Commentary & Principles
on Jane Austen’s Pride & Prejudice

Volume XI

By Karmayogi

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Chapter 5: Elizabeth Returns Home

Elizabeth and the Gardiners return to Longbourn. The trip home is spent pondering what will happen. They reach home to find that no news has come from Mr. Bennet in London, Mrs. Bennet claims to be ill, and the house is in disarray.

Mr. Gardiner had hopes of Wickham marrying Lydia. The hopes come true. His attitude is positive. Hers is that this hope can revive her hope shows the spark of success is not extinguished. Mr. Gardiner without taking offence indicates to her that it is not fair or right to ignore his readiness. Elizabeth ignores the ready help from Mr. Gardiner. The hope Jane's is positive. It helps Mr. Gardiner thinks positively. It helps her.

"I have been thinking it over again, Elizabeth," said her uncle, as they drove from the town; "and really, upon serious consideration, I am much more inclined than I was to judge as your eldest sister does of the matter. It appears to me so very unlikely that any young man should form such a design against a girl who is by no means unprotected or friendless, and who was actually staying in his colonel's family, that I am strongly inclined to hope the best. Could he expect that her friends would not step forward? Could he expect to be noticed again by the regiment, after such an affront to Colonel Forster? His temptation is not adequate to the risk."

"Nature has provided us with the means of knowledge, and has given us the means of knowledge. Now let us use our means to the best advantage."

1. Mr. Gardiner thinks positively. It helps find the girl.
2. Jane, Mr. Gardiner and Mrs. Gardiner hope, genuinely hope.
3. The hope, however unrealistic, on the strength of hope is realised.
4. Elizabeth ignores the ready help from Mr. Gardiner.
5. Mr. Gardiner without taking offence indicates to her that it is not fair or right to ignore his readiness.
6. That this hope can revive her hope shows the spark of success is not extinguished.
7. Mr. Gardiner had hopes of Wickham marrying Lydia. The hopes come true. His attitude is positive. Hers is negative. So, Jane’s is positive, Elizabeth’s is negative. Maybe it is to encourage Elizabeth that Mr. Gardiner takes that attitude. Anyway it helps in the end. Mr. Gardiner exercises his mind rationally, without emotions. So he can think clearly.
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8. “I have been thinking it over again.”
One is able to think when not emotionally overwhelmed.
She was overwhelmed, even broke down.

He was oppressed, sad, but was not crushed.
He had, in the background the knowledge of his sister’s family culture.
To him it was not a surprise though of unpleasant taste.
The fact he was able to think distantly corroborates the discovery later.
Mr. Bennet saw the unknown in the future of his family and just gave it up.
The family is not the ultimate, the thing it stands for matters.

He had never considered what his family stood for all these days.
It was the Unknowable to him.

He rose to the occasion and the Unknowable came to him, formulated itself to his aspiration and withdrew.
Mrs. Bennet remained as silly.
Mr. Bennet could not rise to the heights of gratitude for the relief.
He made the Unknowable respond, not its value.
Had he risen to that peak of value of the unknowable that relieved him, Darcy would have reached the peak of romance.
That might have opened the possibility of Lizzy receiving his romantic attitude.

Jane Austen, though only in one book, excelled Shakespeare at least in transforming tragedy into comedy.
To convert the negative into positive requires an Hour of God.
Pride and Prejudice brought an Hour of God to England to which the national literary talent did not rise.
Of course, earlier they had missed Shakespeare.
It was given to France to discover Shakespeare.
France could do so as she had passed through the Revolution.
England missed it as they were mature enough to miss the Revolution.
Maturity gives Stability, not a breakthrough.
Breakthrough of Maturity is one culture directly moving into another higher culture which is a near impossibility.

Silence of Thinking
He was so steady that the news did not make him panicky.

We understand it as the strength of personality.
Character organised at the level of thought gives strength to thoughts.
An unformed person at the first touch breaks down.
Eliza boasted to Professor Higgins of her stability acquired recently.
He knew it was on the surface.
A few minutes later she was touched and she broke out into one of her hootings.

Character gets organised at various levels.
Organised at the level of clarity of thought, it learns not to crack.
Collins, unable to face his rejection, saw the edifice in his own imagination was shaken at its roots.
To prevent its fully collapsing, he precipitated his urge into action.
His proposal to Charlotte restored his original self-esteem.

When shaken, different people respond differently.

Mr. Bennet, trained to a sense of responsibility, at a moment of crisis reinforced his own traditional conviction.
Life magnificently responded to him.
Darcy too was rudely shaken.
He tried to restore his wounded self-esteem at a higher level to which Life gave him a reward in a new dimension.

Mrs. Bennet and Lady Catherine retained their own strengths in their own way.

4
The following life-response can be explained even in terms of their own characters.
For a yogi such a crisis must lead him to discover SILENCE at the level of his thought.
Should he find it, the realisation will be monumental.
He will listen to the Silence of the world of thought.
Life responds in terms of honour, love, engagement, Silence, etc. confirming the spiritual truth in the
statement that the Unknowable formulates itself to the human inspiration.

Page 353–357 – The Life Divine
In the story, we have the commendable behavior of Bingley, Jane, Mr. Bennet, Darcy, Elizabeth, the
Gardiners, which all directly contributed to the great end.
In Chapter Two of the second Book in The Life Divine on pages 353-357 He tells us about seven or ten
poises of the Individual Soul in the process of its moving from the Silence of the Self to that of the feminine
poise of the Divine Mother in its status of Shakti. **As it is a practical application I shall be
recommending, it will exhibit two characteristics.**
1. Great impressive practical results in spite of the knowledge’s imperfect application to the attitudes of
characters.
2. A very precise EXACT application of the theory to its practice will result in infinite results beyond
conception as it will have comprehensive preciseness. One who has seen in the various twenty occasions in
the BOOK the twenty facets of this theory in its application to the same issue revealing EXACT
coincidences can do it successfully. Such knowledge can then write the Psychological History of the
World directly introducing Sri Aurobindo’s philosophy to the world. For instance it can have the
instantaneous power to solve any of the world’s problems. Partition can be annulled. Let me list the stages
and indicate some distant possibilities.

**These pages speak of the following stages:**
- Self
- Purusha
- Silence of the Self
- Its outer dynamism
- Its inner dynamism
  - Play of consciousness with Being.
  - Being’s consent to Nature’s action, even its passivity.
  - The state of Personality – impersonality.
  - To see the Being alone.
  - To see the Self and its Power.
  - To be able to see the Person beyond personality as well as impersonality.
  - To see Ishwara through one of them.
  - To see Him through both – seeing the biune status.
To discern the masculine and feminine status.
To see them as the Divine Mother and the Divine Being.
- These poises have their inner, outer versions, partial and total versions, positive and negative versions,
their silent and dynamic versions, thus extending to the whole range of human possibilities.
**Let us summarily consider some statuses in the story.**

a. Bingley – Silent inner negative status.
b. Jane – Silent inner positive status.
c. Mr. Bennet – Silent inner higher value of action of Will.
d. Elizabeth – Negative forgetful giving up but Silently knowing Darcy’s proposal and
presently her powerless willingness.
e. Mr. Gardiner – Silent determination to help to the extent the family will cooperate.
f. Mrs. Gardiner – Silent restraint of culture which falsely but positively supposes a closer relationship
between her niece and Darcy and at the same time silently aspiring for Pemberley for Elizabeth.
A more precise knowledge of the theory must enable us to categorise every character in this story or any
other story. E.G. Dr. Thorne too had a Silent knowledge that by its nature inwardly pressed him to benefit
his niece while his honour fought against that urge. His knowledge was great of the Will while he was
talking to Mary, the Squire, Lady Arabella, Frank, etc. Literary criticism based on such knowledge will be
the last word in comprehending His philosophy as the events, though fiction will bear out our conception. Salt Satyagraha, World War II, FDR’s action, Indian Freedom, Steve’s success are histories documented. Our material is ample. Presently our knowledge is sketchy.

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இந்தப் பாதுகாப்பு முழுவதும் உலகத் தினத்தின் எந்தபவாரு ரசிக்கும் உம் தீர்க் க்கும்.

"இந்தியாவின் உலகத்தின் எந்தும் பாதுகாப்பு ஆகிய மதுமை சக்தியின் குறுகிய வருகையுள்ளது அவாது கட்டுப்படுத்தப்பட்ட கொடுக்கானது அமல்படுத்திக் குறித்தது. இந்தப் பாதுகாப்பு பயாரம் மறைத்தால், அவாது பொருள் தோற்றானது விளக்கியுள்ளது."

1. முன்னாள் வாழ்வின் மறுபடையிட்டு இது இரண்டு பாதுகாப்பு ஆகிய மதுமை விளக்கியுள்ளது.

2. முன்னாள் வாழ்வின் மறுபடையிட்டு இது இரண்டு பாதுகாப்பு ஆகிய மதுமை விளக்கியுள்ளது. உலகத்தின் எந்தபட்சம குறுகிய வருகையுள்ளது உண்மையானது. புதுக்காட்டு மரபுச்செய்ய விளக்கியுள்ளது உண்மையான சேவையாகும் உள்ளூட்டி போக்கில் அதிகமான நிலையான பாதுகாப்பு விளக்கியுள்ளது.

இந்தப் பாதுகாப்பு முழுவதும் உலகத் தினத்தின் எந்தபவாரு ரசிக்கும் உம் தீர்க் க்கும்.
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Organisation of Society

9. "Upon serious consideration."

The uncle expressed a considered opinion, though not mature and informed which came true by another route of life.

One in forty has all the possibilities of life that matter to him and, if he chooses to know, knows enough of life, if not all.

Children from families of good standing have the same knowledge before they are twenty, sometimes even fifteen or sixteen.

It won’t take a day or two for anyone at any age to review the major events of his life for the purposes of extracting its wisdom.

It is a known phenomenon of memory in such life that they all come to his surface.

The issue before me is ONE, but can be stated in innumerable ways:

The central thought for me to frame a perceptive view that can be the educational system that can take humanity two hundred years ahead.

If the formal version can advance two hundred years, an informal psychological capsule can do so by two thousand years. [Every social institution of the past from private Limited company down to the Arabic numerals tells a similar story.]

I see and intensely FEEL now that the atmosphere They have brought down since their birth, particularly since 1956 act in the universe as great social institutions – property, language, Money, state, Law – did in the past.

The role cell phone is playing now in changing social attitudes is seen by most ordinary citizens.

Is it not obvious that the technological social attitude of USA enables that immature population to flood the world with innovations?
The theory of newly fashioning psychological tools of a society may be one, but comprehensive, but out of it issues a few hundred such tools, personal and impersonal. Mother gave us a capacity NOT to believe karma. It is something small, a negative one. Compare devotees’ lives with others of their family from this point of view.

**Education**

Imagine two families with and without education (or Money) over two generations. It appears to be all.

The tool I speak of includes **ALL** the new tools created by this attitude.

I would say USA did it over three hundred years with respect to a few primary or primitive tools – freedom, self-reliance, equality. Mother has demonstrated it in Ashram and Auroville. It was given as knowledge, not yet fashioned into a TOOL such as manners or personality.

These are all psychological ideals for social development. HE confined Himself to bring down Truth on the world.

Going from below as Kurien or Green Revolution is arduous. Sri Aurobindo wants us to build discipline and create honour. Coming from above as ‘VISA’ the world readily accepts, VISA is from above in the plane below. What is really from above is yet to be seen in life. The Power of the French Revolution on Meryton can be said to be an influence from above. Britain was compelled to yield freedom for all her colonies by the power of USA whose support was needed by the Allies in the war. Freedom established in one part of the world, by its inherent weight, tends to spread all over the world when the right occasion presents.

Birth of Mind in Europe, represented by Hamlet’s delay, is the clearest example of higher forces descending on earth.

Gorbachev is a great personality as he responded from below to the Freedom descending on the world. In asking the Indian Farmer to be self-sufficient, C.Subramaniam was unconsciously giving a call for the growth of Individuality.

Abolition of nuclear weapons in great number is the response of the ABOVE to the readiness of Organisational ‘Individuality’ from below.

**Education can be an invasion of the Infinite.**

**Value of Caste**

Man moving to better societies or visiting lower societies at once is able to see the vast concrete support given by the social consciousness. One sees it between town and village, family and hostel, his own town and the metropolises. Going to countries like America the difference is marked and the support substantial. In all these one sees the social support in terms of psychological attitudes. **Mother saw the superiority of the Ashram photographers over the very best in the world.** A sadahak saw the superiority of Ashram nurses over American nurses; An European said after reading The Life Divine here daily he was unable to touch it in his own home. This is the support of consciousness. Society offers socially organised consciousness support. Family offers psychologically organised conscious values of affection as an inner motive that will support forever. Education organises the mental values by enriching the knowledge of the Mind to act through family values and social manners. We see Man’s efficiency, capacity, goodness, reliability are very fully influenced by the basic knowledge he has acquired. **It is most significant that these values are enshrined in the castes.** It is the positive role of caste. Essentially that is the role of culture. National honour, racial values, religious significances, Spiritual essences, the richness of the soil of a locality, community’s special aspects are all retained in Man in the subconscious sensitivities. We see how well, how thoroughly these values are organised enshrined, cherished and prolonged by one’s heredity. The physical is markedly STUPID, but that stupidity is very slow in learning. It does not learn the ideas or emotions or even sensations. It learns the facts, attitudes and motives enshrined in these sensitivities.

Mr. Bennet could not mentally conceive that another, even if it is a brother-in-law should pay for his daughter’s wedding. So powerful was it that the brother-in-law was relieved of that duty. **That one’s blood should be pure in the purest sense of the word is a living ideal every Man silently lives for.**
பூமி ில் இைங்குவதன் ஹாம்பலட்டின் தாமதத்தால் அதன் சக்தி ால் தனது அறனத்து இன்னமும் ொர்க் ப்ெைவில்றல.

வர் ீஸ் குாி ன் அல்லது சுதந்திரம் ருவி றையும் இங்கு நான் குைிப்ெிடும் யதான்று ிைது.

உர்ந்த சமூ  அறமப்பு றை உணரும் ொர்றவ ில் உருவாக்குவதற் ான மனித குலத்றத இருநூறு இத்தற வாழ்வில் ஞாெ த்தில் இருக்கும் ஊசில் பெதற்கு ஒருவரது சிலர் ெதிறனந்து அல்லது ெதினாறு நல்ல ெண்புள்ை குடும்ெத்து நாற்ெது வ திலும் ஒருவருக்கு அவருக்கு என்ெறத் த்தி ல்ாீதி ான இலட்சி ங் ள் ஆகும. சத்தி த்றத மாி ாறதற  உருவாக்  யவண்டும் என்று ஸ்ரீ அரவிந்தர் அபமாிக் ாவின் பதாித்துப ாள்ைலாம்.

அம்தீசாலின் நிகழ்த்து தனியான அனைத்து, அது பசம் குமாரம் நடப்பதற்கு வாழ்வின் முக் ி நி ழ்வு றை தனி ார் நிறுவனம் முதல் அரபு எண் ள்வறர  ைந்த  ாலத்தின் ஒவ்பவாரு சமூ தன்னம்ெிக்ற பதாிந்துப ாள்ைலாம்.

ஆனால் அறத எண்ணற்ை வழி ைில் கூைலாம். உருவான சுதந்திரம் எனது றம  சிந்தறன.

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Commentary on Pride & Prejudice

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10. “I am much more inclined than I was.”

A work is successfully completed or not is shown by the attitude of those involved.

Society exists at many levels. Man fits into it at various points.

The achievement of a work directly depends on 1) Man’s attitude, 2) His position in the society, 3) The position of the society as a whole. Wisdom is the precision to know the various combinations and if possible, the outcome. A wise man can certainly be capable of explaining after the event exactly as to how it happened. Presence of prevision can do so at the beginning of the event. This knowledge comes from the understanding of the social composition. The forces that have acted favourably and the absence of negative forces:-

Wickham’s wish to enter Pemberley at least in the fringes.
Darcy’s desire to serve Elizabeth to win her goodwill as an expression of the atmosphere of the French Revolution.

Lizzy’s mentally giving up Wickham and shifting to Darcy.

Mr. Bennet’s taking up the responsibility.

Jane’s withdrawing from Bingley.

Bingley’s silent longing for Jane.

Mrs. Bennet’s wish that Lydia should marry first.

Caroline’s exhausting her feeble resistance.

Lady Catherine’s giving strength to Lizzy by offering her an opportunity to discover her potentials.

Mr. Gardiner’s readiness to foot the bill.

Darcy’s finding Mr. Gardiner capable and willing to pay.

Charlotte’s wish for Darcy to marry Lizzy.

**Absence of marked ill will in the village for the ruin of Longbourn.**

Mrs. Gardiner’s cultural restraint.

To know what forces positively contributed and what other forces negatively contributed to the survival, growth, development, evolution, formation of energies, creation of forces, organisations of power, production of results, when the horizontal expansion begins, how the vertical growth starts, the rules of secondary formation, capacity to act across fixed lines are helpful.

Mr. Gardiner did not think that Wickham would flout the colonel’s authority. **It is true he had not flouted the authority.** Only that the authority he had recognized was that of Pemberley. The spirit of the story is Pemberley was coming down to Longbourn. Wickham’s ambition about Pemberley was met at this Longbourn’s end. Mr. Gardiner’s words echo that social ‘truth’.

It was not Wavell or even Cripps, a known friend of India who could transfer power to India. It was Mountbatten. It was India that saved England in the war. The nation might have forgotten it. The Queen responded when the country at large failed. It is true Mountbatten directly represented the Royalty.

The advent of internet makes us see trillions of dollars. It is rarely realized that this Money was there in the society as an invisible asset. Internet brought it out. Internet may not be able to bring it out, had it not been there.

Sri Aurobindo speaks of spiritual evolution. It is intangible or even evanescent. **Social evolution is much more tangible.** Only Money has surfaced. Still its significance is missed. Society has accumulated energy, power, force, skills, aptitudes, attitudes, **Organisation** enough to raise it to a level to which she would reach hundred or two hundred years later. A full knowledge, appreciation, policy to release it, strategy to avail of it meaningfully is necessary to benefit by that. An average child not put to school loses ALL these vast benefits of education that schools can give. **An above average child put to school equally loses not from the school but from the wider society.** Even a society that avails of such powers needs a great knowledge that is comprehensive and precise to be fully aware of it and creatively avail of it. It is a philosophical truth that will be better understood at the spiritual level. **Education can make it available at the level of the social Man for his full consumption.**

Society is organised to achieve its goal.

The energy for achievement comes from news of members.

**News has character.**

Factual, interesting, inspiring, motivational are some types.

Each piece of news releases its own type of energy.

Energy spreads and peters out at the ends.

**Energy can energise itself to increase while moving.**

At times of revolution energy that spreads can have many functions:-

It can infuriate some.

It can help organise others.

It can take on moral or evolutionary power.

**There are energies that can act as powers or forces.**

Revolutions are periods of great powers of destruction.

Revolutions are times when each movement is a total risk.

It is the risk that makes the movement a Revolution.

Meryton is negative in thought but not organised for negative destruction.
Apart from all other aspects of human nature with respect to Lydia’s elopement, Meryton is ‘wise’ enough to know any other girl could have done as Lydia and that girl might be in their house. Such a subconscious ‘wisdom’ prevented them from being actively negative.

The village might know ‘all’ the carriers of such news among its population as well as its maids and servants. Facebook has been expanding the ‘locality’ to wider levels and is trying to reach the boundaries of humanity. The widest comprehension of a situation gives silence.

Lovers’ meeting putting one in love to sleep is referred to by Mother.

Love is pleasant knowledge that tends to infinite dimensions by virtue of its being love.

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Commentary on Pride & Prejudice

"As your elder sister does of the matter."

Jane is ignorant and stupid. There are times when a stupid opinion is valid.
It is so because a conclusion can be arrived at in various ways, even stupidly. It shows the wholeness and resourcefulness of life. It often happens if the right solution comes from an unexpected source that might be the source of the problem. How can Jane or her uncle be the source of this problem? **As a rule, life removes the problem through the person who caused it.** There are gurus who wish the disciple to develop problems so that they may remove it. I know a case where a Man was ready to fight for a cause of a friend without knowing, it was he who had created the problem. Mother’s rule to solve a problem is to ask the troublemaker to remove it. Roger who killed Henry endowed his daughter with wealth. One who intentionally cancelled a wedding gave a suggestion to compromise it. A certain social atmosphere always has two possibilities, of creating a problem and solving it. **He who is tempted to use the first opportunity is led to use the next too.** Of course, we saw ‘arrogance’ was solved by the Fellowship all-arising from the same source. We often see it is not the case as in Lady Arabella, but in a far wider context of social evolution, the rule will be seen as true. I may say Pakistan may take initiative in the future to reunite India. Man is tempted even by the atmosphere to think in terms of creating problems and even speak it. Some may be dynamic enough to implement it. The proverbs of Tamilnadu are the essence of Indian wisdom. At one level they are emotional truths. **The great stamp of Indian spirituality is there unmistakably.** A seven month’s stay here for Steve Jobs made him accomplish at the greatest possible level of material success, rather technological accomplishment. It cannot be dismissed as something incidental. He acknowledges it constantly. **At every major development of his inspiration, he relied on intuition, integration, and utterly refused the common sense option that is the forte of the intellectual Mind.**

His method as he believed and practiced, can be explained at every step of the chain, a chain of over one hundred steps. It can be shortly stated at a few points or even in a few words: Widest possible INTEGRATION based on the intuition of both — producer and user. Integration integrates success. This is technological, material. **India sought success of Spirit in Life.** Now She stands for Supermind in Divine Life. It is a great undeniable truth even in utter poverty that **Man responds far more to prestige than to Money.** It is the lowest version of: Delight of gratitude moves Mankind more powerfully than wealth and status. If it has not moved so between 1920 and 1973, it will do so far move exhaustively all over the world with the Academy as the centre **for total Self-Giving.** Darcy practiced it with lovely success two hundred years ago in that Jane Austen excelled Shakespeare as the accent of the world change from the 16th century to 19th century. **Jane Austen is a slender Shakespeare in comedy of life that enjoys giving and grows by it.** Life Response is the medium and the vehicle. GoodWill makes Life Respond. The goodwill is the goodwill of Elizabeth for Jane. **It is biological where she exhausts the freedom of her father,** where sacred trust of aristocracy is honour and values. The story gives the mercenary meanness not honour and freedom but the social results of these values. Once completed these values are to be preserved at a distance from her ability to destroy. Lydia, through Wickham, the reformed deceit, tries to benefit socially. **Only in Kitty there is an attempt to raise herself to higher social values through the association of superior society.** The mental part of it that remains crude in its acquisitions as they are unassimilated — Mary – is given the benefit of her mother on one side and the father on the other side.
Elizabeth, the very symbol of the progress of family, retains the value of gratitude on the one side with the aunt and uncle and is lovingly entrenched in the subconscious attachment of her mother’s falsehood in Wickham.

It is of importance that it is her father who appears at Pemberley at the most unexpected hours and the Gardiners seek her periodically.

She does not go to Longbourn or London as the story stands.

Bingley too gravitates to Pemberley.

It is heartening to understand that Shakespeare who was forgotten in his time survived its culture and status.

It being 19th century still, it is too much for us to expect Pemberley coming down on Longbourn it is too much for us to expect Pemberley coming down on Longbourn.
It appears to me so very unlikely.

The route of the psychological history of the world will clearly enunciate the principle and practice.
Thought, enlightenment, astrology, medicine, philosophy and all kinds of knowledge emanated from Greece.

Greece is the nodal point from which Italy, Roman Law, Roman Empire, Freedom of Britain, Western intellectuality, Mind in the common Man, Science, and scientific technology issued. Greece got it from Persia and Persia was infected by India.

Sri Aurobindo makes a clear distinction between India and Indians.

Westerners come to India for enlightenment, not to Indians.

The Indian soil is saturated with Spirituality.

**The Mother says the bodies of Indians carry light.**

Maybe it is the gift of Sri Aurobindo.

As Men, all Men are the same.

The difference comes from efficiency that issues out of discipline.

As ordinary men, HE says, from workers onwards, the Indians are better human material. Maybe only that much the soil could give.

**The effectively prevailing situations in life are believed by different people in different ways, but all of them are ultimately true.**

The literature of a period, the events in public life, the general beliefs fully reflect this truth in various ways.

In that view, Jane Austen reflects the life that was to come two hundred years later as Shakespeare depicted the birth of Mind, the realities of the cruelties of social power, the force of the human heart to go out seeking love, all in pursuit of harmony in a world of conflicting forces.

There is a graded representation of such a truth.

At the very bottom negatively population will accept it as fait accompli, almost as FATE. Positively one will see the scope to emerge out of it.

**At the top, among strong individuals, it will be an ideal. Among the weak population it will prevail as a fashion.**

Social support comes for a period, in limited measure, for certain individuals.

The subtle world has the physical to begin with and at the top the subtle spirit.

In the measure one has subtle knowledge, he creates a body of knowledge e.g. astrology, medicine, etc.

Subtle knowledge reveals at once all the existing possibilities that exist as fact.

The future is not open to this faculty.

It is given to spiritual growth.

**Evolutionary possibilities are indicated rarely, as Vadalur will become Cuddalore, a statement of Ramalinga Swami.**

One striking feature of Pride and Prejudice, whose parts are, the immediate next possibilities Man recognises and refuses to recognise.

- Romance for Darcy.
- Darcy’s love for Elizabeth.
- Access to Mrs. Bennet to Pemberley and Netherfield.
- Elevation of Mary.
- A new life for Mr. Bennet.

**It is obvious that Mr. and Mrs. Gardiner are a silver lining to Longbourn.**

The extreme skill of Ramapuram population held the potential of this prosperity, which is over a thousand times.

**Incidentally when someone allows Her consciousness to envelope himself he rises higher than the world’s greatest achievement.**

It was true of Churchill who became an outstanding military leader.

M.S.Subbalakshmi’s musical fame spilled over the coast.

She gave it to Kamaraj and he gave it to two others.

We saw it in Bharathi and Srinivasa Iyer.

It was not Rajaji who became the Congress President but Iyer.

Life never strikes without a warning.

Even a falling house lets a brick drop first as a warning.
No event in the society comes unannounced.

The attack and retreat of the Chinese shows that India that is inwardly strong will be outwardly attacked by physical arrogance but it will retreat on its own.

It is true strength attracts. It also attracts hostile attack.

The voluntary retreat of the British in 1947 was indicated by the suicide of Robert Clive earlier.

Sri Aurobindo says a ‘whole’ society is better without hygiene and sanitation than one with the latter but without its ‘wholeness’.

It means basic integrity is of greater importance than partial surface embellishments.

In Subash Chandra Bose we see the phenomenon of the dynamism of the lower undoing the life of the whole.

The irrepressible dynamism of the established authority has a resource whole.

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Volume XI

Pride and Prejudice—An English-Speaking Tamil Translation

Prasad Ramanujam

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Commentary on Pride & Prejudice

August 15, 1947

13. “That any young man should form a design.”

Capacity to defy the society in any Man is more than in woman.
Is there a principle that determines this limit?
This power goes with so many other expressions of it.

One such power creates Money.
A major expression of this power is rationality.
The power of rationality in Men is really his own power to believe.
To believe something other than what the society believes is Individuality, or one strand of Individuality.
We often hear that there is no purchasing power in the population.

Purchasing power in a fuller sense means the prosperity of the society.
Here the truth is “Man instantly creates ALL the purchasing power he needs”.
It is not a power determined by an outside factor.
Power of belief, power of conformity, power to accomplish, power to be prosperous are strands of his Individuality.

Man is the Society.
The below average Man gets from the society.
The above average Man gives the society.

The outstanding Individual creates the society he chooses.
 Wickham’s complying is because of Darcy’s status.
 Sri Aurobindo is the Individual who has created a new society of divine life.
 Man who is MORE than Man is under the illusion that he is incapable.
 We see Darcy has created a new ‘society’ in a small way.
 Psychologically it is a big world for him.
 Attraction for a pretty face gives way to a valuable woman.
 He did find that She is one who deserved to be pleased.
 For him it was a psychological discovery.
 To her it was a material elevation.

What Gardiner says is a recognition of a positive atmosphere.
 Bennet receiving news of Darcy’s payment is the total disregard of ignorance of Grace.
 Darcy, up to loving Lizzy, had this attitude, not to win her love.
 He wanted to love her and that he got.

He never thought she could love him.
Romance is not what he could conceive of or contemplate.
Romance is to make the unwilling respond.
Beyond there is a stage of the ‘incapable’ responding.
Romance is the adventure of consciousness.
Consciousness is never divided.
The wholeness of consciousness that includes the other, in adventure, is the adventure HE speaks of.
Mrs. Gardiner ‘fully’ responded to the phaeton of Pemberley.
Earlier Mrs. Gardiner forgot Pemberley on leaving its grounds. It means her memory was physical, even as Lizzy’s response was to the magnificence of the rooms.

Down below she loved to be ‘his’ concubine, as Lydia - her mother – is the rival.
The mother in the child grows by becoming a rival.
Mrs. Bennet is non-plussed – I don’t mind ‘it’ – All of us should have gone to Brighton!
Lizzy was able to accomplish warding off the mother.
It is ‘overmental’ experience.
No woman feels another woman is divine. One is a யெய் for another. A woman becomes self-conscious by seeing another woman.

**From Self-consciousness to Self-giving.**

A selfish man can know a woman as she is selfish. The key for the evolution lies in Man. It is in her. It is in her Self-giving which is God enjoying Man. Sri Aurobindo goes beyond Gita and Veda.

**Thathastu**

Thathastu is the maximum sanctioned at a given truth. Man is accused of inordinate ambition. Ambition refuses to change into aspiration. Accomplishment is the compromise of aspiration and sanction.

Thirteen years in thirteen days has always been there, seen by the gods. Ambition is selfish vital aspiration. Sanction is that of the Society, the organized effective part of the society. Society, humanity, earth, universe, life, existence, Existence, Being, Unknown, unknowable and its value are the grades.

**Man has always access to the very last.**

Sanction is what he determines. All the above are of Mind. Words are lost when Mind is crossed.

The Samadhi that yields moksha is a concentration on the Spirit inwardly, turning off the senses and Mind. Imagine the scope offered by waking Samadhi.

One is local success, the other is wider in the expanding outside. He spoke from inside concentration. Outer concentration is not comparable to inner concentration. Thirteen years becoming thirteen days is Man determining Time. Time and Space are determined by Spirit. Beyond that, it is Self-determination. Self-determination is for Self-delight. How the Self-delight is to be sought is the process of creation. Once fixed, it can always be fixed – a fixed determinism.

**Determinism becoming Non-determinism is to be aware of Brahman inside.**

Ishwara surrenders to Shakti and enjoys the consequences of surrender. Maybe it is the widest scope Brahman gives Himself. He speaks of reserving the right to pull up Shakti. He has never mentioned NOT exercising that reservation. Perhaps, it is not an option to Brahman.

"ஒரு முழுனமயான அர்த்தத்தில் வாங்கும் சக்தி என்ெது சமூகத்தின் சுபீட்சம் ஆகும்.

லெற் மக்களின் உருவாக்கும் சக்தியின் பாகாள்னகொன்று உள்ளதா?

ஒரு முழுனமயான அர்த்தத்தில் வாங்கும் சக்தி என்ெது சமூகத்தின் சுபீட்சம் ஆகும்.

மனிதன் தன்குத் தன்மையான அனனத்து வாங்கும் சக்தியும் உடனடியாக உருவாக்குகிறான்.

"எந்த ஒரு இனளஞனாலும் இத்தனகய ஒரு திட்டம் தீட்ட முடியும் எனில்.

சமுதாயத்தில் மீறுவதில் பெண்னணவிட ஆணுக்குத் திறனம் அதிகம்

இந்த வரம்னெ நிர்ணயிக்கும் பகாள்னகொன்று உள்ளதா?

இந்த சக்தி அதன் எலமற்ற பவளிப்ொடுகளுடன் இல்வந்து உள்ளது.

இத்தனகய ஒரு சக்தி உருவாக்கிறது.

இச்சக்தியின் ஒரு மிகப் பொிய பவளிப்ொடு உள்ளது.

ஆண்களிடம் இருக்கும் ஒன்று உள்ளது.

சமூகத்தின் சுபீட்சம் ஆகும்.

மக்களின் வாங்கும் சக்தி இல்லாம். என்ெயத இங்குள்ள உண்னம

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...
A truth about the society in such circumstances is twofold. What the general society will not tolerate anyone to do, What part of that protection is available to the present victim. The first is social culture and the second is the effective liberty available to every individual. The greatness of writers is seen in their capturing the spirit of the time. Literature is a force that helps the society to forge ahead substantially. The authors are its spearheads. To be able to see how these aspects emerge in a story is a measure of higher comprehension in a reader. Gardiner’s view of protection is of importance to us from this point of view even though he had spoken these words as consolation. Should one have the knowledge of the infinite in the finite or better still in the infinitesimal, one can be reading one novel and know everything about the society of that period. That knowledge is the subtle internet. Cambridge social History has gone into all possible details of English history of the previous centuries. Oxford and Cambridge lost the educational race to Harvard and MIT. Academic freedom couched in social freedom in USA makes anyone who has spent one year there adore America. That a man is treated as a ‘Person’ who is valuable in himself irrespective of his other endowments makes the place invaluable to one in his own estimation. MAN is allotted a place. No one intrudes into it or usurps his power. Of course, there is no country where society is not stratified. America is known for its wealth.
Holland is as rich, but in the eyes of the immigrant, Holland does not carry that weight. America is the only place where MAN is perceived as MAN and is treated as MAN. What Steve has done in technology today, Jane Austen did in fiction in 1789. The Supramental Power in the atmosphere since 1956 acts on its own without our knowledge. Man has been activating his folly of physical Mind in Korea and Cuba and in the environment. After 1945 the woman became a force in all senses of the word. Its earliest ugly beginning was Lydia’s energy.

One in the West knows how much the love of youth has been liberated from conventional tyranny since 1950.

Internet is a wonder as it created a new plane, cyberspace. Cyberspace is the 20th century equivalent of trade two thousand years ago. As Money was created, became a symbol of power, raised itself to the status of an institution, became the repository of ALL social power, software has shaped itself in various ways. There is a school of thought that sees Man, not the society. They are the Minds that see the trees not the wood. It is not given to the powers of human Mind to know all that the higher power has created since its descent in terms of invisible organizations, forces, powers, etc. The Hour of God is here. The Man of the Hour should appear. He must hear the MANTRA of Life, breathe it into the world that is in labour, and deliver the Revolution, preferably as evolution. It is that power which is pressing from below that shows itself as Tsunami, hurricane, Katrina.

They are the calls to Man, God’s call. The real call is the call of the Infinite. Man’s ears are sealed. He must awake. Or he must be awakened. The world awaits the word.

Society offers protection and stability in thousands of ways. It has equal number of pit falls one has to be careful. Animals in the forest have abundant food but there are equally abundant sources of danger. The commonest danger is thorn. Not many animals are victims to it. How is it animals ward off thorn all the time? A thorn, if it turns septic, can be fatal. Society has as many traps for Man. One subconsciously enjoys protection. Beyond these supports and traps are several areas where Man to protect himself consciously. Not many see such opportunities are infinite. Opportunities as well as traps are infinite. The one theme that is close to my heart is Man in human relationships has infinite opportunities to organize heaven at home.

Marriage, partnership, employment, family, etc. have readily exhausted all the opportunities to render life bitter. Why? At any point of existence Man exhausts the opportunities. Man’s subconscious existence is infinite. He is so fully organized that he will allow no man or no movement touch him at such a point of organisation. I am not sure whether taste of ignorance will apply to this. The most enlightened Man has a closed Mind in this. In poverty, disease, education the attitude is obvious. Before a society is fully structured these WORK opportunities are transparent. In older societies too the situation is the same but more difficult to see. Lydia could have entirely ruined the family, rendering all the other girls old maids.
Maybe they would have had to leave the place.
Mr. Bennet hoped it would pass away. It is true but no girl would be able to marry anyone except a domestic.

"A smart young woman might pass away. It is true but no girl would be able to marry anyone except a domestic."

Mr. Bennet hoped it would pass away. It is true but no girl would be able to marry anyone except a

Maybe they would have had to leave the place.
Commentary on Pride & Prejudice

Substance is powerful!

Who was actually staying in the colonel’s house.

A smuggler when pursued by an arrest warrant took refuge in a minister’s house!
Diabetic patient given sweets by spiritual doctor remains unaffected, perhaps sweets can cure him.  
A Judge when he goes wrong in his judgement is not punished, his order is overruled.  

**Authority in error is not punished, he loses that authority.**  
A corrupt politician extracted seventy five lakhs. It was extortion.  
The victim died of heart attack.  
The politician lost his power and twenty crores of black Money.  
Staying in the colonel’s house does offer a symbolic support.  
A society moves up acquiring complex constructions all the way up.  
Every experience of the society solidifies into a structure, formulates itself as an organisation, gathers the symbolic subtle energies as power.  
Market, Money are such planes.  
Organisations organise themselves into active interchange thus at each level creating a complex web of life that is powerful as well as creative.  
It is happening all the time at all periods of life.  
In 1789 such a web of organisations came to help the house of Longbourn.  
Knowing that phenomenon will help understand the society social power, social strategies at any time.  
Now that Lydia is saved we understand how.  
Before she was found no one could think of this possibility.  
Suppose someone thinks of it, his or her thought would have cancelled its possibility.  
How can one know and make it really possible?  
Is there such a knowledge?  
Do we have that power?  
Scientists are proud of Bing Bang, not knowing whether it is true.  
The carbon dating can go wrong at any point. It is unreliable.  
Society is a structure. It endures and creates a great many structures.  
Darwin’s evolution has a partial truth in it.  
The 10th Man was strongly convinced about the loss of one Man.  
In essence, how is our faith in modern theories of science more valid?  
Knowledge is a sea wave, which can wash off the scientific footprints in thousands.  
Present strength of society is strength of superstition.  
Read the great faith of doctors in the 19th century in leeches, bloodletting, etc. You will know the type of faith we have.  
Man does not act from his Mind, he is in his vital Mind.  
Cock sure pronouncements do issue from Superstition.  

**Democracy is our political superstition.**  
It is democracy that crucified Jesus, poisoned Socrates.  
We are ruled democratically, but it does not mean we should believe in it.  

**Sri Aurobindo says neither Sun nor earth moves, there is changes in our consciousness only.**  
Wickham responded. Gardiner may attribute it to the colonel. We may do so to Darcy, but the determinant may still be different.  
I am tempted to say the deep all pervasive solicitude of the feminine heart of Lizzy which made Jane marry Bingley, wanted to prevent Wickham’s ruin and it prevailed.  
It is a known phenomenon that philanderers live a long life, may be because every woman he had violated gave her heart’s blood to his long survival.  
Wickham had the solicitude of all women folk that saw him. It may not be farfetched if you see how Jane and Lizzy put their best foot forward to have the DARSHAN of the scoundrel after he had ruined the family.  
Sri Aurobindo said searching for God is the best goal for anyone.  
In countries like India, horoscope claims the attention.  
Luck, ‘The Secret’ are the mania in all other countries.  
All this is ignorant pursuits.  
To convert the ignorant groping into an intelligent pursuit is this goal.  
The Mind does not have a better pursuit than knowing how things work.
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The pursuit can be best described as seeing how the Infinite reveals itself in the Finite. Now one is the uncertain finite movement. That knowledge will be the knowledge of the infinite’s revelation. Knowledge of the Movement of the Infinite, when seen in Freedom creates the adventure of the highest in the freest atmosphere. To him the process will be no mystery. He may have the knowledge of the professional, the professional of the Universal existence. One in Samadhi is lost in the intensity of the Unconscious. Waking Samadhi is not unconsciousness. It is consciousness of the conscious unfolding.

No example or analogy is possible. Before telescope was invented, what example will serve the purpose? It is a movement in which surrender matures in Self-giving. Self-giving, to start with, is a willed process. At a later stage the movement of one’s Self-giving becomes a part of a wider movement. The Self, falling in love with self, initiating such a movement is one as it moves also expands, expands infinitely.

Darcy felt the initial JOY of it. Lizzy is incapable of it even towards Wickham as her roots are in falsehood, structure is not truth, dynamism is led by falsehood. Falsehood is incapable of infinity.

"ஒரு கள்ளக் கடத்தல்காரனுக்கு கனகது ஆனணெிறப்ெட்டபொழுது அவன் ஒரு மந்திாியின் வீட்டில் தஞ்சமனடந்தான். சாரம் சக்தியானது. ஒரு சக்கனர் யநாயாளிக்கு ஆன்மீக மருத்துவரால் இனிப்பு வைங்கப்ெட்டபொழுது ஊதிப்பு எதுவும் ஏற்ெடவில்னல, ஒருவனள இனிப்பு அவனர் க் குணப்ெடுத்தலாம். ஒரு நீதி�ெதியின் தீர்ப்பெில் தவறு ஏற்ெடும்பொழுது அவர் தண்டிக்கப்ெடுவதில்னல, அவரது தீர்ப்பு மாற்றப்ெடுகிறது. அதிகாரத்தில் இருப்ெவர் தவறு பசய்யும்பொழுது தண்டிக்கப்ெடுவதில்னல, அவர் அதிகாரத்னத இைக்கிறார். ஊைல் மலிந்த ஒரு அரசியல்வாதி எழுெத்தி ஐந்து லட்சம் இலஞ்சம் வாங்கினார்.இது எணப்ெறிமுதல் ஆகும்.ொதிக்கப்ெட்டவர் மாரனடப்ொல் இறந்து யொனார்.அரசியல்வாதி அதிகாரத்னத இைந்தார்,இருெது யகாடி கருப்புப் எணத்னதயும் இைந்தார்.கர்னலின் வீட்டில் தங்கியிருப்ெது ஒரு அனடயாளாீதியான ஆதரனவ அளிக்கிறது.எல்லா வைிகளிலும் சிக்கலான அனமப்புகனளப் பெற்றுக்பகாண்டு ஒரு சமூகம் உயருகிறது.சமூகத்தின் ஒவ்பவாரு அனுெவமும் ஒரு கட் டனமப்ொகமாறுகிறது,அனடயாளமானசூட்சும் ஆற்றல்கனளசக்தியாகப் பெறுகிறது.சந்னதயும் எணமும் இத்தனகய நினலகளாகும.அனமப்புகள் தங்கனளசுறுசுறுப்ொகொிமாற்றங்களாக முனறப்ெடுத்திக் பகாள்கிறது,இவ்வாறு ஒவ்பவாரு நினலயிலும் சக் திவாய்ந்த மற்றும் ஆக்கபூர்வமான வாழ்வின் சிக்கலான வனலனய உருவாக்குகின்றன.இது வாழ்வின் எல்லா காலங்களிலும்,எல்லா யநரத்திலும் நடக்கிறது.1789-ல் லாங்ெர்ன் குடும்ெத்திற்கு இத்தனகய அனமப்புகளின் ஒரு வனல உதவியது.அந்த நிகழ்னவத் பதாிந்துபகாள்வது,எந்த யநரத்திலும் சமூகத்தின் சமூகச் சக்தினயயும்,சமூக உொயங்கனளயும் புாிந்துபகாள்ள உதவும்.லிடியா காப்ொற்றப்ெட்டது எவ்வாறு என்ெது இப்பொழுது நமக்குத் பதாியும்.அவனளக் கண்டுெிடிப்ெதற்கு முன்பு இது சாத்தியமாகும் என்று எவராலும் நினனத்துப் ஊர்க்க முடியவில்னல. ஒருவர் எவ்வாறு அறிந்துபகாண்டு அனத உண்னமயில் சாத்தியமாக்க முடியும்.
கூறுவது உள்ளன அர்த்தமில்நல்

நாம் இன்றைய மனிதன் சமூகத்தின் என்று விஞ்ஞானத்தின் விஞ்ஞானிகளுக்கு அன்றிய மகளாடர்புபகாண்ட பெண் பெரும் பதாடர்பினும் நாட்கள் இறைவு உண்டு பதாியும் நினைவு அன்றிய மாதிரி என்று கூறுவது.

எவ்வாறு தீர்மானித்தவர் நம்முள் அவனும் விஷம் விஞ்ஞான உண்டு. நம்முள் அவனும் பாதுகாக்கி பகாள்கிறது ஐரேட்டது. நம்முள் அவனும் பாதுகாக்கி பகாள்கிறது ஐரேட்டது.
16. “I am strongly inclined to hope for the best.”

This has come true.

To believe that it came true because he said so is superstitious.

It is the height of unconscious subtle wisdom to be so superstitious.

Our ‘rationality’ prevents us from believing this relationship.

This is an intellectual superstition.

I speak of the 10th Man, broken pencil.

Sri Aurobindo gives a few.

• Man calls zero what he does not understand.

• He mistakes the boundless finite as infinity.

• Mistaking immensity and indefinability as infinite.

• Form for the content.

• Stops at the penultimate step mistaking it to be final.

• Part for the whole.

• Misses the world inside mistaking the outer as the all.

• To ambitiously attempt something which no one has done so far.

• Taking the line of the least resistance.

• Chooses a superstition as an ideal.

\[ e.g. \] Must marry a Man for love only.

• Consider the most magnificent performance as an error – Nature’s waste.

• Never to attempt what no one has attempted.

• Sri Aurobindo wishes to reach moksha with the family or the body or both.

• (Sri Aurobindo says going to heaven – not moksha – with the family is possible).

• Unable to conceive a quixotic method – to go below to go up.

• Mistake a partial goal for the final goal — Integral Reality.

• Not believing what one has been preaching.

• Trying to know ignorance while you are inside ignorance.

Man is unable to solve a small problem while endowed with great powers, for want of a perspective.

Lydia eloped because Mr. Bennet refused to act, because Lizzy refused to expose Wickham.
The determinate here was the mother’s solicitude for the last child. You cannot wear gold nuggets. Gold is valuable, but the skill of making jewels is equally valuable. Mind is born in Hamlet, but we are unable to reach the world with it. Now it is four hundred years after it was written. Did Shakespeare know it? One who achieves often does not know the achievement. Does Lizzy know what she accomplished and how? To acquire the knowledge of our achievement is a maturity. We do not know our potentials.

Fisk is in heaven:— Any man will be in heaven if the marriage is dissolved. People do not know it, will not act when they know it.

One shade MORE in our success is landing on Moon is not known. One more shade of consecration overtakes moksha for the devotee. It is so with the knowledge of unknowable. Hence the secret, the secret of secrets lies in,

- Going in
- Reversing the step

**Going in and reversing**
- The essence is secret; the secret of secrets is quintessence.
- Unity, identity, SECRET, Inside, not wishing to know are the ultimate accomplishments in the human scheme of things.
- Like Beethoven, he must turn, better still start hearing. Beethoven could have heard in the subtle plane.
- The HOUR is Now.

Now that the story is over anyone can know what happened. Only a wise Man can know why it happened. Does our knowledge of Sri Aurobindo permit us to know at least after the event how events happened, if not earlier? Can this knowledge be upgraded to know ‘before the event’? Or can it become power to make it? If so, what is the source of that knowledge in all stages?

**Once you do all these and succeed at all levels, can you know what it is that you secured?**

Is it knowledge or power or the learning process? Can we describe them by known spiritual terms? Is it a knowledge one can acquire or all can acquire? Can it be reduced as a system of learning? If so, how will the other dimension change – Time, Space, the receiving plane, the change it undergoes, is it in involution or evolution? Etc.

**Can we review it in terms of,** Hour of God, Simultaneous Time, Ishwara, Marvel? Has anything distantly resembling this happened to the world already? Are there human instances?

Is there something in ‘My’ own life? If so, are Men aware of it or unaware of it? Is there something to be done to make the unaware aware. How do we compare it with Luck? Is there some semblance or resemblance in Pride and Prejudice? What is it all about? Is it yoga or philosophy? Are we entirely unrelated to such phenomena? Are we forbidden to seek it further beyond knowing it? Is it beyond the ken of human wisdom? Had all these questions touched me inside somewhere?
What next?

Why?

"Because he gave ... was the time..."
17. "Could he expect that her friends would not step forward?"

Though apparently farfetched or forced, these are words of the subtle social forces expressing its wisdom, a wisdom that will never fail to act if commissioned.

Literary criticism if organised, elevated, and refined to present such features with the force of striking precision, would have come into its own?

Literary criticism brings to the reader the literature life is to him. It makes the unconscious insensitive reader conscious and sensitive.

The power of Goodness of Antonio, in spite of its being laced with the hatred of the Jew was made
dramatically effective, rather socially effective in drama. Life recognizes the power of hatred by compelling Antonio to seek the Jew’s help. Goodness not only brings back his ship but makes Jessica run away.

**Literature is the art that gives the scientifically precise knowledge of life to the reader.**

Madhavi’s garland landing on Kovalan’s neck brings home to the reader the power of karma he believes in. The powers of Life beautifully unfolding through the crevices and cracks of the situation enlightened the reader.

**The greater the refinement the greater the writer.**

Science becoming art in life through unseen, unpredicted events is the process by which life becomes literature.

Literature revealing life to the reader is Life evolving its psychic.

Such endowments of life are not Many, but infinite:-

- Sowerby makes Lufton feel ashamed and apologise.
- Miss Dunstable exhibits irrepressible initiative to marry Dr. Thorne.
- Even the cruelly expressive phrase Frailty puts the power of the human nature in the most precise context of Time – a time power enjoys itself with a vengeance without shame.
- The impudence of an impudent MAN has that significance for Lizzy. She brought him there to enjoy the balm of his subtle touch on his solitude. She met with impudence. It requires a greater intuition to appreciate the evolutionary role of impudence.
- ததாஸ்து, if understood, will render literary criticism great.
- We love to reward goodness, punish the wrong – It is the merest shallow social life. In pre 1947 that was hailed.
- Post 1947 period was not to honour the GOOD, but the liberated MAN. He is the untouchable, oppressed woman, wronged communities i.e. the watchman’s right to steal, the woman of uncontrollable physical urges must be allowed her way, the politician has a right to earn thousands, lakhs, crores. [The ‘good man’s windfall in the years of freedom are all of this category. Reward the wrong, said Tom Peters.] In USA this was the rule in the 16th and 17th centuries. India is being liberated economically!
- Life Response was created or Life was made to Respond by many not by their conscious action but by what they believed.
  a. Roberts refused the sign any more bills.
  b. Sowerby refused to be angry at Lufton.
  c. Dr. Thorne refused to ‘think’ of the Will.
  d. Mr. Bennet refused to allow even in his Mind another to pay for his own sins.
  e. Darcy never knew he was abused.
  f. Lydia never thought of right or wrong.
  g. Mrs. Bennet wanted all to go to Brighton.
  h. She never minded anything.
  i. Crawley refused to ask for help.

Man acting along the direction of the forces of events creates Life Response. Hamlet was attacked by pirates. Poison killed Gertrude.

Ayala never knew how to speak of her love. Hamel resented help.

Lucy Dormer sticks to her Man.

Lady Tringle never wanted Tom to have Ayala.

**Tom needed not Ayala but to outgrow his boyishness.**

Every event is a response of life to temperament. We live in a structured society, structured over several thousand years. Essentially it is a subtle structure before it becomes a tangible organisation.

**That organisation is one of human relationships serving as links.**

At the deepest or earliest level the structure begins as energy and grows as force, power, attitude, skills, results each of which grows in density over time.
Subtle structure converting into more tangible ones of human relationship is social maturity. Only a revolution can destroy these structures. Even after destruction they readily resume their old structures in the name of new concepts. Those structures do create the dark imperative. Only the luminous imperative can handle it. Its way of handling is not destruction but transformation. In transformation Self and Spirit emerge in Matter as Supermind. As a matter of fact this Self is nothing but Spirit. The BOON granted to earth is this transformation. It is the privilege of Man to be an agent of this change. The tradition conceives of spirit as the highest part of his being. The Spirit is that which involves in the process to emerge as Matter. Mistaking one for the other is the cosmic tragedy of life. Collins can mistake what he offers as self-justifying. It is valid for himself. God knows in what words he proposed to Charlotte. Whether he repeated verbatim his proposal to Lizzy or was rendered speechless by her readiness to accept his silent willingness, we do not know. Collins, Mrs. Bennet, Lydia are Matter, the dark Imperative. What luminous Imperative can handle them is not known. Whatever it is, it is true his proposal is structured. To create a structure, to let it grow to maturity is the ultimate work of social evolution.

"அவளுனடய நண்ெர்கள் முன்வந்து தடுப்பொர்கள் என அவன் எதிர்ொர்க்கமுடியுமா?" அவளுக்கான விளக்கமன்றுக்கு, மூலமாக அவளின் வாழ்வின் ஆற்றல்கள் வாசகர் முன்வந்து ஒருயொதும் பசயல்முனறயாகும். இதன் சிறப்னெப்பெறும் விளக்கம் இலக்கியமான விஞ்ஞானாீதியான துல்லியமான அறிவியல் வாசகருக்கு இளக்கும். இலக்கியமான வாழ்வின் ஆற்றல்கள் வாசகர் முன் அைகாகபவளிவருகின்றன. இலக்கியமான வாழ்வின் இத்தனகய வளங்கள் அதிகம் இல்லாதனால், ஆனால் அனந்தமானனவ ஸ்ரீலூர்யமல் காண்கிறது. வாழ்க்கனவ வாசகருக்குப் பவளிப்ெடுத்தும் இலக்கியம் என்ெது வாழ்வுனசத்தியத்னத் பவளிப்ெடுத்துவதாகும். வாழ்வின் இத்தனகய வளங்கள் அதிகம் இல்லாதனால், ஆனால் அனந்தமானனவ புதுமையான மன்னிப்பு யகட்கவக்கிறார். Sowerby, லுப்டனன்பவட்கப்ெட காண்கிறார், மன்னிப்பு யகட்கவக்கிறார்.
Commentary on Pride & Prejudice

Volume XI

- Commentary on Pride & Prejudice contains analyses and discussions on the novel Pride and Prejudice by Jane Austen. It delves into the themes, characters, and societal contexts of the story.

- Lucy Dormer and other characters are discussed in the context of the novel, highlighting their roles and interactions.

- The commentary touches upon the historical and cultural aspects of the time, providing insights into the society depicted in the novel.

- The text is a valuable resource for readers seeking a deeper understanding of Jane Austen's work.
"Could he expect to be noticed by the regiment again?"

Those who act, initially, act on their impulse. Only then they give other consideration.

Progress is in the measure they reconsider. There is only one rule of accomplishment for all – It is better to know it. That rule is Authority accomplishes. You must renew that Authority at higher levels.

In India it is karma, in England it is my responsibility – honour. In Japan it is vital honour, in England it is Mental honour. In all these places it is social Authority. Only in USA it is one’s own Authority. Hence the progress as it extended to ‘touch’ the infinity.

The social authority must give place to individual authority and finally individuality. Mr. Bennet first let Lydia go to Brighton. Next, after elopement, felt the responsibility.

When Money came into the picture, he felt the entire responsibility. Not only the problem was solved, it turned into opportunities. The Christian idea of charity turns around and makes one a recipient of charity. The Indian idea of karma makes NOT karma but Society the tyrant. What is RIGHT at a given time?

Progress, constant progress, is right. It means today must be better than yesterday. The world does not know of Supermind. HE wants us to aspire for what we do not know exists. Indians have given up freedom, prosperity, thinking, honesty, to preserve the Spirit. The Englishman has begun to bathe once in a while. The Indian has begun to speak the Truth once in a while.
Let us work out the answer “why Mother is not acting?”

Kumbakonam is responding after Ramapuram.

**What works is who will NOTICE him?**

He who should notice is HE inside.

Our reference is selfish interest.

Even in selfish interest it is the negative destruction of all around.

**The reversal in India should begin with endorsing a principle that will raise all before I receive the benefit.**

Whatever I did in the sixties helped all to band together to destroy me.

Later in the village they rose, whereas earlier they never could rise or refrain from destroying the centre of light.

I should wait for them to ask for support.

It is the version of action to losing one’s capacity to think.

More can be accomplished by INACTION than by initiating action.

Giving up Jnana kanda ends by giving up Jnana.

Where is it in one to nine? Maybe it is in nine.

Where is India today in the scale of one to nine or any scale?

Where is the world on any scale?

Is there really a point for One to begin with?

Is it IN ACTION only?

If the enlightened One goes into inaction, what happens to the rest of the world?

In 1962 it was India that prodded China into action.

It is China that responded to Mother, not the Indians.

**India gave up Non-Violence even in her subconscious.**

India has not accepted Non-violence for her to give it up.

What is it to accept, not to accept and to give up?

What is the truth behind non-violence?

Is it rituals?

Is it to rely on the immediate success?

Is India different from other countries in this?

If so, what is that difference?

If not, how can there be no difference?

How do we understand the outer life?

Are we so highly developed to correct the outer by the inner?

The entire accomplishment today in any country is ONLY social accomplishment, even in USA.

Individuality in USA is social individuality.

We can review each character from the point of view of their accomplishment and how they did:

- Bingley accomplished his view by silent submission.
- Charlotte accomplished NOT by her capacity but by her value.
- Collins accomplished after failure at the lowest possible level of human personality.
- Lady Catherine accomplished for Darcy by her attention lifelong.
- Lizzy accomplished for Jane, Wickham, Lydia, family and Darcy.
- Mr. Bennet accomplished for his pet daughters by honour.
- Darcy accomplished for Lizzy mainly and partly for himself.
- The Gardiners did so for Longbourn and for their pleasure of prestige by their culture.
- Lydia retained Wickham in the family for Lizzy.
- Mrs. Bennet accomplished by destruction for her last daughter.
- Caroline ‘accomplished’ for her perversity a sense of humility.
- Georgiana saw her own fulfillment in Lizzy coming there.
- **Jane Austen accomplished the positive atmosphere for the society.**
- Meryton accomplished by NOT being mean to Longbourn and Lydia.
- Revolution accomplished itself in evolution.
- Vital selfishness accomplished for itself Mental self-giving.
Mrs. Reynolds accomplished in getting a wife for Darcy.

Pride and Prejudice is the accomplishment of that age in converting Shakespeare’s darkness into the light of Revolution. Jane Austen, though not of a vast build of great strength rises to positive height in one story of hers, as Thompson in “Hound of Heaven”. It is a greatness of height and in positivity if not in width, weight and profundity.

**The Truth behind Love is Strength.**
The world will be crushed out of existence by one drop of love descending. Membership fees symbolize strength that attracts knowledge.

**Help, if it exists, is from the strong to the weak.**
The poor, the victim to tyranny, are STRONG in their weakness, as what they need is not so much prosperity as the strength of prosperity as prestige symbolises.

**Power of consecration to take the due of Money from unwilling hands is Grace granting strength to fairness.**
Jesus and Socrates were murdered by democracy.

**Veto-abolishing the Veto** is organisational landmark of fairness acquiring strength. Draupathi could get strength not from the ‘Dharma’ of Dharma’s establishment where Overmind ends. Law abolishing slavery could win the war, not public opinion. Marx’s call for violent overthrow of capitalism is real. Democracy and Liberty were ushered in by violence. Equality too needs the same violent overthrow.
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- n. momentous moments. Subsequently, the character's actions and decisions, leading to the... changes.
- Hence, the character's actions and decisions, leading to the... changes.
- Thus, the character's actions and decisions, leading to the... changes.
- Hence, the character's actions and decisions, leading to the... changes.
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- Thus, the character's actions and decisions, leading to the... changes.
- Hence, the character's actions and decisions, leading to the... changes.
“After such an affront to Colonel Forster.”

**Affront is the very opposite of pleasing.**

They are felt more as sensations than feelings or ideas. Sensations are of the body where effect is unfailing.

A lady who received a letter everyday from her lover married the postman.

**Sensations are conclusive.**

To know a thing is conclusive, but to know it as an expression of theoretical clarity is more than conclusive. Polyandry extends to all brothers is experience and theory.

In disclosing each one’s secret to Krishna Draupathi revealed she was partial to Karna.

That again confirms why Karna invited her to sit on his lap.

Reputation of a bankrupt family, service done to an institution, Money gifted to another, service done to a cause, each in its own fashion, in its own time will certainly have their exact consequence.

For one who looks back, there will be no single event that is not so described.

The description will be exact and precise.

A Man sold several of his properties and lost it in gambling.

Theft, pilfering, deceit was instinct with him.

His own grandfather became a rich man collecting jewels from robbers.

He, by a quirk of life, joined a Mother’s institution and in this respect turned over a new leaf, ceased to be his old self.

**Another man there looted the place in an unprecedented scale.**

It began when this Man joined and stopped when he left there.

He ceased to steal; his Rasi retained its power.

Anyone can certainly find at least one striking event in his own life for the following principles.

- Offence offends.
- Pleasing pleases.
- Service is unforgettably remembered.
- Knowledge in the subordinate hurts the boss.
- What is given comes back. Self-giving remains alive.
- Act repeats.
- Service is rewarded by Men, institutions, cause, God.
- Reputation lingers for generations.
- Goodwill begets Goodwill.
- Purity ennobles the giver as well as receiver.
- The murderer earns for the victim.
- Status offends and betrays, finds its betrayal unresented.
- Names survive insistently around and later in the subtle life.
- Language like women loves those who take liberties.
- Language is the medium through which subtle power shifts.
- All relations are copiously infectious and contagious.
- Wrong doing intensely attracts.
- Power makes itself felt even against gods.
- Man loves to be exploited, dominated, tyrannized over.
- Humiliation is an honour.
- The greatest help comes from the worst enemy.
- Quarrel always brings to the surface greater justice.
- No action can be prevented from multiplying itself.
- The weak is strong in his own territory.
- Pitch defiles.
- Power defies sharing.
- Honour honours itself abundantly.
- Caste is the repository of social power of intensities.
• Physically giving depletes.
• Subtly giving does not decrease can also increase much.
• Form -- all forms – express beauty.
• Form enhances power infinitely.
• Thought makes for intense relationship.
• All movements reverse after the peak.
• Great respect issues out of great humiliation.
• Bankruptcy is higher abundance.
• All is in all all the time in all respects.
• Fairness is the fad of faint foolishness.

A professor of neuro-surgery had a head injury and lapsed for seven days into a coma. As he was at Harvard, he wrote his experiences during the coma as a book. One was “Man can do no wrong”. Everyone read him. No one believed him. Yogically there is no wrong in the world. There is its appearance. According to that rule Wickham is not wrong in the elopement, nor Lydia. Lady Catherine is right in her abuse and Mrs. Bennet in her initiatives. At least Darcy finds she was not wrong in abusing him. She herself said it was enjoyable, or her genius came out, while she was abusing him for things he was not responsible for. Yoga too concurs with the professor and Darcy. Right and wrong apart, we certainly can see generally and in our own lives particularly,
• The exact relationship between two acts even if separated by any length of time.
• Such relationships will often be between the finite and the infinite and the latter can be moved by the former.
• Maybe, in a flash – in the subtle plane – the entire pattern of ALL relationships will reveal. This, if extended, will reveal the memories of previous lives.

An experiment can be suggested that will reveal the truth of this phenomenon, but it is not easy to conceive of it. One who is familiar with consecration and has been solving ALL his problems through that can attempt it with a fair expectation of momentary success. If met with success, one can do so for a few seconds. Once that endowment is there a continuous three hour – I should say three day – attempt, when possible, will show the true power of this exercise.

Consecration is taken up at so many levels. One can view it as lying in concentric circles. Move one from smaller inner circles to wider outer circles. At the widest circle for the individual one overcoming Space and later Time can be felt. At one’s final level one will be on vibrations of universal dimensions. These efforts rarely continue, come to abrupt end at the earliest opportunity. To break the obstacle one calls — it is the calling of one’s being. One sees, though momentary, moving with wider, maybe, universal forces. At the tether end one can see acts precipitate that in his scheme of things, are inconceivable, unbelievable even after the occurrence, such of which he might have rarely heard of.

Darcy’s marriage is like that.
Even Bingley’s wedding is like that.
Lydia and Collins too are of that category.
Steve Jobs met with one such success.
One who is doing yoga as the one single goal of his own life if he meets with this Darsan can with intellectual effort
• Understand The Life Divine fully and with inspirational SILENCE.
• Know His revelations in Savitri.

HE said most only in Savitri, says Mother. Also there can be nothing on earth even in the future what is not there in Savitri. With the fullest sincerity and greatest perseverance one certainly can have this initial glimpse. To such a one, success in yoga is possible if he should continue. He emphatically lays down From the Highest the Greatest BOON was asked for.
It was granted.
Sincerity and surrender will secure it for MAN.
The above experiment will reveal whether they are available in the devotee. The symptoms are,
Silence will descend.
Light will reveal in the heart.
Thinking centre will move above the head.
Silence will mature into Silence beyond Silence.  
Maybe it is for a split second.  
For that moment one will not exist outside.  
The outside will be found inside.  
Life will grow powerful.  
Matter will reveal its Ananda.  
No proof is necessary. It will be a Self-existent revelation.

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• பருவத்து வசொல்லவும் மேம்பாட்டுக்காக அணுவாகவே, பெருமன் என்னும் வருடாகப் பல்தோடுக்கும் போது ஒன்று.
• அவனுடைய பிற பல்வேளாக பரிசோதனை பெருமனின் வாக்குக்கு முன்னரும்.
• முரண் தனது எந்தக் காலத்துக்கு முன்னவர்.
• நூற்றாண்டுகளுக்கு மும்மாயிலாட்சியாக வரும் போது அவனுடைய பல்வேளாக.
• முழுமுகம் மனழை வலியைக் கூடித் தேன்.
• மணாழி பெண் பய்க்கும் பொழுதும் ஆனைவில் விளையாட்டும்.
• மணாழி பெண் தனது சிஙக்கு விளையாட்டும்.
• அறனத்து பர்தாறது மறையும் அதில் இருக்கும் கவர்த்தால்.
• இருவர் என்று பல்வேளா காங்கினர்.
• மனிதன் ஒருவரால் சுவல்நாயக் பொருளீடு பெறும் தோறும், ஆதிக்கு பல்வேளாக பொருளீடு பெறும்.
• அவமானம் ஒரு ப்பொருளீடு.
• மிகப் பொது உதவி மிகப் பொழுதும் என்னும் வரும்.
• சண்டியினால் எப்பொழுதும் உருண்டத் நீதி பல்வடுகிறது.
• எந்த ஒரு நைவடிக்கும் தன்னைப் பருக்கின்றது.
• எலவீனமானவர் தன்பாக எல்லா இல்லையமே என்று.
• குரல் பெடுத்து இன்று.
• அதில்து நீர்ந்துப்பயண்டு தடுக்கின்றது.
• மாறாறத தன்றான புருமைக்கு மாற்றுகின்றது.
• ஓதி, தீவிரங்களின் சிைவு சாதிகள் இன்று ஆகியே.
• ஓதியுடன் (எந்த ஒரு பொருட்டும்) வழங்குவது குறைப்பிறங்கின்றது.
• சூட்சுமமா ப்பொருளும் குறைவில்தும், யானையும் ஆங்கிகாகக் குறைப்பிறங்கின்றது.
• அவமானம் குறைந்து பல்வேளாக படுகின்றது.
• மனிதன் பெண் சுதந்திரம் எடுத்துக்கொண்டு பருசிக் கூடித் தேன்.
• பல்வேளாக சௌரியாள் பல்வேளாக பருவத்து பல்வேளாக படுகின்றது.

Commentary on Pride & Prejudice
Volume XI

• மக்களின் வருகையை மேம்படுத்துவதற்கு முன்னமே, பல்வேளாக என்னும் வருடாகப் பல்தோட்டம் முடிவுக்கு முன்னவர்.
• மிகுந்த அவார்த்திகளின் கதையில் பல்வேளாக படுத்தும் பல்வேளாக.
• மூன்று சதுர வடிவாக மூன்று நாட்களைப் பல்வேளாக பல்வேளாக பருவத்து பல்வேளாக படுத்தும்.

46
20. "His temptations are not adequate to the risk."

There is no temptation adequate to the risk because nothing can even begin to approach the risk. No one can sit down and write an exhaustive list of the rules of life, as they are not only infinite but each finite can act in infinite ways.

The wisdom of the world is collected under several heads.

Man acts on his five senses, in truth each emphasizes one sense.

There are people who will smell anything to understand it.

To use more than one sense is capacity.

The rare few can use all five senses. It is nearly impossible.

Senses are great human avenues for the individual to reach the universal.

Sri Aurobindo says the universe is not great in the sense that it contains the all, the asuras and all dark things one cannot handle.

The dimension of the universe is great.
Its characteristic is the infinite coexists with the finite there.
Senses are the faculties of the Mind in outer space.
Subjectively all the senses unite to become the sixth sense of the Mind inside.
Senses foster intellectuality.
Insight that matures into intuition is the faculty of mind on its border with the Spirit and exists in the plane of Time.
Spirit is a mature continuation of the Mind where spatial aspects unite in Time.
Spirit in transcendence is consciousness, in the universe is space, Mind in space is senses, sense in Spirit is Time.
Brahman in creation is Spirit existing at one end by itself and in the other opposite end as Matter.
Mind is the faculty created by Spirit in objectivising.
Supermind is the faculty created by Spirit when it is the subject – object to itself, a state of comprehension.
Comprehension is the ‘object’ of the Spirit when it begins to be conscious of itself, rather comprehend itself.
Spirit is the first extension of Brahman.
Mind is the faculty that can see the human experience in space through senses.
Spirit can experience all of human existence inside as moment of Time.
Simultaneous Time sees space in Time, senses as thought.
Spirit comes into its own when thought ceases, better still the faculty of thought ceases to exist in form.
Knowing is of the Spirit, being is of Brahman.
Knowing is a movement inside or outside.
Being has neither outside nor inside.
The outside becoming inside Spirit rises to Brahman.
Asceticism is giving up possession of external objects.
Yoga is the asceticism of the inner life.
As long as the inner-outer configuration is there Spirit can exists.
Organisation enjoys the authority of the power of substance.
The power that rules in the substance is falsehood.
Falsehood makes substance substantial.
Immense falsehood attaining infinity becomes Truth.
Conflicts disappear when falsehood ceases to exist.
Falsehood is self-assertive ignorance, the basis of evil.
Self-assertion organises evil, self-affirmation formulates ignorance.
Self-limitation is Truth’s self-formulation of ignorance.
Atma containing itself in the universe, creates universal ignorance.
Transcendence is that which transcends limitation.
Involution is self-chosen limitation tending to ignorance and ending in evil.
Ananda is Being experiencing itself as consciousness within its own existence.
Ananda is greater the more it goes outside the consciousness of Being.
Being exists, consciousness is aware, Ananda experiences in its own sensation that is the outer sphere of Being and consciousness.
To discover the Being in Ananda is heaven, to discover the same in ignorance is Delight.
What made Wickham run away?
It is not Wickham who took the initiative. It is she.
She is oblivious, alert, cunning and shameless or rather proud of things others will be ashamed of.
It can only mean she is entirely physical to be proud of a physical success.
Certainly he was not physical. He was vital, cunning, and unscrupulous.
How do we evaluate Wickham in the light of Mr. Gardiner’s view?
• She is not friendless.
• She is staying in the Colonel’s house.
• The regiment will not notice him.
• The reward is not adequate to the risk.
He went with her for a short duration meaning to desert her. She was not an issue at all. He had nothing to risk, as exposing him exposes the family. About his own safety, I should say he was careless and thoughtless as he was shameless at Longbourn. His deceit was well fashioned and it urged him along the established lives about seeing Darcy in London. Even the adoring heart of Lizzy felt he was impudent. The text has no mention of his impudence except two remarks, One is from Lizzy. The other is Bennet’s who was outraged by him. To Mrs. Bennet he was dear Wickham. His idea of marrying a rich woman elsewhere was real to him. It is noteworthy there is NO thought in his mind about Lizzy at all. He was totally selfish, unable to think of anyone else. There seemed to be no scheming in his Mind. He was carried on by the movement she initiated; perhaps he lived in the moment. No thought in their minds for different reasons — she enjoyed the success, he enjoyed the entertainment.

