

Life Divine Bk2 Chap 12 Origins of the Ignorance – Speech Outline

1. The Supreme Reality

A. Satprem's story

B. Unknowable as Supreme Reality ⁵⁶⁸

- A supreme state of Sachchidananda beyond highest conception
- What Upanishads meant from Asat, Non-Existence
- Perhaps the inmost sense of Buddha's Nirvana
 - Upanishad's absolute, unconditioned bliss

C. We reject the view that the Unknowable as absolute Non-Being ⁵⁶⁹

- Nothing can come out of absolute Nothingness – not even illusion
- Out of this only chaos could emerge
- We would have to rationalize that the world is such a chaos of absurdity and paradox, a huge error, infinite delirium
- The absolute Non-Existence can only be an absolute eternally unrealized Personality, a zero of the Infinite out of which all relative potentialities emerge
- This view negates the whole aim of philosophy which seeks for knowledge, not chaos, which seeks that "which being known all is known"

D. The Absolute manifests as Being and Becoming – fundamental reality and effectual reality

E. An infinite and eternal Existence other than which nothing can exist

F. An infinite Consciousness

G. An illimitable freedom and Delight of Being

H. Mental views

- All opinions about origin of things become of equal force since all are equally valid or invalid
- All these views have been held by mankind
- Mankind has profited by them all – they open doors upon truth by negatively destroying opposite errors or preparing new hypotheses

I. We must discover an Absolute on which all truths stand and be reconciled, an Unknowable, which is not absolutely unknowable but beyond mental knowledge

J. This alone can carry in it a key to the paradoxes of the universe.

2. What is the Nature of the Universe?

- A. He says transcendent, universal and individual are three statuses or poises of the Supreme Reality – they are one
 - The individual soul is part and portion of the transcendent
 - That Man is God in his inmost nature and destined to become God in his manifest expression
 - The same inner Universal Divine dwells within all of us and in all things
- B. An indivisible intensive Unity expressing as a Oneness which is the source of all multiplicity
 - The One is the All-Existence
 - All are the One
- C. Matter is Sachchidananda – form of Spirit
 - Reconciled as energy in Cosmic Consciousness
 - Reconciled as Spirit in Transcendent Consciousness
- D. The universe is evolving and is destined to manifest Divine Life
- E. This conceptions refuses to put a limit to the ascension of the Infinite

3. Nature of the Ignorance

- A. Division
- B. Self-limitation
- C. Separative knowledge

4. Mind divides

- A. Mind sees reality as if a jigsaw puzzle has been torn into a million pieces
 - Cut up P&P into shreds and try piecing together the story
- B. Soul is divided from surface ego
 - Darcy identifies with his social status
 - Each of us identifies with our ego and thinks of that as our Self
 - We do not know we are eternal beings
 - We do not know what our soul has come for or seeks to express
 - Nalli Silks – power of self-giving reverses this Ignorance

C. Individual is divided from universality

- Darcy does not relate to the world around him or to social evolution
- We think of ourselves and regard the world as separate
- We are unconscious of our relation with society
 - All we have comes from it

D. Inner is divided from outer – Life is a mirror

- He fails to see Eliza's prejudice is a response to his pride
- We blame others
- We fail to see the perfect correspondence
- Everything that happens is a perfect expression
- Divine acts on us through life

E. Individual is divided from transcendent

- Man is divided from God
- No one thinks of God or prays
- We think of God as a separate person or power
- We feel separate, disconnected, neglected by God
- We do not know our own divinity
- We do not know the power of our own will
- "You can become whatever you will to become"

F. Idea is divided from fact – Mind from Life – constitutional Ignorance

- Darcy's idea of cultural superiority is not true in fact
- His ambiguity about proposing to Eliza
- Scientist's abstract concepts are not real – only symbols we mistake for reality
 - British or American sense of superiority is an illusion
 - Caste superiority
 - Mother's devotee
 - Democracy

G. Idea is divided from Truth – Mind from Supermind

- All our knowledge is Ignorance
- First Rule – give up faith in mind's externalized way of seeing
- We know nothing

- Our beliefs and intuition are superstition

H. Idea is divided from will

- Our thoughts are not Real-Ideas
- We know without power to realize
- Our will lacks the knowledge to achieve

I. Physical fact is divided from truth

- External form does not express the inner reality
 - Wickham's appearance
 - Darcy's aloof awkwardness
- We worship money power and status based on falsehood
- Physical facts do not express spiritual truths – mortality of the body

