the individual being

B. ABSOLUTE

- Truth and Good are absolutes
- Negative phenomena have no direct root in the supreme Reality
- They are creations of the Ignorance and Inconscience, not fundamental aspects of Transcendent, Divine Being or Cosmic Spirit
- Byproducts of the world-movement
- Falsehood and Evil are result of the Ignorance
- They cannot exist when Ignorance disappears
- Fruits of unconsciousness and wrong consciousness
- Falsehood and Evil do not have absolute values

3. Truth is relative to us because our knowledge is surrounded by ignorance

A. Our vision is of the outside appearances, not the complete truth of things

- Eliza of Wickham

- B. Our deeper illuminations are guesses or inferences or intimations
- C. Our conclusions are result of indirect contact with reality
- D. The truths they express are not complete
- E. No mental statement of things can be altogether true

4. **Ignorance exists by a limitation or absence of knowledge**

- A. Error exists by a deviation from truth
- B. Falsehood exists by a distortion of truth or denial
- C. Authenticity is a first step toward absoluteness
- D. Whereas knowledge does not exist by limitation of ignorance
- E. Truth can be known only by a direct action or knowledge by identity
- F. **All knowledge is within**

5. **Good and Evil are mutually dependent** ⁵⁹⁹⁻⁶⁰⁰

- A. Good exists by true consciousness, evil by wrong consciousness
- B. Human values of good and evil are relative and uncertain
 - They are valid for one place or time not all
- C. What we call good can result in evil
 - Due to a confusion and mixture of knowledge and ignorance
 - Penetration of true consciousness by wrong consciousness
 - An ignorant or mistaken application of good
 - An intervention of afflicting forces
 - Darcy separating Jane and Bingley
 - Mr. Bennet's freedom has evil consequences
- D. What we call evil can result in good
 - Due to intervention of some true consciousness and force acting behind
 - Lady Catherine trying to prevent the marriage makes it possible
 - Sir Lucas good intention has evil consequences
 - Imprisoned, Dantes meets Faria
 - Thenardier's evil leads to good for Marius and Jean

6. Physical pain and bodily suffering

- A. They appear independent of knowledge and ignorance, right and wrong consciousness, inherent in physical Nature
- B. All pain and suffering are result of insufficient consciousness-force in the surface being
 - Unable to deal rightly with self and Nature
- C. Due to the inertia and obscurity of the body
- D. Unable to assimilate or harmonize with contacts of universal Energy
- E. They could not exist if we possess integral presence of luminous consciousness and divine Force of an integral Being

7. Positives and Negatives are not opposites or contradictions

- A. Relation of truth to falsehood, good to evil is not mutual dependence
 - A contradiction like that of shadow to light
 - Shadow depends on light for its existence, not vice versa
 - Wickham's falsehood is a distortion of truth, not its opposite
- B. Falsehood and evil have no fundamentality, no power of infinity or eternal being, no self-existence even by latency in the Self-Existent, no original inherence.

8. The Negatives result from separateness of consciousness and being ⁶⁰⁰⁻¹

- A. *Wherever there is an affirmation, its negation becomes conceivable.*
 - Thus, the creation of existence, consciousness, delight made the manifestation of non-existence, inconscience and insensibility conceivable
- B. *All possibilities push toward actuality until they reach it*
- C. The contraries exist in cosmos as a limitation of truth and good
 - By a breaking up of the unity of existence and consciousness into separative consciousness and being
 - Where there is oneness and complete mutuality of consciousness-force in multiplicity, ignorance, falsehood and evil are impossible
- D. These contraries are possible only where separateness enters
 - Even here it is not inevitable
 - Sufficient mutuality, harmony and truth can prevent entry of evil

- E. Falsehood and evil have no absoluteness even in cosmos
 - They arise when separateness culminates in opposition and ignorance in primitive unconsciousness and wrong consciousness and wrong will, feeling and action
- F. At what conjuncture do the opposites enter cosmic manifestation?