A comprehensive whole
One principle of literary criticism – a principle of life – is any event, here any story, must be a whole in its own sense. It means
• There must be an equilibrium.
• Even parts of the story must so qualify.
• It must have a sequel and an antecedent.
• It must be so from each character.
• At its own level there must be a goal, if not ideal, completed.
• There must be the balance between the dualities.
• It cannot be judged ethically, morally.
• If so judged, it must uphold its own ethics and morality in which case they must be spelt out. The opening sentences does it.
• Equilibrium must be found in energy, force, power, skill, capacity, etc. e.g. Caroline magnificently created a rounded perfection of her behavior in her congratulatory letter to Lizzy —there is the arrogance balanced by submission. Mrs. Bennet, though thwarted all along, had three daughters married.

The balance I speak of is attained here by removing Lydia at a distance to make that triumph a failure. Pemberley out of bounds for her. Netherfield took itself away leaving the most neglected child to be taken care of by her. Collins maintained the balance by two letters of revenge. As the second letter over-did his vengeance, life brought him to Meryton to pay his obeisance to Elizabeth. Mrs. Bennet and Lady Lucas becoming even with each other in turn is to the point. What is quite striking to me is how the goodwill was rewarded to Charlotte. Lady Anne and Mr. Hurst who were quiescent retained their poise in their quiescence. Lizzy filled in the vacuum of a mother for Georgiana at Pemberley.

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புலன் பவைி என்ெது ஆன்மாவிற்குாி து. இைம் சார்ந்த அம்சங்கள் இறணயும் மனதின் ஒரு முதிர்ந்த பதாைர்ச்சி ாகும், இைத்தில் மனம் புலன் றை எண்ணமா வும் ாண் ிைது. எண்ணம் மறையும்பொழுது ஆன்மா பவற்ைி பெறுவது ஆன்மாவின் எல்றல ில் மனதின் திைனாகும். உட்ொர்றவ யநரடியானமா முதிர்ச்சி பெறுவது ஆன்மாவின் எல்றல ில் மனதின் திைனாகும், ாலத்தின் தைத்தில் உள்ைது. ஆன்மா, இைம் சார்ந்த அம்சங்கள் இறணயும் மனதின் ஒரு முதிர்ந்த பதாைர்ச்சி ாகும், இைத்தில் மனம் புலன் றை எண்ணமா வும், உட்கற்று மூன்ைாம் நிறலக் ாலம்  ாலத்தில் இைத்றதயும், புலன் றை எண்ணமா வும் ாண் ிைது. எண்ணம் மறையும்பொழுது ஆன்மா பவற்ைி பெறுவது. இைத்தில் புலன் றை எண்ணமா வும், புலன் றை எண்ணமா வும் ாண் ிைது. புலன் றை எண்ணமா வும் ாண் ிைது. பொய்றம சுமா வலியுறுத்தப்ெடும் அைி ாறமாகும், தீறம ின் அடிப்ெறை ாகும். சுமா உறுதிப்ொடு அைி ாறமாகும் வடிவறமக் ிைது. சுமா வறர றுத்தல் அைி ாறமாகும் ப் ெற்ைி  உண்றம ின் சுமா உருவாக்கு ம் ஆகும். உண்றம ின் சுமா உருவாக்கு ம் ஆகும்.சிருஷ்டி சுமா த் யதர்ந்பதடுக் ப்ெட்ை  ட்டுப்ொடு ஆகும. அது அைி ாறமா யநாக் ிச் பசன்று தீறம ில் முடிவறை ிைது. ஆனந்தம் என்ெது இைவன் தன்னில் இருந்துப ாண்யை தன்றன ேீவி மா  அனுெவியல்க்குாி து. ஆனந்தம் அதி மா  பவைிய  பசல்லும்பொழுது ஆனந்தம் அதி மா  உள்ைது. இைவன் நிலவு ிைது, இைவி ம் விழிப்புைன் உள்ைது, இைவன் மற்றும் இைவின் பவைி உல மான அதனுறை சுமா உணர்வில் ஆனந்தம் அனுெவிக் ிைது.
ஆனான்தின் திம்பம் பாசார்க்ம் மாகும், இதற்கு அன்னாரும் குறிப்பிட்டுத்துப் புனிதனவாடல்

வாட்டு ஆர்த்திகம் முற்பட்டு விட்டு?

குற்றங்களைச் செய்து வைத்துக்கிளைத்த அடைய, மூலமாக்க வலாம்.

அவன் அன்னாரும் முற்பட்டுக்கமைந்த குருஷ்டக்கப்பட்டது, இவர்களுடன், போற்றக்கூடிய ஐந்தும் அவன் போற்றத்தில் வைத்து புனிதானவராக உள்ளார்.

என்று இன்றும் வைத்துக்கிளைத்த முன்னைத்துப்படுத்தப் புனிதான வைத்துக்கிளைத்த இதனுடைமியாக உள்ளார்.

அவன் இன்றாகவும் தேசிப்படுத்தும் இதனுடைமியாக உள்ளார்.

• மயமானது கற்று வேறுத்து விளங்கும்
• அவன் ஆர்த்திகம் வைத்து விளங்கும்
• வைத்து புனிதான செய்திகளை கற்று விளங்கும்
• வைத்து புனிதான செய்திகளை கற்று விளங்கும்

அவன் என்றாகத் தேவைமாணியிலும், அவன் என்றாகத் தேவைமாணியிலும், விழாப்பட்டு, உத்தரத்தில் இருந்தான்.

அப்படி தெரியவும் வாய்ப்படுத்தமும் என்று அவனுக்கு இதில் எந்த ஆர்த்திகம் இல்லாமல்.

அவர் ஓர் விஷயம் இல்லாமல் இருந்தான்.

அவன் பொழுது சோதிக்கிறார் மாட்டும் இருந்தான்.

அவன் சில நாட்களில் அவளுக்கு பசன்றை வைத்து விளங்கும், அவறைக்கு விடும் மனநிலை இல்லாததால், அவள் ஒரு விஷயத்தில் புனிதான வைத்து விளங்கும்.

அவனுறை ஓர் விஷயத்தில் வைத்து வந்து இருந்தாலே, அவனுக்கு இதில் எந்த ஆர்த்திகம் இல்லாமல்.

அவன் சிந்தறன் நெண் இருந்தான்.

அவனால் சிந்தறன் நெண் இருந்தான்.

அவன் பொழுது சோதிக்கிறார் மாட்டும் இருந்தான்.

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எலிசபெத்தின் யொற்றும் உள்ளிட்டு அவன் ஒரு விஷயத்தில் வைத்து வిளங்கும்.

அவனால் பொழுது சோதிக்கிறார் மாட்டும் இருந்தது.

ஒன்று எலிசபெத்தினுடைய உடலின்றிய முழுநிலை பெற்று இருந்தது.

மற்றும் அவனால் சீற்றுவிட்டானது திருமணத்தின் தொடர் முதலில்.

திருமதி பென்னட்டிற்கு அவன் 'அருறம் விளங்கா' இருந்தான்.

வாழ்பவாறு இல்லில் ஒரு மனதியாலும் எந்த எண்ணமும் இல்லாததால், அவள் வைத்து இருந்தான்.

அதன் விஷயத்தில் உள்ளிட்டு முழுநிலை இருக்கும் யாரும். இதன் பொருள்:

• சமநிறல் ஒன்று இருக்கும்.
• நெரத்தின் பகுதியை இந்தும் தக்குமுடி இருக்கும்.
• இதற்கு ஒரு முன்னிழையும் ஒரு இலட்சிம் இல்லாவிடைந்தும், ஒரு இலக்கு இருக்கும், அது முழுநிலை இருக்கும்.
• இரட்டை இல்லிலும்.
• நெரத்தின் பகுதியை இந்தும் தக்குமுடிக் கூைப்ெை இருக்கும், அது கூைப்ெை இருக்கும்.

• ஒருவர், மனிதம், குறுகு, குறுகு பொருட்காராட்டியும் வந்தவை காற்றிப்படுக்கும்.

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"Do you really think so?" Cried Elizabeth, brightening up for a moment.

And then, for a moment, "Do you think so?" brightening up for a moment.

Every bad situation does contain a good hint. The moment you respond positively, the positive openings continue. After a fashion the same thing brought about the right end. Some hints

- All the positive statements of the Gardiners
- Jane’s optimism
- Father’s hope it will pass away.
- Darcy’s initial hopeful ejaculations.
- Even the mother’s lament.
- Kitty’s secret. As the secret is at home, the solution too can be at home.
- Gardiner sending Bennet in the hope of doing it himself.
- No one despaired.

These are days of Networking. It is a poor unrepresentative phrase from the point of view of the integral nature of the social being. Socially to reach the comprehension of the modern population it is the best possible medium.

One more dimension can be added and one major warning can be given. The warning is more weighty. As the concept of Networking is mechanical and lifeless, there is a danger of the society being conceived as inert, just as one can mistake the government for the society; dress for Man, food as the nourishment for the person, plot as the story.

Networking conceived with some life from the beginning and its subtle side emphasized will have a chance to discover the society really. Christians and Muslims in India even those who are ardent, are essentially Hindus, rather Indians.

By this artificial lifelessness one misses the life of both.

Mother says that of the urban population in India 30% is rotten. The prestige of the nation, I hope, will tilt the balance.

It is true in life, to positively respond to one small situation, when the spirit is kept up, takes one to the end. Though it is not exactly like this, Mind of Light reveals itself by such an effort.
In a negative context, as the negative atmosphere is fully organised – as we see in Bharata war or in Indian Freedom – it overwhelms.

All those who go up to the penultimate step, the one aspect, the immensity, the indefinable are those who are rooted in the tradition.

Our devotees have emerged to the extent of praying to Mother.

He who sees he slips at the last step as August 15, 1947 is still rooted in the tradition.

Several devotees come to The Life Divine through intellectuality.

To others, it is a ritual.

For a great many it is the new sloka or strotara.

Initiated into consecration, it always reveals a little of the ultimate possibility.

_The shift grows from consciousness to substance._

The shift is first in the plane – gross to the subtle.

Next it is to the psychic from the self.

Then it is from the surface to the subliminal.

Further it moves from the subconscious to the inconscient.

Moving or rising to the Universal and then to Ishwara and finally to the Mother and to the Ishwara through the Mother are stages.

_ததாஸ்து, thathasthu_ reveals itself by the Self-Existence in action.

Page 357, especially 356 gives the stages.

How it reveals itself in one is Yoga.

_After all is completed, we will know the refinement is a lot of the stages that are each involved in all the others._

The process is therefore important, but the essence and quintessence are far more important.

Shakespeare said poetry is full of lies.

Perhaps he felt the great truths of poetry which are self-evident to the poet are in real life only lies.

He might have seen the truths of life subconsciously but in _conscious awareness found them lies_.

If that was real to him, there is no wonder why for two hundred years he was unknown in Europe.

It is in conformity with the principle that power comes before knowledge.

Now we have a fairly good outline of events in this story if not in all its details of comprehensiveness, is it possible for us to tell the story to ourselves from the beginning so as to perceive the end.

That would be a good basis of Life Response or the principles of Literary criticism.

Let me try at some points where this truth emerges clearly without making it appear a stretch.

1. The opening sentence on the ‘Universal truth’.

It sets the tone for the story. The ending of the story showing this being a universal truth, _those who are strong can benefit by it._

The great vulgar excitement of Mrs. Bennet is the evidence of energy.

Mr. Bennet’s sarcastic indifference had behind it as a reality, perhaps as a thing more than real a real sense of freedom and honour.

_Energy by itself will end in disappointed ambition ridiculed by others._

The background of great energies of greater ideas realised it.

It is her energy, only her own energy, brought Bingley and Darcy there.

2. Hints that became true in the end.

_Lydia says’ maybe he will choose me’._

Her irrepressible physical energy surfaces as did her elopement.

Mrs. Bennet’s impatience cancels initially.

She urges him to go, a counterproductive rule.

He went. It failed.

He jokes Bingley would choose her.

The truth is her energy is represented by Lydia.

As she is the last child, the mother’s mind was on Lydia.

‘Bingley’ here means life reward ‘Mrs. Bennet’ i.e. Lydia.
தன் இந்துப் பாதுகாக்கலின் உரைகளுக்கும் உரைகளுக்கும் இந்துப் பாதுகாக்கல் உரையின்றியது.

ஆதி நாளனவுடன் ஒவ்வாக்கு விளைவு பலகை விளைவிலை அறிவிக்கு.

1. ஆர்வாய் பாணத்து சுயம் அறனால் பாணத்து பலகை விளைவிலை அறிவிக்கு.
2. குறித்து பாணத்து சுயம் அறனால் பாணத்து பலகை விளைவிலை அறிவிக்கு.
3. பாணத்து பலகை விளைவிலை அறிவிக்கு.
4. பாணத்து பலகை விளைவிலை அறிவிக்கு.
5. பாணத்து பலகை விளைவிலை அறிவிக்கு.

இது என்று முடிவு விளைவிலை பலகை விளைவிலை அறிவிக்கு.

சில குறிக்கள்:
• அர்டினர் தம் குறிக்களுடன் உரையிலை என்று
• சாமான் குறிக்களுடன்
• இது என்று பலகை விளைவிலை அறிவிக்கு.
• இந்தியாக் குறிக்களுடன்
• பாணத்து பலகை விளைவிலை அறிவிக்கு.

• பலகை விளைவிலை என்று

இலக்கும் விளைவிலை என்று பலகை விளைவிலை அறிவிக்கு.

• நவீன மாதிரிக்கு இருப் பலகை விளைவிலை என்று
• அரசானத் தன்றம் இன்று
• மனிதறன் உறை ாலும்
• உணவு மனிதனுக்கு சக்தி அைிப்ெதா வும்
• மருத்துவ இன் ருதவ இரும் ஒருவர் தவைா க்  ருதுவறதப்யொ

வனலயி செவ்பு ஒயர நிறல ியலா அல்லது உல நிறல ியலா இல்லாம், இறுதி ஒருங் ிறணப்புக்கு ஏற்ைவாறு ஒடம அமாண ச் சிைந்த ஊை மாகும்.

யமலும் ஒரு மாணத்றதச் சார்க் லாம், ஒரு பொி  எச்சாிக்ற ற யும் விடுக் லாம்.

வனலயி செவ்பு ஒயர நிறல ியலா அல்லது உல நிறல ியலா இல்லாம், இறுதி ஒருங் ிறணப்புக்கு ஏற்ைவாறு ஒடம அமாண ச் சிைந்த ஊை மாகும்.

மாறும் சூழலில் உள்ள முஸ்லீம் இழந்து ஆர்வமுள்ை  ிருஸ்துவர் ளும் முஸ்லீம் இழந்து ஆர்வமுள்ை  ிருஸ்துவர் ளும் அடிப்ெறை ில் இந்துக் ள்தான், இந்திர் ள்தான்.

இந்த பச ற்ற  ான உள்ளன

இந்திர் ள்தான் உள்ளன

இந்திர் ள்தான் உள்ளன

இந்த்தற உருவாக்கும் வாய்ப்பு பிரைருக்கும். இந்தில் உள்ை ஆர்வமுள்ை  ிருஸ்துவர் ளும் முஸ்லீம் இழந்து 

மற்ைவர் ளுக்கு இது ஒரு சைங் ா  உள்ைது.

மற்ைவர் ளுக்கும் இது ஒரு புதிட சுயலா மா யவா அல்லது ஸ்யதாத்திரமா யவா உள்ைது.

சமர்ப்ெணம் பசய்ெவர் ளுக்கு முடிவான சாத்தி த்திறன இது எப்பொழுதுயம ஓரைவிற்கு

மாறும் சூழலிலிருந்து சாரத்திற்கு வைர் ிைது.

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மாறும் சூழலிலிருந்து சாரத்திற்கு வைர் ிைது.
"Upon my word," said Mrs. Gardiner, "I begin to be of your uncle's opinion. It is really too great a violation of decency, honour, and interest, for him to be guilty of it. I cannot think so very ill of Wickham. Can you yourself, Lizzy, so wholly give him up, as to believe him capable of it?"

"Nothing of the sort," said Mrs. Bennett. "I congratulate you, my dear, on the sudden improvement of Mr. Wickham's character. He has behaved so miserably, and has been so unjustly treated, that I think it is very probable he is capable of better things."

Mrs. Bennett added, "I am not to be the unfeeling relation who entirely gives him up, as to believe him capable of it, Lizzy."

"I gravely believe," said Mrs. Bennet, "that Mr. Wickham's conduct towards us is very naughty, and that he has acted very ill towards us."

"I am not so well convinced," said Mrs. Bennet, "as to think him capable of it."

"I cannot think so very ill of Wickham," said Mrs. Gardiner. "I cannot think so very ill of Wickham. Can you yourself, Lizzy, so wholly give him up, as to believe him capable of it?"

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I begin to have your uncle’s opinion.”

On the surface, it is a wife’s endorsement of the husband.

In it is there a wider reflection, positive or negative?

An act is a miniature of a wider existence.

Whatever it is, in the final analysis it is not merely indicative, but reveals the wider imperative of community, society, life and even existence.

It is all not of one character. It can be positive or negative.

Either way it does indicate ultimately the divine imperative.

The truth of this will reveal itself to someone if he recollects his own part.

This includes all comments in joke or perversity.

If comments have that force, events too have the same thing.

It can be extended to thoughts, atmosphere and everything.

Only that one must know the divine imperative and the ways in which it expresses in life.

Mother said it of Nehru in 1930 when he was nowhere in the leadership.

Words may come out of the mouth of an arch enemy. In its own way it will fulfil itself later.

Mostly such utterances are subconscious and involuntary.

Life at all levels has something wholesome for its members which means all those who ‘accept’ it at its level can survive easily.

Struggle is there only to those who have aspiration and ambition.

The infinity of a plane is seen in its absurd lengths in

- Indian astrology based on the earth’s position, and
- Big Bang.
- Nobel prizes go to computer economic formulas now.

Maybe it is time to dismiss the Big Bang.

It is great Non-violence ended in Gandhiji’s lifetime.

The psychological history of the world, the birth of Individuality are two extremes which together will make the world know Him.

The answer is in 353-357.

- When you say life is infinite, literally it is infinite.

We speak of untapped potentials and unmet needs. I feel like saying the unknown potential or potentials

Man is unwilling to know.

In Pride and Prejudice we see

- That one potential of Darcy’s goodwill unknown to anyone did wonders.

It was seen earlier in Charlotte.

- Everyone has goodwill, we have to elicit it.
- The Cooperative society in the village had all the powers of the Bank.

Imagine that no one thought of banana there.

- Hundred tons of sugarcane potential was always there. It was our village that first reached it.
- Anyone, if only he can know and exhaust all possibilities at his own level can rise not 100% but hundred times as life expands in hundred ways and in each direction it is infinite.
- It was rice sales that made a family rich and one an industrialist.
- Imagine our village taking to essential oils. Apart from the profit, it makes the Mind technology oriented.
- In India no new potential need be created as there is all that one needs.
- The truth is one’s own capacity is limited.

For the finite man to become the Individual, the first step is his discovery of the infinite.

Read the history of the world. Windmill sawing made Holland a sea-faring nation.

Brahmins are at the top of the society first by recitation, something everyone can acquire.

Education itself raises a Man sky high, but only a little of it is being availed of now, even in USA.
• The computer infinitely enhanced the speed of stocks being sold.
• Every walk of life can be infinitely speeded up by the computer.
• An incident can be understood in terms of its antecedents variously.
• A direct cause or an indirect cause – Pemberley.
• A principle of life – Mrs. Crawley’s heroism brings Major Grantly.
• A compelling course of events – Mary Thorne’s inheritance.
• A principle that precedes a cause or vice versa.
• A powerful atmosphere that cannot be defied – Glencora.
• Inexperienced will and irresistible charm – Emily Wharton
• Attraction of freedom for the worn out conservative – Silverbridge.
• Petulant assertion – Lily Dale.
• Act repeats – Dr. Thorne’s marriage.
• Process over essence – Non-violence.
• Infection – Britain’s non-violence.
• Higher principle in lower plane – USA, education in work.
• Superstition – Love marriage.
• Token Act – ICPF.
• Infinite success for the surface – Food Prize.
• Inherent inner contradiction – Ideal and organization.
• Innate meanness of efficiency – Tata.
• Hard work issues stinginess.
• Determined will attracts – Lucy Roberts.
• Appearance is all – Griselda.
• The cause or link can be traced in many ways. My particular emphasis is on two things.
• The exact ACT that sanctioned its sequel.
• Social subconscious affirming through a long detour fully reflecting the character of the character.
• Syndicate membership going to Nair for my admission is the example for the first principle.
Crawley’s scholarship attracting the wealth of the Archdeacon through Eleanor’s cheque from her husband’s inn that deprived Harding’s income and endowed the daughter by his own demise, tallies in detail with Crawley’s character, his circumstances, his being taken to the court and acquitted as Harding was.
• The joy of Lizzy in abusing him negatively brought the elopement, positively brought Pemberley. Crawley’s pride has similar consequences.
• So to change that triumph of ego into the joy of the future is the strategy to solve a problem.
That is the clue to transformation.
That way the Infinite is ready to flow into the finite.
To get one such point in the life of a strong character and take it though the twenty five steps of (353-357) that significant page is the ultimate.
I believe one such an act from one’s own life can give him a glimpse of past life or at least a complete knowledge of this life.
• The fact is The Life Divine can be best understood in literature.
The role Money played in Pride and Prejudice can explain to one.
• Its capacity to move from one plane to another plane.
Or, its capacity to bring aristocracy to the commoners.
Here we see Money’s role of integrating cash and status.
• Money buys honour.
• Consciousness of Money, rather Self-consciousness of the newly acquired wealth eludes aristocratic status – Caroline.
• Wickham silently attracted it after a fashion.
• Willingness to pay avoids the necessity to pay making Money the instrument of goodwill i.e. Money’s power to represent social goodwill as social power.
• Money for a family is the entire Market.
Money for one is social as well as personal organisation.
Money is as much a system as VISA from the individual to the society at large.
Money is now liberated from gold, paper and has come to be represented by a mere Number.
Money is a great power or the greatest power positively as well as negatively.

Money’s power rises when it is given up.
Money is a great power or the greatest power positively as well as negatively.
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Commentary on Pride & Prejudice

Volume XI

- Appreciation from the perspectives of the characters. Understanding Elizabeth's actions and motivations from different characters' viewpoints.
- The effects of societal norms and expectations on the characters. How the societal constraints influenced their decisions and interactions.
- The importance of truth and communication. How open and honest communication could have prevented misunderstandings and conflicts.
- The role of love and passion in the novel. How love and passion were depicted and their impact on the characters.
- The significance of family and social status. How family and social status played a role in the characters' decision-making processes.
- The narrative style and techniques used by the author. How the author's writing style contributed to the development of the story.
- The themes and motifs explored in the novel. How the novel addressed significant societal issues and human experiences.
- The relevance of the novel in contemporary society. How the novel's themes and characters are still relevant today.
- The critical reception of the novel. How the novel was received by critics and scholars.

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Commentary on Pride & Prejudice

It is consummate yoga though in the beginning. Bring that vision to literature and Pride and Prejudice. It is to see the infinity outside from the infinity inside.

Usher

Action and inaction are only two of the Many that are infinite. What you see is infinity in action. Look at your own life from such a perspective. There are about a few hundred faculties like this. There are equally sixty or seventy grades for understanding. Obviously there is a scale of forty (or) fifty grades of accomplishment. They are to be honoured, fostered, nourished and cherished for work. To disturb them is sacrosanct.

Every phrase I quote against each number is a truth of life rendered into this context.

It is really a too great a violation."

Man cannot violate his stability. There is a physical, vital, Mental, spiritual stability by which each Man, every family, society, even an event exists. They are sacred.

To disturb them is sacrosanct. They are to be honoured, fostered, nourished and cherished for work. Obviously there is a scale of forty (or) fifty grades of accomplishment. There are equally sixty or seventy grades for understanding. There are about a few hundred faculties like this.

Taken in all grades they will reveal as a few hundred thousand parts and sub parts. Look at your own life from such a perspective.

What you see is infinity in action.

There is an infinity in inaction. Action and inaction are only two of the Many that are infinite.

Usher yourself into infinity, you will be more than Man. It is to see the infinity outside from the infinity inside. Bring that vision to literature and Pride and Prejudice. It is consummate yoga though in the beginning.
This gives you the first fundamental siddhi.
The final siddhi is திாில், திருஷ்டி Supramental Time vision.
We see then there is NO wrong anywhere.
Wrong is a human poise, not an evolutionary status.
To know of the heroism and patriotism of people amidst cowardice is redeeming.
Why India did so and how is she going to recover.
It made Vivekananda shed tears in ஆல்ொறை in his meditation.
Maybe Indian life will directly walk into subtle plane.
The problems of the world look childish before this gigantic effort.
India is great. She will be Jagat guru.
Man is privileged to be Man NOW.
Language is like woman enjoys our taking liberty with it.
This is a principle of infinity. I would like to apply it to life.
Life structures itself for survival and growth, not that it enjoys it.
What Life enjoys is the structureless stability that grows on its own dynamism that is not on the surface.
Hence violations are not tolerated by the structures.
Confirmations are welcome.
Beyond both is the life that is live.
Darcy came and gave that touch to Meryton and was touched by it.
It will be the greatest exercise of literary criticism not yet born to take out such truisms of life from every page of the book. Some examples,
1. I don’t mind anything but for this entail. Page 118.
The reality of marriage is the security of property for woman.
Romance is superficial, base of property real.
A captivated woman does not mind being betrayed.
In betrayal Man or woman feels the deepest touch of the other.
Genius in life is temperamental intensity.
She who loves expresses love better by abuse.
Man expresses his love by physical tyranny.
4. Darcy was determined to please her. p. 230.
Love, as long as it remains love, is unconditional.
Luck, set in motion, comes all at once, from all sides.
5. I am a selfish creature. P. 324.
An act repeats, retains its original intensity.
Culture expressing through courtesy is delicacy.
7. With one parting look Darcy left. P. 245.
He who accomplishes never promises.
8. Mr. Bennet called on Bingley. p. 5.
Initiative is infructuous.
Obeying the wife cancels.
We find Collins a clown, a buffoon but what is it in life that such a phenomenon arises?
By life we mean social life only.
Social life can be subdivided into one hundred expressions of it such as family life, market life, etc.
Social life is socially structured.
Under that head each different type of life has its own structure.
If you collect all these structured parts and take it out, what is left inside are pockets of energies capable of organizing itself with a central being.
Such organisations can fall under very many heads such as
1. Anti-social organisms.
2. More organised than the society but outside its spirit.
3. Substandard lives fully organized in themselves.
Pickpockets, loafers, prostitutes, club life, Moneylenders, brokers of various description, etc. come under this category.

**Life permits all its high and low vibrations for all these formations.**
The clown belongs to this category.
The institution of ‘the Fool’ of English courts belongs to it.
Shakespeare brought in Bottom and Titania and created rich scenes of ‘love’. That is the truth of human love. Humanity has risen to great heights of culture and refinement but most of it is left to itself.
The way in which it comes together to acquire life is hilarious in the extreme.
The world has glorified many of them over the centuries and installed them at heights of fame.

**Collins does contain irrepressible energy issuing out of college training organising physical stupidity into activity. Stupidity is potential dynamism.**
He is vastly entertaining to Lady Catherine who is the female version of Collins.
Even she is vexed by him occasionally.

Literary criticism can extensively dwell on
1. Character.
2. Plot.
3. Individual events.
4. ‘Rule’ of sequence.
5. Energy of the scenes.
6. Beginning hinting at the end.
8. Truth of life varying infinitely spread over the story.
9. Relevance of the story to the social period.
Relevance of the story to the Author’s Personality.
Relevance of the story to its central theme.
10. Irrelevance of the story to period, author, theme
that renders the work of art frivolous.
Irrelevance of the story to period, author, theme
that renders the work of art a standing wonder.
11. Genius of the creative work.
12. Where the author is most prominent where she is most invisible.
13. The peak of the story.
14. The ebb of the spirit of writing.
15. Evaluation in traditional terms in evolutionary terms.
"இது உண்றம ாகும். "
"இல்லை. வழங்கத் தன்றம இடாகும். அறவ யவறலக் ா மதிக்கும், புனிதமானறவ.
அறவ புனிதமானறவ.
அறவ யவறலாம்.
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அறவ யவண்டும்.

Commentary on Pride & Prejudice

Volume XI

Page 118.

1. I think it's a pity we didn't get a chance to talk about it. Page 118.

2. I don't think it's a pity we didn't get a chance to talk about it.

3. I think it's a pity we didn't get a chance to talk about it.

Page 119.

4. I don't think it's a pity we didn't get a chance to talk about it.

Page 120.

5. I think it's a pity we didn't get a chance to talk about it.

Page 121.

6. I don't think it's a pity we didn't get a chance to talk about it.

Page 122.

7. I think it's a pity we didn't get a chance to talk about it.

Page 123.

8. I don't think it's a pity we didn't get a chance to talk about it.
மறனவிக்குக் கீழ்ப் ஆட்டு.

ாலின்றஸ ஒரு யாமா ப்ாம், யாணங்த் ப்ாம் நாம் எனியைாம், ஆனால் இத்தறால் வாழ்க்கூறு என்று மீதமிருப்பது ஒரு றம உீவனில் தன்றனயமுறைப்படுத்திக் பாள்ளும் தின்ந்த பாண்ைசக்தி இைங்யை ாகும்.

இத்தறால் அறனத்து அறமப்பு றைக் ண்ைதறலப்பு இன் எல்லா கங்றும் ஒன்று யசர்ந்தவன், உள்யைமீதமிருப்பது ஒரு றம முறைப்பெடுத்திக் பாள்ளும் தின்ந்த பாண்ை.  அந்தத் தறலப்பு இன் ஒவ்வாரு வறாம் அதன் தனிப்பட்டுட்டு ட்ைறமப்றெக் பாண்டுள்ைது.

இந்த க் ட்ைறமப்பு இன் எல்லாகும் வாழ்க்ற அதன் உர்ந்தும் தாழ்ந்த அதிர்வுறை அனுமதிக் ிைது. ய ாமா இந்த வறாம் ச் யசர்ந்தவன்.

ஆங்றில் நீதிமன்ைங் இன்'முட்டைண்ட்' எனும் அறமப்பு இதறனச் யசர்ந்தது. Bottom மற்றும் Titania-னவக் க்கு ஆட்சி றைமான வைமான வைமானத்திற்கும் வாழ்க்ற அதன் உரங்ளுக்கு மனித குலம் உள்ளுள்ைது, ஆனால் அதில் ஆலவும் அவற்றை கின்றனர்.

வாழ்க்ற ற ப் பெறுவதற் ா  அது இறணந்து வரும் விதம் உச்ச ட்ை நற ச்சுறவ ா  உள்ைது. இலக்விமர் சனம் க் ணண்ைவற்றை விாிவா க் ருதலாம்.

1. தாொத்திரம்.
2. றதின் ரு.
3. தனிப்பட்டு நி ழ்வு ள்.
4. அடுத்தடுத்து நி ழ்வு இன்'சட்டைம்'.
5. ஆரமெம் இறுதிற ச் சுட்டிக் ாட்டுவது.
6. வாழ்க்ற ின் விதி றை விைக்குவது.
7. எண்ணற்ை அைவில் மாறுெடும் வாழ்க்ற ின் உண்றம றத முழுவதும் இரேன்ைற்சிலிருந்து பெற்ை அைக் எண்ல் ஆற்றலின்ஸிைம் உள்ைது. முட்டைண்டின் என்று வித்தா இருக்கும் ஆற்றலாகும்.
8. ஆலின்ஸின் பெண்ணுருவமா  இருந்த யலடி 

Sincerity

மற்றும் Titania-னவக் க்கு ஆட்சி றைமான வைமான வைமானத்திற்கும் வாழ்க்ற அதன் உரங்ளுக்கு மனித குலம் உள்ளுள்ைது, ஆனால் அதில் ஆலவும் அவற்றை கின்றனர்.

மற்றும் Titanai-னவக் க்கு ஆட்சி றைமான வைமான வைமானத்திற்கும் வாழ்க்ற அதன் உரங்ளுக்கு மனித குலம் உள்ளுள்ைது, ஆனால் அதில் ஆலவும் அவற்றை கின்றனர். மற்றும் Titania-னவக் க்கு ஆட்சி றைமான வைமான வைமானத்திற்கும் வாழ்க்ற அதன் உரங்ளுக்கு மனித குலம் உள்ளுள்ைது, ஆனால் அதில் ஆலவும் அவற்றை கின்றனர்.

மற்றும் Titania-னவக் 

7. ஆஸ்கட்டிரா மற்ைதா மாற்றும் நால் எல்லெணாள் பொருத்தமா  இருப்ெது.
8. கன்னூரா மற்ைதா மாற்றும் நால் எல்லெணாள் பொருத்தமா  இருப்ெது.
9. வழியும் எழுத்தின் ஆர்வம்.
10. அணாம இறப்பியக் காட்டையார் கைகத் தம்பாயா கட்டையார், கட்டையார், கட்டையார் கட் இறப்பியக் காட்டையார் கைகத் தம்பாயா கட்டையார். கண்னூரா மற்ைதா மாற்றும் நால் எல்லெணாள் பொருத்தமா  இருப்ெது.
11. மூலதானமம் மிக தந்தையார் பொருத்தமா.
12. மூலதானமம் தந்தையார் பொருத்தமா இன்கை ஆறுணம் மூலதானமம் உணர்ச்சி.
13. கண்னூரா இறக் காடா.
14. மூலதானமம் அறுணம்.
15. உணர்ச்சியார்-உணர்ச்சியார் பொருத்தமா உணர்ச்சியார்-உணர்ச்சியார் பொருத்தமா.

Sincerity

மற்றும் டால்டையார் பொருத்தமா உணர்ச்சியார்-உணர்ச்சியார் பொருத்தமா.

**Faith is the power for yoga.**

**Truth is the power of the Mind.**

Strength is for the body.

Sincerity is the ultimate power of relationship.

It exists at all levels.

Chastity is the physical expression of sincerity by women.

Implicit obedience serves youth.

**Sincerity is the truth of clarity of the expressive soul in active living.**

One can think of its power in work, comprehension, leadership, organisation, conception of ideas, love of another, responsibility to duty, clarity of purpose.

It will broaden his intellectual prowess to insightful depth.

Intuition fixing on stability reveals the Being.

Put in other words, **Sincerity to stability is the experience of Being.**

One who is sincere to himself will find all others sincere to him.

It can be used to solving problems, raising the accomplishment.

**Sincerity raised from Existence to Being raises the darshan from the unknown to the unknowable.**

Sincerity rises vertically, expands horizontally.

Sincerity to a principle evokes a response from another across the world wedded to the same principle.

Sincerity to health cures disease, as Man enjoys the rapid deterioration of health into disease.

Sincerity to intense superstition is enjoyable life expanding in all directions.

Jane was sincere to herself.

Elizabeth was sincere to Jane.

Elizabeth, in spite of being charmed by falsehood, was sincere to the excellence of wealth and status there.

Bennet was more sincere to his sense of honour than Lydia’s safety.

Sincerity is a psychic emotion that spreads simultaneously in all dimensions to become integrated readily.

Sincerity enjoys its birth as a sensation when the body thrills.

One drop of sincerity is marriage in heaven.

Physical sincerity cures disease, even the physicality of the Mind.

Vital sincerity floods one with not affection or love but the adoration of souls that long to be born in sincerity in the supramental heaven.

**Marriage – Human Personality**

We continuously hear complaints of substandard behavior, especially in marriage. This is not so much a deficiency of the individuals or the institution as it is a condition of social progress.

At any time society exhibits a capacity for a greater progress to evolve superior individuals or serious organisation. Often it is a desirable culture, as honour or reliability. The rare few qualify for it. Even after centuries those who qualify for these great statuses of society are in a minority. A **time comes when the entire society aspires for it without the energy or capacity or of course the organisation.** At a later date, maybe in another few centuries, society concedes their aspiration. Now begins the complaint. It is so for family, wealth, status, sometimes even survival education, employment and finally marriage.

Today only a small minority is qualified for all these especially marriage. It is commendable that the society aspires to grant these values for its members. As of today, it is not in the capacity of the society to do so mostly for the reason of a lack of aspiration on behalf of the individual.

Marriage is an institution that fosters the highest culture of the society capable of rearing a family and passing on to its members all the positive values of the society. The first twin qualifications are good health and capacity to produce a sufficient income. Even at this primary level, only a small minority will qualify for marriage. **Sensing this truth subconsciously in the West the habit of remaining unmarried at least in men came into vogue long ago.** Society has not granted in India a similar right even to Men. Everyone is coerced into marriage which is one real basic source of the untouchables. My main interest here is to speak of the psychological equipment for marriage in Men and women. A psychological readiness to shoulder the social responsibilities of marriage born out of one’s own inner maturity in Man or woman is a requirement for marriage. It can be called manners in marriage or family manners. At least at the level of
manner, that endowment must be found in one before he seeks to be married. That is needed for education, employment, self-employment, etc. Most of the problems called social problems today are the social effort to raise the unfit to fitness.

As India has consciously given up all her endowments she acquired long ago in favour of uniting the territory, *Society is now struggling to create a capable population that can raise itself to a desirable level*. The problem of health, employment, not to speak of divorces can be found less arduous to handle if the present perspective changes — from the individual insufficiency to a collective effort. *Awareness is an asset in the individual and the society.* Lady Lufton, Fanny Roberts qualify to be a mother or wife. Dr. Thorne is a qualified father who combines the mother too in him. To them life responds, as they are in the plane of Life. Man has to acquire these skills or capacities as he learns to walk or at a higher level to swim. Children cannot walk or talk if they are not raised in a family. Family is the only institution to do this. In the absence of that family denying its touch to the child, he will become a Steve Job, ferocious with energy.

**Education that is given through the medium of culture, something I want UNESCO to consider** can do it replacing the family by the school.

The descent of 1956 has moved Truth on earth which is addressing all such social problems from below. The Academy has great resources as ore that can be converted into metal, if this ideal captures her imagination. Acquired from below, it is in a trickle as ‘adult education’ not imparted. Given through organized effort, it will act like an antibiotic or cell phones. The modern urge for technology in all the cultured cream of society can thus be channeled into positive results if the effort is organisational.

It is certainly not too much to ask for Truth and Self giving from the Fellows without being accused of the standard of Sainthood.

There can be no compromise with Truth. Truth cannot be operative in selfishness. Self-giving is imperative. Customer satisfaction and insurance have initiated the movement in the distant past. It is time Insurance must cover ALL social activities and it must be the government that largely pays the premium, keeping the individual’s contribution to a token.
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25. “Can you yourself wholly give him up?”

People are entirely vital. Mind is not there to think. What thinks is the vital Mind. Liking in our life goes for understanding.

After the elopement, Mrs. Gardiner feels he cannot be wholly given up. People do not aim at living an ideal life. They live as they are – Exist. What is ideal living? How do men live up to it? These are rare moments when most like to think of an ideal for him.

An ideal can be attempted at the least or the highest level. Those who attempt it, take it in their stride, not at either ends. Such an effort is known as seriousness. There is a conscious level in us. Below that it is energy that exists.

Consciousness progresses by organisation.

To organise consciousness is the gathering of all thoughts into one centralising thought. This is a process of collecting the essence of thought into ONE idea. For this process to be initiated all that is below must be still. So, seriousness is to remain still, think intensely in terms of the essence of thoughts in the Mind. Focused energy for higher action is seriousness. To do so for a few minutes is impossible for an average person. Doing it all the time is yogic aspiration.
Men known to be serious do it when confronted with a situation, whoever does it for whatever problem, and it will be solved. If continued, all possible opportunities will open up and the same process will effectuate them until he comes to, if ever he comes to perceive the power of NOT taking effort. Far more can be achieved by not taking effort.

Look at people at a level you were earlier. What their greatest effort achieves, is achieved by you effortlessly.

In one sense Mr. Bennet achieved what any other in his position would have to take great efforts for. Both Dr. Thorne’s accomplishments demanded of him no efforts like those of Roger or Mr. Dunstable. When all is said and done, Money and Women hold the field of life, a life that is intensely lived in attraction.

Understanding the other Man

Man understands the other Man according to his own Mind which he does not know. Memory is mistaken for the Mind.

At best thinking goes for Mind.

Few Men know even all the faculties of the Mind.

The joke of it is the vital passes for Mind always as when Darcy spoke ‘tolerable.’

At best Man understands what he already understands.

Of the new things he sees he sees only the facts, does not understand it.

Understanding matures in the subconscious and comes to the surface.

The only understanding is Man knowing how God acts in life.

It is not given to the Mind, not even to the soul, but to the psychic, that has converted the seven-fold ignorance into seven-fold knowledge.

We understand parts in patches.

Our understanding in daily life is the subconscious knowledge of the body, not even of the vital or the Mind, not to speak of the Psychic.

Man’s life is infinitesimal. He has an understanding there at the level of facts or basic functions.

Our present understanding is that of survival.

Intellect does understand but it understands what we already know.

As tradition and orthodoxy reiterates what is there, intellectuality is the instrument of tradition. Properly speaking understanding is the function of the whole Mind not limited by the senses.

Presently it is found as intuition in work or life.

It is in fact Life knowledge.

Such a knowledge exists in the range of energy – skill – capacity.

At the level of energy it can perceive the flow of the past and future.

Its range can be a few minutes to a few hours or even years.

Energy knows, capacity achieves.

Prevision is thus described.

Prophecy has the power of fulfillment or prevention.

Knowledge of the whole of one’s life is understanding.

Darcy who had the capacity to help Longbourn had not had the knowledge to know what was happening.

Knowledge follows accomplishment.

Thirumurthi – திருமூர்த் தி

1) Complete consecration, 2) Let Thy will be done, 3) Becoming a Being of consecration is completed or completes itself as surrender.

Surrender of Being, consciousness, power and Delight is its fullness.

The Being is surrendered by something higher than that.

He calls it the Soul in the Mind.

We are in the senses in the outer being – Space.

Tradition turns off the senses.

Sri Aravindam purifies the senses – Senses convert the Spiritual Force into Material Force. Purified senses will see it as Spiritual Force.

Spiritual Force before it is so extended into the Universe is Spirit or our Soul.
After the senses are purified we are in Spirit that creates Time.  
Time is Spirit watching its movement.  
**Crossing Time is to see the Spirit, not its movements.**  
Such a Spirit is not in Time or the Universe but beyond in transcendence.  
**Surrender is a movement of a higher will.**  
As the unpurified authority of democracy survives as autocracy, consciousness, its power, delight will linger.

The difference between Being and Becoming must be known to be seen.  
Police that goes into action is the consciousness of the government stirring.  
Its power and delight are clear – each has two sides. They are the subtle worlds.  
**When all the four – Being, consciousness, power, delight – are shed, ego dissolves.**  
Ego then becomes the Universal being.  
Individual yoga through that channel becomes collective yoga.  
The three powers of knowledge, emotion, will are to be perfected then.  
[As any VIP can interview the Prime Minister, not become the Prime Minister, one can reach there to utilise that power. The principle of reaching the social power for converting it into Money or education or even organisation to found the World Government is the same.]

It is done by various ways:-  
- Catching the movement at its origin.  
- **Perfecting the scope of consecration.**  
- Sincerity  
- By an alertness that is all awareness.  
- Not retaining the ‘power’ of consecration.  

Let Thy Will be done is possible Now as our WILL is at hand.  
**Surrendering our WILL qualifies us to invoke Her Will.**  
One is face to face with the rebellious unwillingness to give up the privilege of one’s will.  
That WILL has all the facets of human nature.  
**Surrender at this stage is upgraded from being an act of our soul to an inner expansive movement that realises the JOY of surrender.**  
**This is the surrender of Ishwara to Shakti.**  
Surrender now is no longer an act, but an emotion and even sensation (which is gratitude).  
[At this stage surrender of an act surrenders all such acts – universal vibration.]

**It can surrender all existence or Existence.**  
In the devotees in acute distress, intolerable pain, one vibration opens up – It is the use of pain. It converts pain into Ananda.  
Even at this level when the Man sticks to his karma the Divine does not overcome it.  
It honours his freedom to suffer.  
Grace at this level brings the Man’s pain to the Divine.  
The Divine has the choice of doing it without pain.  
At this stage Man, at his level, moving slightly spares the Divine a Himalayan effort.  
Incidentally, one sees the course, in the reverse, of the Infinite determining in the finite – affirming its truths in the determinations of the Finite.  
Rosenwald acted at this level – in sales  
Steve reached the other man in the intuitive use of technology.  
Sensation there is gratitude.  
It is a privilege to know Mother as one acting in Her Grace.  
Her compassion is at this level.  
One can see how he is possessed by a mental idea, vital interest or a physical prowess.  
**Intolerable ecstasy, unflinching rapture at this level can reveal in both sides.**  
One who dissipates makes for this goal.  
Vedas have seen the penultimate step.  
He saw the ultimate step.  
“உன் வாயிலை அணுவை நற்று முழுமாக கிட்டு முடியுமா?”
நாம் ஆகுதி றை சிறு இவு புாிந்து பல ியைாம்.

மாற்கைதல் ஆழ்மனதில் முதிர்ச்சி அறைந்து யமபலழு இைது.

அதிடச்சமா மனிதன் ஏற்னயவ புாிந்து பாண்டிருப்ெறதய புாிந்து பாள் இைான்.

சிந்தறன ம் மனம் எனத் தவைா ப் புாிந்து பாள்ைப்ெடு இைது.

மனிதன் மற்கை மனிதறனப் புாிந்து பாள்வது.

அறனத்திற்கும் இறுதி ில் யராைர் அல்லது திருப்பென்ஸ்யைெில் பசய்த அதிளைைவு மும் பொி மும் என்று ஒரு விதத்தில் அவர் இது பொி அைது மு ற்சி எடுக்காததன் மூலம் யமலும் அதிைல் அைவில் பெை முடியும் எடுக்காமல் இருப்பெதன் சக்திற் அவர் உணரும்யொது அயத பச ல்முறைல் அவர்க்கும்.

பதாைர்ந்து இறதச் பசய்தால் பெது எந்த தீவிரமா உள்ை மனிதர் ள் ஒரு சந்தர்ப்ெத்றத எதிர்பாள்ளும் பொழுது இறதச் பசய் இைார் ள்.

எல்லா யநரங் ிலும் இறதச் பசய்வது யா ஆர்வமாகும்.

உர்ந்த பசலுக் ான வனம் பசலுத்தும் ஆற்ைல் அடிபெறைல் இனயவ.

இந்தச் பசல்முறைற பசல்ெடுத்துவதற்கு யழிருக்கும் அறனத்தும் நிறல் ா  இருக் காமத்கு இறதச் பசய்தான்.

அதற்குக் யயழ இருப்பெது சக்தி ாகும்.

நம்மிைம் ஒரு தன்னுணர்வுறை நிறல உள்ைது.

பசயல்.

இறவ ஆலரும் தங் ளுக்கு என்று ஒரு இலட்சி த்றத நிறனக் ா விரும்பும் அாி தருணங் கும்.

இலட்சி இருக் ின்ைனயரா ஒரு இலட்சி வாழ்க்ற வாழ்வது மக் ள் முழுறம ா உணர்வுாீதி ா உள்ைனர். சிந்திப்ெதற்கு அங்கு மனம் இல்றல. சிந்திப்ெது எரவாீல்' என்று கூைி,

71, 126x239, 141x278, 154x330, 160x395, 171x681, 179x109, 181x317, 196x447, 218x343, 223x187, 239x187, 249x161, 259x161, 264x200, 274x681, 279x278, 282x681, 284x278, 285x278, 286x356, 288x330, 292x187, 295x51, 302x408, 308x408, 308x109, 311x460, 317x460, 321x486, 326x161, 353x161, 358x616, 367x616, 384x304, 394x369, 422x161, 472x668, 477x486, 479x330, 481x796

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தனிப் ஆட் இதன் வழி கூட்டு யா மாறு மாறுது.

நின்றது உலகினா மாறு மாறுது.

அறவண்டு சூட்சும் உலகின் ஆகும்.

அதன் சக்தி மற்றும் ஆனந்தம் பதைிவா உள்ளைது

பசய்து வாடும் அனந்தம் புராண மற்றும் அச்சாந்தி ஆரம் உள்ளைது.

இத்தற் றக் உடு ஆன்மாறவக் காலம் புலன் தூய்றமப் ஆடுத்து ஆடுத்து. ஆத்மாவா ஆன்மீ சக்தி பொருள்ாறித்து சக்தி மாற்று மாறுது.

ஸ்ரீ அரவிந்தம் புலன் றைத் தூய்றமப் ஆடுது ஒருவர் ம் புலன் றை விலக்கு கிட்டு மாறுது.

அறதவி ம் வான் மனதின் ஆன்மா என்ைறழக் கிட்டு.

ஐைைவு பசய்துப ாள் மாறுது.

ஐைைவின் மாறுவது சரணாதி அதன் பூர்த்தி அறை மாறுது

1) ஒருவரது வாழ்வு முழுவத் தீர்க்கு தாிசனத்திற்கு நிறைவு பசய்வதற்கு தடுப்பற்று வியவகம் அதன் வீச்சு ஆறத்தில் நிறலில் அது நன்து மற்றும் எதிர் வதின் ஓட்டம் மாறுத்து உணரமுடியும்.

அதன் உண்றம் இல் இது வாழ்வின் அைிவாகும்.

வறருக் பொருள் என்றால் அைிவு புாிந்துப ாள் 

நமது தற்பொழுதத 

 vetor முழு மனதின் பசய்து மிக் குறுக்கும். உண்றம 

ல்லது அடிப்பறைப்பாடுறு அல்ல சுற்றியுள் மனறதப் 

, றசத்திற் காலத்து, சுற்றியுள் காணும்.

திக்கிறது ஆன்மாசக்தி, இத் திக்கும் வனிக்கும் ஆன்மா ஆகும்.

அவ்வாறு கிளைஞ்சத் 

நாண்ெதாகும்.

ரு இறைய உள்ை யவறுொட்டிறனப் கரு்க் அது பதாிந்திருக் யவண்டும்.

ஆனந்தம் ஆ நான்கும் ற விைப் ஆடுது.

விருப்பு ஆலத்தியலா அல்லது கிளைஞ்சத்தியலா இல்லல,

ஆனந்தம் ஆ வற் வைத்து சரணாதி அதன் முழுறமாகும்.

தின் சாதிக்கும்.

புலன் ஆன்மீ சக்திற முன்னால் அது நூற்றாண்டுகள் காண்கு வாடுது.

நா  

த்தின் தூய்றமப் ஆடுத்தாத அதிர்ச்சிக் கங்கு விளைந.

மறந்து பசய்து புராணம் மற்றும் உண்றமப் தருக்கத் தருக்க விளையாடிய ஆன்மா இருக்கைந.

ஆனந்த மாறியது

புலன் மும் ஓரம்ொி மும் ஓரம்ொி அைிவு 

ப்}

புலன் 

உைலின் ஆழ்மன அைிறறப்

72
"Not, perhaps, of neglecting his own interest; but of every other neglect I can believe him capable. If, indeed, it should be so! But I dare not hope it. Why should they not go on to Scotland, if that had been the case?"
Elizabeth grows rational. Her rationality prevails with her. It reflects the truth too.

Truth and Self-giving

For her age, Lizzy is more perceptive and penetrating. Truth is devoid of conflicts. Seekers of Truth try to resolve conflicts. Conflicts can be resolved when we recognize the truth in the other. It is known as self-giving in human relationships.

A solution to a problem requires knowing what the problem is. Knowing how the problem is constituted, one knows what to offer in self-giving and what truth is to be discovered.

Mentally she discovered Wickham’s truth and was disillusioned. Vitaly what she discovered was Georgiana was attracted to him. There Georgiana became her rival whom she wanted to overcome.

What she discovered vitally in him was not a conflict but a very irresistible charm which ‘gave’ her the impulse to elope with him. Lydia vicariously eloped with him. The subtle TRUTH is the elopement was the glorious subconscious fulfillment in her life.

Darcy, equally subconsciously perceiving that, moved to defeat his rival condemning him to be Lydia’s husband for life.

The social realities to which Elizabeth was wedded proved to be obstacles in her way and devised an alternative route for the fulfillment of the form of her urge.

Life is to be fulfilled not ethically or morally but socially. Divine Life is to be fulfilled divinely i.e. supramentally.

One who has taken to yoga can have glimpses of his own personality in this light to know where he really is in the scale of life. A scale of life is most desirable for those who seek to rise in Life.

Placing oneself in that scale we will soon know the scheme of integration in life which will enable us to accomplish the greatest work by moving the smallest item.

The question is whether life is to be understood or fulfilled or changed or transformed. Man is unaware of what he is and what he wants, nor is he in a position to aim at anything. For the time Austen wrote it – 1789 – the view she had was remarkable.

“There are ever so many temples, you all constantly pray but there is a lot of poverty, dirt, filth, why?” is a question a Canadian asked an Indian.

In the West religion is organised, Bible is the most widely sold book, people are highly educated but in the last hundred years, even thousand years no saint was born is a fact, why?

The answer is work multiplied horizontally will not yield results in a higher plane.

By asking the above question the Canadian is NOT asking the Indian a question, but it is the beginning of his own thinking. Hence the importance of questions.

No one, to my knowledge, has asked any question so far with respect to the issues of The Life Divine. Questions are valuable.

Belief that prevents the rising of a question is Superstition.

At Longbourn there was great expectation for bridegrooms, but the question what should be done to attract a groom was never raised. All that happened in the story happened unconsciously.

Only in expectation Man is conscious.

Yoga achieves without doing anything.
Achieving by doing is a prior stage.
Achieving by thinking is a better stage.

**Achieving by NOT thinking is the achievement of Silence.**
Creation is an achievement by NOT being.
Capacity to be and not to be simultaneously is the capacity to achieving by NOT being.
Mr. Bennet’s seclusion in the library is ‘NOT being’ after a fashion of negatively or by being what he should not be.
One can achieve to some extent by any of these methods – thinking, not thinking; doing, not doing; being, not being. To go beyond that one has to know the essence and follow it. That will rise to the next plane. It is more self-evident in trying to do things for others or make them do things.
It will work initially. Then he must take it up.
One working for another cannot be a method forever.
Working for another is Self-giving.
Self-giving can awaken another; one cannot live for the other.
Procedure is valuable, but its essence is more valuable.
Ultimately the higher is found to be higher always.

Self-interest
She recognises in him one lasting value of Self-interest.

**Civilisation is the measure in which self-interest gives way to Self-interest, the ultimate ideal.**
She is a great example of unselfish interest in Jane.
Her total sense of responsibility, as against Jane’s ignorance of it, towards the family is really wholesome.

**His sense of honour, maybe aristocratic honour, is of course a far higher version of unselfish Self-interest** if mixed with petty selfish irresponsibility.
What is Wickham?
A gambler, a reckless loafer, an irresponsible youth of happy abandon.
Certainly he is not consciously vicious or malicious or deserves to harm the Longbourn family.
He does wish to offend the good name of Darcy.
In the elopement he was a thoughtless participant of no initiative of his.
His one urge was to gamble and seek Money for that purpose by hook or crook.
His one endowment was to take in people by his captivating manners.
Capacity that exceeds value is harmful to others and himself seems to be the rule he was living out.
Morality or conscience was not part of his thinking.
Perhaps he had been witnessing enormous wealth exhibiting itself as magnificence of life and refinement.
Perhaps the first part caught his imagination and he had been successfully at it since his father’s demise.
Not so much the way of life, but the flood of energy by way of Money movement was his attraction.
Those were the days when only racing and cards were the fields of dissipation.
The fact that he could make women respond to him was too great a power for him to resist.
He was energy without value or shame.
He was not dishonest by intention, but dishonesty was one of the useful values for him.
Dishonesty calls for a higher intelligence.
He did rise to that occasion.
"ஒரு எக்ரேணைாடா என்று வாதிப்பர் உண்மையில் போதியும் என்று பதர்சைடிகள் அடையாளம்.
அவள் ஆட்சியின் வேளைகளின் அத்திகரியக் காட்சிகளைப் பெற்றுள்ளாள்.
உள்முக்கூர் எந்த குழு என்று தன்னுடைய இராசியம் அடையாளம் என்று வாதிப்பர் உண்மைகளைப் பெற்றுள்ளாள்.
அவள் என்ன இராசியம் என்று முக்கால் என்று பெற்றுள்ளாள்.
தன்னுடைய இராசியம் என்று என்ன என்று முற்புகையும் என்று தன்னுடைய இராசியம் என்று வாதிப்பர் உண்மைகளைப் பெற்றுள்ளாள்.
உண்மைப் பெற்றுள்ளாள்.
உண்மை பிரித்துறையில் என்று என்ன என்று முற்புகையும் என்று தன்னுடைய இராசியம் என்று வாதிப்பர் உண்மைகளைப் பெற்றுள்ளாள்.
"
திைன் ஆகும். ஒயரசிருஷ்டி சிந்திபெதன் மூலம் சாதிபெது யமலும் சிைந்த ஒரு ட்ைமாகும். யவறலபசய்து சாதிபெது ஒரு முந்றத ட்ைமாகும். எதிரொர்ப்பும் மட்டுயமறத ில் நைந்த அறனத்துயம் என்னாலங்ெர்னில் மணம் ன் ளுக்ானய ள்வி ய ட் க் கூைாது என்ை நம்ெிக்றய ள்வி ள் மதிப்பு வாய்ந்தறவ. நான் அைிந்தவறரய ட்ெதில்றலய ய ள்விற க் ய ட்கும்  னைா நாட்டுக்ாரன் இந்தி னிைம் ஒரு ய ள்விற க் என்ெதுதான் ஆ ிரம் ஆண்டு ைில்கூை எந்த ஒரு ம ானும்புத்த மா  உள்ைதுyard this way. வாழ்க்ற றையதாற்ைங் றைப் ொர்க் லாம். என்ெறதய ா த்றத யமற்ப ாண்டிருபெவர் நிறைவு என்ெது சூட்சும உண்றம ாகும். ஓடிலிடி ா உணர்வு நிறல ில் அவனிைம் அவள்  ண்ைது முரண்ொடு அல்ல எங்கு ቀர்ேி ானா அவளுக்கு இங்கு ஆல ய ாவில் ள் உள்ைன்னொட்டி ாைரா  மாைினாள் என்ெதுதான். 

புத்தம் உள்ைது யமற் த்தி வாழ்க்ற 

எதிலாகும். அது அவனது சிந்தறனின் ஆரமெமா  இருக்கும். அதுயவ ய ள்விள்ைன், 

சம்ெந்தப்ெட்ை எந்த ய ள்விற யும் எவரும் இதுவறர இருப்ெதற்

ஆஸ்டின் இக் றதற  எழுதி  அந்த  ால  ட்ைத்தில்

புத்தம் உள்ைது யமற் த்தி வாழ்க்ற 

சாதிக்  றவக்கும், உர்ந்த நிறல ில் ெலன் றை அைிப்ெதில்றல.
"But every other neglect I can believe him capable of."

Ego chooses a centre, concentrates on it, withdrawing from all around.
That is efficiency, concentration that ends in समाधि Samadhi.

Selfishness is the base; Selflessness is the outgrowth of later days. A little selflessness vastly compensates with more intense selfishness in other areas. We live on the surface Mind. Its tool is concentration. The body is a concentration of physical consciousness to the point of severing all its relationship with all others. The vital is not so severe. It relates to likeminded people. Mind is broader, relating to all who endorse its opinions. That is the truth of the body, vital and Mind as truth admits of no conflicts. Selflessness, Self-giving are only thousand or two thousand years old. The Good Samaritan is alive in the church sermons. Agriculture punctured that hermetically sealed selfishness by compelling a community of people to work together. Productively agriculture was infinite, which was seen in the rise of population. The spiritual value of agriculture was the blunting of physical selfishness. Transport that ensures the safety of Man and his products sent to another place is its next expression after the village has expanded into a kingdom. Communication is the Spirit of transformation. The private limited company is the first expression of public security for the private service to the community. Insurance is a very forceful direct expression of compelling the selfish collective to be selfless towards an individual. The Man who dissipates, who is acutely selfish is fully capable of developing a captivating softness which is never suspect. But the intelligence that is in the other higher plane is always suspect. Character formation as a finite expression of the infinite existence organising itself as a finite unit is not only rewarding, but may turn out to be the only right study. The first social unit is the formulated family. Family is born by one’s own selfishness expanding to be the selfishness of the family. It is the primary selflessness of one’s own selfishness. His wife’s narrow insistent selfishness that excluded the husband developed an intensity that had two effects 1) Brought four bachelors to them, 2) Drove out all the possibilities along with alienating the husband.

His own higher benevolent selfishness to resume the role needed a breakdown of an elopement. Her sensitivity is intense physical excitement. It is inflexible, cannot vary its expression, is immune to social politeness. She was intensely personal as well as selfish. Her beauty and £5000 fortified it. The beauty of her daughters had more than confirmed it. Now they had no dowry she had. Her one great asset was his value. She was determined to crush it out of existence. So, she handed over the response she created to him to complete it. Studied as the flow of energy to accomplishment.

- Her energy brought four Men.
- Jane, the beautiful daughter evoked the first response.
- She went to work to complete it.
- It was not given to her to complete it.
- The strong atmosphere was broken by the elopement, its character changed, centre of power shifted to the father.
- As far as the result is concerned the balance shifted. Character persisted. She remained the self-same stupid person to the end.
• Family must widen to the village.
• Here family begins to break.
• In the expansion we observe the movements of widening organisation acquiring appropriate strategies rediscovering the balance at a new level.

A selfish man does a service to the society by taking care of himself. By his taking care of himself the society has one member less to take care of. His selfishness enables others to be selfless.

Selfishness is not commendable by its smallness. It is in selfishness great efficiency develops, leading to wider capacity. Selfishness is the greatest ideal of the society in its initial phase of local development.

After all, Selflessness is the Selfishness of the Self. It is Selfishness that creates the miser.

A miser, sometimes, has the other side of generosity to his own people and to himself. Such generosity is possible because selfishness accumulated wealth.

A selfish man at his peak is almost a yogi, only that his god is himself. Total success of selfishness eliminates the most distant possibility of its rising to the higher level.

All over the world the priestly class monopolized power until the 15th or 16th century. Now power is fully out of bounds for priests anywhere in the world.

Selfishness is the cozy comfort of being possessed by what is smaller than itself. It is like the Manager becoming the psychological boss of the employer.

The henpecked husband feels an inner comfort in being henpecked. Male domination is being replaced all over the world by the female domination. Domination has shifted its seat of power. Very soon all Men will enjoy being henpecked if married.

Chastity developed purity and perfection in the woman’s submission.

Man’s submission will lead to what is not known. The henpecked husband flatters himself on being polite to his wife. Manliness and humanitarianism in the henpecked husband will abolish submission or sublimate it into good manners.

**Selfishness is the manners of one who desires to obliterate his higher self.**

The selfish man enjoys his selfishness and is even proud of it like Darcy.

Pride is the self-preservative emotion of any Mental attitude.

Pride on one side has the antidote of Prejudice on the other side. "பெருந்த பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெருந்தற்பெர்
ஈவது தீவிர உற்சா ம் ஆகும். இது வறை ந்து ப ாடுக் ாது, அதனுறை  பவைிப்ொட்றை மாற்ைாது, சமூ மாி ாறத ினால் ஊக்க்குறலவு அவரது உ ர்ந்த ெரந்த சு நலத்திற்குத் யதறவப்ெட்ைது. அவைது ஒரு பொி  பசாத்து, கண வரது ெண்ொகும். அறத முற்ைிலுமா  அழிப்ெதில் அவள் உறுதி ா  இருந்தாள். ஆ யவ அவள் உருவாக் ி வாழ்வின் சட் டத்னத ப் பூர்த்தி பசய் ப்ெட்ை ஆய்வு. 
• அவைது ஆற்ைல் நான்கு ஆண் றை அறழத்து வந்தது.
• அழ ி  பெண்ணான யேன் முதல் மறுபமாழிற த் தூண்டினாள்.
• அறதப் பூர்த்தி பசய்  இ லவில்றல.
• அவைால் அறதப் பூர்த்தி பச ல்ெட்ைாள்.
• வலுவான சூழல் ஓடிப்யொவதன் மூலம் ஊதிப்ெனட
ந்தது, அதன் குணம் மாைி து, அதிாரத்தின் ரம ம் தந்நதற  யநாக் ி ந ர்ந்தது.
• முடிறவப் பொறுத்தவறர சமநிறல ந ர்ந்தது.
• குணம் நீடித்தது.
• அவள் இறுதிவறர அயத முட்ைாைா  விைங் ினாள்.
• குடும்ெம்  ிராமத்திற் 
விாிவறை  யவண்டும்.
• இங்கு குடும்ெம் உறை  ஆரம்ெிக் ிைது.
• விாிவுெடுத்தும்வொது,
29. “Why should they not go to Scotland.”

Scotland was a red herring.

Facts will not emerge in a situation where ten are involved if one is false.

The psychological readiness of the society is to believe and spread one Man’s intentional falsehood as against the fact of nine others.

What we call vital consciousness is this organisation.

One who is not smitten by this vibration is a free individual.

In a vital society as India, in one way or another everyone, even the best amongst us is willing to be a victim of this vibration.

We find its active presence in India and passive presence in England.

Only the sense of உணர்ச்சி, sin will deter an Indian from that.

The Westerner has a sense of self-respect.

He cannot bring himself to do what offends his self-respect.

In India self-respect is not yet formed.

What prevails is the respect society gives him.

Perhaps he keeps himself unencumbered by conditioning.

Falsehood is a resource.

It serves the intensities of social life energetically.

Society all over the world has a vital existence.
Its vitality insists on conformity and subordination.
In the West it is enlightened by the little light of Self in the shape of respect.
To call a Man a liar is to alienate him there.
The appellation of liar is not offensive enough here in India.
The Pride of the elite is he can get the better of another by a resourceful lie.
It is an ideal weapon.
One who cannot lie is one who is incapable.
**Still Life does not respond to his lies. It seeks out Truth.**
The ideal is not to lie, the ideal is not to be caught.
Imprisonment is still a source of shame.
The successful part of Gandhiji’s life until 1947 was the falsehood of his fad of Non-violence.
That he spoke out truly in 1946 about his Non-violence is not widely known even among the elite.
Gandhiji’s owning that Truth and the Chinese demolishing Nehru’s Non-violence were the beginning of the end of our falsehood.
When rumour reaches us at the 20th leg or 200th leg, we refuse to think it is rumour not news.
The truth of rumour can be best known only when it emanates from us and we hear it outside.
At a time an institution had not spent since its inception 50 crores of rupees, the founder was accused of robbing five hundred crores.
An All-India VIP came to a town sixty times in a few years. During one of these visits he met a local Man.
Rumour had it that as soon as the VIP arrives he dashes to the local personality.
**In order not to believe a rumour, one that hurts a rival, one must have the highest standard of behavior.**
As Sekkizhar, was chosen by the Chola king as his minister for the purity of three generations, one must have had a high culture either for three generations or inherited it from the previous birth.
Lalitha boasted such a poise at the age of eighteen.
Lizzy took in all that Wickham told her about Darcy.
It is normal especially when a handsome Man flatters a young girl with full attention.
When we see Men at fifty swallowing similar news, it is a pity.
To say rumour won’t be true for more than one percent is true.
During an all-Tamilnadu hartal newspapers were suspended.
News came that nineteen persons were shot dead in Neyveli and twelve at Villupuram.
There was no shooting in either place.
The service newspapers do is to blight rumours.
They often love to voice rumours.
Man seeking intensity resorts to rumour and believes in it.
Lizzy’s comment on his impudence is a credit to her values.
His daring to tell her about Darcy in London exceed her insight.
Mr. Bennet said Wickham ‘makes love to us all’.
Even he missed it before his misadventure.
That Austen is a genius emerges at various points in the story.
What an insight into human nature for her to place Lizzy next to Wickham at the Longbourn dinner, when he was married.
Jane Austen’s conscious evaluation of the characters and her subconscious evaluation are precise to a point.
One complements the other, not cancels.
Deceits, falsehood etc, are frowned upon.
Suppose one wants to accomplish not at the level of society but life, knowledge of deceit and falsehood is necessary.
They are the strategies of life organized in the reverse.
One can steer clear of pick pockets, leaders of mafia.
One who is in the police cannot afford to bypass them.
When the social basis widens, as when life in free India did, that knowledge is necessary initially to curb and contain them and later to turn them into useful members of the society.
Transformation being the goal, one suddenly discovers the infinite range of skill, capacity, and organisation of the mafia.
In free India they have surfaced as leaders of life and government. Spiritual knowledge chose to limit itself as knowledge of the ritual. At that stage they forfeited the right and power of ruling the land. It directly deprived them of basic sustenance brought in by the higher knowledge. Soon they descended to earning that livelihood by offering advice to those who ruled. From the seats of power, they moved to seats of Money.

Now it is not spiritual advice to rule; it is more of a defence of what was already acquired. In this process the casualty is truth. Falsehood of resourcefulness was resorted to for survival. At each point of descent, there was an essential sacrifice. Spirit, truth, prosperity, respect, reputation, reliability were successively sacrificed and gradually replaced by their opposite. Such a fall had its social consequences. The country consciously made these sacrifices for evolution. People availed of it with a vengeance for their material benefit. What was gain for the country was a loss for the population. To gain something higher the present endowments acquired from the present society must be given up and the same capacities must be regained as the endowments of the new set up. Those who do it consciously will rise while those who do so unconsciously may be dissolved in the transition.

As elsewhere not what you do, but how you do it matters.