J. Parts are divided from one another

- We divide and fragment all reality into tiny parts and miss the whole
 - Castes and classes – Darcy
 - Medicine
 - Academia
 - Government
 - Linguistic and ethnic groups
 - Nations
 - Private and public life

K. Parts are divided from the organic whole

- Whole is India, humanity
- Whole is knowledge of life
- Government must serve society

L. Our point of view is divided from others

M. Each point of view is divided from its opposite

- Contradictions are complements

N. World is divided from Transcendent

- We fail to see that life is Divine
- Everything that happens at every moment is thadastu
- Ignorance, error, falsehood and evil are not opposites or outside Brahman – nothing is

O. Spirit is divided from Matter

- Matter is Sachchidananda
- Body responds to thought, prayer and Grace
- Outer world is divine in essence
- Life can become Divine
- Body can become immortal

5. Empowering Practical Truths

A. Outer reflects the inner and spurs its development

B. Inner determines the outer

- Power of attention – Pygmalion effect
- Power of concentration – Tapas – in us it is exclusive

C. Challenges and Opportunities

- Power of attitude
- What is attitude? – Opportunities concealed or rejected by attitude
- What is the truth of attitude?
- Experience – Steve Jobs and Michael Bloomenthal

D. Other man's point of view is part of a greater truth

E. Contradictions are complements – reconciling opposites reveals greater truth

F. Apparent impossibilities may be inevitable actualities

G. Identification with Nature is submission and helplessness

- Identification with Self is to be the determinate

6. What is the origin of the Ignorance?

A. Maya – a dream or illusion?

B. A fundamental defect or error originating in the Absolute?

C. An original sin of humanity? – Adam & Eve

D. A chance deviation in the evolution of the universe?

7. Pragmatic origins of the Ignorance ⁵⁶⁶

A. What is the process of consciousness that brought Ignorance into existence?

- B. Our basis is that Integral Oneness is the truth of existence
- What does that mean?
- C. How can Ignorance arise in Absolute Being?
- How can an Absolute Being which is absolute consciousness be subject to ignorance?
 - How can we, individual self, which is no other than Paramatman be subject to ignorance?
 - How can the Indivisible support apparent division?
- D. Maya
- If Brahman is the sole existence, Maya must be power of Brahman
 - Nor can we say Mind is a product of Maya and separate from Brahman, since Mind and Maya too would be a denial of the unity of Brahman.
- E. We cannot solve the problem by saying Jivatman and Supreme are essentially and eternally different, not One
- One subject to ignorance
 - The other always in knowledge
 - This contradicts supreme experience which is the unity of being
- F. An idealistic Agnosticism might simply state that the action of Maya is in the Unknowable and cannot be explained
- All Agnosticism is subject to the objection that it may be nothing but our refusal to know
 - This inability cannot be applied to the Supreme or Jivatman
- G. The subjection to division can only be a conscious and free movement of the Spirit in things – a play of its own self-manifesting Omniscience
- H. Ignorance must be part of the movement of the One
- A development of its consciousness, knowingly adopted for its cosmic purpose, not forcibly imposed
- I. Jane Austen Analogy

8. Ignorance as action of Consciousness ⁵⁷⁰

- A. Sachchidananda is the manifest nature of the Absolute
- B. Absolute existence, consciousness, bliss is the starting point

- C. Ignorance arise from an action of consciousness manifesting itself as knowledge, yet limiting that knowledge to create Ignorance
- D. Ignorance is a consequence of Force of Consciousness – a creation and consequence of its action
- E. We need to consider the Force aspect of Consciousness
- F. Absolute consciousness is in its nature absolute power
 - **As is the consciousness, so is the Force**
 - Nature of Chit is Shakti
 - Force concentrated and energized for cognition or action in a realizing power effective or creative
 - Power of conscious being dwelling upon itself, bringing out the seed and development of all within it
- G. Same in human consciousness – **power of attention**
 - Power of consciousness to energize
 - Power of energy applying itself to its object is most positive dynamic force it has
 - Power of aspiration -- attention – concentration – Pygmalion effect – thinking – vital interest
 - Attention – Pygmalion effect, The Secret, prayer, concentration, consecration,
 - It can act on ourselves or on the external world
- H. We direct our attention on two objects – ourselves and others, inner and outer
 - This does not apply to Sachchidananda – all is himself, no division
 - For SCA, there is no division between itself as subject and object
- I. Only a part of our force of being is voluntary and conscious
 - The rest is involuntary, subconscious or superconscious
 - **This has great practical consequences**
 - Life responds to our subconscious as well as our conscious volition
 - Darcy calls her tolerable, Bingley calls him stupid
 - Elopement is connected with Darcy who she now accepts
 - Wickham elopes when Eliza compares Darcy & Wickham
- J. This too does not apply to Sachchidananda
 - Since all is one indivisible self, action, consciousness force
 - All is expression of conscious force – Tapas
 - All is due to action of Shakti

