

Life Divine Book II, Chapter 7: The Knowledge & The Ignorance -- Speech Outline

1. Summary of Argument

A. All seven principles of existence are manifestations of Spirit

- **Meaning they are all based and express essential Reality**
- **Seven colors of the Light, Seven Words of Creation**
- **All are expressions of Sachidananda**
- **There is no essential reason for a world of Ignorance**

B. This is because the world we live in arises from the Inconscient and we are beings of mental Ignorance

- **Ignorance is a fact of our existence**
- **It leads to error, falsehood, evil, suffering**

C. The Vedic Conception

- **There is nothing inevitable about a world of Ignorance**
- **The rishis conceived of a world of perfect perfection as the Truth, Right, Vast – Supramental world**
- **With plenary Self-knowledge and World-knowledge of all as the Reality**
- **They conceived of the emergence of Godhead in man as a self-building and manifestation**

D. Mental man finds it difficult to reconcile the world we live in with this ideal of Spiritual Reality

- **Religions assume it is a heavenly afterlife.**
- **Idealists soon lose their faith**
- **It is difficult to reconcile the existence of Ignorance with spiritual knowledge**
- **Tradition has juxtaposed them as two opposite and irreconcilable principles – Knowledge and Ignorance**
- **The root of Ignorance is an exclusive exercise of the mind's capacity for particularity**
- **When knowledge of the particular rejects and excludes other knowledge and knowledge of the whole it becomes Ignorance**

- This led to the idea that the world is an illusion and falsehood

E. Vidya and Avidya

- Vedas perceived Avidya as a limitation of Knowledge
- Upanishads
 - Vidya is knowledge of the One in itself and in the world
 - Avidya is exclusive separative knowledge which is Ignorance
 - They knew the world appearance as Ignorance but also knew all is manifestation of Brahman
- Metaphysical Philosophies
 - By applying the dialectic intellect, they perceived Knowledge and Ignorance and mutually exclusive contradictions
 - They reconciled this contradictions by concluding the world is illusion

F. Sriaravindam

- The Supreme Reality is an Infinite Existence, Consciousness, Delight of Existence
- The universe is an involution of Spirit through seven planes
- Spirit plunges into its apparent opposite – Inconscience
- The partial evolutionary emergence of consciousness from Inconscience gives rise to the Ignorance
- Ignorance is not opposite of knowledge, but limitation of knowledge as shadow is limitation of light

G. Mind has a capacity for Ignorance and but also a capacity for Knowledge

- Exclusive concentration leads to Ignorance
- Its capacity to seek knowledge indicates that the Ignorance has the capacity to emerge into Knowledge

H. Mind cannot know the ultimate truth of existence or the meeting place of Knowledge and Ignorance

- Mind is only one expression of our consciousness
 - Darcy cannot know he is a character in Austen's story
- We also have Inconscient, Subconscient, subliminal and Superconscient ranges

I. Supreme Discovery

- Illusionism comes to the ultimate conclusion that Being is Reality and Consciousness (Maya) is the creator of Illusions. Therefore moksha is the ultimate goal.
 - Sri Aurobindo argues that Consciousness is the means and only means by which man can rise out of Ignorance. Therefore, Consciousness must be an integral part of the Supreme Reality
 - The Supreme Discovery is to know how Consciousness reunites with Being
- J. It is necessary for us to fully grasp the facts of Consciousness

2. **Seven-fold Principles of Existence** ⁴⁸²

- A. All seven are one in essential reality
- B. Matter is status of being of Spirit made an object of sense
- C. So too Life, Mind, Supermind are Spirit modified in apparent substance and action, not in real essence
- D. All are one Power of being
- E. All are that All-Existence, All-Consciousness, All-Will, All-Delight – the true truth behind every appearance
- F. They are one reality
- G. They are inseparable in the 7-fold variety of their action
- H. Seven colors of light of the divine consciousness
- I. Seven rays of the Infinite
- J. By them Spirit has filled in on the canvas of his self-existence the wonders of his self-creation
- woven of the objective warp of Space and subjective woof of Time
 - symmetrical in its primal laws
 - infinitely intricate in variety of forms and actions and complexities of relation and mutual effect of all on each and each on all
- K. The 7 Words of the ancient sages
- Which have created and by which the developing harmonies of the world are worked out
 - The worlds we know and those behind
 - The Light, the Sound are one

- Their action is sevenfold

3. **This World of Ignorance is not inevitable** ⁴⁸³

- A. This world is based upon an original Inconscience
- B. Consciousness has formulated itself as ignorance laboring toward knowledge
- C. Truth is disfigured by falsehood
- D. The one light has to be born from its own vast force out of an initial darkness or sea of Inconscience