"அவர்ள் ள் ஏன் ஸ் ாட் லாண்டிற்கு யொ க் கூைாது? ஸ் ாட் லாண்ட் ஒரு தவைான திறச திருப்பும் குைிப்பொ இருந்தது. ஏது யெர் ள் சம்ெந்தப்ெட்ை ஒரு சூழ்நிறல ில் ஒருவர் பொய் ாலிருந்தால், உண்றம ள் பவைிவராது. ஒன்ெது யெர் ைின் உண்றமக்கு எதிரால் யவண்டுபமன்யை ஒருவரால் கூைப்ெடும் பொய்ற 
நம்புவதும் ஆரப்புவதும் சமூ த்தின் மனதின் த ார் நிறல ாலிருக்கால். இந்த அறமப்யெ நாம் கூறும் உணர்வின் உீவி ம் ஆகும். இந்த அதிர்வினால் உதிக் ப்ெைாத ஒருவர் சுதந்திரமான தனி நெரார். இந்தி ாறவப் யொன்ை உணர் 
வுாீதி ான சமூ த்தில், அறனவரும் ஏயதா ஒரு விதத்தில், 

அவனது சு  மாிாறத ப் ொதிக்கும் எறதயும் அவன் அனுமதிக்  
மாட்ைான். இந்தில் சு  மாிாறத இன்னமும் உருவா 

collection记者

spirit

reliability

is replaced by

spirit

truth

prosperity

respect

reputation

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tril

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ஒருவரால் பொய் கூை முடி ாது எனில் அது அவருறை இ லாறம ாகும்.
இருப்ெினும் வாழ்க்ற அவரது பொய் ளுக்குப் திலை்லிப் தில்றல. அது உண்றமற நாடு ிைது.
பொய் யெசாமல் இருப்ெது சிைந்தது,பொய் கூைி மாட்டிக் ப ாள்ைாமல் இருப்ெது சிைந்தது.
சிறைவாசம் இன்னமும் ஒரு அவமானச் சின்னமாகும்.
1947 வறர் ாந்திேி ின் வாழ்க்ற ில் பவற்ைி ரமான ெகுதி, அவரது அஹிம்றச எனும் அர்த்தமற்ை ப ாள்ற ின் பொய்றம ாகும்.
1946-ஆம் ஆண்டில் அவர் அஹிம்றசறப் ப் ஆற்ைி உண்றம ா ப் யெசிது சமூ த்தில் உ ர் மட்ைத்தில் இருந்த பொி  மனிதர் ளுக் ிறைய யும் அைி ப்ெைவில்றல.
ாந்திேி உண்றமற ஒப்புக்ப ாண்ைதும், யநருவின் அஹிம்சாவாதத்றத சீனா அழித்ததும் நமது பொய்றம ின் முடிவின் ஆரம்ெமாகும்.
இருெது அல்லது இருநூைாம் ட்ைத்தில் வதந்தி நம்றம வந்தறையும் பொழுது,அது பசய்தி ல்ல வதந்திதான் என்று நிறனக்  நாம் மறுக் ியைாம்.
வதந்தி நம்மிைமிருந்து எழுந்து,அறத நாம் பவைி ில் ய ட்கும்பொழுது மட்டுயம அதனுறை உண்றமற ப் யெ
ற்ைி நாம் நன்கு அைி  முடியும்.
ஒரு நிறுவனம் யதான்ைி ாலத்திலிருந்து 50 வருடான் அவர் மானவராக இருந்தால்,அவதற்கான தோற்றங்கள் ஸ்ரீநான்கி பொி, என்றால் அவர் குறைகளை தோல்லாமல் அவருடன் சீக்கியார்.
அவர் பிரபலமான எதிராண் விடா வந்தால் இந்த வருமையைப் பசய்தித்தாள் வைத்திருந்தான்.
வதந்தி றை பவைி ிடுவறத அறவ பெரும்ொலும் விரும்புகின்றன.
தீவிரத்றத நாடும் மனிதன் வதந்திற த் யதடுவான்,அறத நம்புவான்.
அவனது பவட் ங்ப ட்ைத்தனத்றதப் ெற்ைி எலிசபெத்தின் ருத்து அவளுறை இலாந் ஆற்றட்டை ஆகும்.
லண்ைனில் இருக்கும் தேன் ஆஸ்டின் ப் ஆறதற் உள்ளவர் இக் றத ில் பவைிப்ெடு ிைது.
விக் ாமிற்குத் திருமணம் ஆனெிைகு,லாங்ெர்னில் நைந்த இரவு விருந்தில் அவறன அடுத்து எலிசபெத்தும் உட் ார றவத்ததில் மனித சுொவத்றதப் ெற்ைி  யேன் ஆஸ்டினால் உட்ொர்றவ
பவைிப்ெடு ிைது.
யேன் ஆஸ்டின், ஒரு தருதியில் பவைிப்ெடு ிைது.
அவனால் ஏற்ெட்ை குறுக்கு முன் அவரும் அவறனப் புாிந்துப ாள்ைத் தவைி விட்ைார்.
யேன் ஆஸ்டின், ஒரு தருதியில் பவைிப்ெடு ிைது.
ஏமாற்றுவது,பொய்றம யொன்ைறவ பவறுக்கு ப்ெடு ின்ைன.
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"In the first place," replied Mr. Gardiner, "there is no absolute proof that they are not gone to Scotland."

30. “There is no absolute proof they have not gone to Scotland.”

The basic rule is enunciated here by Holmes “Get the facts first.”

Secondly, it is not possible to get absolute proof for everything or anything.

The question is how you will act in the absence of essential facts.

Again the rule is in the absence of one fact or several facts, do what is utmost possible for you and exhaust yourself rightly with common sense.

That is what Gardiner did.

He had absolutely no information, not even a single clue. He sent Mr. Bennet home, accepted the entire responsibility to find them and was committed in spirit for any expenses involved – Darcy presented himself.

He found them, negotiated the wedding, secured a commission and sought their help to officiate at the
wedding. The rule is totally exact and correct.
The rule can be stated as: when the right thing cannot be done any longer, do
the next possible thing.
Every event in the story can be given as something that explains a rule.
It can be done, we can almost say, on any page in any story.
Life is a continuous movement.
There are transitions, developments, turns reversals, stoppage of work.
Theory of social development has a rule for every stage and every part of it.
Maybe most of these rules are obvious facts.
Because of the fact, it is obvious, but it does not mean it is not governed by a rule.
Some of these rules are:
Women are more practical than men.
One who does not act cannot be considered energyless. His energy will be in potential, static.
Growth is growth of form.
Growth or decay is a process of formation in opposite directions.
Offence in a weak atmosphere strengthens the other person, the rival.
Each one must limit his action to his own positive phase.
The mother is more attached to the last child.
The eldest child takes after the father.
Marriage is the only pleasant preservative of a woman’s life.
Goodwill never fails.
Intensity released fulfils itself.
Completion of an act, apart from several essential endowments, needs a dexterous handling so that its subtle
requirements will be met.
Creative Moment
I am trying to comment on every line of the book.
For us they are story events.
For the author it is a creative movement.
What do we mean by a creative moment or movement?
There comes an inspiring moment in the life of an author.
Lending himself to its force of life, he participates in that movement.
A creative personality makes the moment creative by his personality.
Creativity can be that of life, Mind, Spirit or involution or evolution.
It is not one determinism that works but a combination of several determinisms.
Of them human choice that directs becomes the most powerful.
The human choice constantly alters; it can be creative or determinative.
An event has several dimensions of Space, Time, causality, involution, evolution, Spacelessness,
Timelessness, etc.
Human choice has a greater influence on all of them.
Everything is creative.
The author sets in motion the creative force of a MOMENT.
It is an infinite motion in infinite directions creatively released by a creative consciousness.
At each moment there are several possibilities.
In the given moment Darcy’s decision to move in moved matters.
The moment Darcy decided to trace them, the entire circumstances came under the control of his decision.
Worry opens the being deeper than usual.
All Darcy’s initiative, thinking, planning became effective.
As a personality his own move was deeper.
Lizzy and others passive ly cooperated without disturbing his efforts out of helplessness.
Jane Austen has the social vision in the psychological dimension.
It is possible for us as readers to follow the movements set in.
It is an expansive exercise for us to exert ourselves like this.
Creative moments are different from evolutionary ones.
One is guided by the demands of evolution and the other by creatively. Mother’s moments are evolutionarily creative with an extra dimension of Mother’s creative consciousness. Devotees can enter into it. 

Creativity
Creativity belongs to the author, the plot, the characters, the events, etc. The author releases his creativity through all these things. She can release their creativity by her action.

What is creativity?
The higher potentials of a thing released by the encouragement of circumstances coming into play is creativity.

A plane has the creativity of all the higher planes involved in it. It is not an uni-dimensional upward movement.

At every step each event reveals a multi-dimensional creativity. We notice only the striking, the unexpected.

Wickham’s elopement was totally unexpected. Lizzy could never have expected Darcy to go for Lydia. It was a moment of great creativity, one of reversal. His coming into the picture altered the whole picture. Having discovered Lydia, the creativity could have ended there. She could have been handed over to Mr. Gardiner and Darcy left. There was a further development.

He got her married. Creativity did not end there. He paid off his debts. Nor did it come to a stop there. He got him a commission. It continued.

He brought Bingley to Longbourn. He confessed and made Jane’s wedding possible. He again came back to marry her. This is unidimensional creativity.

I am able to see only a few other things. Lady Catherine was activated to visit Longbourn. Mr. Bennet was energised to accept full responsibility. Darcy was disclosed by Lydia. We see Jane suppressing news of Darcy from Lydia. Bingley would not betray Darcy to Jane. Caroline’s reversal was characteristic.

Collins activated himself twice in a sense of revenge. Lady Catherine herself reversed by visiting Pemberley.
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இது ஒரு சில விஷங்களும் மட்டுமே என்றாலும் என்று இருந்தது என்றாலும் அவன் அறைத்தான்.

ஆசிர்வாதம் அரஞ்சுப்படி மலிந்ய மண்டியின், என்று உருவாக்கும் விஷங்களும்.

எலிசபெத்துத் தையானவள் என்று வைக்கப்பட்டுள்ளது.

நுரையெனவும் முடிவுப்படுத்தியது.

அவன் தனது நிறலாக பார்க்காமல் வந்து இருந்தது.

அவன் அங்கு முடிவுப்படுத்தியது.

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அம்மனாக வந்தது என்று எலிசபெத் ஒருவரும் எதிர்ொர்த்தினார்.

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அவன் அங்கு வந்தான்.
"Oh! But their removing from the chaise into an hackney coach is such a presumption! And, besides, no traces of them were to be found on the Barnet road."

31. "Their removing from the chaise is such a presumption."

One who evades the society has infinite scope unless the finite he evades is that Infinite’s frontal appearance.

The finite in a certain poise has the power to reveal the Infinite.
The other side of that poise is that poise acquiring infinite dimension.

In ‘Catch Me If You Can’ they found the culprit evading very successfully.

When imprisoned he was found more knowledgeable in tracing false cheques than the expert.
He can act infinitely on either side.

Human choices can change the sides.

Mind of Light offers that knowledge permanently.

As and when one comes to Mother closely, the attack is more powerful.
The most powerful attack is the most powerful opportunity.

Human life progresses horizontally.

Yoga is a vertical growth.

Changing from one to the other is shifting from involution to evolution.

The definition of Divine is the Spirit emerging in Nature.
Nature is the terrain of creation.

It is being passing through Time and Space.

In that sense each stage is the nature of the previous stage.

Consciousness, nature, object, power overlap.

Problem is human.

Solving the problem is human exercising his choice positively.
Absence of problem is consciousness.

Converting problems into opportunities is changing involution into evolution.

A devotee can face evil and escape.

He can transform evil personally.

To change evil universally the devotee must be a universal personality.

One who repeats endlessly is one to whom that theme is of endless interest.

As what he has said is not there in his Mind he repeats.

One speaks to have the experience of speech.
Experience lives as long as it is of interest.

Interest is the experience of freshness and its energy in an event.
Experience, enlightenment, education, interest, expansiveness are closely allied themes worth distinguishing as sensation.

Tracing people is easier today than in Lydia’s time.

Of course, it is possible a time will come where no man can be lost as in Lydia’s sense.

What was elopement in Lydia is romance today.

Society that was an organised but unformed force of darkness till 1900, has become today an ocean of energy desiring to organise itself as an effective tool to compel itself to act as a source of benevolence to the individual.
The infinite energy of the social existence is gradually becoming an infinite power of social progress. The almost white Silence visible to subtle vision pervades humanity so that its finite looking powers may turn into infinitely creative power of social magnificence.

There is a transformation at each level. There is a reversal at each point. The part endeavours to become the whole at many points. The breath of the Lord is there everywhere. Lydia is the ‘avatar’. Wickham is a ‘vibhuti’.

The Mental Society that disintegrates, regathers itself as Supramental humanity. India’s sacrifice is humanity’s readiness for progress. It looks strange, sounds wild that Truth and Prosperity are to be sacrificed so that they may be repossessed as higher Truth and abundant Prosperity.

Still it is true and necessary. To know the process of this loss that leads to that gain is the Process of Creation. He who does not see this process in the smallest of acts is not going to discover it in greater acts.

The physical Mind has faith in material power. The thinking Mind has faith in the subtle power. Power, even spiritual power, has the capacity to build up the ego to its near infinite stature. Only the psychic can exercise that restraining power over ego.

Lydia and Wickham are the emerging ‘psychic’ souls. Opportunities and problems are positive and negative outer experiences. Triumph and worry are corresponding inner experiences. The soul can move from experience to existence.

Moving away from individual experience or existence it can reach the universal experience or existence. Beyond there are corresponding statuses in transcendence. Man is anxious to stop and experience. It is human enjoyment. Human life is the eternity of enjoyable experience of human ignorance.

A great truth is ignorance as enjoyable as knowledge. Brahman seeking experience in becoming is creation. Man seeking cessation of experience is moksha.

Darcy ‘realising’ Wickham as his better part or at least other part is a widening of the scope of knowledge. Realisation is moving to another state for its experience. The same experience in one’s own place is evolutionary growth.

Spirit is infinite. To realise the infinity of the Infinite is spirituality. Even infinity, eternity, unity, secrecy cannot be attributed to Brahman.

To know that is to know Brahman. That too can be realized. It can be realized where we are. It is the marvel.

One can be Brahman where one is and allow becoming to his being. Becoming of the Being is creation or involution. Human life takes us through several stages for the purpose of outgrowing it.

Whether knowledge is ultimate or consciousness or Being is only of interest to the Mind in ignorance. Success of a work releases the energy of success. Energy of success is expansive towards intensity or exhaustion. Expanding towards intensity, Being seeks integration with Non-Being. Sachchidananda is the ultimate Mental conception. The ultimate Supramental experience is the Superconscient that absorbs all the consciousness.

HE says it is the supreme victory. The superconscient is in three statuses, the absolute of being, the luminous consciousness and the Supreme Ishwara of force of being and force of consciousness.

"அன்றவர் வானேப் பர்கியு குறு ஓண்டுவக்கையாறை.

 squad's in Tamil.

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Commentary on Pride & Prejudice

1900லில் திகழ்ந்து எடுத்தவர்களாலும் கூரும் படுத்தப்பட்டு, ஆனால் வந்து வருத்தப்பட்டு முடிவடைந்ததால் அனைத்து மற்றும் தன் மூலிகையை தொடர்ந்து பாதிக்கப்பட்டது. அது எனினும் விளக்கப்பட்டு அனைத்து இல்லாது, மூலிகையை தொடர்ந்து பாதிக்கப்பட்டது.

அது முன்னாடி வந்த வருமாறு, ஆனால் வந்து வருத்தப்பட்டு விட்டத்தில் பழக்கச் செய்யப்பட்டு, 'படுகை வரும்வரும் கடனும்' என்கிற உணர்த்துவதற்காக விளக்கப்பட்டு அமர்ந்ததாக அமர்ந்ததாக.

லிடி ஒடும் பலவை அளவுகளால் கூரும் படுத்தப்பட்டு, மூலிகையை தொடர்ந்து பாதிக்கப்பட்டது. அது எனினும் விளக்கப்பட்டு அனைத்து இல்லாது, மூலிகையை தொடர்ந்து பாதிக்கப்பட்டது.

நிறைத்து இன்று வந்து செய்யப்பட்டு, மூலிகையை தொடர்ந்து பாதிக்கப்பட்டது. 

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இறைவனின் மூச்சு இல்லைது. லிடில் அவதாரமாவாள். விக் ஒரு விபூதி.சிதறும் மனாீதி சமூ ம் சத்தி மனித குலமாதனய மீண்டும் திரட்டிக்.இந்தி ம் மனித குலத்தின் முன்யனற் தார் நிறல ாகும்.அவற்றை உர்ந்த உண்றம ா வும்,சுபீட்சமா வும் மீண்டும் பெற்றுக்பாள்ை.ஏனெதற் ா  உண்றமயும் சுபீட்சமும் தி ா ம் பசய் பெெை யவண்டும்.ானால் அது உண்றம, மற்றும் அவசி மாட்டுப்ொைற்றும் யதான்று ிைது.ஆனால் அன்றதற அதன் ஏைத்தாழ அைவற்ை நிறலக்கு வைர்க்கும் திைன்.றசத்தி த்தால் மட்டுயம அந்தக் ட்டுப்ெடுத்தும் சக்திற  அ ந் ரத ின் மீது பசலுத்த முடியும்.லிடிலும்,விக் ாமும் வைரும் றசத்தி ஆன்மாக் ள் ஆவர்.வாய்ப்பு ளும்,ெிரச்சிறன ளும் யநர்மறை ான மற்றும் எதிர்மறை ான அனுெவங் ைாகும்.பவற்ைிப் பெருமிதமும்,வறலயும் அவற்ைிற்கு இறண ான அ  அனுெவங் ைாகும்.ஆன்மால் அனுெவத்திலிருந் து வாழ்விற்கு ந ர முடியும்.தனிப்ெட்ை அனுெவம் அல்லது வாழ்விலிருந்து ந ர்ந்து இது உல ைாவி  அனுெவம் அல்லது வாழ்றவ அறை  முடியும்.இதறனத் தாண்டி ெிரம்மத்தில் இதற்கு இறண ான நிறல ள் உள்ைன.மனிதன் நிறுத்தவும்,அனுெவிக் வும் ஆர்வமா  இருக்ிைான்.இது மனிதனின் சந் யதாஷமாகும்.மனித வாழ்வு மனித அைி ாறம ின் சுவாரசி மான அனுெவத்தின் நிரந்தரத்தன்றம ாகும்.அைிறவப்யொல் அைி ாறமற யும் ம ிழ்வுைன் அனுெவிக் லாம் என்ெது ஒரு பொி.அசத்'தில் ெிரம்மன் அனுெவத்றத நாடுவது ஆறைப்ொகும்.மனித அனுெவத்றத நிறுத்த விரும்புவது யமாக்ஷமாகும.விக் ாம் வைர்சிற  தனது சிதைந்த அதி யவா அல்லது மற்ை அதி யவா உணர்வது அைிவின் வீச்றச விாிவுெடுத்துவதாகும்.உணர்தல்,அதன் அனுெவத்திற் ா  மற்பைாரு நிறலக்கு ந ருவதாகும்.ஒருவரது இைத்தியலய  ஏற்ெடும் அந்த அனுெவம் உிணாம வைர்ச்சி ாகும்.ஆன்மா அனந்தமானது.எல்றல ற்ைதன் அனந்தத்றத உணருவது ஆன்மீ மாகும.அனந்தம்,நித்தி த்துவம்,ஒருறமப்ொடு,இர சி ம் ஆ ி றவ றைக்கூை உணர்ந்த முடியாது.அறத அைிவது ஆன்மத்றத அைிவதாகும்.அறதயும்கூை உணர முடியும்.நாம் இருக்கும் இைத்தியலய அறத உணர முடியும்.இதுயவ அற்புதம் ஆகும்.ஒருவர் இருக்கும் இைத்தியலய அவரால் ஆன்மமா  இருக்  முடியும்,அவரது இீவனுக்கு அசத்றத அனுமதிக்  முடியும்.ேீவன் அசத்தா  மாறுவயத ஆறைப்பு அல்லது சிருஷ்டி ாகும்.மனித வாழ்வு தன்றனய விஞ்சுவதற் ா  நம்றமப்ைங் ட்ைங் வழி ா எடுத்துச்.
Pressures are opportunities

We repeat problems are opportunities as a phrase or a slogan. The dynamics of energy here are not fully understood. It is so simple that one placed at the bottom of the scale and comfortably cannot have problems or pressures simply because he is not in a context of high energy. A simple labourer earns his pitance and spends it.

Before Bingley came, Longbourn had neither opportunities nor problems. Consider the elopement, Lydia takes Wickham and works on it. Elopement is a social problem which means it creates an intense negative energy. Left to itself, it has the power to destroy the existing social fabric.

Charlotte did not have even that negative opportunity which later came to her as Longbourn rejected Collins.

Bingley, Darcy, Wickham Collins represent that energy. It is a pompous desire to be good, a scandalous capacity to fabricate a source of less respectable Money that attracts and an intense pride, conceit, arrogance that is negatively attracted. The Revolution created an atmosphere, precipitated these social events, life worked out the process of negative intensity of crisis into positive intensity of opportunity and luck.

Pressure is not met by one who is placed low in life. Resigning a Rs.2000 job creates an opportunity. In the national context of industrialization, banks offer loans. Handmade Paper was one idea. A project of 15 lakhs was seen to have support up to 75%, 90%. Seed capital too arose from heaven. An effort to raise one lakh was refused by the entrepreneur. Opportunity became a crisis and by aspiration it was reversed. A resourceful one has the genius to create a criminal opportunity, attract arrest warrant, reverse it by calling into an unheard of opportunity.

Fifteen years ago, an ‘opportunity’ of 150 creditors was created. Now it is there as pressure opening opportunities here as well as outside in Frankfurt.

A complete vision, a comprehensive appreciation, a minute precise handling of the psychological process and directing the energy of calling to transformation can present it to us without even a factory. Let us see the present pressures, evaluate it fully — evaluation is a mental process of transformation of vital energy into mental understanding, and saturate that process by calling. Bank or no bank, company or no company, programme or no programme, opportunity in terms of wealth will present.

A higher opportunity is that of consciousness and being. He has seen the significance of calling. ‘Torture’ passes into opportunity. Calling converts it into offers of loans. Shah can give all the 30 crores. All the present offers will simultaneously turn into actualities. He can’t see now anything beyond relief.

Intense depression is an infinite opportunity. Faith that calls achieves.

Mere calling can bring all that is there in the atmosphere.

Kashmir is such an opportunity for the world government.

Foreign invasion of India created that evolutionary opportunity to the world. Its study will be the psychological history of the world.

Possession of superstition at any level can level off life as comfort. Comfort is possession by ignorance organised as superstition.

One’s comfort is passed on to others as loss, catastrophe, calamity by psychological relationship. Study of such a relationship, his suggestions, activities, irresponsibilities fully reveals this inverse process. It may be called benevolent malignity of an instrument of progress.

Calling converts. Understanding does it in a flash.

Trikaladrishti – Supramental Time vision – acts miraculously. It is instantaneous miraculousness.
For calling to reach this depth, the ‘offering’ of the ‘devotee’ must be stolen. 1 ½ crores in HMP was an offering he was unwilling to give.

Pressure is the intensity of low consciousness.
Problem is the form that intensity takes.
Darcy saw that form inside him as various forms of selfishness.
The intensity Steve felt was that created by his being abandoned.
Positive intensity is aspiration.
Negative intensity is ambition.
Impatience tries to skip all the intervening steps.

**Patience is the understanding of the process in Time.**
Such an understanding abridges time.
Patience is the capacity to wait. Capacity to wait is an understanding of Time.
Understanding is mental aspiration in substance.
One who fully understands a problem solves it in that measure.
Understanding can be in consciousness or substance or both or in both integrated.
Complete understanding in one plane is completion of the act in the higher plane.

**Consummation is understanding fulfilling itself in action.**
Patience, equality, infinity, Spirit, Absolute is the sequential grade. Move along the line, come to the end even a little, for a split second.
Of all the organisation of ignorance, Superstition is the strongest.
It is strong as Man lends his soul’s consent to it.

**The world has the best example in its creamy layer.**
That superstition when it comes to possess a Man, it completes itself.
Man loves being possessed and takes it as psychological comfort, a prized possession.
It is a true inheritance.
Travelling through the Spiritual ranges of Mind first it is the possession of intellectual eminence. Next it is Silence, It is followed by drishti, and intuition.
In the gods it is knowledge.
Gods, being typal, are self-satisfied.
Man possessed by superstition, sensing it as comfort is a god in the world.
Mother said not to seek comfort.
Sri Aurobindo calls industrialization monstrous ministering itself to human comfort.
Psychological comfort comes from social status.
One seeking psychological comfort at another’s expense is not an illustrious member of the society.
Man eats flesh for his food. It is an animal act. One who enjoys it is morally culpable.
Physical stinginess seeking social upliftment seeks that.
In the most delicate sense, it is a heinous crime.
Giving up spiritual knowledge and later giving up even the sacred sense of the ritual one expects he and all his tribe must be fed by others and believes it to be good for others.
It falls back on him and not on others.
The caste system in India and class in Europe are the sources of these attitudes.
Modern movements of Freedom retain in their core these attitudes of social stratification.

**Yoga seeks freedom at all levels.**
USA secured physical freedom. It led to Self-respect. Now Self-respect becomes superstition.
At bottom, the inherited social respect is there.
Democracy ends with election.
In the execution, autocracy remains.
Nature attempted the most complex, rich culture out of the various nationalities of India.
In the quest for it, she gave up freedom, prosperity, Truth, honour, honesty, magnanimity, etc.

**To know how this serves that end is the greatest possible study of social progress.**
It can be studied around us, in us.
Inner study is real study.
Its best version is accomplishment.
Accomplishment in manners, Behaviour, Character, Personality, Individuality is a study of higher human psychology. As remnants are already there here and there, one can get the right clue before beginning. Academy will benefit by this knowledge.

Accomplishment in manners, Behaviour, Character, Personality, Individuality is a study of higher human psychology. As remnants are already there here and there, one can get the right clue before beginning. Academy will benefit by this knowledge.
பசௌவுள் ஆவான்.

பசௌவுள் ள் ஒயர மாதிாி ா  இருப்ெதால் சு  திருப்தி அறை ின்ைனர்.

பசௌவுள் ைிைம் இது அைிவாகும்.

அடுத்தது அது பமௌனமாகும். இதறனப் ெின் பதாைருவது திருஷ்டி மற்றும் யநரடிஞானம்

மனதின் ஆன்மீ  எல்றல ைின் வழி ா

இது உண்றம ான உாிறம ாகும்

மனிதன் தான்

அந்த மூைநம்ெிக்ற  ஒருவறர ஆட்ப ாள்ளும்பொழுது தன்றனய  பூர்த்தி பசய்துப ாள் ிைது.

மனிதன் தன்னுறை  ஆன்மாவின் சம்மதத்றத அதற்கு வழங்குவதால் அது வலிறமயுைன் உள்ைது.

அைி ாறம ின் அறனத்து ஒழுங் றமப்பு ைிலும் மூைநம்ெிக்ற

பசன்று

நிறைவறைவது

ஒரு நிறல ில் முழுறம ான புாிதல் உ ர்ந்த நிறல ில் பச லின் நிறைவாகும்.

புாிதல் ேீவி த்தியலா அல்லது சாரத்தியலா இருக் லாம்

புாிதல் சாரத்தில் மனாீதி ான ஆர்வம் ஆகும்.

புாிழ் செய்யல் க்ஷண யநரத்தில் அறதச் பசய்து முடிக் ிைது.

அறழப்பு இந்த ஆ

திாி ால திருஷ்டி

அறழப்பு மாற்று ிைது. புாிழ் ஒரு க்ஷண யநரத்திற் ாவது இறுதி நிறலக்கு வர யவண்டும்.

பொறுப்ெற்ைதன்றம ஆ ி றவ இந்த தறல ீழ் பச

யொிைரா  வழங் ப்ெடு ிைது.

எந்த ஒரு நிறல ிலும் மூைநம்ெிக்ற  ப ாண்டிருப்ெது வாழ்க்ற ற  ஒரு பசௌ ாி மான

இந்தி ாவின் மீதான அன்னி  நாட்டின் உைவி ல்ாீதி ான வரலாைா  இருக்கும்.

அறழக் லாம்.

பவைிப்ெடுத்து ிைது. இறத

பொறுப்ெற்றின் பாண்டிருப்ெதாகும்.

புறை மறை ான தீவிரம் ஆர்வமாகும்.

ஸ்டீவ் அனுெவித்த தீவிரம் அவர் ற விைப்ெட்ைதால் உருவானதாகும்.

எந்த ஒரு நிறல ிலும் மூைநம்ெிக்ற  ப ாண்டிருப்ெது வாழ்க்ற ற
Sincerity
Opening, receptivity, and Sincerity have never failed.
What Man knows, he knows after a fashion, as an impression.
Language develops these concepts by a sense of impression but allows its members to use it precisely.
The wonder of the social man is what he uses precisely he does not know precisely.
Precision in knowledge is given to the scholar or thinker or better still scholar-thinker.
Precision in thinking is the base of philosophical thinking.

Sri Aurobindo as a poet created concepts of thought in imagination, raised them in consciousness to Overmental level so that the poetic language can be a tool or medium to convey truths that are yet to be born.
That entire linguistic achievement spills over in His Prose. His service is not to English prose but the Prose.
He employs a dozen ways of wonder to execute it.
One of them is the employment of linguistic terms as shades of differing concepts all of them coalescing into a non-verbal idea.
Self, Purusha, Individual, Being are thus creatively employed. It escapes the keenest intellect as the intellect tries to catch the point at its precision, not knowing His words carry precise ideas that are subtly elusive because of their wholeness that is wholesome.
In this sense, Sincerity expresses itself in the person, Space, Time, contact, moment, movement, Mind, Spirit, Reality, Brahman, etc.

One who is Sincere is Sincere in all these shades that are aspects.

A family is built on the sincerity of the individual members who are capable of sincerity to the family. Mother’s Consciousness is a subtle organisation which admits into it members of Sincerity.

Fads, superstition, fashion, idiosyncrasies, diplomatic manners etc. foster insincerity.

Marriage is one victim of this insincerity.

Sincerity in its pristine purity if it starts in one expands in concentric circles through work, organisation, society, humanity, till it reaches the ultimate goal of the Absolute.

One working in a company finds his sincerity spreads its wings in a multipronged fashion through the organisation, product, market, etc.

Sincerity is the link of oneness through all the three worlds – individual, universal, transcendental.

Failure in work is insincerity.

Insincerity can also be described as ingratitude, but it will be partial. One who evokes a sincere response in work through a company can see at once the company reaching the national level and crossing it to touch international levels. Steve has done it.

Thatthastu, thatthastu is the divine imperative that does it.

The greatest barrier to sincerity is selfishness of the person, issuing from the family and its community. Beyond it lies the SINCERITY of human nature that can enter the play either as it is or its opposite. That is the human choice.

Whether thatthastu reveals itself in Steve or in the pages 353-357 or in Mira Organics or selling bathies at home to the devotees in the centre, it is sincerity born in the cradle of Self-giving.

Such a vibration has its seating in all parts of the being and in the being as Individual and Eternal.

It may be too much to tell an intellectual that one rupee is one million, but that is the truth of Money.

To realise it, one has to outgrow the Money Value. One can overcome social value, not Money value.

Money Value is the organised power of social value, a psychological force discovered as material force and used as such.

Money becoming coin enshrined the entire power of the market in the highest known value of social productivity.

Becoming a cheque, expressing a higher value in a lower denomination, it raised its inherent creative power to all corners of the world.

Now it is a credit card number.

It means Money has the reach of everyone and every place where number is used, i.e. near omnipotence. It is the computer that carries its movement now with the speed of electronics.

Sincerity emerges with perfection, integrality, purity, etc. No one can look into himself and be not ashamed of himself.

But those who are proud of their external ideals are really subconsciously proud of inside what is to be ashamed of. They are dangerous to themselves when the Hour arrives. They are dangerous to others till the Hour arrives.

This is the principle of offering Rs. 1/- to accomplish a project of millions.

Offering to accomplish one’s acts is selfish and even the least little token will serve the purpose of selfishness by readily fulfilling it. In fact, it is a direct path to the destruction of selfishness.

Service can be done without offering all one has, Money being one part of it. To offer property is unthinkable but it is the least. One who has offered all the property will find it inconceivable even to think of offering his selfishness.

Selfishness is the respectable definition of the other offensive term ego.

Sincerity will reveal one is all selfishness. Selfishness is so thoroughgoing that if there is a chink in it, it ceases to exist.

Whenever this inconvenient term is brought into discussion HE parried it by saying the Supreme is entirely selfish. He was wise NOT to condemn selfishness in anyone.

Know yourself, live for one moment sincerely and it offers you more than the moksha of Nirvikalpa Samadhi.
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No one in an institution founded to abolish ego has failed to organise, fortify selfishness.

It is in the nature of things – the nature that organizes the opposite part simultaneously.

All those who have come to yoga consciously are contributing to subconscious destruction of ego.

It will be a great piece of knowledge to know up to what point ego persists in evolution.

Is there a universal ego, transcendental ego?

How ego originally came into being is a study.

One who tries to shed selfishness can attempt these studies.

Universal condemnation is an indication of such an effort.

No man can stand the idea of ego being dismantled anywhere.

Wealth and popularity excite jealousy.

Dismantling ego activates the entire society to be up in arms.

Should anyone be interested in observing the subconscious movement in the society, let him decide to shed his ego.

Brindavan was egoless love. Kurukshetra was egoless fight.

Winning the wars and Indian Freedom are stages in the destruction of the collective ego.

Yoga 'destroys' the principle of ego in the subtle plane.

Of course, the wife destroys the husband’s ego.

Man for ages lorded over the woman and energised her. The love of a woman to instinctively abuse a Man for nothing particular releases the genius of the woman (p. 199 Pride and Prejudice).

The ego submits to take up arms fully is a strategy of life now the woman resorts to. (Mrs. Bennet does not mind anything). Love, romantic love is directly understood as unlimited domination of the other.

Sincerity is most sacred in the precincts of marriage.

It is that sincerity which can blossom into Romance, the desire for a handsome face.

Any author who touches even one little vibration of these great truths will live longer than the market expects.

I do not know the etymological origins of Sincerity. Language has a linguistic sense to reflect these truths.

Man’s sincerity to woman is one great expression of sincerity in human circumstance.

Cultured family of any ancient civilisation can have these expressions without fail. Long centuries of culture cannot fail to distil itself into Sincerity.

Sincerity.
விஷத்துதோத் அதன் துற்றிருத்து துண்டுக் கண்டுடிக்கு முடிவடைது, அது நிரந்தரத்தில் அணிவிழங்குததை.

திக அணிவிழங்குவதற்கு, தில்லம், காணா, பெருந்து, குழாம்பு, விலங்கு, வோங்கு, குளத்து, பெருந்து போன்றவற்றில் பெருந்து தலைந்தனயில் கையேடுபட்டுவிக்கிறது.

பெருந்து தலைந்தனயில் அணிவிழங்குவதற்கு ஒரு விளக்க பெட்டை கையேடுபட்டுவிக்கிறது.

அணிவிழங்குவதற்கு வலிப்புத் துண்டு வெண்டியது, பெருந்து போன்றவற்றில் கையேடுபட்டுவிக்கிறது.

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அண்டன இருந்து பற்றியுள்ளது, அணிவிழங்குவதற்கு வலிப்புத் துண்டு வெண்டியது, பெருந்து போன்றவற்றில் கையேடுபட்டுவிக்கிறது.

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இதுவான இலட்சக் ணக் ான மதிப்புறை ஒரு திட்ைத்திற்கு ஒரு ரூொய்  ாணிக்ற  அைிக்கும்.

ஒருவரது பச ல் ள் நிறையவறுவதற் ா   ாணிக்ற அைிப்ெது சு நலமாகும். மி ச் சிைி  அைவு

ாணிக்ற  உைனடியமும் பச றல நிறையவற்றுவதன் மூலம் சு நலத்தின் யநாக் த்திற்கு உதவும்.

உண்றம ில் இது சு நலம் அழிவதற் ான ஒரு யநரடிப்ெறத ாகும்.

தன்னின் பசல்வமும் பு ழுமும் பொைாறமற த் தூண்டு ி

அந்தந்றதற உைனடியமும் தீவிரமா  எதிர்க்  றவக் ிைது.

சமூ த்தில் ஆழ்மன இ க் த்றதயும் தீவிரமா  எதிர்க்  றவக் ிைது. சமூ த்தில் ஆழ்மன இந்த ஆர்வம் ப ாண்ை ஒருவர் தனது அந்தந்றதற க்

ற விைத் தீர்மானிக்ட்டும்.

ெிருந்தாவனத்தில் இருந்தது அந்தந்றத ற்ை  ாதல். குருயக்ஷத்திரத்தில் நறைபெற்ைது அந்

றத ற்ையொர். யொர் றை பவன்ைதும் இந்தி ாவின் சுதந்திரமும் சமூ த்தின்

அந்தந்றதற  அழிக் ிைது. சுதந்திரம் அடிறமப்ெடுத்தப்ெட்ை

நாட்டின், அடிறம மன நிறல ின் அந்தந்றதற அழிக் ிைது.

ய ா ம் அந்தந்றதின் தத்துவத்றத சூட்சும தைத்தில் அழிக் 

நிச்ச மா  மறனவி ணவனின் அந்தந்றதற  அழிக் ிைாள்.

ஆண் 

பநடுங் ாலமா  பெண்ணின் மீது அதி ாரம் பசலுத்தி அவளுக்குச் சக்தி ைித்து வந்தான்.

எந்த ஒரு  ாரணமும் இல்லாமல் ஒரு ஆறண உள்ளுணர்யவாடு நிந்தறன பசய்யும் ஒரு பெண்

அன்பு, அவளது யமதறமற  விடுவிக் 

(199 Pride and Prejudice) கீழ்ப்பகுதியான நுல்பெயர்க்கும் அவங்கள் என்னும் பிரபுடு பெண்

தீர்மானிக்ட்டும் ஆர்வம் பசலை படுவது என்னும் பகுதியான நுல்பெயர்க்கும் அவங்கள் என்னும் பிரபுடு.

சேர்த்து பசலை படுவது என்னும் பகுதியான நுல்பெயர்க்கும் அவங்கள் என்னும் பிரபுடு.
Character of Time

Time was out of joint for Hamlet.

The post war world Time is positive, helpful, even creative.

The Descent has transformed the character of Time for the world, especially for India.

Efficiency is one method of Management.

Management is a process of transforming the character of Time in a company.

The alchemy is done by the Mother’s Consciousness.

Can we do it to an Individual?

Of course, identifying with him does it.

Identification exchanges consciousness. It can be unconscious.

Conscious identification with another raises this consciousness without his consciousness lowering that of the Giver. Grace acts thus, (distribution of Grace). To enter into another’s consciousness and reach the truth in his falsehood, to dissolve the ignorance in him, is the method.

It is done by the generosity of the Soul, called Self-giving.

Self-giving is an act of grace. This is how Supermind acts in transformation.

It is done by pity, sympathy, compassion or grace.

Pity suffers without relieving the victim.

Sympathy offers solace without effective relief.

Compassion relieves the victim without itself suffering, as it has the power to dissolve suffering.

Grace raises the victim out of any possibility of future suffering.

Grace extends the reign of God in human territory.

The consultant understands the solution of the problem in the company, or faces its origin in the proprietor, or deeper still in life. These are the corresponding stages to the above gradation.

Problems are the vision of lower understanding.

Grace’s understanding of a problem solves it or turns it into an opportunity.

Understanding the offers of Money as the excessive prosperity of India, even Shah pays and all pay simultaneously.

A further stage is that which converts the loan as gifts, gifts of the market or life, even God.

Man’s view decides God’s acts.

It is in our power to give the company a few thousand crores by our view.

That is the Hour of God.

Tension free Life

The fast life of a city gives tension. It is tension, but on the merest surface. There is the inherent tension of an entrepreneur made possible by the shifting conditions of work.

The tension of the householder is because of unfulfilled duties at home.

With a certain planned organisation of city life with a comprehensive understanding of its inevitability, tension can be reduced to the minimum.

The householder whose great duties are within the full possibilities of his own life can reach a settled responsibility that is not tension if at the depths the duties and possibilities are organised realistically.

Entrepreneurs who are chaotic, of course, must become organised.

The work splits vertically and horizontally into order and chaos. They must be separated.

This will remove all short circuits that energise the system with the energy of tension.

The fullest possible organisation of the part that belongs to ORDER will remove all inbuilt tension that can be removed.

The rest when examined NOW will reveal a rhythm, if not an order.

Understanding that rhythm will convert tension into alert readiness.
Alert readiness cannot be tension, if anything it can be a source of joy in anticipation. There are major, minor principles in the above:

1. **The basic nature of life is stability, not restlessness.**
2. Its growth, when orderly, has the steadiness of movement – not tension.
3. Absence of correct information gives tension of expectation.
4. Not knowing the law of work gives rise to wrong assumptions and hence tension.
5. Absence of understanding is Mental tension.
6. Absence of harmony of attitudes is vital tension.
7. Dividing things that are to be undivided raises physical tension.
8. Absence of faith is spiritual tension.
9. Tension reorganized is greater power.
10. Tension can be positive in an atmosphere of tense growth.
11. Suspicion, doubt, ununderstanding are the origins of tension.
12. **Progress in a tensionless atmosphere is faster than in tension.**
13. Tension is better than stability of disorder.
14. Tension between consciousness and substance is of great intensity.
15. He who can smile at tension is capable of issuing vast amounts of cheerfulness that can accomplish at higher levels.
16. Souls committed to cheerfulness dissolve tension into peace.
17. For the philosopher, tension is one of the phenomena.

**The Great Questions of Life**
1. Why the Nobel Prize is popular.
2. Why did Greece become the house of knowledge?
3. What was the secret of the Roman Law.
5. FDR
6. Why does the USA lead the world?
7. How India became free.
8. What made Marx move to Russia.
9. Why was Shakespeare not born in intellectual France that discovered him.
10. Surrender of France
11. English as the World Language
12. Darwin, Newton, scientists born in England
13. Mafia in Italy.
14. Why Africa bred slaves
15. Spain’s empire
16. Muslim expansionism
17. Genghis Khan
18. Torture in China
19. Honour in Japan
20. Convicts in Australia
21. Bombay’s prosperity
22. Why Britain enslaved India
23. Brahmin poverty
24. Untouchability in India
25. Emotions in Asia, thought in Europe, spirituality in India
26. Dutch eminence
27. German music and philosophy
28. What stopped Mind?
29. What is Rajas, Tamas, Sattwa
30. Swarupa, Swabhava
31. What is genius?
32. Ramanujan’s faith in Namagiri
33. Science in Europe
34. Technology in America
35. Dark Ages
36. Descent, ascent

**Present Possibility**

One who has the attitude of progress by his own effort, if he exhausts his own energies in availing of the opportunities, he will achieve more than the world has achieved so far.

All those over time who have excelled humanity will answer to this description. His own effort can be excelled by the social, life, divine will.

Mr. Bennet and Darcy answer to this formula.

To do so in a company, in a family, in oneself and in one’s inner self are the grades.

God achieves in the Individual.

It is by involution and later reversing it into evolution.

**In between, Self-absorption gives the intensity.**

Self-absorption is an intensification of Self-limitation.

Self-conception is the limitation of Brahman to conception. Conception creates, limitation executes, absorption combines both.

Self-absorption is the reversal of conception and limitation.

**To understand each term in terms of the other – Self as Purusha and vice versa – is to understand Brahman and creation.**

Rapture in that sense is security.

A quiet rapture, a vast security (p. 717 Savitri)

Parents are detrimental to children embracing the values of the next generation. Conservation degenerates into anachronistic orthodoxy.

It was easier for the USA to excel Europe.

It will be a fuller, more wholesome effort to overcome USA for Europe.

**It is the slave nation of the past that will lead the future.**

It is the untouchable who will lead India.

The future is for youth, women, the lower castes, the erstwhile slaves.

An ideal fulfilled by the un ideal energy is the law of evolution.

Glencora’s love of excitement goes with the love of honour of Palliser to be fulfilled in the next generation. This is contradictions being discovered as complements. He loved her entirely when she was treacherous to his ideal, not him.

The strength and clarity absent in Cora were there in Mary.

**To understand Timelessness and Simultaneous Time in terms of Time is to understand the expanded meaning of (Infinity) Eternity. Eternity is infinity of Time in Space.**

Accomplishment in Spirit can only be of infinite dimension.
அருள், அருைின் பரப்பு இவ்வாறு பசைதமுன்றது. மறைக்கும் தோற்றமும் ஒன்றாகிவிட்டது, அருைின் பரப்பு விளக்கமும் விளக்கமும், அவர் பரப்பில் அறிவுசெய்வது கோர்விட்டது. இப்போது அவர்கள் வரும் வெளிப்பக்கத்தின் வழியாக விளக்கத்துக்குத் திருப்புறை நேர்த்தை. மனிதன் வேண்டும்போது, அவர்களுடைய புரத்திகளும் வல்லவுக்கு உருவாகின்றன. இந்த பெண்கள் மக்கள் பெண்களாகவும், தூது வானா பெண்களாகவும் அரையலாம்.

அருைின் புரளவு ஒரு பசலாம். திருவருமாற்றில் சத்திவிட்டது இவ்வாறு பசைது. இது சுந்தரம் எனும் ஆன்மாவின் பெருந்தனடையால் இது பசய்விட்டது. சுந்தரம் அர்ப்பயர் ஒரு பசலாம். திருவருமாற்றில் சத்தியுள்ளதாகவும் பசைது. இது கச்சாத்தம், அனுதாமம், இரகு அல்லது அருைின் மங்களம் பசய்விட்டது. ஒதிக்பு புத்தாகத்துக்கான விடுவிக்கும் அளவைது. அனுதாமம் தன் உதவிவிட்டது அறிவிக்கும் ஏறுதல் அறிவிக்கும்.

இரகு, தான் துன்புவிக்கத்துக்கான விடுவிக்கும் ஆலம் வாழ்க்கையை நிறைந்தது.

அருைின் புரத்தல் ஒரு பசலாம். தீர்க்கும் விலக்கும்.

ஒன்றின் புரளவு இவ்வாறு பசைதது. மனிதன் வேண்டும்போது, அவர்களுடைய புரத்திகளும் வல்லவுக்கு உருவாகின்றன. இந்த பெண்கள் மக்கள் பெண்களாகவும், தூது வானா பெண்களாகவும் அரையலாம்.
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3. Commentary on Pride & Prejudice, noting a comparison between the behaviors of the characters.

4. The importance of understanding the context in which the events occur, highlighting the subtle interactions and conversations.

5. The significance of the character's actions and decisions, focusing on the implications for the plot.

6. The development of the relationships between the characters, indicating the shifts in their perspectives.

7. The influence of societal norms on the characters' actions, emphasizing the role of tradition.

8. The themes of love and marriage, considering the expectations and realities.

9. The role of individual choices in shaping the outcome of the novel, reflecting on the importance of personal agency.

10. The exploration of the complexities of human relationships, examining the dynamics at play.

11. The analysis of the themes of pride and prejudice, providing insights into the motivations and conflicts.

12. The examination of the role of class and status, discussing their impact on the characters' lives.

13. The consideration of the themes of honor and duty, exploring their relevance and significance.

14. The examination of the themes of fate and free will, questioning the extent of control individuals have over their lives.

15. The exploration of the themes of love and marriage, considering the challenges and rewards.

16. The analysis of the themes of gender and power, highlighting the disparities and inequalities.

17. The examination of the themes of communication and interaction, discussing the importance of understanding.

18. The consideration of the themes of education and knowledge, evaluating the role of learning.

19. The analysis of the themes of nature and society, exploring the interplay between the natural world and human experience.

20. The examination of the themes of family and community, reflecting on the bonds and relationships.

21. The consideration of the themes of time and change, discussing the passage of time.

22. The analysis of the themes of expectation and reality, questioning the accuracy of assumptions.

23. The discussion of the themes of beauty and ugliness, evaluating the subjective nature of perception.

24. The exploration of the themes of money and power, examining the role of financial status.

25. The examination of the themes of success and failure, considering the outcomes of different strategies.

26. The consideration of the themes of past and future, reflecting on the importance of history.

27. The analysis of the themes of happiness and suffering, evaluating the impact of different experiences.

28. The discussion of the themes of health and Wealth, exploring the disparities in well-being.

29. The examination of the themes of gratitude and resentment, questioning the nature of emotions.

30. The consideration of the themes of joy and sorrow, reflecting on the contrasts in human emotions.

31. The analysis of the themes of love and hate, exploring the extremes of affection.

32. The discussion of the themes of faith and doubt, examining the uncertainties of belief.

33. The examination of the themes of courage and fear, evaluating the impacts of different attitudes.

34. The exploration of the themes of wisdom and foolishness, questioning the value of knowledge.
Values of Growth

The earliest of such values was that of survival. It was followed by the values of growth, development and evolution.

Of growth, spiritual evolution stands at the top.

It needs Mind being replaced by Supermind and life by Divine life. The first step there is to move from a gross plane to subtle plane. It is best done by consecration.

Work is consecration, knowledge is what to do and not what not to do.
Society consciously adopts the life of the leader, the elite, the King, the rich man subconsciously.

Now the scientist is emerging as the leading thinker.
He follows Newton, Darwin, and Einstein.
They were leaders of thought in physics and biology.
Neither is complete or integral nor can they lead life.
Vitamin C, cholesterol, blood letting, leaches, physic all these are passing fancies of partial inspiration.
Where is the alternative? Is there one?
There is no scale of human value or human worth.
It cannot be there without subtle knowledge.
Subtle knowledge is not spiritual knowledge.
Subtle knowledge created the 64 Sastras.
They were based on Mind, karma, time, religion.
Shakespeare spoke truths of life in poetry.
He was above the comprehension of the society that created him like Buddhism that flourished outside its place of birth.
At a distance the population can FULLY catch and benefit by a fringe of a small vibration.
At home one who receives more cannot get it integrally so as to benefit fully.
The Arabs gave Greece Indian spirituality as thought, as there must be some ‘give’ for them to ‘take’ from India its wealth or organisation.
Greece being a narrow peninsula could receive only thought, neither the Spirit above nor the life below.
Numbers could travel abroad, not subtle life knowledge.
Vedas could impress on the Westerner the precision of linguistic organisation of Sanskrit, not its thought content, especially as they were in cryptic language.
Westerners manage to pronounce Sanskrit as purely as possible.
The elephant and the blind man are not the future ideal of Mankind.

Facts are in abundance creating the information age.
Neither facts of this age nor the great comforts of technology are the goals for humanity.
Impertinent Ponniah calls others impertinent not knowing so used, the post will desert him.
Most of the development of the world is superstitious irrationality doled out by the power that presides over fashion.
Fashion grown to fine heights, as in France, will help lose one’s character and surrender one’s independence.
Imitation can excel originality when it aims at perfection.
Perfection by the followers can eclipse the founder.
Things are accomplished as cream collects in fermenting milk.
Accomplishment requires immobile quiet for prolonged hours.
The active movements of energy are of the surface where nothing is accomplished, if anything it is the movement.
Act is a personal individual unit of accomplishment that is vast, deep, united solidity of the entire collective.
The movement on the surface becoming turbulence is experienced in the depths as consolidation of the very physical material.
Savitri is the Epic Poem of the laying of the foundation of a world of Light.
It implicitly carries the Process.
It is there in part 2 of Book II of The Life Divine.

The transformation of the earth has its foundation in the Freedom of united India, united territorially.
Subconscious thinking does not find itself initiated at any one end as conscious thinking.
Fact is the tip of the thought that triggers the conscious thinking of coordinating facts overlying ideas.
Abuse is the privilege of social power devoid of personal culture.
The subtle vision of those Rishis who wrote the Sastras is the non-spiritual subtle physical vision. Beyond lies the subtle vital and subtle Mental.
This yoga needs the subtle vision of the Psychic below the surface.
Subtlety is non spiritual, spiritual and psychic.

**Action of Thought on Action**

**Thought is action**; action is thought of the body.
The body thinks in action to understand the significance of action.

**The soul in the body needs no thought or action** but it lets the act pass through it.
The soul buried in the being neither thinks nor feels. It does not act.
The action of the soul in the body is **Silence expressing as action.**

Creation is a cycle, a Silence moving into action, so that the action will mature to let the buried Silence inexpressively express.
The sun going around the earth, the earth going around the sun are two changes of consciousness of an **unchanging consciousness.**

Problem and solution are two differing perceptions of a consciousness that is changeless in eternal capacity for infinite change.

Lydia’s elopement is the ideal of the 20th century.

People accept any ideal only as fashion.

**Wisdom is to know their relation.**

That relation is seen only in its Self-absoluteness (p. 605, The Life Divine).
There can be no loss for one to whom loss is gain of another perspective.
My loss is gain for another is the attitude of human Self-giving.
Creation that is Lila works for no gain or loss in the material sense.

**Lila is to secure gains in loss; change in changelessness; thought in Silence.**
The full vision of creation finds the movement as Silence, divided status as Unity.
The Delight is to sense the one in the other, in one as the Other.

**The Absolute is a Self-aware Infinity that senses the Eternity of the infinite as the appearance of the finite** when rapture becomes quiet, intolerable ecstasy becomes tolerably enjoyable structureless peace,
Space and Time becoming Spirit making it the integral Reality in the transcendence capable of restoring its original status of the Absolute in itself or in creation.
Darkness and light as heaven and hell are only statuses of perception.
The bird that soars high is as much rooted in Mother Earth as the immovable mountain. Only that one is subtle and the other is not.
Go in, stay there, find the outside, know there is no inside or outside nor are there sides in being.

**It is a Being that has no sides or aspects or an attitude that seeks aspects.**

**Formation of the Social Base**

Formation of the society, growth of the child, a company growing into strength, traditions of the government, the process of flowering or fruit-setting are the same.

**Music, sculpture, cooking, astrology are some of the keen Sastras.**

If you are one in any of these fields you will be aware of this process. The process is overtaken by the essence.

**The essence is the same in all places.**
The essence in its expression acquires the quintessence. It is *rasa* in food.
The process, essence and even the quintessence have their value ascribed to them by the width and height of the point of emergence.

**The Infinite emerges in the finite when at one point the essence emerges with the right and capacity to be valid all over.**
Significance is in the Small.
Mantra is powerful.
But power is a lower expression of calm or Quiet.
Power of Mantra becoming calm of the Quiet of conversation, the population will be one of Rishis, Saints, Sages, Munis, Tapasvis.
Higher prose emerges from lower poetry by this process.
Shakespeare’s poetry has this perfection of life and its truth in darkness.
Lizzy’s abuse of Darcy is the energy of cheerfulness emerging as intense abuse of the beloved so that it may land on him as wisdom of the beloved.
Her genius emerged at that point as non-existent resourcefulness, i.e. resourcefulness based on nothing that is materially true.

**The worst was her calling him ungentlemanly.**

It is that which rankled in him.

The value of being a gentleman is the link between the aristocracy in the dead upper ten thousand and the crude mass of commoners qualifying for the inner value of gentlemanliness.

**The gentleman has the knowledge that all populations are potentially gentlemen.**

The woman who enjoys burning along with her husband’s dead body is the soldier who is emotionally fulfilled in dying in the war front for his nation.

Darcy sacrificed the outer aristocrat to the essence of the inner aristocrat.

There is no real gentleman in Wickham, nor an aspiration for it.

His aspiration was for the Money of the wealthy for dissipation and the prestige and flattery of aristocracy whose manners his inner falsehood could eminently ape – captivating soften.
பூர்த்தைத்தில்றும் ஆன்மீ மானது
அதன் ருத்து ஈின் உள்ைைக் த்தால் அல்ல மாற்ைம் எல்றலாீதிா  ஒன்றுெட்டுள்ை
பமௌனம் பசல்லும் பலாஜில் பவைிப்ெடுவதாகும். பூர்த்தில் பாவைக் குணத்றத சரணறை ச்
பசய்யும் பமௌனம் பெின் துல்லி த்தால் யவதங் ள் யமற் த்தி  நா
பவதங் ள் அறமப்ெின் துல்லியை இருக்கும்.
பாவைக் குணத்றத சுதந்திரத்றத சரணறை 
பசய்யும் பமௌனம் பெில் அறமப்ெில் துல்லித்து இருக்கும்.
பமௌனம் பசல்லும் பலாஜில் பவைிப்ெடுவதாகும்.
இந்தக் ாலத்தின் த வல் ளும் 
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ஸமஸ் ிருதத்தின் 
சாவித்ாி
ரு 
ங்ிறணந்த உறுதித் 
tன்றம ாகும். 
அடித்தைத்றதக் ப 
ஆண்டுள்ைது. 
இழக் ச் 
்சில் 

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...
“No traces of them were to be found on the Barnet road.”

Searching successfully needs a knowledge of the social composition, the capacities of the fugitives, one’s own resources and limitations and the significance of the hour. Here social composition is what is relevant to us. But social composition is a vaster tale than the history of humankind.

Society is an energy that has become the present entity passing through skill, structure, locations, movements, forces that preserve and forces that develop and so many other components. Consideration of even one will be exhausting as well as exacting.

After the society chose to settle down, we find villages, hamlets, towns, metropolis, the live link of movements through traffic and the human conglomerations that support them into activity etc. These settlements are classified by trade, education, temple worship, idle living etc. Each settlement subdivides into smaller settlements dictated by functional demands.

Only a vast subtle vision can reveal all of them.

Subtlety is the stability on which vision exists. The endowments of the society endlessly multiply. Each item – skill – is developed under several heads – collective, corporate, urban, individual, psychological, etc. In a situation like this, consecration alone goes straight to the heart of the matter. Suppose someone in the family has consecrated, he would hear the name Mrs. Young or their locality. Consider an impossible situation while you are inside it – you will see your consecration is in words. Sit down, quiet your mind, take the consecration inside. You will be physically pushed out and consecration will soon be forgotten.

Decide to go inside, take the consecration to the ORIGIN of the problem. Sincerity being total, even when the effort fails after the initial success, the lost thing will be found. At that moment, one should GO IN and decide to employ consecration ONLY for work. Such a problem will never arise again. Commitment to consecration is complete immunity against problems. The devotee is blessed to have this tool.

It is a golden TOOL.

Perfect Perfection

No traces were found of the fugitives. It is Darcy who discovered them.

One rule of life is all rules are ever present everywhere and find expression as the circumstances demand or permit.

The family did one thing positively for whatever reason: they did not condemn Lydia or Wickham in the real sense of condemnation. The village did. One thing is certain, whatever their reason it became a help in solving it. ‘Theoretically’ suppose the whole family had kept quiet, SILENT, rearranged the house in the best possible order and cleanliness, without Darcy, the same great result would have come.

The principle here is: perfection anywhere is accomplishment in any other place that needs it. One who sells for Rs. 50,000 a month can raise it to be daily sales or even more by resorting to perfection of cleanliness, perfection of order, perfection of quick movement, perfect attention, perfect accounts and carry it to all the details.

It can be better done variously in Mind.

Done outside and inside, you will see ‘Steve’ in you in inner formation. More than bringing perfection in outer work or inner psychology, committing to such an idea will carry a great force.

This is a narrow scope.

One can make it wide in general, narrow in particular.

Accomplishment can be described in various ways. All have the same essence.

Essence is essential, value is of value.
There are people who believe wrong is right. It does not matter, if they can raise the dose themselves. Material accomplishment is the easiest. To expand a hundred times, a thousand times is a great experience. Self-giving itself is capable of this much. You are The Mother’s child, therefore you can do anything. Doing is easy, thinking is difficult, Being matters. Now your consecration is NIL. Do it one percent, you will be a giant. Raise it to 5%, the sky is the limit.

**Tracing Lydia**
Successful tracing means having more powerful consciousness than the fugitives. Loss is by lesser consciousness, finding is by higher consciousness. Mr. Bennet or Mr. Gardiner did not have a higher consciousness than Wickham. Darcy had it and therefore could find him. In the society the stronger ego achieves. In life, higher consciousness achieves. These are rules that have no exception.

**Wisdom is to express the high knowledge in low circumstances.**
Is there such a knowledge at this moment Bennet readily took the right decision. Elizabeth ‘inadvertently’ acquired that knowledge and spoke it to Darcy. In any problem, there is such a knowledge that can solve it.

**At any moment for one who wants to rise to any height, such a knowledge exists.**
Man fights it, life imposes it when it wants to achieve. Draupathi’s calling Krishna instantaneously saved her honour and in the subtle plane won the war. Bharathi could have become the National Poet and attained world renown. He left Pondy against His wish, lost his light, health and life itself.

**Possibilities lost cannot be convincingly explained.**
Possibilities that became actualities can be more easily explained. What elopement brought Netherfield and Pemberley can be seen in the light of the father’s and daughter’s higher attempt.

The rules of accomplishment, rising from where one is to the top of the organization are:

- Notice the symptoms unmistakably.
- **Respond unegoistically to them in full measure.**
- The measure of response will decide the rate of rise.
- Patience is one index.
- Means employed determine the level of success.
- Capacity is a life faculty.
- Non-exercise of capacity is a faculty of Spirit.
- Surrender of the lower to the higher is a faculty of yoga.
- Exertion will achieve.
- **Non-exertion will achieve more.**
- Aim of non-achievement achieves MOST.

"அவர் ள் ஊர்பன் ட் சாறல ில் இருந்ததற் ான ஆதாரம் எதுவுமில்றல. பவற்ைி ரமா த் யதடுவதற்கு சமூ  அறமப்பு, தப்ெி ஓடுெவர் ைின் திைன் ள், ஒருவரது வைங் ள் மற்றும் வரம்பு ள், யநரத்தின் முக் ி த்துவம் ஆ ி வற்றைப்ெற்ைி  ஒரு அைிவு யதறவ. இங்கு சமூ  அறமப்யெ நமக்குத் யதறவ ான ஒன்று.ஆனால் சமூ  அறமப்பு மனிதகுலத்தின் வரலாற்றைவிை ெரந்த ஒன்ைாகும்.சமூ ம் ஒரு சக்தி ஆகும். அது திைன் ட்ைறமப்பு, இைங் ள், இ க் ங் இள், ஒது ாக்கும் சக்தி ள் மற்றும் மற்ை ெல கூறு றைக்  ள் நிறலற அறைந்துள்ைது.அவற்ைில் ஒன்றை மட்டும்  ருதுவதுகூை சக்திற  முழுவதுமா த் தீர்க்கும், டும் மு ற்சிற க் ய ாருவதா வும் இருக்கும்."
புைபசவல்ொட்டியலா அல்லது உைவி லியலா பூரணத்துவத்றதா நீக்காளவா உ ர்த்த முடியும்.

சுத்தம்

இங்குள் தத்துவம்: எந்த இைத்திலும் உள்யை பூரணத்துவம் அது யதறவப்ெடும் எந்த ஒரு

ஒன்று நிச்ச ம்

அறதச் பசய்தது: அவர் ள் ஆகும்.

அனுமதிக்கும் அைவிற்கு அறவ பவைிப்ெடுத்திக் ப ாள் ின்ைன என்ெது 

வாழ்வின் ஒரு சட்தைம்

எல்லா விதி ளும் எல்லா இைங் ைிலும் எப்பொழுதும் உள்யை வைங் ள் எதுவும் 

பதாி வில்றல. ிராமம்

ஏயதா ஒரு  ாரணத்திற் 

குடுமெம் ஒரு விஷ த்றத யநர்மறை ா 

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பசய்தது: அவர் றைக் 

இது ஒரு பொற் 

ருவி ாகும்.

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சூட்சும 

ஒரு தாண்ட சூட்சுமமான ால் 

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எவயரனும் 

வரால் குடி ிருப்பும் 

பைப்ல்லொட்டின் 

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பற ப்ெடுத்தப்ெட்டுள்ைன.

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இைத்திற்கு 

சமர்ப்ெணத்றத 

சதம் 

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சமர்ப்ெணம்

மட்டு
சாரம் முக்கியமானவர் வாய்ந்ததை. மாணவர் வந்தால் அவர் மிகவும் மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கியம் மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும். அவரது முக்கியமாகவும் அவரது முக்கிய மனிதனாகும்.

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"Well, then -- supposing them to be in London. They may be there, though for the purpose of concealment, for no more exceptionable purpose. It is not likely that money should be very abundant on either side; and it might strike them that they could be more economically, though less expeditiously, married in London than in Scotland."

33. **The surest haven for the fugitives is the most known place.** The thief who cries 'thief' can never be caught.

The most powerful strategy can be self-defeating as it has a counterpart.

Sincerity, Essence – process of the whole – Mother cannot be thus defeated.

The Mother says Supermind cannot be imitated.

Process becoming essence is part becoming the whole.

Sincerity, if it can be called a strategy is the strategy for the rival to work for your success.

Strategies when they want to fail, become more and more exacting.

Strategies are for the senses, hence partial.

Even Sri Aurobindo, when She enjoys His company, can fail to come along. But She cannot fail.

At that point, the problem reveals its magnitude – feels like howling.

Her lifelong support – calling Him – was taken away.

Thus it is a great moment if the consecration fails.

Failing consecration indicates the presence of specks of ego.

Patience is greater inner self-knowledge.

Had Longbourn frowned abundantly on the couple, even behind their backs, Bingley and Darcy would have been lost.

What is that knowledge of Sir Philip Sydney that saw Grace in the victim.

Sydney is the answer for romance Eternal.

Is it possible for one to trace the steps from where he is to Sydney?

One who realizes he cannot survive without constant consecration is a yogi.

The ultimate is a consecration-less life.

Any strategy becomes more powerful when not used and forgotten.

Conscious strategy is partial, subconscious strategy is full if not wholesome.

Strategies that disappear leave their essence.

Even the essence needs transformation.

Man will succeed where Money fails.

Consecration will succeed when Man’s capacity fails.

Consecration rises to higher levels of success when it recedes.

Thus consecration becomes consciousness.

The Individual is the key as he becomes God in the ascent, the Divine Soul.

The Vedas had the ultimate vision even before Mind was born.

It will become real after the Mind dissolves.

Mind’s dissolution is its evolution into Supermind.

He who searches expresses only his tension, not any idea of search.

It is a moment of calamity. One will be full of panic.

Only that panic will express itself in the search.

For a devotee, one will expect, he will be calling Mother.

In the majority of cases, the one thing that is forgotten will be Mother.

Those who think of Her would think of Her, not as a first thought.

There are those who repeat ‘Mother’ non-stop. It will be lip service.

One whose first thought is Mother and the call rises from the centre of panic, the usual response are
The couple will be found at home;
The news will be a false alarm.
Darcy’s love for Georgianna was one such. His love for her brought him a little early to her departure—an event life is unfailing. In a motherless family of four grownup boys, a fight broke out in the absence of the father. One who received the worst ran away to a relative’s house where a neighbour discovered a son-in-law in him. Being an officer of high position, he gave the unemployed boy a job. It was an affectionate family where the affection was inversely expressed.

**Luck is intense affection.**
The conscious experience of a Man is very little.
The real meaningful experiences are subconscious.
They are in the subtle plane.
The conscious experiences are only the overt expressions of the sub-conscious ones.
One remembers his opinions, not aware of his experiences conscious or subconscious.
What determines his actions is the unseen Supermind.
One knows his memory, not Mind.
It is of the surface Mind only.
E.g. what can Mr. Bennet remember in London while looking for Lydia?
Nothing that ever related to her movements.
Search is searching for what you are. Mr. Bennet did not find the daughter, but he did find out what he should do.
Man’s actions are neither rational nor practically meaningful.
His actions are almost impulsive.

"அவர் ள் லண்ையில் இருக்கியையும் பானவது பதால் இருந்தாலே.
உண்றம முழுறமல் பசல் முறை அன்றி இவ்வாறு யதாற் டிக்கிளாது.
சத்திளீவி த்றதப்பயொலிருக்கும்.
உண்றமற என்று அறவ யமலும் இருக்கும்.
ச்ரீ அரவிந்தர்கூர்களின் இருப்பது அனுெவிக்கும் பொழுது, நம்முறை பவற்ைிக் ாண்டிருப்புறை;
அந்தக் ட்ைத்தில் என்று அறவ யமலும் இருக்கும்.
உத்தி ள் விரும்ெினால், அவருைன் இருப்பதால் யமலும் இருக்கும்.
உத்தி ள் உணர்வுக்குாி றவாகும்.
ஸ்ரீ அரவிந்தர்கூைல், அவரொைன் இருப்பதால் அன்றன சந்யதாஷமா  அனுெவிக்கும் பொழுது, யமலும் உறழப்ெதற் ான உத்தி ள் அது இருக்கும்.
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சாத்தி மா இறைவிைாத சமர்ப்ெணம் இல்லாமல் தன்னால் உற்றிருக்கும்.
இறுதி ானது சமர்ப்ெணம் இல்லாத ஒரு வாழ்க்ற  ஆகும்.
எந்த ஒரு உத்தியும் கொண்டு பாடாதும், மைக் ப்ெட்ையொதும் யமலும் அதி சக்தி
“They may be there for purposes of concealment.”

Life has learnt concealment at its very beginning.
Ignorance conceals itself but is unable to shed the seed of knowledge.
Revelation and concealment are complementary.

**The infinity is concealed in the finite.**
The greatest surprise to human Mind is to discover the genius well concealed in the Idiot’s brain.
Even now, even to our devotees, we cannot readily say that Lydia’s elopement brought luck to Longbourn.
Something in us is hurt.

**My eternal theme is the entire organisation – company, party and government – is well concealed in each Man’s aspiration.**
The theme of integrality announces that each has all in it.
At a simple level we see education has in it the entire social elevation well concealed.
Man can believe in Money like that.
In the post war period, political power is thus discovered fully.
It is not easy to see that Truth and Self-giving thus have in them the whole of creation.

**No loyal member of a party or a family was ever disappointed in the long run.**
These are yogic truths applied to life’s realities.
The psychic conceals all the parts in it as essence.
A mantra has in it packed the entire power of the Rishi.
Calling and consecration are such tools in this yoga.
Domestic happiness lies concealed forever in the exhibition of temperament.

Health, life, success, progress can be well approached by this rule.

Today the world has all the knowledge to give the individuals good health, great success, a lively life and an eternal progress.

**Left to itself, in time, it will organise itself subconsciously.**

**Leaders of thought can do it consciously for the world.**
In times of crises, to temporarily relieve the world of a great evil, a great leader emerges.
If done, that may be a token beginning of the world receiving Sri Aurobindo’s Spiritual knowledge.
Man has consistently rejected it so far.

**Grace descends without the call – the call rises to reject (Hound of Heaven).**

**Non-Organisational Accomplishment**
Organisational accomplishment enters the structured society.

**Non-organisation covers the Spirit of the Society and soars towards Life.**
Mother misleading Hitler is one such.
All Krishna’s tactics in the war answer to this spirit.

