

New Race

**A Journal of
Integral & Future Studies**



Global Consciousness

SPECIAL

**Institute of Human Study
& Sri Aurobindo Center for Advanced Research (SACAR)**

February 2025



The Sacred Leap from Ego Consciousness to Global Consciousness



Dominique Schmidt

Spiritual Teacher, Author, Workshop Trainer & Facilitator, schmidt_dominique@hotmail.com

<https://dominique-schmidt.fr>

“All being is one and to be fully is to be all that is. (...) to feel all selves as one’s own self.” Sri Aurobindo, *The Life Divine*, p. 1061, Vol. 22 (Complete Works of Sri Aurobindo, 2005).

With these few words, Sri Aurobindo gives a perfect definition of what Global Consciousness consists of. Somehow, at the same time, he provides a direction to our ego, which is lost in the mischief of separateness.

The problem that humanity faces is a problem of growth. Law enforcement, conventions, and control cannot resolve the multitude of personal, social or planetary conflicts that are afflicting us because the true answer lies in an inner awakening.

“The outer apparent man, an ephemeral being subject to the constraints of his material embodiment and imprisoned in a limited mentality, has to become the inner real Man, master of himself and his environment and universal in his being.” Ibid, p. 712

Education has failed us. Nowadays, its purpose is to integrate youth into the established pattern of a given system. “Education” derives from the Latin “e-ducare”—meaning “to lead out”, “to bring forth”, “to emancipate”—which is the complete opposite of “fitting in”. It means leading one’s life independently from any conditioning or social pressure and living according to one’s nature (Swabhava), which, for each of us, is unique. Sadly, we are taught to become cogs in the social machine, whereas true education should aim at awakening the Spirit within. When this is achieved, all is achieved!

Global consciousness is the realisation of the Oneness of life from which is born the feeling of mutuality. Yet, we must not confuse this with the

**Education has
failed us.**

integration of humanity and the ideology of communism in which the individual being exists for the community and not for him or herself. In Sri Aurobindo's spiritual vision, the Individual is all important; we are the forerunners of the manifestation, and in fact, we are "the key" to its unfolding:

"The individual is indeed the key of the evolutionary movement; for it is the individual who finds himself, who becomes conscious of the Reality." Ibid, p. 1086

The eradication of the individual or its forced compliance is, therefore, not the way towards true unity and global consciousness but rather the end of the evolutionary impetus towards fulfilment.

"Even if all our actions are scrupulously regulated by education or law or social or political machinery, what will be achieved is a regulated pattern of minds, a fabricated pattern of lives, a cultivated pattern of conduct; but a conformity of this kind cannot change, cannot re-create the man within, it cannot carve or cut out a perfect soul or a perfect thinking man or a perfect or growing living being." Ibid, p. 1058

We could say communist-style globalization is the oneness of uniformity in which, in order to achieve perfect standardisation, the individual soul is banished.

Certainly, to live in this world harmoniously and conduct the affairs of our daily life with all its obligations, we need the stability of unity.



But our nature is fundamentally ignorant; hence, to accomplish unity, we think that we must use force, social conditioning or military pressure. This precarious oneness is achieved by reducing the individuals to conformity, globalised control and the robotisation of the planet. In this lifeless oneness, society finds its so-called security and order. But without individual creative participation, there can be neither cooperation, harmony, nor true happiness. In such a world, we do not live; we exist in a dead, static, phantom-like society.

"A unanimity of this kind can only be maintained by a compression of all freedom of thought and life, and that must bring about either the efficient stability of a termite civilisation or the drying up of the springs of life (...)." Ibid, p. 1094

**...our nature
is fundamentally
ignorant...**

Sri Aurobindo's concept of Oneness is the complete opposite. It grows from within, and it is vibrant with life. Global consciousness is actually enriched by the realisation and blossoming of each and every soul. Individually, we must realise unity with our fellow beings through the awakening of our true self, the inner spirit. For this true self is of the same essence in all mankind. Our ignorance of the fundamental unity that permeates our world has brought about the ego, a centre of division, and it is through liberating this centre of separateness that authentic global consciousness through love and cooperation can emerge. We can then witness ultimate Oneness enlivened by all the creative, liberated individuals. In fact, we are speaking of a "growing" Oneness and not a static formula manufactured by the mind. Global consciousness is, therefore, a LIVING ORGANISM that requires continual growth and contribution from each of us.



