

## **Out of the Sevenfold Ignorance towards the Sevenfold Knowledge**

**- Notes made during discussions with Mr. Garry Jacobs**

We must rise to a new spiritual height. There must be an elevation, an intensity of our consciousness. That is the ascent. The principle of life itself seeks a transformation and a Divine Life. There is an aspiration in life itself for the conscious spirit to unfold in nature. Life itself wants an immortal bliss. There is a labour of nature to ascend, but at the same time, not to leave behind that from which it comes. (That is, its aim is not moksha). Ascent is necessary, but that alone is not complete. The transformation of that which is below and an integration are also necessary. Then the spirit can express at and through all levels.

There is a heightening and widening, and then a bending back of the higher to integrate with the lower. This is at variance with the ascetic tradition that looked at the ascent and ignored the rest. But Sri Aurobindo says that there should be a total transformation. It is not enough that Elizabeth accepts the knowledge of her family philosophically, it is not enough that her mind accepts that she is the daughter of Mrs. Bennet. But her mind should go back and make a vital effort to rise above her mother and her inheritance.

We are not seeing the full powers of body, mind and life. The divinized forms of these will be infinitely greater than what we see today. They will add a richness that we could not have by simply going to the higher planes.

Constitutional ignorance is when the mind, vital and body are not in harmony with each other. Each has its own constitution. The vital and mind both try to dominate the other two. Integration is possible only at the psychic. Our ignorance is that we station ourselves at one level. Today, Elizabeth may think Wickham is a good man and Darcy is a scoundrel. Tomorrow it is the reverse. Today, we may be proud of something we did, tomorrow we may be ashamed of something else. During the Hunsford proposal, Darcy both wants and doesn't want to marry Elizabeth. Our nature moves between these planes and is unable to integrate them.

Our mind is heavily burdened by the body and the physical consciousness. That has its result. Scientists tell us that everything is matter. It stresses and affirms our physicality rather than our spirituality. That is the predominant stamp of our human consciousness. For Ayala, her angel is real. It is more real than the three people who propose to her. She is not living in the physical. For Darcy, at the end, love is more real than Mrs. Bennet and her inferior connections.

Mother should be more real to us than matter and money. We feel a certain security from our bank balance or when the doctor tells us there is a cure. Can we feel that

security with Mother? Her name is ultimate cure and security. We predominantly judge by what we get from the senses. Morris Goodman did not accept the doctor's materialized mental intelligence. What was real to him was his recovery. He could see a soul wishing to live, with no intention of leaving. Spirit was a living reality for him.

Instead of our foundation being matter, spirit must become our foundation. It must be pure consciousness that knows that it is immortal, infinite and one with everything.

To know and possess this physical existence, we have to be rooted in the physical. This manifestation of spirit seeks permanent stable manifestations in tangible form. It seeks immortality and delight of existence and infinite consciousness of power even in the physical plane. It seeks not just immortality for the soul. So we need to be strongly rooted in the physical, otherwise we will forget the physical like the sanyasi who shuns the body and vital. So we must not shun or shed our physical but transform it. Then we'll all become armchair philosophers completely detached from life. (The character from a Herman Hesse novel who quits a monastery to go back to the world, but drowns because he does not know how to swim and save his own life)

Mind does not have the power that can transform life. Life has an aspiration for perfection. The mind pursues that, but it doesn't have the power to reach that. It does have the power to become conscious of something above itself. That helps us come out of the vital, so that we can convert the 7-fold ignorance into 7-fold knowledge. But the mind is not a transformative power.

Mind and life are not the primary creative power, but only the secondary, delegated power of the supermind. Neither life nor mind has the power, but there is an original creative power, the supramental power, that has the power over mind, life and matter. It is the spirit's power for manifestation in the involution and evolution. Only when the power comes out, there is power to bring out or make fully conscious the power of the three planes.

The mind at the surface of the vital is like Wickham, all his lies and half truths simply serve his vital desires. Even Elizabeth's cleverness serves her vital when she believes Wickham and thinks ill of Darcy. She frees her mind from the vital when she reads the letter and sees the truth. Darcy does the same when he compels himself to do what mortifies him, such as searching for Wickham. That is the mastery of the mental being. Lady Catherine is in the vital, she only seeks to assert her vital.