**Sincerity that spreads over the whole offers strength.**
Strategies express the Spirit of the Principles in the fullness of time.
One who is blameless, when blamed, really belongs to the whole.
Appearances belong to the reality in the eyes of the small.
In the eyes of the Great, Reality is the appearance he intends.
One who relishes this page understands by that relish.
One who seeks an explanation looks for the non-existent.
All points of creation shade off into this whole plane and affirm their evolutionary creativity by breaking the Rule.
The Rule of breaking the Rule entitles one to enter great arenas.

Maya ruled India for over a thousand years.
It has this strength in the reverse.
Mother Estates was founded on this Spirit.
I was protected in my job by that Spirit which the ‘establishment’ could not touch.

HE explains Brindavan from this view.
Sri Aurobindo changed Sir Philip Sydney’s grace into Grace.
Sydney’s grace saved him from the gallows.
Sri Aurobindo’s Grace is to be hanged.

**There are wonders and wonder of wonders.** Jinnah’s confession to his sister was seen in his ‘nod’.
To punish a crime or lapse is not necessary.
There are human domains where Her punishments are Grace.
In the right frame of Mind, it is impossible for any move NOT to raise the intensity of delight.
This is a zone where all philosophy is Quiet Rapture, where rapture losing its excitement becomes Peace or remains only rapture.
Kala was not dissolved, he was transformed into a being of Light.
His insistence of his arguments even after he was transformed is striking.
Infinity in the infinitesimal
All is in each. Therefore Infinity is in the infinitesimal.
The whole story is in Lydia or even in her elopement.
God and creation are the eternal present, this can be true.
Squandering eternity on a beat of Time.

Every moment fully expresses the whole of eternity and its Existence.
Ayala’s ‘I cannot’ was really ‘I do love you’.
Every great poet knows his whole life is in one word of his.
To know that is to know Brahman.
There is Silence beyond Silence.
Silence is Brahman.
Silence beyond Silence is Brahman.
There is Brahman beyond and behind Silence beyond Silence.
For a view from above what is Integral Reality is Sachchidananda from Mind below.

Brahman moving into creation as a whole is integral Reality.
Brahman moving into creation as consciousness is Maya in Transcendence.
Brahman is Self, Purusha, Ishwara.
Each has the other two poises too.
To BE is the aim of the Gnostic Being.
Whose aim is it to Not to be?

And who combines both?
To conceive of a Brahman that is ineffable, indefinable, featureless, the being of an Existence that represents the Unknowable and its value is to let the Mind dissolve in its own infinity.
If Mind is an instrument of ignorance seeking knowledge and Supermind is Being of knowledge, can we pass through all the stages of transition?
Will it be a passage from ignorance to knowledge?
To discover the human as Divine is greater than discovering the Divine as Absolute in creation and in its Nature.
What then is discovery? or Self-discovery?
Who is the Self that discovers Himself?
What are the other poises of his?
Are we a poise of his?

Can we discover that Discovery that is Self-Discovery?
"என்றும் பதாிாமல் இருக் யவண்டும் என்ெதற் ா  அவர் ள் அங்கு இருக் லாம்."
ாரியெத்தியலய ைிந்துப ாண்டுள்ைது.
அனந்தம் அைவுக்குட்ெட்ைதில் மறைந்துள்ைது.

இப்பொழுதும் கூை கூை முடிவதில்றல.
மனிதனது மனதிற் ான மி ப் பெ
ாச்சா்ம் ஒரு முட்ைாைிைம் மறைந்துள்ை யமதறமற க்
ண்டுெிடிப்ெதாகும்.

நிறுவனம் ட்சி அரசாங் ம் யொன்ை எந்த முழுறம ான அறமப்பும் ஒவ்பவாரு மனிதனின்
ஆர்வத்திலும் நன்கு மறைந்துள்ைது என்று உைனடி ா க்
கூை முடிது ாது. நம்முள் ஏயதா ஒன்று
ொதிக் ப்ெட்டுள்ைது.

"என்றும் பதாிாமல் இருக் யவண்டும் என்ெதற் ா  அவர் ள் அங்கு இருக் லாம்."
ஒரு என் நிறலில், அறனத்து சமூ உற்று ல்வில் சிழப் மறவைத்து றவக் பட்டுள்ைது என்ற நெறத்தியைாம்.

மனிதன் ஆணத்து அவ்வாறு நம்மால் சுலெமாக்கு ாண் முடித் தாது.

உண்றமயும் சு அர்ப்பணமும் இறைப்பு முழுவறதயும் இவ்வாறு தன்னினைம் பாண்டுள்ைது என்ற நெறத் பாள்ளும்.

ஒரு ட்சி அல்லது ஒரு குடும்பச்சயர்ந்த எந்த ஒரு விசுவாசமான அங்கினரும் யாலப்பயில் ஏமாற்றல் அறைந்தயத இல்லல.

இறவ வாழ்வின் நிதர்சனங்ளுக்குப் ன்ெடுத்தப்ெடும் ய ா உண்றம சாகும்.

றசத்தி எல்லா குதி றையும் சாரமா அதனுள் மறவைத்து றவத்துள்ைது.

ஒரு மந்திரத்தில் இன் சக்தி முழுவதும் அப்பிங் ியுள்ைது.

அதன் யொக்கியலால் வியபெட்ைால் ாலப்பயில் அது ஆழ்மனதில் தன்றனய முறைப்ெடுத்திக் பாள்ளும்.

சிங்கும் தறலவர் உலத்திற் ா  நனவுபூர்வமா அறதச் பசய்  முடியும்.

பநருக் டி ானலங் இல், பொி தீங் ிலிருந்து உலத்றதத் தற்கு ஒருபொி தறலவர் பவைில் நைப்ெடுத்து இருக்லாம்.

அவ்வாறு பசய் பெட்ைால் அஸ்ரீ அரவிந்தாின் ஆன்மீக் ம் பெற்றுக்பாள்ளும் அறை ாை ஆரம்திற்கு இருக்கும்.

இதுவறர மனிதன் அறதத்து பார்ந்து மறுத்து வந்துள்ைான்.

அறழப்புன்ைி அருள் விைப்ெடுத்து-அறழப் நிரா ாிக் யமபலழு 
(கும்பகை போன்று).

அறமப்புாீதி ஐ சாதறன.

அறமப்புாீதி ான சாதறன் ட்ைறமக்கு பெட்ை சமூ த்தில் நுறழ 
பவைில் உணர்றவ.

ஹிட்லறர அன்றன தவைா வழி நைத்தி து அதுொன்ை ஒன்ைாகும்.

ிருஷ்ணர் யொாில் உலத்திற்கு அறனத்து தந்திரங் ளும் இந்த பமய்க்ருதியற்குப் தெக்கிலைிக் 

முழுறம் இன் மீது உறவும் உண்றம 

அதன் யொக்கியலால் வியபெட்ைால் 

சிட்னியின் 

அருனள யெர 

சிட்னியின் 

அருள் 

அவறரத் தூக்கு 

இந்தப் 

இந்தப் 

சிட்னி 

சிட்னியின் 

அருள் 

அதுொன்ை ஒன்ைாகும்.

பொி 

அவறரத்

சிட்னி 

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Commentary on Pride & Prejudice

Volume XI

35. "For no more exceptional purpose...."
How to discover the fugitives is a mystery.
At least for Darcy who had one clue, it was not a total mystery.
Kitty knew of Wickham and London. When news from all sides is known – if their movements in coaches are traceable, it won’t be a mystery.
Arthur Benjamin knew how to square numbers from two digits to five digits and disclosed his formula. For two digits ending in 5, the formula is to multiply the preceding digit by its next number and add 25, e.g. 65² = 4225. This is arrived at by 6 x 7 = 42 with 25 is 4225.
Arthur has revealed all the formulas for all the numbers up to 5 digits.
Knowledge of the formulas dissolves the mysteries.
One can learn all the formulas of Arthur but will not be able to use them as he does or not half so well. One may not at all be able to use them because apart from the formulas, two more things are needed: 1) skill to use them, 2) energy of the capacity to use them.
I have put in writing all the rules of Life Response and even ALL the rules and laws of the comprehensive theory. To use them effectively, as I said earlier, the energy of the capacity to employ them intelligently is not there in anyone. That capacity comes into play only when the skill to apply the rules is first acquired.
That skill is a sense of life.
Mrs. Gardiner’s cultured restraint helped Lizzy to marry and bring her aunt to Pemberley. We see both ends – restraint and pony – but to connect them a skill is needed.
It is there in the atmosphere of India and most Indians can readily commission it.
Such skills and capacities are there in all fields, now acquired by long experience. Knowing Brahman everything can be known tells us that knowing Brahman as thoroughly as it should be known, one can know all.
SINCERITY is the psychological power that can receive it from another through Self-Giving (of the receiver). Sishyas receive from their Gurus in the subliminal through such sincerity and self-giving.
Sincerity and Self-Giving
Sincerity is a faculty that can extend by expansion from one to the whole world by Self-Giving.
Self-Giving exists as self-giving, Self-giving, self-giving.
A small man’s selfish giving is self-giving.
A great soul’s selfish giving is Self-giving.
A small man’s great generosity is self-Giving.
This classification can find a parallel to Manners…..Individuality.
There are people possessed by superstition, Money, various beliefs, etc. The possession is negative when Money possesses him. It is possible when he possesses Money.
Freedom enjoys neither possession.
The Christian forgiving is really a great power as it is transformation. Not to be possessed by Power, especially power he created, is seen only in Gandhiji in politics. One who is NOT possessed by Money he has generated can create four or five trillions a day if there is a human instrument.
They – Master and Mother – were not possessed by the spiritual power. They created and that is why the Korean, Cuban, Chinese wars could be won.
Saints created spiritual power. They gave it to the world, as they were not possessed by the power. That power has created life power in the world indirectly, subtly. Whether the Rishis had created life power or not is not known.
Supramental life has three stages, rather they are triune.
At the lowest human end, the life power of political power, Money etc. is created by Mother’s Consciousness. It is already in evidence as one who invested Rs. 8000/- in a journal which published one article on Mother every month now finds his company at several ten thousand crores turnover. Of course, it has happened to hundreds of thousands of people. The recipients are unconscious. Even the phenomenon is not well known. The rule and law are there for anyone to benefit from. This phenomenon of knowing a formula and the whole society fully benefitting from it is there for long.
Discovery of that phenomenon and offering it as a formula for education through the Internet will eradicate illiteracy from the world.

It can produce geniuses.

"..."
By education we mean to improve the Mind by instruction.

Natural education is by the education of the sensation.

One is Mental education, the other is Life education.

Education is complete when one’s life is made possible by it, i.e. education is complete when he can use it to do something.

According to Mother, it is called education of the body.

Arthur Benjamin has reduced a mental process of mathematics to vital process.

A painter, sculptor, musician learn by a physical process.

The greatest educational process is that which reduces a mental process to a physical process, as with flash cards.

Demonstration has one strong element to it.

Man readily and fully learns to the point of irresistible imitation only when the entire society demonstrates.

Development of one’s own Individuality can educate a whole nation or the whole world to do something he himself knows by appealing to their individualities.

One reaches their individualities through a use value, as Steve did.

Society compels a Man to acquire good manners.

Personal belief leads to behaviour. It is a conscious acquirement.

Character FORMS itself in spite of what one is and is the greatest personal, social use.
Personality expands it from the particular to the general and gives the Mind control over what is subconscious. We can say,

**Personality is the conscious ability of character.**

If individuality is the education of the body’s sensations, character is the education of emotions. Behaviour is the education of mental belief.
Manners is the education of mental sensation.
Personality is the education of the Mind of emotions.
Manners are imitated ¹, character inherited, Personality is infectious among the admirers, **Individuality powerfully appeals to the birth of individuality in all.**
Manners, behaviour, character, Personality, Individuality are best studied in their formation, communication, generation of capacity and capacity to spread among the population.
Manners and behaviour will largely serve the individual.
Character and personality will directly benefit the family and community.
**Individuality will serve the whole nation or even the whole world.**
In all these faculties, there is an individual and social use.
Both the individual and society play a part in their formation.

**The equipment of the individual and the society in their formation, limitation of ability and the end use have determinative roles.**
For each level of individual social effectivity, a certain measure of their formation is indispensable.
Jane’s behaviour secured a rich husband.
Thorne’s conscience secured Mary untold wealth. It is character.
Bennet’s honour, a value of character, made another pay for him.
Darcy’s individuality secured him Love not available in the society.
Lizzy’s personality lifted her from Longbourn to Pemberley, from Wickham and Collins to Darcy, the true lover.

**A nation’s social institutions such as wedding, elections, festivals will abundantly explain these aspects from both personal and social views.**
The institution of credit – உணர்வில் – gambling, enterprise, and leadership explain in minute precision all aspects of all these faculties.
Savings disclose thrift, strength, character, foresight, stability.
Spending discloses absence of forethought, greater power of the present impulse over long term well being.
Such a one is in Time more than Timelessness, space rather than Time – outer rather than the inner.
Selfish inefficiency takes precedence over Selfless efficiency.
Man creating the earliest of institutions such as family, even hunting, attacking the opponents comes to grips with all these faculties, skills, capacities, in varying measures.
The varying measures are one major index of the level of civilization.
To study the society in terms of its endowments, aspects, components, institutions, characteristics is an all-encompassing study.

**In one essential sense the study of Individuality embraces all of these aspects in their essential significance.**
The study of individuality is the Study of the Society at large.

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¹ Behaviour is more powerfully imitated by followers.
வானவந்து மனிதன் அம்சங்களை உணர்வில் உள்ள ஒருவருக்கு வானவந்து மனிதன் அம்சங்களோடு வரும் வழிவகுத்து வருவதற்காக.

புனிதமான மனந்து, எனினும் தனிப்பட்ட மணியிலும் வேள்பாடுகளுக்குத் தனிப்பட்ட மணியிலும் வேள்பாடுகளுடன் வருவதற்காக.

மனிதன் மற்றும் சமூகத்தின் கருவில் நன்று வேள்பாடு வரும் ானாலும் திருமணம் பல்தையான தனது அவர்களின் பல்தையான தனது வாழ்வை விளம்பரும்.

எலிசபெத்தின் ஆளுறவை லாங்கிலிருந்து பெம்பரிக்கு உர்த்தின் தனித்தன்றமான சமூகத் திறனில் நன்று வேள்பாடு வந்து, கருத்தேற்றாக ஆளுறவை பல்தையானாய் கொண்டாயிடமைந்தான்.

ஏனைய பகுதிச் செலுத்தத்தை பூட்டாமாய், எனினும் பாலராஜன பெப்பிரித் தனின் காலத்தில் குறிப்பிட்டுக் கொள்ளலாம்.

தார்நுறை மனச்சாட்சி அவளுக்குப் பசால்ல முடித்த அவுக்குப் பசல்வத்தே. இது யேனுறை குறிப்பிட்டு அவதிப் பல் அவதிப் பல் நம ாதது.

தனிப்பட்ட சமூகத் திறன் வேள்பாட்டில் ஒவ்வரார் நிறையும் தனி நெருக்குப் பொிண்டு அவில் உதவி புாடு அவதில்.

சிற்புப் பல் பசயல் பல்தை வலில் வலிறம் வந்து யவண்டுய ாள் விடுக்கோண்டு.

பெப்பிரிது ஒருவரா நெற்று அடுத்து வையுள்ளவர் பல்தை தானும் அவதியான திைனின் வரம்பு.

சிற்பு நைத்தின் மனதின் ல்வியும் தனி நெருக்கு பொிண்டு அவில் உதவியும்.

ஆளுறம் அதறனத் தனிப்பட்டிலிருந்து பொதுவானதிற்கு விாிவுெடுத்து கொண்டானாய். ஆழ்மனதில் ஒருவர் எவ்வாறு இருந்தாலும் ஒன்றைக் கொண்டானாய்.

ஸ்டீவ் போப்ஸ் பசயல் பல்தையான வழியும் வையுள்ளவருக்கு ஒரு வலுவான அம்சம் உள்ளது.
The Unknowable
The Unknowable knows itself In Man.
To accomplish we resort to consecration.

A certain Movement can take us to a state which is ultimate and it may be the highest yogic status one can attain.

Aspiration in yoga is commendable, so also the absence of that commendable ASPIRATION. It is a further state.

One can be devoid of the motive of even yogic accomplishment.
Those who do attain it sometimes find it as egoistic eminence.
If not egoistic, the state can be found as one of accomplishment.
Accomplishment senses itself as such, i.e. there is some entity that can recognise Itself. It can be ‘itself’ changing into ‘Itself’.

Such a Self-awareness can be shed. Or it can shed Itself.
Being, Existence, Unknown, the Unknowable, Its value are the stages I have tentatively collected from Essays Human and Divine.
They are all lingering stages of ego or Mind.
There are moments in our life which can be raised to the point of highest devotion, Ananda, Identity, Silence beyond Silence, Unity, Secrecy, utter absence of determinability.

He has described the goal as NOT to return to the Origin, but to enjoy Ananda in the Self.
One who, in some fashion, sees these stages or feels capable of moving along till no MOVE is possible can discover how far he can move along.
The Samadhi of the Rishi along these lines is known to be the Nirvikalpa Samadhi, a state where differences cease to exist. Sri Aurobindo calls this highest state unconscious. To be conscious inside and outside at that stage is called Samadhi by Him. It is to be in Samadhi in the Waking State, waking Samadhi.

There are moments in life that are fully positive from all sides, but cannot move one inch further for several reasons -- procedure, absence of other essential conditions, because we see it is impossible.
It is a time for the devotee to move things because the impossible is possible, not so much for the result or even to learn the process or reach the essence, but for the sake of moving the immovable.
Should one decide so, what is open to him as a help or tool?
Decision is the first step, its reality, seriousness, Sincerity.
When such a decision is there richly with a bodily thrill, one can try to achieve the same without resorting to such a Decision.
Decision accomplishes.
At the next stage Accomplishment Accomplishes Itself.
In the absence of that motive, that sense of accomplishment will not be there.

In such an effort, one comes face to face with his own personality at different facets.

Such a personality vanishing is an earlier stage to this high neutrality.

At this point it becomes NOT unknown, but Unknowable.

He speaks of a value of it beyond It.

It can be done for accomplishment or to know where one is.

One who is in that state really may refuse to know himself.

A brilliant Sun, a sea of rich consciousness, a touch of rapture or ecstasy may be possible as an outer expression felt.

Reaching any one of these final states, one may choose to concentrate on it, meditate on it, contemplate it or even consecrate it.

Choosing not to concentrate, It begins to concentrate on Itself.

Choosing not to meditate on it, true meditation gathers.

Choosing not to contemplate, one sees what contemplation really is.

The phenomenon of Self-Consecration can be observed if we choose not to consecrate it.

There is a higher state where both unite.

It is not achieved but achieves Itself.

I feel at this stage of consultancy or work in the Academy you are in a position to attempt any of these things at the level it is real to you.

When Sri Aurobindo says HE was not doing anything at all, I understand HE refers to such heights as HE is a portion of the Lord.

And She did go beyond Him and found it intolerable.

Page 353-357 fully understood or Mind of Light revealing the state of transition in Matter or even in Mind is capable of giving the aspirant glimpses of these.

What Steve has achieved, at least, we can theoretically know, or practically reach in our work.
For any event to take place, there are a few valid determinants.
Money is always one of them.

Spiritually, the ultimate determinant is split into two – the sanction of the soul and God.

In a wider or the widest sense, every little factor becomes a determinant in its own way – the way of the infinite.

Physicists see the significance of the physical determinant.

A state of perfection in any field will lose its entire flavour if the least variation is there in the peak.

To know, better still, evaluate the significance of various determinants is a study not yet undertaken.

I often refer to the cultured sensitivity of Mrs. Gardiner in bringing Pemberley to Lizzy.

Gresham’s little adjustment with Arabella made him lose the property.

Mark Robert’s bill very nearly ruined him.

Lucy Robert’s clarity about Lady Lufton made Lord Lufton give up Griselda.

Palliser was foolish, blind, had his own background with Griselda.

Still, his chivalry saved his marriage.

That chivalry except as a value is a trickle as an act.

In spite of her total charm for Wickham, Elizabeth’s own inner values of her own Soul did not sanction him.

Emily Wharton, Alice Vavasoor had deeply abiding reservations which ultimately saved them.

It is easy to see the unvacillating inner sense of honour of Dr. Thorne and how the wealth gravitated to Mary.

To spot the determinants at both ends – God and Soul -- is not so difficult as to place every determinant in its right place.

In Lady Catherine, life takes an opposite course to her intention.

Here too the role of the determinants is equally accurate.

But to allot their rightful place, a study alone is not enough, a sense of occult proportions is necessary.

Insight alone is not enough. More is called for.

Jinnah’s Nod

Sending Lydia to Brighton created elopement which resulted in Netherfield and Pemberley.

Jinnah’s argument about Punjab and Bengal, his confession to his sister together subtly expressed in his NOD.

Mountbatten was able to bring Freedom through Partition.

A greater personality is needed to see in the Nod, Jinnah’s confession and achieving freedom through his own argument about Punjab.

“It is between you and the Trustee” definitely indicated that he was pulling himself out of the field.

Lady Arabella sending Frank to Dunstable was her own contribution to bringing the heiress to Dr. Thorne.

Asking the manager to find the purchase money, and development funds is another way of asking the manager to own the property.

The girl marrying the postman is a phenomenon not unknown.

Involution is the primary reversal, ignorance is secondary reversal.

So results are often achieved through one or two reversals.

The Congress shed blood, worked hard, sacrificed, courted imprisonment, and built the movement. As a result, Muslim League grew in strength.

Again it happened in the regional opposition growing.

In the League, there was the factor of caste.

In the other opposition what was hidden was racial unity.

He who wants to save the property organises stealing in a very large comprehensive scale.

This is Mother’s way of making grace act in the life of a delinquent devotee.

Studying the ways of Grace is to know the resourcefulness of life.

Desire to retort is the most powerful urge.

Grace prevents it when it wants to deliver.

Knowledge and restraint not to retort or reply witnesses the abundant action of Grace.

Mrs. Gardiner’s restraint is great seen against Nina and Lady Albury and it is seen in the result.

The opposite is seen in the lack of restraint in Caroline and Lady Albury.

To be able to see it in daily life is necessary.
The smallest event in which one sees it is the best.

Secrecy
The defects of personality become one’s secret.
If Money is insufficient, one does not want another to know it.

Secrecy is the sensitivity of personality.
Elizabeth’s secrecy at Lambton is a positive secrecy.
One in love, not sure of its fruition is sensitive about that secret.

Even after marriage, his relationship with his wife becomes so intensely personal that it constitutes itself into secrecy.

Higher inner Spiritual Realizations do not bear the touch of mentioning.
Even after it has become a stable realisation, it is unable to stand the touch of less sensitive souls.

The greatest of realisations will ever remain Secret.
The deepest point of one’s appreciation of another’s value remains forever such a secret.
Secrecy is the Sensitivity of a sensitive Soul.
Secrecy permits no sensation to emanate from there.

Unity, Identity, Secrecy are the final gateways to the Absolute.

The greatest of realisations will ever remain Secret.
The greatest of realisations will ever remain Secret.

Lady Arabella is mightily sensitive to the magnificence of Money.

Lily Dale is sensitive to the idea of being disloyal to a husband.
Bennet is sensitive to the weight of wealth of Darcy.

Mrs. Bennet who is insensitive to elopement is sensitive to wedding clothes.

Secrecy is the sacred possession of a sensitive soul.

Chaste women develop physical sensitivity to the touch of masculine physicality.

Sowerby cannot afford to be sensitive in Money matters.

Anyone grows sensitive about his sister with a friend of questionable morals.
Individual cultured sensitivity is a measure of collective culture.

Culture is the sensitivity of the collective.

"அவர் எந்த ஒரு நிலையிலும் பூரணத்தில் பெரும்பாட்டுக்கு கூடுவைம் முடிவான நிர்ணயந்த வழியில் இருந்தாலும், அவர் எந்த ஒரு நிலையிலும் பூரணத்தில் பெரும்பாட்டுக்கு கூடுவைம் முடிவான நிர்ணயந்த வழியில் இருந்தாலும், அவர் எந்த ஒரு நிலையிலும் பூரணத்தில் பெரும்பாட்டுக்கு கூடுவைம் முடிவான நிர்ணயந்த வழியில் இருந்தாலும்."
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The language is a mix of Tamil and English, with a focus on discussion and analysis related to the themes of the text. The commentary appears to delve into character analysis, societal attitudes, and moral values, possibly offering insights through a philosophical or religious perspective.

The text is rich in cultural and historical references, suggesting a deep engagement with the text's narrative and implications. It might be useful for readers interested in literary analysis, cultural studies, or religious commentary on the themes of the novel.
Commentary on Pride & Prejudice

To say the elopement was caused by no Money on either side sounds ridiculous but true. Emptiness in someone emanates an irresistible urge is a Rule. Common sense is an endowment that can seek expression. On the analogy of the Absolute, it is essentially true that emptiness issues an urge to act. One who wanted to start an industry in 15 lakhs borrowed Rs.30,000 from a chit fund and spent all of it on dress for his family, having paid a registration fee of Rs. 1000/- to the Industries Dept. It is an extreme case, not an exceptional one. That was the first time I saw the urge of Non-equipment. One who generously promises help to many when poor, on finding himself wealthy, stops speaking like that: the Urge of hollowness. The Englishman genuinely believed he was civilizing India. One who is richly endowed is often unaware of his own endowment and then all others recognize his beauty or genius. Full, real equipment fails to know it is equally true.

Sowerby - etc., etc. The appendix to the absolute is often the best equipment of the Absolute. Sowerby really believed in his God, in a way, but the Absolute is not interested in that.

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The appendix to the absolute is often the best equipment of the Absolute.
The powerful urge of racial integration of Tamilnadu with India brought that party to power. After forty years their cadres are alive and intense.  
**They certainly do not know what has actuated them.**
It means the real territorial integration of India will soon be achieved.
The urge for integration expressed in 1965 as a linguistic opposition. 
Partition arose as religious differences, though in truth it was caused by the oppressive caste system in earlier centuries.  
Trade in the 17th century spread her wings to found colonial empires. 
One positive force – economic – leading to another positive movement – founding a wider political unit, though of colonies, was trade.  
The secession of Pakistan, and the ‘integration’ of Tamilnadu are distant symptoms of world unity of races and religions.
The USSR espousing communism resulted in the crushing of the political individual, but the **whole world ‘accepted’ the message of socialist equality** and offered an ever-increasing economic status to the worker.

**Essence of Experience**
Neither of them having enough Money is one vice of life. 
Jane Austen is too small and too young to be compared with the greatest of poets, Shakespeare. 
But, she excelled him in one essential aspect, the aspect of Evil.  
**Hers was a fiction in Light, not in darkness.**
She showed the world that life is light, positive, evolving.
Shakespeare wrote from below Sahasradala.  
Vedas were written from above Sahasradala. 
Valmiki, Vyasa, Kalidasa are far greater poets than Shakespeare, but He never said so.

**Essence of experience is truths of life,** expressing which Shakespeare survives.  
As every work of fiction, Pride and Prejudice contains this essence of experience.

**Essence of experience is an attitude that solves any problem.**
It has so many aspects – skill, capacity, value, attitude, etc. etc. – of which even one will make itself felt in one’s life.
Indian spirituality tried to express itself in life as Values. 
It made Indian life powerful, organised, rich, abundant, prosperous and wealthy 500 or 700 years ago. 
It was the Mental vision of Spirituality. 
Sri Aurobindo offers the Supramental values of Spirituality.  
What is it? Can we know it? Can we get it? Yes, yes, yes, if we are pure, Good and Self-giving. 
The unexpressed essence of HIS yoga for us is, acting entirely positively from the maximum level of our inner spiritual ability, one can attempt supramentalisation entirely, if the poise is fully maintained forever.

**I offer a humanly possible version of it.**
At its maximum it is grand, great. 
At its minimum, it can solve the knottiest problem of your life and permanently endow that capacity to your consciousness.

**It means NO such problem will ever come to you again.**
Darcy does it psychologically, Lizzy does it mentally, Bennet does it in life values.
Let me attempt an elaborate explanation of it.  
It is a truth, a great truth of life that any Man is given all that he needs to become God at any time.

Human perception senses it in various ways:
- All Men are born equal.  
- Spiritually, equality of souls is the only truth. 
- Any problem lends itself to solution.  
- Caste is no bar for the yogi.  
- Occasionally we see a No man rises sky high – Kamaraj, Jobs, Gates, Ambani, Latha Mangeshkar, Subbulakshmi, Zail Singh, Truman, etc.  

**Is there a secret significance to these lofty truths?**
Man’s endowment to pursue the finite, blissfully avoiding the Descent of the Infinity on him is ultimate and unequalled.
Devotees can now look back on their lives after coming to Mother to see the greatest opportunities knocking on their doors.

Even before becoming a devotee the principle is true but the expression is minimal.

Let me write what I observed in my life and in the lives of those around me since 1930 or 1940.

Often, if not always, devotees will realise the mixed opportunities.

**The yogic truth here is, one can rise to be supramental in this life.**

What could Bennet do when Lydia ran away?

He did not do anything, but Grace acted through Darcy.

How could Bennet act to bring about the same result?

He did his very best, owned responsibility.

But he never knew how it was brought about.

This gives us one method to forge one aspect into a principle: **Do your very best.**

Each time a problem defies solution or lends itself to solution, we get a principle – such principles will be a long exhaustive list.

What was insoluble some years ago will be soluble now.

So the principle will emerge. Several of such principles as a sample, a partial list:

1. Seek professional advice.
2. See whether you are not aware of the latest developments.
3. Are you not using a knowledge you already know.
4. **Are you committing an age-old error such as:**
   a. The Emperor’s clothes.
   b. Listening to tale bearers;
   c. Missing the procedure. (even this can run into a hundred more points).
5. Is this an unpardonable ignorance of your profession in this locality or wider?
6. Refusal to think a little clearer.
7. **This can be a known or unknown superstition.**
8. The other man’s point of view.
10. Do your duty.

When you have **exhausted these lists** you will see all of them reduce to one Essence that is an attitude. Such an attitude too can have a range from Minimum to Maximum.

Let me not dwell on the minimum, but look at the maximum.

It will turn out to be as follows:

- The ideal life is always an adventure.
- Adventure calls for total risk.
- We court what others avoid.
- **It cannot be conventional.**
- It will be always magnanimous.
- Often it will be something the world does not know.
- Don’t seek confirmation, Act on your own inspiration.
- Ruin should not deter you at all.
- Life is always Infinite.
- You are moving towards eternal knowledge.

With full sincerity your maximum effort will condense into an attitude, a formula.

That is the beginning, at your level all your problems will be solved.

NOW you must ceaselessly be progressing.

At the peak is the yogic reward. At bottom is the reward of life.

“இரு புைமும்...”

இலைநிதி நம் போலே மார்க கார்குருவை நீந் போண்ட இலகு வாழ்த்து வாழ்த்து என்ன கார்குருவை பந்தைய என்ன கார்குருவை என்ன கார்குருவை என்ன கார்குருவை

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Pride and Prejudice is a novel by Jane Austen, published in 1813. It tells the story of Elizabeth Bennet and Mr. Darcy, and their eventual marriage. The novel is a classic of romantic fiction, and is widely regarded as one of Austen's finest works.

In this commentary, we will explore the themes and characters of Pride and Prejudice, and consider how they reflect the social and cultural context of the time in which the novel was written.

We will begin by examining the main characters, and how their relationships evolve over the course of the novel. We will then consider the role of class and social status in the novel, and how it affects the characters' interactions.

Finally, we will look at the themes of love and marriage, and how they are portrayed in the novel. We will consider how the novel's themes and characters continue to resonate with readers today.
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The Theory of the Essence

Theory:

Man is the self on the surface.

(Ego is the self on the surface. Self becomes here self.)

By concentration, one enters the inner Mind, finds this self as Purusha.

By consecration, one enters the inner Mind, finds this self as the evolving Purusha, the Psychic.

The Psychic rises up through the spiritual ranges of Mind to the Supermind to become Ishwara.

It enters there as Purusha and becomes Ishwara.

Practice:

When you acquire the attitude described in the previous page, it is a dot in the vital as vital Psychic.

Though small, as vital psychic, it is full, really FULL.

From then on non-stop effort to raise one’s level of consciousness will not stop till it reaches Supermind.

Infinity:

Life is infinite, it has infinite aspects, infinite power, infinite scope. We see it as finite.

A devotee recollected that in school days he was saved from drowning. He entirely missed it, its significance. Again, he was saved from being smashed by a train and again from the next murder case he
was saved – he was innocent. **He never saw Grace acting.** He thought he was lucky. His work succeeded at the All India level, at the peak. He never knew the success. Well, if now he remembers, what can he do? NOW, he must receive life infinitely.

Now that he is a Mother’s devotee, intense concentration in work will reveal the infinity in work. He must see it. He must recognize it as such – as Infinity.

**See the infinite reward and receive it,** at least at one point, maintain the height and constantly raise the bottom level.

And that will open the supramental Heavens.

**Language, Organisation, Symbol**

Language is an organised symbol of human relationship. Organisation symbolises accomplishment in the subtle plane. Symbol symbolises accomplishment in organisation and communication in language.

Society is a plane of human existence on earth.

Society is the human edition of life on earth.

One truth of the infinite given form compressing the force of human existence is society.

It comes into existence by the sanction of Self-Existence.

Self-Existence becoming human existence is Society.

Its first appearance is a formulation of energy.

Self-creative society creates individual centres out of its collective existence waiting on the initiative of the individual awakening.

When the collective and individual centres of life are formulated, we see the first landmark in the growth of Society.

From now on it passes through survival of created structures, growth of those structures in the horizontal, vertical planes through the invisible subtle forces that are at pains to organise integration at each level.

Saturated growth qualifies for development of fresh forms in the existing planes.

Survival, growth, development as well as evolution qualify for infinite expansion in their own original dimensions.

Social evolution so far has travelled along existence, history, civilisation, culture.

In future what is on the agenda is to usher in the spiritual dimension.

Spiritual dimension lies beyond culture as spiritual culture.

It is there at each level as an expression of Spirit, e.g. spiritual existence.

Force, Form, Organisation, Symbolism are the tools employed to awaken consciousness, direct energy, formulate force, create subtle structures of stability of all forms, empower them with their own evolutionary powers as well as represent other planes.

Strength initially emerges as violent Force, grows quiet by dividing into opposing camps, reveals to a more deliberate inquiry as complements at which level material strength changes into social power, ethical value, condenses as conscience.

Knowledge releasing from conventional forms transcends conscience to become power of conscience.

Education is the greatest institution created in the gross material social plane as language remains as great in the subtle social plane of communication.

Symbolism is great. In numbers symbolism excelled its own innate significance.

Ultimate understanding awaits the enquiry that tends towards Unity, Identity, Secrecy, Values.

Beyond this, there is no knowledge as there is no consciousness whose act it is.

Unknownable being the ultimate, its value is attained by becoming it.

From there, Unity, Identity, Secrecy, Values reveal their essence as one.

Life grows by Consciousness and Consciousness grows by Organisation.

This is the formula of The Life Divine centrally hinting at the whole essence and significance of these two pages.

Life is unorganised force.

Consciousness is the awakened forces organising into awareness.

Organisation is conscious awareness coming into a subtle system serving as an invisible reinforcement below the surface.

Symbol is a causal organisation conscious of any power it chooses to be.

Money is the Greatest Symbol so far society has devised beyond language and education.
Man the Individual will be the future Symbol of the Spirit in the society
No wonder one Man can save the world, as he is of the universe.
Savitri has destroyed the power of Yama – the power of Time – over Man and it is Time for the Symbol of the Simultaneous integrality of Time-Eternity and the Timeless Eternal to emerge.

Organisation organises itself into Symbols.
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Unthought Accomplishment
38. “They could be more economically married in London…”

Lydia was ideally spiritual in the plane of physical Matter.
Great projects have been conceived and executed.

**Greater, rather the greatest projects, were outside conception.**
The less an act formulates itself in words, the greater is its reality.
Brahman became the Reality not by conception.
Only Maya conceived creatively in the next phase.

Each moved from where they were and met in intense hot love that was later consummated by the society.
It was total love on either side, fully sanctioned by the protective physical atmosphere.
The criminal whose crime was spiritually committed was never apprehended. Hence HE adores his feet.

**As the lovers, the criminal is an integral part of the physical atmosphere that offers him total protection.**
The world knows of consultancy for profit.
It has not heard of nor conceived of a Management Energy that renders each company or even each member of the company a live centre of social creativity or ananda, joy, prosperity and expansive life.
It is a principle by which each moves to the top of his company in time – at the end of the career, or at the end of a day of wonder.
Initially Man rises by thought.
Later Man leaving thought far behind rises to become the Supreme.

In **one's own life, such a thought accepted as a decision raises the Man to become the head of his company, if not today at least by the end of the year.**
If you still need accomplishment, learn NOT to think.
You, being a devotee, need no accomplishment, as She accomplishes in you for the world.
It will be for creation when you move to be the Ishwara.
See it, if you still want to see, today in any field.
Money alone is concrete. It is the easiest to accomplish.
Self is the Society
Self is the omnipresent Reality that penetrates all the society, serves as its base, informs, supports, without for one moment involving itself in any of its activities or existence.
Society is the Self for us all.
Lydia took a dynamic initiative that destroyed an age-old aristocratic family forever.

**In the person of Darcy, the wider society rose to the occasion and saved the family and raised them vastly.**
Society is ever present. It is omnipresent.
It can construct or destroy or do both.

It is **our values that keep us in live touch with the society.**
In this case, apart from Darcy’s compassion, it is his seven thousand pounds – maybe it is 10,000 – that served as the tool of emancipation.

**Money is a symbol and power, power of all society.**
To realise Self is to realise the eternal freedom of the Spirit.
To realise society – its power – is to realise the eternal freedom of the human Spirit.
One who is in touch with the society even subtly is sure he is invincible.
Society is invisible, but its Presence is a Power irresistible.
Society enters into the individual and seeks identity with his soul, but it is a free identity.
As in Purusha, there is no subjection in the Self to its power.
Society is not only in the background supporting but it is also constituting the individual life, enjoys it, but is not involved at all.
Society is seen with a certain stress of impersonality.
Even in the individual life, society is universal and transcendent. Society is immobile, immutable, self-existent.
It extends itself in Man’s life as ‘Purusha’ and ‘Prakriti.’
When Man acts actively, dynamically, this Purusha is there as witness Purusha.
It can be a witness or Ishwara, the Lord.
Man is too keenly aware of this Society even in his dreams.
**Society is the Self of Man, the citizen.**
Seeking Non-accomplishment, Not seeking accomplishment
Accomplishment that issues out of not-seeking is well known.
**Seeking non-accomplishment and not seeking accomplishment differs.**
One is still seeking and the other is negative seeking.
Both are stages one tends towards as the Wisdom of extended Experience suddenly descends on one
through a catastrophe like elopement or the inner transformation one attempts which takes him to inner trance, as Darcy moved into because of her vituperation.
Mr. Bennet experienced the first realized ‘at once’ what he had lazily missed for over 25 years.
Darcy’s aristocratic goodness seeking outer self-giving went into outer layam, trance, which on its completion brought her to his doorstep.
Wordless trance is the means and the field.
For the word to lose its structure, the belief in the thought that sustains it must be voluntarily withdrawn–
Soul awakening inside and pushing aside Mind helps one to accomplish it.
One withdraws from outer sense and inner thought.
They are space and Time. One moves from Mind to Spirit thus.
**Such an attempt or effort at once results in an infinite gift (a few crores to a brother or friend) to those around.**
For that to show in oneself, one must be consciously unconscious.
As a principle the Mind must refuse to take interest in things around. Burgo’s unawareness of his beauty, Glencora’s non-mentioning her money, Phineas’ indifference to his handsome looks, Kamaraj’s self-oblivious attitude to his eminence of thought of Development in the 60s, are instances.
**Grace comes as Mean, Perverse Sarcasm’s ideal of non-earning, handicraft simplicity, etc. to insistently make one aware of his invisible endowment.**
The capacity to withdraw from seeking or reaction, willingness NOT to think of another’s lowness and thus energise him are endowments that enable one to reach the goal.
A Mean Guru, cantankerous wife, treacherous partner are such human instruments.
Go IN, lose thought, inner mental articulation, match it with outer inaction, withdraw from all your ideas if you have and ideas that linger while one sinks into layam or coma-like sleep, which is meditation of the Moron.
World Prosperity Movement
Sri Aurobindo’s unrealized goals are World Government, Jagat Guru, birth of the Supramental Being.
**The Individual that ICPF distantly mentions will be the direct instrument of the first,** the foundation for the next and spiritual infrastructure for the third in inconscience.
The Freedom Movement in India at the dawn of the 20th century was in the offing truly to avoid both the world wars.
Had the wars been avoided, the above goals would have been achieved in His lifetime. Maybe HE was to introduce them later by HIS work. God removed HIM from the Freedom Movement.
**Physicality in the world was armed by tanks, gas chambers, guns, atom bombs – science’s disservice to humanity.**
Presently industrialization injures civilisation similarly.
Science or industrialization must be subordinated to human well being.
Run away economic crises are one pointer.
Ecology is stupidity organizing insensitive ignorance.
**X’s cancer is thus significant to the Academy.**
The transformative leadership Rahul speaks of is India’s readiness to take up the thread of Individuality.
1947-2007 is a period when India was laying the foundation for India’s Prosperity Movement in all fields. It,
Must be commercially viable to spread.
Must have economic production as its foundation;
The youth must preside over an entrepreneurial WAVE of Prosperity.
Today the country is poised in all fields for that.
Farm Schools in agriculture,
Nursery schools and colleges in higher education;
ITI in all industries;
Computer software;
Human productive nucleus in education, transport, development, retail, etc. are in order.
The world should MOVE to MAN through rationality and Life Knowledge.
Ismail in Alexandria is a suitable forum.

Material Immortality
Sentence in Synthesis is a profound Idea.
To know it is a full intellectual engagement.
To arrive at its full significance and that significance for us, is a lifetime occupation at a level beyond Mind.

Its application to Pride and Prejudice is great.
The thought of that process is summed up as Material Immortality.
Material Immortality in the story is social stability at the level of Pemberley’s aristocratic magnificence.

Forms are broken to form at a higher level of greater complexity is the formula given in this page.
Explain this idea from energy, movement, skill, force, organisation, direction, attitude, there is a rich harvest of experience in thought.
Consider vital immortality, mental immortality, spiritual immortality and Supramental Immortality.
Spiritual Immortality is the soul’s knowledge of Self before birth and becoming.
Work it out at other levels and apply each set of formulations to the story.
The first section ends with “All Life is Yoga”.
Trace the development of thought in these few pages.

Apply it minutely to world history, American history, Indian history and to your own life.
Now the broad rather the widest arena of thinking in the intensity of its process of observation, coordination, conception, perception, sensation will be felt in all comprehensiveness.

Maybe it is comprehensive preciseness.
He who arrives at this stage of thinking, if he is a sadhak, will at once know he has to overcome it giving it up totally.
Is it possible to know why HE starts with this argument of harmonized complexity?
Does it mean evolution is evolution of higher levels of complexity?
Does it mean anything more?

Can we say progress of evolution is to rise from harmony to higher harmony of rising complexity?
What roles complexity and harmony are to play here in a consideration of evolution?
Is there a more comprehensive definition of evolution?

"பொிளஸ்லேம் கடுமையும் ஗டோக்கு நேர்வருவன் நீர்வருவன் விளக்கம் வளர்ச்சியும் செய்தியும்.
சருக்கிய விளக்கத்தின் மேல் நேர்வருவாகவும் நீர்வருவாகவும் விளக்கம் வளர்ச்சியும் செய்தியும்.
தமிழ்நாட்டில் ஆரம்பம் நூற்றண்டுப் பாண்டியல் ஏற்பிறை தான் இருக்கும்.
ஒவ்வொரு வருவாரும் அவர் இருந்த இருத்திலிருந்து மாநிலானாக வந்தது.
"லண்ைனில் அவர் ள் குறைந்த பசலவில் திருமணம் பசய்து ப ாண்டிருக் லாம்.
ேைாீதி ான நிறல ில் லிடி ா மி வும் ஆன்மீ ாீதி ா  இருந்தாள்.
பொி  திட்ைங் ள் திட்ைமிைப்ெட்டு பச ல்ெடுத்தப்ெட்டுள்ைன.
யமலும் பொி 
மி ப் பொி  திட்ைங் ள் நிறனத்துப்ொர்க்  முடி ாத நிறல ில் இருந்தன.
குறைவான வார்த்றத றைக் ப ாண்ை ஒரு பச ல்
அதன் நிதர்சனத்தில் 
பொி தா  இருக்கும்.
ெிரம்மன் நிதர்சனமானது எண்ணத்தினால் அல்ல.
அடுத்த  ட்ைத்தில் மாற  மட்டுயம ஆக் பூர்வமா  அறத எண்ணிப் ொர்த்தது.
தமிழ்நாட்டில் ஆரம்ெ நூற் 
றா
ண்டு ைில்  ைபவாழுக் ம் ஏற்புறை தா  இருக் வில்றல.
இது சாத்திக் ாததறத நாடுவது, சாதறனற  நாைாதது.

நாைாமல் இருப்ெதிலிருந்து எழும் சாதறன நன்கு அைிந்த ஒன்று ஆகும்.

சாதிக் ாமல் இருப்ெறத நாடுவது, சாதறனற  நாைாமல் இருப்ெதிலிருந்து யவறுெட்ைது.

ஒன்று இன்னமும் நாடுவதாகும், மற்ைது எதிர்மறை ா  நாடுவதாகும்.

நீட்டிக் ப்ெட்ை அனுெவத்தின் ஞானம் திடீபரன ஓடிப்யொகும்

நி ழ்வு யொன்ை ஒரு யெராெத்தின்

மூலமா யவா அல்லது அ  சமாதிநிறலக்குச்

பசன்று

பூர்த்தி அறைந்து

அவறை அவனது வீட்டிற்கு அறழத்து வந்தது.

பசால்லிழந்த ல ம் வழிமுறை மற்றும்

வார்த்றத

அதன்  ட்ைறமப்றெ இழப்ெதற்கு

அறதத் தாங் ி 

உள்ை

நம்ெிக்ற ற

தானா யவ முன்வந்து திரும்ெப் பெை யவண்டும்

சர்வதர்மான் ொித்தஜ் .

அ 

த்தில் ஆன்மா விழி

ப்புறுவதும் மனறத அப்புைப்ெடுத்துவதும் ஒருவறாச்

சாதிக்  றவக் ிைது.

ஒருவர் புை உணர்விலிருந்தும் அ  எண்ணத்திலிருந்தும் விலகு ிைார்.

அறவ இைமும்

ஆலமும் ஆகும. ஒருவர் இவ்வாறு 

மனதிலிருந்து ஆன்மாவிற்கு ந 

ரு ிைார்.

இத்தற   ஒரு  த்தனயமா அல்லது மு 

ற்சியா சுற்ைி உள்ைவர்�ுக்கு உைனடி ா  அைவற்ை

பவகுமதிற  அைிக் ிைது (ஒரு நண்ெருக்ய ா அல்லது சய ாதரனுக்ய ா ஒரு சில ய ாடி 

்ள்).

இது ஒருவருக்குக்  ிறைக்  யவண்டுபமனில் அவர் தன்னுணர்யவாடு 

தன்றன அைி ாத நிறல ில் இருக்  

காண்பது 

ஒரு தத்துவமா  மனம் சுற்ைியுள்ை விஷ 

ங் ைில் ஆர்வம்

ாண்ணத்தில் 


dh

தன்னுறை  அழற ப்ெற்ைித் பதாிந்தது ,

ிபைன்ய ாரா 

தன்னுறை  அழ 

்ான 

யதாற்ைத்றத அலட்சி ப்ெடுத்துவது,

அறுெது ைில்  ாமராோின் அெிவிருத்தி 

சிந்தறன ின் 

ஆரா 

ஆவர

அைி 

அவரது 

அணுகுமுறை 

சில உதாரணங் 


dh

சின்னத்தனம்


dh

வக் ிரமான குதர்க் 

ாரா 

சம்ொதிக் 

ம்

தாழ்ந்த 

ைப்ெற்ைி 


dh

உருவாக் 


dh

உணர்த்தும் 


dh
உணர்வின் நிரந்தரத்துவம், மனதின் நிரந்தரத்துவம், ஆன்மாவின் நிரந்தரத்துவம் மற்றும் சத்தியீவின் நிரந்தரத்துவம் ஆகியவை வழிந் நைத்தல், அணுகுமுறை ஆகியவை வருகிறது.

இது விவசாயத்தில் விவசாயப் பெள்ைல், உருண்டு ல்லூாட் மற்றும் டிைல்.

அறனத்து பதாகுமுறனயவாாின் அறலக்கு இறைஞரின் தறலறம தாங்கி வருகிறது.

1947 முதல் 2007 வரை அறனத்து குழுவை இந்தின் கருத்தின் மூலம் இந்தின் சுபீட்சத்திற்கு அடித்தைம் அறமத்துக்காண்டிருந்தது. அது, பொருள்ாீதியுற்றிற அதன் அடித்தைமா க்காண்டிருக்கும் என்று உள்ளூறை உள்ளது.

• பொருள்ாீதி யுற்றிற ஒரு குைிப்ொகும்.
• சூழலில் என்ெது, முடிைாள்தனம் உணர்வுடையற்ையும் முறைப்ெடுத்துவது.
• X Invest புற்று யநாய் இவ்வாறு அபைமிக்கு முக் ி மானதாகும்.
• பொருள்ாீதியுற்றிற அதன் அடித்தைமா க்காண்டிருக்கும் என்று உள்ளூறை உள்ளது.
• இக்களதில் பொருள்ாீதியுற்றிற அதன் அடித்தைமா க்காண்டிருக்கும் என்று உள்ளூறை உள்ளது.
• இது விவசாயத்தில் விவசாயப் பெள்ைல், உருண்டு ல்லூாட் மற்றும் டிைல்.

'Pride and Prejudice'-ல் ஆன்க் மார்பிள்களுள் குறுானவர் தனித்துவத்றத யநாக் ி இந்தி ா தாரா இருக்கும் நிறலற ப் ஆறைி து.

• உல ம் ெகுத்தைிவும் வாழ்வின் அைிவின் மூலம் மனிதறன யநாக் ி ந ர யவண்டும்.
• அபலக்சாண் ட் ராி ாவில் உள்ை இஸ்மால் ஒரு பொருத்தமான மன்ைம் ஆகும்.
• பொருள்ாீதி யுற்றிற நிரந்தரத்துவம். Synthesis-ல் உள்ை வாக் ி ம் ஒரு ஆழ்ந்த ருத்து ஆகும்.
• அறத அைிவது ஒரு முழு அைிவுபூர்வமான ஈடுொடு ஆகும்.
• ஆன்மாவின் அைிவாகும்.
• மனறத் தாண்டி நிறலில் ஒரு வாழ்நாள் ஆணி ா  இருக்கும்.
• உணர்வின் நிரந்தரத்துவம், மனதின் நிரந்தரத்துவம், ஆன்மீ நிரந்தரத்துவம் மற்றும் சத்தியீவின் நிரந்தரத்துவம் ஆகியவை வழிந் நைத்தல், அணுகுமுறை ஆகியவை வருகிறது.

இறத உல  வரலாறு, அபமாிக்  வரலாறு, இந்தி வரலாறு, மற்றும் நம்முறை வாழ்க்றக்கப்ெிரல் நுணுக்க மா ப் பொருத்திப் ஊர்க்  யவண்டும்.

இப்பொழுது கூர் வனம், ஒருங் ிறணப்பு, ருத்தாக் ம் புாிதல், உணர்வு ஆகியவை வருகிறது. இது விவசாய துல்லி மா  இருக்கும் இறக்கும் அவர் சாத ரா  இருப்ெின், அறத முழுறம் க்காண்டு அறதத் தாண்டி வர யவண்டும். உணர்வின் நிரந்தரத்துவம் புழைப்புத் தோற் அங்காஜக்கும்புக்கும் புழைப்புத் தோறுகிற, அளவிராச்சி அமைந்து இருக்கிறது.}

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"But why all this secrecy? Why any fear of detection? Why must their marriage be private? Oh! No, no -- this is not likely. His most particular friend, you see by Jane's account, was persuaded of his never intending to marry her. Wickham will never marry a woman without some money. He can't afford it. And what claims has Lydia -- what attractions has she beyond youth, health, and good-humour, that could make him, for her sake, forego every chance of benefiting himself by marrying well? As to what restraint the apprehension of disgrace in the corps might throw on a dishonourable elopement with her, I am not able to judge; for I know nothing of the effects that such a step might produce. But as to your other objection, I am afraid it will hardly hold good. Lydia has no brothers to step forward; and he might imagine, from my father's behaviour, from his indolence and the little attention he has ever seemed to give to what was going forward in his family, that he would do as little, and think as little about it, as any father could do in such a matter."

39. Paucity of Money is a determinant. As much money is to come, it is seen Money in its own way plays its role.

40. Here the quantity of Money, its character, role of Wickham, energy of Lydia, her mother's usual affluence, the route they take in the present moment are in a parallel to the end – the issue. It is altogether another study.

41. “But why all this secrecy?”

To know the secret of Secrecy is to attain to the highest.

What was Lydia’s secret or Wickham’s secret?

More than getting a husband, Lydia was to rise to the occasion of the extraordinary FREEDOM that was sailing towards her.

To act freely in Freedom is what Freedom does.
It resulted in her being the pioneer of Woman’s Freedom of 1950.
Such an impulse commissions the impulses of biological urges such as the mother’s wish of the last child.
In her it was a movement of Freedom of two centuries later.

**In him it was a vibration of Transformation – he submits to be a husband.**
Darcy’s transformation goes with Wickham’s transformation.
A devotee felt great in depriving me of the Power of Attorney.
Another devotee was ironically frank – offered freedom without signature.
I had faith in rughukalam then and received it in rughukalam.

Result:
- I relied ONLY on consecration.
- 35,000 from a devotee through another devotee.
- 25,000 from a devotee from a Trustee.
- 85,000 from bank.
- 200,000 from Mother.
- 100,000 from mu guru.
- 384,000 from Ashram
- 500,000 from a lady.

A devotee: Everyone who offered will finally end up giving because what opens up is receptivity from the wider market.
I can’t ask him even to practice Total Consecration for five minutes.
All that I can do is to do it on his behalf.

**Should he, on his own, come to sell bathis, the flood gates will be opened.**
The gates open to Grace. Of course, he will receive it as Money.
The Rule never fails.
Mother offers ALL infinite Grace. To receive it, the world responds. We, if we ever see, see only the response of Money.
Behind Money is receptivity.
Behind receptivity is Her Grace.

**That is the Truth of Grace. He said “Grace and Faith are not altogether myths.”**

**The Genius of Abuse**
It is the genius of her abuse that created the positive and negative developments at Lambton. Pemberley and Longbourn.
She says it came to her as she was abusing him.
What brought out the genius of abuse, as she termed it, is her intense hatred of Darcy.
I am tempted to say it is her intense longing for Pemberley, perhaps inversely or subconsciously.

**Intensity of subconscious emotion is the seed for the creation of genius.**
Here I observe a few things as part of the ‘process of creation of genius’.
1. Her own intense subconscious aspiration;
3. Background of her father’s Freedom that has given her the outgoing temperament of cheerfulness.
4. The intensity comes from the dynamic folly of her mother.
The genius she speaks of is the genius of abuse.
I see it as the genius of accomplishment.
Mr. Bennet is basically a responsible Man.
In her that responsibility for the family is fully seen as an eagerness to save Lydia, to save the reputation of the family, **above all get Jane her own heart’s wish – Bingley.** Her own subconscious aspiration is not seen on the surface at all – of course it is subconscious.
At Hunsford she was inspired to get this knowledge as one of social upliftment.
At Lambton it became the knowledge of saving the family.
Incidentally it was Caroline who played a ‘positive’ role of pushing her to the catastrophe.
So the components of creating genius are:
- Subconsciously intense aspiration that avails of a positive social climate by the inherited atmosphere of freedom, guided by an act of Goodwill.
• Goodwill creates Genius by intensity. To create genius in others, one needs Self-giving as the strategy for Goodwill to act.
• Genius is the intensity of Goodwill in a positive atmosphere.

Periods of transition rip open the social cover leaving the dynamics of the society open and bare. Such a period enables one to travel to the top, if only he has the ability.
Lizzy had that ability and rose very high.
Lydia ‘had’ that ability in the negative to rip the family open.
Fortunately, she too was stabilized as a married wife.
The opening was made by Lydia and the rise was effected by Darcy.
Insurance, public limited companies, public capital for private enterprise are common for two centuries.
Insurance is collective self-giving for the individual to protect himself.
What insurance negatively does, the other institutions positively do.
These are commercial activities.
What happened in our story is psychological in the society.

But the principle is the same in both sectors.
The lower plane can release the energies of the higher plane for the individual or all individuals to achieve.
For the awakened individual, aspiring to accomplish infinitely, the energies are available for him from the higher plane.
They are available for all the individuals in that plane.
Steve did it in technology in the market.
The facts that the world has not known fully are:
For one to earn money in unbelievable quantities, there are certain attitudes and strategies.
As Money, Energy, Power, even accomplishments are so available in infinite abundance.
Internet that has emerged will effectively serve to
• Raise education hundred-fold higher.
• Earn a thousand-fold higher income.
• Accomplish now what can be accomplished only in 3000 AD.

Mother has done for Her devotees something more, i.e. The Great Infinite Abundance Man can get by working for it can be had by the devotees for the asking, on condition that they have a wider, positive, rich attitude.
• ஒரு பொறுப்புள்ை மலாவது 25,000.
• மலாவது மலாவது 85,000.
• பொறுப்புள்ை மலாவது 200,000.
• பொறுப்புள்ை மலாவது 100,000.
• பொறுப்புள்ை மலாவது 384,000.
• ஒரு பொறுப்புள்ை மலாவது 500,000.

• ஆண்டன் அறனவருக்கும் அருறை அறைக் பெடுத்தும்.

• அருளுக்கு வாலில் தந்து ப்பிள்ளியாள்ளும் என்று அவதானத்தின் பசய்வது.

• மூலம் பசய்வது இல்லையுடல் வரும்.

• அவனா நூற்றாண்டு பிரபலமான தீவிரமான பெம்பர்லி மற்றும் லாங்ல்ளர்ன்.

• அவள் நிந்தறன் வந்ததால் அது அவளுக்கு ிறைத்ததா  அவள் கூறு பெட்டு.

• நிந்தறன் வந்ததால் அவள் உருவாக்கும் வித்தாகும்.

• உண்டு தான் தீவிரமான பவறுப்பு நிந்தறன் வந்ததால் அவள் உருவாக்கும் வித்தாகும்.
• Ridiculous ambitions change into realizable aspirations in periods of transition. Still the basic truths of life will be preserved intact.

Literary Criticism

The traditional way of describing the character of the members in the story is likely to be very much the old version as the structure of character of an individual does not easily lend itself to explain the character of life, which is the present aim. Principles of Life enunciated from the story may to a large extent serve our purpose. The following principles are easily brought out in this story. At other levels, other principles as listed below can be explained.

At the furthest level, as a climax, some rare magic-like principles listed at the end can be explained where literary criticism rises to the heights of explaining every event as a Life Response, and shows the reader the existence of a power of attitude that can accomplish at the level of Life. Some major principles that Pride and Prejudice reveals:

1. Inner change of an infinitesimal character can result in vast revolutionary changes outside for the person or several others.

2. Subconscious aspirations fulfil themselves invariably, but they are true to the conscious realities.

3. Silent will acts in various ways.

4. Goodwill is the best bringer of luck.
6. Characteristics become dynamic at the point of saturation. Lower characteristics like folly or stupidity easily achieve the status of being a great character.
7. Unidimensional concentration attracts other unidimensional concentrations often unintended or wholesome.
8. There is genius behind any trait, even abuse.
9. In a dynamic society, the collective is willing to meet the aspiration of the individual whether he deserves it or not.
10. Thought acts readily, but leaves the vital intact deep below.
11. As tyrannical domination is rewarding for the woman, the idea of being cheated is extremely attractive and fulfilling.
12. Man is exactly the same in all weaknesses as the woman, with the one great difference where he can feel a soul’s fulfillment by the intensity coming from the woman – it may be the abuse of the woman, or longing for her or imagining that she loves him.

Minor principles at other levels:
1. Initiative cancels the work.
2. Mental planning cancels vital possibility.
3. One vibration generates several possibilities.
4. News that is spread by gossip is the Real Life of any society.
5. No person or act can escape a watchful society.
6. Life Responds when the emotions are saturated.
7. The cultural level of a village or an individual constantly reveals itself.
8. Energetic repetition for the nth time and the full enjoyment derived from it is the stamp of smallness built physically.
9. Spirit of contradiction is in Men, Matter and even in Life.
11. One woman does not feel another woman is divine.
12. Human enjoyment reaches its climax in stupidity energized.

At the other furthest end, some great principles that are miraculously revealing:
1. The smallest move accomplishes the greatest result.
2. Absurd irrationality accomplishes subconscious aspirations that can never be revealed.
3. Every SILLY utterance has its ‘significance’.
4. Nothing, NO EVENT, surfaces without a distant beginning.
5. The meekest too will protest in their own fashion.
6. At first sight, many things are decided.
7. Biological truths are more valid for physical people.
8. Partiality of parents is poisonous.
9. Expectation cancels, FULL expectation brings the opposite.
10. Secrets push themselves to reach their destination.
11. No perceptive woman misses one’s love for another.
12. Submissiveness is fulfilling to squeamishness.

Obviously, the above is neither a full list of principles nor even a partial list. This is a sample. For a full length commentary must be preceded by an exhaustive list or at least a near exhaustive list of major, minor principles. The commentary may choose to stop at each point to refer to the principle or explain the philosophic significance of it. That would be a full length treatise on literary criticism. Here let me be illustrative or indicative of the approach, till a more patient scholarship takes it over with a view to giving the field a new theory.

The central setting is Social Evolution as a non-violent echo of the French Revolution. She started writing in 1797. What they saw as a chance offer of Netherfield to Bingley was really aristocracy in the person of Darcy moving in response to the social aspiration of the gentleman farmer personified by the physically dynamic urge of Mrs. Bennet on behalf of her daughter. In the absence of this historical context, that aspiration would be frowned upon as absurd ambition and it will die its natural death. The political atmosphere gave life to social expectations, bringing not Bingley, but Darcy to Meryton. All such urges effectively move but the mechanism that evolves stipulates that it be blighted by the existing urges. He who
need not come to the Assembly comes in obedience to the fundamental forces that move but lets his surface behavior assert in the opposite direction.

**Bingley at first sight chooses Jane consciously.**
Darcy and Lizzy equally at first sight choose each other subconsciously, with the known strength of the subconscious.

Bingley dances, feels triumphant, wants to ‘assert’ his superiority of dancing with Jane. Darcy moves to where Lizzy is within earshot each expressing the preference for the other. The subconscious expresses its preference in the reverse. Equally the subconscious advance is readily ‘accepted’ by non-reaction. The essential initial movement of the story is completed here in the subconscious. The rules of conscious expressing the subconscious – in speech, physical proximity, in advance and rejection that is acceptance – are seen in that Assembly, in her stay at Netherfield, and in the subsequent ball at Sir Lucas. Nowhere do either of them deviate from the rule either in spirit or in fact. The moment she saw she had completed her subconscious conquest, she would not wait a moment. She distanced herself. **Later he consciously tells himself to distance himself, but subconsciously removes himself to London** under the plea of preventing Bingley from returning.

With this background, it is possible to take all the references to Darcy and Lizzy and review them fully in this light.

E.g. Darcy, on seeing Lizzy in Netherfield parlour after a three mile walk, **thinks of justifying her walk.** He certainly sees it as an inner response of hers to his own conscious interest. It is a subconscious interest which will throw out conscious sparks of dissent. That happens in the next four days. Each comment requires a full explanation. I hope to offer one detailed example. For a book on Pride and Prejudice, it may be more than one example is necessary or at least two in view of the innumerable variations. **For a Source Book** every word must be commented on in all possible ways. Even the silences of the character must be explained. Apart from Darcy and Lizzy, the writer must comment on other people in the event and the other aspects of events.

E.g. Sir Lucas and Darcy are discussing dance when Darcy deprecates dance, saying any savage can dance. He says he pays that compliment to no place. **Just then Lizzy passes that way.** Sir Lucas offers to introduce her to Darcy. Darcy, who just then had spoken rudely of dancing, **was willing to dance with her.** She of course refused and warned not to mistake her seeking a partner. Of course, she spoke of a dancing partner. **She did respond to a marriage partner by coming there to refuse and characteristically ‘complimenting’ Darcy as he is all politeness.** Calling him, who had called her ‘tolerable’, all politeness does ‘sound’ that she finds him all politeness for her purposes, though tolerable was his categorization. Next at Netherfield he asked her again to waltz with him which she stoutly refused. **The refusal for her is a confirmation of her conquest.** She is not like her father who is ignorant of these ‘rules’ and visit Bingley. When her mother refused to send the carriage, Lizzy persuaded Jane to borrow Bingley’s carriage so that she **may not stay there any more** – now that the conquest was over and fully over. Of course Miss Bingley was happy to send her away readily, now that she had heard from Darcy about the ‘fine eyes.’ Darcy’s conscious concentration is the extension of Caroline’s concentration on him. In turn, Lizzy who was fully committed to Darcy in the subconscious turned to Wickham, who, after a while, went to Miss King and Lydia. **The ‘rule’ must be further worked out for fuller refinement.**

Literary criticism does its duty well when the author is fully revealed to the reader by his remarks. **Our aim is in addition to revealing the author to the readers, Life itself must be revealed to the reader** – as much of life as can be revealed through this story and this author.

Our basic position is wider still, maybe the widest.

- The whole of life can be revealed through any story.
- **One character or one event is enough to reveal the entire story.**
- The philosophy behind is the whole of existence is contained in any moment or any event.
- An inner knowledge of yoga can know this.
- Partial versions of the above whole statements are:
- It is possible to locate such significant events (positive as well as negative).
- Words, attitudes, events, signifying such events are spread over the whole story.

Lizzy, in spite of her elevated endowments **seeks material physical fulfillment.**

Her attraction to Darcy and his towards her are in the subconscious, i.e. physical.
Charlotte who sought successfully property security spoke to her of Darcy’s interest in her. It is Charlotte who compelled her to visit Hunsford. (A very physically stupid man married her). It is the physical stay of Mrs. Gardiner at Derbyshire that made her take Lizzy there. It was Jane who drew her physically to Netherfield. It was the physical Lady Catherine who physically informed Darcy of Lizzy’s ‘willingness’. We see a running thread of physicality in the fulfillment of her aspiration physically. This is a phenomenon of any accomplishment. Each event is thus supported at the deepest level of Self-Existence which when Nature fulfils is called காரைகள், thathastu.

- Every event is a ‘whole’ in each plane.
- To know the events in all such wholes is the full knowledge – still one plane is more important to each event.

Miss Bingley genuinely likes Jane. She invites her to dinner. Normally our initiatives are human initiatives, i.e. egoistic ones. Their way of fulfillment is through the opposite. What is opposite to us is in the scheme of life, is an essential part. Caroline invites Jane for dinner on a day the men were out, which is proper. But Jane and Bingley have each other on their minds. Caroline, in that scheme of things, invites Jane to make her her sister-in-law. One who does a good act sometimes consciously regrets. Invariably, he regrets subconsciously and reverses it. It is the character of human goodness as the trait of selfish affection being genuine, selfishness in its expression acts outside affection to preserve its own interest. In Caroline’s case, she speaks against Jane behind her back. Viewed in this light, her retaining Jane there, requesting Lizzy to stay, etc. are in character – positively. It is a part of the whole. Mr. Bennet’s visit to Bingley, his sarcastic remarks about his dancing are of this character. In the flow of events in the story, to express these principles or allow the events to express these principles belong to a writing of a later period or later generation. There the commentary reads like the story and the story commentary. Events are expressive, expressive of the great principles of life. Such a blending in the story makes the writer a great writer. At the penultimate level they – events and principles – blend in prose, generating creative criticism. At present we can report facts, events, pronounce principles without their jarring the narrative. For them to blend, they should blend in thought. Our part is to deliver the knowledge. That exalted writing is to deliver that knowledge as art. Trollope makes a successful initial attempt. Events and explanation stand separate. He does it at the level of the events. Our attempt is at the level of the Spirit of events, which blend in unity at the subconscious level. As it is the spirit of contradiction at the level of action, it will not be under one’s control. Rarely one can be aware of it. To be aware of it is to have self-awareness at the subconscious level. The author does have her finger at that thread. That makes for enjoyable reading. It has to be sensed, not spoken out or written about. To be able to write what can be only sensed is to raise the quality of writing.

This is an ocean of opportunities descending on Longbourn because the wave is rushing. Incidentally, away from the mainstream, we witness here the phenomenon of Goodwill. This thesis is the little goodwill now will accomplish a great amount. Charlotte whose goodwill is great in its value, but in its intensity very little, got Collins as a husband. It has several dimensions. 1) She is married, 2) His income is about £1000, a great one for her, 3) He is the heir for Longbourn of £2000, 4) His being in Rosings is an unheard of elevation for a girl like her, 5) In this wave she is the first to be married, 6) In more than one way she and her family score against the assertive Mrs. Bennet.
9. எதிர்வொர்ப் ரத்து பசய் ிைது, முழுறம ான எதிர்வொர்ப் 

10. ஆழ்மனம் எளிக்கு விளக்கினால் ஐயு வந்த எனினால்.

11. புத்த த்திற்கு ஒன்றுக்கும் யமற்ெட்ை எடுத்து அவசி மா 

12. ஒரு முடியாத விஷங் றை 

13. யமற்கூைி றவ ய ாட்டு முழு 

14. மறைந்திருக்கும் சமூ ொிணாமம், 1797-ஆம் ஆண்டில் பனத்தர்பீல்டிற்கு வந்த எலிசபெத் தங் ி யொதும், அடுத்து சர் லூ ாசின் நைனத்திலும்  ாணப்ெடு ின்ைன.

15. பனாரும் பனாரும் எளிக்கு விளக்கினால் ஐயு வந்த எனினால்.

16. பைக்க் மா யவா அல்லது குைிப்புக்கும் 

17. பநத்தர்பீல்டில் அவள் தங் ி யொதும், அடுத்து சர் லூ ாசின் நைனத்திலும்  ாணப்ெடு ின்ைன.

18. முழுவாரு வார்த்றதயும் சாத்தி மா க்கூடி  அறனத்து
சார்பலட்தான் ஹன்ஸ்யொர்டிற்கு உைல்ாீதி ானதா இருந்தது. நாடு ிைாள். எலிசபெத் அவளுறை உற்பன்றியுள்ளது. என்ெயத இதன் ெின்னால் இருக்கும் தத்துவம் ஆகும்.