4. **Vedic Conception**

- A. No essential reason in the nature of Being or relations of its 7 principles for intrusion of Ignorance, disharmony, darkness, division, limitation into the harmony, light and self-conscious infinity of the divine creation.
- B. Vedic seers were conscious of a divine self-manifestation, a universal harmony into which these contraries do not enter
 - A greater world beyond this lesser
 - A freer, wider plane of consciousness and being
 - The truth-creation of the Creator
 - Seat or own home of the Truth
 - Truth, Right, Vast
 - Truth hidden by a Truth where the Sun of Knowledge finishes his journey
 - Where the 1000 rays of consciousness stand together as That One
 - The supreme form of the Divine Being
- C. Godhead has to emerge in man by self-building
 - Here, immortality and godhead have to be built up out of existence under the yoke of death, ignorance, weakness, suffering, limitation
 - Figured as the creation by man in himself of that other world or high ordered harmony of infinite being which already exists perfect and eternal in the Divine Infinite
 - The lower is the first condition of the higher
 - The darkness is the dense body of the light
 - Inconscience guards in itself the concealed Superconscient

- Powers of division and falsehood hold from us and for us to be conquered in the subconscious cave the riches and substance of unity and truth

D. To the mystics, this is the sense and justification of man's existence and Godward effort toward immortality, knowledge, power, bliss, divine existence

5. This aspiration seems paradoxical and impossible

A. In a world that at first sight seems the very opposite

B. In an ephemeral creature – weak, limited, ignorant

C. Keyword of the ideal creation

- Plenary self-consciousness and self-possession in the infinite Soul and a perfect oneness

D. Keyword in this creation is the opposite

- An original inconscience developing in life into limited and divided self-consciousness
- An original inert subjection to the drive of blind self-existent Force developing in life into a struggle of the self-conscious being
 - to possess himself and all things
 - to establish the reign of enlightened Will and Knowledge in this kingdom of unseeing mechanic Force
- The struggle seems precarious and doubtful
 - Blind mechanic Force – although we know there is really no such thing -- confronts us everywhere as omnipresent, fundamental law
 - The only Enlightened Will we know appears as a subsequent phenomenon, a result, subordinate circumscribed sporadic energy

E. Inconscient

- To our perception the Inconscience is the beginning and end
 - Self-consciousness seems a temporary accident, fragile blossom, on the dark monstrous Ashwatta tree of the universe.
- Or if the soul is eternal, it appears a foreigner, alien in the reign of the Inconscience
 - An accident, or a mistake, a fall from the Superconscient Light

6. Most men abandon the idealistic view ⁴⁸⁵

A. Only an absolute idealist could cling to a hope for a full success of the human endeavor

B. Most reject it from the beginning or turn away eventually

C. Consistent materialists

- They seek a partial, short-lived power, knowledge, happiness
- He accepts as his limitations what the dominant Inconscient order of Nature will allow, obeys her laws and uses his enlightened will as the mechanism tolerates

D. Religionists

- They seek the kingdom of God in that other world
- Where love or divine being is unalloyed and eternal

E. Philosophic mystics

- Reject all as mental illusion and aspire for self-extinction in Nirvana or immersion in the featureless Absolute
- Soul that dreamed of divine realization must realize its mistake

7. Reconciliation in the Vedas

A. There are two sides of existence

- Ignorance of Nature
- Light of Spirit

B. Behind them is One Reality

- Therefore the reconciliation of bridging of the gulf in the mystic parables of the Veda should be possible

C. The keen sense of this possibility has persisted in different shapes through the centuries

- Perfectibility of man and society
- Alwar's vision of the descent of Vishnu and the Gods upon earth
- Reign of saints
- City of God
- Millennium
- New heaven and earth of the Apocalypse

D. These intuitions lack assured knowledge

- Mind of man swings between bright future hope and grey present certitude
- The certitude is not as certain as it looks

- A divine evolving life need not be a chimera

8. Irreconcilable opposition between Knowledge & Ignorance

- Irreconcilable opposition is behind all acceptance of defeat and limitation
- A dualism between Conscient and Inconscient, Heaven and Earth, God and World, the limitless One and limited Many, Knowledge and Ignorance
- This opposition is an error of sense-mind and logical intellect
- It is founded on partial experience
- The hope of victory is perfectly rational
- The lowest term of being in which we live contains in itself the principle and intention of that which exceeds it
- By its own self-exceeding and transformation, we can find and develop its own real essence into a complete form

9. Co-existence of Knowledge and Ignorance ⁴⁸⁶

- We start in conditions opposite to the ideal divine Truth
- The circumstances of this opposition are founded on the being's ignorance of himself and the Self of all
- An original cosmic Ignorance
 - results in self-limitation and founding of life on division in being, consciousness, will and force, light, knowledge, power, love
- The consequence is the positive opposite phenomena
 - Egoism, obscuration, incapacity, misuse of knowledge and will, disharmony, weakness, suffering