9. **Supra-physical Forces of Light and Darkness** ⁶⁰²⁻³

- A. Beyond the material plane exist planes of supraphysical experience with powers and forms of vital mind and life
- B. A cosmic Self and Spirit pervades and upholds the universe and its beings and a cosmic Force moves all things
 - Many cosmic Forces depend on this original Force
- C. Whatever is formulated in the universe has a Force or Forces supporting it and seeking to fulfill and further it
- D. There are Powers of Knowledge and Forces of Light, Truth and Good
- E. Also there are Powers of Ignorance and tenebrous Forces of Darkness work to prolong the reign of Ignorance
 - Forces that live by Falsehood and support it
 - They strive to impose their constructions to oppose the increase of life, truth, good and the progress of the soul toward divine consciousness and existence
- F. Traditions of religion, myth and occultism figure it as conflict between Powers of Light and Darkness, Good and Evil, cosmic Harmony and Anarchy
- G. This truth was symbolized by the ancients as a struggle between powers of Light and Darkness, Good and Evil for possession of the world and governance of man
 - Contest of Vedic Gods against the sons of Darkness and Division
 - Later tradition – Titan and Giant, Demon, Asura, Rakshasa, Pisacha
 - Semitic opposition of God and his Angels vs. Satan and his host
- H. Modern thought is not aware of invisible forces other than those revealed to Science
- I. As invisible cosmic physical forces in nature, there can be invisible cosmic forces mental and vital in nature that act on man's mind and life-force
 - Mind and Life – impersonal forces – form conscious beings to embody them in physical forms in the physical world and act upon and through Matter,

- They can also form conscious beings of subtle substance invisible to us, able to act from those planes on beings in physical Nature.

10. Going within reveals the action of cosmic forces in and on us ⁶⁰⁴

- We are embodied souls through whose action cosmic Nature seeks to fulfill itself
- The Forces that seek to move man, including forces of good and evil, belong to planes of Life and Mind beyond the physical universe.
- Mind, heart and vital are moved by cosmic forces not under our knowledge or control and we can become their instruments
 - Suggestions and impulses disguised as our own movements
- We can deal with their action by moving within from surface to subliminal consciousness

11. These cosmic forces have immensity, not absoluteness ⁶⁰⁴⁻⁶

- Powers of darkness attempt to reach appearance of infinity, but only can attain immensity
- These forces are superhuman – divine, titanic, demoniac
- They may appear in us and drive us either in greatness or smallness
- It can push man to an excess of good or evil
- The evil especially exceeds the bounds of human personality and appears immeasurable

12. Evil and Pain cannot attain to absoluteness

- They are bound to limitation and derivative
- Immeasurable pain ends in insensibility or turns into Ananda
- Immeasurable evil would destroy to world or that which bears it by disintegration into non-existence
- Error, falsehood and evil are cosmic powers – relative, not absolute
- They depend for their existence on the perversion or contradiction of their opposites
- They are not like truth and good inherent aspects of the supreme Self-existent.

13. Evil originates in subtle life planes emerging from Inconscience ⁶⁰⁶

- These forces are confined to the lower supraphysical life planes

- They are creations of Life or Mind in life
 - Not primal powers of the cosmos
- B. There supra-physical aspects and influence on earth nature is explained
- C. Evil is an outcome of the Inconscience

14. **Falsehood and evil do not exist in Matter** ⁶⁰⁶⁻⁷

- A. Matter is the first emergence from Inconscience
- B. Falsehood and evil are created by a divided and ignorant surface organization of consciousness and its reactions which do not exist in Matter
- C. The indwelling secret consciousness in Matter is one, undifferentiated, uncommunicating, unexpressive
- There is no psychological organization, no system of conscious actions or reactions
- D. Material objects exercise powers or influences of good or evil only by contact with conscious beings
- It is determined by the conscious being's sense of help or harm
 - These values belong to some Force that uses the material object or are created by the consciousness that contacts it
 - **Fire warms or burns** a man as he meets and uses it
 - **Medicinal herbs** can cure or poison depending on the user
- E. Mother says pain is the result of the inertia and obscurity and insensibility of Matter, not of falsehood or evil

15. **Duality occurs in life and mind**

- A. The sense and fact of evil begins with conscious life and fully emerges with development of vital mind of desire and sensation in life.
- B. No duality of sin or virtue in animal life
- The fact and sense of evil as suffering, violence, cruelty, strife, deception is there in animal life
 - The sense of moral evil is absent.
 - All action is neutral and permissible for preservation and maintenance of life and satisfaction of life-instincts