நமது அடிபெறை ஆசிாி றர வாச ருக்கு பவைிப்ெடுத்துவதுைன் பசன்ைான். வந்தான. ஆழ்மனதில் உார்சிினத் தந்றது. ாரலின் ைார்சிற ப் ெற்ைி அப்பொழுது வண்டிற அனுப்ெ மறுத்தபொழுது அவளுறை பவற்ைி முடிவறைந்ததால் சிலிலிற மறுப்பு அவளுக்கு அவைது பவற்ைிற  உறுதிப்ெடுத்து ிைது. இந்த விதியைப்ெற்ைி அைிப்ெதில்றல என்று கூறு ிைான். நைனமாைலாம் என்று கூைி உார்சி அறதத் தவிர்க் முற்ெடு ிைான். எந்த ஒரு இைத்திற்கும் அந்தப்

நி ழ்வு ின் மற்ை அம்சங் றை யவண்டும். வழி உிலும் ருத்து பதாிவிக் ப்ெை யவண்டும். தாெத்திரங் உிலாம் இத்தற   முக் ி த்துவம் வாய்ந்த யநர்மறை ான மற்றும் எதிர்மறை ான நி ழ்வு றைக் எந்த ஒரு தருணத்தியலா அல்லது எந்த ஒரு நி ழ்யவா முழுவதும் அைியுள்ைது ஒரு தாொத்திரயமா அல்லது ஒரு நி ழ்யவா முழுவறதயும் எந்த ஒரு றத ின் மூலமும் ப்

சர் லூ ாசும் நைனத்றதப்ெற்ைி விவாதிக்கும்பொழுது 'பெலிசபெத்தின் அழ ான ண் றைப் ஆற்ைி யெசி றத மிஸ் நெிலியோ ட்பொருள்ாீதி ான ேைநிறல நிறைறவறத முற்றும் பவைிப்ெடுத்தப் பசல்லும் தன்னுறை  தந்றதற மற்றும் இந்த ஆசிாி ாின் மூலம் விதி யமலும் அங்கு தங் யவண்ைாம் என்ெதற் ா இறத அைி  முடியும். முழுறம் உம் முடிவறைந்ததால் மாி ாறதக்குாி வனா ம்பு ிைார். நைனத்றதப், அவள் மீது அதி வனம் பசலுத்தி அப்பொழுது எலிசபெத் அந்த வழி ா க்

சார்பலட்தான் ஹன்ஸ்யொர்டிற்கு உைல்ாீதி ானதா  இருந்தது நாடு ிைாள். எலிசபெத் அவளுறை உற்பன்றியுள்ளது. வாழ்க்றயும் வாச ருக்கு பவைிப்ெடுத்த முடியும்.
தந்த நடவனா பெற்றுத்

இப்பொழுது பொிவில் சாதிக்கும் சிைி

தமதிப்றெயும் யொக் ிற்கு அப்ொல்

சுவாரசி மாக்கு

பச ல்ொட்டு நிறல ில் இது முரண்ொைா

நமது முற்றிலும் ஆன்மாவின்

பதாிவிக் முடியும்.

அறவ இறணவதற்கு

உறரநறை ில்

பூர்த்தி 

சு 

அந்த அறழத்துச் பசன்ைாள்.

அதற் ா  வருந்துவார்.

தனது இ

நாற்று  ாரலின் யேறன விருந்துக்கு அறழக் 

யநர்மாைானதன் மூலம் பூர்த்தி 

வழி.

சு  இருப்ெிறன இ ற்ற  பூர்த்தி பசய்யும்பொழுது

இது எந்த ஒரு 

சாதறன ின் ஒரு 

நி ழ்வாகும். ஒவ்பவாரு 

அவைது ஆர்வம் ேைாீதி 

நிறைவறைந்ததில் 

அவைது 

அங்கு 

அதன் 

சு  

அறழத்துைன் 

லக் 

நிச்ச மா  

ஆழ்மனதில் 

அறத 

மாற்று 

ைார். 

இது 

அந்தந்தாடிப்பகுதியில் பூர்த்திக்கும் 

அல்லது 

இந்த 

பசரம் 

வாழ்வின் 

திட்ைத்தில் 


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Commentary on Pride & Prejudice

Goodwill in a positive atmosphere achieves in unbelievable measure.

How does this fit into the setting?

- This is the characteristic of the times – a small effort getting a lot. Other instances of this phenomenon:
  - England was spared a bloody revolution and was rewarded all over by an upward social movement.
  - Bingley as a possible lover to Jane who had no proposal.
  - Lizzy with less qualification had attracted Darcy.
  - Darcy whose head was spared was rewarded with love.
  - Mrs. Bennet whose one ability here is to destroy, sees her ability was destroyed and great rewards offered.
  - Wickham saw great money and a wife.
  - Mr. Bennet’s luck is evident.
  - At least Darcy was to exhibit goodwill to Bingley too.
  - Lady Catherine, an object of hatred, receives goodwill.
  - The inconceivable social elevation of the Gardiners.
  - The everpresent threat around Georgiana was replaced by an effective strong shield of Elizabeth.
  - Bingley’s money got him what was for him a social haven of aristocratic endorsement.
  - This atmosphere – Man receiving a little, out of the vast infinite whole – is there in the entire atmosphere. Man acts like the illiterate servant finding bundles of papers to light fires out of the Master’s manuscripts. This is one characteristic of life forever, so aptly applicable here in this story.

Broad outlines can be traced in any Man’s life disclosing an invisible link and indicating a firm foundation. That link is revealing but only when it is traced to one layer of foundation and all such layers are discovered, the theory has no practical use of such revelation. Punjab, Bengal, Pondicherry the places related to Sri Aurobindo’s ancestors, his native promise and where He attained Samadhi shows nothing beyond the linkage. Knowledge travelling along the route of Greece, Rome, England, France, Europe, and America also gives us only the path passed through, not more. Mother and Pondicherry are seen in the context. Prince of Wales, National boycott, Mountbatten’s engagement, 1947 do have such a relationship, but no more can be made out of it. Before any valuable information can rise out of such studies, it is necessary that links in all the planes must be discovered. The origin of this story is Mr. Bennet’s marriage. He married her for her pretty face and £5000 dowry. For her, aristocracy means wealth and status. Really it means the honour of the gentleman. Its true significance and essence is Freedom. Mr. Bennet’s freedom became cheerful joy by his wife’s energy in their daughter. What Darcy saw as fine eyes was the light in her eyes. Truly it is Mind, its rational intellect in her that attracted Darcy who was devoid of it. He was determined to acquire her rational Mind to win her. In the process, he gave a hint of NEWS about Wickham which knocked at her vital mind to rip it open. As Mind was born in Hamlet, the very ability to think instead of feeling, rational intellect was born in her, maybe for the first time in Europe. If this understanding is true, Jane Austen was, in this respect, epoch making, in the wake of Shakespeare. This view sets the story in a different new setting. It is significant then that the aristocracy at Darcy’s level received rationality from Mr. Bennett’s level. In that light the elopement is marriage being born into rational thinking of 1950 or even 1900. That poses Caroline vs Elizabeth as vital jealousy vs rational rejection of Darcy. In 1789 in the context of rural England a friend staying with another friend for months was unheard of. It was pure vital domination. Bingley was released from it not by his own rationality but by Darcy acquiring a rational view of things for the sake of her in whom rational mind was fully organised. Social evolution is seen also as evolution of the institution of marriage. Originally the physical marriage for child birth and rearing of a family evolved to be a social institution where the family is an organisation creating social stability providing the basis of property. Property is fundamental, is the basis. The woman was an adjunct to Man’s earning the property. No Man can acquire the property without the stable institution of a woman in the kitchen. Now, with the advent of education and far higher family income, no longer woman need subject herself to the Man, the husband. In that context we see marriage upgrading
itself. In the time of this story, marriage was in the process of elevating itself to a psychological institution based on the woman marrying the Man she loved. Caroline had nothing to offer to Darcy from that perspective. He was no longer in need of her £20,000 or her fawning on him. He needed a lady whom he found himself above his psychological endowment. At the end she almost taunted him asking if he ever thought she was one whom he should please.

Mrs. Bennet, Charlotte, Caroline, even Jane do not even qualify on that score. Jane acquired the social qualifications. Elizabeth was the only one in the field. Sadly, she fell for Wickham’s handsome face and captivating softness. However much she was enamoured of that aspect of his personality, the woman in her would seek a husband whom she knew would fully dominate her when the occasion arose. From that point of view Wickham fully disqualifies himself, not because he cannot dominate, but there was total disillusionment of his character. Domination without character will be tyranny. Domination is enjoyed by women or men when they concede greatness to him who dominates. Mrs. Bennet did discover that Mr. Bennet was not weak. It was his culture she took advantage of. He was not weak at all in his situation. Lady Catherine’s ambition to marry her daughter to Darcy was moonshine. She neither qualified as an eligible girl for marriage, nor was endowed with anything the period was aspiring for and acquiring. She could be married to anyone looking for wealth, not marriage.

The story opens up with dynamic excited physical energy of stupid greedy ambition. It is ended by the sophisticated cultured energy of aristocratic sensitivity that refuses to be known to its benefactor.

The development of a story is
— A development of plot.
— A development of characters in their personality.
— A development of their comprehension of issues.
— A change in their attitudes to men and matters.
— It is the development of the quality of the Energy of the story.
— Energy that takes the line of least resistance becomes the energy of consciousness Responsibility.

It is a pet thesis of mine for long that the sensitive culture of Mrs. Gardiner finally brought about Darcy’s wedding with Elizabeth. Trollope’s novels are full of events where everyone wants to know what is happening between a boy and a girl. It is hundred years later. Mrs. Reynolds the housekeeper at Pemberley was far more refined than Mrs. Bennet, though not in bearing. To go from such a mother to a house where she is the housekeeper is no mean social achievement. Compare Kitty and Lydia to Georgiana, Lizzy may deserve Pemberley in one lone aspect of her great personality. But STATUS has other strands in one’s own personality, if not of those around her. What are those exalted aspects of feminine grace that graces a place like Pemberley? Maybe Lady Catherine and her sister Darcy’s mother had no such graces. But they did have a personality weight inherited from their wealth. Sweetness is one aspect. Delicacy is another. Capacity not to be provoked is yet another. Our heroine loved to provoke Darcy at a dance meeting. She did exhibit the faculty of not being provoked on hearing ‘tolerable’. That did carry her through. It is a great forbearance. In my view her own subconscious initiative recognising ‘tolerable’ as its fitting response, made her quiet. Not only energy but force and power as well as attitude and skills of accomplishment also undergo similar change. Ruben Nelson is a shallow, small personality belonging to no field of inspiration. He voices the right inspiration. He would be wiped out by a response. Churchill lost his job, Gandhiji lost his life. India voluntarily sacrificed her spirit, freedom and prosperity to reach Supermind.

Pakistan is Supramental aspiration. Pakistan clamours for the abolition of caste. Nuclear weapons demand rationality of science. Offering £70000 for Zagreb announces the disappearance of the President. Silver Linings are of several types.
— Village aspiring for wells.
— ‘Prayer’ for Beauty Land.
— First installment for Beauty Land.
—Suggestion of Mountbatten on December 5th by the Bengali devotee.
—Achutan Nair’s admission.
—Go and dance, don’t be stupid.
—Visit Pemberley.”

Nuclear weapons reflect the innate violence in Nature. It is vital possessiveness, Mental petulance, Infinite Patience towards the ‘refractory infinitesimal’, urge of the imagination, captivating softness Mrs. Gardiner’s restraint in the opposite.

Our own impatience must be replaced by the external pressure for moving.

It can be mental, vital, physical can be from the Silence of Self-existence or from Self-existence or Marvel combine personality with impersonality after surrendering to the Divine Mother.

Nature’s ததாஸ்து will upgrade as the execution of Marvel.

The whole thing reduces to his RULE of,
— Ask nothing from anyone.

The last infinity of weak greatness is
Capacity to refuse impersonal temptations from OUTSIDE.

The enjoyment of giving up a Mental Belief seen in the refusal to point out the success of a law is the secret of inner success moving from life to yoga.

Violence quarrel, conflict, difference, disharmony are the grades of human life. Mr. Bennet refused to quarrel with his wife by physically withdrawing. What is violence changes into the force of great sweetness when it is well received – when Man surrenders to the woman, her violence becomes sweetness.

This is the secret of Darcy.

By silence Bingley made Darcy confess and reverse.
That was supported by Jane’s absence of inner initiative.
Her not taking initiative made Caroline take initiative to compromise with her.

Darcy’s strong inner initiative made Elizabeth violently change inside, tear Wickham out of her vital attachment.

Mother’s secret in the body, vital and Mind.
Mental secret is NOT to believe ignorant public opinion.

Vital secret is NOT to avail of the least impermissible profit.
Extending these formulas to the body, the physical sensitivity must positively respond to the positive TOUCH – i.e. feel grateful and thrill.

If this is right, it may be right for human life, not for Matter.

Capacity to be grateful and thrill when your physical possessions are violently violated, as the desire for the tiger to eat him, may be the human formula. But Mother has not said so. Therefore there must be something beyond. Maybe even in the Mind and vital the above explanations are not of the ultimate.

At Pemberley Darcy invited them all inside for refreshments. First Elizabeth said she was not tired and others declined the refreshments. Here it is clear that his invitation was outside social relationship and was personal psychological. Both of them gave a social response of refusal. It is obvious had they gone in, the encounter with Caroline would have been avoided and it would have had a positive effect on the elopement.

Psychological invitation is Grace.
Social response is refractory, denying Grace.

In this evaluation of life, we know at the beginning of a long drawn event, life provides opening and clues for Men to abridge the time duration or avoid later difficulties.

A consummate comprehension can tell us what it is here even in the first scene. I can only attempt a partial explanation.

Had the opportunity of Bingley’s visit been received as grace or at least good luck and given a cultured, modest welcome which the aristocratic culture permits, She would have thanked her stars and waited in patience in the clear knowledge that it was his own eminence made that possible. She would not have urged him to visit Bingley and he would not have been led by the nose. Bingley’s choice either at home or
the Assembly would have shaped the course of the events in the atmosphere of their grateful modesty. The pangs of separation that led to Jane’s inner discipline of non-initiative and Bingley’s submissive intensity would have positively expanded in Jane’s (or the family’s) sweetness of gratitude and Bingley’s warm appreciation of Darcy’s status. After the first welcome development, Darcy, certainly during several family intercourses, would have discovered how intractable she was for his set values of wealth and status. The **hard path of inner transformation would have been replaced** by a transformation of knowledge (or in knowledge) that enables him to willingly rise to her level of cheerfulness and light. It would have been on the analogy of India taking to arms in the early decades of the last century and avoiding the World Wars. That great inner National Discipline would have equipped India to bring down the descent and offer leadership to the world in Spirit.

That would have been an example, in both cases, of overcoming Karma.

An individual or even a family lives within the scope of his community as well as the larger society. Greater souls aspire for more and higher and achieve it when they succeed. Small resourceful men like Wickham and Lydia have a fling at the society to see whether some advantage can be had. Mostly they fail. When they succeed as in Wickham’s case, they successfully survive at the fringes of the society after a fashion. **Here is a family living as gentlemen farmers do with an invisible jewel at its head.** Vast changes across the border sail towards it seeking an outlet of expression. How it was received, responded to, what were the further stages of hope or possibilities and how the end came about is the story Pride and Prejudice. Our Theory offers us some other possible lines of development as seen in the potentials of various characters. **In one philosophic sense of Force deploying itself, every outcome is predestined.** In another sense of everything being infinite, ready to respond as infinity if so touched, the course of the story lends itself to several other possibilities. Of which I wish to consider only a few **positive possibilities** to show the amplitude of this theory of ours.

One possibility I have often mentioned is Elizabeth raising herself from love of Pemberley to love of Darcy. **In the story he wins her consent to love her as a wife or perhaps a dear girl of his adoration.** Her enthusiasm ended with the magnificently furnished ROOMS which he owned. She loved him as the owner of Pemberley. It never occurred to her that life had offered her a further step of progress, a flowering of her emotions of gratitude as sensations of adorable love. Her subconscious was still occupied by attachment to Wickham. Her Mind was disabused and then disillusioned. She could not give her own deep permission to Darcy to enter into her scheme of things till Wickham was totally lost socially by his wedding to Lydia. A **further human possibility was giving up Wickham for his treachery and letting in Darcy there as a great soul towards whom her love expansively reached.** It did not happen. If it had happened Darcy would have fainted by the invasion of the infinite – infinite love for her as a woman deserves. It is the height of Romance the story permitted but the author stopped short of the peak. Even in contemplation it is an inspiring vision.
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மற்பைான்று. எாிச்சல் எழாமல் இருக்கும் ஆரணமா அவர் ள் ஒரு ஆளுறமற பெண்றம ின் நத்தின் அந்தஸ்து. ிட்டி மற்றும் லிடிாறவ ந்தொனை ஒரு வீட்டுக் ாப்ொொைர் இருக்கும் இல்லத்திற்குச் பசல்வது பென்னட்றையமலும் நி ழ்வு ள் திராலப் நாவல் ைில் நிறைந்துள்ைன. பெமெர்லி ின் பெண்ணிற்கும் இறைய என்ன நறைபெறு ிைது எனக்கு அவள் திருமணத்திற்குத் பயண்டிக் ப ாண்டுள்ைது. அவரது சூழலில் அவர் ஆலவீனமானவரா இல்றல. யலடி ாதாினுக்கு எனக்கு திருமதி பென்னட் ண்டுெிடித்தாள். அவரது வனது அவளுக்கு அணுகுமுறை ில் பெரும் அழ ான மு த்திலும் அந்த விஷ ங் றைப் புாிந்துப ாள்வதில் தாொத்திரங் றைன் ஆளுறம ில் அவர் ஒரு குறைந்தெட்ச எதிர்ப்ெின் வழிற மனிதர் ள் மற்றும் விஷ ங் றைன் மீதான அவர் அணுகுமுறை ில் அந்த வனது உணர்திைன் நாசூக் ான நடுமிக் ஆற்சாடும் றத முடிவறை ிைது முட்ைாள்தனமான யெராறச ால்திரங் றத முடிவறை ிைது உற்சா மான யைநிறல அல்ல.

அவள் திருமணத்திற்குத் பயண்டியுள்ைது. அவரது சூழலில் அவர் ஆலவீனமானவரா இல்றல. யலடி ாதாினுக்கு எனக்கு திருமதி பென்னட் ண்டுெிடித்தாள். அவரது வனது அவளுக்கு அணுகுமுறை ில் பெரும் அழ ான மு த்திலும் அந்த விஷ ங் றைப் புாின்றுப ாள்வதில் தாொத்திரங் றைன் ஆளுறம ில் அவர் ஒரு குறைந்தெட்ச எதிர்ப்ெின் வழிற மனிதர் ள் மற்றும் விஷ ங் றைன் மீதான அவர் அணுகுமுறை ில் அந்த வனது உணர்திைன் நாசூக் ான நடுமிக் ஆற்சாடும் றத முடிவறை ிைது.
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Chapter 5

Mr. Darcy's Proposal

Mr. Darcy's proposal to Elizabeth was unexpected and heartening. He had not expected to make such a gesture, yet his feelings were genuine and sincere. Elizabeth was overjoyed, although she was hesitant to accept his proposal. She was unsure if she truly loved him or if she was swayed by his wealth and status.

Mr. Darcy explained that his proposal was based on love and respect, and not on the desire to marry for financial gain. Elizabeth was touched by his words and began to see him in a different light. She realized that she had been too hasty in rejecting him earlier.

Mr. Darcy's proposal was accepted with joy and anticipation. They were overjoyed at the thought of spending their lives together. Elizabeth was grateful for Mr. Darcy's love and was determined to make their relationship work. Together, they faced the challenges of their union with hope and determination.

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பொன்மருதைச் சுறும் பிள்ளையை. சாத்தியமாக சும்புகிளைச்ச்சிக்கான காவலகாலம், மத்தியம் விரும்பியாக அக்காலம்.

திேலை்கள் அனுயரம் வளம் தொன்றுப் பிராமீன்றினர் புரோமையுடன்.

அவர் வளம்மீற்றி தலம்மீற்றும் காவலாக்காரன் அவனது வரும் உரோமெற்றுறைகள் தற்காலத்துடன் தீர்மானம் அனுமானம்.

என்னும் நடண்டரம் என்னும் குற்றமைத்தினால் (அல்லது அைற்றில்) தன்னுறை பசல்வம் மற்றும் அந்தஸ்தின் மதிப்பு லுக்கு அவறை முதல் யேனின் முதலாகப் பதிக்கும் அன்னறிய மாற்றினர். 

பெ்னை கங்கின் வருறை அன்னறிய புள்ளிகளிவிட்டைய்க் - குற்றுப்பாட்டையும், குற்றுப்பாட்டையும் என்ெதும்.

திதி மற்றும் பாரம்பரியத் தை காண்நகரும், புற்றுறை அமன்.

சுந்தசின் என்னினல் முன்னே பசறும் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.

நுழையும் மூச் சுந்தசின் முன்னே பசறும் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.

அவர்கள் அக்காலம் முன்னே பசறும் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.

சுந்தசின் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.

சுந்தசின் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர். 

அவர்கள் அக்காலம் முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.

சுந்தசின் வரும் காண்நகரும், முன்னே பசறும் வரும் அன்னறிய மாற்றினர். 

அவர்கள் அக்காலம் முன்னே பசறும் வரும் அன்னறிய மாற்றினர்.
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In the end Mrs. Bennet totally subsided into quiescence after a token outburst of silly excitement. She dared not speak to Darcy. She thought of pin money, jewels, etc. But the weight of his wealth fully compelled her to go into oral silence. For this story to be completed positively even in the beginning – to accomplish mentally the life achievement – each of these characters can do something. Mrs. Bennet who goes into QUIET by wealth, should have chosen to be quiet acknowledging the great luck having come to her as Grace. And she must see it as a result of not her beauty in Jane, but as the aristocratic value of freedom her own husband had extended for twenty five years. As life rises by energy, force, power, organisation,
attitude, skills, knowledge, consciousness and the purity of substance simultaneously, it can be traced on any of these lines or on all these lines.

Doing so along all these lines simultaneously is to create a creative criticism through a new higher language that combines the precision of prose with the ripeness of poetry.

On the part of Darcy the monumental change her abuse and his own introspection brought about can be achieved by enlightened thought. It was boorish to call anyone ‘tolerable’. Having seen her and been struck by her fine eyes, he must have given thought to its source. Instead of landing on her mother’s vulgarity he would have seen the very great creative power of freedom that speaks in her eyes in spite of the mother’s legacy. It was the father’s age old inheritance. Aristocracy is landed gentry. In acquiring vast land holdings, keeping them intact, one develops the leadership of a general in peace times, feeds the population by a generous emotion, grows to dimensions of courage that acquires unquestioned leadership. Its security extended to others is freedom of action. Freedom in action is knowledge inherited over the generations.

That surely would have made him value Jane’s inner poise. What he diagnosed as indifference out of prejudice would have been seen as a great invaluable value that was missing in the previous generation of Pemberley. Pemberley did gather aristocratic excellence as refined taste in material furniture. Only in smaller establishments the higher psychological excellence gathers. It could have led him to cultivate the father’s friendship for its own sake. In that case, he could have seen the brilliance of her bubbling cheerfulness overwhelming the silly vulgar sisters and mother. Maybe in that case, they would have exhibited less of that intensity. Caroline’s fawning would have exposed itself much more now. The father valued for his own several endowments would have raised the value of Longbourn on the right side. Now it was all mother and daughters and Collins was prowling about. Dinner parties have been eating sessions or drinking occasions. The different attitude of the Men would have created a learned occasion where the higher side of both sides would have had an occasion to emerge.

Elizabeth was ashamed of her reminding of her eloquence at Hunsford. She said her abusive genius came where the higher side of both sides would have had an occasion to emerge. Each point is an event. Each event will be a little revelation of knowledge. Our appreciation of the novel will approach the appreciation of its author. Criticism will become creative evaluation of each character against the new framework of a fresh view. Not only characters but even the very events will be seen differently. Mr. Bennet would have felt the wisdom of not seeking Bingley which he acquired on the second visit. Life knowledge will find a greater prominence.

On this occasion Caroline would have been seen as a great invaluable value that was missing in the previous generation.
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இரண்டும் பர்ப்பு அனுபவமான கிட்டத்தட்டு செய்யப்பட்டது, காட்டுறு அவரது தம்பத்தியான உணர்ச்சியில் சுருக்கியாக பர்ப்பு அனுபவமான இறுதியாக விளக்கியது. இவ்விதம் காரணமாக அவரதம் வளச்சிக்கு ஏற்றுவிட்டது. இரண்டும் காரணமாக அவரதம் வளச்சிக்கு ஏற்றுவிட்டது. அவ்விதம் காரணமாக அவரதம் வளச்சிக்கு ஏற்றுவிட்டது. அவ்விதம் காரணமாக அவரதம் வளச்சிக்கு ஏற்றுவிட்டது. அவ்விதம் காரணமாக அவரதம் வளச்சிக்கு ஏற்றுவிட்டது.
Grace

It is known that Grace needs no cause for action. **It is not equally known that Grace needs no particular plane for it to act.** But for Lydia’s ‘Darcy’ how it came about would have remained a mystery. We are incapable of thinking that Grace could act without even a Darcy in the picture. It is true. Mother drops one’s wallet on a bush. The wallet is taken, Grace is missed. Mother removes the kindle from your table and places it where it is required the next day. He who rationalises it forgets and thus misses the higher plane opening in his life. No devotee can concede today that fifty cr will be in your account even after seeing $10,000 in the passbook when $1000 is deposited. That devotee entirely missed everything as he took it as a wrong entry. Of course, no devotee today can conceive that without Darcy Lydia could have been saved by Grace. As I wrote above, is it not grace that Darcy acted? The world is as irrational today in terms of economics as Mrs. Bennet. Grace is best seen in the smallest acts. Rather, one who sees grace acting in the most rational acts, is one who can attract the action of Grace. We are unable to speak of the irrationality of the world as we are irrational. Irrationality is stable security in material life conditions.

By what rational process we can understand Mrs. Gardiner inviting Elizabeth to Pemberley. Rationality cannot explain any Life Response. **Our position is every act ultimately is a Life Response.** A Man decides NOT to tell a devotee friend about his cancer. In that decision he ‘concentrates’ on the devotee for the purposes of avoiding him. We find him cured. One seeing a funeral procession is invaded by a wave of vibration for years. He took to Mother, and in a few months the fear disappears. There is even Ananda. The process of transformation here is unconscious or at least subconscious. A devotee child of less than twelve was keen on winning the games she participated in. She knew the limited skill of hers in each game. To her utter surprise she won all the games in a series of seven or eight matches. It struck her it was unfair to inflict the power of prayer and calling on skill in games. She stopped calling and started losing her matches. Her conscience was at ease. It never occurred to her she could pray for the victory of the other team or the upgrading of their match. Conscience is the adversary. It need not be listened to. Once the ego in the conscience is recognised the level of game will rise high in skill as well as in Spirit.

The two Nobel prizes for Sri Aurobindo

In my view Churchill and Russell won the Prize because of Him. I know Churchill received His Force directly. About Russell I can only offer an opinion. He employed English for His writing and that became the service of English for His cause.

Today it is the ‘world language’. He wrote the Victorian language of very very long sentences. In the 20th century language must be simple. English was bursting at the seams with His energy. Russell wrote in simple and elegant English by His energy. J. Krishnamurthy’s language is far more elegant in addition to being massively rich.

The prejudice against Indians will eliminate him from prizes. As English was energised by His Spiritual power, Longbourn was dynamically energised to evolve into aristocracy by France.

The problems of Bennet’s family were problems of receiving. Mrs. Bennet thinks of Collins as a desirable match. Elizabeth considers Wickham as a romantic prize. In one, stupidity is not seen. In the other, cupidity is masqueraded. Lydia was on a war path. No one looked at Mary.
Anyone knew Kitty as empty headed. Aristocracy that came to them came with no backbone and in the shape of insolvent pride. To raise Longbourn to some semblance of aristocratic culture Bingley was to acquire that missing strength in the subconscious, Darcy was to shed his entire vital exterior arrogance. In addition the rogue was to be exposed and she disillusioned.

**It is an instance of the giver raising the receiver so as to make it possible for him to receive.**

To do so he had to descend himself from his vulgar ‘Ivory Tower’.

Still Elizabeth had no vital strength to aspire for Pemberley.

It was Lady Catherine who offered her own strength to raise her somewhat by resistance.

**Nothing could ever touch Mrs. Bennet’s vulgarity.**

No event occurs all by itself as a lone movement. It is always as the result of a wider flow of broad energy.

Pride and Prejudice is the story of Darcy and Elizabeth. It begins as the love of Bingley for Jane.

Collins and Wickham enter and spread all over the canvas.

**No plot ever exists without a subplot or several subplots.**

Subplots are parallel, some are different, a few are opposite. Character of life needs or permits various plots, even those opposite in direction along with the main plot. Some are in exact parallel. Others like a ladder help the plot to progress but stay behind.

**To know the multiplicity of movements as essential as well as indispensable is to understand character of life.**

The part of Mrs. Bennet is the generation of all the energy, but her contributions are varied, characteristic of her character.

A train that passes through a station stopping there for two or three minutes needs a hundred other activities minor and major. For a single seed to sprout a good number are produced, though all the rest perish. Events shape in the conscious surface plane by the support of other actions in the subtle and subconscious planes acting in all possible directions. We rarely give thought to the fact that an event represents a phenomenon, belongs to a type exemplifying a principle, is carried by energy and force, taking more than one form on its journey, expressing its own power and supported by the entire power of all the environment and we meet it here while it is on a journey that has an origin and a destination. And it is part and parcel of the entire environment of the whole story. It carries the personality of the author in the background of the impersonality of the action. To us it is objective and subjective. We see it by the Mind, partly and fully identify ourselves with its whole being. It is the microcosm of the story macrocosm. It has its varied existence in the comprehending as well as apprehending Supermind lending itself to be viewed by the Mind, experienced by the emotion and sensation. It is true the end is seen in the beginning.

It is equally true the right knowledge in the beginning put into action can abridge the story of twelve months into twelve days.

One who does it, if you are that one, will see **Satya (thathastu)** in action.

There is one higher level of action in Self-Existence behind it. **Satya** is what that allows Nature to do.

When such an abridgement is done it can certainly be seen that what has accomplished is Sincerity. Sincerity lives in us, in our various parts of the Being, outside in corresponding situations.

That which has accomplished is the maximum Sincerity available at the moment for final irresistible action. Sincerity is the spiritual attitude of the Psychic.

**There are determinisms at each level, outside and inside, social and personal.**

That which is outside all determinisms, determines through all the existing determinisms acting at the moment.

Trace it as such, the study will intensify to the very depths expanding infinitely in space, eternally in Time. After all, infinity and eternity are petty concepts for That. Here in this story what is That? .

The power of the French Revolution acts in Meryton through the structures of conventions.
Conventions are concrete realities in times of action till they are dissolved.
We never dissolve any convention.
Our way of giving up a lower ambition is to raise it as higher aspiration!
The urge that was ambition remains as aspiration.
Now it can be sensed as irresistible.
Literary criticism is a scholarly effort meant for the organisation finding expression to audiences in conferences and classrooms.
Irresistibility has no royal right in these domains.
When we wisely deny irresistibility fully for practical efficiency, it is irresistibility that acts from behind, whether we recognise it or not.
Man can run away from God, but cannot escape him.
The REAL God for Man is the wife in her sari or churidar.

அருள். அருள் பசல்லுவதற்கு எந்த ஒரு குளிப்ெடும் நிறலயும் யதறவ ில்றல என்ெது அைிதயத. அன்றன அன்றனற  ஏற்றுக்பாவாருடன் மனசாட்சி எதிாி ாகும். அவள் அன்றனற ஆரம்ெித்தாள். அவள் மனசாட்சியும் அன்றனற குழந்றத, ஏழு அல்லது எட்டு யொட்டி ில் எல்லாவற்ைிலும் அவள் பவற்ைி பெற்ைது அவளுறை ஆச்சாிரை இருந்தது. விறை ாட்டின் திைறம ின் மீது உற்சா த்திலும் உ ரும்.

ஸ்ரீ அரவிந்தருக்கு இரண்டு யநாெல் ள்.
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stawun goyumu radanu bharanu pride and prejudice urangu sadan kajah. stawun bharanu jasajah ura bharanu pride and prejudice urangu sadan kajah. uranu goyumu radanu sadan kajah bharanu randa bhurum.

pride and prejudice roshum sadan bharanu pride and prejudice. atri aurum youkkun sadan bharanu pride and prejudice.

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திருமதி பென்னட்டின் குற்றுக்காரன் பற்றியது மற்றும் உருவாக்குவதாகும், ஆனால் அவளுடைய குற்றுக்காரனப் பற்றியது மற்றும் உருவாக்குவதாகும் குற்றுக்காரன் என்று நம்புவோம். புதுவருக்காரன் பற்றி பற்றியது மற்றும் உருவாக்குவதாகும் குற்றுக்காரன் என்று நம்புவோம். நடுப்பகுதியில் காணப்படும் குற்றுக்காரன் என்று நம்புவோம். நடுப்பகுதியில் காணப்படும் குற்றுக்காரன் என்று நம்புவோம். சாத்தி மாகும என்று நம்புவோம் மற்றும் ஆழ்மன நிறல்த் திக்கியும். ஒரு நிலையில் இரண்டு அல்லது மூன்று நிமிடங்களுக்கு நிற்பவேறும் சில சின்னங்களும் பொருத்தல் நடுக்கும். ஒரு நல்ல விளையாட்டு முறைக்கு அதில் அவளில் விளையாட்டு உறுதியும் பசய்த்து இன்றியும், மீதமுள்ள விளையாட்டு அழிந்து யொன்றுயில். சாத்தி மாகும என்று நம்புவோம் மற்றும் ஆழ்மன நிறல்த் திக்கியும். ஒரு நிலையில் இரண்டு அல்லது மூன்று நிமிடங்களுக்கு நிற்பவேறும் சில சின்னங்களும் பொருத்தல் நடுக்கும். ஒரு நல்ல விளையாட்டு முறைக்கு அதில் அவளில் விளையாட்டு உறுதியும் பசய்த்து இன்றியும், மீதமுள்ள விளையாட்டு அழிந்து யொன்றுயில். சாத்தி மாகும என்று நம்புவோம் மற்றும் ஆழ்மன நிறல்த் திக்கியும். ஒரு நிலையில் இரண்டு அல்லது மூன்று நிமிடங்களுக்கு நிற்பவேறும் சில சின்னங்களும் பொருத்தல் நடுக்கும். ஒரு நல்ல விளையாட்டு முறைக்கு அதில் அவளில் விளையாட்டு உறுதியும் பசய்த்து இன்றியும், மீதமுள்ள விளையாட்டு அழிந்து யொன்றுயில். சாத்தி மாகும என்று நம்புவோம் மற்றும் ஆழ்மன நிறல்த் திக்கியும். ஒரு நிலையில் இரண்டு அல்லது மூன்று நிமிடங்களுக்கு நிற்பவேறும் சில சின்னங்களும் பொருத்தல் நடுக்கும். ஒரு நல்ல விளையாட்டு முறைக்கு அதில் அவளில் விளையாட்டு உறுதியும் பசய்த்து இன்றியும், மீதமுள்ள விளையாட்டு அழிந்து யொன்றுயில்.
Eternity and Intensity

Love seeks eternity and intensity.
One way of seeking intensity is to seek a thing by losing it.
Increasing the enjoyment by increasing the possessiveness is one way of increasing the intensity.
The LAW is eternal unity of everything ultimately ending in integration.
The Unity of Brahman is intensive Unity of the Identical which loses itself in the essence of Secrecy.
The integral Unity is the intensity of total relationship in every function with each infinitesimal enjoying the power over the entire totality.
Very soon after marriage Bennet retired into the library and was there for twenty five long years, perhaps enjoying the ‘separation’.

After Netherfield and Pemberley came, we still do not know whether Mr. Bennet completed the yoga of separation.
After the first few weeks of wooing, Bingley and Jane, according to this principle, sought the process of generating intensity for twelve months.
Darcy and Elizabeth began with an ‘estrangement’ though partial, and after Hunsford they did raise the intensity, consciously in him at least, only to raise it further after Lambton. In his case the intensity was continuously raised by his negative initiative in the beginning and in the second final phase by the conscious inner efforts of transformation.
In the case of Lizzy I should like to say she longed for marriage with Darcy and love with Wickham. After reading the letter she overtly gave up Wickham as a possible husband in her Mind but increased the longing for him into yearning for his approbation. \textit{I do not know whether it is the yearning for the hidden truth hidden in his falsehood} with a view to transform his ignorance into knowledge by his OWN truth. If this finally proves to be a right conception, I can as well say it is Elizabeth’s spiritual endeavours at transformation of her own falsehood inherited from her mother’s vulgar physicality and her father’s sloth and inertia. This is a universal principle applicable to all characters in the novel, and every event lends itself to explaining how \textit{intensity and eternity is sought by every particle in life.}

Subject – Object
Philosophically the subject is inside, object is outside.
What relates them is substance.
The substance ranges from Matter to Spirit increasing in refinement.
At the level of the Spirit the subject is object.
The same truth can be viewed in life in various ways, one way is a problem.
The object that is different from subject creates the problem by the difference.
The problem solves itself when the difference disappears.
Problems analysed in the story confirm this principle.
Lydia voiced a wish that Bingley might choose her.
Bingley was lost to Jane.
Collins came. She had him in Mind and sought his attention by provocation.
He was lost to Charlotte.
She brought Wickham who took to Elizabeth and moved to Miss King.

When Miss King moved, she moved into her place and ran away.
She never for a moment considered Darcy, as he frightened her from the beginning.
Once she caught Wickham, she had NO problem as she was from her own side identified with him.
Identification generates energy of initiative which emerges as getting husbands for all.
Her exuberant energy could not stop for a minute to feel shame.
Feeling of shame and feeling of pride are equally feelings.
Shame expressed as pride is impudence.
She is impudent as her shame energetically expresses itself.
He knows what is shame in the society and he sought all his life its opposite.
He disregards that knowledge – it is not a sensation that cannot be overcome – which is a greater impudence and expresses pride which is really shame.
She sees it as the impudence of an impudent Man.
It disgusts her Mind’s intelligence.
Her body to which adoration of Wickham sunk takes her to his side at dinner.
It is NOT by chance. Chance is subconscious choice.
She loves him, adores him, longs for him, tries her best to see him after his marriage.

Love is Mental, liking is vital, passion is deeply physical in the body.
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Rational Mind was born in Elizabeth making Pride and Prejudice ‘the greatest novel of the English Language’ as Trollope described it.

Of the forty seven stories Trollope wrote, many depict the struggle of Mind to be effective in life. In the twentieth century literature mostly described the emancipation of woman in various ways. Jayakantan was awarded Jnana Peetam prize as he exposed the liberation of woman. Conan Doyle wrote creating Sherlock Holmes as an ever living character. The world understood these adventures as detective stories.

Conan Doyle made the greatest contribution to literature announcing the Birth of Thinking Mind as the creation of Insight.

Insight emerges from the wholeness of the vision.

The victim, the police, the reader, especially Watson look at the crime in a social context – i.e. viewing a Mental issue vitally. The criminal uses his Mind to commit a crime. It results in a vital loss. We try to understand it vitally.

Conan Doyle approaches it Mentally.

He puts the crime - an event - in the total context of the society. That helps him arrive at the Solution which is miraculous.

From Socrates to Hamlet to Elizabeth to Sherlock Holmes is the progress of the birth of Mind in an
individual, birth of the Mind in common Man, birth of rational Mind in a woman and the birth of the aspect of Intuition as insight spreading in the population as the emancipation of woman, is the way literature depicted the psychological history of social evolution.

For our limited purposes in Pride and Prejudice:
1) Birth of the Rational Mind in Elizabeth.
2) Birth of the thinking Mind in the gentleman in Darcy.
3) Liberation of women in Lydia.
4) Mind refusing to be born in Caroline, Lady Catherine, Collins are significant.

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The Spirit sunk to Matter and the Inconscient so as to evolve as Supermind and the Supreme, whose one vibration can pervade a million universes. Mr. and Mrs. Bennet do this, Jane and Lizzy do so. Darcy intensely indulges in it. Caroline’s silly personality shallowly enters the game. Lydia officiates. Wickham is a great personality who raises himself sky-high by offering impudence the official status of smiling, smirking and making love to all. The story gains in one more evolutionary perspective when explained from this perspective. Classifying the plunge as above, one can detail the progress fully. This can be made an occasion to study evolution from the point of view of energy accomplishing itself by expanding downwards. Dissipation is conscious, destruction is violent, degradation is social, demeaning is Self-chosen, but all are paths in the principle of Sachchidananda manifesting into His opposite. Infinite being thus becomes, HE says, the finite soul.

Infinity, by this process, takes on itself the garb of the finite making the Self soul, first rendering it as self contained in the ego. Consciousness becoming the Inconscient Ananda becoming insensibility are powers traveling the inverse path creating the process. Pride and Prejudice becomes a sacred arena of fiction for His Philosophy to be explained in terms of creation, involution, evolution and through our daily life. Thus we arrive at the small significant thing moving the whole at our will as by then it has become the Divine Will.

Absorbing the Descent

In 1956 Mother said the Descent was swallowed by the tamas of the Earth that rose up swelling to receive it. Capitalism survives, I am fond of repeating time and again, because the worker wants to be a capitalist. The great descent of ARISTOCRACY on Lizzy was really absorbed as the satisfying scandal by a handsome face and its captivating softness. I am sure the same softness would not be equally captivating had he been truthful. What is ravishing is the foundation of complex falsehood that tried to form as elopement. To her end that part of Lizzy regretted she did not elope with Wickham. She could do so only vicariously through Lydia. Her Mind is clear, vital too is clearly in love with Wickham. I would say she was in love not with him but with the organised falsehood of his organised as charm. More than the Man, his charm, what charmed her was his falsehood that dared to elope with Georgiana. Man loves dissipation as nothing else. Woman LOVES to be on the town, her very flesh craves for Men. No Man, if in a free society, will confine himself with one or a few woman. Human nature, which Gandhi phrased in his own words, is coarse, seeks dissipation through promiscuity. Grace comes as aristocracy. Its first concrete result is elopement. Every character, every event can be commented upon from this point of view. It is significant that the Force that descends to destroy aristocracy, should fortify aristocracy elevating the gentleman farmer to its own higher echelons. While Lydia is at the bottom, Lizzy is at the top. Jane is left with a neo-rich gentleman in the middle in dangerous proximity to Mrs. Bennet. Nor is Mrs. Bennet capable of confining herself to Longbourn and limiting her visits to Netherfield. It is too great a temptation for her not to go there and not remain there forever, Caroline having moved into aristocracy wants to reiterate the behaviour of lower classes and laughs behind Jane’s back. Where is the aristocratic gentlemanly behaviour in any of Darcy’s utterances -- ‘tolerance’ ‘she a beauty’, ‘Cheapside’, the ruses employed to remove Bingley. Rarely did he realise that he was removing himself from Lizzy in the guise of removing Bingley.

Character - Multiplicity

Literary criticism must have a limit. It cannot by right go into philosophy. Without entering into philosophy, it cannot explain the character of any character. Western philosophy does not lay bare the formation of character. Indian philosophy explains its modes as tamas, rajas, sattwa. How they came into being takes one to karma which is a prohibited one for us. Sri Aurobindo offers us all the bases of a knowledge to discover it. HE does not explain it in all details anywhere.

The structure of character is the structure of the parts of being expressing involution.

On its surface it is reinforced by the ignorance and the Mind’s identification with its three levels. It really takes us to the durability of substance and its levels of refinement. At each level ego asserts itself, thus perpetuating ignorance and involution. Character cannot be justified. If we can discuss anything, it is how character undoes its structure. Its gradations, being in parts and in different states of inner, outer, etc. constitute the difficulty. Receptivity or resistance differs in the higher and lower parts, in the outer and inner parts, in the physical and mental parts. His inertia is physical, his wife’s inertia in the physical is paradoxically dynamic. The dynamic physical energy contradicting the physical inertia of the husband who is otherwise endowed with the freedom of the Mind is one aspect of character revealing itself in the
characters of the novel. Mrs. Bennet is sensitive to the wedding clothes, not the shame of elopement. He is sensitive to his honour and not to the fact of Lydia not coming to Longbourn. Lydia herself is proud of being a wife while Wickham is not incapable of social shame but has the capacity to bring it into his captivating softness as pleasant manners. Manners is a neutral skill that can serve both expressions. Lizzy does not even try to put on any good manners when she realises that she would never see him, openly pleads for his visit successfully. She is hurt by the extent of impudence of an impudent man little realising that she is undisguised in her own shame.

Before it receives any of the vast new disparities. Lizzy's cheerfulness are the potentials that made it possible and absorbed the descent. There are several ways of such a solution.
• The principles are to increase the receptivity, destroy the obstacles, reform the structure to suit the descent.
• Form, energy, force, structure, willingness to change are some factors from below. The descending force can wait for the change. It can positively or negatively relate to increase the receptivity of what is below.
• Time, Space, energy, form have roles to play and each can be subdivided endlessly.
• The rule is anything admits of explanation from any point of view.
• It is infinity, changing infinitely, endlessly.
• To illustrate this one principle, we can review the entire literature of the world.
• Here we consider only one possibility.
• The enlargement of the receiver.
• It can be in form or structure or density or value.

Before it receives, it must be capable of containing the negative forces.

Mrs. Bennet exhausts herself. Lady Catherine shrinks trying to expand. Caroline changes without transformation. Mrs. Gardiner acts as a silent cultured catalyst, becoming the small significant particle. Caroline changes without transformation. Collins fits in squeezing himself into the new position.
சூழ்ச்சிகளிலும் அைகு விரும் முடியாது லாங்ெபன்னட்டின் இருக்கிறாள் ஆறுப்புத்துவத்நத் கதாொத்திரத்தயும் பெண்களுடன் அைிச்சாட்டியத்னத் துணிந்த கவர்ச்சியாக உணர்வும் விக்காமுடன் இறங்கிய மற்றும் விழுங்கி புவியில் புவியில் மாறிவிட்டிருக்கும் தத்துவம் ஆகியவற்றின் உருவாக்கும் இறீவியம் அகந்நதயில் சச்சிதாதாழ்த்துவது பகாள் அன்நன யமயலாட்டமாக டார்சி பன்னட்ட்.
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It is known that grace needs no reason to act, no human desert. Human effort when it exhausts itself is capable of attracting Grace. Beyond all this we saw another phenomenon in India’s Freedom – God’s determination to do –

Sri Aurobindo is God in that sense. India won her freedom in the subtle plane in 1910 and if the leadership took to armed uprising Freedom would have been a reality. The Indian orthodoxy was so deeply entrenched in the national consciousness that its inflexible attachment to a dead false form effectively prevented Freedom. Mahatma Gandhi’s Non-violence was a non-spiritual policy. The masses and elite of the country worshipped the Englishman and petitioned him to prolong his stay and sang God save the king. It amounts to accomplishing the work 1) by abandoning the cause, as HE took to yoga, 2) against the dedication of the population, 3) while the deeper forces of organised falsehood were acting unconsciously against it 4) through a leadership whose policy was a fad of spirituality. He who has the penetration how it was done by Him will know the nature of work. Sri Aurobindo made Churchill the arch enemy of Freedom to fight for a basic cause on which Freedom rested – winning the war by installing him as the Prime Minister and in 1945 removing him. For the invaluable services of war HE reinstated him in 1951.

Sri Aurobindo, I believe, worked on the honour of the Englishman and the Gratitude of England personified by the Royalty whose member was Mountbatten. Orthodoxy could get the better of Him by that half an hour at 11.30-12:00 August 15, 1947. Hence the minor avoidable tragedy of communal killings. Pakistan is based on caste oppression and Non-violence had no power against it. In an armed uprising patriotism would have united the Muslims.

Nehru in his exalted idealism of pure service refused to harbour even in the depths of his known emotions that Indira should have the benefits of office. He did silently wish Shastri to succeed him. He did recognise the greatness of Kamaraj in giving up Chief Ministership. Mother sanctioned Nehru’s conscious unexpressed wish, his subconscious desert and his conscious appreciation of the greatness in the common Man. If my assessment is true, it endorses my own observation of Her workings. To discover in Pride and Prejudice a parallel is a worthwhile task for a serious scholar whose labour is spread over the years.

New construction

For a fresh evaluation of criticism the plot, characters in terms of temperament, energy, expression are to be constructed. The new principles must be found in every movement small or big.
Plot: A British aristocrat wedded to honour and freedom buried in farmer’s sloth finds a physically dynamic vulgar wife from an affluent attorney family too many for him. She came with a very pretty face and £5000. Her own success fully energised her when the first child was pretty. As the rule enables, the same attorney family had a son in trade, one who was intelligent, cultured and refined. He married an equally refined wife. French Revolution sent them aristocratic Darcy of selfish, arrogant pride who delighted in self-conceit. He had a full foundation of aristocratic nobility but his mother and father fashioned him as a brute. Bingley whose father made himself rich in trade found Darcy’s friendship warmly elevating his status. Darcy found himself fully interfering in Bingley’s life with total success – Transition permits deviations. Bingley and Darcy chose Jane and Lizzy consciously and unconsciously, rather subconsciously. Their coming to Meryton brought Wickham and Collins, an inevitable move of life, one to disillusion Lizzy and the other to exhaust her physically irresistible energy. The first move of the story is a wrong strategy of Mr. Bennet calling on Bingley. The initial few weeks exhaust initiating all the positive and negative moves. He calls on Bingley. She plans and plans endlessly, Darcy speaks out his interest in opposite words. Charlotte’s goodwill is spoken out and reward received. Wickham is fully in form with all the female hearts doting on him. To the end he subconsciously prevails in Lizzy.

Genius of abuse finds its full play and is received as pure Intensity of Love by one infatuated all over his being.

The physicality of the last female child wants Bingley to choose her immediately making way for Bingley and Darcy. The tragedy occurs she does not have irresistible. He comes to his fulfillment. To his psychological advance she responds socially from a status for him. Genius of abuse finds its full play in Lizzy. Wickham is fully in form with all the female hearts doting on him. Darcy speaks out his interest in opposite words. Charlotte expresses it on behalf of two girls that atmosphere can only energise Lizzy. The every word in the story permits a comment from our side. Bennet’s call necessarily fails. Lady Catherine in happiness.

Lady Catherine to receive further strength. He consciously makes her as a provoker by feminine fetish. An uncharacteristic confession gets Bingley married or at least engaged making way for Bingley and Darcy. The physicality of the last female child wants Bingley to choose her and one to disillusion Lizzy and the other to exhaust her physically irresistible energy. To the end he subconsciously prevails in Lizzy.
தன்னுடனும் உண்மைகளும் யநர்மாைான வார்த்றத ைினால் தனது விருப்ெத்றதத் பதாிவிக் ிைது.

எலிசபெத்திைம் நிறலத்து நின்ைான்.

நிந்தறன ின் யமதறம அதன் முழு ஆட்ைத்றதக்

ாண் ிைது,

தனது ேீவன் முழுவதும் யமா த்தால்

ஆட்ப ாள்ைப்ெடு ின்ைன.

றைசி பெண் ணான

லிடியாவின்

ேைநிறலத்தன்றம,

என்று விரும்பு ிைது,
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Our effort is to make literary criticism reveal life fully through the story. This is the second aim, the first being the revealing of the author. The author is no ordinary story teller. She creates the story and at one point becomes the story. We know ourselves and the thoughts we have. We too are 'authors' in a rudimentary way. When we speak, we report an event. It has its factual part which all does. We report the event as it touched us, our temperament and character. The event is a version of our character. Our character can energise the event, colour the event with our emotions. Or, it can energise the event with its own temperamental energies, not ours.

In the measure one is thus impersonal.

She becomes the authoress.

Our temperament is limited by our character and its characteristics. The author’s temperament is not so limited, but becomes impersonal to fully reflect the temperamental energies of the event. There are greater creative events, such as Dantes’ pure love for Mercedes. A great author can report it. It requires a greater precision and flexibility in the author to see the dynamic vehemence of Dantes’ love and the equally intense creative events. Our temperament and character.

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She becomes the authoress.
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The first step in knowledge is to know nothing can be known.

Helplessness is the knowledge of life that can accomplish.

The lowest of the present society readily responds to a new force. At a certain time, as in the story, Grace presses down irrespective of Man’s folly, resistance, disgust, etc. Bennet waited till he was commissioned into action. When he responded, he saw there was nothing physical for him to do. Nor was an eligible thought presenting itself to him.

So he took refuge in his values.

What the body could have achieved in a few centuries, his values accomplished in a few months. The process is to move from action to thought and to Silence. It is to move from the physical to the Spiritual. They are;

- Action successfully saturates the physical.
- Saturated action is the birth of sensible emotion.
- At this stage Man finds himself accomplishing vastly by his human relationship rather than by his own physical organisation commissioned into work.
- Satisfied emotions are saturated vital success.
- Mind finds thought when the emotions rest content.
- Mental planning accomplishes many times more widely now than physical vital work.
- One crosses Mind by moving into Silence.
- Silence, vision, intuition, knowledge are the stages.
- Silent accomplishment enables one to create a sastra – a science – of that field. Its vision enables another to accomplish more fully. His getting intuition of that knowledge allows the whole humanity to receive that knowledge as a benefit.
He who has that knowledge can establish it in the world as its dharma. See Steve along these lines. Read world history along these lines. One's own life traced through these stages will clarify this knowledge.

Mr. Bennet is a typical British husband whose aristocratic aloofness decided to treat his wife softly, a British motto. He is an aristocrat who will not take advantage of others. She is an ignorant woman from lower middle class endowed with beauty, a pride of feminine possession and a dowry, a strength that fortifies her conviction in her value. Her dynamism is great, though culturally vulgar. Even socially, it is unpleasant, if not obscene. He retires and she rules. Her aspiration becomes a tireless ambition to marry the girls. Her own aspiration brings two valuable bachelors and two other stupid and unreliable men. Her aspiration is true, but her crudity has converted it into vulgar, assertive, impatient, insistent ambition. One is summarily rejected who moved to reward an eternal source of good will in a very handsome substantial way that generated pride and security. The other is really handsome, with manners of captivating softness. He is one whom the feminine heart that adores irresistibly will love his touch, even to be murdered. He is a foil to Darcy. He could captivate Georgiana. His jealousy of Darcy is an energy of dissipation that loves to squander what he has not earned. Small personalities in the proximity of great wealth or power yearn to throw it all around delighting in the expanding energy. Delight is intense energy expanding to the ends of
existence. Men and women fully respond to that widening impulse. Fashion is the surface symbol of taking one to the end of a society that has accepted a fashion. Elizabeth would have wholeheartedly eloped with Wickham and any girl or woman there would have done so. Mr. Bennet saves the social situation by NOT falling a prey to the lower tricks of life. The Life Divine is a book of various values, apart from its being a yogic philosophy. On page 1029 there is a paragraph beginning with “In fact...”. It is a paragraph carrying a well-known idea of His yoga, viz. Inner life is essential. The arguments, descriptions, explanations flow readily and pose no challenge to comprehension. My theme is behind all this there is a secret which He states but we miss and still beyond there is a significance which is unstated and hence invisible. Mr. Bennet carries it and we all fully missed it in the story. In the previous para He talks of the introvert who was frightened by the inner darkness. Here He advocates universalisation to reach the unity of souls. Universalisation is only a middle term as there is Transcendence beyond. Universalisation achieves unity of selves, not by love and sympathy, which are human vibrations, but by the dynamisation of unity by the spiritual being inside us. In doing so, He warns us of the insufficiency of the surface being, which alone was the domain of tradition. Also, He reveals how and why the ego plays its own tricks. Thus all His explanations emerge. What are the stated secrets we would miss and what were the invisible ones? As long as we seek the significance, it is evident we don’t have it. It is not equally evident that when we get it and feel fully satisfied, we have really not got it. The moment we get it, we will not seek it or know we got it. In any of these forms it will disappear. The essence or significance comes when we lose the verbal movement, when we enter into laya. Moksha attained in Samadhi is an attainment of the surface Mind, the ego – an outer attainment. Our attainment is essentially inner. His central theme is dissolution of the ego. He alone demonstrated that the ego is masterly in masquerading itself as Self or soul. Through altruism, He explains it. He again draws our attention to the fact it is our spiritual being that is capable of unity and the ego, even in the movement of forging unity, insists on its consciousness of being separate. Still, in spite of all this, when a unity is forged, the foundation, He points out, remains outside, meaning that unity cannot be forged outside. Towards the end of the paragraph He underlines the significance of dynamisation of unity at the level of the Self, not ego, a self that is in all. Beyond the self is the soul which when it evolves the psychic comes into its own. Unity can be achieved only when the psychic develops into the Supramental being. Life at every stage has more than one diversion as a bypath and each is capable of subtle tricks to snare us away from the goal. Unity matures by intensity, identity, secrecy. Seeking to represent the value of the Unknowable, on our way to becoming the unknowable, we are aware of it and they accrue to us. Secrets expressed that we would miss:

1) Going inside was not a method of the tradition.
2) It is essential for universalisation.
3) Existence by living becomes life and by uniting the inner and outer, universal life.
4) How are they united, why they were not united till then.
5) Universal life is more powerful and dynamic than surface life.
6) Why universalisation by the surface is not possible or adequate.
7) The role of the spiritual being.
8) How mind and heart are inadequate.
9) How the outer foundation is insufficient.
10) How the surface superstructure is an obstacle?
11) What is the relation between the spiritual individual and Man.
12) What is the place of unity in the universe?

Unstated invisible Secrets:

1) The imprisonment in the personal life.
2) How existence changes into life by living.
3) Why universalisation is not for the surface.
4) His presenting Taste of Ignorance here. (Deeper significance of Taste of Ignorance and Taste itself)
5) Love, being a spiritual principle, refuses to open the spiritual being.
6) The simultaneous movements on the surface, ego, psychic, etc.
7) The inadequacy of the original assumption of Spirit.
8) The ultimate significance of crossing one plane into another – what Vivekananda showed Him.
9) Persistence of the part that is given up.
10) Why dynamisation of the self.

To know all these secrets one must know the ORIGINAL conception of all these terms, know the whole chapter, all the book. The wonder is what we perceive we will forget in half an hour. To retain in Mind and Memory what we have now discovered and apply it to further understanding it is a subconscious faculty.

It is a subconscious faculty. A mammalian animal. A human being. A conscious human being.

The wonder is what we perceive we will forget in half an hour.

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நமது நசத்தியம் சுயத்தின் எகவான் என்று ஆனலத்தின் மட்டுயம் நுனையும் பொழுது இந்தநாம் உண்னமயில் பதளிவாகிறது வருகின்றன என்ெதும் ஆைமான அன்பு ஆைமான அனவவாழ்க்னக வாழ்க்னகயில் வாழ்க்னகவாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னகயில் வாழ்க்னக}
Commentary on Pride & Prejudice

Everlasting Day

Mother said He wrote in Savitri the more significant things. One who knows what is there in The Life Divine and Savitri can pronounce on it.

I spoke earlier about page 1029 in The Life Divine on the overt and covert secrets we miss. The lines in Everlasting Day are memorable and enjoyable as they are.

Poetry is to be experienced as a deeper enjoyment and not to be subjected to analysis.

For one whose understanding can be enhanced by analysis thinking becomes an initial virtue.

In the beauty of the poetic lines, as everywhere, it is constructed on a scheme of things which when known raises its appreciation. Being, Consciousness, Bliss, Power, Truth, Sweetness, Delight have their allotted places in philosophy. Smile, Sweetness, move, joy come under another list of less significance. We have the phrase ‘Eternal’s Smile’. It is expressively exquisite. The Eternal is brought out to perform a human act of Smile, an expansiveness of form because of an inner surging energy of Sweetness. Eternity is inner and Infinity is outer. Eternity serves as a common basis for Time and Timelessness. In higher versions of philosophy, Eternity may include Infinity. The idea of a superhuman Eternity coming down to Smile, a human function, is an act of descent not included in the original process of creation. There is the phrase ‘Deathless Bliss’. Bliss can wipe out death in human life. Or in higher intensities Bliss can give a Man death of the body as it cannot stand the inner intensity. Here we have deathless bliss. Bliss that can give life or death can also be deathless when it evolves as delight. Poetry excels prose when it talks of the opposite, impossible, inconceivable, but the world of poetry has not yet conceived of poetry that can speak of the inconceivable and give it life, rather the Reality of life at the new level. He says in Savitri He tried to raise every line to the Overmind, not to the Supermind. In Mahabharata, the Power of Overmind could succeed in the world only through the power of falsehood. Truth of Dharma of Good needs for its service falsehood. Its dependence is complete. So in poetry the height can be maintained only by the powers of the depths.

“A marvelous sun looked down from ecstasy’s skies.” (p. 671)

Sun is the source of light, which is the source of knowledge. Knowledge is an act of consciousness.

Ecstasy belongs to Ananda but is placed below Peace. Ecstasy’s skies harbor a marvelous sun. It moves down to the world of deathless bliss.

Unseen, invisible, here is a movement implied from knowledge to Ananda, from consciousness to its nature.

If this perception is true in the rest of the page and the rest of the passage, one would have stumbled upon the subconscious dynamism of His poetry.

Of course by implication such a basis – a basis of process of creation – must be there in all Savitri.

To him who knows the construction of Savitri, the Poem reveals more than what it does to an ignorant devotee.

The construction is initially of the plot.

As the significance of the Poem rises the construction is of the Spirit of the Poem. As the Spirit rises, it acquires a tendency to disregard the construction. Finally it excels when it defies the construction and reverses it.

The Poem is full of phrases that defy understanding as Silence expressing sound. The defiance is in words, the significance of meaning, the significance of the culture whose language it is.
One who understands கற்றியார் in its external beauties, and in its inner significance, can transfer them to Tamil and wait for them to rise from that subconscious culture to conscious modern prose, if not poetry. That would be the renaissance of Tamil.

Maybe the world linguistic revival is on the agenda when Savitri is thus translated in the various languages. Even to secure one first line of that description is a beginning. It is possible when the translation voices evolution.


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even to secure one first line of that description is a beginning.

This is the renaissance of Tamil.

Tamil and wait for them to rise from that subconscious culture to conscious modern prose.
Determinism of Sensitivity

Determinism is there everywhere.
Sensitivity too is there all over the being.

How sensitivity determines is one topic here.

Sensitivity determines either way to make or more.
They are not the two extremes. At each point between them is there a sensitivity.
Fifteen years of friendship has, unintentionally, entered paths that show the parting ways.
It was a close good friendship, but never became intimate on any sense.
The future does not feel conducive for continuation.
In this context one runs across the other, each saw the other, their eyes did not meet.
One felt it time to part.
Just at that moment, the other felt hurt.
Neither wished to meet. They moved away without meeting.
That was the last meeting. For another thirty nine years they never met.

Lizzy’s choice of Darcy in the Assembly was like this.
Their looks never met.
Each subconsciously chose the other.
He responded with ‘tolerable’.
She endorsed his response by not being offended.
Human choice, conscious, subconscious, unconscious, social choice, choice of instinct, insight, intuition, voluntary, involuntary, choice of fate, destiny, ideal choice, casual, circumstantial choices, choice out of competition, jealousy, out of revenge, choice that rich foolishness compels for its own fulfillment are all there in all stories.
To spot each one of them in this story is an exhaustive study.
On each type of choice we can explain its outcome in terms of result, time, temperament and every other human aspect.
To consider one character in the light of another character at all these points is to enlarge the scope of the critical study.
Move on, unto more breeches is an ever present call of life.
Life is always there, ready to accept Man’s moves.
Commentary on Pride & Prejudice

Shakespeare is great because he saw life at all these points. Words came to him as he saw life as individual events.

Shakespeare is great because he saw life at all these points. He saw life as individual events.
Market is a far greater plane of production of wealth. The world had created it, Europe has expanded it into a trade all over the world and raised it to the status of empire. Only in America, banks and Market acquired dynamic vigour. European culture that was built by accumulating wealth, came to look down on Money as mercenary. It is so cultivated in the cultured society that one avoids mentioning his income or property exactly. American wealth is the result of the sense of independence of its citizens. It became self-respect, self-esteem, self-reliance, capacity to solve any problem, acquiring an insight into the infinity of existence.

Individuality is here a product of adversity. Psychologically, American wealth is the result of the sense of independence of its citizens. It became self-respect, self-esteem, self-reliance, capacity to solve any problem, acquiring an insight into the infinity of existence. The famine that threatened India in 1965 gave birth to the individuality of him who was on the land. It was visible as market Individuality in the late eighties. Its psychological version may show itself when India takes upon itself the role of world leadership. While Europe and America developed Mental and physical individuality out of scratch, India is trying to regain its lost spiritual individuality in the period of the Mahabharata. It will be supramental, or Spiritual Individuality in the plane of Supermind. She must become the Jagat Guru before that. What happened in Pride and Prejudice is evolutionarily striking. It can be explained in many ways, all ways. Doing it from harmony is one approach. Speaking of harmony, there is a harmony at any point of relation. Harmony is the last item in the chain of contradiction, conflict, compromise, reconciliation. Conflict is to move the relation to the vital. Compromise is a disturbance-free co-existence. Reconciliation is the smooth relationship in that co-existence, rather the co-existence maturing into one existence that is vibrating life. Harmony is the spiritual dynamisation of energy into activity that accomplishes. It is followed in Supermind by two other terms, mutuality and unity. Mutuality is one doing to the other what it urges to do for itself. Unity is the existence of absence of activities. This unity is of the lower dimension. The higher dimension of Unity is capable of absorbing unity and multiplicity as one vibration when they meet in their essences.

That Unity has potentials and possibilities as secrecies Man cannot unravel. That may be conceived of. It is obvious the harmony between Jane and Lizzy, the initial harmony between Lizzy and Wickham, the ‘creative’ harmony between Collins and his boss, the cultured harmony between Lizzy and the Gardiners all contribute to the end. Even Bennet’s retirement into the library is generative of a harmony made possible by common sense. In the entire story there is one pervasive harmony made possible by social manners that are devoid of evil propensities. Harmony is at all levels, individual at home, social in the village, national by not mentioning the French Revolution. Harmony restores lost objects as well as lost opportunities.
Commentary on Pride & Prejudice

Volume XI

A discussion on the themes of Pride and Prejudice by Jane Austen. The book explores the dynamics of social class, family, and the complexities of human relationships. The novel, first published in 1813, is a classic in the genre of romantic fiction. The commentary delves into the characters, the setting, and the societal norms that Austen critiques and highlights through her narrative. This edition includes an introduction and examination of the text, making it accessible to modern readers. The commentary concludes with an analysis of the cultural impact and enduring relevance of Pride and Prejudice.
Virginally creative Moment
This is Sri Aurobindo’s phrase.
Our lives are of flat moments.
What is the difference between them.

Mind or vital acting, the moment is a movement of Time.
The Spirit peeping out makes it fresh.
The Spirit in Mind emerging is a creative Moment.
Moment is the present carrying the past as potential and future as possibility. It is a trickle of Time, uncreative.

Time has its own personality apart from its form.
In that personality dwells the Spirit of whose inner movement is Time.

That spirit moving into action is a creative moment.
If that is the first time such creativity emerges, then it is a virgin Moment as its creativity is exercised for the first time.

In life such moments throw up energies enough to solve problems.
Or, the energies are so much that they create enormous opportunities to more than one.

Falsehood and Truth act exactly the same way.
Both are equally resourceful.
Maybe in doing mischief, Falsehood is more resourceful than Truth.
It may prove to be stronger than Truth in its play or exercise.
But it has no power to go to the end which the Truth can.

In a dynamic sense, Truth appears to be static, whereas Falsehood is multidimensional in its dynamism.
In any confrontation Truth remains stay put and wins.

Falsehood goes into its creative dance of innumerable varieties.
This variety entertainment is known as human life.
Competition energises it.
Jealousy makes competition creatively dynamic.
All the time neither of them knows that ultimately they are working against themselves.
Their creativity is one of destruction.

Even when they see how they are destroyed by their own action, it is not often in their power, to suspend their initiative. It is a human initiative.
Divine initiative comes from outside, as if it is a chance.

Character is formed when life is threatened
Character is the structure of temperament that is inflexible.
Character is formed as a structure in one’s substance.

Hence the persistence and repetition ad infinitum.

When physical life is threatened, character awakes and thinks if it should change. If it changes it is formation of character.
Energy becomes force by direction and power by organisation.
Settled power of the person, settled in one’s substance is character which gives Man a capacity of accomplishment through work.
Character refuses to stir unless life is threatened or life possessions are about to be destroyed.

In Darcy, his love for Lizzy was such a moment.
In her, Lydia’s adventure made her open in her character.

Bennet came to the same situation in realising his responsibility to the family.
Character is formed when the power collects to protect survival or to act in self-defence.

Revolutions are moments when the national character is shattered.
Dr. Thorne was faced with no such threat, but was presented with what would be to another a sore temptation.

He rose to the occasion, exercised a control over his mind so that it would not run.

In doing so, he exercised his will as no one can easily exercise.

To be human he made one exception in telling Lady Satcherd about Mary being the heiress before the lawyers gave the sanction.

‘Dear Mary’ is the acme in the book.

She acted in the very opposite direction; the grains of character were true to their original formation.

The final authority in the Society is social authority.

In any event however cumbersome the context is, the final authority can be traced to the Social authority born of power and money sanctioned by the tradition.

Whether it is in Mark Roberts or Miss Dunstable or her various lovers or even in Moffat who was humiliated by physical punishment, what ultimately prevails is that authority.

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An obvious indication will indicate an obvious result.

It shows marriage was not his own intention.

Should it be his intention, he could have given a direct proposal.

The process of creating a particle of dust is the same as elsewhere.

Here his intention is revealed in his action.

For a wider reach of criticism, many small acts of the play can thus be considered.

The Power of accomplishment in this story comes by the reversal of this first move.

We see Lizzy is more penetrating than the elders.

Freedom and culture can give such a penetration at young age.

Education has been saved from the dead weight of memorisation in the west.

Should India do so, her progress will be great.

Kishore Madubhani observes the civilising value of education.

Poverty going down and rising levels of education are seen in concert.

Education, in the next step, can be relieved from the energies of understanding.

As the computer computes for us, it can understand for us.

The computer can give the student the results of understanding.

If need be, the process can also be there in store.

It is interesting to speculate whether there is a further step and is it now available to us?

Silent understanding is a higher process, a subtle one.

For the reader to benefit by that process, he must first be familiar with the process of quick understanding.
Wealth and culture can give it to the young even at the age of ten.