- Integral Tapas of an integral consciousness in an indivisible Existence is the nature of action of his consciousness

9. Dual Brahman ⁵⁷¹

- A. What is the relation between activity and passivity?
- B. Could it be that there are two Brahman's – two realities?
- C. What is the place and role of Force in the immobile passivity of Existence (akshara Brahman) and the inactivity of Nature (stillness, inertia, silence)?
- D. We associate Tapas, energy with activity, movement.
- E. There is a will in passivity that supports and upholds all activity
- F. Even Inactivity implies a force -- takes as much or more energy to be silent than to speak, to remain inactive than to act
 - Absolute passivity or immobility of cons
 - Inaction is also action
 - Even inaction is action – there is no innocent bystander – Arjun
 - Not speaking is an expressive act as much as speaking
 - Immobility is a greater force – sumo wrestler, elephant
 - Dancer requires enormous energy to remain absolutely still
 - Equality is ultimate power
 - Inaction is also a force of action – non-reaction, silent will
 - Inaction is a secret positive of negative or inverse Tapas
 - An energy or will upholds the apparent immobility
 - The waves on the foundation of the immense Ocean
 - Buoyancy – surface tension of water – Eureka, Archimedes
- G. All is due to presence of Shakti, silent action of its concentration, Tapas
 - Power to concentrate is itself as immobility – preventing the mind from wandering
 - Mrs. Gardiner does not ask
 - Darcy practices confidentiality
- H. Two statuses of consciousness
 - Active -- energy throwing up knowledge and activity

- Passive – consciousness does not act as energy – exists as status

I. Concept of dual Brahman – one of most important distinctions in Indian philosophy

10. A conscious Power acts when we are passive on the surface ⁵⁷²

A. This Power – of the Divine, of Sachchidananda -- works through us for a greater play of knowledge, energy, action, result

- We are only a field or channel for it

B. Two forms of Tapas

- Our limited individual consciousness opens to the supreme status and supreme action
- Opening to the supreme play of knowledge and action
- Opening to the static consciousness is a power of knowledge and concentration of consciousness in immobility and self-realization

C. Tapas is concentration of power of consciousness – both active and passive consciousness of Brahman

D. Our own consciousness also has the character of an unseen supporting Tapas that sustains our status, passivity, silence and immobility as well as our creation and action.

E. Expressions

- Basis for Life response
- Silent Will
- Jane and Bingley's patience
- Eliza brings Darcy to Pemberley without even thinking
- Mrs. Bennet's aspiration
- Power of consecration and surrender

11. Passive Brahman is the power of withholding energy from universal action which supports and upholds the world

A. When the parent passively indulges the child, it is giving the child freedom – giving freedom is most difficult

B. Passive and active consciousness of Brahman are not opposites but two expressions of the same energy and power

- Like stilling of the reservoir and the coursing of the channels that flow from it

- C. There is a passive power of being behind every activity from which it arises and on which it is supported and governs it from behind without being lost in the action.
 - Mr. Bennet's freedom
- D. Speaking is as much about being silent – John's sales man
- E. Punctuation makes sense of words
- F. Silent will at COR and Almaty
- G. Mrs. Gardiner's self-restraint has great power – the power of self-restraint – this is the power of culture
 - That passivity is not an incapable inertia but a self-reserved energy 374
- H. The more we move from action, active will, reaction to silence, non-reaction, non-action the more we move from the finite surface will of ego to the greater deeper will of society, life, divinity.
- I. Withdrawal from the seeking or expectation of happiness, allows a self-existent delight to descend.
- J. Withdrawal from the seeking for money, allows the universal energy of wealth to flow into you.
- K. Sears – money-back guarantee is withdrawal of suspicion without expectation
- L. **Reservoir and the flow**. Only because of the pressure of the motionless body of water in the reservoir, the flow has force of movement.