"It is through the growth of consciousness that the collective soul and its life can become aware of itself and develop (...)." Ibid, p. 1094

To begin with, the real problem is a complete lack of Self-knowledge, of World-knowledge and of knowledge of the Reality that sustains the manifestation in its manifold realms or planes. This may sound rather abstract, but in fact, these truths lie in the recesses of our own minds and, therefore, are inherent to our nature, which means that we do not have to search elsewhere but rather delve within ourselves in order to unravel the many layers that obscure our mind.

Global consciousness is, therefore, a LIVING ORGANISM...

Along with this inner quest of our inner being, we must completely surrender our ego and simultaneously open up to the truths above to find our cosmic or Global self. In Sri Aurobindo's *Sadhana*, these two operations are called psychic and spiritual transformation, respectively.

"A complete involution of all that the Spirit is and its evolutionary self-unfolding are the double term of our material existence." Ibid, p. 708

According to Sri Aurobindo's penetrating insight, our nature is a growing expression of Spirit evolving from its "involvement" in Matter. He explains that the world results from an evolution-

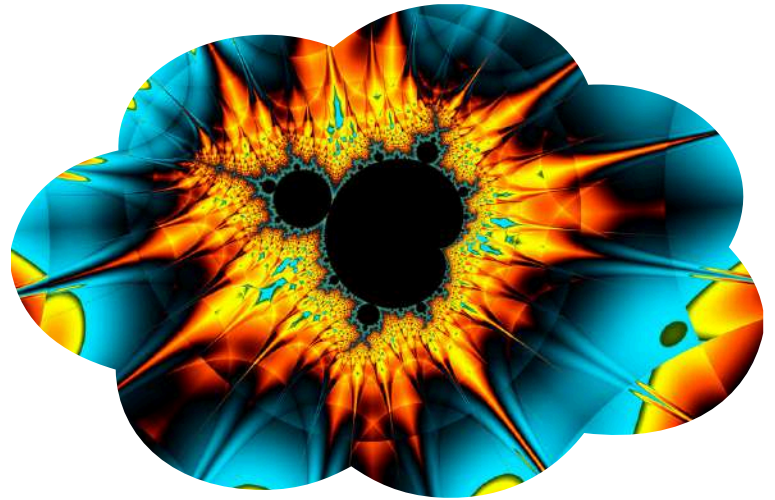
-ary process in which we are the main actors. On the ladder of evolution, we have now reached the stage of ego-consciousness, which is midway between Spirit and Matter. The Ego, in a state of ignorance, strives for knowledge but, unfortunately, "projects" its ego-ness in its endeavour, which slows the process of self-discovery.

Being incomplete and fragmented, we project our fragmentation onto all that we see and consequently divide the world into divisive compartments at war with each other.

Thus, Evolution, starting from the total involvement and submergence of Spirit in Matter, undergoes its "upward" progress through laws of divisibility. For aeons of time, Spirit is reduced to substance and suffers from obscurity and fragmentation. Our ego is the outcome, and our psychological self carries the burden of this fragmentation, which explains why, at this level of consciousness, harmony, pure joy, and happiness are impossible.

Far from being pessimistic, this picture should give us the incentive to step out of our predicament and grow. For, in fact, that is the only challenge and the true quest. Global consciousness is the victory over our diminished and impoverished ego.

Being incomplete and fragmented, we project our fragmentation onto all that we see...



What is the main obstacle which stops us from reaching higher levels of global consciousness? This horizon of true happiness and plenitude of being is impossible as long as there is division between the 'me' and the 'you'. The roots of this split are so profound that this very division divides our own self into so many, hidden selves, each with its own "agenda". For example, while we preach the unity of life, consciously or not, we exploit another to secure our separate self! These contradictory patterns are innate and remain unseen by our 'me', as we are obnubilated and blinded by our ideas and ideals. The ego is a 'split-personality' splitting everything around!

Self-knowledge is essential to heal this division and bring order into our lives. A separate, divided mind can never find true global harmony. For example, while talking about the problem of pollution, we nonetheless continue littering the earth! Therefore, we have to bear in mind that true universal global consciousness must not remain a concept.

A description of love is not love itself. It is 'loving' unconditionally all that exists, a bird, a cloud, an



old person, a child, which is the true mark of love. Thus, to become aware of our contradictory nature requires self-knowledge which must immediately be followed by self-transformation so that our awareness does not remain in the realm of mere ideas.