**What culture can offer, computer too can offer.**

Lydia would not be thinking of her being traced. Wickham knew it, but did not mind it. It is the intelligence of imprudence. Absence of shame is an endowment in such people.

**Event that is the Moment**

**Events have a personality and respond to the various touches of attitudes they receive.** To see how a simple event takes shape and determines the whole course of the story is really a study of Life. It is generally seen in key events, but the smaller the event where one observes it, the greater the knowledge he derives. Some ideas:-

1) An event is a LIVE personality in several ways.
2) Such a personality expresses in energy, etc., skill etc; physical vital, etc; manner’s series and in several other ways.
3) **How it responds depends upon the aspiration of the event itself and how it is touched.**
4) As usual, ultimately, one event can decide the result.
5) Individual, event, Moment of Time, point of space, etc., have this capacity.
6) Evolution can be explained as the coming together as one or all these aspects.
7) Self, Purusha, Ishwara becoming one in the Supreme is one expression of it.
8) We rarely realise that involution and evolution, at all stages, have the same significance for the whole.
9) Scales of Energy……..result; skills …….value; movement …… accomplishment are in existence. They also merge, rendering our linguistic equipment of the capacities of our languages now inadequate.

10) The greatest of accomplishment is Non-doing.
11) சும்மா ிருந்து சும் பெறுவபதக்ாலம்.
12) To understand one in terms of another may be the ultimate study, e.g. energy in terms of Time or Being in terms of consciousness; Money in terms of power.
13) Whether it is the ultimate study or not, such a study generates all the wisdom that plane can ever generate.
14) **To accomplish things without one doing it is good.**
15) To accomplish things by no one doing anything in any place will be a miracle, while it is really not.

**Cultural diplomacy**

The world rapidly progresses, sometimes by revolutions, silently all the time by evolution. It is a spiritual evolution. Spiritual evolution is that which expresses itself in the outer form. Inner Spirit expressing itself in outer form is spiritual evolution. It happens all the time. We see it in Darcy’s love, Bennet’s honour and Mrs. Gardiner’s cultural sensitivity. Lizzy is a fiery force or forceful fire in matters personal.

**There her feminine light emerges as womanly secrecy.**

She told Jane of Darcy’s proposal and her refusal. She did not consciously come to acknowledge to herself her love for Darcy. It is for TWO very great reasons. It is her treachery to dear Wickham. Also by that she acknowledges to herself that she is mercenary.

**Secrecy, in its earliest appearance, issues out of shame.**

In its final magnificent form Secrecy is cultured sensitivity. Beyond Revolution and evolution lies the longing of culture that loves to be conquered. That is why it launches on conquest. The phrase the conqueror is conquered expresses a subtle truth that to acquire culture Man loves to submit to another. Brute force physically conquers. In the process it is aware of the superiority that is defeated.
Evolution mentally recognises that superiority and learns.

**Culture resorts to a diplomacy where the weak sues to be conquered by the strong.**

A truth higher than subtle is that of the Secrecy of the Absolute.

It has the attitude of submission when conquering.

Cultural diplomacy is the Absolute conquering the relative.

It is there contradiction matures into unity passing through conflict, compromise, reconciliation, harmony, mutualty.

All in the world or the universe is a Marvel of consciousness.

Man sees it as dualities of darkness, success of the strong over the weak, treachery of the resourceful of the believer.

To know is great, not to know is greater still.

The field of cultural diplomacy is marriage and its victory is Romance.

"ஏன் அவர் எது திருமணம் எவருக்கும் பதாிய்கிறதும்?"

திருமணம் அவனது வந்திருந்து எவருக்கும் பதாிய்கிறது.

அவனது திருமணம் இருந்து எவருக்கும் பதாிய்கிறது.

அவனது இவ்வாறு செய்யும் வழி இருந்து எவருக்கும் பதாிய்கிறது.

முதலில் எவருக்கும் பதாிய்கிறது.

ஒரு பவாய்ப்பெறை அவைக்கு ஒவ்வாறு பவைதள் வாக்கிறது.

திருமணம் அவனது வந்திருந்து எவருக்கும் பதாிய்கிறது.

ெல்லா இளைய உணர்வு யொன்றும் தாங்கும் பெறும் வழி இல்லை.

ஒரு எவ்வாறு வடிவம் பெற்று இன் யவொக்கும் முழுவறதயும் தீர்மானிக்கும் உண்றமான பொதுவாகும்.

ஒரு நி ழ்வு யொன்றும் உண்றமான பொதுவாகும்.

2) இவ்வாறு யொன்றும் தாங்கும் யொன்றும் உண்றமான பொதுவாகும்.

அனைத்தும் வந்திருந்து எவருக்கும் பதாிய்கிறது.
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3) In the chapter, the conflict between pride and prejudice is evident, as Elizabeth refrains from showing favoritism towards Mr. Darcy. This leads to a series of events that highlight the consequences of pride and prejudice.

4) Elizabeth's newfound respect for Mr. Darcy is slowly beginning to dissipate, as she realizes the depth of his character.

5) In the next chapter, Elizabeth and Mr. Darcy's relationship continues to evolve, as they both begin to understand each other's values.

6) Mr. Darcy's behavior is the prime focus of the chapter, as he attempts to change Elizabeth's mind about his character.

7) In the next chapter, Elizabeth and Mr. Darcy's relationship continues to develop, as they both begin to appreciate each other.

8) The chapter ends with a cliffhanger, as Elizabeth and Mr. Darcy's relationship is left unresolved.

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Lizzy is clear headed. She sees the catastrophe, refuses to believe anything else.

At her age it is commendable common sense.

But what happened is something else.

On page 329 The Life Divine explains how the Infinite action differs from finite action.

At our social level, Lizzy is right.

Mr. Gardiner’s unbelief opens the door for another Force.

We know an infinite Force entered.

There the rules are very different.

Expected results will not happen.

Each circumstance, the Book says, can create fresh circumstances.

It will not be guided by the finite Force, but will be determined by the infinite Force.

The Symbol Dawn in Savitri can be a real symbolic Dawn, or ordinary lines of poetry.

Having had a glimpse of that Dawn at 11 P.M. one finds the rest of the night taking him into that subtle atmosphere.

It is not only subtle, but of the inner being.

Savitri gives the opening to the reader, the reader need not do it.

He should not wantonly close that opening.

In human relationship, characters like Lizzy remain open and pass on that opening to others.

Savitri does it easily in poetic understanding for those who understand poetry.

A devotee determined NOT to be closed or to take initiative to close will find the opening where his character permits – poetry, human relationship, striking events, etc.

Intellectuals open so to The Life Divine.

Self-giving gives this opening.

Fresh ideas do give it.

An attitude of inner cheerfulness does it invariably.

Where one decides to please, the opening sails in.

Aiming at perfection in work does it.

Any principle of Mother offers it.

Not by reading, but by doing it.

Dawn

Savitri opens with Usha, உஷா, the Symbol Dawn.

God who is unborn in our Inconscient offers to dawn on us spiritually when Man is awake spiritually.

To the physical Man, God announces it as a physical symbol of sunrise day after day for millennia.

The Vedas saw it.

Sri Aurobindo gives it to us in Symbol Dawn.

As air is there everywhere, this Symbol and the Reality is there everywhere all the Time.

Mother’s Name, Her Photo, visit to Her, Her Darshan, hearing Her Name, to see a devotee are rich spiritual moments for one to have an insight into that Dawn.

Spirit dawns in Sunrise.

Money is born in the generation of Trust in sale.
Darcy came into her life as the dawn of the French Revolution. The French Revolution is Sri Aurobindo storming His way into Europe. Lydia liberated the dissipating woman two hundred years ahead. Man never knew he was one full bundle of dissipation forever. To us it is real in Lizzy’s admiration of Wickham. Not that Wickham was not charmed by women, but Money was more irresistible to him.

Darcy never wished her to love him.
He wished her to let him love her.
Women are an object of love.
Loving her with her consent was masculine.
‘Love’ always was infatuation as in Titania’s.
It remains forever all over the world the same.
Romeo and Juliet is vital love.
Rosalind was of a higher cut.
The world literature has not yet portrayed Romance.
Romance itself has several levels.
It cannot be vital, at least it must be mental.
With NO strong spiritual vibration, even the Mental base cannot flower into Romance.
It is romantic to think of Romance. The Solicitor-General spoke of its absence in Lady Anna.

Receptivity to Grace.
Self-discovery is the delight for which the Absolute has created.
The labour of becoming Self-aware is evolution of ignorance evolving to knowledge and knowledge becoming greater knowledge.

Grace relieves that labour on occasions of its choice.
Civilisation is primarily a labour from below and grace from above.
The rule seems to be fruits of the labour of the pioneer become grace to the rest.
One man’s gains turns into the world’s enjoyment.
The world’s receptivity raises the intensity of Grace acting.
The civilised part of humanity almost compels the non-civilised part to receive civilisation as grace.
The rule of karma in force is to labour.
The privilege of Grace is to dissolve karma of those who labour.
It is done from below by aspiration and offering.
Offering from below is a privilege.
Grace from above is a privilege.
Grace is generated when the ego is abolished.

Mother’s consciousness directly becomes Grace when ego is totally abolished.
Society showers its grace by way of welfare, new technology and particularly by the new laws it enacts to confer new rights.
Man loves to receive social grace and even demands it.
No man wants to pay tax of any kind.

Just now Society can give the government all the Money it needs without collecting it as tax from citizens.
Man longs to retain his love for nostalgia and for that purpose actively resists Grace using the instrument of taste of ignorance.
Should a Mother’s devotee be entirely egoless, in him Her consciousness turns into Grace enabling him to confer grace of spirit on some others.

In such a context, to receive is to widen the kingdom of Grace.
The measure of such a receptivity to material help from family or friends even in the shape of Money is a measure of receptivity to Grace.
He thus enhances the consciousness and prosperity of the giver if he does not have the ego of the receiver that shrinks.
It is receptivity to Grace.

To be able to receive grace egolessly is equal to being a source of Grace. (Page 117)
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Chapter 1

‘இலங்கயார், இலங்கயார் உண்மையும்’

நாவயில் விளைவில் விள்ளியார். அவள் பிரார்த்தனையில் உருவாகிறது, போது வெளியும் மீண்டு

பாரும் வரும் ஊரைப் பிரார்த்தனை.

‘நாமான பேசுவோம்’, கடுமை 329, முன்னணி வட்ட குறிப்பிட்டு ஆனந்தமும்.

இலங்கயாரின் வருமைக்கு இருந்து ஒருவர் உண்டாகிறது.

நான் செய்யாமல் வெளியும் ஒருவருக்கு மலர்த்தாயிட்டு.

செய்து வந்து வெளியும் ஒருவர் என்று வெளியாறை தெளிவாயிட்டு.

அவள் என் குறுக்க வருமையை செய்து வந்து.

தீர்மானிக்கப் பண்டு பந்தப்பட்டு முதலும் வெளியை குறந்து.

ஆனந்தம் வட்ட குறிப்பிட்டு, அவள் குறுந்து வெளியை வெளியைத்தாயிட்டு.

’சாவித்தார் இலங்கயாருடன் அந்தக் குறுந்து, வேறு என்பது சின்னமையை.

அவள் பந்தவழியில் இலங்கயாருடன் வருமையில் இருந்து இருந்து.

சின்னமையில் உள்ளான இலங்கயாருடன் எண்ணை வழியை அன்றன உள்ளார். அவள் குறுந்து வெளியை வெளியைத்தாயிட்டு.

என் குறுந்து வருமையை நவநிராகரித்து.

சூட்சு இலங்கயாருடன் வருமையில் குறுந்து வெளியை வெளியைத்தாயிட்டு.

அவள் பந்தப்பட்டு இலங்கயாருடன் வருமையில் இருந்து இருந்து.

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His most particular friend says he never intended to marry her."

Lizzy sees all in a flash. Her penetration is full.

This penetration belongs more to shrewd selfishness than to brilliance of thinking mind.

Mr. Bennet’s sensing £10,000 in the air for Wickham is experience.

To Jane and Lizzy that though it had never occurred.

It is due to lack of experience.

Knowledge of facts, events, motives, sequence, consequence, cause, etc. is primarily related to observation, shrewdness, thinking, etc.

Facts reveal to observation and memory.

Memory’s intensity is because of interest.

Events do not readily reveal to the same observation that sees facts.

It too is observation, but it is an observation of events as facts — a wider observation, though it is only a horizontal expansion.

Motives are seen by shrewdness which is the faculty of selfish intensity.

Sequence reveals to one who knows facts are related.

Consequence is a longer sequence until the result issues.

Cause is a closed chapter to one who is incapable of thinking.

Thinking, on the surface, is from experience. It is primary.

Thinking as a mental faculty is more powerful but is usually divorced from the reality of experience.

Thinking that combines the faculty and experience tends to become emotion.

Emotion by sensational experience ends in sensitivity.

Sensitivity is individual, inherited from family or community.

Patriotism comes from the national sensitivity.

Global interests can at a later date develop global sensitivity.

Sensitivity at the global level can lose its intensity created by the original narrow focus.

Global sensitivity will be idealistic.

They arise from freedom given to deeply rooted cultural tendencies.

The study of each faculty from its inner and outer origins is wide and will raise the mind to consider ideas for idea’s sake.

Marriage in England

Love marriage is the ideal of youth in India.

To marry one who is loved is a glory in itself.

In England it was the tradition.

Apart from finding a spouse, this institution gives the adult a capacity that is intensely psychological.

Not all boys or girls are sure that they will be loved by another.

To win a partner from that self-recognition, one almost creates a whole new personality in him or her.

Those who do not have that difficulty often find themselves being loved readily by many but NOT the one he longs for.

For him to hazard is equally great, an adventure.

To be able to win a partner on his own deserts makes one a Person.

The experiences of the Bennet girls vary.

One is loved, but as in India, adult forces stand in the way.

The other is irresistibly attracted to one who has a skeleton in his cupboard.

Lydia had no such hazards. She did what she wanted.

An entrepreneur is a hero in the sense he accepts continuous risks.

Human relationships are fields offering constant surprise.
Man’s behaviour is unpredictable. Weighty issues make him respond in unpredictable fashions. **Sometimes one is surprised by his own behaviour.** Man finds in himself, unknown to himself, an attitude of noble idealistic sacrifice. Two bankrupt youth ventured boldly and quickly made it during years of depression. One married the other’s sister. The elder of them suddenly proposed to his brother-in-law that he should go out and make it for himself! The victim was dismayed, felt the treachery cutting to the bone, but to his own surprise, accepted it, made it, only to rise far higher. Often within the family, sometimes outside, one discovers hidden nobility in himself when the circumstance demands. Darcy did. Positive as well as negative qualities lie in wait unknown to us. Darcy found a noble one. Lizzy found something that was unpalatable. In India marriage that is arranged is a discipline of affection. **Stability** **Onward move that organizes the backward motion ensures stability.** Poetry arises in mature societies that are stable. Brahman negated, affirms itself negatively revealing the Eternity of the Absolute. **Everything that seeks stability successfully knows this principle in its practice.** Periods of transition are exceptions. Darcy in love with her does not know her coming to Pemberley will refashion its security. She is the destabilising Force to Pemberley. Mrs. Bennet, having moved into aristocracy, wished to rise above in the next generation. The ‘stability’ she seeks initiates de-stability. How that ‘revolution’ became ‘evolution’ is the story. One exception was Lydia’s adventurous initiative. The set up was shaken and without destruction was stabilised at a higher level, leaving a lower stratum. She remained in the lower one. **Stability that is retained in transition is evolution.** Man rising in life loses temper, struggles to gain it and gaining it back at a higher level has made it. Culture is a receptacle that receives the stress of progress making the hard receptacle into a flexible repository. Culture is an enduring structure during the stress of transition. No woman is capable of not noticing passages of love in others. They have no qualms to pester the persons for information. **That is what I read in Trollope during the middle of the 19th century.** Towards the end of the 18th century Mrs. Gardiner exhibits a superior culture to that reported in Trollope’s novels. Mrs. Gardiner made it possible for Lizzy to marry Darcy. That marriage needed mountains of upward moving social energy. One Man’s perfection can still save the world. Mrs. Gardiner’s culture made Lizzy’s world possible. **Individuality is the culture residing in one Man at the top.** Culture of Individuality is the condensed energy of the society concentrated in one person. **Culture is stability in transition.** "அவறைத் திருமணம் பசய்துப ாள்ளும் எண்ணயம அவனுக்கு இல்றல என்று அவனுறை மி வும் பநருங் ி  நண்ென் கூறு ிைான். எலிசபெத் எல்லாவற்றையும் ஒரு க்ஷணத்தில் ஒர்க் ிைாள். அவளுறை  கூர்ந்த  வனம் முழுறம ா  உள்ைது.இந்தக் கூர்ந்த  வனம் சிந்திக்கும் மனதின் புத்திசாலித்தனத்றதவிை கூர்மதி ெறைத்த சு நலத்றதச் சார்ந்தது."
திரு பென்னட் விகாமிற்றா

10,000 தெவுறன, அதாவது டார்சினயச் சூழலில் உணர்வது அனுெவம்.

எல்லா ஆண்களும் மற்றும் பெண்களும் இன்பனாருவரால் தம் குருக்கு யநாக் ிறியும்.

எல்லா பெண்களும் குடும்பத்தில் உள்ள அதற்கு குறுக்காக யதை முடிவது அவரது மனிதனாக்கு ிைது.

லிடியுக்கு அது இறையூறு ளும் இல்றல. அவள் தான் விரும்ெிறதச் பசய்தாள்.
நூற்றைாண்டின் முடிவில் திராலப் நாவல் பிள்ளை அவர் ளுக்கு முடில். மாற்றின் அழுத்தத்தின்யொதுப் பெற்றுக்பாள்ளும். லாச்சாரம் முன்யனற்தின் உர்ந்த நிறலில் அறதம் மின்னும். வாழ்க்ற ளில் உரும் மாற்றில் தக் றவக்பெட்டு ஒரு வழை அறமப்பு ஆட்டின் ண்ைது லிடிக்கிறைதல் எவ்வாறு அந்த உற்குடி ளினைா மாைிக் காலலை வடிவறமக்கும் என்ெது பதாில் வில்றல. எலிசபெபவற்ைி ரமா அைித்திருக்கும்.

நிறல்ான தன்றமறானாலும் உறுதிப்பெடுத்து ளைது. மறுக்பெட்டு ளிரம்மம் நிறல் இருக்கும் முதிர்ச்சி ஆன்யனாக் பசல்லும் ட்டுபொைாகும். இந்தில் எலிசபெத் விரும்ெத்த ாதைார்சிக்கு ஒரு உற்குமான யநர்மறைான மற்றும் பெரும்ொலும் குடும்ெத்திற்குள்ளும் ஊதிக் பெட்டைவர் லங் ிப் ஒருவர் மற்ைவருறை சய ாதாிற த் 
திழாலான இரண்டு இறைஞர் ள் அண் ிைான். மனிதன் தனக்ய பதாி ாத சில சமங்ளில் ஒருவர் -ாம் நூற்ைாண்டின் மற்பெடுத்துமுக்குக் கூைப்பெட்டுள்ைறதவிையமலான லாச்சாரத்றத திருமதிள் ார்டினர்  

பவைிப்ெடுத்து ளைபாள். ஏற்ெடும் ாதறல எந்த ஒரு பெண்ணாலும் வனிக் ாமல் இருக்


45. “Wickham will never marry a woman without some money.”

She knew he would happily marry her, if only she had money. It is very shrewd of her not to be deluded by her own ‘charm’. Her mother’s mind was closed to such facts as she expected Bingley to marry Jane for her beauty. Elizabeth’s mind was not so closed on this point with Wickham. But her mind was certainly closed about his attractive manners. Her own rationality made her open her mind in that respect. But her mind was closed about the subconscious attraction to him. Also her mind was closed to his character about women. She never knew that Wickham had no personality of a husband to run a family. He was not thus committed in life.

He lived with Lydia not as a husband but as Darcy’s brother-in-law.

Closed Mind

Closed Mind is a phenomenon for various reasons as given below:
1) Incapacity of an undeveloped mind to open to higher knowledge.
2) It can be so closed to subtle or symbolic knowledge.
3) Its incapacity or unwillingness to learn afresh can close it willingly or by default.
4) An intelligent mind can be closed to another culture or another aspect of culture out of prejudice or inability. Prejudice can take on the appearance of unwillingness or inability.
5) We readily judge people on a scale of superiority and that is a bar to understanding and an obstacle to correction.
6) At this level, it is a formation of faculties and we must know it admits of no moral notions or even standards.
7) Can a closed mind open? Sincerity does it. In the absence of sincerity, there is a great labour. Sincerity abridges the labour, consecration abridges it further.
8) The topic of closed mind is as wide as Mind as a faculty.
9) Organisation of superstition and formation of a closed mind are parallel themes.
10) Science will move into scientific basis if mind is not closed or cherishes the psychological security of superstition organized.

Organised superstition closes the Mind once and for all.

Opening a Closed Mind

This is an impossible task which no one has ever attempted. Still, in life it does open for various reasons.
• When the external circumstances change.
• When an inner attitude gives way due to a personal circumstance.
• For some inexplicable reason.
• Owing to a changed social value.

I am not including here the mercenary reason which powerfully dictates from inside as it is not one of the changes worth speaking of. Lady Arabella descended on ‘Dear Mary’ not because she had opened her closed mind, but Mary sailed into the centre of her values. Darcy opened up his Mind from inside by the perception of a new phenomenon in her. Lizzy gave up Wickham by her voluntarily opening her closed mind.

This alone can be classified as the opening of a closed Mind.

Mrs. Bennet’s mind cannot be opened either by circumstances or by people. She will remain the same silly old woman she was.

In truth, everyone’s mind is similarly closed. Only that they have an outer personality of greater common sense to appear different.
If Mind exists in a person, it can be opened by fresh knowledge. It was so with Lizzy.

**What is really closed is the emotions in the Mind, No. 2.**

A closed thought or even opinion can be opened by enlightenment. The real culprit in this failure is the unwilling Man himself.

**Sincerity is of value as it can do for him what he cannot do.**

The physical of the Mind possesses the Mind silently. The vital of the Mind possessing it enjoys and the Man endorses it. To sincerely open the Mind, though difficult, is not impossible for them. To do so in his emotions is not in his power.

**No one can touch his physical at all.**

Life will RESPOND raising an earthquake in his world. That is why we are advised not to try it. In Mother it has to be done and Her force will certainly do it if permitted. No literature is in the world as to how character is constructed. Great Poets know how a characteristic responds to life. This too can be studied.

**Patience – Synthesis**

Monumental Patience waits eternally and achieves instantaneously. It is behind Mr. Bennet’s decision.

**An appreciation of life’s aspect in such an attitude acquires the culture of Mrs. Gardiner.**

Few grow enthusiastic about any yoga, or this yoga. For one who sees the inner reality of this yoga by some kind of experience, _should he find inspiration or enthusiasm inside, he will achieve_ the first successful step. ‘Ascent to Truth’ is expressive especially for the sadhaks who have reached the top. Yoga is for one who courts danger for the joy of it.

**The surprise that awaits successful overcoming of each danger is still the surprise of Taste of Ignorance.**

In human relationship – with a wife – a serious genuine attempt to please her on her own terms for the sake of experiencing the expansive infinity of endless opportunities can never fail in life. In rare cases where it fails, it is to shift him to yoga. Yoga is done in pure consciousness whereas life is in human consciousness.

**The infinity of life is more resourceful that the petty urges of a perverse woman ensuring the Man total success.**

If yoga is to abridge thirty thousand years in thirty years, he who chooses it maybe one who appears in thirty thousand years a few times. Man is not made for it. What HE offers Man through Mother is the privilege of becoming one such by his own willing consent in total sincerity.

**To sense this is knowing Mother.**

How can a Man not believe that when a personal friend of Nehru comes to him courting his friendship? For him to believe that, _he must see that in ordinary events, as the white splendour in the dark wings of the crow._

Where you see it does not matter, but see it you must if you are meant for it. The whole of India is meant for that BOON, not only you. Before that, prosperity is a small goal.

"இன்னால் மனம் வி க் ாம் ஒரு யொதும் ஆணம் இல்லாத ஒரு பெண்றணத் திருமணம் பசய்துப ாள்ை மாட்ைான். தன்னிைம் இருந்திருந்தால் அவன் தன்றன் ச் சந்யாஷமா த் திருமணம் பசய்து ப ாண்டிருப்ொன் என்ெது அவளுக்குத் பதாியும். தன்னுறை 'ஈர்ப்ெினால்' தான் ஏமாற்ைப்ெைாமல் இருப்ெதில் அவள் மி வும் வனமா  இருந்தாள். "
Commentary on Pride & Prejudice

ஒரு தூரத்தில் ஒரு சாத்தியம் பெருமளவில் கூறும் ஏற்றுக்பட மனதின் இல்லையுடைய அவள் மன்னநிறுத்தத்தில் என்று கூறும் இவ்விளக்கம் குறைத்தலைக்குள்ளே பெறப்பட்டது.

1) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இருந்தது. அவள் தார் எதிர்ொர்த்ததால் யேனுறை அழிந்திருந்த காட்சியானது. 2) வாட்டுவின் என்று ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும்.

3) வாட்டுவின் என்று ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும். உண்றம இல்லத்தும் பெற்றுமா.

4) குழந்தை விற்பனையில் காட்சியானது அஸ்தி விளக்குவிருந்த மனதின் உருவாக்கிறது. இது உண்றம பொி பொிய போன்ற காட்சியானது ஒரு விளக்கமாக பொிய போன்ற காட்சியானது. பழந்து விழிப்புறுமா மனிதர் றை ஒரு உறத்தில் இது அல்யவறு விழிப்புறுமா மகரு அம்சம்தொடு அல்லது விருப்பின்றமா.

5) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும். எனவே பார்க்கும் ஏன் இன்று குடுமாண நைத்தும் மீதிருந்த ஆழ்மன ஈர்ப்பில் இந்த மாற்றும் பகுதி உறை தல்லும். 6) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. வழுந்து வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. 7) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. வழுந்து வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. 8) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. 9) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. 10) வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும.

வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும. வாட்டுவின் என்றால் ஆட்சியில் உள்ள பெண் இவரின் ருப்பொருள் ஆகும.
அன்றன விட வான் மனிதனுக்கு யதர்ந்பதடுப்ெவர் முப்ெதா ிரம் வருைங் றை முப்ெது மனிதனின் முழுறம ான பவற்ைிற் உறுதிப்ெடுத்து ிைது.

ய ா ம் தூய்றம ான ேீவி த்தில் பசய் ப்ெடு ிைது திருப்புவதற் ா வாகும். 

யதால்வி அறை ாது.

அவறைத் திருப்திப்ெடுத்த மு லும் தீவிரமான உண்றம ான மு ற்சி விாிவறையும் அனந்தத்றத அனுெவிக்  யவண்டும் என்ெதனால் அைி ாறம ின் ருசி ின் ஆச்சாி மாகும்.

ஒவ்பவாரு ஆெத்றதயும் பவற்ைி ரமா க்  ைந்து வருவதற்கு  ாத்திருக்கும் ஆச்சாி ம் இன்னமும் பவைிப்ெடுத்துவதா  இருக்கும்.

'Ascent to Truth'

உண்றம ா  விழிப்புைச் பசய்வது, 

சாத ர் ளுக்கு 

ஒருவரால் பசய்  முடி ாதறத

என்றும்  ாத்திருந்து 

அைிவினால் அறத விழிப்புைச் பசய் லாம்.

என்ெறத பொி   விஞர் ள் அைிவர். 

உைனடி ா ச் சாதிக் ிைது. 

உணர்வு அறத அனுெவிக் ிைது 

உைனடி ா ச் சாதிக் 

உண்றம ில் முடி ா  உள்ைன.

சில முறை யதான்றுெவர் ஆவார்.

வித்தி ாசமா த் 

உண்றம ில் முடி ா  உள்ைன.

வித்தி ாசமா த் 

உண்றம ில் முடி ா  உள்ைன.
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46. “He cannot afford it.”

Human character is what one’s temperament gives him.

Temperament is energy organised and expressed.

It is inherited biologically from parents, spiritually from previous births and nurtured by the family, society, education and oneself.

What is inherited is the unalterable basic foundation and structure.

The rest is built on by the above mentioned circumstances.

To know its spiritual ORIGIN, one should go to involution.

The Supreme Reality is seen as Self, Purusha, Ishwara in the cosmos.

The Self evolves into Ishwara passing through the stage of Purusha.

Ishwara is to evolve out of the Purusha when he is free from Prakriti.

[The Self finds itself as self in the surface mind under the constraint of ego.

Freed from the ego, it becomes the soul which, if it evolves, will become the psychic.

The surface does not contain our whole being, but the subliminal does.

The surface opening itself to the subliminal enlarges into the full being from its partial gross physical existence.

To enlarge into the subliminal the surface being should become subtle by entering the inner mind. It is done by consecration. The subliminal unites the subconscient and the Superconscient in Man, the Conscient.]
rajas, sattwa are ascribed. As the Mind understands, his thoughts are organised. In other words, one is organised as he understands. Understanding requires light, harmony, balance. It is sattwa. As one’s body works, his ‘matter’ gets organised. It is characterised by tamas, its main function being not to allow thought or emotion to rise.

**Energy is emotion. One acts by his emotional energy.**

It is known by rajasic movement not by its thought. Having inherited the body and tamas along with that, one acts as his energy permits and organises all the three aspects.

**Soul is a buried element which when it surfaces can overrule all the three in the measure it is active.**

As the essential character is inherited, one must be able to understand what he has inherited. Writers have the ability to know how any particular characteristic will respond to a situation. Without that one cannot become a writer.

**The basic and secondary formation of character must be studied in the work that shapes the body and the environment that furthers that form thus shaped.**

It is perhaps the greatest field of study – Study of Man. Life, Time, Space are its other components.

**Secret of Accomplishment**

Secrecy is the secret of accomplishment. The capacity to keep a secret is the capacity for accomplishment. A work can be accomplished if one has the knowledge that it should be kept a secret. A work done for its accomplishment, not for one’s prestige will be done. Darcy does so.

Mr. Bennet does decide to repay Gardiner not because he should be so known, but his own conscience needs it. It is secret knowledge by virtue of a neutral knowledge. **In other words, a work accomplishes itself when left to itself, when it is unobserved, when no one draws prestige from it.**

By secret here we mean that it becomes the Absolute. Man, law, order, and rule not intervening, the Absolute accomplishes itself. Secret at this stage means Unity or Identity. In unity all one’s secret is lost. Losing secret, in other words, is the secret. One losing one’s secret in another’s secret is the Secret. Not to have the secret becomes ‘the secret’.

Traditionally, secrecy is primary and essential. Knowledge is esoteric, for the initiated, not for laity. **Sri Aurobindo honours the rule, not in that sense.**

He speaks out the ideas, releasing from secrecy. It remains a secret by the lack of receptivity. Till the recipient comes to value the secret of the knowledge, it remains a secret to him. It is called a public secret, as truth speaking. Sri Aurobindo releases the esoteric knowledge from the shroud of secrecy by writing about them. **When disclosed and displayed, it still remains the secret.**

Veda was known as ćārya meaning hidden. The language of the Vedas is cryptic. It is symbolic, cryptic. It is as in a crypt. Inside the crypt it is dead. **To be awake inside the crypt is the secret.**

The secret is NOT to have secrets.
“அமர்சம் அளவி சருகிது புனமார்சம்.”

வண்டியில் அமார்சம் பாராட்டல் அறிமுகப்படுத்தப்பட்டது.

போட்டியில் ஆலாமுகு கோவாலியர் அறிமுகப்படுத்தினார்.

மட்டுமே உணர்வில் பாரும் இலக்கியான பாரம்பரியாக பிரெஞ்சு உருண்டுகின்றது.

உணர்வின் முயல்களில் தடுந்து விளக்க உருண்டுகின்றது.

பாரம்பரியானது பெற்றுள்ளது அறிமுகப்படுத்தப்பட்டது.

முறையிட்டு வெள்ளியான இலக்கியான அறிமுகப்படுத்தினார்.

தவறத்தை குறித்ததன் பின்னர் குறிப்பிடத்தக்க அறியானம்,

அறியானம் உணர்வில் முழுமையாக இறங்குவதற்கு அனத்தின்

நேர பார்வையும் உணர்வும் வடிவமாக மனம்,

முறையிட்டு வெள்ளியான இலக்கியான அறிமுகப்படுத்தினார்.

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...
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47. “What claims has Lydia beyond youth, health, good humour that could make him for her sake forgo every chance of marrying well?”

Elizabeth considers the elopement from Lydia’s endowment.

It came about on the strength of Lydia’s energy that is shameless.

On the scale of human social value, shame and shyness occupy low places. On the scale of accomplishment, any value or its opposite can accomplish. Sri Aurobindo says in the Evening Talks that it is not necessary every problem be solved. Steve accomplished because he had no shame. Google achieved because the founders are shy.

Lower values, when they achieve, achieve infinitely, at least what is not already achieved.

They do so when they acquire positive values. Lower values like shame become positive in accomplishment when it changes into positive values. They become positive when they go outside the society.

Men trap substantial men by catering to their low tastes.

A class of brokers are there of this description in every field. Their values are low, but they have learned to accomplish at their level.

Knowledge of accomplishment is neutral and of great value.

Shifting their knowledge to commerce, they shine as very great success, rather infinite success. Can they change by coming to Mother? As long as Money, Power, etc. is the goal, they will succeed, not change.

Wanting to reach Mother, their success will change and the social stigma will be transformed into Social Respectability.

Should they know the process and resort to Mother by that process of transformation, they will reach a Social Respectability no one has now. Now caste, class, blood are respected, Money, Power and talent are valued. I said seeking Mother will give them Respectability which Money cannot give. I also said seeking Mother, first changing their attitude, Social respectability will acquire a regard which combines the respectability of caste and royalty.

What is that attitude?

We seek Money for money’s sake, Power for power’s sake. Darcy sought her for the sake of love. She sought Darcy for Pemberley’s sake.

Ultimate Social Transformation

The respectability of blood remains as long as Money is there. It comes over a dozen generations.

Elizabeth rose to Pemberley because Bennet had the value of honour.

After his marriage, he lost it and now he exerted to regain it. As a direct result, his daughter rose to Pemberley.

Values of Honour give the rising low very high Respectability and Regard.

Seeking Mother, for Mother’s sake, not for wealth or power, transforms a family like that. Having risen to wealth such families remain Mean, Selfish, and Perverse. Transforming them into generosity, self-giving, goodness itself will give them that respectability.
For them to seek Mother and only Mother through higher values, they will combine knowledge and power as no class so far has done anywhere in the world.

One who is already Mother’s devotee can at once reach this height by espousing these higher qualities. One who has these higher qualities can equally do so by becoming a devotee.

All over the world there is this stratification of class, caste, blood, Money, power, talent, tradition, etc. Anyone coming to Mother from any level knows his respectability rising.

**High value at once raises a devotee to the peak.**

There are more powerful values.

They are sincerity and gratitude.

Sincerity or gratitude can be focused at the point of functioning.

**They can be total.**

Savitri dissolved Yama, refused the temptations of God because she was sincere to Satyavan, Earth and Her Mission.

She was face to face with Earth, Love and Doom.

It is Supramental Heaven.

It is Supramental love.

It is a Marvel that results in Doom being transformed.

It is in a world from which Evil is abolished.

Evil and Death are abolished in Savitri’s Earth.

Honourable values are assets on earth.

Honourable values for a devotee are oppressive humiliation transformed.
அனஸ்தவம் அன்று பிள்ளையார்களாலும். அன்று பிள்ளையார்கள் பொருட்கள் எங்கும், எந்த இசையானத் தோன்றும் மூலமாகவும், போதும் துளங்கவே உண்மயமாட்டமாகும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும்.

இம்முறையிலும் பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும்.

இம்முறையிலும் பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும். பெண்கள் என்றும், பெண்கள் என்றும் அல்லது பெண்கள் என்றும்.

மகள் என்றும், மகள் என்றும் அல்லது மகள் என்றும். மகள் என்றும், மகள் என்றும் அல்லது மகள் என்றும். மகள் என்றும், மகள் என்றும் அல்லது மகள் என்றும்.
“As to what restraint the apprehension of the grace in the corps.”

Wickham is a young man without any restraints whatsoever. The greatness of the story, among many other things, lies in his remaining a husband.

It is the unrestrained accepting one restraint.

There are some other points in the story. Charlotte’s GOODWILL is one outstanding aspect of it. Lizzy refusing Darcy is another. Earlier she refused Collins. Darcy preferred Lizzy to Caroline as well as Anne.

Gardiner’s willingness to help.

Mrs. Gardiner’s restraint.

Mr. Bennet’s decision.

Lizzy’s answers to Lady Catherine.

Jane’s patience.

Lizzy’s partiality for Wickham to the end.

Darcy’s interference in Bingley’s wedding.

Darcy’s confession.

I would say that Darcy being able to find them was a great stroke of luck.

Lydia was found. It was no luck, as we are tempted to say. Darcy’s decision had the power to reveal her to him.

A greater turn is Wickham was amenable to wedding and husbandhood.

His valuing the privilege of being a brother-in-law to Darcy is an outstanding attitude.

The tone of the story was set from the beginning by holding up the vanishing value of aristocracy. Jane Austen brings out the universal feminine weakness for a handsome face in the two of them pleading with the father for his visit.

Both wanted to see him for a last time.

Human nature loves to value what it thinks is of value even when it hurts while doing so.

Mrs. Bennet kissed him. It is not in the book, but it is there in the film.

Even Mrs. Gardiner holds up a value for the rogue after his elopement.

Beauty captivates.

Solution

Problems do not have solutions at their level.

Solutions always lie at a higher level.

To solve a problem higher energy is needed. Higher energy is there in a higher plane. Problems arise due to lack of energy. Energy that is needed to maintain harmony when it is lacking problems arise.

In the absence of Darcy who carried higher social energy, Lydia’s problem would have remained unsolved.

Creation of a problem and its solution is a way of rising in society.

The word solution itself is a condition where difference of forms disappear by dissolving. A problem is a knot in the Mind. The knot dissolving releases the energy which is a solution.

Problems are of many types.

1. Opposing movements conflict.

2. Different intensities vibrate differently.

3. What varies can end in conflict and confrontation.

4. The original existence is one of unity.

5. Creation is Unity losing it and regaining it in a higher fashion.

6. Shankara sought the unity in the Superconscient.
7. Buddha sought it in Nirvana where there was no ego to create divisions.
8. Ego came as a device to exist separately.
9. Ego is the structure of the divided small life.
10. Sri Aurobindo says it is not necessary to solve all problems.
11. If no problem is a way of life, problem too is another way of life.
12. Problem enjoys to live as a problem.
13. There is nothing that does not enjoy its existence.
14. Creation was for Delight.
15. Maybe it is another Delight or higher Delight.
17. Delight is the origin and Delight is the end.
The ultimate wisdom is that which sees good and greatness in anything or everywhere.
If it is true, we must be able to see or learn from each character of the story one trait that is valuable or outstanding.
Lady Anne is there in the story and has not spoken or done a thing. Is it possible for us to know something of her or from her silence?
The finite inheriting the infinite is crushed out of existence.
The weight of the property and status made her lose her voice.
Her body has lost its health, i.e. its healthy structure.
Sri Aurobindo’s yoga has the knowledge the world will acquire in the distant future.
Souls who have been with Her in past births came to Him and Her with great aspiration making a sacrifice of all that they had.
The inheritance is so great and so weighty that they all were crushed out of shape, out of their psychological existence.
He brought the Spiritual Dawn to earth and we are in greater darkness in spite of it.
All those who came to Him and all those who have them are the subconscious heroes of the future Mankind.
Inside, if only each can see inside, one’s own unborn light has become a golden sun with His face.
Even those who do not see anything outside or inside have infinite number of golden sparks in their inner light.
What progress did Mrs. Bennet make in the story? Did she make any progress at all?
She sought great status for her children and she came to be the mother-in-law of Bingley and Darcy.
To her, even the visit of Lady Catherine was a life-time fulfillment.
She did lose much of her boisterous exuberance by the presence of Darcy.
She did liberate her husband from the nagging worry of her petty attitudes, maybe only partly.
Jane Austen is great in writing a story in those dark days where everyone in the story gains something. Even Mary was given a freedom from unsavoury comparisons of the village.

From Vedanta to Sri Aravindam

From Mind to Supermind
Sri Aurobindo saw the Truth Vedanta could not enunciate and describes in Vol. 12 how He overcame their difficulties. He reconciled them in the transcendental consciousness as Omnipresent Reality and tells us in Pure Existent how it could be finally resolved at the level of Intuition.
Intuition fixing itself on Stability, Being reveals.
Intuition fixing itself on Movement, Becoming reveals.
Maya, He says, created Parabrahman from the Absolute.

In II/2, He says Maya is the consciousness of Brahma.
On p. 74 He declares finally the Infinite imposes itself on the appearance of the finite its ineffugable self-existence.
Freedom, incapable of losing itself is no true full Freedom.
The Absolute is not incapable of determinism but is not bound by any determinism.

Radhakrishnan became the President because he denied this.
He related to Him negatively as DMK did on Feb. 11, 1965.

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Jane Austen saw this Truth and expressed it in Mr. Bennet’s life as the value of Mental Honour capable of creating Social Power of upward social movement.

Darcy seeing in her the father’s light was determined to win her at all costs and resorted to inner transformation and created a Life Response.

**Power first in Life.**

Knowledge comes later.

No knowledge ever came to Mr. Bennet or Darcy.

Elizabeth was confined to being a beneficiary, as her mother, and she was not brought into the net of seeking except in her standing up to Lady Catherine to gain enough psychological power to preside over Pemberley.

One hundred years before He realized the Supermind in 1908, Jane Austen had a glimpse of its Power. It is 120 years really. If anything is a clue to the psychological history of the world, it is this.

The elbow out of the window on the trip to Heden, Harlan’s wound in the SKULL in coming to dinner, the cut in the thumb when a devotee agreed to the visit are the symptoms of the advent of the Supermind.
Commentary on Pride & Prejudice

1. வுர்கூர்கு வெவ்வேட்டு பர்வதொரு ஆற்றிற்கான முன்னணி மூடிகிறது.
2. முடிச்சு மறைவும் விடுவிக்கும் ஆறுக்கள் ஒரு தீர்வாகும்.
3. ஆறுக்கள் வழியாக புராணம் மீண்டும் புனைப்பாடும்.
4. ஆறுக்களில் தொன்னு தொடர் பாண்டியானவர்.
5. முடிச்சு மறையும் விடுவிக்கும் ஆறுக்கள் ஒரு தீர்வாகும்.
6. புராணம் மீண்டும் குறிப்பிட்டு மறையும் விடுவிக்கும் ஆனந்தம் அறைந்து.
7. தீர்க் குறிப்பிட்டு தன்னை ஒரு உர்ந்தம் பெறும் விளம்பானவர்.
8. ஆனந்தம் ஓரைத்து வெவ்வேலயாக உருமாக வசதிக்குதொடு.
9. அவர் ஓரைத்து திறமியம் ஆக்கியன் அல்லது விடுவிக்கும் ஆனந்தமாகார் அவர்.
10. சுமாத்தின் உருவாவதும் அதன் தீர்வும் சமூகத்தில் உருவதற்குாக ஒரு வழி ாகும்.
11. தீர்க் பெரும் எழுத்தைகள் உள்ளது.
12. பொன்பாரு ஆனந்தம் அல்லது உை ஆனந்தம் வசதிக்கும் முடிவுமாகும்.
13. அவர் தாநா  ர் ள் ஆவர்.
14. மனிதன் ஆணந்தத்தில் இருப்ெனத விரும்பு ிைது.
15. து மற்பைாரு ஆனந்தமா யவா அல்லது உ ர் ஆனந்தமா யவா
16. முடிச்சு மறையும் விடுவிக்கும் ஆனந்தமா
17. முடிச்சு பொன்பாரு  தீர்க் குறிப்பிட்டு தன்னை ஒரு உர்ந்தம் பெறும் விளம்பானவர்.
18. அவர் தாநா  ர் ள் ஆவர்.
19. மனிதன் ஆணந்தத்தில் இருப்ெனத விரும்பு ிைது.
20. து மற்பைாரு ஆனந்தமா யவா அல்லது உ ர் ஆனந்தமா 
21. சுமாத்தின் உருவாவதும் அதன் தீர்வும் சமூகத்தில் உருவதற்குாக ஒரு வழி ாகும்.
22. தீர்க் பெரும் எழுத்தைகள் உள்ளது.
23. பொன்பாரு ஆனந்தம் அல்லது உை ஆனந்தம் வசதிக்கும் முடிவுமாகும்.
24. அவர் தாநா  ர் ள் ஆவர்.
25. மனிதன் ஆணந்தத்தில் இருப்ெனத விரும்பு ிைது.
"A dishonourable elopement with her."
It was dishonourable. She had a soft corner for him. On hearing of his wild ways at Hunsford ending in the attempted elopement, she declared they all could be excused as the casual errors of youth -- an adoring female heart not condemning the Man. In a Sherlock Holmes story a lover killed the lady’s brother and then she declares she would still do anything for the lover. It is not love, but treacherous low filthy infatuation. Man seeks to bring home the runaway wife with a harijan. A YMCA secretary found his wife had run away with a youth in his hostel and ran in search of the wife. He met a friend in the Junction, and cried, "What can I do for my wife?" Man is shameless; woman knows no shame when the base physical emotions are stirred. Still the ananda of Love lies beyond it in the Spirit of the body. Civilisation and culture are skin deep, have a value of social appearance.

Sri Aurobindo’s dictum of அம்மையும் இராமம் is egoistic, the beneficiary will never fail to destroy the benefactor are there in our proverbs, என்றே எய்ளைாள், பால் பசய்வாள், தாயும் யவணைாள். அம்ெி ாெதி was executed by the king when ம்ென் brought his kingdom eternal fame.

His yoga even in its early stages makes one see the crude selfishness in all around him and finally in his own self. I have written several of my experiences impersonally but not all. It has not made me cynical, but I still KNOW something intensely Great and Sweet that escapes any verbal description. I have not pardoned Bharathi for not writing a poem on the ONE from whom all his own inspiration had flowed. HE knew the danger to Bharathi’s life outside Pondicherry. Bharathi was foolish and egoistic enough to write a poem on me, perhaps he had a fore knowledge about himself. I love Bharathi. He in my opinion roused Tamilnadu to patriotism and laid the deep foundation for her to receive Mother in the eighties. There was no Tamil Congress leader of his stature.

What is dishonourable to us, is not so to him, never to her.
To him it is advantageous; to her it was an enjoyable adventure.
He is social enough to know what is to be ashamed of in society.
She is intensely physical, not mature enough to be social.
The two ends of the family are Lydia and Lizzy.
Of course, no one knows what is to come.
Everyone moves as he or she can.

What happens is the resultant of these two movements.
Experience comes by observing how the resultant of various moves precipitate.
Wisdom is to know it and honour it in advance.

Beyond literary criticism lies the unexplored subject of how character organises itself.
Its first source is what the soul brings with it.
How are we to know that?
Astrology knows that science as an art.
It is fully explored and organised. All that we have to do is to study how they arrived at it.
At least we can borrow their entire knowledge and their laws and clues.
It is supplemented by the previous generation’s contribution.
The final shape is in human choice in the society that shapes it.
Astrology goes by Time.
An astrologer who saw Sri Aurobindo’s horoscope said there was an error in time. He said lead turned into gold.
Time is the infinitesimal that contains the finite as well as the Infinite.
It is true great astrologers read your mind, greater ones read the Mind of Life or Time.
It is easier than knowing the science and applying it successfully.

It is obvious Time contains in minute detail all the movements of the past and future.
A true successful astrologer is a Rishi who observes his own rules in the breach.

Elopement

Elopement is an expression of the abnormal.
Desire seeking normally sanctioned life in socially abnormal conditions is elopement.
Dynamism of shapeless excess energy precipitates elopement.
Energy of transgression is infectious among humanity’s unstructured existence.
Before life was organised socially, it was mere existence.
Energetic existence as a way of life was given up when society organised itself.
Efficiency becomes an ultimate value before the collective matures into society.

Social resources available for resourceful individuals outside the pale of organised existence are not only endless but enchanting.

Society till today has not acquired Self-compelling values that are psychologically elevating.

Prolific verbal exuberance takes the turn of verification in poetic temperaments.

Poetry is the emotional intensity in the individual in a social atmosphere that occasionally tends to minor intensities.

In established societies, youthful energy is turned into socially appreciable manners.

An act is precipitated in a society by one when a great number are willing and ready but are socially timid.

Lydia’s elopement is the lingering elopement of an earlier society where it was ceasing to be the rule.

Like freshes in the river, a social act announces itself long before the act itself is witnessed.

Society is a live organism where nothing appears all of a sudden.

No tree can appear over night; no new act can present itself with acceptability or respectability all at once.

An accomplished act has several components each of which has a long period of gestation.

For them to come together as a new act requires nascent social energy of great volumes.

It is available only in periods of transitions.

In other periods, its sprouting is a rude bursting of the unfamiliar.
நமக்கு அவமானத் யதான்று வது, அவனுக்கு அவ்வாறு இல்லல். அவளுக்கு அது இலாெனரமா  இருந்தது, அவனுக்கு அது ஒரு  சந்யதாஷமான சாசலா இருந்தது. 
சமூதில் எறதக் ண்டு பவட்பெையவண்டும் என்ை சமூ  உணர்வு அவனுக்கு இருந்தது.
அவள் தீவிர ேைநிறல ில் இருக் ிைாள்,
சமூ ாீதி ா  இருக்கும் அைவிற்கு முதிர்ச்சி 
பெைவில்றல. 

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Mind shocked by a news is nonplussed. One’s original nature, surfaces at that moment.

In yoga one is expected to have that intensity of life all the time. Jnana yogic concentration collects the spirit away from Mind. In purana yoga life opens letting Mind and spirit evolve in it making one naturally face life.

These are the moments of great transitions in one’s life.

Her reply to Darcy to his proposal was such a moment to him. Lydia’s elopement was one such to Mr. Bennet. Darcy’s objection to Jane was to Bingley such a moment. Bingley who was all her hope going away gave that intensity to Mrs. Bennet, but she was so closed that she could not benefit by that.

Collins, on Lizzy’s refusal, placed in such a situation exhibited a rare resourcefulness which made his proposal alive again. Caroline too, facing such a rare moment, would not offer an opening of Mind but activated her personality of social survival, wrote to Lizzy congratulations. Lady Catherine was of the same type but strong enough to resist for months. Darcy and Lizzy were rewarded in life by a positive opportunity.

Darcy’s face was in smiles which of course, she had not seen. She brought herself to it by a confession of selfishness. Selfishness is the socially organized falsehood. She could see it.

The one great value of Lizzy was sincerity. She was sincere in seeing the bitter truth of Wickham.

Darcy was sincere to his love. He was oblivious of all other things. Bingley was trying to be sincere to his love and submission. Jane was sincere to her inner poise. The fact that such a timid mild meek Bingley could make his sincerity effective enough to make Darcy confess escapes us.

In the widest context of life of Longbourn extended beyond Meryton, it appears as a wonder. The rule that unwanted interference will reverse as confession in an atmosphere that is strong for Bingley and Jane emerges with striking clarity.

Not being able to judge is powerful knowledge, but negative.

Her knowledge that she had no knowledge is higher knowledge that could be efficacious. This is the
spiritual definition of knowledge that is power.
An uncultured person like Mrs. Bennet demands.
Cultured people are shy to ask. They cannot demand.
**They could not bring themselves to demand or even ask.**
Culture is a power of silent accomplishment, sensitive in the soul.
What the mother consciously demands, the daughter sub-consciously desires.
She was to confess to him that she was a selfish creature, **because her own noble inner status was offended by even the wish in the subconscious.**
The ideal of that period for young women was NOT to desire to be loved, till someone comes to her with ardent love.
Then, only then, she was to consider whether she could respond.
**This cultural sensitivity is best seen in Lucy and her sister Ayala.**
Sensitivity organising itself as power at the border of conscious and subconscious was the prerogative of woman in these days.
At all times yet to come it will remain a value as it is eternal.
It is not only in the woman, it is the feminine value in Men who achieve at a level higher than the highest.
One does not express his desire to be Prime Minister in India like Desai or Ram.
Nanda and Pranab can do so as they were never meant for the post.
**In the politics of several countries, it is not a value, rather, the belief is unless one asks for it he does not deserve it.**
The mantle of leadership is not meant for the aspiring souls.
Such an aspiration degenerates into ambition.
Aspiration for service never degenerates into ambition for power.
Such aspiration moving into the shades of divinity qualifies to steal the offering of the thief to shower grace upon him.
**திருைனுறைாணிக்ற றதிர்யவண்டும்.**
It is a divine privilege for a human devotee.
The border between the divine and the human is well defined but equally delicate.

**For her age she is endowed with great judgement.**
Judgement is not given to ordinary Minds.
We judge another by the fact of how his acts affect us.
It is not judgement, it is reaction.
Judgement must be based on why he did that act.
It is not a patience we are endowed with.
That patience may lead us to understand why he did so.
It will not qualify us for Judgement.
**If we want to judge another, what is the standard?**
Usually society is the standard.
That will not deliver him justice.
Suppose we find his act is socially unjustifiable, but justifiable according to him, what is that standard?
Is it against his own high values or low needs?
**The great spiritual truth is, his own low needs are the highest standing against which he can be judged.**
In that case every criminal is right.
Not looking at it socially, ethically, if one tries a spiritual approach, he is not only fully justified in his act, but it behooves me to feel a joy in his freedom of action.
**At once we see it is immediate total destruction.**
It really is not my destruction, but the destruction of ego.
To be able understand the yogic philosophy of this comment, to be able to sense it in some depth in us is humanly inconceivable, but **it is a basic yogic necessity.**
In our fumblings, should there be ONE second of light at the greatest depths, the depths of the unborn, it is a new birth.
It is not that it is impossible.
அவர் சாலுக்குச் சொல்வதாலும் அவர் வைவும் முடிக்கவில்லை. ஏனையெடுக்கும் மக்கள் யட் பவட்டு நாிக் கூடி வாக்குமூலமா மாறும் என்பிடி அிங் ிலிமற்றும் யேனுக்கு இருக்கும் பமாிைனுக்கு அப்ொல் நீட்டினை லாங்ெர்ன் வாழ்வின் சூழலில் ப ாள்ை.இத்தற ந்த சாதுவான இருக்கும் இருந்தால், முற்சிக் ிைான்நலம் சமூ ாீதியும் முறைப்ெடுத்தப்ெட்ை பொய்றம ாகும். அவைால் இறதைார்சியும் ஆற்ைல் அவைிைம் இருந்தது.யலடி ாதாினும் இயறொன்றார் வாழ்த்துத்தவழங் ாது வைத்ததவைத்தலிடி ாவின் ஓடிப்யொதல் திரு பென்னட்டிற்கு அத்தறையனைவை இரும்பைத்திருப்ெதற்கான சப்ொன உண்றமற ப் ஊர்ப்ெதில் அவலும் எலிசபெத்தின் ஒரு பொி  உண்றம ாகும.சு நலம் சமூ ாீதி யுமுறைப்ெடுத்தப்ெட்ை பொய்றம ாகும. அவைால் இறதைார்சியும் ஆற்ைல் அவைிைம் இருந்தது.ஓருறும் வைத்தால் அதிர்ச்சியுறும் மனம் பசிலிழந்து it is a privilege of the devotees. To be conscious of such openings is to set foot into the territory of yoga.

This is a privilege of the devotees. This privilege is extended to all after 1956. There is a great truth in the resistance of the beneficiary.
சமூக ஆதி தார்மீக அறதப் கமல்
என் பொி
அவனது தாழ்ந்த யதறவ ள்தான் அவறன
அவனப் அவனது பச ல் சமூக ஆதி நி அமறு என்று நாம் அது அவனுக்கு நி த்றத வழங்குதது.
பொதுவா சமூகம் அைவுயாலாகும்.
இது நம்றமம் மதிப்பெிைச் பசய்வதற்கு தகுதி உறை வராகக் காத.
வகுக் லாம்.
அவன் ஏன் அந்தச் பச றலமற்ைவரது பச ல் நம்றம எவ்வாறு சதிக் கைது என்று இதன் மீது இத்தற யசறவ பசய்யும் ஆர்வம் அதி ாரத்றத நாடும் யெராவலாங்கு ஒரு யொதும் சிறதாது.
தறலறமப் ஆர்வப்ெடும் ஆன்மாக் லுக் கானது அல்ல.
ெல நாடு ஈின்ந் அரசில் என்னெதால் அவர் நந்தா மற்றும் ஈரீயம் என் ிை ஆறசற ஒருவர் பவைிப்ெடுத்த மாட்ைார்.
பமாராரேி யதசாய் அல்லது ஈீவன்ராறமப் யொல் இந்திாவின் ஈரதம மந்திாி ா யவண்டும் அறையும் ஆண் ஈைம் ப ாள்வது.
யமல்மனம் மற்றும் ஆழ்மன எல்றலில் உமய் அவள் அதற்கு ஆதிலைிக்கு யவண்டுமா என்று என்றக் ருதுவாள்.
சுலானவள் ஒரு தை நிறல என்ெது
திருைனுறை ாணிக்ற ற
நமக்கு அத்தறை ஒரு பொறுறம் ிறை காது.
சமமா  நாசூக் ானது.
சுதந்திரத்தில் மில்லிக்கு உணரவும் இது உதவு கைது.
சிக்கும் பொறுத்தவறர
அருள் பொழியும் தகுதி பெறு கைது.
சமமா  நாசூக்
சுதந்திரத்தில் மில்லிக்கு உணரவும் இது உதவு கைது.
சுதந்திரத்தில் மில்லிக்கு உணரவும் இது உதவு கைது.
சுதந்திரத்தில் மில்லிக்கு உணரவும் இது உதவு கைது.
For I know nothing of the effects that such a step might produce.

Elopement was not even a subconscious idea in her mind. There did not occur an elopement in recent years there for them to compare. It means Lydia’s initiative was deeper than the subconscious. Those officers had been a lot known to be gentlemen. The energy for Lydia’s restoration came from Mr. Bennet’s decision to return the money. I see here the working of the Supramental Force or at least its influence in lower planes. In Merchant of Venice Antonio’s ship returning changes the situation after the case was won. Jessica, Shylock’s daughter ran away with a Christian. It is life punishing Shylock. The action of the Supramental Force initially rectifies the situation with no urge for human revenge, but the offenders are punished by Life without the knowledge of the victim. Lydia was restored, but the offender Wickham and Lydia were rewarded. This is the action of the higher levels of the Supramental Force. Mr. Bennet could not receive the help of his brother-in-law. But, he readily accepted it when the money came from Darcy. That is the value of Darcy’s love, her cheerfulness, his own Freedom. Mr. Gardiner’s Money is a social goodness which carries an obligation that a gentleman cannot accept. I find Fogg initially defeated, later winning by a subtle mechanism of four missing minutes for each longitude crossed. It is the master stroke of Jules Verne to reverse the failure into success by this subtle truth. Insights belong to this area. Fogg was never nettled. His success in the storm, his arrest, etc. was due to his Silence. Silence cannot fail. The author sees this truth. This comes from the inversion of involution. ‘Force of being cast into form’ – Force becoming Form is a movement into which the secret self-consciousness is hidden. This inversion continues in delight, but does not explain itself to me. The great secret of creation is such an inversion is there in all moments of life. To FEEL that inverse reverse in us as sensation is the perception of evolution. A crisis is an intense moment that brings out the intensity of everyone. A crisis intensifies the external circumstances. Usually it intensifies the inner responses. A catastrophe gives rise to a crisis. A crisis will create other crisis in a panic reception. A crisis is a great occasion to discover one’s great capacities for calm. It raises the atmosphere, generates new higher possibilities. Elizabeth did lose her poise, broke down, but deep inside nothing was shaken or destroyed. She never even gave thought to the possible consequences. It did show the deeper stability of character.
Jane was quiet out of stupidity.  
I would like to say it is partly because of Lizzy’s inner support.  
Only Mr. Bennet took the occasion of crisis, rose, made a high decision of exemplary honour.  
What followed was made possible from his side, though partly, in that fashion.  

**The character and personality of Wickham, because of his action, can reveal to us much more than what we have known of it.**  
It can be commented on both sides, though to consider him in any positive light is more than a sin, it is criminal.  
Still, theory requires to have that side.  
The Unknowable has the other side of knowing everything.  
Life requires many things not to be brought to the surface.  
Wickham is one such item.  

**The unintended circumstances brought him to the surface crudely.**  
In a positive rich atmosphere, his reemergence made life act according to her wont.  
Knowing his attempt of Georgiana, Lizzy did not feel as bad with Darcy.  
It was Wickham’s Grace to her.  
Her perceiving his limitless impudence was not a knowledge she could ever have had but for him.  
It is a question of interest to consider whether that progress would have been possible without that crisis.  
Lizzy having read Darcy’s letter, struggled for hours to digest the contents.  
**She never wanted to read the letter, nor was she willing to believe anything he said.**  
Any of us who meet a Man that has changed his opinion in an essential affair on the strength of rationality will be lucky. Lenin says there is none. Russell spoke out in a fashion that he was disqualified. **Elizabeth changed. At her age in the matter of a handsome male who adored her, this change of Mind is inconceivable. She is great by any human standard.**  
Education is what the Society offers to the next generation.  
From memorising books, writing them out, listening to the priest they were relieved by the printing press.  
Press came and proliferated like wild fire, but memorisation survived another five hundred years in the West. In India it is still the rule.  
Society gives what it has acquired. What is the history of that acquirement.  
By the time of Aristotle logic was born. Where did it find its beginning.  
Mind was born several thousand years ago and developed from observation, primary thought, serious thought, subconscious thought and expressed them in some feeble way in action. Today nowhere in the world people at the helm of thinking consider rational thought as a tool. All the research is confined to discovering obvious facts to be confirmed by statistical research. It is a pity as ‘Give and Take’ reveals after an elaborate research he is unable to speak out any final finding emphatically.  
The Internet can relieve students the weight of understanding as the computer did to memorisation. To see precisely the great power of this transition one has to go back to what is known as Mental Observation as distinct from observation. Mental observation sees men and objects distinctly separate. **For that faculty to see events as facts is a later stage.** Fact is different from Mental Fact. Observation is different from Mental observation.  
Beginning from there the first act of coordination that makes thinking possible is a great step forward. That will make us know it is too much for anyone to expect.  
**Rationality, say in an economic crisis, requires to COORDINATE all the facts related to the crisis. Who knows them? If there is one who knows, does he know what it is to coordinate. Two things can be coordinated. To coordinate all facts, the Mind has no faculty as it is to do so.**  

**Education**  
It will be highly educative to a thinker to study the various stages of Education, Thought, Language communication, social development, Human relationship, Organisation, etc. In education, I think only of Mental Education.  
Education is what one can give another.  
The distance between the attainments is obvious.  
Mental attainment cannot be passed on.  
One’s attainment that is physically sensational can be given to another.
At least it must be in the giver emotional accomplishment.

**Education arises when Man can interest himself in another.**

Human Minds are not in touch with each other.

**Emotional endorsement of one being received as Mental knowledge is education.**

Physical endowment has greater strength to pass on to another.

The condition in which it can pass on is one’s capacity to take interest in another.

**Education is permanent communication.**

Communication listens with comprehension.

Education possesses with appreciation and capacity.

What one learns with interest from the environment is knowledge from experience.

**Education is what one receives from another.**

What would have been so received first or successfully given?

It will be difficult to successfully exercise one’s Mind at these early stages.

We can safely start from where we can do so with certainty.

If possible we may try to extend it to the past wherever it admits scope.

Such education is within the family.

In the school system knowledge is transmitted as memory.

Multiplication table is one such.

Poetry is another.

**Story is the one real means of educational communication.**

The story evokes the emotional interest in the listener.

The story essentially communicates only interest.

The listener remembers the interest through the story.

In that sense story telling educates the other to have interest.

This gives a faculty, rather than information or knowledge.

It is training, far more valuable than education.

The various facets of education are themselves interesting.

"இச்சப்பச லுக்கு என்ன விறைவு ள் ஏற்ஏடும் என்று எனக்குத் பதாி வில்றல்."
Commentary on Pride & Prejudice

Volume XI

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Fogg, the typical Englishman, arrived in the town. He had come from...
உதாரணம் சிவபையில் எங்கும் அது புனிதங்கட்டுக்குத் தொடரமொன்று நுழைவுக்கும் தமக்குச் செய்துறுவார்ந்தையும்.

பரந்து சிறுத்தியான புறப்படி வரிசையான அவர்களின் வாசம் வைத்தது விளக்காரார்.

அவர்களுடைய குறுக்குக்கும் பதில் மேலூர் வைத்தொடர்ந்து வந்து வந்திருந்தார். அவர் பதில் வந்தொரும் வரை அவர் வந்து வந்திருந்தார்.

புதியவைகள் மனதின் காதலுக்கும் வேதாயினரின் காதலுக்கும் வேதப்படி காதல் போற்றினார். அவரை வேதாயினரின் வேதாயினரைக் கூறினார். அவர்கள் வேதாயினர் வேதாயினர் வேதாயினரின் வேதாயினரைக் கூறினார்.

கற்படும் வரும் வரும் கற்படும் வரும் கற்படும் வரும் கற்படும்.

குறுக்குகள் வேதாயினரின் வேதாயினரின் வேதாயினர் வேதாயினரின் வேதாயினர் வேதாயினரின் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதா�ினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேதாயினர் வேறுறுவார்ந்தையும்.
But your objection will hardly hold good.

Elizabeth is fully perceptive of the Man’s character from its depth.
The completion of a work is contributed by each in his way which is his own way.
Elizabeth does it by giving up all her faith in Wickham.
She is one who has received the finest education society gives.
What life offers always is accompanied by something greater than the offer.
A great offer was made to us by a Professor.

We don’t see the Professor himself is of greater value than what he brings.
The psychological history of the world, the inner content of the stages by which education has evolved, the similar stages in economics, language each one of them is a valuable asset.

There is no one more qualified than the Professor to do this or to have it organised as various projects.
Elections are a mechanism by which the power of the Society, sometimes even the entire Power of the Organised Society can sail into the hands of a lone Person.
The ultimate Truth is any power of the society can be converted into any other power if the right mechanism is found out.

It is certainly possible to devise a system of education that will partly deliver this power. It can be even all the power.

Schools, society, life are the grades of knowledge and power.
Memory, understanding, knowledge by identity are the graded tools of the Mind at the receiving end.
Knowledge in Memory is enough to build a family.
To preside over the segments of society or its greater whole, Memory cannot be enough but understanding is necessary. To preside over Life one needs to identify with at least the society.

What powers are not yet in display are not impossible to create but are powers that are not yet formulated.

There are greater powers than are seen as powers but are not yet in display.
Not all will design the result of new combinations.
This was a time when society is inflexible about relationships.
Affection does not go beyond the sanctioned relationships.
To sanction love in spite of sanctioned relationship that are sanctified is presumptuous.
What is sanctioned in one society is not in another society.
It is sanctified within the borders of another society.

Life has a way of creating an unprecedented BOON or the opposite as the movements are full of energy
and any moment can become creative.
In the story we find the characters acting as usual in the routine but the movement constantly raising the
atmosphere.

The revolutionary atmosphere of France is present here as an evolutionary stress.
It seems to find Lydia is the smallest issue.
She opens up apertures of grace.
Life is determined to raise Longbourn into Pemberley.
She who longed to be Mrs.Wickham was ‘raised’ in a subtle way as Mrs. Darcy.
Events, characters, movements, moments are all arranged only in one direction.

Government banned news of Revolution.
The power of the Revolution permeated the entire spirit of England.
Mrs. Bennet, Jane and Elizabeth were unconscious beneficiaries of that.

Darcy’s reward was heavenly.
Its import is much lost in the tumult of weddings and engagements.
Jane Austen succeeded Shakespeare as a land mark of history to be followed by Conon Doyle with Sherlock
Holmes to usher in insight and intuition.
Rational thinking either in the collective or in the individual is rare even today but Elizabeth ushered it into
fiction.
Darcy appealed to her with himself incapable of it.

It is an upward movement away from vital infatuation to rational discrimination.
Even Darcy too was only a beneficiary.
She rose to the occasion.
Hers was handsome recognition.
It was unequivocal.
It is an expression of Truth as well as Sincerity.
She never contemplated a sequel to it, much less a reward.
What lives in Pride and Prejudice is the Rational Thinking born in her.

Objections hold good or not according to the character of the atmosphere.
If Mrs. Bennet presides over it, the objections are valid.
If Darcy does, objections will become opportunities.
In between there are variations and gradations.

Man is capable of placing himself anywhere between Matter and Spirit.
The least he can do is choose ranges between the maximum and minimum of the plane where he is.

Consciously she is at the minimum of her physical mind.
Subconsciously she is at the maximum of Darcy’s hope.
Every word, look, sense, sensitivity, issue, sequel, consequence will fully confirm this view.

Was it ever possible to find Wickham?
Why should he consent to marry Lydia?
How was it he tended to Mrs. Young?
What made Darcy go after him?

The exact correspondence will emerge.
One can go from either end to the other end when he knows the route, characters of energy, power, act.
Any one fully grasped is enough to turn around the whole stage.

Dr. Thorne’s decision to fully revive Louis is one such.
Mr. Bennet erred first and at the end, but held fast to honour.
Lizzy erred when she regretted telling Darcy of elopement.
The significance of Lydia’s Darcy, Jane’s reticence, Kitty’s secret give the final touches to the story as ‘Dear Mary’ of Arabella.

In Dr. Thorne the story moves to restore aristocracy to respect.

In Jane Austen she moves to elevate Lizzy to Pemberley as its owner – Hence the supreme significance of Mrs. Gardiner’s cultured restraint. Even in her letter later she is less than explicit but the implications are more than obvious.

His total hesitation to another proposal is the climax where she humbles herself. Quickly she returns to her playful cheerfulness and teases him for loving her.
லிடி ாறவத் திருமணம் பசய்துப ாள்ை அவன் ஏன் சம்மதிக்  யவண்டும்?
திருமதி ங் கிைம் அவன் எவ்வாறு யொய்ச் யசர்ந்தான்?
அவறன் த் யதடி ார்சிற  எது யொ  றவத்தது?
இறவ அறனத்றதயும் எலிசபெத்தின் மனம், மற்றும் அவளுறை மாமாவின் யெச்சின் க்கில் இருத்த யவண்டும்.
அவல்டென்மய வலுவம் குறைந்தெட்சம் அவன் இருக்கும் நிறல ில் இருக்ிைாள்.
ஆழ்மனதில் அவள் ார்சி ின் நம்ெிக்ற  ில் அதி ெட்ச
த்தில் உள்ைாள்.
ஒவ்பவாரு வார்த்றத
, யதாற்ைம்,
உணர்வு, நுண்ணுணர்வு, விஷ
ம் பதாைர்ச்சி, விறைவு ஆகியனவ
இந்தக்  ருத்றத முழுறம ா  உறுதி பசய்யும்.
விக் ா கு இறுதி ில் என்ன நைந்தது என்றா
லா ம்.
விக் காற்றுேளுறு சாத்தி மா  இருந்ததா?
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இல்லை ஏற்றிய சிறற்பு சிட்டயம்.
Commentary on Pride & Prejudice

On line World University

It is but right the society avails of the latest facilities for its growth.