16. Four perspectives

- A. ***Infra-rational***: There is an infra-rational side of the truth of Life and Matter
- It is impartial and neutral and admits all things as facts of Nature and serviceable for life
- B. ***Detached rational***: A truth of philosophic and scientific of detached reason
- It looks on all Nature admits with neutral impartiality and acceptance without judgment
 - Everything that is born must die
 - One species feeds on another
 - The cyclone and earthquake are chance geological occurrences, not acts of intention
- C. ***Supra-rational***: A supra-rational truth of spiritual experience
- It observes and accepts the play of universal possibility impartially or with calm compassion as part of divine working.
 - It awaits a awakening of higher consciousness and knowledge as a sole escape from evil
 - Is ready to intervene where helpful and possible
- D. ***Moral***: A middle-truth of consciousness awake to values of good and evil is also indispensable step in the evolution of Nature.
- Mental idea, moral response of mind to these values are creation of human beings

17. Source of the human ethical instinct ⁶⁰⁸⁻⁹

- A. Sensational and individual standard of individual vital mind
- All that is helpful, pleasant, beneficial to life-ego is good
 - Lydia and Mrs. Bennet
 - All that is unpleasant, injurious, destructive is evil
- B. Utilitarian and social standard of collective vital
- All that is helpful to the associated life to regulate for the good of order of the group is good
- C. Thinking mind's basis is intellectual, idea of law, principle, rational or cosmic
- Law of Karma or ethical system founded on reason, aesthetics, emotional or hedonistic basis

- D. Religion's word or law of God enjoins righteousness
- E. All these standards are too narrow or rigid or complex or confused, uncertain, subject to alteration

18. Spiritual or Psychic Discrimination

- A. Behind all these is a deeper abiding intuition of truth
 - The real sanction is inward, spiritual, psychic
 - A deeper spiritual sense, soul's discernment, inborn light within our nature
- B. The soul-personality, psychic being insists on distinction between good and evil, more than mind or life does
- C. Soul turns always toward Truth, Good, Beauty and grows in stature by them
 - The rest are necessary part of experience but have to be outgrown
- D. Psychic entity in us has the delight of life and all experience as part of the progressive manifestation of spirit
- E. The principle of delight of life is to gather out of all contacts and happenings their secret divine sense and essence
- F. Soul's perception of good and evil may not coincide with mind's artificial standard
 - Lady Catherine "shades of Pemberley to be polluted"
 - Collins "disown Lydia"

G. Mother Collected Works, Volume 12, p. 304

"Those who wish to help the Light of Truth to prevail over the forces of darkness and falsehood, can do so by carefully observing the initiating impulses of their movements and actions, and discriminating between those that come from the Truth and those that come from the falsehood, in order to obey the first and to refuse or reject the others.

This power of discrimination is one of the first effects of the Advent of the Truth's Light in the earth's atmosphere.

Indeed it is very difficult to discriminate the impulses of Truth from the impulses of falsehood, unless one has received this special gift of discrimination that the Light of Truth has brought.

One can take as a guiding rule that all that brings with it or creates peace, faith, joy, harmony, wideness, unity and ascending growth comes from the Truth; while all that carries with it restlessness, doubt, scepticism, sorrow, discord, selfish narrowness, inertia, discouragement and despair comes straight from the falsehood."

19. Purpose of Experiencing the Negatives and Discriminating

- A. Experience has a divine use and purpose so our mind and life can grow

- The soul seeks experience from life to life for its growth out of darkness into light, out of falsehood into truth, out of suffering into supreme and universal Ananda
 - Out of Inconscience toward supreme consciousness
 - Out of divisions of Ignorance toward integralizing consciousness and knowledge
- B. This awakening is a spiritual necessity of the evolution of consciousness
- C. A step toward growth of being out of the Ignorance into truth of divine unity

20. Spiritual Truth is beyond good and evil

- A. It is not neutrality or indifference to good and evil
- B. The moral principle no longer has any utility
- C. A higher self-law of supreme Truth of being intervenes
- D. A supreme and universal Good inherent, intrinsic, self-existent, self-aware, infinitely plastic of the luminous consciousness of the supreme Infinite

21. Cause of Negatives

- A. Two Factors determine character of our surface consciousness⁶¹¹⁻¹²
- B. Evil and falsehood arise in the surface emergence of mental and vital consciousness from the Inconscience under two determining factors

22. Evolution of Surface Ignorance from Inconscience

- A. An occult consciousness and power of inherent knowledge within
- B. It is overlaid by an obscure vital and physical consciousness