We need to be developing values, and living by them. The English aristocrat knew to an extent that he was above physical work. But Bingley did not do anything greater with his time, he did not even read. Science is conducting research on how to prolong life. No one is conducting research on values. We are building beautiful machines, but not improving our manners, behaviour and character.

The mind at present serves the vital and physical. But it can grow and become the sovereign of the two. As the mind grows and becomes independent, it begins to illumine and elevate life. We see a sensitivity in Mrs. Gardener that is not there in Mrs. Bennet. Her not asking Elizabeth about Darcy shows the mental refinement.

Mind awoke in Greece. Hellenic culture and the development of philosophy, arts, sensitivity, and ethics in a quite primitive world was the birth of the mind. Instead of violence and power, people got interested in grace, harmony, beauty and knowledge. But in later times, the light of Greece was lost. Greece was not a spiritual society but a mental society, it was mentally creative.

In India what was the intuitive mind became the thinking mind in Greece, the vital mind of law and order in Rome and the physical mind of science and technology in Europe. Physical science may get us to Mars, but it will not get us to spirituality. Mind is only a surface instrument, it has not access to our being. For the mind, we may be just the body, or the body and the vital. It has no power to see into the depths.

Constitutional ignorance is the ignorance of our surface being. But we are a spirit with higher faculties. They are dormant in us. There are principles and powers beyond the thinking mind, and reach the planes of higher, intuitive and supermind. As life has come out of matter, the spirit must come out of life. We must discover the spiritual delight, the spiritual being in us must come out in front. We have to heighten, widen and universalize our consciousness in order to come out of the constitutional ignorance.

Constitutional ignorance can be conquered if psychological ignorance is conquered. Our conscient waking self is a vague flow of activities passing through our consciousness from moment to moment. But that surface is only a tiny wave or stream. Our psychological ignorance is that we are aware only of the tiny stream of waking consciousness. We're not aware of the conscious, subconscious, subliminal or superconscious. Our consciousness is not asleep as in matter, but it is restricted. Occasionally, there is an upsurge, a release of some greatness. Mostly, we are ignorant of the powers in us. In order to get that knowledge, we have to overcome the psychological ignorance.

What will we understand if we can read only one in ten words in Life Divine? We are not aware of our own subconscious motives. Darcy calls the woman he is going to want to marry tolerable. Elizabeth calls Darcy the last man she will marry, then the next day she says she never knew herself. This is psychological ignorance.

The subconscious also consists of things that once belonged to the surface, but that have sunk beneath the surface over time, such as memories. We have to become knowledgeable about our subconscious, subliminal and superconscious. Our subconscious is that which is below the mental level of consciousness. It is that which is vital and physical in us. It is the consciousness of the plant, animal and mineral in us.

Kitty coughs, without knowing why she coughs. We need to be aware of the subconscious. But if we descend to the subconscious, we plunge into incoherence or sleep. Going up to mind from vital gives us an illumination. Elizabeth on reading the letter, sees how foolish she has been. Going down with the subconscious with our consciousness, we will only lose our consciousness. It is like going outside with a candle, it will be blown out in the wind, we cannot illuminate the outside. We need a sun if we want to light the outside. That sun is the superconscient.

The normal mental human being can rise higher and distance himself from the subconscious, but he can never dissolve the subconscious. Elizabeth can see her foolishness, but can never give up Wickham. Mind is our light, our candle. But by the power of the mind, we cannot come out of the seven fold ignorance. So if we use the mind as our tool, we will only be going around in circles. We need a higher power of consciousness. But the good news is we have access to more powerful tools to illumine our world. That is why we have to stop insisting on trying to do everything with our surface mind.

We have to ascend into the superconsciousness if we have to gain mastery over the subconscious. That is why it cannot be done by the mind alone. All the problems that we have are sustained and supported by the subconscious. This is the place of jealousy, fear, doubt, laziness, resistance to change, wanting to dominate. That is why overcoming that is important.