Internet is what makes web a power in cyberspace.

After all the latest facilities of the society are only her own creations.

Society did avail of the printing press in the 15th century.

Press replaced manual writing by printing.

It helped spread of education and news through the daily newspaper.

Indirectly it was the printing press that released religion from superstition.

Reading is a mere skill.

Education is more than a social capacity.

Education is the highest light the social endeavour has for its evolutionary progress.

The Indian elite discovered tapas to free the human spirit from its thralldom to its other lower parts.

Sri Aurobindo brought tapas to yoga and set its centre on its evolutionary path.

Education is the yoga of evolving society.

Long ago it began as linguistic skills for the elite at home.

Its universalisation began with the tool of memorisation.

Memorisation gave place to mental understanding.

It is the understanding of the physical mind of facts.

It works by coordinating physical facts.

Life knowledge rises from the subconscious thinking that coordinates ALL subtle facts.

Its tools begin with insight at the physical, vital, Mental subtle planes.

Intuition belongs to the psychic soul on the surface beginning with Mind and ending with the physical.

As the computer has relieved the Mind of the onerous burden of Memory, the internet can relieve the Mind of the greater weightier burden of understanding.

Should it be so delivered to humanity the entire education it needs can be acquired by the child as it acquires the physiological functions including speech.

Then the social progress can acquire the character of miraculous speed.

We may as well say yoga begins as education ends.

Education is of skills, facts, opinions, ideas, capacities, attitudes, power, accomplishments physical, vital, mental.

Yoga acquires all these counterparts in the spirit as well as the evolving spirit, the psychic.

Life will burst forth in million dimensions of knowledge fully abolishing the existence of ignorance maintained by inertia and division.
Commentary on Pride & Prejudice

Development of consciousness

To develop the nation Nehru told the IAS trainees their consciousness must be developed.

Development of consciousness means accepting higher attitudes of life and work.

Primitivity is to live by physical attitudes – to believe what the physical consciousness senses.

Superstition is to live by vital attitudes, attitudes that please and preserves what our senses have inherited from the society and the previous generations.

To be progressive is to fully possess Mental attitudes that are formed by the understanding of Mind based on the highest ideas of today’s society.

To accomplish at a high level Man must have attitudes of Spirit in life that expresses Life – Knowledge based on Life-Response.

Such a life will be based on Goodwill, Self-giving, generosity, mutuality recognising their values of life prosperity in the society.

To have them for their own ideal sake will be higher life on earth.

Indirectly such a life will begin to reveal to Make the feeblest version of Self-Delight or Self-existing.
delight that has a sense of immortality; instinct of self-preservation and the imperishability of Matter. Sense of immortality conquers death. Instinct of self-preservation gives abundant energy and courage. Imperishability of Matter removes the basic insecurity of life as it is reflected in the possible of loss of property. 

**Man thus shifts from material property to the property created by the social existence, represented by Money.**

It can easily move from Money to him who created Money, Man. To develop consciousness, it must be first relieved from its fetters, physical, vital and Mental. Material property is the physical fetters. Money is the vital fetters. Belief in any of them is the fetters forged by Mind. Theoretically the goal of காலனி is the spiritual bondage. Its effective release is from the Evil. Abolition of evil is seen on the surface as JOY of Life.

Youth seeking enlightenment gravitates to Ashram. Instead they should seek abundant higher life of delight.
Commentary on Pride & Prejudice

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The birth of insurance is the awareness of the Society that the loss of the Individual is really, ultimately, its own loss. It is significant it began with ships.

Today Insurance can directly upgrade or reverse its roles from protecting from disaster to fostering development.

It is an organisational monetary system, if evolved.

**Culture is the psychological organization of human wellbeing in the society.**

In cultured places, children will be found mature for their age and evincing refined habits of rich cultures.

Human growth needs physical security, stability, economic plenty, psychological appreciation. In its widest sense culture can be the sum total – the whole – of welfare and wellbeing.

Culture is bred by freedom and love; freedom to act, love in relating to other human beings.

The ten rules of the psychic being are rolled into one single of the value of culture in the society.

Shifting to soul from Mind, not seeking comfort or relaxing in complaint, making constant progress, guiding one’s inner life by the outer development, the four consecrations will complete it.

Culture that is the acme of civilization is the result of long human history preceded by the existence of Man as an animal.

The essence of culture in everyday life is sincerity expressing as pleasant cheerfulness in manners.

Yoga is to acquire it as character.

The yogi is one who has nothing to accomplish in life.

Life finds its own accomplishment subtly helped and guided by the physical or subtle Presence of the yogi in this world or in the subtle world.

Culture is the yoga of social life.

Education is the yoga of evolving social life.

Education that aims at culture or culture that is inclusive of education is the goal of life in society.
Man is the centre of Society
Society can activate any of its potentials like insurance, travel, etc. and progress considerably. But though education is not the whole, it is behind all other sectors. Raising the level or quality of education is to handle society as a totality, at least near totality.

Man is the Totality of the Society
FDR, Churchill, Gandhiji, C.Subramaniam did outstanding work as they moved Man. In Man one can appeal to his physical, vital and Mental benefits. Man responds more to prestige than to benefits. His total response is not so much to prestige as to what HE IS.

Green Revolution was a success because of the floor price. During its further phases of success, i.e. when his response became alive, it was seen that even without the support price, Green Revolution would have become a success like the midday Meal. To reach the Man where he longs to be conscious is the lever for social development. The Russians did see the value of the individual beyond prosperity. Sri Aurobindo wants the Earth to respond to the Dawn. Man has to give that response from the earth he is, the body. Olympics symbolizes it and maybe it can be repeated more often, instead of once in four years. The World Government can begin with one portfolio, sports. It can go to education from there.

Both together may fully achieve the goal of the World Government. Still the social force of progress is commerce — profit. Nowhere except in the Internet the profit motive is overcome. Pure Service is still illusory. Man responding to Service, the world will lift itself out of its selfishness.

Maybe the prestige of Service will serve that cause. I personally believe a small band of dedicated idealists can initiate the era of Service. Profit motives of commerce can recede. The world has that potential. A creative Individual must activate that potential. Maybe India is best suited to make a beginning.

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Elopement is an act based on individual initiative disregarding all else.
Man lives not all by himself; he needs the society, brothers to step forward as Frank acted with Moffat.

No man can act on his own as he cannot live on his own.
We cannot live without the society; but we want to live without God.
We need to know we are an organic part of the society to live safely.
It is to know from below, for our sake.
In truth we can be that from above, it will be self-giving to the society.

At different times Man realises that he cannot live without breathing, food, social support, etc.
A time comes when he realises he cannot live without calling non-stop.
Then he does become a sadhak.

No calling is necessary when SHE is established inside, as the value of high honour was established in Dr. Thorne.
Dr. Thorne could not live otherwise.

It was not there to covet.
Even Mary with all her wealth could not at any later time think of providing for the doctor so as to relieve him of his drudgery.
She was not aware of it, nor was he aware of it.

53. “No brothers to step forward.”
Such an attitude was not left unnoticed by Life later. It is significant, it came to him through Mary. As coveting was not in his Mind, forgetting cannot be in one’s Mind – forgetting Mother. Of course, She does not forget any of us. Jane Austen’s depiction of life, the birth of Rational Mind, could not go beyond this story. Sherlock Holmes never could ask for fees and no one offered it. To me it is a mystery. Perhaps knowledge will not come if he was to expect fees, knowledge till it is saturated does not translate itself into income. Bribery is income of the power of the Government wrongly availed of by the employee. Money comes to Bennet to pay off Lydia, not for him. Even attention shuns Mary, Money eludes Lydia. When it comes, does not come into Longbourn.

The relationship of Money with capacity morals, attitude, social status, knowledge, sensation, etc. is worth studying beyond the following. Skill gets wages. Capacity secures wealth. Capacity of strength gets Money that is power. Once Man is positive, he is prohibited from Money of the lower activities of the society. People of higher inherited value seeking bribes will lose their power, or if they retain power will lose their lives.

The character of Money is determined by the character of society. Even when the major laws are infallible, there can be points that leak into the wider society reflecting the laws of that society in the money one earns. It can be of both characters. In Steve’s life all this has happened. A close study may reveal it. October 19th remains a wonder in terms of LOSS. It is a date that personifies the loss of the world. Mother offering luck to smugglers offers Money of that description. Quantity may be enormous, but character remains.

Values dog one to the end in terms of Money. It is true of everything. I was very much struck when an offering came from borrowed funds borrowing rose like a mountain. Crawley resents Money. His daughter gets it. He gets at the end very little to relieve him of his distress. Mark Roberts suffers, but gets £600 more by the shadow of power. What he really ‘gets’ is Lufton as brother-in-law a great elevation. His suffering was not thrown away. Taking all aspects together over one or two decades, the study can be rewarding. A father’s stealing in a cane farm deprived a talented son of excellent promotions. He consciously denied himself vast social upliftment.

"எந்த சய ாதரர் ளும் உதவ முன் வர மாட் டார் ள்."
இத்தறு அணுகுமுறை இனாலும் பெரும் பசல்வத்தில் இனாலும் அவள் அறத அைிந்திருக் வில்றலாம், அவரும் அறத அைிந்திருக் வில்றலாம். இலஞ்சம் ஊழி ரால் தவைியும் எவாரயும் மைப்பது, மைப்பும் அன்றனற்றும் ஒருவரது மனதில் இருக்கும் முடுவது. நிச்சயமான நம் எவரறயும் மைப்பது, யேன் ஆஸ்டினுறை வாழ்க்ற சித்தாிப்பும், எகுத்தைிவு மனதின் எிைப்பும் இக் றதற துதாண்டிச் பசல்ல முடிவில்றல. பஷர்லாக் யஹாம்ஸால் ஒருயொதும் ட்ைணம் யட் முடிவில்றல, ஒருவரும் அவருக்கு அறத அைிவு பசய் பண்டுபமன்று என்னர் எந்த யநரத்திலும் நிறனக் குறிப்பிட்டக் து. அது அவருக்கு யமாி ின் மூலம் வந்தது என்ெது குைிப்ெித்தக் குறிப்பிட்டாம். ஆறசப்பெடுவது அவரது மனதில் இல்லாதது யொல், மைப்பும், அன்றனற்றும் ஒருவரது மனதில் இருக்கும் முடுவது. இத்தறு அணுகுமுறை இனாலும் பெரும் பசல்வத்தில் இனாலும் அவள் அறத அைிந்திருக் வில்றலாம், அவரும் அறத அைிந்திருக் வில்றலாம்.
World university
A brother who can step forward is a sheet anchor in the society.
Everything is there in the world for a World University except an initiative.
To solve the economic crisis the situation is the same, but in education what awaits is the organisational components.
In economics it is the market potential.
In 1910 the subtle opportunities for Indian Freedom and the dissolution of war in the subtle plane were there similarly.
Alberto is presiding over a fully ORGANISED establishment to usher in psychologically explosive energies.
Orio is the greatest GENIUS ever born in the 20th century.
A meaningless resource of politeness has energised the Academy in two or three years.
Is there a greater avenue than the two directors of CERN to enter into the Mind of modern Physics?
Cultural diplomacy is a ocean of power in East Europe.
Anyone who comes into this wave as ICPF has the potential to become President of his country as it loomed large before Drag and Swaminathan.
Maybe IVO is in for it already.
The needed world organization has come into existence in the subtle plane.
Taking stock at such times is personal or organisation.
Taking stock is subconscious coordination of facts.
It is the best opportunity to study Superstition to avoid it.
Rationality given consideration now will lift us to Pemberley.
Aspiration will achieve it; ambition will spoil it.
Nehru, Indira and Rajeev will support such an effort from behind.
It is a Time that will create future Avatars of Supermind.
All the following is true.
- Deadwood will rise to be deadwood in heaven.
- Mrs. Bennet can rise to be Lady Catherine transformed.
- Deadwood will transform into live gold in diamond.
- Elizabeth could rise to be the uncrowned Queen of England.
- Everyone is in for great progress.
- Mary becomes Mrs. Frank Gresham.
- Mary can become Queen Mary.
- Because inconceivable, it is possible.
- Only great GOOD is in store for ALL.
Mrs. Gardiner, Mr. Bennet, Lizzy, Darcy, Charlotte avail of it in the story.

Five full minutes given to total consecration can show that.

Realising the importance of Ignorance at the point it is a voluntary limitation gives that opening.

What is proposed as a possibility to us is an imperative from above.

Sincerity is the psychic flame.

Bhatia’s contact to a research scholar is one such.

An’s offer of a conference in Mexico is equally one.

Geneva came like that.

Even Alexandria has that flavor.

It is not so much Bhatia, An, Geneva, Alexandria but your inner readiness brings these to you.

Pemberley came to her like that.

She never knew she was ready.

She was wary of meeting him.

To Netherfield she was sent by the subconscious.

To Wickham she consciously gravitated.

Mr. Bennet consciously decided to return the expense.

Life Response can still give us more and more points from Pride and Prejudice.

The Importance of Ignorance

Sri Aurobindo Ashram is a place where sadhaks who in their earlier births were Moses, Michelangelo, Brihaspathi, child Krishna, Child Vishnu, Ramakrishna, Janaka, Chandra Gupta came and lived.

While here they retained their earlier grandeur but also exhibited some opposite traits.

Maybe it is the importance of ignorance.

Greatness once born retains it in some fashion.

Smallness never fails to make its mark.

Mother’s consciousness opens up the opportunity for the small to rise to greatness.

Mrs. Gardiner, Mr. Bennet, Lizzy, Darcy, Charlotte avail of it in the story.

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It is Elizabeth who requested Miss Lucas to take Collins home. As Charlotte expressed goodwill to Lizzy. Lizzy sending him to her, can naturally end in something good to Charlotte.

There is Life Response in every small act. Only that we must be patient enough to cull it out. It is essential that the LAW should be operating in it.

**Aspiration and Accomplishment**

Great aspiration creates great possibilities. To accomplish them great instruments are needed and the lesser instruments must be removed from the picture. This applies to the story, the world, India, Academy.

In India the achievement of Mind was so great that it needed Supermind to accomplish it. The Gita took it to Overmind. Buddha and Shankara were the normal lesser possibilities. India losing freedom and prosperity was to remove the strengths of Mind that would be obstacles.

Europe’s achievement was limited and therefore it lasted a few centuries. It moved to America.
The crisis of the world is the absence of the Higher Instrument. The Academy answers to this approach fully. The opportunities in Pride and Prejudice were created by the Revolution with the local occasion of Mrs. Bennet’s aspiration. Her dynamism can only act as she acted. The atmosphere waited till her dynamism was removed. It was the elopement that removed it. In the meantime she rose to Mind from the Vital, he rose to higher levels of Mind. Kashmir Pandits are the repositories of Indian tradition. Their capacity to resist the advent of Supermind must now to be destroyed. Pakistan is doing it. In the reversals deadwoods are the initial beneficiaries as Longbourn for Charlotte. Ramapuram was an initial beneficiary of my work. Ayala’s experience is enlightening:

— She loves his abuse.
— She loved him, but never knew how to tell him so.
— There is no question of Lizzy or Ayala marrying Collins or Tom. They were the initial mistaken aspirants.
— The Indian spiritual scene fits this principle fully but the historical development must be presented in the suitable FORM.
— Pakistan is a symbol of World Unity.

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— The Indian spiritual scene fits this principle fully but the historical development must be presented in the suitable FORM.
— Pakistan is a symbol of World Unity.
Inspiring visions

Inspiring visions impossible to realize is the view of the unidealist Man.

A vision that inspires, fulfills itself, otherwise it cannot inspire.

Inspiration goes with aspiration. It is different from ambition.

Mother who blessed the devotees on June 13th remembers by fulfilling impossible visions.

Online World University, Employment Programme for Italy, Project for entrepreneurs’ training school, Plan for Malta, WAAS centre for Bucharest, some meetings at Ottawa all came all at once. Along with that comes Linda’s email for reimbursement. Even then let us not desert consecration.

World is to WAAS what the World University is to a devotee.

Lizzy tells Jane as she is endowed with patience no advice of patience can be given to her. Her patience was rewarded.

Mrs. Bennet asked for a colonel with five or six thousand. She got more.

She was not able to think as high as what was in the air.

It was impossible for her not to take initiative.

Not to take initiative is a discipline of this yoga.

Life is understood as a field for initiatives.

With respect to duties one is compelled to take initiatives.

In all routine works, not to take initiatives is to be at fault.

What we consider initiatives are not egoistic initiatives.

Even egoistic initiatives were commended when ego was positive.

Those who seriously want to give up initiatives will find the very thought bitter. No decision can ever be made.

When made it is easy to know that that decision was made by the lingering initiative.

It is the urge that focuses as initiative.

That urge is the urge to exist.

To withdraw that urge is to cease to exist.

One must cease to exist as ego and start existing as soul.

Soul does not have that power.

That power is there with the psychic.

Soul, being a part of our being, cannot do it.

Psychic, being the whole of our being, can do so.

It is the Psychic coming to the surface.

What is impossible for the ego and the soul is an inspiring vision of the Psychic.

Conceptions, perceptions, sensations

A Supramental life will have the supramental conceptions, perceptions and supramental sensations in the story even in the beginning.

To perceive that Charlotte has insight, that Darcy and Lizzy were drawn subconsciously to each other, to sense Mrs. Gardiner’s cultural restraint will accomplish must be possible for that consciousness.

To perceive that one who releases a scandal can only destroy, one who is full of vital initiative can only cancel the existing possibilities may be somewhat possible.

To see in The Life Divine in the third or tenth reading such thoughts, such courses of arguments, such implied messages will reveal the book.

To see the significance of Jeff’s negative urges, the value of crazy ideas, the value of SPC, Non-reaction. An Krumberger’s conference proposal, to conceive of ideas that may soon mature, if available fully, theoretically centuries may be abridged.

We have occasionally seen some, refrained from one or two occasions.

More than conceptions, perceptions, sensations, Non-conceptions, Non-Perceptions, Non-sensations are valuable sometimes.

It may be possible to know that Collins will not suit Elizabeth, but to know he would certainly suit Charlotte may be sensation.
Sensation may sense that Lady Catherine may accomplish or help accomplish by trying to destroy.

**Such perceptions might have known that Bennet who retires may in the end act powerfully**, Jane who refuses to express may in the end be effective and that Bingley’s Love may achieve even after submission. To conceive and perceive rightly is great, to act with right sensation is to have supramental individuality. He may know Caroline’s fawning that may succeed in ordinary times, cannot only fail in a strong positive atmosphere, but may negatively help.

One may know Mr. Bennet’s thought will have effectivity, but to know what effectivity is not possible.

The atmosphere being so rich and positive, the irresistible energy of Lydia may be the beginning of all the other possibilities is not easily possible. But it is not impossible.

**Lucas’ passive humility is a great receptivity even materially valuable.**

Lucas’ passive humility is a great receptivity even materially valuable.
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It becomes to him as an hour of finding his Soul.

Great Souls mistaken by the social collective as small convert the attention not into a positive one, and small men in such a position occurs during revolutionary periods.

Towards one is his lucky period or his annihilation.

Jeffrey Kressater, 26

It might imagine from my father’s behavior.

We think of how a crisis can be resolved, not so much how a crisis occurs.

It becomes to him as an hour of finding his Soul.

He might imagine from my father’s behavior.”

We think of how a crisis can be resolved, not so much how a crisis occurs.

Society can become Resourceful towards all or one.

Towards all occurs during revolutionary periods.

Towards one is his lucky period or his annihilation.

Human individual becoming the recipient of collective attention is a leader on the rise, commonly known as a rising star.

Small men in such a position are wiped out of existence if the attention is negative.

Great Souls mistaken by the social collective as small convert the attention not into a positive one, but life converts attention into an attention to the soul. It becomes to him as an hour of finding his Soul.

Wickham’s casual thoughtless misadventures served as a conscious occasion for Darcy to discover a great convert his attention into an attention to the soul.

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Wickham’s casual thoughtless misadventures served as a conscious occasion for Darcy to discover a great moment in his life.
He sought marriage with Elizabeth as she was attractive. It served as an occasion of self-finding.

It was a self-finding that revealed the great buried potential Pemberley had accumulated for long. Society has unconsciously organised itself in its wide core-neglecting the rest. It has consciously organised itself in a smaller central core. Resourceful Men are thoughtful for the society is for them. Dynamic Men often act thoughtlessly and travel across all borders. Many become their victims. Many others catch hold of them and sacrifice them for their own purposes.

Shakespeare saw ALL this as it was and delighted to give it dramatic shape. His linguistic richness is the weighty ripeness of the social age expressing at the moment. Sri Aurobindo calls his mind a wonderful one. He was purposeless in his creations. Perhaps as he was careless of his own life, for two hundred years England forgot him.

The indolent father is said to be quick in execution. Indolence is the inertia of agriculture in the country life. It is made possible by the nomad settling down to a place. His settling down organised itself into inertia. Matter that is in nonstop motion admits inertia after admitting division.

Resistance to begin work is of inertia. Quick execution is the incessant motion of inert matter. The story itself, in a way, is characterised by initial resistance and a quick execution once Lydia’s wedding is over.

The physical Mind is known to intensely resist initiation. It is often characterised by migraine. Enthusiasm of dull people, eloquence of idiots once triggered into action are known to be irresistible. In Bennet’s case, he even moved to Pemberley in the end.

Mr. Collins is characterized by a dynamism uninhibited by the initial reluctance, as his mental education at the college has removed it. Here we see an explanation for Lydia’s shamelessness. She is all energy, has not yet settled down to acquire any inertia. The aristocrat is known to be very slow in action.

The British administration when compared to the American administration will reveal the inertia into which the aristocracy had sunk. The physical acquires inertia as it is to offer stability to life that resides in it. Submission is the active version of inertia. One submits to accept the orders of those to whom he submits. To submit means to shed one’s own initiative. Bingley who acted directly in the first Assembly chose to suspend all his propensities of love in favour of his own submissive state. At Lambton he would not pronounce the name Jane to Lizzy. So complete is his principle of submission.

Perhaps the principle has cultivated itself into a recognisable form of culture.
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A diamond is rare; a diamond is rare. Of course, Mr. Bennet loses his freedom and gets it back not by his outer efforts, but by inner desert. In 1939 Sri Aurobindo spoke in the Evening Talks that Indian Freedom would be attained without an arms uprising. It is an inspiring vision but may elude us as something impossible to realise.

For one who has realized Sachchidananda its opposites will have charm. Mr. Bennet could get it materially and socially. Still to feel that inner joy may not be possible at that moment of humiliation.

It must be possible for us to get some glimpse of it. Many of us do have such moments – only that it is accompanied by opposition, ridicule, perverse joy of humiliating us. If this is so, obviously this is NOT a delight cosmos knows.

Mirth may not overflow into happiness in such a one, but life so overflowing will permit such an audacious ACT.

Self-discovery

Creation is said to be for the delight of Self-discovery. Also Sachchidananda and Self-discovery is one of the strenuous joys.

Audacious ACT.

Mirth may not overflow into happiness in such a one, who has styled himself as one. Mr. Bennet saw it in rarefied levels of psychological elevation. As we are in the gross plane and the experience is in the causal plane, we miss it. Even the wider social atmosphere cannot allow a rarefied emotion beyond a certain limit.

To realise Sachchidananda in one event is not impossible but it may be at a moment of Life-Response.

There are moments when the playfulness of the hour can permit a submissive disciple to slap a stiff, haughty ‘Guru’ who has styled himself as one.

Yogic knowledge may make us feel the folly of refractory people and in extreme cases for one diamond

Moments of our inner creativity we may venture to lose our natural rights and see if it can be recovered. Of course, if not all, Many of us do have such moments – if not all that is accompanies by opposition, ridicule, perverse joy of humiliating us.

Still to feel that inner joy may not be possible at that moment of humiliation.

Mr. Bennet could get it materially and socially. Darcy saw it in rarefied levels of psychological elevation. As we are in the gross plane and the experience is in the causal plane, we miss it.

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Complexity

The world coming to consider complexity is a move towards knowledge.

The process of Life Response seen as energy potential is indicated by the perception of complexity.

Life Response at Pemberley widened to the base of greater or fuller complexity of Darcy’s confidentiality, Mrs. Gardiner’s cultural sensitivity and Mr. Bennet’s honour will present Sri Aurobindo’s knowledge to the world almost fully.

That possibility existed negatively for Jane Austen is indicated by Lydia’s Darcy, all of us should have gone to Brighton, what Darcy was doing in London, the interruption is not unwelcome and his affectionately kissing her hand that she involuntarily offered.

That way Pride and Prejudice Study will start all over again from the beginning.

Then the full significance of the following ‘trifles’ will become significant:

1) Charlotte’s perception of Darcy’s love.
2) Lizzy’s regret that she disclosed it to Darcy.
3) I am at leisure.
4) That is all settled.
5) It is enough for the present.
6) I don’t mind.
7) Kitty’s secret.
8) Handsome young man must have something to live on.
9) Silence on Saturday at Netherfield.
10) Mrs. Bennet’s ingenious two attempts for engagement.
11) I could have been the mistress of Pemberley.
12) Georgiana willing, Bingley ready, Darcy determined.
13) Engaged to Collins, Impossible.
14) Engaged to Darcy, Impossible.
15) He is not the Man to whom I can refuse anything.
16) Darcy’s interference with Bingley.
17) Unaffectedly modest.
18) Tracing the likeness of Jane in Lizzy.
19) Casual errors of youth.
20) Wickham happened to sit by her side.
21) Gardiner’s generosity.
22) Lizzy and Bingley NOT betraying Darcy.

பெரும் சிக்கல்
பெரும் சிக்கனல் கருத்தில்பகாள்ள உலகம் அறினவயாட்டும் ஒரு நகர்வாகும்.
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Integral Being

Man is lost in what he psychologically is. Ignorance is created by Man being lost in his being or work. While at the office, one does not forget his role in the family. He is a human being having roles in the house and the office. Sri Aurobindo points it out in sleeping and waking consciousness.

Integral being is not lost in the present embodied being and therefore is aware of his entire life before birth and after death.

Tradition offers मोक्ष मोक्ष. It is an identification with passive Brahman.

Withdrawing the identification from sleeping and waking consciousness one is ‘awake’ while asleep. Sleep becomes conscious rest.

Similarly one in this yoga is awake in his integral being not lost in his embodied being or liberated being.

Darcy and Bennet had glimpses of it.

Darcy was lost in his Pride. Bennet was lost in the library. Darcy was awakened by Lizzy. Bennet woke up by payment.

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It is clear Bennet received huge gifts of life in the shape of three daughter’s weddings and social uplift as well as six thousand or seven thousand pounds.

What Darcy received was the occasion to love for the sake of love, something rare in life.

To be able to be in LOVE for a day or even one hour is a gift human life does not normally offer. Darcy eternally moved into that position.

It is not a social wedding, but a psychological marriage. She may be aware of Pemberley and the success of her family.

He was aware of his own inner love expressing in an outer occasion.

One cannot command love. Love commanded turns into dull marriage and wedding clothes.

Life does not welcome Love nor does when it is born give it the support it needs. Love is a delicate flower whose life span is a few seconds.
55. “From his indolence and the little attention to family.”

The elopement makes one think of several aspects of the society and the principle it represents.
1) Indulgence of unformed dynamic energy upsets the whole structure.
2) Neglect of one is an opportunity for another.
3) The unintentional harm irresponsible men do is incalculable.
4) Dynamism without ideal or values destroys in the second phase.
5) Organisational values are of importance in the family.
6) Sarcasm is a perverse mean taste of the uncivilised.
7) High motives in low levels do not cease to organise in its own fashion.
8) Power misused in family will do greater harm than in any other organisation.
9) Opportunity to dominate is irresistible.
10) The small needs tyranny for their progress.
11) The values society gave up a thousand years ago do survive at the lowest levels.
12) Perhaps it is self-existent goodwill.
13) Seeking low values of a decadent society is still valuable for the individual.
14) The tenacity of survival of lost social values is ensured by the earlier organisation.
15) Goodwill can be there even in those who are denied everything by life.
Literary criticism should DISCOVER life in literature.
What is it we call life?
What a Man longs for in his depths, Life offers to him before he asks for it. Man rejects it. Life makes him do great penance to get it back. Why does life do it? Life takes Man from the surface being to the inner being that way. Bingley calls Darcy stupid because he is stupid not to dance. That is the deeper truth of the Darcy–Bingley relationship.
On the surface Bingley quickly goes back and in a few weeks separated from his lady love. This is on the surface. Below she abuses Darcy offensively and he thanks her. After that abuse Darcy seeks the ABUSE in life, Wickham, and reasons with him, pays him, takes him as a brother in law and then goes to Bingley to confess handsomely. Bingley is psychologically elevated by the status of Darcy.
Life acts in the depths, society acts in the surface. Literature gives us life through society. Life does this in various ways. Jane Austen’s genius found it out.
Henry V exhorts the soldiers to die happily. Churchill does one better, ask parents to offer their sons. Defence of Britain was the Spirit on display. It is heroic. Deeper truths of life emerge out of Punjab. It is no mere violence. It is primitive violence. Gandhi and Nehru came into contact with it. Mountbatten put a lid on it. Nehru’s behavior paid Kashmir as a prize. Gandhiji would rather die than see the simple truth. He loved blindness giving it the colour of Spirituality. Gandhiji’s folly is a direct reflection of the Indians believing in ritual, having sacrificed the inner content. The surface veneer is so tough as to kill two hundred thousand.
In the process they returned Indian Freedom to the British.

Mountbatten put a gloss on the spiritual treachery of Gandhi and Nehru’s indecorous personal ingratitude.

**Patel’s offensive brute behavior bowed and was helpless before violence.**

Mr. Bennet, after a fashion, practiced non-violence.
After elopement he withdrew it.

Non-violence on the part of the husband gives rise to ‘violence’ on the part of the wife. **This is non-violence created by not expressing violence.**

It is a violence more violent than physical violence.
The French photographer Cartier-Bresson trembled before Sri Aurobindo finding ten minutes too long.

**His substance could not stand the touch of His substance.**

Violence is strength. Non-violence is silent strength.
Employee used to feel oppressed by the resentment of the employer and used to say that it would be a relief if his anger was expressed.

**Expressed anger expands into thin energy that envelops while anger unexpressed is collected intense strength that increases in violence felt by the employee as the tyranny of cruelty.**

**Abused by Elizabeth, Darcy felt the shower of intense affection maturing into love by his grateful reception.** Romance lies further. It is not a vibration that elevates only the recipient, but raises the giver by the key act of giving. **It absorbs all limitations. Morality for that reason must be given up with joy in breaking it and gratitude for entering into Divine Love.**
It is not moral, a constriction.

Romance touches everything with divinity.
Romance is an infinitely expanding consciousness that realises its Being at its core. Its existence is divine.
Its strength upholds worlds and beyond. How could it NOT be strong.

Of course its strength is not for the material body, deserve as it is.
Its strength could be harboured only by its subtlety.
Mr. Bennet withdrew his Non-violence, decided to accept the responsibility for the elopement, saw he should return the money to his brother in law.
That made Netherfield, Pemberley possible, led him to reject Darcy.

**In a sense it was the French Revolution granting the blessings for not revolting the accumulated wealth and status of Pemberley.**

Jane Austen has created Mrs. Bennet as a greater character than the irresistible Collins.
I see now Mr. Bennet is capable of expression as well as non-expression of higher strength and thus excelling Collins and his wife.
Non-violence is a term born out of the original violence.
Violence is strength, by virtue of its being what it is.
Gandhi had it in its earlier versions, not as its own pure version.

**Man loves strength, woman worships it.**
It is a blessing when violence unleashes itself. Only that once it is out, it does not like to go back into the shell. **It can, if it chooses.**

**Kashmir is outside waiting for the world to unite.**
Nehru did not deserve the confidence Mountbatten had in him.
Note Kashmir went to the United Nations by his suggestion.
Indian Freedom is the symbol of the world’s freedom from smallness.
Her prosperity is the world’s Spiritual prosperity.

**The violence Emergency unleashed on India was the best period after Independence.** She alone could have done it and she did so.
India is a mini version of the world.
Twenty Five thousand gave him ten years as Prime Minister. It was two thousand five hundred short.
I feel like telling him to release that too so that India can preside over the destiny of the world.
Obviously Swaminathan could not attend that conference.
Sheldrake did discover one fundamental rule of learning.
The virtual university can benefit by that.

**The Life Divine can be comprehended by others is a major breakthrough.**
It means the virtual university can give the world His knowledge. It will be the truth of Her Prophecy. So, the method at this level is to convert ideas into facts. Converting Real-Idea into accomplishments will be the ultimate. Bennet’s decision was one such. A value at the top is accomplishment at the bottom. Values turn into accomplishments through emotional sensations.

**We call them as sensitivity.**

Perhaps there is a higher level than sensitivity where the ecstasy of sensitivity is replaced by Spiritual Peace. To possess that Peace is the strength of eternal stability of existence. Orthodoxy seeing Freedom inevitable felt its dark security threatened and moved into action. It only fulfilled it at a higher level.

What Lizzy realised after reading Darcy’s letter and her father decides about his honour, the world is not ready to do it now on a global scale. Our own progress in one such trait will help the world to do so.

**Patience at the highest level, to cut off one’s flesh for a bird, was there, நீதிக்கு விரித்து.**

Can we do it now? Do we not fail in so many places?

My own patience with the irritating stupidity of not understanding can make the scientist rational. Why argue with him? Why not do it in myself?

Can it be consecrated? If it yields, Sheldrake will respond. Do everything inside you, for the world to respond to HIM.

**Don’t expect. Go inside, work on correspondences.**

The rule is known. Implement it. Realising the folly of giving Synthesis of Yoga, it came back. **Take it as work, not a triumph.**

Please know every work will be done perfectly. There is no problem. Problem is in our view, not in itself. We think in terms of solving problems. Problems will solve themselves.

**Problems are capable of solving us. We do not know that.**

At home Man has a wife. He can love her, if she does not. If she loves him there will be no problem in his world. If he loves her, he cannot have any problem. Even on the strength of his own love, her problems will be solved. Problems are a way of life that seeks low intensity. Seeking intensity at a higher level, they will disappear.

**Our own problems are opportunities to others.**

Our opportunities are higher opportunities to others. Man has intensities, intense sensitivity. Why touch it, leave it to itself. Reaching another’s intense sensitivity, you share it. It is a simple rule of self-preservation.

Life is calm, good unless you disturb others or allow others to disturb you. Life can grow without doing either.
நுனை உள்ளது தீவிர எபவளிப்ெடுத்தப்ெடாத ஊைியர்கள் பவளிப்ெடுத்தாததன் கணவனது ஓடிப்யொன் எட்யடலின் மறத்த இந்த கண்மூடித்தனத்னதயநருவின் பமௌன்ட்ொட்டன் ஐந்தாம் கண்டறிந்தது வாழ்க்னக அவனுடன் அந்தகாதலியிடமிருந்து லிசபெத்தால் ச் நிமிடங்கள் பசயல்ொட்டில் சுப் காரணத்திற்காக பென்றி பெறுநனர் அளிப்ெவனரயும் எலமாகும் அந்தஸ்தினால் தனல் தரப்ெில் மறாக்கும் உள்மனதின் உள்மண்டெடுகிறது உனயயும் மட்டும் அனடவனத் தவறு பமௌன்ட்ொட்டன் அவள் ஒரு காதலாக விதயான அதனுடன் யகாெம் அவர்கள் யமைல பெற்யறார்கனள் பசல்கிறான் பெதாடர்பு அதற்கு பகாண்டு விட்டு தகர்ப்ெதில் நின்கிறாள் அவனனக்காக இது அனனத்து கூறுவர் இறக்குமாறு வன்முனறயாக ஆஸ்டினின் ஒரு பசல்கிறான் பசன்று வைி பகாண்டு வீரம் வந்தது அதனுடன் முடியவில்லல அவர்களது பசயல்ெடுகிறது அனால், அவனனக்காக உள்வாங்கிக் கூறுவர் இந்தஸ்தின் பல்கூடாதலால் பாதுகாக்க நிற் புது அசாயத்தால் ஆனால் அவனனனய என்றும் பகாண்டு விட்டு மகிழ்ச்சினயயும் வன்முனறயாகும்.
Commentary on Pride & Prejudice  

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We need to understand, then, the context of Sheldrake's commentary on Pride & Prejudice. According to Sheldrake, the context of the novel is crucial to understanding its themes and characters. 

In the context of Sheldrake's commentary, the novel is seen as a reflection of the social and political tensions of its time. Sheldrake argues that the novel is not only a romance, but also a critique of the social order of the time. 

SHELDRAKE: In the context of Pride & Prejudice, we see the conflict between the old and the new. The old order is represented by the Bennet family, while the new order is represented by Mr. Darcy. 

The Bennet family is seen as out of touch with the realities of the time. They are portrayed as being set in their ways and unable to adapt to the changing times. On the other hand, Mr. Darcy is seen as a symbol of change and progress. 

SHELDRACE: The novel also explores the theme of social class. The Bennet family is portrayed as being members of the lower class, while Mr. Darcy is a member of the upper class. This contrast is highlighted throughout the novel, with Mr. Darcy's social status often being a source of conflict for the Bennet family. 

SHELDRICE: In conclusion, Pride & Prejudice is a novel that is rich in context and meaning. Its themes and characters are shaped by the social and political tensions of its time. Sheldrake's commentary helps us to better understand the novel and its place in the world.
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The Process of Learning

Man learned to survive, never learned what was learning.
Any learning must have been subliminal and subconscious from the community.
The first stage of formal learning must have been when one learns from another.
From self-learning to learning from another might have been the first great landmark. The transition must have been a marked one.
Hence age came to be respected.
Another such transition must have been learning from a book.
Schools should have been a later phenomenon.
Obviously memory became important and memorisation.

The shift from memorisation to understanding seems to have taken place mainly in America in the twentieth century.

In England and the Continent thinking for the purposes of understanding perhaps blossomed in the later years of one’s life.

I feel society can relieve the future generations from the over burden of understanding, offering the results of understanding direct.

Practising it successfully in The Life Divine there may arise the possibility of the world taking to it later. It can be the birth of the Higher Mind in humanity, the Mind of Muni – a Mind of Silence.

Textbooks for this purpose must deliver the results of understanding giving the reader no occasion to exercise to understand.

Beyond this is the subtle understanding and intuition.

To benefit from them the reader must have the subtle faculty and intuitive sense.

The Life Divine places before us the developing arguments on the basis of chosen data. One needs reason to understand it. Capacity for reasoning is based on the sequence of arguments. One who reads the arguments without using the faculty of reasoning or not having that faculty cannot follow the BOOK. The Indian tradition is to reverentially listen, receive in the subliminal and wait for a lifetime for it to mature into reasoning. It may never mature so. Reasoning gives the argument. One has to develop that argument or allow that argument to develop into an understanding of insight revealed as vision.

Intuition is a further stage.
Commentary on Pride & Prejudice

Individuality

**Individuality** is that psychological power in one Man that can save the world as it is the essence of all that the collective has created since its inception.

He acquires manners for social survival.

Behaviour is for his psychological existence.

Character is the effective capacity of his as an independent unit of the society.

Personality is that capacity which can so exercise itself anywhere in the social existence.

**Individuality is the cardinal savior of all that it is?**

Individuality in Mr. Bennet by its insistent exercise, saved the honour of Englishman as he chose to be.

Individuality in Darcy had nothing to serve, but to open itself to that elevating passion of love.

Individuality in Elizabeth soared to the elegance of the physical reality of a long surviving estate’s elegance in its material splendor and taste of living.

The French Revolution destroyed aristocracy as a race but raised the whole nation to its culture in language and in the living of its value.

It is exactly at the same time the American War of Independence broke out throwing up personalities of the highest human value.

**Someone said the aristocrats of France of that time were men of straw before the giants of human leaders produced by America.**

What culture France allowed to be destroyed, England preserved by avoiding the revolution.

What avoids the revolution is culture.

To let the light of consciousness move down to the substance below is the process by which culture is created.

**Spiritual culture does it with the world experience in the subtle world in after life so that the soul will be qualified for Immortality.**

Immortality is the basic spiritual endowment that permits the soul to universalize as a Being.

Spiritual universal living is sine qua non for the triple transformation.

It enables one to ascend to Supermind.

**Placebo**

Sri Aurobindo said doctors create the diseases and then cure them.

Mother said one in a thousand is really the disease.

**Civilisation is the greatest achievement of mankind.**

Its constitution does contain the creativity of artificiality.

**Diseases are the surface symptom of Man’s love to believe totally what is before him – the apparent as the reality.**

The cures of the doctor create a sense of wonder in the public mind that he lets the doctor create diseases in him.

Life, as and when it gets more organised, becomes a power over Man.

Man comes to worship what he believes and the modern medical profession is its most wonderful outgrowth.

Placebo cures many. The idea of taking a pill or being injected carries with it curing power is a great discovery.

Modern educational system is exactly that.

It does harm to Mind, to further mental growth.

Doctors and medicines are the root cause of diseases.

**Man’s readiness to believe in them is a deeper cause.**

No wonder Shankara is ruling over India for over a thousand years.

Mind is our greatest instrument.

When it plays its tricks on us, how can we ever escape.

Buddha and Shankara were its victims.
The Vedantic Rishis were unable to overcome Mind. 

**Not to be influenced by placebo is not to be tricked by Mind.** Limits to rationality have at their basis placebo. 
Darcy emerged out of it lured by her fine eyes. 

**She was lured by the excellent rooms of Pemberley.** 
It was great of her to have seen through Wickham. 
Most of us cannot do so. 
She could not give him up deep down. 

It is the secret of attention. Man readily believes attention. It becomes true for him. **Most rogues pay attention of solicitude especially in a vulnerable area and the victim is readily secured.** Placebo is the culprit without any design on humanity. To see most of our lives are organised expressions of placebo is a great freedom. Placebo is a great freedom. 
Civilisation must be free of placebo. 

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56. “Attention to what was going on in the family.”
Every man has a working hypothesis in his own life.
It is one of adjustment, not one of happiness flowing in mirth.
Those who have it in mirth have it in some area, not all.
It is possible theoretically as well as positively for all to have one such.
Elizabeth had it essentially, not exhaustively.
Her compromise was because of Jane and Wickham.
No girl can be found fault with for adoring Wickham.
With a greater penetrating shrewdness, she could have seen through him.
That is not what Men of ripe old age have.
Her attachment to Jane brought her misfortune on Lizzy.
One may not come across a character more free from that fall than Elizabeth.
What is it? Who can have it? How to acquire it?
To one whose consecration at the shallowest level can get the better of his impulses, it can be fashioned.

Psychological iPod.
To one, at any age, determined to benefit from past experiences it can be had. His present impulses must be under his control, somewhat. It means he is willing to centre himself in his psychic on the surface. Devotees ‘conscious’ of Mother can feel a marked Psychic JOY always.

**All actions, if initiated from there, will lend themselves to consecration.**

He will be like a policeman though single in a crowd. He knows his uniform controls. His not giving expression to his temperament will become a police officer. Any unruly crowd will be quiet if the policeman and the officer are calm and determined. **At that point a van will arrive as in South America to save the Christian Engineer and his son.**

The Man and the officer having that calm as their psychological endowment will find the hostile crowd absolutely obedient to their ruling.

**Consecration in its own sense is a far higher endowment as the IG’s prestige in the same crowd.**

The psychological iPod is that psychological peace of a cultured good man of no inner lapses.

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It means he is willing to centre himself in his psychic on the surface. His present impulses must be under his control.

To bring them under some semblance of consecration is to avoid any active unvoiced mental grievances. To bring them under some semblance of consecration is to avoid any active unvoiced mental grievances.

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Aspiration of sincerity

Lizzy’s abiding interest in Jane’s happiness, more than in her marriage, defies any understanding. Freedom is the basic value of aristocratic virtue, the freedom of others to be what they really are.

Jane and Lizzy take after the father. Lydia and Kitty take after the mother while Mary is disqualified on the mother’s side. She could only receive the undeveloped intellectual interest on the father’s side.

In existence of Swarupa and Swabhava have not been given to us by any culture. Lizzy resembles a twin in this. She is a psychological twin.

It is impossible for overflowing cheerfulness Not to give.

Jane is stupid in her candour. Lizzy aspires for Jane’s happiness.

No one in the story thinks of anyone else. Maybe Lizzy regrets the absence of candour in her.

She is sincere and aspires from her own sincerity.

She is very much the daughter of her mother not to be thinking of stable wealth. Pemberley has a right side to it given by earlier generations.

In response had Darcy danced with her and been totally carried away to the elation of love, not triumph, one aspect of the higher consciousness would have fully revealed.

Elevation of love, not elation of triumph, will achieve it.

To be able to conceive of a similar thing in everyone will be an exercise in Mind to understand the higher consciousness.

It is not to wish for everyone to change.

It is to envision everyone to do his very best in his present consciousness.

In the story each one does his OWN best in the context.

Man’s response has a range between high creativity and low dissipation. In between there is,
Average social response that is neutral.
Even in that neutrality there is a higher and lower side.

**We can imagine several levels of behavior.**
Meryton is NOT a malicious village.
Britain, then, had in her individuals responsible men.
Even dynamic selfish wives, knew their social limits.
Mrs. Bennet only requests him to visit Bingley, does not ORDER.
All the children are obedient to the father as well as the mother.

**Low malice is not in evidence anywhere.**
Jane and her father refusing Darcy speaks high of him.
Mrs. Gardiner fully endorses her husband’s expense for Lydia.

It is rare in woman.
To be able to see the goodness of culture in its members is a welcome perception.

Kitty wants to be invited not in Lydia’s place but along with her.
Mr. Bennet did not even blame Wickham or Lydia.
No one voiced a complaint against Mrs. Bennet except Collins.

U.S. wages were $6 during the Civil War when it was only one shilling in England and 36 paisa in India.

Prosperity among other things makes for cultured restraint.
Plenty and Prosperity give material social culture.
At all moments there is an accomplishment if not for us.

What is a tragedy for the family was an accomplishment to Lydia.
We take accomplishment in a positive sense to us in the context. The rules can be seen variously
1) Positive periods give positive results for normal common sense.
2) Negative periods give positive results to originally creative work.
3) The maximum of the positive periods is the result for originally creative work.
In quantity it will be infinite.
In quality it will excel wherever there is scope.
Its best outcome is to create a new plane of work.
Its least will excel the best of the social product.
4) The negative periods too produce results at all levels.
Its greatest positive result will be a B.A. for a genius, i.e. to win ‘credibility’ from a horrible boss.
The greatest results in quality, quantity, volume and standard in the negative circumstances show one can succeed in any plane – family, organisation, community, nation, globe – if the atmosphere is NOT negative.
5) What is the most desirable accomplishment for anyone at any time. Instead of raising the volume to its maximum,
6) One golden RULE is not to please anyone at any cost.
That will bring the accomplishment to his level, i.e. the measure of his pleasure for everyone.
7) One such permission is to humiliate everyone with him into a compelling submission to serve his own ego, reluctantly destroying the doer’s ego or if possible everyone’s ego around.
8) Consecration for such a project is ‘cosmic yoga’ in the sense his own effort at his honest best will fully
9) That is the moment for God, if He chooses, will call on you to kill.
10) At least you should not hesitate to destroy other’s ego.

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Commentary on Pride & Prejudice

Library is the Ashram, loneliness is solitude was Mr. Bennet’s life. 
He was indolent and was unwilling to exert. 

**She is not one who can be chastened by a little exertion.**

In umpteen places we see her not crossing the line, subsides before the husband’s authority. **That is the line society has drawn.**

Life, cultured life, is that which admits of authority and its exercise within that limit.

**The unwritten law of the social norms, the acceptable culture of the community is respected by cultured individuals and families.**

She falls outside it. 

To know the zone between these two borders – what culture demands and society imposes – will help anyone who chooses to study her.

On reading Darcy’s letter, Lizzy had the option of referring to the Colonel. She did not, because it was awkward. 

It looks as if she earlier accepted one authority now another. 

Here, she obeys the dictates of culture as in not exposing Darcy with Jane. 

Only in her regret of having spoken to Darcy when Lydia was married, she erred – erred in the subtle plane, not in the gross physical plane.

We see Bennet rising to human heights. 

On knowing of Darcy’s love and action, he readily relaxed, did not even have an emotion of surprise, if not gratitude. 

Jane Austen went beyond Shakespeare as the social situation evolved. 

She could do it in one play, in one great aspect of life. 

**She touched greatness, Shakespeare was Great.**

At nineteen, it was a feat of emerging Genius. 

The world gave her £40 as a commercial reward. 

Commercial reward can be had from a society that has grown to commercial plane. 

It was a period when there was no commerce. 

What was there was looked down upon. 

It is characteristic that her other stories do not carry this atmosphere. 

Though the reward was paltry, the book sold out. There were three reprints in all. 

What is it to do? To do a little or more? 

A Man acts on his own initiative, volition, by the energy of his own enthusiasm, as long as the organisation of his character enjoys doing it, as much as the immediate family psychological environment encourages, permits or at least not censures. 

Mrs. Bennet has risen from two hundred to two thousand pounds and her energy is ten times. 

Mr. Bennet saw, soon after his marriage, **the propensity of expanding urge in his wife was enough to drive him out of his Mind, at least out of Longbourn** and exercised all the determination he could commission to thwart these inner urges and as a result took refuge in his library. 

Jane Austen says he was not one who could seek as a compensation other outlets of energy. 

He is a man of character and would not tarnish his own character. 

Even when she arranges Collins to propose to Lizzy she does not inform her husband. 

May be he is not in her physical space around her in her activities. 

**Of course, she has the feminine goodness to tell him that she would not Mind anything if not for the**
entail.
It was not a slip, unthinking lapse of thought.
He came back to it, asked for a clarification and she readily confirmed her eternal view of what marriage
ever meant to her.
One who cherishes such thoughts needs volumes of physical, moral energies to contain himself and what
else is there for him to do?
It is of course, a great thing that she had not been ordering muslin, laces, china, parties costing several
thousand pounds a year.

*His laxity or indulgence had a temperamental limit and that was his honour must be preserved.*
What was there for one of fifty years to do to a twenty eight year old philanderer or sixteen year old human
dynamo?
Before he arranged his thoughts, she would act and disappear.
We can condemn him as a father, pity him as a husband.
It is left to us as an individual and his own understanding of human limitations or human duties.
It is true he acts when forced by external circumstances.

He is a British husband who honours the motto the only way to deal with a woman is to be soft.
"He is a British husband who honours the motto the only way to deal with a woman is to be soft.
..."
Commentary on Pride & Prejudice

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W

Every man when he comes into money

Man loves not to change.

Accepting Mother

Indians became Muslims

As for the arboreal ape

Though it is expanding the present

This enquiry can be further expanded seven or eight times if it is conceived of as concentric circles.

If asked there is no answer that

why did Lady Catherine come to Longbourn? Is a question we do not ask.

If asked there is no answer that

the formality of marriage is sacred

in many families is unacceptable even today.

very strongly; it is difficult, very difficult and dangerous.

Indians became Muslims, Christians under very great pressure.

Inter-caste marriage, even today raises a storm.

Accepting Mother, in many families is unacceptable even today.

Man loves not to change.

Every man when he comes into Money, goes in for three or four concubines.

Still, the formality of marriage is sacred, compelling, not something anyone can give up.

Why did Lady Catherine come to Longbourn? Is a question we do not ask. If asked there is no answer that

Expanding the Enquiry

This enquiry can be further expanded seven or eight times if it is conceived of as concentric circles.

Though it is expanding the present, it is like exploring a new world breaking a golden lid.

In para one of II/25 the theme of transformation as against moksha is spoken.

As for the arboreal ape, it is no mean effort.

He does warn, very strongly; it is difficult, very difficult and dangerous.
is striking.

Expand the enquiry and then there will an answer.
In the first expansion I conceived of I said Lizzy even in the first assembly as soon as she saw with great joy that Bingley took to Jane, subconsciously decided on Darcy.
She knew she was more valuable than Jane and Darcy more valuable than Bingley.
Should we go on expanding several times, one will land on an insight that Darcy was pushed by the wave to look for a girl of new values of Freedom.
What made Collins and Wickham come?

My own initial insights must be confirmed by the further revelations of widening enquiry.
Collin Firth won an Award, was recognised by UK Government, his statue is now installed. All these are outer confirmations from life.
Jane Austen’s image is chosen for £10 note in the coming years.

The final concentric circle, if arrived at, must reveal HOW a small event has moved the entire story.
Such an insight about every little significant event should arise.
The final concentric circle
Jane Austen's image is chosen for £10 note in the coming years.

Collin Firth won an Award, was recognised by UK Government, his statue is now installed. All these are outer confirmations from life.

Lady Catherine attacks Lizzy in the subconscious plane.

Beyond that there lies the subliminal.

Maybe we will discover in the text about Charlotte knowing of Collins in the subliminal.

or/25-- we will discover in the text about Charlotte knowing of Collins in the subliminal.

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Lady Catherine attacks Lizzy in the subconscious plane.

Beyond that there lies the subliminal.

Maybe we will discover in the text about Charlotte knowing of Collins in the subliminal.
In the next level of expansion we see different evidences.

Jane Austen speaks of this interesting subject to Mrs. Gardiner, Lizzy on their return from Lambton.

Mrs. Gardiner wonders about ‘That is all settled’.

Darcy says he does not want to raise hopes about Lydia.

Unanimous RESPONSE that is the hope of humanity.

Jane hopes for the best.

Mr. Gardiner refuses to believe the worst

Mrs. Gardiner endorses it.

Elizabeth initially brightens up.

Darcy decides to trace Lydia without telling Lizzy.

(Lydia refuses to leave Wickham’s lodge.

Capers and frisks by the children.

Mr. Bennet agrees to remove himself from London.

Mrs. Bennet removes herself.

Darcy’s marked selfishness about Lizzy’s visit to Pemberley bringing the full force of Selfishness.

Lizzy’s view of exposing Wickham as worthless.

Lady Catherine’s urge to ‘contribute’ to the consummation.

Positive restraint of Mrs. Gardiner.

Negative restraint of not exposing Darcy to Jane by Lizzy Charlotte who gave positive goodwill compensates by the rumour of Darcy’s engagement.

Mrs. Bennet’s vehement abuse of Darcy – her vehemently seeking it.

Lizzy waited till Wickham was removed as a possibility for her by his marriage.

Lydia is full of raw dynamic energy unashamed.

Wickham is intent on squandering any number of thousands in gambling.

Lizzy’s description of attraction for Lydia and how Wickham fully answers it— her own inner urges.

The four arriving simultaneously at the road corner.

Darcy refuses to look at her, Wickham sees that she sees all.

Bingley sees nothing.
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An author rises to great heights when he stumbles upon the higher faculties of Mind.

The author, as other men, does not know the higher aspects of Mind. He knows what the society knows at its best.

Mind has very many such capacities which gods reveal. Some are:

1. If only the Mind can bring itself to recognize one of its unknown high possibilities, at once it becomes a possibility even actuality we know it only in the great volume of accomplishment.

2. One who never thought of poetic possibilities in his life, in a moment of inspiration found two lines of inspired poetry arising in him.

3. Mind’s power of this description is well known in the negative.

4. Consecration during intense periods acts through all these unknown powers of Mind.

5. The thirteen years becoming thirteen days is one such.

6. A poor boy, son of a shop assistant earning thirty five rupees in 1948 was in B.A. and found it difficult to pass. The job he aimed at on passing was one of sixty seven rupees. He was utterly black and ugly, if not uncouth. Once his friends suggested he could get four crores of rupees, a wealth no one in the district had.

As soon as he passed, a very fair girl was proposed to him fulfilling one of his ambitions. She was very rich, though her family property at that time would have been only ten lakhs which soon touched four crores. No one mentions anything which is not a possibility in the air.

7. The friend who spoke it to him never dreamt that his own Mind had the power to actualise what he could verbalize.

8. In expansive periods a Bingley and Darcy are brought by the crass ambition of a Mrs. Bennet.

9. These are powers of Mind. If you should know the powers of Supermind any devotee can recognise it.

10. A watchman in 1956 on Rupees 12 salary desired 15. It was given to him on his appointment. In twelve months further possibilities of permanent raise of 28, 10, 30, 5, 7 and half, 7 and half were added raising it to a maximum of rupees 103 of which he enjoyed around 60 rupees and neglected the rest.

How could the watchman or his employer ever know that their own minds had that power.

11. A spiritual truth is Mind can create any power for it.

12. Comprehensive conception of accomplishment in all worlds
   • Accomplishment is the result of a work.
   • Work accomplishes itself while for the Man it is achievement.
   • What then is it for Life?
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- Human achievement, and work accomplishment are incidents in life, but accomplishment of Life is to acquire the knowledge of what is accomplished or achieved.
- An incident of life is in Existence a form of its being.
- Physical, vital, Mental, Spiritual, cosmic universal, Supralental, Supreme accomplishments are the various levels and possibilities.
- **Accomplishment at any level has another name at another level.**
  - Accomplishment at one level can be accomplished at another level by NOT doing it.
  - Done so, the speed, form, quality and essence of it differs.
  - Darcy’s accomplishment of discovery, negotiation, bribing, marrying them, buying a commission and removing them from Lizzy was “done” by Mr. Bennet by a decision.
- **We can conceive, at least in theory, what Elizabeth could have done to repeat what Darcy and her father did, and instantaneously.**
  - Had she gone in, given up Wickham in the subconscious, regretted her withholding facts from her father, withdrawn her psychological reactions, social responses to Darcy and risen in her consciousness till her subconscious aspiration became a conscious decision, it is possible Wickham and Lydia would have greeted her at Lambton as a married couple.
  - At least such a result is possible in two or three other ways.
  - How then are we to enumerate the theory, practice, philosophy, and experience of achievement or accomplishment?
  - As 13 years is 13 days, time can be abridged by moving from Time to Timelessness, producing instantaneous results.
- **Inner reversal of any vibration leads to outer reversal of it.**
  - Bennet’s not visiting Bingley brings Bingley to accomplish.
  - Elizabeth can withdraw her shrewd suspicions of Caroline, Darcy, Lady Catherine, Charlotte, and Collins.
  - This reversal can be on the surface, subtle, causal, psychic, subliminal, cosmic, universal, Transcendental or Supreme.
  - We can exercise our Minds similarly from the point of view of every other character and the author.
  - We know JOY as a sensation of the vital. It can at once become the delight of the Psychic.
  - A rainbow of colours of delightful sensation of a higher plane can at once reveal for a while.
  - The First Experience of success, affection, power, sex so reveal to us.
  - Sweet smells never known can suddenly crowd on us from somewhere.
  - Sights, smells, tastes, sounds, sensations of touch hitherto unknown can be suddenly and overwhelmingly experienced, as one sworn in as Prime Minister for the first time.
  - They say the woman feels so at the time of delivery, especially at the first delivery.
  - Having extinguished Self-Importance, actively and sincerely going out in the greatest act of Self-Giving possible to one it is due as a loving wife or affectionate child or a fuller Source of greater Goodness, one is sure to be thrilled for some time without break.
  - Such a sensation neutralises in the depths of consciousness the coarseness of personality or the psychological acts done earlier such as heinous crimes. Even the falsehood, deceit, dishonesty of our culture deposited in our consciousness can be dissolved opening wonders of infinite delight of intensity.
  - Domestic life, family life, friendship, spiritual life are rich fields for successful experiments.
  - It comes NOT as an understanding.
    - It is a thrill that can last even several seconds. It can be a concrete Material Result before us.
    - It can be vast completion of work all over our world.
    - Mother Herself can be SEEN in the inner Self.
- **Even Bhagavan may appear inside.**
  - As an acme both of them will give subtle Darsan in the inner Being.
  - The ultimate value of literature is brought out by literary criticism.
- A Literacy criticism that brings out all the secrecy of human nature is valuable. Some in this story are given below.
  1) More than gainful profit, personal petty satisfaction is important for Man.
  2) Mr. Bennet’s wish for his wife’s failure.
2) Goodwill is powerful and can accomplish. Charlotte’s wishes are fulfilled.
3) Angry jealousy works for its own destruction – Caroline.
4) Man loves to be humiliated by his love – Darcy.
5) Woman loves her lover because he betrays and tyrannies – Lizzy.
6) Philanderers are popular among woman. They live longer by their devotion.

Human nature is shameless, mercenary, treacherous and loves to inform the victim of that treachery as it sees power in that treachery – Lizzy wants Darcy’s help, wishes him not to know of Lydia’s shame, wants Darcy to help Wickham.
8) Women need property more than the husband, love to tell him that she does not mind anything at all.
9) Life preserves its rules, breaks, if it wants – Lydia’s Darcy.
10) Positive delicacy that achieves – Mrs. Gardiner.
11) Negative delicacy that avoids loss – Lizzy did not expose Darcy.
12) குதிறர் குழிெிக் ிைது – Lizzy’s regret about Darcy.
13) தீட்டி மரம் – Mrs. Bennet’s abuse of Darcy.
14) Desire to protect the lover who ruined her – Elizabeth was sorry for lack of income to Wickham.
15) Rob you and assert against you – Lydia robbed from Lizzy and asserted against her.
16) Subconscious is aware of subconscious – Lady Catherine attacks Lízzysty.
10.1956ஆம் ஆண்டில் ஒரு நாளையும் போக்குவரியின் சபையை தன்னால் மூலமாகும் பதிக்காக்கு போக்குவரியின் சபையை எழுதியது. போக்குவரியின் இருந்தையிலும் அவருக்கும் ஆராய்வு சபையை போக்குவரியின் பதிக்காக்கு சபையை எழுதியது. 1956ஆம் ஆண்டு 103 சபையில் பிறந்துசென்று, ஆண்டு வருடான 60 சபையில் பிறந்துசென்று பதிக்காக்கு சபையை எழுதியது. பதிக்காக்குச் சபையை எழுதியுள்ள பண்பாடுகளாக காணப்படும் காண்பிக்கான விளக்கம் வரையறுக்கப்படும் நூற்றாண்டுகளில்.

11. அந்த வரும் செயல்களுக்குச் செல்பார்களும் இருந்திருப்பது செயல்களுக்காக்கு முடியும் என்று பதிக்காக்கின் பொறுபடுத்தப்பட்டு முடியும் செயல்களுக்கான விளக்கம் வரையறுக்கப்படும் நூற்றாண்டுகளில்.

12. அந்த வரும் செயல்களுக்குச் செல்பார்களும் இருந்திருப்பது செயல்களுக்கான விளக்கம் வரையறுக்கப்படும் நூற்றாண்டுகளில்.

• பதிக்காக்கின் பொறுபடுத்தப்பட்டு முடியும் செயல்களுக்கான விளக்கம் வரையறுக்கப்படும் நூற்றாண்டுகளில்.
• பதிக்காக்கின் பொறுபடுத்தப்பட்டு முடியும் செயல்களுக்கான விளக்கம் வரையறுக்கப்படும் நூற்றாண்டுகளில்.
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c. நீண்ை ாலம் வாழ் ின்ைனர்.

1. வாய்ந்ததாகும். இக் றத ிலுள்ை சில  ீயழ ப ாடுக் ப்ெட்டுள்ைன.

2. ஒரு உச்சக் ட்ைமா  இருவருயம அ  ேீவனில் சூட்சும நிறல ில் தாிசனம் ப ாடுப்ொர் ள்.

3. வானும்கூை அ த்தில் யதான்ை முடியும்.

4. இது நமது உல ம் முழுவதிலும் பச ல்

5. சாரத்தின் யநர்றம ின்றம ஆ ி வற்றைக்கூை  றரத்து

6. இல்லாததற்கு

7. மனிதன் துயரா ம் பசய்

8. தீட்டி  மரம்

9. குதிறர குழி ெைிக் ிைது

10. எதிர்மறை ான யநர்த்தி இழப்றெத் தவிர்க் ிைது

11. இல்லாதததம விரும்பு ிைான்

12. எலிசபெத் வருந்துவது.

13. ஊட்டிக் ப்ெட்ைவருக்குத் பதாிவிக்  விரும்பு ிைது

14. வாசறன ள்

15. எலிசபெத் திரு-

16. எலிசபெத் நின்றிப்ெது.

17. எலிசபெத்தின் வருத்தம்.
“And think as little about it.”
She was a bull in a china shop, a cyclone, who ousted him from the family that he would not or could not think about. £2000 was in her hands, she rudely pushed him OUT. A strong man would have retaliated and crushed her. A weak man would have spent that £2000 on other women. His retaliation was Neglect, Indifference and more children. Biologically she was overpowered – There was no son.

A British husband – An aristocrat – a Moral Man – a pity.

What gained strength in this process is HONOUR.
Honour acquired the strength of action – actually more powerful.
Finally it achieves – achieves for her in his favourite daughters.
His achievement in her favourite daughter retained dissipation and poverty – impudent shameless grabbing –Brighton.

She is honest, brutal, mercenary, selfish, mean.
He is not strong, mean, sarcastic, wants to oblige his wife, and lost!
She has one value – Energy marriage for girls.
He has one value – Responsibility, Honour.

There is No perverse delight in meanness as a central or pervasive character.
Two corresponding columns of characteristics and final result will be enlightening.
Done broadly, it will be educative. Done in minute precision, it will be prophetic.
Aspiration --arrival of four suitors
urgency--cancellation.
Library--Chaos organised
Honour--Darcy paid.
Visited Bingley, later refused--Initially cancelled, finally accomplished.

Birth of rational MIND--Utter charm totally given up.
He moved away.
Sub conscious longing-- Calls him home after wedding.
He kisses her hand, sends money.
Infection (subtle)--Georgiana’s elopement comes to Lydia
Positive atmosphere--Social upliftment.
Cultural delicacies --Positive – Mrs. Gardiner
Negative - Lizzy (Darcy)

Wider enquiry
A wider enquiry must be able to explain every event as Life Response.
At least all major events must be so explained.
Every event again requires the clearance of a previous event.

The same is seen working in opposite ways in opposite atmospheres.
I say Pride and Prejudice is an evolutionary landmark of the Birth of the Rational Mind, as Hamlet announced the birth of Mind.
If this is true, the rational mind struggling to be born must be seen in all events of the story. At least some must be explained. If Lydia is an early symbol of woman’s freedom witnessed in the 20th century it must be seen in other events.
And its shadow must be seen as the stirring of freedom in other events of the story.
If this is an evolutionary landmark, it can be seen not only in freedom but in other aspects of evolution such as 1) Movement on the gradation of survival, growth, development, evolution, 2) Creation of new organisations or development of old organisations, 3) Life becoming more subtle, 4) Life evolving by consciousness or consciousness evolving by organisation and the thirty two principles of social evolution can be seen as stir somewhere. Life Response is a comprehensive principle of integration towards which our enquiry should move. Its implications, though well known, are worth repeating
—Any act can move the whole.
—Time can become Timeless.
—There can be no imperfection. Its presence will render the whole ineffective even with a part.
—Prediction – prevision – is great, but prediction is restrictive.
—The past too can be changed in the sense the widening vision can, within limits, bring the past into the present.
—Evolution can evolve.
—Evolution can take on itself miraculous speed.
—Mind of Light can emerge.
—Reflection of our life by what we read is total.
—We can also be free of that limitation.
—Woman is more powerful in evolution.

We can also be free of that limitation.

Mind of Light can emerge.

Evolution can evolve.

The past too can be changed in the sense the widening vision can bring the past into the present.
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Elizabeth asked her father not to send Lydia to Brighton.

She withheld facts.

He refused to act.

Catastrophe issued.

After Lydia’s wedding Lizzy wanting to see Wickham asks her father to let them come home.

Now too she withheld the facts of her interest in him.

Bennet this time allowed.

The catastrophe is reversed.

Behaviour remains.

Still Life acts according to its rule.

At a far greater distance is the goal of accepting Wickham!

What is common? What is different?

She was extremely anxious that he should be financially supported. £1000 for Lydia was given in addition to her £1000 which means £100 for expenses. His own was £200. Bennet gave £100.

So his income was doubled and she gave extra.

Not that she was indifferent to Lydia but that she had an affectionate solicitude for him.

Should the lines of evolution continue, the right thing is Darcy should acquire the captivating softness.
of Wickham. Elizabeth should raise her love from Pemberley to Darcy. There is a further point of Wickham coming back to Pemberley. That is too much full of danger. But theoretically it is possible for a yogic effort. Lydia’s new energy and absence of shame are below the society. Her mother continues to be like that. As Arabella fainted to emerge into ‘Dear Mary’, Mrs. Bennet should be in a coma for a few months to acquire social shame. It is a primary urge NOT under human control. Even the appearance of control is something. Mary totally forgot Dr. Thorne. Life gave him £200,000 through Mary. Nothing will go to waste. Novels reveal the social structure. You can see them left untouched. Here too that phenomenon is there but Jane and Lizzy rising so high is certainly Social evolution to Longbourn. In a similar sense one condemned to become an Old Maid getting married changes her social structure. Wickham agreeing to be married is psychological evolution of his own social structure. Mr. Bennet’s liberation from the library is evolution in his own family. Trollope’s novels were written 75 years later. There a lady’s anxiety to know of any girl’s engagement is fully portrayed in its feminine intensity. In 1789 Mrs. Gardiner’s cultured sensitivity about Lizzy’s relationship with Darcy is evolution of the highest degree. Again in English novels one does not witness the generosity of monetary help inside a family as Mrs. Gardiner exhibits. It is against the British character. This too is psychological evolution. Nor do we witness in the English character the officious interference of Darcy in Bingley’s life. To find Mr. and Mrs. Hurst in Bingley’s house for about a year is not in English life of any period. They are not examples of evolution. They are aberrations. Exceptional, can only explain the changing times! How do we account for Mr. Bennet asking Lizzy to refuse Darcy after giving him his own consent. They do not reflect any rule of any period of English life. I put these departures from the rules of so structured a society as England of the late 18th century as the unusual exceptions of a society in transition that subconsciously tries to avoid a revolution. All other things, (social, psychological, plot requirements, etc.) Life does not allow a heart to marry till that heart has hopes. Elizabeth gave up Wickham only after he became a husband. That clearance is a Life-necessity for her marriage. Nor she would think of her own marriage until Jane was married.
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Reading
Reading is to know the plot of the story. A serious reading reveals the characters.

Significance of reading lies in knowing of life from literature. To know events as the result of Life-Response completes the significance of reading.

Life-Response becomes power when one can make life respond. One event being the key for other events is the power of life. One small event becomes the essential KEY of the entire process is the greater power Life-Response yields – Here life makes matter respond to thought.