10. Root Cause of Ignorance

- Ignorance has its roots in the nature of Mind
 - Mind's very office is to measure off, limit, particularize, divide
 - We distinguish our lives, family, property, achievements from that of others
 - Lady Catherine speaks of pollution of Pemberley woods by Wickham
 - We affirm our habits, food, culture, dress, customs as right and proper
 - Mrs. Bennet praises the virtues of countryside
 - Caroline looks down on all beneath her as repulsive
 - Darcy frowns on low culture of Meryton
 - We affirm our own point of view as the one and only true perspective

B. But Mind is also a universal principle – is One, Brahman

- **It also has a tendency to a unifying and universalizing knowledge**
 - Genghis Kahn rejected the notion of Mongol tribes and insisted they were all one people
 - Indian electorate has overcome regional and caste divisions in this election

C. The PARTICULARIZING FACULTY becomes Ignorance when it separates itself from the higher principles of which it is a power and acts to exclude the rest of knowledge

- **British aristocracy tried to divorce itself from the rest of society rather than lead it**
 - Darcy speaks of inferior connections of Cheapside
- **Fundamentalisms**
 - Libya condemned to death a woman for changing religion
 - Taliban
 - Hindu fundamentalists who want to make India a Hindu nation

D. Exclusiveness is the soul of Ignorance

- Some religions assert that all others are false and instruments of the devil
- Caste rivalries
- Departments of Ashram or centers competing with one another
- Who are our enemies?

11. Questions about the Ignorance to be answered

- A. How is it that the Ignorance exists?
- B. What is this strange power of Consciousness which is the root of our ills?
- C. What is the principle of its operation?
- D. What is the means of its removal?
- E. How does a power of the infinite self-awareness put self-knowledge behind it and exclude all but its own limited action?

12. Facts of Our Consciousness

- A. Let us observe the facts of consciousness as we know them
 - What is the nature of the Ignorance?
 - How does Ignorance differ from the Knowledge?
 - How does mind distort reality?

- How does Mind create Ignorance?
- How can we move from Ignorance to Knowledge?

B. Consciousness is Power

- Our reality reflects our beliefs
- If people, circumstances, events are not what we want, we should know it is an expression of our Ignorance
- Self-fulfilling prophecy – stock markets, disasters, terrorism
- We create our own illness
- Negative expectations are fulfilled
 - **Mary Bennet's isolation – socializing is not good**

C. Illusions created by Mind are among the first facts of our consciousness

- Wickham's conscious projection of an illusion fooled Mr. Darcy
- Darcy's self-conception as a gentleman
- Collins self-estimation
- Lady Catherine thinks she can intimidate Eliza
- Collins imagines he is highly respected as a clergyman

D. Power of imagination to distort our perception of reality

- Elizabeth's illusion about Wickham
- Elizabeth's interpretation of Darcy's staring
- Mrs. Bennet imagines Mr. Bennet dueling with Wickham and dying
- Fix misinterprets Fogg's actions and intentions
- Lady Catherine – had I learned music – she judges herself by her most positive imagination and others meanly

E. Mind affirms its own premises

- Elizabeth's conclusions about how Darcy stares at her

F. Exclusive Concentration

- Division and particularity
- Seeing the part, not the whole – trees, not the forest
- Jane misses the wider significance of Lydia's elopement
- Mr. Bennet fails to see the danger in Brighton

- Caroline's invitation to Jane to Netherfield
- In preventing Bingley's proposal to Jane, he prevents his proposal to Eliza
- In keeping Jane's visit to London a secret, he is compelled to discover Lydia's secret visit to London
- Eliza thinks he is the last man until she sees Pemberley

G. Ego's point of view

- Other viewpoint is never considered
 - Collins never considers what Eliza thinks of him
- No one else exists for us
 - Darcy's struggle whether to propose never thinks she may refuse
- Darcy's attitude toward Meryton
- Eliza misinterprets Darcy's stare at the ball

H. Vital preference is mistaken for reality

- We convince ourselves and argue with others that what we like is true
- Wickham's handsome appearance, pleasant flattering behavior mistaken for goodness and real attachment
- Mr. Bennet convinces himself no harm can come from Brighton because it suits him
- Jane insists on her view
- Fitz finds a way to confirm his suspicion in spite of evidence to the contrary
 - No matter how many times he is proved wrong, the next time he believes he is right

I. We convert something into its opposite

- Mary's sense of superiority conceals inferiority complex

J. Selfishness blinds us to impact

- Wickham never considers impact of elopement on whole family

K. Seeing our faults in others

- Mr. Bennet mocks at Mrs. Bennet and Collins, blind to his own folly
- Darcy's abhorrence of Mrs. Bennet fails to see his own abominable conduct
- Darcy was oblivious of how she perceived him – he thought she would be eager to accept his proposal – never conceived she could find him disgusting

L. Thinking others cannot see our faults

- Collins is most proud of his weakness of what he should be most ashamed of
- Caroline thinks her mean motives are not observed
 - She tells Darcy that she detest women who criticize other women
 - Her mean comments about Eliza are transparent to Darcy
 - We think people take our appearance as reality
- Lady Catherine – had she been a musician