The traditional paths want to go to moksha, but the further we go away from what is at the bottom, without bringing the higher into the lower, life will remain what it is. The human and animal urges will still be there, which is why the rishis curse, as the subconscious still remains. That is why we need to clean it up.

The real power of our personality is not on the surface, it is in the subliminal. Darcy and Elizabeth come to Pemberley because of a deep urge in them. When we watch a play, we see only what is shown to the audience. But there is so much more around the actors that makes the filming possible - cameras, music, directors, assistants. But we see only a little part of the reality. What is really important is what the characters think and feel. The first time we read P&P, we simply learn the plot, but we miss 95% of it. The plot is the least essential, superficial part. In our life, we see only that superficial action, which is the least powerful part. We see the difference between manners, behaviour and character. It is the difference between what Wickham is, and what everyone thinks him to be. The surface is created from the subliminal, the raw material is the subliminal.

When the involution took place, planes of existence were created, the mental, vital and physical planes were created in the descent into the inconscient. Those planes act as a force to awaken and release the mind and life of evolution in matter. An analogy is a Jack in a Box. Putting Jack inside the box is evolution. The spring is the planes of evolution that have been compressed into the box. They pre-exist. The involution is putting Jack inside the box. The evolution is the spring propelling it to come out.

Similarly, we have sealed the universal planes of life and mind into matter. It wants to come out. Another analogy is the seed. The whole tree is inside the seed, it is in the subtle, not in the physical. All the life urges and propensities are inside the tree. If the seed doesn't have life in it, it cannot ever grow into a tree. The life is in the seed. The embryo of the child has all the capacities of the adult human who will develop from the embryo.

Darcy's 'Tolerable' comes from the depths, he doesn't think about it. The one person he is going to admire the most, he makes a mean joke about. The depths have already begun to admire her. The conscious mind wishes to suppress that urge, and modifies it into tolerable. Our reaction to the world is only one part of our functioning. Even when we are not reacting to what comes to us from outside, we are always responding. A large part of it comes from the subliminal. Lydia's urge to elope, Collins' urge to introduce himself to Darcy, Mrs. Young's attempt to help Wickham against Darcy are expressions of the universal or social urge that is a reaction to the French Revolution. The individuals may not know why they are doing it.

The subconscious can be described as vertical, the subliminal is horizontal. The subconscious is like the basement, it is dark and you really can't see anything even if you go there. The subliminal is like behind the curtain, you only have to go behind the curtain to see it. We are not aware of the subliminal, but it is there.

When Elizabeth listens to Wickham, she does not think, 'Because Darcy called me tolerable, I wish to think ill of him. Moreover, as I am my mother's daughter, I am attracted to this red coat'. But that is definitely there. Unless she knows what is going on in her, she cannot be under her own control. When Darcy calls her tolerable, he does not know why he is calling her so, it is not under his control. If he is aware of his subconscious reaction and subliminal feelings, only then there is a possibility of him having control. If he thinks, 'The aunt in me is reacting, the snobbish aristocrat in me is feeling this way, but in the depths I am attracted to Elizabeth', only when he becomes conscious of both, can he have any control. We often act like Darcy, without knowing why we act, or what is moving us to act.

The only way we can overcome the psychological ignorance is by rising up and going within. If you want to reach the superconscious, you can go into trance, like so many yogis who have done it. But you come back almost the same person. You don't come back with the supramental consciousness. If you want that, you have to consciously ascend. Mother and Sri Aurobindo, instead of going from mind to moksha, climbed the stairs from mind to higher mind to illumined mind to intuitive mind to overmind to supermind. You can be conscious of the whole world all the time. You do not lose consciousness of yourself or the world. Only then is it possible to bring the supramental consciousness down. The psychic is our link to our lower nature. So wherever one goes up, one can bring it down to change nature and life, rather than just escape. Then we can have a divine life.

Ascent, heightening, widening and integration have to be achieved if we are to get rid of the psychological ignorance.