Sri Aurobindo's spiritual philosophy is not put together by thought or by ideas, but by a direct communion with the ultimate Reality itself. In fact, Sri Aurobindo was directly connected to the 'Real-Ideas', the seed-truths held in the bosom of the Absolute matrix. That is, his Integral knowledge came from the blueprint held in the Supermind, the Truth-plane of the Divine Consciousness, which is behind the origin of Manifestation and from which our world unfolds step by step towards its divine destiny.

In our subconscious mind lie all the seed-truths which, at the right time, with the right conditions and maturity of being, are bound to emerge.

Sri Aurobindo tells us that each one of us is the indivisible expression of the Whole, and therefore, "holism" is our true nature. Global consciousness is not as farfetched as it seems, a far-off ideal or utopia, but lies in our very cells. It is actually "becoming" what we "already are".

The principles of Involution-Evolution, which is the plan of the unfoldment of the manifestation, can only be truly grasped by a thorough understanding of the principle of Ignorance (Avidya) responsible for the illusion of separateness from which we build our partial knowledge. In fact, Ignorance has many faces, and Sri Aurobindo's genius lies in not looking for truth away from ignorance but at its very core. Generally, we prefer speculating about truth instead of facing our actual ignorance and ego-ness.

"But since it is from the Ignorance that we proceed to the Knowledge, we have had first to discover the secret nature and full extent of the Ignorance." Ibid, p. 680

Sri Aurobindo's spiritual philosophy is not put together by thought or by ideas, but by a direct communion with the ultimate Reality itself.

Sri Aurobindo proceeds by uncovering the nature of Ignorance in its sevenfold aspects. Starting from the original ignorance of the Absolute, the source of our being and becoming, he shows us that we are also ignorant of our cosmic self, the second ignorance, which he describes as our timeless-spaceless immutable Self; and then he discloses the third ignorance, egoistic ignorance:

“We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our finite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self.” Ibid, p. 681

Furthermore, Sri Aurobindo continues his investigation with the fourth, temporal ignorance, followed by our psychological, constitutional, and practical ignorance—the fifth, sixth, and seventh ignorances, respectively. A thorough understanding of the complete picture of the nature of Ignorance opens the door to our true self and universal nature.




Sri Aurobindo proceeds by uncovering the nature of Ignorance in its sevenfold aspects.

Let us ponder on the third type of ignorance, ‘egoistic’ ignorance, which gives a clue to which direction we should take in order to realise Global or cosmic consciousness. Egoism and universality are poles apart, but as we shall see, behind our surface ego, our true self lies hidden, which has a complementary double identity, our innermost self and our spiritual self. The two together constitute our true Being. This polarity acts as a magnet that connects our personal actions to the whole. There is no longer separate action: the accomplished individual acts from the Wholeness of being. In that unified state, we become the individual-universal, an unseparated compound. It is in this state that global consciousness functions naturally, and true lasting harmony is secured.

“Man (...) has to achieve mastery of his environment but also world-union and world-harmony; he has to realise his individuality but also to enlarge it into a cosmic self and a universal and spiritual delight of existence.” Ibid, p. 711

The real challenge is how to live ego-free. “To exceed ego and be our true self.” Ibid, p. 713



For, without the separate ego, globality, universality happens spontaneously. When the clouds disperse, there is only eternal blue sky!

When we try to become universal, who is trying but our separate self? While reaching out towards the universal, we are actually strengthening self-centredness. That is why Sri Aurobindo points out that self-knowledge starts with the knowledge of Ignorance, which constitutes our outer nature. For instance, altruism is often a perfect cover for the expanding ego, for, in the act of helping, the 'me' becomes important. Another example: when we say, "I don't kill an insect because I have been 'taught' or 'have read' that it belongs to God's creation!"—that is not really what is meant by "behaving universally"!