23. Emergence takes place in a separated form of life

- A. That form has to affirm itself against a principle of inanimate material inertia and Inconscience
- B. The result is the growth of a self-affirming vital and physical individual
- C. A construction of Nature of life and matter with a concealed psychic or spiritual true individual behind
- D. Nature is creating this outer means of expression for the psychic
- E. As mentality grows, it takes the form of a self-affirming mental, vital, physical ego

24. Emergence of consciousness in Matter ⁶¹²

- A. First manifestation of consciousness in Matter has semblance of a miracle
- B. Knowledge is created out of nothing by an ephemeral ignorant creature
- C. How can an unconscious record and respond turn into a conscious observation, a conscious sense of things and self?
- D. Evolution of consciousness and knowledge can only be accounted by a concealed consciousness in things with its inherent and native powers emerging little by little

25. All Knowledge is within

- A. Facts of animal life and operations of emergent mind in life impose the conclusion that there an underlying Knowledge and power of knowledge
- B. The necessity of life contacts with the environment brings it to the surface.

26. Two sources of Knowledge in animal consciousness ⁶¹²⁻³

- A. Individual animal becoming conscious relies on two sources of knowledge

27. SUBLIMINAL INTUITION

- A. The secret Consciousness-Force sends to the surface the minimum of intuition needed to maintain its existence and survival.
- B. The intuition possesses and moves the animal, is not possessed by it
- C. It arises in vital physical consciousness under pressure of need of the occasion
- D. Accumulated intuition takes the form on surface as an automatic instinct
- E. The intuition is unerring, the instinct is usually correct
- F. It can err when surface consciousness interferes or it persists under changed circumstances

28. SURFACE CONTACT with the world outside the individual being

- A. Cause of a conscious sensation and sense-perception and of intelligence
- B. The contact activates the subliminal being
- C. Life contact awakens surface consciousness because both subject and object of the contact already exist in subliminal latency

29. Interaction of surface contact and subliminal intuition forms surface vital mind and thinking mind

- A. Results in emergence of Indirect Knowledge on Surface

- B. The subliminal consciousness emerges in response to stimulus to form a vital mind of the animal
- C. Secret consciousness-force is forced to develop organs and instincts for indirect knowledge due to the absence of insufficiency of direct awareness
- D. In the course of evolution it gives rise to the thinking intelligence

30. Mind gradually disengages itself from instinct

- A. Mind develops observation, invention, device, intention, execution of purpose,
- B. Emotion and subtle affective urge and value are added to the crude vital sensation
- C. Mind loses its intuitive instinctive character

31. Impact of Inconscience creates Ignorance in surface Intelligence

- A. If the evolution of surface consciousness was open to intuition, error would not be possible
 - Intuition is the edge of light thrust out by secret Supermind
- B. Due to the hold of Inconscience on matter, the surface substance makes the surface consciousness obscure and unresponsive to the light within
- C. Surface mind is compelled to more and more substitute its own incomplete but better grasped clarities for the unaccountable inner intimations
- D. Our imperfect mental intelligence is a necessary stage of transition

32. Evolution works through two poles of conscious being

- A. Surface Consciousness which has to change gradually into knowledge
- B. Secret Consciousness-Force which possesses all power of knowledge has changed slowly to manifest in the nescience

33. Surface is inconscience trying to become conscious

- A. It is full of incomprehension and inapprehension
- B. An ignorance laboring to know
- C. Can change into knowledge because consciousness is there involved in it
- D. Its learns by contact with the world and its forces and objects
 - Like rubbing of tinder creates sparks leaping into manifestation
 - The response reaches the surface from an underlying knowledge which it subdues and changes into something obscure and incomplete

34. Double Source of Error

- A. Surface consciousness is not receptive to inner intuitive knowledge
- B. Knowledge acquired on the surface is imperfect