All ignorances are inter-related. We cannot overcome one ignorance without overcoming another. Temporal ignorance comes out of the surface consciousness that lives from moment to moment. When one is in the subliminal, one is already living in a much vaster field. When we think we are a little dot on the surface of the balloon, we can't see beyond birth and death, we are locked into the moment by the surface thinking mind. When we identify with the physical as our base, our progress stops with the death of the body.

It is not by belief that we must overcome temporal ignorance, it must be our own living experience of our own immortality. The perpetuity in eternal time is a natural consequence of the fact that we are eternal in timelessness.

There is timeless immortality and time immortality. Timeless immortality is the knowledge of the pure existent spiritual self, the Being. Time immortality is the knowledge of our perpetuity in the becoming. For spiritual evolution, rebirth is necessary. The individual is evolving, and we cannot complete the evolution in one life. The soul's survival is inevitable because the soul is the immortal spirit.

The first realization is the realization of timeless immortality. When we realize that we are timeless in immortal self, then we cannot be chained to a succession of births and deaths. Our real identity is not limited to births and deaths. We are always immortal, we only need to become conscious of that self beyond birth and death.

The second realization is the realization of time immortality. We are in a progressive evolution of knowledge.

The key is to know that we exist in eternity and are not bound by the succession of the moments. An example of overcoming temporal ignorance is when Mr. Bennet undoes the damage done over the past 25 years, and saves his family. Had he been in temporal ignorance, he would have said, 'Nothing can be done now. The damage is done, all is lost and my family is ruined'. But when he takes responsibility for Lydia's elopement, Lydia is saved, and Jane and Elizabeth are married.

We have to give up the identity with the body, our subjection or dependence on the body. But we can use the body as our base, not limit. In order to become master of our being, and overcome our temporal ignorance, we have to know about that in our nature that is not immortal.

Even if we know we are immortal, the ego may still be there. The ego separates us from others as well as from God. The ego dissolves itself by identifying itself with the life, mind and body of all beings. It universalizes. It is still individual, but it is not separate. It does not lose its individuality, but it loses its separateness. Ego can dissolve by going to the supracosmic. If it knows it is one with all creation, it cannot exist there.

We know we are not the surface body, we have got out of the constitutional ignorance. We are aware of the subconscious, subliminal and superconscient, we have overcome the psychological ignorance. We know we are eternal, we have come out of the temporal ignorance. We know we are not the ego, having overcome the egoistic ignorance. We are unified with everyone, but we still think we are limited to the cosmos. That is the cosmic ignorance. But when we are out of other ignorances, we also come out of the cosmic ignorance because we learn that we are not limited by the cosmos as well. When we overcome the cosmic ignorance, we don't leave the cosmos, we reunite the cosmos with what is beyond the cosmos. Both are our being. We realize that we exist in the transcendent and we also exist in the universal and individual. So we are not bound or limited by the cosmos. But we are not excluded from the cosmos either.

When we overcome other ignorances, we overcome the original ignorance too. Everything is reconciled as the absolute, we are no longer ignorant of the absolute which is the reality. Everything else is only an expression of the reality. We come to terms with the knowledge of the real reality which is the absolute.

Only when we overcome the other ignorances can we overcome the practical ignorance. We can be free from error of any type only when we know the absolute. When we come out of all of this, our life will be a manifestation of the divine will. Inwardly and outwardly, our life will be a manifestation of the divine truth. But it won't be a law as a rigid truth, it will be a free, luminous, plastic expression of the spiritual knowledge self-expressing in space and time. It will not be a perfect moral view or controlled action subject to rules and standards. We will be manifesting the spirit. There will be distortion of the truth. There will be no jealousy like we see in Caroline, or arrogance like in Lady Catherine. There will simply be the spirit manifesting itself through your individuality and universality, expressing transcendent truths in a play in which we are one with all and one with God. That will be a divine life. It will be a natural completion of the evolutionary process of ascent and integration, uplifting the individual and the cosmos, transforming the lower planes by the light of the higher. Yet the individual does not disappear, he continues to exist in the fullness of his spiritual truth.