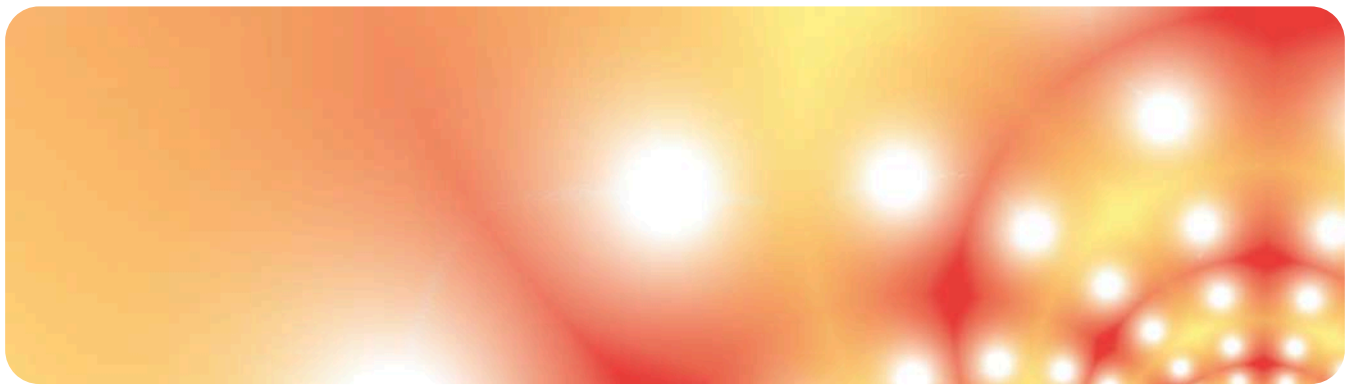
"Our utmost universalisation on the surface is a poor and limping endeavour, (...). There our very selflessness becomes more often than not a subtle form of selfishness or turns into a larger affirmation of our ego; (...)." Ibid, p. 1065

Direct understanding is essential for self-transformation, otherwise we become copycats.

The disidentification with our body-mind function, as taught in the Vedanta, unleashes the awareness of the greater world as our very self and body. This approach, if led with self-awareness and discernment, seems to be the way to reach the "globality of being" in which our 'me' is transformed. Letting go of all identifications makes us vulnerable and open to life. Global consciousness is the transparency of being.

However, one has to be cautious, for desire is pre-rational and stronger than reason. True disidentification is a matter of maturity of the soul, which comes with life experiences. If the strings of desire are more or less loose, then the process of disidentification follows its course. It is better to experience our desires and learn from them than to suppress them and believe that we are disidentified. More often, instead of the purity of being, we end up with a shadow self, which we project onto others and our surroundings.





The difficulty is reaching that “golden” moment when we suddenly and directly perceive and become aware that another is oneself, even though they exist in an independent body-mind frame. This experience can be extended to all that exists. It is, in fact, the beginning of true living. In that sense, an understanding of global consciousness is the true revolution which can put an end to individual and social disputes.

But we have to be careful not to create from this truth a new sect, a new belief system, the way we are accustomed to doing when we organise “verity”. When an idea is ‘force-fed’, it conditions the mind but does not liberate it. What is truth becomes falsehood! Instead of a global consciousness, sectarianism happens! That is the problem of intellectualism, for most spiritual issues cannot be resolved by thought or ideas but by growth of being and change of consciousness, as Sri Aurobindo aptly tells us:

“But this is not an intellectual knowledge which can be learned and completed in our present mould of consciousness; it must be an experience, a becoming, a change of consciousness, a change of being.” Ibid, p. 682

There are no shortcuts to reaching global consciousness; one must ‘deliberately’ undergo self-transformation, which is, in fact, the purpose of the Sadhana in the Integral Yoga of Sri Aurobindo. The crux is the first step, the “going beyond” mental consciousness, beyond mere ‘thinking’, towards a loving, living consciousness in the Wholeness of Being.

“Integral knowledge will then mean the cancelling of the sevenfold Ignorance by the discovery of what it misses and ignores, a sevenfold self-revelation within our consciousness: (...); the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego; (...).” Ibid, p. 681

To find the truth, we must first dissipate ignorance. To discover true knowledge, we must understand “what is” our actual state of being and not pile knowledge on top of our self-ignorance. From the false, we cannot get to the real truth. “A change of consciousness” cannot occur without an awareness of our “actual” psychological makeup. A local consciousness, with all its limitations and narrowness, cannot become a global consciousness by using a formula of unity or a slogan. The wholeness and infinity of being is, in fact, a different order of reality and requires, as Sri Aurobindo tells us, “a change of being”. The ego can never embody the universality of being. It has to “die” in order to surpass itself.

Realising that the “world is oneself”—signified, first of all, by our basic and common needs for food, love and affection, security and comfort—and, more deeply, by experiencing that every one of us has a common cosmic origin—and furthermore, that all that exists is the existence of the One infinitely expressed in so many forms, is what triggers that “change of consciousness” and “change of being” mentioned by Sri Aurobindo.