35. Errors of Observation ⁶¹⁷

- A. Error is a necessary condition and instrument of evolution of knowledge in a consciousness beginning from nescience
- B. Things unknown have to be observed, discovered, fitted into existing knowledge
 - Different possibilities of fact, significance, judgment, interpretation, relation have to be tested and confirmed
 - Impossible to shut out error without limited acquisition of knowledge
- C. Errors of Observation
 - Observation is the first instrument of mind
 - A complex process open to mistakes at every step
 - Darcy's tolerable
 - Misprision of fact by senses and sense-mind
 - Darcy's interpretation of Jane's feelings for Bingley
 - Omission, wrong selection and combination of facts
 - "You see but you do not observe" – hat in Blue Carbuncle
 - The dog did not bark in Silver Blaze
 - Eliza's superficial view of Wickham – never did anything kind or good to anyone
 - What Darcy and Collins thought Eliza thought of them before they proposed
 - Abbey Grange – overlooking the ventilator and rope entry way for the snake in Speckled Band
 - Clay pieces in Three Students
 - Unconscious additions by personal impression or reaction
 - Eliza's interpretation of Darcy's stare
 - Errors of inference, judgment, interpretation of facts by intelligence
 - Son holding the Beryl coronet
 - Bloody fingerprint in Norwood Builder
 - 12 miles up and back in Engineer's Thumb
 - Second stain
 - Husbands window gesticulations in Man with Twisted Lip

36. Error and Intuition ⁶¹⁷⁻¹⁸

- A. Consciousness proceeds from known to unknown in acquiring knowledge

- It builds a structure of acquired experience, memories, impressions, judgments
- B. New knowledge is judged based on past knowledge, fitted in or rejected leading to further errors
 - Maurice Goodman's faith healing
 - Appa's Siddhi cancer cure
- C. Intuition is limited in human mind by mental misprision of its intimations and unable to act on its own
- D. Misapplication of knowledge, miscombination, misconstruction, misrepresentation complicate mental error
- E. Secret intuition works in this enlightened obscurity of our mental parts
- F. A truth-urge corrects or pushes intelligence to correct errors and strive for true picture
- G. Mind confuses intuitions of actuality, possibility and determining truth with one another
- H. Great confusion of half-grasped, confused, half-true and erroneous imperfect material is character of mental knowledge

37. Ego converts Error into Falsehood ⁶¹⁹

- A. The second factor – the drive of ego – adds a new dimension.
- B. The seeking for knowledge is not an impersonal mental process
- C. It is distorted by vital urge for the self-affirmation, not knowledge or truth
- D. Mental ego seeks personal self-affirmation and supports vital urge
- E. Mind develops an egocentric mental temperament and individuality
 - It looks at the world from its own standpoint
 - It sees things as they affect him, not as they really are
 - Its observation sees and interprets based on its own temperament, preference and prejudice
- F. Impersonality of truth is impossible for mind even when it strives for it
- G. The most vigilant intellect fails to observe the twists and turns it gives to truth in the reception of fact and idea and construction of mental knowledge
 - Example from Holmes

- H. Inexhaustible source of distortion of truth, cause of falsification, unconscious or half-conscious error, acceptance of facts based on preference, personal suitability, temperament, prejudice
- Eliza's prejudice

38. Three types of mental individuality (Sankhya)

- A. Tamasic intelligence – governed by principle of obscurity and inertia
- Its seat is the physical mind
 - It is inert to ideas, except those received inertly, blindly, passively from a recognized source or authority
 - Obscure in reception, unwilling to enlarge, resisting new stimulus, conservative, immobile
 - Clings to received knowledge, tradition, fundamentalism
 - Repetitive practicality
 - Rejects all that is new and likely to disturb it
 - Lady Catherine's shock at five girls out
 - Mr. Hurst and Louisa, Mrs. Phillip, Mary
- B. Rajasic – governed by force of passion and activity
- Main seat in the vital mind
 - Two types
 - Defensive and Assertive: defense with violence and passion and asserts its mental individuality and all that is in agreement with it, preferred by it, adapted to its outlook, but aggressive against all that is contrary to its mental ego structure or personal intellectuality
 - Collins views on role of the clergy
 - Lady Catherine
 - Enthusiastic: seeks new things, passionate, insistent, impetuous, mobile beyond measure, inconstant and restless, governed by zest for intellectual battle or adventure not by truth or light
 - Lydia
 - Mrs. Bennet
- C. Sattwic – governed by principle of light, harmony, balance

- Open and eager for knowledge; careful to consider, verify and balance; to adjust and adapt to its view what confirms itself as truth; skillful to build truth in a harmonious intellectual structure
 - Unable to receive equally all truth and knowledge because its light is limited
 - Has mental ego, even enlightened one, is determined by its observation, judgment, reasoning, mental choice and preference
- D. A predominance of one type is found in most men, but also a mixture
- Same mind can be open and plastic in one direction, kinetic, vital, hasty, prejudiced and ill-balanced in another, and obscure and unreceptive in a third