M. Physicality

- We believe in the reality of what is physically in front of us
 - End of Cold War
 - India as No. 1
- We believe that what exists cannot be changed
 - Eliza is sure Wickham will never marry Lydia – all is lost

N. Negativity – Giraki

- We instinctively reject, refuse, disagree with what others say or offer or do
 - Caroline’s response to Eliza’s walk to Netherfield

O. Mistake the unrealized for the non-existent

- Or the unrealizable -- impossible
 - Divine Life
 - Rs. 100 crores
 - MMC
- Darcy is the last man

P. We convert Knowledge into Ignorance

- We attribute imaginary ulterior motives
- Mrs. Bennet is sure Collins and Charlotte are eyeing their future possessions

Q. We convert reality into its opposite

- London’s response to Phileas Fogg

R. Knowledge & Ignorance co-exist in the same person at the same time

- Mr. Bennet has both sides
 - Sees the folly of others, not his own
- Eliza has both sides
 - She sees Darcy’s arrogance, is blind to Wickham’s falsehood
- All accomplishment implies at least partial knowledge
 - Wickham
 - Collins

S. Seeing reality in terms of Opposities

- The opposites are opposite ends of a continuum not dualities
- Different expressions of the same intensity or force
- Worst enemy becomes disciple
- Love turns into hate, hate turns into love – Eliza for Darcy
- Failure becomes success – Lydia's elopement
- Problem becomes opportunity

T. Ignorance is a limitation of Knowledge

- Knowledge turns into Ignorance
- Ignorance turns into knowledge
 - Darcy's transformation
 - Eliza's self-realization at Hunsford

U. Our consciousness is not limited to surface Mind

- Infra-conscious
- Supraconscious
- Subliminal consciousness
 - Darcy knows when to come to Pemberley
 - Eliza knows what to ask Fitzwilliam
- Inconscious is only an apparent nescience
 - Perfect wisdom of automatic movements

13. What is the relation of Ignorance to Knowledge?

A. Some thinkers conclude the problem is insoluble – an original mystery

- Only the fact and process can be stated

B. Or else they conclude it is unnecessary to try to answer it

- Maya simply is
- This power of Brahman has a double force of Knowledge and Ignorance inherently potential in all
- We have to recognize the fact and the means to escape out of the Ignorance through Knowledge into what is beyond Knowledge and Ignorance
- We escape by renunciation, recognizing the universal impermanency or vanity of cosmic existence

14. Our mind cannot remain satisfied with this evasion ⁴⁸⁷

- A. Even Buddha's mind did not
- B. These philosophies also make far-reaching assertions about the fundamental nature of the Ignorance from which their prescription of remedies proceeds
 - Evading the root question, we have no way to judge the correctness of their assertions or their remedies
 - Only then we can know whether there can be a less violent, destructively radical solution of surgical mutilation or extinction of the patient – a more integral and natural cure

15. It is the business of the thinker to know

- A. Mind may not be able to know the essentiality of the Ignorance in the sense of defining it
 - Mind can only know things by their signs, characters, forms, properties, functionings, relations
 - Mind cannot know their occult self-being and essence
- B. But Mind can clarify more and more accurately our observation of the character and operation of the Ignorance
 - To arrive at the right revealing word, indication
 - We can come to know by vision and experience of the truth in our own being, not by intellect,
- C. The whole process of man's highest intellectual knowledge is through this mental manipulation and discrimination
- D. It brings us to the point where the veil is broken and he can see
- E. At the end spiritual knowledge comes to help us become what we see
 - To enter into the Light in which there is no Ignorance

16. The first origin of the Ignorance is beyond us as mental beings ⁴⁸⁹⁻⁹⁰

- A. Our intelligence lives and moves within the Ignorance itself
- B. It does not reach the plane where that separation took place of which individual mind is the result
- C. But this is true of the first origin and fundamental truth of all things

17. Man has to work in the Ignorance

- A. To learn under its conditions
- B. To know it up to its farthest point
- C. To arrive at its borders where it meets the Truth
- D. To touch the final lid of luminous obscuration
- E. To develop the faculties to overstep that powerful but unsubstantial barrier

18. Distinction between Knowledge & Ignorance in the Vedas ⁴⁸⁹

- A. We must scrutinize the character and operation of this principle more closely
 - Arrive at a clearer conception of its nature and origin
 - First, we must define what we mean by the word
 - The distinction begins with the Vedic hymns
- B. Knowledge signifies a consciousness of the Truth, the Right
 - The Truth perceiving conscious vision and knowledge – all-perceiving
- C. Ignorance is an unconsciousness of the Truth and Right
 - Absence of the divine eye of perception that gives sight of the supramental Truth
 - Works upon divided particulars, separate phenomena, partial relations – as if they were the truth
 - The non-perceiving principle in our consciousness
 - Does not perceive the Truth behind the division and dispersion
 - Ignorance is not an entire inconscience, the Inconscient sea from which this world has arisen
 - It is a limited or false knowledge based on division of the undivided being
 - It is founded on the fragmentary as opposed to the opulent, vast and luminous completeness of things
 - This cognition turns its limitations into falsehood
 - It is supported by the Sons of Darkness and Division, enemies of the divine endeavor in man, assailants, robbers, coverers of the light of knowledge
- D. Maya
 - Originally it meant a formative power of knowledge, the true magic of the supreme divine Magician