**Seeing the false
is the first step, but it is
not enough: the negative
much work
cojointly with the
positive...**



That change, in contrast to what we actually are in our divided being, corresponds to a “mutation”. Whether we see another through our preferences, likes and dislikes, our a priori ideologies, self-interest, greed and needs or whether we see another through the eyes of love, without thought or motive, we live in two different worlds. Global consciousness is the bridge between a self-orientated, navel-gazing consciousness and cosmic consciousness, which always understands each part in relation to the Whole.

What are the guidelines for reaching Global Consciousness?

“Seeing the false” and simultaneously “opening up” to the higher truths, continuously widening, heightening and deepening our consciousness. Seeing the false is a first step, but it is not enough: the negative must work conjointly with the positive, as ancient wisdom points both to “neti-neti” (not this, not this) and “iti-iti” (it is this, it is this)! Otherwise, even though we have

cleared the slate of our minds, we run the risk of remaining in a no man's land. The positive transforms the void of negation into the fullness of being from which global consciousness arises:

"(...) this emptiness is the emptying of the cup of our natural being, a liberation of it from its turbid contents so that it may be filled with the wine of God; it is the passage not into non-existence but to a greater existence." Ibid, p. 1065



Never remain satisfied, always enlarge yourself, and do not hang in a comfort zone too long. When we reach the full universality of being, it is only a new beginning with new vistas of exploration. But now, instead of proceeding through the realm of Ignorance, our path unfolds in pure knowledge, joy and love.


Let bygones be bygones and move forward. According to Mother, the ego has been around for thousands of years and won't easily give up its position. Therefore, we have to be steady in our quest until a permanent change in our being and nature has occurred and the walls of

**Open your mind; don't think you are always right.
That is a sure way to achieve global consciousness.**

resistance created by our ego crumble. Life is a process of letting go of what we have accumulated. Otherwise, we run the risk of sharing the dinosaurs' fate. Learn to let yourself go.

Give up your opinion of what truth is. For, in one sense, before self-awakening or enlightenment takes place, all thoughts and beliefs are opinions. Open your mind; don't think you are always right. This is a sure way to achieve global consciousness. In his spiritual philosophy, Sri Aurobindo never rejected any points of view but enlarged them into an integral and positive vision of life. Behind the march of mankind, he tells us, Spirit itself is experimenting in the manifold avenues of "its creation in the making". So, at some stage or time, everything has a place and purpose, even though at another juncture, it may no longer be valid or necessary.

Universality is "never-ending Inclusiveness": the family, the clan, the tribe, society, the nation, the world, the planet, the galaxy, the universe...The Infinite becoming the finite and the finite the infinite, an unending process of the One



becoming infinitely diversified and diversity returning to the One. The Finite and Infinite are polarised in a pure Global Consciousness within which they are irresistibly attracted to each other.

First, we must learn to be open to simple things, for example, having a kind ear to the people around us, then, step-by-step opening up to the whole world. We need to outgrow narrow nationalism, which separates people, and instead cultivate a feeling of universal brotherhood. Abolish the frontiers in your mind: "Shave the mind", says Kabir rightly.

I leave the readers to their creativity in their "growing and becoming" into a more and more perfect, all-embracing global consciousnesses...

Let us enjoy the words of the Master that perfectly describe this state of pure delight of Ananda. Let these be as a signpost, a shining flame, which directs our path towards the oneness of Being:

"The Rule of the Divine Life:

(...) This attitude is founded on the perception of unity. For it has already been said that all souls are one possessing Self, the Lord; and although the Lord inhabits each object as if separately, yet all objects exist in that Self and not outside it.

Therefore, by transcending Ego and realising the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

By having oneness with the Lord, we have the possibility of an infinite free delight in all things; we do not need desire.

Being one with all beings, we possess, in their enjoyment, in ours and in the cosmic Being's, delight of universal self-expression. It is only by this Ananda at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement."

Sri Aurobindo, Isha Upanishad, p. 18-19, Vol. 17 (CWSA, 2003).

“To become ourselves by exceeding ourselves, - so we may turn the inspired phrases of a half-blind seer who knew not the self of which he spoke, - is the difficult and dangerous necessity, (...).” *The Life Divine*, p. 713

Even if, only through thought, we manage to reach this heavenly picture that Sri Aurobindo describes, we must proceed in our daily life and learn to see with the divine eye, always focused on the totality, the global, and learn to see each thing and everyone from that angle in a shining light. After a while, it becomes natural to see in the way Brahman sees, for we are his delight and essence... Being lost, we must find ourselves in his greater Self. That “Sacred Leap” is all that we must dare to make.