39. Limitation of mental receptivity to knowledge is necessary

- A. This limitation of personality, defense of personality and refusal to receive what is unassimilable, is necessary of the individual being
- B. In each stage of its evolution, its mind and life are governed by a certain self-expression, type of experience, use of experience
- C. This for the moment is its law of being, its dharma
- D. This limitation must be the rule of our nature until the individual is ready for universality and mind-transcendence
- E. This condition is an inevitable source of error and cause of falsification of knowledge
- An unconscious or half-willful self-deception
 - A refusal to admit true knowledge
 - A readiness to accept acceptable wrong knowledge

40. Impact of Vital Ego on Will and Action ⁶²¹⁻²

- A. Ignorance generates a wrong consciousness and wrong dynamic reaction
- B. Surface consciousness ignores or distorts suggestions from the psychic
- C. It responds to unenlightened mental and vital suggestions and acts on demands of vital ego
- D. Law of affirmation by separative life-being assume immense importance
- Surface vital personality or life self asserts its dominance
 - The dominance of ignorant vital being is principle source of discord and disharmony, inner and outer perturbations of life, wrong-doing and evil

- E. Vital in us not concerned with truth or right consciousness or action
- F. The life individual needs place, expansion, possession of its world, dominance and control of things and beings

41. **Secret delight of the life force** ⁶²²⁻²³

- A. Not all vital personality is evil by nature
- B. Its primary concern is not truth or good
- C. It has a spontaneous affinity for beauty and joy
- D. It can have a passion for truth and good
- E. It has a secret delight in pleasure and pain, one's suffering and the suffering of others
 - Slum couple quarreling
 - Darcy & Eliza Hunsford proposal
 - One's own joy, happiness and good and that of others

42. ***The force of life-affirmation affirms alike the good and the evil***

- A. It has impulses of help, association, generosity, affection, loyalty, self-giving, altruism, sacrifices itself as well as destroys others
- B. In all it acts the passion for life-affirmation
- C. **Lawrence of Arabia** – shooting the man whose life he saved
- D. Moriarty and Holmes
- E. The character of the vital being is fully evident in subhuman animals
- F. In human beings the mental, moral and psychic discernment has developed which subjects the vital to control or camouflage it does not change its character.
- G. The vital being and its life force and drive toward self-affirmation are Nature's chief means of effectuation
 - Without its support, mind and body cannot use their possibilities or realize their aims here
- H. Only if the inner or true vital being replaces the outer life personality, the drive of the vital ego can be overcome
- I. Then the life force can become the servant of the soul and a powerful instrumentation for action of our true spiritual being

43. Summary -- Origin and Nature of error, falsehood, wrong and evil consciousness and will in the individual

- A. Limited consciousness growing out of nescience is the source of error
- B. Personal attachment to the limitation and error born of it, is the source of falsity
- C. Wrong consciousness governed by life-ego the source of evil
- D. Their relative existence is only a phenomena thrown up by cosmic Force in evolutionary self-expression
- E. Wrong knowledge and will are possible because we live in that obscurity and division
 - Without it, there could be no error or falsehood
 - Without error or falsehood, there could be no wrong will
 - Without wrong will there could be no wrong doing or evil
 - These effects will persist as long as the causes endure

44. Evolutionary significance of Life-ego ⁶²³⁻²⁴

- A. Emergence of the life-ego is a machinery of cosmic Nature for affirmation of the individual
- B. For his self-disengagement from the indeterminate mass substance of the subconscious
- C. Life affirmation of ego is a necessary consequence
- D. Individual ego is a pragmatic and effective fiction
 - A translation of secret self into terms of surface consciousness
 - A subjective substitute for the true self in surface experience
 - It is separated by ignorance from other-self and the inner Divinity
 - It is pushed secretly toward an evolutionary unification in diversity
- E. Though finite, the ego has behind it the impulse to the infinite
 - It expresses as will to expand, to be boundless finite, to take and possess or be possessed growing in or through others,
 - It seeks life affirmation, life delight, enrichment of its mental, vital, physical existence