12. Through passivity we arrive at higher, integrated knowledge ⁵⁷³

- A. Passivity in ourselves is the path to a broken but greater unifying knowledge
- B. Through passivity we can open to what is beyond – a universal or transcendent Power acting upon us which is other than and greater than the ego
- C. Activity and passivity are not two different things, yielding opposite results
- D. Activity is not the opposite of knowledge
- E. Passivity of Brahman does not lead to cessation of existence
- F. Our passivity or silence is not absence of consciousness but higher consciousness.
- G. Silent mind is not opposite of mind but a higher power of mind – Richard
- H. So passive consciousness leading to higher knowledge is not the absence of consciousness but a higher form of consciousness

- Mr. Bennet's freedom requires a herculean effort of non-reaction and non-initiative – not absence of will
- I. Meditation concentration requires supreme will
- J. When we withdraw egoistic will, we feel a higher will act in and through us as a channel – consecration leads to surrender
- K. Tapas – concentration of Brahman is the character of activity and passivity – a concentration of consciousness
- L. Even the eternal silence is supported by a concentration of infinite consciousness
- M. Both passivity and activity result from movements of the individual soul from one poise to another
 - From Brahman consciousness in and of world – fulcrum for universal action to
 - Brahman consciousness beyond world – power of withholding energy from universal action
 - Same consciousness, same energy in two different states – self-reservation and self-deploying
 - Like stillness of reservoir and coursing of channels which flow from it
- N. Passive power of being is behind every activity supporting it, governing it, like parent with child
- O. Self-exhausting identification with action is impossible for the infinite power of Brahman
- P. Our whole being stands behind our own actions
- Q. Passivity is poise of self-reserved energy, not incapable inertia
- R. Same for the conscious being of the Infinite whose power is infinite

13. Passive & Active Brahman are two poles of one existence ⁵⁷⁴

- A. It is immaterial whether the passivity is absolute or only relative – it is a distinction for mind's convenience
- B. There is no passive and active Brahman – only one Brahman, an Existence which reserves in inactivity and pours forth its Tapas in activity – two poles of one being
- C. This double power is necessary for creation -- from reservation to creation and return
- D. Passivity of Brahman is concentration of its being dwelling on itself in self-absorbed concentration of immobile energy

- E. Activity is Tapas in multiple concentration of force (which seems a diffusion) releasing what is held in incubation into mobility of millions of waves of action – dwelling upon each and liberating in it the being's truths and potentialities
 - It is a deploying, not a diffusion
- F. Brahman does not cast energy out of itself to be lost in some unreal exterior void
 - It keeps it working within Its being – conserving it undiminished in all processes and transmutations
- G. Passivity is a great conservation of Shakti supporting manifold movement in forms and happenings
- H. Activity is conservation of Tapas in movement and transmutation
 - Both co-exists pole and pole of one Existence in us as in Brahman
- I. That stability is necessary for this activity
- J. The passivity is itself a concentration – being dwelling upon Itself
- K. Concentration cannot be passive – it is the most active thing we can do
- L. Both the active and the passive are concentrations of force – one a concentration on oneness, the other multiple concentration – **the Brahman is an infinite multitasker**
- M. Brahman never loses control of what it projects

14. One Reality ⁵⁷⁵

- A. One reality, not two independent realities – one mobile, the other immobile
- B. Nor is it an alternation between active and passive (Nirguna Saguna, Akshara, Kshara)
 - neither is the sole truth of Brahman – but only expresses their relation to the activities of its consciousness.
- C. Active Brahman is the perception of the deployment of conscious energy of being in universal action -- the soul's evolution in activity
- D. Passive Brahman is the soul's involution in passivity
- E. Active being is assumed to be the soul's false being
 - The alternation of active and passive as in waking and sleep gives the illusion that one is real, the other not
- F. The larger being is always perfectly aware of all that happens even when our surface is in the ignorance

- We falsely identify ourselves entirely with the active being
 - **Activity itself is not the source of ignorance. Ignorance arises because we are identified with only a part of ourselves**
 - Our ignorance arises because only part of our being performs the alternative movement
 - By attaining the silence of passivity, we give up active ignorance for a passive ignorance, not for the whole reality
- G. The greater integral fulfillment upholds both action and silence
- H. A larger being in us is perfectly aware of all that happens, even in our partial superficial state of unconsciousness
- It is not limited by sleep or waking
- I. Same is true in relations with Brahman – our real, integral being
- The Ignorance we identify with is only a partial consciousness – mental or spiritual mental
 - In movement it becomes nescient of its status of self
 - When it loses the movement, it loses hold on our self of action entering into passivity
- J. In entire passivity, mind falls asleep or enters into trance or spiritual silence
- A luminous nescience or separation from the dynamic Reality
- K. The soul passes into this release of silence in its passage to the Absolute
- L. But a greater fulfillment of our true and integral being comes in that which upholds both and is limited by neither.
- M. Integral Brahman⁵⁷⁶
- Brahman does not pass alternately from passivity to activity and back again
 - Active Brahman persists even when we go to passivity
 - Our true integral being is not subject to these opposites
 - We too can possess both simultaneously