- **The divine Maya is the knowledge of the Truth of things, its essence, law, operation which the gods possess**
 - They found their own action and creation on it and build their powers in the human being
- **It has come to be regarded as an undivine Maya which creates false mental forms and appearances**
 - Later it acquired the significance of adverse formative power of a lower knowledge, deceit, illusion, deluding magic of the Rakshasa

19. Knowledge & Ignorance in Vedantic thought of Upanishads ⁴⁹⁰

- A. Vedic terms are replaced with antinomy of Vidya and Avidya
- B. In Upanishads, the complex associations, rich content of Vedic conception is largely lost
 - Language is more precise and metaphysical
 - Less psychological and flexible
- C. Vidya
 - Nature of the Knowledge is to find the Truth
 - Fundamental Truth is the One ('Veda' 'That Truth, That One')
 - Vidya, Knowledge in its highest spiritual sense is purely the knowledge of the One
- D. Avidya
 - Ignorance is the knowledge of the Many divorced as in our world from unifying consciousness of One Reality
- E. Upanishads avoids later exaggerated ideas
 - Absolute separation from truth of Self and Spirit,
 - Original illusion
 - Consciousness equated with dream and hallucination
- F. Upanishads declared
- G. Man living in the Ignorance wanders stumbling like a blind man led by the blind and returns ever to the net of Death
- H. But it also affirms
 - He who follows after the Knowledge only enters into a blinder darkness than he who follows the Ignorance

- **Man who knows Brahman as both Ignorance and Knowledge, One and Many, Becoming and Non-Becoming,**
 - crosses by the Ignorance, experience of Multiplicity, beyond death
 - by the Knowledge takes possession of Immortality
- **Self-existent has become these many existences**
- I. **Upanishads says Thou are this old man, yonder boy and girl, bird**
 - **Not Thou seemest to be**
- J. **Status of becoming is inferior to status of Being**
 - **But it is the Being that becomes all that is in the universe**

20. Translating Vedic idea into metaphysical thought

A. Ignorance is in its origin a dividing mental knowledge

- **It does not grasp the truth of unity, essence, self-law of things in their origin and universality**
 - Darcy's pride & Eliza's prejudice sees distinctions and divisions where there are only differences in degree
 - Mrs. Bennet thinks of her achievements and resent others'
 - Pakistan's identity is competition with India
 - Southern states thought they can thrive on slavery
 - Rich think increasing inequality is OK
 - NATO refuses to consider the security of Russia
 - Colonialism was based on European sense of cultural superiority
- **It works upon divided particulars, separate phenomena, partial relations**
 - As if they were the truth
 - As if they can be understood without going back to the unity behind the division
 - Caroline stresses their difference – Lizzy's hair, shoes, petticoat
 - Darcy's conception of an accomplished woman
 - Mr. Bennet focuses on what is foolish
 - Mary condemns the unvirtuous Lydia without seeing its impact on the whole family

B. Knowledge is that which tends toward unification and the supramental faculty

- **It seizes on oneness, essence, self-law of existence**
- **It views and deals with multiplicity from that light as the Divine does from the highest height**
 - Darcy did it when he saved the whole family

C. Ignorance in this conception is still a kind of knowledge

- Because it is limited, it is open to the intrusion of falsehood and error
 - Mrs. Bennet's efforts to triumph and dominate
 - Her anger against Lady Lucas and Charlotte
- It turns into wrong conception that is in opposition to true Knowledge
 - Wickham's falsehood

21. Extreme Dialectical View

A. Separative distinction could not stop there

- It had to go to its logical extreme

B. Pure opposition between the two terms

- Knowledge of the One is pure Knowledge -- Vidya
- Knowledge of the Many is pure Ignorance -- Avidya
- There is no essential unity between them
- No reconciliation possible
- My way is right, your way is wrong
- My religion is correct, yours is false

C. Pure Ignorance (not knowing the Truth) can take a positive form of illusion and delusion of seemingly real unrealities

- Temporarily valid falsehoods

D. The object of Avidya can have no true and abiding existence

- The Many are an illusion
- The world is not real being
- It has a sort of existence while it lasts, like a dream or hallucination in delirium

E. The One has not become and never can become Many

F. The Self has not and cannot become all these existences

G. Brahman has not manifested and cannot manifest a real world of itself

- It is only the Mind that thrusts names and forms on the featureless unity which is alone real.
- Featureless, it cannot manifest real feature or variation