45. Nature accepts and uses both good and evil ⁶²⁴⁻²⁵

- A. Wrong and Evil are the products of life-discord and disharmony
 - The separate ego acts for separate advantage
 - Not by conscious interchange, mutuality and unity
- B. Wrong and Evil are necessary conditions for the evolution, so Nature accepts them
 - Necessary for growth of the divided being
- C. Evolutionary intention acts through evil as through good
 - Confinement to limited good would imprison and check the evolution
 - It uses any available material
 - That's why good and evil emerge from one another
 - Lydia's elopement
 - Thenardier's theft of the ring
- D. Evolutionary Nature at first shows no preference for either and uses both for its purpose
- E. The same Nature has given man the sense of good and evil, and insists on its importance
 - It is needed for man to give up what must be left behind, move toward others,
 - More from good and evil to eternal infinite Good

46. Our standards of good and evil are evolutionary, limited, changing

- A. What we thought to be good becoming evil and vice versa
 - Good to bad -- monarchy, slavery, colonialism
 - Bad to good -- democracy, freedom, equality, female equality

47. Mental man's method for dealing with good and evil ⁶²⁵⁻⁶

- A. Principle of selection and rejection
- B. In the form of religious sanctions, social or moral rule of life, ethical ideal
- C. Deals with symptoms, does not touch the root of the problem
- D. No vision of cause and origin
- E. Does not grasp the function good and evil serve in Nature or what supports them in mind and life
- F. Human ethical standards of good and evil are relative and uncertain

- What one religion or society forbids as bad, harmful, another affirms
- There is a mixture of truth and half-truth and error in all these standards based on limiting mental Knowledge-Ignorance

48. Mental control over our own and others' vital and physical desires and instincts is indispensable

- A. Morality creates a standard to guide us and control
- B. The control is always imperfect expedient
- C. This is not a solution
- D. Man remains what he is – a mixture of good and evil, sin and virtue

49. Higher spiritual idea of perfection of consciousness

- A. To reconstitute our being in the image of an ideal good in consciousness and action
- B. It rests on sound idea that there is something higher we have to become and be
- C. But ideals constructed by human mind are selective and relative

50. Solution: Transformation of Inconscience & Ignorance is the solution ⁶²⁷⁻²⁸

- A. A mental control can only control, cannot cure
 - Mental teaching, rule, standard can only impose an artificial groove for our actions to mechanically revolve and impose a curb and limits on our nature
- B. A total change of consciousness and nature is the only remedy
- C. There is no artificial escape from this problem which always troubled humanity
- D. The tree of knowledge of good and evil is secretly rooted in the very nature of the Inconscience from which our being has emerged
- E. As long as Inconscience and Ignorance are the soil, the tree will grow and flourish and yield its dual blossoms and fruit of mixed nature
- F. **A complete and radical transformation of our nature is the only solution**
- G. Solution is to turn inconscience into greater consciousness, make truth of self and spirit our life basis and transform ignorance into higher knowledge
- H. All other expedients are makeshift or blind issues

51. Root of the difficulty is a split, limited, separative existence

- A. The change needed is an integration, healing of the divided consciousness of our being

- The division is complex and many-sided
 - No partial change on one side is sufficient
 - It must be an integral transformation
- B. Ego and Life-ego – is the source of the first division
- It divides us from all other beings as not-self
 - It ties us to ego-centricity and law of ego-centric self-affirmation
 - The errors of self-affirmation lead to wrong will and evil
 - Wrong consciousness in thinking mind, heart, life-mind, sensational being and body-consciousness
 - Wrong will engenders wrong action of these instruments
 - Crookedness of thought, will, sense, feeling

52. Partial Solutions

- A. We cannot deal rightly with others so long as they are to us others
- We know nothing of their inner consciousness, soul-need, mind, heart, life and body needs
 - Habits association engender only a poor quantum of imperfect sympathy, knowledge, goodwill
- B. Altruism as a rule of life does not deliver us
- It does not abolish or transform ego into true self one with all
 - Ego of the altruist is as powerful and absorbing as the ego of the selfish, often more insistent because self-righteous
- C. Subordinating out ego to others is still less helpful
- D. The right principle is to affirm our being so that it may become one with all
- Not to mutilate or immolate it
 - Self-immolation may be necessary at exceptional times, but cannot be made the rule of life
 - Exaggerated, it feeds and exaggerates ego of others and the collective ego
- E. The rule of religious ethics -- for universal compassion, love thy neighbor, do unto others, feel joy and grief of others as one own -- cannot be done truly and perfectly while living in ego