15. The Supreme is integral integer ⁵⁷⁷

- A. The Supreme exceeds both immobile self and mobile being
- B. It is not the sum of these two (fractions) but an integer beyond them
- C. Brahman the Supreme is aware of both simultaneously

- They are terms of his universality
- D. In all states he is aware of his absolute being
- E. Jane Austen is not the sum of her characters or stories

16. Origin of Ignorance ⁵⁷⁷

- A. We conclude that Ignorance cannot have its origin in the absolute Brahman or integral Sachchidananda
- B. Ignorance belongs to a partial action of the being
- Just as in body we identify with a partial and superficial Consciousness which alternates between waking and sleep
- C. This identification with limited being is the cause of Ignorance
- D. **Ignorance is not an original power of Brahman**
- Therefore there can be no original power of Ignorance
- E. If Maya is an original power of Brahman, it cannot be a power of Ignorance
- It must be a transcendent and universal power of self-knowledge and all knowledge
- F. Ignorance can intervene only as a minor, subsequent movement, partial, relative
- Ignorance comes when Brahman views himself in the multiplicity
- G. But multiplicity is not sum of souls in its fractional divided nature
- This is only what our superficial external physical consciousness seems life
- H. When we do deep within, the walls of division become thinner
- In the end there is no wall and no Ignorance

17. Division in Body, Mind, Soul ⁵⁷⁸

- A. Body is the outer sign and lowest basis of the apparent division of Nature plunging into Ignorance
- It is the starting point for recovery of unity by the individual soul
 - Unity even in the midst of exaggerated forms of multiple Consciousness
- B. Bodies can communicate with each other only through external means
- Communication is only by external means by division of the penetrated body
 - They can unite only by breaking up and devouring, absorption and assimilation
 - Or a fusion in which other forms disappear

- C. Mind too is hampered by this limitation, but it is more subtle
 - Two minds can penetrate one another without hurt or division
 - Can interchange substance without injury
- D. In soul Consciousness, the obstacles to unity lessen and disappear
 - Not only in a trance of unity
 - Also in a perfect waking state which takes account of all distinctions

18. Ignorance and self-limiting division are not inherent in multiplicity of souls
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- A. Brahman exceeds activity and passivity
- B. Brahman also exceeds unity and multiplicity
- C. His oneness does not exclude multiplicity, like body and mind
- D. Not the mathematical integer one incapable of containing the hundred
 - He contains it and is one in all the many
- E. He is one in himself, one in the many, and many are one in him
- F. Brahman is unity of spirit aware of the multiplicity of souls and the unity of all souls
- G. He is aware of his oneness in each soul, the immanent Spirit, the Lord in each heart
- H. Jivatma is aware of its unity with the One and with the many
- I. Multiplicity is not the necessary cause of Ignorance.

19. Ignorance comes in at a later stage 579

- A. Not inherent in the multiplicity of souls
- B. Not the nature of multiplicity of Brahman
- C. Brahman exceeds multiplicity and oneness
- D. Ignorance comes when mind is separated from its spiritual and supramental basis
- E. In earth life, **Ignorance comes where individual Consciousness identifies by dividing mind with the form**
 - We identify with caste, class, family, limited body, personal interests, egoism, opinions, attitudes, selfishness
 - This is the only safe basis for division
- F. Form is a formation of concentrated energy – a knot of force of Consciousness in its movement

- It is not a manifestation durable and eternal in its integrality or constituting atoms
- They can be disintegrated by dissolving the knot of energy
- Concentration of Tapas in movement of force on the form sets up the physical basis for division

G. Origin of Ignorance must be found in a self-absorbed concentration of the Force in action on a separate movement of Force

- **We lose ourselves in our actions**
- **Mind identifying itself with the movement separately with each form**
- It builds a wall of separation which shuts out the Consciousness in each form from awareness of its own total self, other embodied consciousness or universal being

H. Here we must look for the secret

I. What is the nature of this absorbing, separating, self-forgetful concentration – obscure miracle of universe?

J. Exclusive concentration of Consciousness-Force and the Ignorance