22. Sriaravindam returns to the Original Vedantic Conception

- A. We are the Ignorance evolving toward knowledge
 - The process is ascent and descent
 - Humanity is at the nodus
 - To know the secret of transition from I to K is the supreme discovery
- B. He rejects these later views as “fine excesses of the dialectical intellect”
 - Recognizing their magnificent fearlessness and uncompromising logical force
 - Unassailable so long as their premises are granted
- C. He admits the truth of two main contentions
 - **Sole Reality of the Brahman**
 - **Our normal conceptions about ourselves and the world are stamped with ignorance, imperfect, misleading**
- D. The obsession with the unreality of Maya can only be fully overcome when we fathom the true nature of the Ignorance and the Knowledge
- E. If Knowledge and Ignorance are independent, equal, original powers of Consciousness, then possibility of cosmic Illusion persists
- F. If Ignorance is an original power of Consciousness, cosmos may be true but impossible for a being in it to know its truth
 - Then we could only arrive at truth by passing beyond mind and thought, and world-formation – viewing from some supracosmic or supercosmic consciousness
 - Like those who become one with the Eternal and dwell in Him, unborn and unafflicted by the destruction of the worlds below
- G. Solution cannot be reached on basis of words and ideas or dialectical discussion.
- H. It must result from a total observation and penetration of the relevant facts of consciousness and their significance
 - Both those on the surface and below or above or behind

23. Limitations of Dialectical intellect

- A. Intellect is not sufficient judge of essential or spiritual truths
- B. Propensity to deal with words and ideas as if they were binding realities
- C. It does not look beyond them to the essential and total facts of our existence

- D. Intellectual statement is an account to our intelligence
- E. A justification by reasoning of a pre-existent turn of mind or temperament
 - It predetermines the very reasoning it claims to lead to it
 - We do it all the time – Mrs. Bennet regarding Bingley’s arrival in Meryton and his sudden departure
- F. It can be conclusive only if the perception on which it rests is both true and whole seeing
 - What perception are our conclusions based upon?
- G. Dialectical intellect can be used only so far as it helps clarify our arrangement and justify our expression of the vision and knowledge
 - It cannot be allowed to govern our conceptions or exclude truth that does not fall within a rigid logical frame
- H. Illusion, knowledge, ignorance
 - They are terms or results of our consciousness
 - We can only discover their character by looking deeply into our consciousness to determine the relations of the Knowledge and Ignorance, Illusion and Reality

24. We must see the nature and validity of our consciousness

- A. The origin and scope of our mentality
 - Only then can we know the truth of our being and nature and world being and nature
- B. Being is the fundamental object of inquiry
 - It is only thru consciousness that we can approach Being
- C. Even if we conclude only the Superconscient is Real and must be reached by extinction or transcendence of consciousness
 - Still through consciousness we arrive at that power of extinction or self-transcendence
- D. Supreme need – through consciousness to know the Superconscient Truth
- E. Supreme discovery – to discover the process of consciousness by which it can pass into superconscience

25. Nature and Origin of Mental Ignorance ⁴⁹⁴

A. Consciousness in us is identical with Mind

- So we must examine the nature of mental consciousness

B. Mind is not the whole of us – there is also

- Life and Body
- Subconscious and inconscience
- A spiritual entity and a superconscience

C. Mind cannot be the original creator

- If Mind were all or if the original consciousness shared the nature of Mind, then Illusion or Ignorance might be the source of our existence.
- For limitation and obscuration of knowledge create error and illusion
- Illusions created by Mind are among the first facts of our consciousness
- This is inexplicable unless we impose a cosmic illusion-consciousness on the eternal Reality
- An indeterminable Brahman could only be reflected as something indeterminable

D. If Mind is a distorting reflecting image of reality

- What it reflects imperfectly and falsely in distortion must be some manifold truth
- Then world would be a reality, but mind's construction of it erroneous

E. This implies there is a Knowledge other than our mental thought and perception which is aware of the Reality and the truth of a real universe.

26. Power of the Infinite to Manifest Infinitely ⁴⁹⁶

A. If the highest Reality and Mind alone exist

- We'd be forced to admit Ignorance as an original power of the Brahman and Maya or Avidya as the source of all things
- Maya would be an eternal power of the self-aware Brahman to delude itself or what seems to be itself
- Mind would be ignorant consciousness of a soul that exists only as part of Maya
- Maya would be Brahman's power to foist name and form on itself