- F. Developing sattwic part of our nature is the best we can do in the limits of the mental formation
 - A nature of light, understanding, harmony, balance, sympathy, good-will, kindness, fellow-feeling, self-control
 - It is a stage and not the goal of our growth of being
- G. These solutions are palliatives, necessary means for partial dealing with the root difficulty, temporary devices

53. True Solution ⁶²⁹⁻³⁰

- A. The true and total solution is beyond our present capacity and can come only when we have sufficiently evolved
- B. **Sacrifice and self-giving are a true principle and spiritual necessity**
 - **Self-giving to something larger than our ego**
- C. **We can get the true solution only when by our spiritual growth we become one self with all beings, know them as part of our self**
- D. We add to the law of self-affirmation, self-affirmation for others
- E. This ideal becomes natural and spontaneous only when others are known and felt intimately as oneself and realized in practice
- F. Even oneness with others is not enough, if it is oneness with their ignorance
- G. Our oneness must be Oneness with others in soul and spirit
 - Not oneness with their minds, hearts and vital selves, egos
- H. It can come only by our liberation into soul-awareness and self-knowledge
- I. **First necessity is to be liberated from ego and realize our true selves**
- J. A spiritual call is imperative and takes precedence over intellectual, ethical and social claims belonging to the Ignorance
- K. There is no sufficient substitute for the spiritual change

54. Three steps to spiritual knowledge of self ⁶³⁰⁻³²

They are three parts of the one knowledge

55. First -- Discovery of the soul – secret psychic entity – divine element within us – in place of the ego

- A. When it becomes dominant over the nature, we are consciously the soul
- B. Mind, life and body take their true place as its instruments

- C. We become aware of a guide that knows the truth, good, true delight and beauty of existence
- D. It controls the heart and intellect by its luminous laws
- E. It leads our life and being toward spiritual completeness

56. Second -- become aware of the eternal self

- A. It is unborn in us and one with the self of all things
- B. This self-realization liberates and universalizes
- C. Our action continues to proceed from dynamics of Ignorance, but it no longer binds or misleads
- D. Our inner being is seated in the light of self-knowledge

57. Third -- know the Divine Being

- A. It is our supreme transcendent Self
- B. It is the Cosmic Being, foundation of our universality,
- C. It is the Divinity within of which our psychic is the true evolving individual in our nature, a portion, spark, flame growing into the eternal Fire from which it was lit, the conscious instrument of light, power, joy and beauty
- D. We become aware of the Divine as the Master of our being and action
- E. We learn to become channels of his Shakti and act according to her dictates and rule of light and power
- F. Our action is no longer governed by vital impulse or by mental standard
- G. Shakti acts according to the permanent, yet plastic truth of things, not mind's constructs
- H. Knowledge purifies, truth liberates

58. Evil, a fruit of spiritual ignorance, will disappear only by the growth of a spiritual consciousness and knowledge

- A. The division of our being is healed by
 - Removing the divorce of our nature from the inner soul-reality
 - Abolishing the veil between our becoming and our self-being
 - Bridging the remoteness of our individuality in Nature from Divine Being, the omnipresent Reality in and above Nature

59. Overcoming the division between Nature and Supernature ⁶³²

- A. This is the last division to be removed
- B. Supernature is the Self-Power of the Divine Existence
- C. The supreme Shakti or Supernature can work through us
 - we can be aware of her workings even before Knowledge-Ignorance is removed
 - But it is received by our inferior nature and is not enough
 - Our entire remoulding into a way and power of divine Supernature is needed
- D. Transformation of dynamic action is necessary for complete integration of being
- E. The whole mode of Nature must be uplifted and changed
 - Not just the inner ways of the being
- F. An eternal Truth-Consciousness must possess us
 - It must sublimate all our natural modes into its own modes of being, knowledge and action
- G. A spontaneous truth-awareness, will, feeling, movement, action can become the integral law of our nature

60. Strategies

- A. Self-giving
- B. Goodwill & Goodness
- C. Consecration and Surrender

61. What is Goodness

- A. Good men put others at ease
- B. Expansive personalities are native good men – expansiveness seeks identification with others
- C. A natural blissful smile – Mother
- D. Linked to generosity, self-giving
- E. A natural goodwill for others
 - All that is pleasant is not good – Wickham
 - All that is unpleasant is not bad – Eliza's abuse of Darcy