- Mind its power to perceive them as realities
 - Maya would be Brahman's power to create illusions knowing them to be illusions
- B. Brahman would be capable of a double, manifold action of consciousness
- A consciousness of Reality or superconscience
 - The other a consciousness of illusion or ignorance
 - This duality seems logically impossible yet follows from the hypothesis
- C. This is not possible if Brahman is essentially and always one in self-awareness
- No need for an illusive Maya
- D. We can just as well accept the crucial fact of the One becoming or being Many and the Many being or becoming the One
- This presents itself to us as an eternal fact and law of existence
 - Then there is no longer any need for intervention of an illusive Maya
- E. The Infinite and Eternal is capable by the power of infinite consciousness to manifest the fathomless and illimitable Truth of its being in many aspects and processes
- These aspects and processes are real expressions of its infinite Reality
 - Even the Inconscience and Ignorance are reverse aspects, powers of an involved consciousness and a self-limited knowledge
 - Brought forward because necessary to a certain movement of involution and evolution of the Reality in Time
- F. This conception demands an enlargement in our conceptions of the Infinite

27. Mind has also a power of Truth – but limited ⁴⁹⁶

- A. The real world cannot be known if we consider only Mind's power of ignorance
- B. Mind also has a power for truth
- It is open to Knowledge as well as Ignorance
 - Its starting point is Ignorance
 - Its passage is thru error
 - Still its goal is always Knowledge
 - Both Darcy & Mr. Bennet start in Ignorance, pass thru error but seek and find knowledge

- There is an impulse for truth-seeking
- Secondary and limited power of truth-finding and truth-creation
- Even its images or representations or abstract expressions are limited reflections of truth
 - Mind & Life are forms of realities Mind cannot completely know
 - Spirit has supernal realities
 - Mind is only a receiver and transcriber

28. **To Know the true Relation between Knowledge & Ignorance, One & Many**

- A. We can arrive at the whole reality only by examination of higher/deeper levels of consciousness -- supramental and inframental
- B. Solution depends on the truth of the supreme Consciousness or Superconscience that belongs to the highest Reality
 - Its relation to Mind, Supermind, Infra-Mind and Inconscience
- C. Existence is one always ⁴⁹⁷
- D. Our view changes when we unite the lower and higher depths of consciousness in the one omnipresent Reality
- E. Unity governs even its utmost multiplicity
 - Unity pursues us everywhere
 - There is no binding dualism
- F. Contradictories and oppositions created by intellect exist only as aspects of the original Truth
- G. Oneness and multiplicity are poles of the same Reality
- H. Dualities are contrasted truths of one and the same Truth of being
- I. All multiplicity resolves into a manifoldness of one Being, Consciousness, of Being and Delight of Being

29. **Duality of pleasure and pain**

- A. Pain is a contrary effect of one delight of existence
- B. It results from weakness of the recipient
- C. An inability to assimilate the force that meets him
- D. Incapacity to bear the touch of delight
- E. A perverse reaction of Consciousness to Ananda

- F. **Not the opposite of Ananda**
- G. **That is shown by fact that pain can pass into pleasure and vice versa**
 - **Lydia's tragedy leads to three weddings**
 - **Laughed until it hurt – laughing becomes crying**
 - **Othello**
- H. **Both resolve into original Ananda**

30. Duality of Weakness and Strength

- A. **Every form of weakness is a working of one divine Will-Force or Cosmic Energy**
- B. **Weakness is the power of Force to hold back, measure**
- C. **An insufficient reaction of Force is not its opposite**
 - **Non-reaction requires a tremendous strength**
 - **Imagine a huge man obeying the will of a small one**
 - **An army of thousands obeyed Genghis**
 - **Capacity for submission, surrender – ultimate strength**

31. Duality of Ignorance and Knowledge

- A. **Ignorance is a power of one divine Knowledge-Will or Maya**
- B. **The capacity of the One Consciousness to regulate, hold back, measure, relate in a particular way the action of its Knowledge**
- C. **Knowledge and Ignorance or not irreconcilable principles -- creative and destructive**
 - **Knowledge can turn into Ignorance**
 - **Any truth adopted exclusively – Non-Violence**
 - **Anti-war protesters become violent**
 - **Advocates of life (anti-abortion) take life**
 - **Crusades in the name of a compassionate God**
 - **Ignorance can turn into Knowledge**
 - **Darcy's realization after Hunsford**
 - **Eliza reading his letter**
 - **Mr. Bennet's realization of his folly**
- D. **They are two co-existence powers present in the universe itself**
- E. **They operate diversely in the conduct of its processes**

- F. They are one in essence and able to pass into each other
- G. Ignorance is dependent on Knowledge, not equal co-existence, a limitation or contrary action of Knowledge

32. Three Operations of Consciousness ⁴⁹⁸

- A. To know, we must dissolve the rigid constructions of ignorant, self-willed intellect
- B. Look freely and flexibly at the facts of existence
- C. Fundamental fact is Consciousness which is power
- D. This power has three ways of operating
- E. **First**, Supreme divine self-knowledge and all-knowledge -- Supramental
 - A consciousness behind, embracing, within all
 - Eternally, universally and absolutely aware of itself in unity and in multiplicity or both simultaneously or beyond both in its sheer absolute
- F. **Second**, Inconscience
 - The other pole of things
 - Effective, dynamic, creative
 - Consciousness dwelling upon apparent oppositions in itself
 - Seems a complete nescience of itself -- only a surface appearance
 - Divine Knowledge works with sovereign security and sureness within the operations of Inconscient
- G. **Third**, Ignorance
 - Consciousness working with a limited, partial self-awareness
 - Intermediary between the first two oppositions
 - Superficial -- divine all-Knowledge acts behind and through it
 - It seems a compromise between two opposites – supreme Consciousness and Nescience
 - An incomplete emergence of Knowledge to the surface
- H. We must discover the origin of these three poises of the power of consciousness and their relation

33. If Knowledge & Ignorance are Independent Powers

- A. If Ignorance and Knowledge are two independent powers of Consciousness
- B. Then, the only real knowledge is the truth of the Superconscient Absolute
- C. Truth of cosmos is at best a partial figure burdened with a shadow of Ignorance
- D. Or there might be an absolute Knowledge and an absolute Ignorance
 - One establishing truth and harmony
 - The other basing a play of fantasy, disharmony, disorder, wrong, suffering
 - Double principle of light and darkness, good and evil at the root of cosmic existence
 - Idea of an absolute good and absolute evil – both approaches to the Absolute

34. Knowledge seeks to transform itself in to Knowledge ⁴⁹⁹

- A. But if, Knowledge & Ignorance are light and shadow of the same consciousness
- B. The beginning of Ignorance is a limitation of Knowledge (not an opposition)
 - Limitation opens the door to partial illusion and error
- C. Plunge of Knowledge into material Inconscience has a purpose
- D. Knowledge too emerges along with an emerging Consciousness out of the Inconscience
- E. Ignorance by its evolution is changing back into limited Knowledge
 - We feel the assurance that limitation will be removed
 - The full truth of things becomes apparent
 - Cosmic Truth frees itself from cosmic Ignorance
- F. Ignorance is seeking and preparing to transform itself by progressive illumination into the Knowledge concealed within it
 - Cosmic truth manifested in its real essence and figure will reveal itself as essence and figure of supreme omnipresent Reality
- G. This is the interpretation we have started from
 - To verify it we must observe the structure of our surface consciousness and its relation to what is within, above and below it
- H. This will reveal the nature and scope of the Ignorance as a limitation and deformation of Knowledge

- I. It will reveal the Knowledge in its totality as the spiritual being's abiding self-knowledge and world-knowledge

35. Methods for Overcoming Ignorance

A. How can we move from one to the other?

- Mind has 2 capacities – seeking for knowledge, acting in Ignorance
- We can do it at any moment

B. Consciousness is Power

- Power of aspiration
 - Mrs. Bennet
- Power of Faith
 - Phileas Fogg – no room for chance
- We become what we believe we can become
 - Mrs. Bennet's aspiration
 - Mistress of Pemberley
 - Darcy's transformation

C. Discover truth in opposite positions and viewpoints

- Concede there is validity in views opposite to our own
 - Wickham's scandal of Darcy
 - If not for us, at least for others – value of ritual

D. Do not judge by appearances

- Darcy calls her tolerable
- She calls Wickham good

E. Contradictions are Complements

- Everything that happens is for the good of my soul and progress
- Black Plague

F. Shift focus from the part to the wider whole

- Darcy's decision in going to London – overlooks the scandal
- Do not ignore details – Sherlock Holmes

G. Do not seek confirmation of your preference and suspicion

- Detective Fix

H. Take others' point of view

- Honor the truth in those who oppose us

- Darcy does for Wickham
- Accept that there is truth in the opposite viewpoint
- Accept that every other point of view has a truth
 - Jane believes in Darcy and Wickham
 - Eliza says they can't both be good
- I. Discover the correspondence between inner and outer
 - Pride and prejudice
 - Wickham's scandal and Darcy's attitudes
 - Eliza's realization at Hunsford
- J. Overcome physicality
 - From money, family, status, rule, convention, society to inner Faith
 - Belief in power of Values to accomplish
 - Mr. Bennet's honor
 - Refuse to act on comfort and convenience
 - Lydia's sensory satisfactions
 - No matter how many times we are proven wrong, the next time we think we are right
- K. Believe in the possibility of the unrealized achievement
 - Last man becomes first man – can we concede that the very opposite of what we know today can become true tomorrow
 - CS India self-sufficient in food
- L. Shift reliance from outer to inner
 - Don't blame anyone for anything
- M. Become conscious of others existence
 - Their needs, sources of joy, aspirations
 - Live to please others
 - Act for others' accomplishment and fulfillment
 - Generosity
 - Goodwill
 - Self-giving
 - Sincerity

- **Shift from self-importance to humility**
- N. Refuse to claim what mind does not know – know you do not know**
- O. Refuse to reject as false what is opposite to what you understand as true – exclusion**
- P. Refuse to reject as unreal what is as yet unrealized.**