At the final level Matter becomes a Being of Delight. Here in this story matter will become a being of delight is every physical sensation of the mother ends in delight, for her – Darcy is her son-in-law.

Her delight perceived as the reader’s delight completes the course of reading. When no capitals are needed to express the significance, we arrive at the capital significance of silent reading – Non-Reading.

Where reading ends, the reader directly draws from the mind of the author. It can be in Silence or light or direct or dispense with it becoming knowledge. These are all movements in ignorance and will certainly retain its seed.

Such a seed will have a dormant seed of Truth. Becoming conscious, the seed can transform the entire thing into light of knowledge, a form of supramental knowledge. Supramental knowledge is universal knowledge. It can be transcendental knowledge.

Its individual knowledge has the other two dimensions. All can rise, transform, integrate into the Supreme. That Supreme acting on earth is individuality. It exists as Individuality in the Supreme, acts as individuality in us.

Such an individuality too can acquire universality and rise into transcendence. All the rest falls out of this creation. The aim can be to remain in creation or outgrow it. Outgrowing can return to the Origin. Or it can enjoy Ananda in the Self. It is for the Individual to choose to Act or Not-act. Ethical life has found the version of this knowledge in life.

Ethics is higher than morality.
Response of Alberto reveals a phenomenon of life.
Life is infinite as everything is infinite.
Human contacts, work potential, financial resources at his disposal are enough to support a few hundred international organisations.

The wonder is that he is capable of exercising in our favour.
He is wild with enthusiasm.
It is the nature of the Project that he responds to.
Theoretically every Academy Member can be offered such a Project.

In terms of work what surfaces is phenomenal. Here we do see Ideas leading to Action.
Imagine fresh Ideas so released into action.
Truly it is infinity of infinities.

We think of free higher education.
One immediate result is each student will be empowered with a capacity to secure a job.
The consortium can devise a productive work during the course by which the student, instead of paying for education, can earn as much as he would spend on it earlier.
It is so when a work is creative.
It can be creative of MONEY.
Devotees need not earn, earnings will move to them is the rule.

That is the privilege of ‘giving’.
The world knows the very opposite resource of Money.
Maybe it is transformation.
The village is selfish with a vengeance in the extreme sense of the word.
He cannot conceive or permit in his thought that anyone, especially, an outsider should earn out of that soil.
It is the spiritual significance of our Farms not earning.
That was why it developed under a manager of that trait.
There is a human attitude that cannot stand the idea of another receiving ANY benefit, especially monetary benefit, out of his own work.
Transformation of that attitude is transformation of selfishness.
It is creative selfishness.
This is creative Self-giving.
Such personalities are the acme of human nature.

"But can you think that Lydia is so lost to everything but love of him as to consent to live with him on any other terms than marriage?"

Mrs. Gardiner, raising the issue, asks "Is she so lost?"

The truth is Lydia has no objection to remain unmarried.
57. Her mother’s inner core is that. Now she wants Lydia to be married.

58. It is this stark reality of her family that opens up her depths and made it possible to have Lydia married. This is a further DARK dimension to the elopement.

59. Such ideas instantaneously yield results.

60. It is the sincerity of the being that agrees, that acts.

61. Some of Darcy’s attitudes, actions have this character.
   a. His parting look of solicitude in Lambton.
   b. His walking slowly to the house from their carriage.
   c. For the happiness of both – letter.
   d. Wishes her happiness after her refusal.

62. Other similar things:
   a. I would like to put in a world for Lizzy.
   b. He will dance with you – Mrs. Bennet to Lydia.
   c. Elizabeth – Darcy is in love with you – Charlotte.
   d. When shall I wish you joy – Caroline.
   e. There is no danger of Jane meeting Bingley – Mrs. Gardiner
   f. Elizabeth’s suspicion that Charlotte was in love with Collins.

63. After a long analysis Mrs. Gardiner wonders if Lydia was so lost to everything. Elizabeth agrees to it.

64. “Can you think Lydia so lost?”
Lydia never for a moment had anything for her to lose.
Unless it is to be soft to Lizzy, if her aunt did not know that, it is difficult to see how so acute an intelligence could not know it.

I can only think she does not want to think low of the sister of her husband.
If it is a fact, it is another revelation of human nature to me.
In fact, Lydia was energised by her triumph of a love marriage to a very handsome man whose favourite was Elizabeth.

She trumpeted it at Longbourn and Meryton.
She was not lost to everything, but to gain ‘him’ was more than everything for her.
He was the idol and ideal.
That she could physically drag him to herself successfully is great.
The fact of a girl losing her virtue was nothing to Wickham, perhaps, in the society then it was not uncommon for a girl as long as she did not conceive. Someone may ‘marry’ her; accept her as a concubine must be in vogue. The fact it never touched her is matched only by the fact that he never felt its outrage. Two hundred years ago, it does not speak high of the English society. It is only confirmed by her mother. The society admitted her after her return.

**Perhaps the promiscuity in the lower classes here now, was there at some level then.**

Such an impudence in him did not deter her from telling him it was not unwelcome! That is how a lover adores a lover, Man or woman. Love there is naked. It is outside society. I am tempted to say that Mrs. Gardiner who accused Lydia did not accuse Wickham. To stretch the point Caroline’s desire to pronounce Wickham provoked Lizzy. It is a world one cannot understand unless he enters there.

**Maybe all of us are like Wickham.**

The author’s penetration is great. A great world, with greater revelations. God Bless Man.

What is Life Response? How is it defined?

If every event is an act of Life Response in the story cite the most important one and show where it started. If possible trace the stages through which it develops – at least ten stages.

**Life, being a plane of equilibrium either in motion or in status, precipitates events by a violent change of that equilibrium. Events below and above the plane occur in varying sizes.**

- Events are altered equilibrium attaining status to permit a form to set it.
- Below the plane events may be negative. Negative or positive it will be of greater import.
- Above the plane events will be fleeting and of smaller significances.
- Development of any event is best traced from a wider circle or plane.

**Knowledge of Life Response is knowledge of far wider life.**

- The time, space, sequence, size, importance of events have their own rules in countless numbers (e.g. Accomplishment demands that the other party should come to you.)

A major act of Life Response is at Pemberley.

- It is made possible by his inner transformation and her desire for Pemberley.
- Her energy is of the intense emotional desire.
- His energy is of the inner transformation.
- Caroline is the negative aspect of the scheme representing her attraction for Wickham.
- Mrs. Gardiner is the positive aspect of it representing her rise to Mind.

- **She is the evolutionary occasion** for the Birth of the rational mind in the world. It is signified by her cheerfulness which overflows in her playfulness.

- As soon as she sets her heart on Pemberley Caroline whose heart was focused on it comes into the picture to clash.

- **Georgiana, Lydia, Lizzy are the avowed admirers of Wickham. Caroline’s degradation of him has the savour of admiration.**

**Mrs. Gardiner is a known admirer of Wickham.** Wickham ‘longs’ for Pemberley. Darcy by his hatred negatively increases Wickham’s intensity for Pemberley. Pemberley is the centre of attraction. Hence they meet there.

- Obviously Darcy intends to propose to Lizzy at Lambton.

**His reservations surface as obstacles.**

(Tracing them minutely will complete our enquiry).

- Elopement is contagious.
- Wickham wants money. It comes to him in another fashion.
- Bennet will not move unless his honour is disturbed.
- Mr. Gardiner’s generosity, unusual in UK’s context, is a very positive door to elevation.
- Darcy cannot marry Lizzy till Wickham is practically not available for her even in imagination – He is removed.
- Lizzy will not marry without Jane’s wedding taking place.
- The obstruction of Caroline must be accomplished.
- The hopes of Lady Catherine must be worked out.
  Her protégé Collins has grievances to be worked out.
  Elizabeth has refused him. Lydia has insulted him.
- Jane and Lizzy marry by Charlotte’s goodwill.
She must marry – So Collins is there.
Lizzy’s romantic ideas must find expression – So Wickham comes.
- Mrs. Bennet’s aspiration brings the four suitors.
- Bingley tries to elevate himself through Darcy.
Longbourn rises to Pemberley.
- Charlotte’s goodwill is matched by Collins’s goodwill about the entail.
- Mrs. Bennet’s energies must be negatively exhausted by the defeat of her strategies.
- Lizzy subconsciously pursues Darcy.
- Mrs. Bennet subconsciously rudely demands Darcy for Lizzy.
- Mr. Bennet’s meanness must be neutralized by his magnanimity.
- Mrs. Reynolds is a very great positive minor character.
- It is possible to construct the tiny role of the shop boy into a full blown event relating it to Jane, Lizzy, Philips, Jones, etc.
- Mr. Bennet not only comes out of the library but goes to Pemberley.
- Mary needs freedom.
- Even Kitty’s coughing can be explained as one expression of the conflict between Mr. and Mrs. Bennet.
- Lizzy writes from Netherfield for her mother to come.
**She wants her mother who offensively demands Darcy should marry Lizzy.**
After her visit Darcy offers to dance with her.
  Immediately after that she left and met Wickham on the road.
- Lydia wants Bingley to choose her.
  Next she rudely provokes Collins to respond to her.
  It is she who brings Wickham.
  When he took to Lizzy she waits for him.
  She was afraid of Darcy and never tried him.
- Mrs. Bennet’s one worry is the entail.
  Her calling brings Collins.
  Collins goes to Charlotte who has goodwill to Jane and Elizabeth.
  She gets Longbourn so that Netherfield and Pemberley can come.
- Mrs. Bennet sends him to the library.
She brings Collins.
She does not mind anything.
She sends Lydia to Brighton.
She does her best in her OWN way to move things.
She again brings Bingley and tries to leave them together.
After that she is ‘angrily demanding’ Darcy to propose.
- Mr. Bennet goes to library.
He sends Lydia to Brighton.
He takes the responsibility.
He vows to return the Money.
He refuses Darcy after accepting him.
He moves out of Longbourn to go to Pemberley.
By these methods he contributes to the final issue.
- One cannot know why these things come.
Even if told, the Question does not arise in the Mind.
**Mind is unconscious to let a question arise in it.**
It is the attitude of Man to Grace.
Grace silently achieves.
Man is consciously moving away from Grace.
To become subtle is to go ahead of all traditions.
Krishnavatar is great.
Even he lacks the Silence beyond Silence.
**We must arrive at an ‘individuality’ at our present level.**
That will protect from relieving, suspension, cancellation of betrothal.
As it is gross, a failure enters and is rectified.
Should it be subtle, no failure will ever enter.
In the psychic positive atmosphere of such an individuality, the past grievances **will now look like the present complements.**
It is that which makes Darcy see her abuse as innocence.
Collins’s insult of a proposal replaces Longbourn with Pemberley.
‘Tolerable’ is of the form.
Fine eyes are of the spirit looking out of the eyes.
‘Waltz with me’ is one more step.
Dancing is to come close.
Let Darcy finish his letter.
Enough for now.
That is all settled.
‘Propose to me’.
Jane is in tapasya.
She gives up expectation.
She is disabused of Caroline.
She ‘gives up’ Bingley.
He becomes an acquaintance.
He proposes.
He never betrays Darcy.
Lizzy never betrays Darcy.
Jane refuses Darcy as Lizzy gives her Bingley.
Jane rushes to her Mother to give the news of proposal.
Jane too could not stand her mother.
**Jane too wants to see Wickham after his marriage.**
Caroline receives news of fine eyes as she is the rival.
She brings them close by her intensity.
First in the drawing room walking, next at Pemberley by giving pain to Darcy.
She reverses to Jane and later to Elizabeth.
Her praise of Georgianna gives her to Lizzy.
Caroline praises Darcy, Lizzy taunts him.
Visit to Pemberley is the residue of her reward.
“இல்லாமல் இடம்பெற்றார் மன்னன் இவ்வாறு தன்றனுடன் இளங்காண்பதால் அவளுக்கு நன்னைவு புரிந்தான்?”
இவ்வாறு தொடர்ந்து வரக்கூறியின் இளங்காண்பதால் இவ்வாறு ஆற்றலை விளக்கத்துண்டு.
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நிகழ்வுகள் இயன்றால் முக்கியமானனது கதாசிாியா்க ஒருவர் விக்காமின் அவனுள் இப்பொழுது அவள் இது உணரவில்லல். இது நனடமுனறும் யாயரனும் சமுதாயத்தில் பவற்றிப் இது உண்னம

சிறப்ொக அவனுனடய நிகழ்வின் வாழ்வின் நினலக்குக் ணண்னமயில். கண்டறியலாம் என்றால் எலிசபெத்னத ஓரும் அவளன் அவனன் அனனத்திற்கும் இலட்சியப்ெடுகிறது. அவளன் அமைப்புகளுக்கு தெரியாதிருக்கும் இப்பொழுது, ஆனால் வந்தபொழுது பகாள்வது ஒருவர் காரணமாக அது; தப்ெடுகிறது, என்றால் எலிசபெத்னத மிகவும் மிகவும். உள்ளது குற்றம், பசய அவனன் யாக அவளன் அறிவு இருந்தது. வந்தபொழுது லாங்ெர் என்றால் பவளிப்ொடாகும். மறுபமாைி பசய்துபகாள்வது ஒரு வனரயறுக்கப்ெடுகிறது. 

பவற்றிகரமாக யாக அவனன் அன்னத்திற்கும் இலட்சியப்ெடுகிறது. அவனன் காதலிக்கும் புருஷனாகவும் சமூகம் பதாடர்ச்சியானது, வந்தபொழுது லிடியாவுக்கு பவற்றிகரமாக இருந்தான்., இது மனிதப்பசயறுக்கப்ொர் 

ஏற்ெடுத்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும் ஏற்பந்தும்
Commentary on Pride & Prejudice

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Commentary on Pride & Prejudice

- என்னையும் கொண்டு வந்த பொண்டானா அவளும் தங்கள் கேம்பொழுது அனைத்து வடிவில் வைத்துக்காட்டினார்.

- பருவத்தில் வெளிந்து வலம் இன்னும் கோரிப்பட்டு வேளுக்கு இருக்கின்றது காணிக்க வேண்டும் அவள் அல்லாமலோ.

- ஜார்பானின் காண்புகை கொண்டது இன்று அவள் வாழ்க்கையில்.

- அவள், காண்பிட்ட ஆடம்பர பாதுகாப்பு இன்று குறிப்பிட்டது தொடரும் அவளுக்கு வேண்டும்.

- அவள் மாடோனாவின் பதின் காட்டியும் அவள் மறுக்கின்றது.

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Different Levels of Calling

What is generally known as calling is from Mind’s surface.

It is a calling from Memory.

A serious deeper calling is from thinking or thoughts of thinking.

Deeper still it is from the faculty of thinking.

Thinking is one major faculty of Mind.

Calling from all the faculties is calling from the whole Mind.

The next depth is emotions.

There too several levels exist.

Last one calls from the body.

Beyond that calling is done by the embodied being.

Below the gross mind one goes to the subtle inner mind and calls from there.

Beyond that is the subconscious.

Subliminal is universal and one can call from there too.

Atma, Purusha, Ishwara can be centres of calling.

The Supreme is the only thing left out beyond.

On the surface itself the calling can issue from the finite or ego or the plane of Mind or Time.

From the subliminal, one calls from the psychic.

The psychic can rise to the surface and can call from there.

Beyond the Muni can call in Silence.

Rishi and yogi can call more powerfully.

Krishna’s call is from the Overmind.

When your eye is in trouble, you can MOVE your concentration to the eye and commission the calling from there.

Similarly we can call from any part of the body.
It is possible to call from any one of the subtle centres or from all the centres simultaneously. Calling from the centre behind the heart is the FINAL. One can identify with the cosmos and call for it from it. Even from the Transcendence one can call. No calling is possible when you are identified with the Supreme or the Brahman. Calling can be conscious, subconscious or even unconscious. The conscious in the Inconscient too can call.

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To live with him on any other term than marriage?”

Lydia is a WOMAN in the purest original sense of the word that came to us as fish wife. From there she has travelled a very great distance of civilizing culture to become the chaste woman of high bred looks. She is the high bred woman which has chastised her looks. Lydia is a wonder of woman’s raw energy that kidnaps Men in the dozens. At the first meeting the deepest unconditioned perception of Wickham listening to Lydia’s boisterous voice felt the irresistible pull and asked Elizabeth if anyone can ever escape her sisters.

The wonder of Man and Woman

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In the end he implemented his first response.

In partly civilised parts, the Loud Voice of a woman is her mating call.

With more of civilised appearance, modern researchers have found the smile is the sophisticated call of the female animal to the male hulk.

Culture grows inside and refuses to express as visible symptoms.

Where the woman fails like Jane, Charlotte advocate explicit expression.

Darcy perceives that Jane smiles too much.

Profusion of smiles is the perception of the implied ‘call’.

At one end woman is the true goddess of the adoration of Man.

At another end the Puranic dictionary found her live flesh.

Every Man needs a woman and she happily serves that need.
The beauty is our society has in it a representation of its every age.

It is seen nakedly in Money where NO one has any compunction to amass Money by violent theft.

They preside over governments.

Reality of humanity

Our view of Man or woman is moral or social. It is human.
The Christian forgiveness is the noblest sentiment ever conceived.
He who has betrayed by repented conscience rises to sainthood. But, if you are not a saint, but a good human being you can understand the depth of human nature in a deeply genuine act of forgiveness.

The truth is forgiving is not human. It is true forgiving if the nature is transformed. Even Overmental gods are incapable of transformation.

Transformation is a power of Supermind. In human beings forgiving however genuine it is finds the human energy suppressed in the subconscient organising itself in the opposite. It has no exception where it surfaces.

One who does see a line of such transformation is meant for yoga. The wisdom of இனிப்பசாற்றிள் is the ultimate wisdom.

As offence is unforgiving, sweetness is unfailing. Even as empty hypocrisy it can get a world Prize.

Man is great, woman is greater still, but he is a brute and she can excel him even there. Morality is not honoured by Man or woman in their inner make up.


Varieties of relations

At the ball the moment Elizabeth accuses Darcy of injustice to Wickham, Sir Lucas gives Darcy the idea of Jane’s wedding.

Coming out of the dance Caroline tells her of Wickham.

Elizabeth meets Jane and Charlotte.

Collins discovers Darcy and goes to him.

Elizabeth now consciously knows of Collins’ intention of proposal.

To give Elizabeth Pemberley, Charlotte must get Longbourn. To give Jane Netherfield, Darcy breaks the relationship. It is his way of giving Pemberley to Elizabeth.

Elizabeth’s Wickham – Lucas’ wedding – Darcy’s alertness – Collins’ impertinence – Charlotte’s solicitude as seen in the text disclose the subconscious preparation of the atmosphere for a later conscious precipitation of events.

Elizabeth intentionally prodded Darcy.

Can we interpret it as her paving her way to Pemberley?

Her oblivious acceptance of Darcy’s offer itself appears to be her consent to such a course.

Wickham was already aware of Lydia’s NOISE.

He finds her the previous day and plants the seed for this course.

Hence the significance of the four coming together on the road.

It is Lydia and Kitty who first spotted Wickham on the road.

Wickham in the town, Collins in his place have ‘sensed’ Darcy and Bingley coming to Meryton.

So, Caroline’s office of informing Elizabeth about Wickham has its own significance to be discovered yet.

Lydia’s NOISE is her call to Men, not necessarily any one Man.

It is here Mrs. Bennet defies Darcy.

To see the events in ‘conscious’ sequence and set them in the subconscious significance having in Mind the later sequels is the method of approach.

The role of Mrs. Philips must be explained.

Mr. Bennet cannot be excluded.

The picture must be complete.

Mrs. Bennet

The upward movement in her life and her further ambitions along that line, weigh upon her nerves so much that unless she constantly talks, she feels oppressed.

Her anxiety to avail of Collins, before Bingley is fixed, she does not know will cancel one of them, as the energy available is not enough for two accomplishments.

It cancelled one finally and postponed the other for a year.

Both the cancellation and postponement made Lydia’s wedding possible.

As and when Wickham enters the house, a letter from Caroline comes, is significant for

1) Wickham is a negative influence on them.

2) Caroline spoke against him in the ball the previous day, so her letter is attracted by his visit.

3) Lizzy brings Wickham to finally oust Collins, which serves the removal of Darcy and Bingley too.

4) Charlotte began in the ball to pay attention to Collins and by instinct comes to Longbourn as soon as Collins gives up Lizzy, almost instantaneously.

5) Mr. Bennet is more than triumphant in his wife’s failure with Collins. Also because she did it on her own.

6) Mrs. Bennet is more particular about Charlotte NOT marrying than Lizzy marrying.

She is the negative encouragement to Charlotte.
Her instantaneous coming is equalled by Mrs. Bennet’s unwarranted insistent desire to cancel Charlotte’s chances.

7) Lydia’s mind was on Bingley.

It was she who first sighted Wickham.

She advanced to Collins by her rudeness.

Mr. Collins finally rejecting Elizabeth is a step towards Charlotte’s chances.

Charlotte’s chances.

Lydia’s mind was on Bingley.
Beyond the Subconscious

It is my view that Elizabeth who had the aspiration for Pemberley had not enough psychological strength to adorn that seat of power, if granted.

The rationale of Lady Catherine (as Lady Arabella and Lady Lufton) drove her to confront Elizabeth in the hope of extracting a promise and this gave Elizabeth the strength she needed to preside over Pemberley.

To extend that logic to Mrs. Bennet we can say she inflicted Collins on Elizabeth so that she in refusing Longbourn would qualify for Pemberley.

Mr. Bennet thus ‘blesses’ Elizabeth that Wickham would jilt her.

To Bingley his implicit submission to Darcy is more valuable than his love for Jane.

At Lambton, he would not ask Elizabeth about Jane. He talks to her about Netherfield when no one was listening.

He traced the likeness of Jane in Elizabeth but dare not mention her name.

Even in Longbourn later, he had not come out of his utter submission till Darcy gave him the permission.

The neo rich value the status of ancient aristocracy as high as royalty.

The prestige of royalty survives the groom’s publishing a book on the escapade with the Queen. By dishonouring it, Royalty rises in delicate fame as it is the democrats who name their kids after royalty and hunger for the nail parings of royalty. Royalty is human divinity. Their very degradations are the fine feathers in their social crown.

Science has moved into that niche today.

Money enjoys that flavor and fragrance in fullness.

This is MAN’s rationality.

Man loves to be humiliated by Royalty, the Scientists, the Holy Rich.

The power of the Form is so fully powerful. They come to believe in their sacredness, in their inviolability, in their ‘riches’.

A pretty woman does feel she is Chaste and above Chastity.
Commentary on Pride & Prejudice
Volume XI

Sarcasm is a social poison that can blight every possibility to come up in the society. Sarcasm is the faculty that sarcasm effectively uses.
In cultured affluent districts, one can neither find the one nor the other.

Both flourish among insecure districts of unstable comforts.

Fear of losing what one has renders one suspicious and he fortifies himself with sarcastic defence.
With respect to one’s strong sensitivities, possessions especially the psychological possessions, one is oblivious and unconscious as he is possessed by it — tenth man, broken pencil, sun’s movement, prestige of social superiority, inverted Self-importance.

My interest is not its presence, but its transformation as in Bennet.
Mr. Bennet is a British gentleman of aristocratic honour degenerated into a petty mean petulant sarcastic suspicious humour.

Over a period of twenty five years his family gradually deteriorated in the least meaningful members and precipitated the tragedy.

Suspicion and Sarcasm matured into elopement and ruin.
Life in such districts abounds in such mishaps, misadventures and minor major tragedies.
Those there who have effectively and permanently overcome the lasting social insecurities are powerfully buried in such psychologically vitiated virtues and arrive at the Mantra of Life. Their very assured success is an eternal damnation of everlasting perdition. In South India the richest community of நாட்டுக்காட்டையார் பசட்டிணார் are its personification. They are the wealthiest. Mr. Bennet takes the first step and only the first step of transformation and its success is tremendous. His decision is almost a secret.

Devotees who know of transformation and have seen its power in their lives are eminently qualified to know this process and are welcome to practice. Incidentally one can construct a scheme of transformation of poverty into prosperity on this pattern.

For the priest who lost his knowledge in the rituals, the warrior who has subsided into power not won by a fight, this method is fully and powerfully applicable.

If Sarcasm uses suspicion as its instrument, what are its very opposites?

Generosity of trust born out of self-giving resulting in pleasant expansiveness are its opposite, but they are the end attitudes, at the end of ten steps.

First Step – As Mr. Bennet – Consciousness responsibility.

II – Its direct psychological consequence of wishing of NOT to pain anyone else even if they deserve it.

III – Do whatever one can do to rectify the error.

IV – Accept NO help even if offered unsolicited.

V – Know (Mrs. Bennet’s lapses were made possible by him) the defects of others originated in him.

VI – The knowledge that his weakness nourished the weakness of others should now generate the knowledge that his own Mental strength expressed as social steadiness will make the present offender’s life rightly happy and cheerful. Darcy does it. Lizzy subconsciously does it and makes Lydia happy.

VII – It brings Elizabeth its material rewards of elegantly furnished Pemberley rooms alongside Caroline’s sarcasm. Lydia became a wife and Wickham’s position materially, socially and psychologically is salvaged.

VIII – Consciously reverse the external defects and inner attitudes.

IX – Gardiner was relieved, Darcy took over in return of Love.

X – Full real appreciation of Darcy’s goodness will fully vindicate Mr. Bennet. Had his inner appreciation made Darcy his psychological mentor, Mr. Bennet who was frightened of him would have adored his values as one adores the knowledge of a genius.

In the story all family members exhibit an extraordinary restraint from finding fault with Lydia and Wickham.

It is truly inconceivable in any family in 1789.

Mr. Bennet inwardly took the right first step. The whole family took externally the right first step. Both of which are social miracles.

The rest of the steps are partly external and partly inward.

Lizzy, without the inner change, but as an external indulgence of her rejected infatuation had her hand kissed, saying it is not unwelcome.

The cultural preservations of not exposing Darcy to Jane by Bingley and Elizabeth are the small significant events in the ‘subtle’ plane that can bring about this transformation if everyone continued inwardly and externally.

In a way Jane’s refusal to condemn Bingley reversed the situation. What she did to him she must do to Caroline, and Elizabeth took the first step in that direction towards Lady Catherine.

For Mr. Bennet to understand his wife, dissolve his sarcasm and suspicion and offer her opportunities of social maturity by his own example is not impossible. Lady Arabella, Gresham all underwent that process as Lady Lufton on the surface. Mr. Bennet must rise to the inner occasion. Roger subconsciously earned that wealth for Mary. It is his doing it consciously for Mary. If Gresham, at some point like Mr. Bennet, realizes his absurd submission to his wife, it would be theoretically possible for Roger to do so and his own son would have excelled him in accomplishment.

Jane Austen on her own came to the verge of such transformation. Trollope had no such idea by the
wildest stretch of our imagination. Centering criticism in twenty five novels with this unexpressed magnificent goal in view the Principles of literary criticism will powerfully emerge and establish themselves. Management ideas for a small family, a single man WELL developed on these lines as infallible processes will be truly GREAT.

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சாத்தியமற்றதல்ல உள்ளன

சூட்சும் சாத்தியமாயின

செல்வு பவளிப்புறத்திலும்
The process of Victory and Failure is the same
It appears it needs a confirmation, that the process of victory or failure or any work accomplished or not, is the same and it is present all over Time and Space.
Jane’s wedding, Lydia’s wedding, Elizabeth’s wedding, Charlotte’s wedding all passed through the Same Process.
It is the process of Survival, Growth, Development, Evolution.
It is the process in Transcendence, cosmos, Individual.
It is the same in ascent and descent.
Extract that process and offer it as Education of Life to Children as an external confirmation of their subconscious inner possession, No human problem can then survive.
It is the process of Aspiration releasing abundant Energy to be directed to the goal as Force that is organized into Power to precipitate into results.
The secret is one should always be above. Finding oneself below, he will be ruled by karma. Above it is the Real-Idea, below it is the idea divorced from will.
To be above, Man should awaken in his Soul by his effort.
He can allow Grace to descend on him letting his Mind become the Mind of Light
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Infinity, Creativity, Originality.
Brahman in creative life
• Time is a creative plane.
• Virgin time becomes creative in the Hour.
• The hour in time is virginally creative.
• A moment is a moveless moment.
• Creation is Brahman, the subject seeing Himself as object.
• Cosmos is the virgin where the Brahman emerges as creation.
• Society is in space.
• Society is the human space in cosmic time.
• Human space emerging in cosmic time is society.
• Social existence is human creativity.
• Human existence is social creativity.
• Earth is the social substance.
• Life is the consciousness of society.
• The essence of consciousness is substance.
• The essence of consciousness and substance is MAN.
• Civil is the opposite of military.
• The civil vibration can institutionalise itself as civilisation.
• Beyond the standing army military cannot institutionalise itself.
• Everywhere essence collects as culture.
• Emerging behaviour is essence of culture.
• Man’s exchange with the collective is the Finite teasing the Infinite into motion.
• Original has no origin.
• Creativity can be lifeless.
• Infinity can appear as finite.
• Man is the micro unit of the wider collective.
• Society that has million children is the eternal virgin.
• Virginity, chastity, purity once there cannot lose themselves.
• She who can lose her virginity is no virgin in the beginning.
• Truth never loses itself.
• Truth can become falsehood, but cannot lose itself.
• Falshood is the Truth of its false appearance.
• Falshood cannot be original.
• Pain is there because Man enjoys pleasure as pain.
• One does not station in this or that. Station stationed itself in him.
• Ignorant man seeking gets greater ignorance.
• Wife secured is never lost.
• Unsecured wife is constantly lost.
• Family is he.
• He is the family of which she is the centre.

He becoming she is the family.
• Family, if it is there, cannot be ruined.
• Whoever knows the loss of vacuum?
• Perversity is the perverse height of knowledge.

Evil is what Man is enamoured of as dark intensity.
• Slavery is freedom institutionalising itself in its Non-being.
• Slavery gives life to freedom.
• Abolition of slavery is the birth of Freedom all over the world at a higher plane of Mind.
• Illiteracy enslaves Mind.

Individuality, Creativity, Originality
• Essence is what spirit feels by the activity of space and movement of time.

Essence is an experience of time-space.
• Space-time experience is of Nature.
Time-space experience is of the Spirit.

Spiritual experience is there where time is one with space.
• Experience of time passing through space is that of Nature.
• Nature is the objective state of spirit.
• Substance exists between the inner and outer.

Essence is there in the conscious substance, but it is real essence beyond.
• Collective is the sum total of the individual.
• It is not the whole below.
• Above it is the whole of the collective.
• Collective below is gross.
• Collective above is whole and is subtle.
• Essence is there in the individual as well as collective.

Collective essence in the individual is the basis of Individuality.
• Partially it can be outside or inside or a whole below or above.

Only the essence above that is subtle is our UNIT.
• Collective life becomes collective existence in that unit.
• Existence of society is gross, unformed and unformulated.
• History is existence in Space representing Time.
• History that is Time is the essence of history.
• It has the fragrance of the emerging Spirit.

We call it civilisation.
• Civilisation retains violence as sweet benevolent strength.
• Culture is its essence.
• Culture at our level keeps the hair black in ripe old age.
• Culture’s strength is recognised by the collective.
• Its fragrance is of human goodness.
• It is infinite that grows by giving.

Market today knows it.
• Steve made it respond.
• Move into that MARKET, be in tune with it, you will be of the size of the world.

Education gives history its own essence to become civilisation.
• There is ‘education’ in all transitions.
• Social wisdom, acting as its essence, to officiate in transition, is Education.
• Education is at the level of memory, thinking, understanding, Drishti, intuition and knowledge.
As we rise, the essence of education too rises. 
Rising essence of education is Mental culture. 
Culture moving from Mind to Spirit becomes evolution. 

**Evolution is the cultural influence of education in transition.** 

- We give the education of the first level till the end. 
- The last level of education can be given at the first level. 
- All levels can be telescoped into affectionate attention. 
- Affection merges with attention in attraction. 
- Attraction for one’s sake is selfish. 
- Attraction for another’s sake is selfless. 
- Attraction for the sake of the Divine is yoga in relationship. 
- Attraction maturing into affection occurs in a cultural atmosphere. 
- Family is of several levels. 
- Economic, social, security, stability, psychological, cultural levels have family. 
- Organisation is a principle of Mind. 
- Of course, there is vital organisation. 

**Organisation is based on a principle.** 

- Vital organisation is based on fellow feeling. 
- Vital organisation accepts a leader, not a discipline. 
- Organisation links various systems or activities. 
- Man enters an organisation to obey its rules. 
- No organisation will obey a Man, it can accept a principle. 

**To organise is to act in concert.** 

- Society is an organisation. 
- Existence is an organisation of energies. 
- Force is an organisation of directed energies. 

**Form organises divided substances.** 

- Variation accepting oneness is organisation. 
- It is a oneness capable of repetition without variation. 

**Variation seeking relations in variable oneness is organisation.** 

- Organisation in space is a stable static arrangement. 
- Organisation in time is a fixed sequence of periodicity. 
- Organisation of consciousness is Self-awareness. 
- Consciousness of organisation makes it self-aware. 
- Self is a Form. Mind organises in vision. 
- Form is an organisation in substance by the dividing Mind. 

**Organisation capable of deorganising itself is its evolving consciousness.** 

- Field is limited space of similar or same character. 
- Field is physical. 
- A vital field is called a plane. 
- A Mental field is a concept. 
- Field that is of earth is figuratively extended to other planes. 
- Field is a physical character of Mother Earth of sameness. 
- Maturity is essence of consciousness becoming essence of substance. 
- Maturity is a movement from outside to inside. 
- It is a movement of Matter to Spirit. 
- Essence of Spirit moving to essence of Matter completing its reverse journey is maturity. 
- In Silence that movement begins with roaring noise and ends in Silence beyond Silence. 
- Maturity is a movement that combines involution and evolution. 

**In maturity the Divine expresses as Man.** 

- Maturity in thought is pregnant silence. 
- Maturity of accomplishment accomplishes anything by thought.
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- Wonder is a pleasant expansive non-understanding Joy.
- Mind is a subordinate instrument of Supermind.
- It is a dividing instrument.
- It is a partial instrument having the potential of fullness.
- It can go up to the Absolute and see one aspect of it.
- It enters into the Transcendence to see one of the three parts as a whole.
- It converts by its senses spirit into Matter.
- It can represent Matter to Sachchidananda.
- It can represent anything to itself as a mental representation.
- Mental representation is to see the whole as a part and mistake that part as a whole when it loses the higher causal, subtle planes and is engrossed in the gross physical plane.
- Mind can create any Illusion and represent it as anything.
- Mind can pass for the soul or even Brahman.
- Mind is the apprehending dimension of the Supermind.
- Mind can also comprehend.
- Mind that divides can also aggregate.
- Mind creates life.
- Mind can also create Matter.
- Mind can change its view.
- Changing its view it can dissolve Matter.
- Mind is an instrument of Supermind acting in aspects of Time and Space which are extensions of Spirit of which Supermind is the most evolved part.
- The reversal of involution is the seat of secret of creation.
- It is there at both ends of infinite and finite.
- To be able to see it in one end so that it reveals the other end is vision.
- To be able to see Mind in all aspects of existence is vision.
- To see the world in Mind is its reverse.
• The reverse and obverse together is insight, intuition, integral knowledge.
• Acme is the figurative peak.
• The mountain has a peak.
• The pride of the peak is the result of work.
• Work is the human mountain.
• Its result is social accomplishment.
• Man’s psychological success is society’s work accomplishment.
• Accomplishment is for the accomplished Man.
• Man is accomplished in his body becoming mind.
• Life is a widespread sea.
• Its existence is the calm profound depths.
• The waves are its glad laughter.
• The sea admits of no division even in the surface and depth.
• Man is a human particle in the social sea.
• The Life Divine is the horoscope of the universe.
• Who is the astrologer and what is astrology?
• Man is the astrologer and his thinking is astrology.
• Man is loyal to Man, he is a loyal slave to woman.
• The one thing the woman loves in Man is his total betrayal.
• He betrays her by refusing to be loyal.
• She longs to be murdered by man.
• Man’s murder of the woman who loves him is their utter identification.
• No woman will be loyal to a Man who is not capable of total betrayal.
• Domestic disharmony is a bargaining for fuller disloyalty.
• Socially Man is responsible to the woman.
• Biologically the responsible man deprives her of her chance of longing for him.
• Marriages are made in heaven because heaven is divorced from earth.
• The greatest good on earth is readiness to take poison.
• Poison is the amrita of life.
• Parents adore the children that deserted them.
• Violence, beating, quarrel are the savour of life.
• It looks perverse but is there anything so sweet as perversity.
• Dogs have died on their master’s grave, not man or woman on human grave.
• The death of the man gives the wife the widow’s glow.
• Man’s utter freedom at the wife’s death is so great that he can never suppress a laughter.
• Death is sweetness of life.
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• புதுச்சொற்று கற்றவியும் பரந்தவேறு குறிப்பிட்டுந்ததண்டையாக விளக்குவது.
• படகையை கற்றவியும் பரந்தவேறு குறிப்பிட்டுந்ததண்டையாக விளக்குவது.
• கூற்றமாக கூற்றமாக தேர்வு செய்யும் வல்லூர் மதுமதன் விளக்கத்தையும்.
• வரலாற்று கற்றவியும் பரந்தவேறு குறிப்பிட்டுந்ததண்டையாக விளக்குவது.

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• அர்த்தத்தில் பெண்பாலர் பெண்பாலர் குறிப்பிட்டுந்ததண்டையாக விளக்குவது.
• கீழக்குறிக்கு தங்களுக்கு வெண்கல் முறையான குறிப்பிட்டுந்ததண்டையாக விளக்குவது.

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நிச்சாம் உணர்வின் அறமப்பு உள்ளது.

அறமப்பு ஒரு பாளிற்று அடிபெறை க் பாண்டைது.

உணர்நிதியான அறமப்பு சுவா உணர்த்தவ
அடிபெறை க் பாண்டைது.

உணர்நிதியான அறமப்பு ஒரு தறலவறர
ஆறுக்பாள் ிைது

அறமப்பு என்று அறமப்பு முறை றைய ா
அல்லது பசல் ல் நெடுவதாக் கைது.

மனிதன் ஒரு அறமப்ெினுள் அதன் விதி ளுக்குக் தறு

எந்த ஒரு அறமப்பும் ஒரு மனிதனுக்குக் தறு

ஒழுங்றமப்ெது இணக் மாச்

சமூம் ஒரு அறமப்ொக்கும்.

வாழ்வு சக்தி ஒரு அறமப்ொக்கும்.

சக்தி ப்ெட்ை ஆற்ைல் ஒரு

வடிவம் ஆிாிக் ப்ெட்டுள்ை

ஒற்றுறமற ஏற்றுக்பாள்ளும்

இது மாறுொடு இல்லாமல் மீண்டும்

மாறுெட்ை ஒற்றுறம ில் பதாைர்பு

இைத்தில் முறைப்ெடுத்துவது ஒரு நிறல ான

ாலத்தில் முறைப்ெடுத்துவது குைிப்ெிட்ை

ேீவி த்றத முறைப்ெடுத்துவது சு

அறமப்ெின் சுந் சார்ந்த

சும் ஒரு வடிவம் ஆகும். மனம் ஊர்றவ

வடிவம், ஆிாிக்கும் மனதால் உருவாகும்

தன்றன முறைப்ெடுத்திக்ப ாள்வறத மாற்ைிக்ப ா

ைம் என்ெது ஒத்து அல்லது ஒயர குணத்றதக்

ைம் என்றவு ஒத்த அல்லது ஒயர குணமண்டக்கை

ைம் என்றவில்

ஒரு உணர்வின் என்று அறழக் ப்ெடு

ஒரு மனாீதி ான ைம் ஒரு 

பூமியின் சார்ந்த 

ஒயர தன்றமயுறை

ேீவி த்தின் சாரம்

முதிர்ச்சி பவைி 

இது

முதிர்ச்சி, சிருஷ்டிற யும் ஈிணாமத்றதயும்

இது

முதிர்ச்சி, சிருஷ்டிற யும் ஈிணாமத்றதயும்

சாதறனின்

முதிர்ச்சி ில் இறைவன் மனிதனா  பவைிப்ெடு

எண்ணத்தில் முதிர்ச்சி பசைிவான பமௌனம்

சாதறனின்

முதிர்ச்சி பவைி 

இது

முதிர்ச்சி 

ஆன்மாவின்

பமௌனத்தில் அந்த இக்கும் பெரும் சத்தத்துைன்

பமௌனத்தில் முடிவறை

பமௌனத்தில் இறணக்கும் ஒரு

முதிர்ச்சி 

சிருஷ்டிற யும் ஈிணாமத்றதயும்

இது

முதிர்ச்சி 

சாதறனின்

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பமௌனத்தில்

முதிர்ச்சி

இந்த இக்கும்

இறைஆன்மாவின்

முதிர்ச்சி 

பமௌனத்தில்

முதிர்ச்சி

இறை

முதிர்ச்சி 

இறை

முதிர்ச்சி யும் ஈிணாமத்றதயும்
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• ஆணம் ஒன்றித், அவளை ஆணியம்.
• லாகுகிள்ட் பெண்ம, அவளது கதை.
• யானை மலர்கு ஸ்ரீயந்த மரகுபை.
• மந்த மகர்சாரம் பெருமைக்குத் திரட்டுகிறார் கையூடு என்று.
• அரபரா புரணணை இவரையா சீசும் குற்று அதை.
• யானைகள் அந்தத்தாரு இணக்கம் இவருடைய அவளை குற்று என்று.

• அன்றைய குற்றுகளின் தலைக்கும் தலைத்துறை பிரார்த்தனை பிறகு எனும்.
• அரபராவுக்குச் சொல்லான யாரையாளர் பெருமை ஒன்றித்தவர் தலைத்துறை.
• மந்த மகர்சார மகர்சார பெண்ம் அவளை என்று,
• குற்று குழந்தை மின்னம் பெண்ம்.

• அவளைகள் அவர்களின் தலைக்கும் சீசும் பிரார்த்தனை பிறகு எனும்.
• அவளைகள் அவர்களின் தலைக்கும் சீசும் பிரார்த்தனை பிறகு எனும்.
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• மந்த மகர்சார மகர்சார பெண்ம்.
• அவளை ஒருவனில் மைப்பணப்பில் உருவம் பெற்றுள்ள எனும்.
• மந்த மகர்சார மகர்சார பெண்ம்.
• மந்த மகர்சார மகர்சார பெண்ம்.

• மந்த மகர்சார மகர்சார பெண்ம்.
• யாரை ஒருவனுக்கு யாதபதல்லாம் சூழல்.
• மந்த மகர்சார மகர்சார பெண்ம்.

• மந்த மகர்சார மகர்சார பெண்ம்.
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• மந்த மகர்சார மகர்சார பெண்ம்.
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• மந்த மகர்சார மகர்சார பெண்ம்.
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• மந்த மகர்சார மகர்சார பெண்ம்.
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Acts have significance

The key word of Superconscient is light.
The key word of subconscient is life.
The key word of life is Act.
The significances of an Act is as many as the significances of life.

1. Acts are amoral.
2. A good act as well as a bad act helps Man to progress.
4. Seen keenly the aspects of the act are in the repetition.
5. An act is Time expressing in Space.
6. Thought is an act of Mind.
7. Emotion is a vital act.
8. There are occasions when you cannot escape doing an act.

English is a language of a gentleman and does not lend itself to abusing you can only say “you” which is நீ as well as நீங்க, cannot call the other man நீ. It is a cultured society where one cannot publicly act in a mean way.
9. Acts can become effectively moral if the doer is so moral.
Since 1958 if I happen to come to Ashram it would be a Darsan Day of which I was unaware. In that year there were twenty two Darsan Days. In 1957 elections I took a medical certificate to avoid the election duty. In 1962 election came on Darsan Day. I had to miss the Darsan for the first time since I came in 1958. Mother cancelled the next three darsans! Life is sensitive. Whether it wants to punish or not, it does want to Act.

In 1947 a friend wanted to know what Practicals would be there for his exam. I introduced him to the lab attendant who told him and the friend passed. In 1950 I had to do two practicals for the exam. In the first I felt I bungled. The teacher supervising there wanted to help. I did not avail of his help and did not appear for the other practical. When the marks came I found I had passed in the first practical but failed in the exam as I did not appear for the other practical. Past consecration pays attention to all these as Deep Dyana does. Not only acts, but thoughts repeat, even acts of which we were unaware if they had taken place around us will repeat.

Infinity at Play

The phenomenon of a very small resource accomplishing several times more than the greatest resource, is a known phenomenon, though it has not caught the attention of the human thinking and surely as a tool for human accomplishment. What first came to the Memory are two experiences of history one by UK and the other by USA. A tiny nation established a global empire. Men of No resources, working like the tortoise, overtook the entire world in 1945. One who is interested in this aspect of life can readily gather endless number of instances. Standing at the other end of the Scale outdistancing all other examples.
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is Yoga of India – the practice of achieving the maximum using minimum resources. In a sense the experience of the Academy in the last two years is ONE man’s work out of dedication and devotion. The principle here is:

If called in to play INFINITY always answers whether it is in Time or Space, object, person or thought. The stratification of social power is such that one at one level CANNOT even know what obtains at the higher level. The caste system in India has about a few hundred levels and the Harijan is outside the system, being an Outcaste. Since the advent of Dravida Kazhagam and Dravida Munetra Kazhagam திருக்குைள் is assiduously popularised through schools, colleges, press, platform, film, etc. for nearly sixty years. Today its appreciation among the Harijans is less than NIL. Imagine two thousand years ago a Harijan wrote it and Will Durant’s legend – I have not heard it – has that all the non-Harijan Pandit drowned on seeing God sanctioning the sanctity of திருக்குைள். It is an example of the infinitesimal accomplishing on the scale of infinity. The Principle employed is the central ideal of ‘Human Aspiration’ evidenced by the story of the tortoise’s perseverance. Integral yoga is ahead of all of them.

Consecration as a TOOL of learning is one such.

Consecration condenses the essence of centuries and millenniums into ONE single Mental Attitude. Calling Her fixes it on to the human mind. His modesty is inconceivable who learnt it from the British gentleman. He gave hundreds of such tools to humanity without pronouncing on their great merit.

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The Moment

Life is full of The Moment is what is known to the perceptive.
It can be seen as a Moral Moment, but seen as it should be seen it contains any or all the following characteristics to the chosen.
- The greatest comes to you seeking when you are not seeking and Man’s idealism avoids it.
- A foolish generosity gives away more than once what you alone can benefit from and not others.
- To please selfishness in any is a heinous crime.
- One walks through life while several cyclones surround him — (Hurricane in San francisco).
- Man loves to murder for the joy of murder. Can you indulge his urge?
- Shameless selfish urges would NOT come to you, if they do not reflect what is buried in you.
- Cultural RESTRAINTS of impossible dimensions are witnessed only by the great – Is not everyone so great.
- The greatest of Truths are not spoken, when spoken are not explained, when explained it is NOT is received — This is the Silent Will in Deep Silence

Silently expressing all the time.
- One is a recipient of grace, one is the eternal source of Grace, one is Grace inside and outside, the atmosphere is Grace, Atma is Grace, It is the Spirit of Grace because Spirit is GRACE, there is nothing excepting Grace, it is Grace acting as Grace in an atmosphere of Grace as Grace alone can act, Squandering Eternity on a beat of Time, Heaven’s call is rare, rarer the heart that heeds are the sordid realities of life.

Man cannot be shown this reality sufficiently.
Unconsciousness is Real.
His Birth is left unseen.
Her Grace is unrecognised.
Napa is the Seat of This Grace.

One who avails of it is Lucky.
Consider the following statements in all details with respect to the story:-

1) High culture stoops too low to rise to the greatest height.
The process here, its significance in principle and practice.

2) Energy can only be energetic. Its accomplishment is destruction.
Sincerity of purpose delivers its high goals even through depravity.

3) Love of submission is equaled only by love of domination.
Any attitude can serve the social evolution. Sincerity indicates itself.

Bingley refuses to think without Darcy’s permission. He subordinates even his subconscious impulses to Darcy’s MEAN tricks.
“I am too willing, you cannot ravish me” – Aunt cloe.

4) All cultures have the ultimate wisdom.
Each culture in following its professed ideals settles its level of sight.

5) Superstition is comprehensive and compelling. At its borders of infinite superstition reverses itself to assert the truth inside itself.
Violence does deliver ‘kindness one needs’.

6) Love of what eludes is irresistible.
Man’s endeavour of honesty is to be resourcefully dishonest.

Woman always outwits him in this pursuit.
Man celebrates his total defeat as total victory and styles it as surrender.

7) To secure Pemberley one offers Longbourn.
Longbourn is Charlotte’s Pemberley.
Collins is her Darcy in the deepest of life’s significances.

8) Lady Catherine is at pains to unite Darcy and Elizabeth.
The French Revolution unites the gentle farmer with aristocracy.

9) The French Aristocracy prompts the population to behead them.
France is revolutionary, England is evolutionary as trade interposed itself between Monarchy and Democracy.
10) The greatest accomplishment of Royalty is the discovery that its greatness cannot be lost. **Popularity is the popular love of Superstitious ignorance as we see the aspiring worker, aspiring to be the capitalist, launches a movement for the abolition of capitalism.** Shankara was born in Communism.

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10) The greatest accomplishment of Royalty is the discovery that its greatness cannot be lost. Popularity is the popular love of Superstitious ignorance as we see the aspiring worker, aspiring to be the capitalist, launches a movement for the abolition of capitalism.

Shankara was born in Communism.
5) All available good qualities, if not by all the members of the family at least by one who feels for the family, if fully harnessed for its welfare and well being, in a positive atmosphere, great things can result.

I feel here this is what happened.

Elizabeth to a great extent, her father fully did so.

Darcy, who is to become part of the family, did very much stopping on the borders of his own selfishness.

Mr. Bennet put his honour forward.

Lizzy withdrew partly from Wickham and longed for Lydia’s wedding.

She yearned for Jane’s happiness more.

Darcy did all he could to please her without expressing.

The results were phenomenal. Pemberley was the extra.

Principle: At any time positive energies are there.

Dynamic energies, if directed with knowledge can break through.

A breakthrough starts a similar movement at a higher level and can continue endlessly. Lydia’s wedding resolved the conflict, released enough energy. Darcy’s confession released Bingley’s energies. His engagement opened further scope. Lady Catherine’s disappointment removed her being an obstacle. Her realising her own intense selfishness and speaking it out helped remove or at least mitigate his own selfishness. His marriage was possible. In 1789 to conceive of these developments even the first of it, was not within human imagination. Jane Austen did so. Her own wedded happiness was sacrificed for this cosmic gain. In the circumstances apart from these three weddings, Lizzy’s silent goodwill for Charlotte conferred marital status on her and made her inherit Longbourn which is Pemberley to her.

Principle of Prosperity

Man’s positive endowments available if used for the family the results can be phenomenal.

To change one’s nature is not on the agenda.

But one cannot plead for Selfishness, jealously, etc.

All available good qualities, if not by all the members of the family at least by one who feels for the family, if fully harnessed for its welfare and well being, in a positive atmosphere, great things can result.

I feel here this is what happened.

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Principle: At any time positive energies are there.

Dynamic energies, if directed with knowledge can break through.
That is how human authority up and acquire the temporary power permanently. From the highest integral Being of Brahman down to the least skill of answering a person, Power become more powerful even when it is not exercised when one is simultaneously aware of it. Power exists or not. Power alternates, realising it when exercised.

Brahman Rishi. How can we do it? Brahman is in Life. We must recognise it and let it act in us. He who does so is a Brahma Rishi. How can we do it? The wonder of Brahman in this world is it acts at all levels in the measure it is recognised.
It is one aspect of the Process of creation as the divided many and the differentiated Many that are still the One.

Even here the conception, perception, sensation are the three stages.

**Individuality forms at the level of sensation.**

The truth of the French Revolution affirming in her aristocratic honour is Mr. Bennet's thought that

\[ \text{Catherine is Darcy's second proposal.} \]

The truth of the emerging individuality affirming in one single integral person is

\[ \text{Ipod.} \]

The truth of infinite market's interaction with perfect technology affirming in Steve's individuality is the

\[ \text{The infinite truth of Mathematics affirming itself in Ramanujam's mental faculty is genius.} \]

The truth of Love that is delight affirming itself in the loyalty of a wife's affection is Romance.

A prize is the promise of the lottery ex

\[ \text{A voter becoming an M.P. is the truth of democracy affirming itself in the determinations of a voter.} \]

The truth of love that is delight affirming itself in the loyalty of a wife's affection is Romance.

\[ \text{The truth of the Infinite affirming itself in the determinations of the finite.} \]

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It is the truth of the Infinite affirming itself in the determinations of the finite.

\[ \text{Page 330 The Life Divine} \]

It is the truth of the Infinite affirming itself in the determinations of the finite.

\[ \text{A voter becoming an M.P. is the truth of democracy affirming itself in the determinations of a voter.} \]

A prize is the promise of the lottery expressing in the luck of one Man.

The truth of Love that is delight affirming itself in the loyalty of a wife’s affection is Romance.

The infinite truth of Mathematics affirming itself in Ramanujam’s mental faculty is genius.

The truth of infinite market’s interaction with perfect technology affirming in Steve’s individuality is the

Ipod.

The psychological truth of social power’s totality affirming in one single integral person is

\[ \text{Individuality.} \]

The truth of the emerging individual in freedom affirming itself in the meeting of Elizabeth – Lady Catherine is Darcy’s second proposal.

The truth of the French Revolution affirming in her aristocratic honour is Mr. Bennet’s thought becoming a reality of his own family life.

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The truth of Silent will affirming in the utter submission of Bingley is the confession of Darcy.
The truth of 2000 AD in woman’s freedom affirming in the shamelessness of Lydia’s physical dynamic energy is her elopement.

The opulent truth of goodwill affirming in sister’s self-giving is Elizabeth’s solicitude for Jane’s happiness.
The truth of self-effacing common sense of feminine goodwill of Charlotte affirming in the realities of Meryton is Longbourn moving to her.

Because Mrs. Bennet conceived of Bingley’s wedding it could be executed by life.
The subconscious truth of Elizabeth’s infatuation for Wickham affirming in the captivating softness of Wickham is his visit to Longbourn after his wedding.

The intense truth subconscious love of Darcy – Elizabeth affirming in the determinations of jealousy of Wickham and Caroline, is her marriage with her.

“The truth of 2000 AD in woman’s freedom affirming in the shamelessness of Lydia’s physical dynamic energy is her elopement.”

Secret of Grace in the Story

Man’s taste of ignorance is not only compelling but yields an irresistible JOY.

As his effort at it is imperfect Grace enters his life through the chinks.

Man’s voluntary limitation can be removed and Mind can become Mind of Light, evolution will become miraculous.

Darcy’s love of arrogance is great.
Wickham’s love of dissipation is total.

Elizabeth’s love of a handsome face is subconsciously comprehensive and compelling.

Lydia’s need for a husband is overpowering.

Mrs. Bennet’s dynamic energy to grab Men for her daughters is not only irresistible but possesses her. Mr. Bennet’s seeking relief in sarcasm is total.

Nature finds chinks in Lizzy, Darcy, Bennet which Nature by external circumstances creates those openings in the outer life.

What determines the results is the atmosphere.

Mr. and Mrs. Gardiner are the psychological catalysts of the reaction of social stability and upward movement.

Nature has a way of delivering the goods of the higher atmosphere through ALL the initiatives of the individual.

Rather, she has devised that method to perfection in each plane as contradiction, conflict, compromise, reconciliation, harmony.

The thousands of statements of The Life Divine directly go to fine tune it so as to let the creativity of the author, plot, events, energy, power, character, language, aspiration, etc. emerge as a creative work of a working artist.

Rewriting Pride and Prejudice in the words of The Life Divine is the first step.

To fine tune it so as to let the creativity of the author, plot, events, energy, power, character, language, aspiration, etc. emerge as a creative work of a working artist.

Even at the earlier levels it will be intellectually stimulating, artistically creative, Expressing Life-Response, allowing the individual character to transform itself.

If persisted, the effort can end up creating a genius in such a devotee.

Lyrically, the use of language is the major catalyst of the plot and events.

To a certain extent it will be intellectually stimulating as an effort to create a genius in such a devotee.
Grace can act at once fully if Man can give up his beliefs.

Man believes in his physical work, vital capacity, Mental conviction, spiritual attainments. Then his rule works – it is human pace.

Though he is unable to give up his ways, in the measure he wishes to give them up, Grace can Act — But he seeks the RESULT.

One human way of overcoming his taste of ignorance is to efficiently and effectively outlive it by experiencing it.

Should such a decision be complete, there is the chance of Grace acting.

The atmosphere is the descent of Grace seeking chinks in his armour.

Man is tough.

- Age ossifies the body’s habits. Leaders are mostly older than their followers. One reason why

Gandhiji could not accept Sri Aurobindo is he was two years older than Him. So, he was ousted by a thirty eight year Royal Member.

- Caroline’s tirade at Lizzy overpowers her – the vital enjoyment of power finds here foolish expression.

- Mrs. Bennet, after the elopement, wants all to go to Brighton. It is irresistible.

To know the inhibiting power of such tendencies, habits one can see their power in him, their irresistibility, etc.

Physical habits act without our knowings.

- Man’s capacity to IGNORE all his cardinal defects which he heartily vociferously condemns in others is Total. There he relies on his age, status, wealth, education. In his decision becoming saturated to give an instantaneous result, he must inside cross them in his present decision. Even a trice of success will reveal the Power. Should he SEE that he will readily go back? That is the end of Grace’s initiative.

If not total sincerity, but sincerity in ONE act, will reveal MOTHER!

No one can say he is incapable of it now.

Is there a highest knowledge

Consciousness is higher than knowledge.

Being is higher than consciousness.

Existence is higher than Being.

What is our Aim?

Creation of Truth devoid of ignorance is so described.

Is it Brahman or higher than Brahman

As Brahman seeks it, let us take it as the highest desirable Aim.

How to get it?

To get it, we must know it.

Having known it and knowing how to get it, NOT to desire it is the very best way known to Mind, to attain it.

The BOOK tells us what it is and how to become it.

It is a knowledge available.

Having acquired that knowledge and power, NOT to aspire for it is the method, if a method is required.

Where do we begin?

Begin from where you are.

Today I am able to get by NOT wishing something which I got so far by wishing for it. It is the beginning.

The next step takes ages even as this one successful step took all my life of ripe old age.

The Time is abridged, even brought down to one day or one hour by NOT using it mercenarily.

That value, if sensed, comes or one becomes THAT.

Not to endeavour, Not to aspire is a greater method.
It can be said it is only a negative method.

Of course, there is something higher than positive or negative.

**Mind does not conceive or perceive or sense it.**

Supermind does it at various levels of harmony, mutuality or unity.

Even to rise to Supermind is a desire or ambition or aspiration.

**Capacity for Non-Aspiration comes when you know you are ALL.**

It is to be Brahman in Himself or in creation.

**It is a capacity of Self-determination.**

It is a desire or ambition or aspiration.
Commentary on Pride & Prejudice

Consecration is complete when consecration is consecrated. What Man does is not consecration. Consecration coming forward to consecrate itself is consecration. As it is beyond words, it must go beyond Silence. This yoga is not for Man. Surrender is his. Yoga is for HIM. When Man’s surrender is complete the consecration that rises is consecration. Surrender is the fulfillment of consecration. God in human life saturates with darkness and awakes in consecration. The Dawn when Mother Earth awakes is God’s call. The heart beats when the words are lost in their TRANCE. The sensation of body will feel the right to it when the heart enters into trance. This is beyond the body. It is the darkness of Matter the Inconscient. The Unborn Self is the Origin of Brahman. HIS birth is the birth of Brahman. Only after Brahman is born, the soul’s life takes shape. Man is not in the Origin or the Beginning or in the End. Man acts as God in the intermediate stage. Man unites the subconscient and Superconscient in him. They unite dissolving the Man who unites them. Yoga is to know the infinite parts of consecration. Memory, thinking, imagination, decision, origin rise in Mind, heart, body and the Being. There one sees consecration in procession. It is yoga. Not to talk is Silence. To abolish the rising word inside is consecration. The trance of consecration includes the trances where the word, emotion, sensation are in trance.
Sweetness is the sweet sensation of the heart. Should a disease rise, the chill of the Psychic at that spot, that part is reborn in spirit transformed. Consecration can do that too. It is our Aim. **To so fully accept consecration that one forgets it is a desirable state where Mind dissolves losing its movement.** Consecration can dissolve consecration too. It is Man who consecrates, but the consecration can consecrate Man also. Our method of learning is primitive, as we learn Facts. But, it is the culmination of a great many steps in learning. The physical learns by touch, it is less than minimal. The vital learns by sensation. Instinct is its acme. **It may be very powerful, more powerful than thinking, but thinking is worlds ahead of it.** Thinking, by becoming a whole, can develop instinct at the higher level. One may call it instinct of non-thinking. Animal instinct cannot develop thinking at all. **If at all it does, it is suicide in the sense it will lose itself.** The first faculty of thinking is observation. The first stage of observation is observation of Facts. Next is the observation of Thought. Can we trace all the intermediate steps? It will be great. **Even in Facts, there are objective facts, subjective facts, physical facts, vital facts, Mental facts, Spiritual facts, Supramental facts.** Thought exists at all these above levels. Facts coordinated is thought. Thoughts when coordinated is an idea. Higher than that is the Real-Idea Each level of knowledge has its instrument. Thus observation, coordination, Reason, Logic are the instruments of the process of learning. All the above is in Mind. Similar stages in vital, emotional, physical, spiritual planes are effectively present. Emotional learning, a lower method to Mental learning, is a more comprehensive process of learning. Sensational learning is still lower but it is more inclusive a process by its comprehensiveness. Spiritual learning is a higher process than Mental learning. For a similar reason, it is less effective than its lower processes. **But the spirit in Mind, vital, physical learns more totally.** Each level of learning has its special process of learning. Facts — Memorisation Thoughts—Understanding Ideas—Thinking Real – Idea—Non-Thinking identity. Memorisation needs repetition, thinking observation, idea thinking, Real-Ideas, receptivity of opening — Sincerity. **Sincerity gives an opening of receptivity by surrender of thinking.** It is consecration. To know NOT to seek knowledge is the surest and the greatest method of learning which requires Silence in the Soul. Those who think or understand or memorise cannot consecrate. Initial success of consecration with the greatest difficulty overcomes thinking. When it is overcome, thinking as a habit at the Mental, vital, physical level will persist. No one ever knows the existence of these levels of learning. **Conditioning is a great discovery; de-conditioning is a greater discovery yet to be met with.** De-conditioning is a negative yogic process. Positive yogic process at its higher level meets with its negative requirement.
Is it possible to teach children higher methods of learning?
Memorisation needs compulsion and punishment.
Understanding can be created by unleashing interest.
Interest is of the pupil and of the subject.
Those are two shallow levels of interest.

Thinking must be born from inside by the pressure of massive understanding pressing from below.
Real-Idea is learnt by identity born of love.
Consecration can be taught in an atmosphere of Silence by one whose Mind is saturated with Silence to a pupil who has opening and receptivity in the soul.
Implementing consecration as an educational TOOL

As we understand the world today, the above seems to be the last word in Life. If there is any truth in it, how to give the child this equipment. A child that has overflowing innate cheerfulness has it by itself. Elizabeth has it in natural abundance. Her father’s aristocratic freedom, the abundance at home, absence of meanness in her upbringing, unrestricted movement – at twenty one she runs – universal recognition of her cultural value have made it possible. Freedom, plenty, magnanimous attention that is affection in action, absence of Meanness in others’ perception of the child is the atmosphere needed. To recognise in the child divinity will help that attitude to form itself. More than the presence of great attributes, absence of the negative traits is needed. It is an atmosphere buoyant with increasing goodwill. Goodwill can be Self-existent and in expression it can increase in its inner intensity. One essential thing is the available good qualities must be integrated. Its presence will be indicated by any act expanding exponentially. Inner cheerfulness is contagious outside. The inner attitude expressing outside finds itself integrated with each other. To be offended by meanness is the presence of it inside. Not to be aware of outer meanness is an equipment. Should no mean act come to him in any fashion, he is fully equipped. There are several possible symptoms of it in flashing outbursts. Over-flowing physical energy settling down as sound health. Its higher reaches if found inside may emerge as one line of beauty. Knowledge, relationships, tools, situations one needs – at least one of them – coming to him unasked indicates he has that cheerfulness. He will be perceived as a centre of luck to all who come in contact with him. At its height, he can transform தரித்திரம் into அதிர்ஷ்டம். The entire place and all the members there receiving luck because of him is one usual attribute. Raising Man to the next plane of social life by his own relationship, interest, work, goodwill is a STAMP of his.
Commentary on Pride & Prejudice

Small instances requiring explanation

1. Elizabeth informs Jane of 'elopement'.
   Jane does not inform Elizabeth of Lydia’s news of Darcy.
2. Boy and girl sit inside a closed room, shake hands, but even after engagement do not hold hands.
3. Boys do not as a rule write to girls.
4. Mrs. Gardiner expects a letter from Pemberley to Elizabeth.
5. Lydia asks for help for promotion, but gives her the option of denying it.
6. Kitty wants to be invited to Brighton not instead of Lydia but along with her.
7. Kitty’s secrecy that ruined the family is justified.
8. Lydia’s ‘Darcy’ is not pursued.
9. Elizabeth is outraged by Charlotte’s engagement, not by her own ‘similar’ preference of Wickham. She exactly responds to Pemberley like her but is fully unaware of her attitude.
10. Darcy voluntarily tells Caroline of his admiration of Elizabeth. He does not give the same information to Bingley.
11. Elizabeth could not surmise Caroline’s jealousy.
12. Jane after knowing of her sister’s visit to Pemberley, Darcy’s visit to Lambton never reflected on such a development.
13. Bennet who takes his daughter to task gives his consent to Darcy.
14. Mr. Gardiner’s readiness to pay the full amount is not in accordance with his own attitude to his sister or the English habits.
15. Collins’ stay at Longbourn after his engagement.
17. Deep biological comparison of Charlotte’s contentment of Collins’ with Elizabeth’s expansive elevation about the elegant Pemberley rooms.
18. Darcy’s discharging Wickham’s debts at Lambton.
19. Darcy reversed himself with Bingley on his own observation and not on Elizabeth’s information.
20. The ecstatic Joy felt by Elizabeth about the lakes.
21. She was not able to meet either of the gentlemen after reading the letter.

(There can be another twenty)

In terms of space and freedom of action the Americans were in infinity.
The New World in some sense the finite world breaking out into infinity.

2) While this advance in technology all over the world. Two things have been lost sight of: Advanced technology can result in prospe. The world's prosperity is rightly seen as the result of advanced technology.
Even before that there was cause for despair.
The devastation of two world wars could have allowed the world to languish.
The causes of World’s Prosperity for One hundred fifty years, particularly since 1950

The world's prosperity is rightly seen as the result of advanced technology.
Advanced technology can result in prosperity or not as India remained poor till 1980 in spite of that advance in technology all over the world. Two things have been lost sight of:

1) The consciousness of the earth has been advancing.
2) Since the founding of USA the distant resembling of Individuality were trying to emerge.
The New World in some sense the finite world breaking out into infinity.
In terms of space and freedom of action the Americans were in infinity.
Their “Any problem must have a solution” is rendering infinity in life as an attitude.
Slaves were brought there to let the individuality to flower in the 20th century. They did create great human individuals though as uncut gems. Their one MAIN value is whatever they had, was for ALL citizens. The French Revolution abolished serfdom in Europe.

The Americans started a civilization that had not known anything like serfdom ever practiced. MAN, irrespective of who he is, or even woman in America receives a respect no where available. It is free of class, caste, sex even of his status or sex even of his status or even woman in America receives a respect no where available.

It is a country where one can become the President without any schooling. It is free of class.

The great mobility allows the social energies fully available for production without a good part of it going to create a stable community around him. The America is yet to emerge as a nation with its own social, cultural, linguistic identity and therefore no energies are consumed in this direction.

She is 'infinitely' open at infinite points of life. Her energies are consumed in this direction. The great mobility allows the social energies fully available for production without a good part of it going to create a stable community around him. The Americans started a civilization that had not known anything like serfdom ever practiced.

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When the character outgrows the author it reaches further heights. Its apparent height is the joy the author felt.

The value of literary criticism. Literary criticism raises the level of enjoyment of a literary work.

− Its apparent height is the joy the author felt.
− When the character outgrows the author it reaches further heights.
Commentary on Pride & Prejudice

—As a character outgrows the author, the plot, the event, a single conversations or the whole work can, by virtue of its perfect composition outgrow 1) author, 2) the Time of its occurrence and assume its own individuality in the scheme of infinite creation or creativity.

The reader who is at a human level – vital, Mental, etc. – enjoys parts of the work or the whole when it rises to the intensity he seeks in life.

Human seeking is progress, lies in the scale of physical, vital, Mental, etc.

The higher levels of human progress seeks knowledge.

Higher than that is the seeking of delight.

The delight a Man seeks is decided by the compelling need he has of a certain delight.

Overcoming the compelling need of a delight indicates that he has arrived.

Does it mean it is the end?

After arriving there, there is the variable delight that does not compel him but he can still seek and enjoy.

FREEDOM from compulsion that still has the avenue of delight one can choose is said to the state of GOD.

It is the state of one who has the delight before he seeks it.

Why would one seek what he has.

Seeking what you do not have generates a delight.

To possess a temporal thing eternally is to enter into eternity.

It is an ever renewing eternity – the ever present.

Delight can be a goal or a possession or an eternal possession eternally sought.

Absolute delight possesses a Man or he can possess it or he can be in a status where both combine raising it from the description of status. Status and Silence can alternate or combine to become the Absolute Brahman.

Freedom from compulsion that still has the avenue of delight one can choose is said to the state of GOD.
Commentary on Pride & Prejudice

This is a story where the French Revolution had an impact on a family.

Apparently, no other family is the beneficiary of this influence.

What is human effectivity and its receptivity?

It is individual, collective and what is imposed on the individual by the collective and What the individual accepts from the collectivity voluntarily, for survival, growth, etc. etc.

In the language they are known as Manners, behavior, character, personality of the individual and the collective at various stages. All of them are organisations for action, primary, secondary, tertiary.

What Man acquires is primary and what society imposes on Man and he voluntarily acquires are the two parts of the tertiary organisation. They are in some way parallel to both the stages of social growth and personal organisation. The same organisations are found in the grades of human existence.

To discover them in the story and their roles is one broad study.

To us the following are important:-

1) to deliver the goods
2) to raise the level of the existing organisation, 3) capacity to create new organisations.

The story reveals all the points of interaction and the consequent results.

The end of the story can be presented as the accomplishments of the human effectivity along three lines.

E.G. Bingley’s submissiveness which will crush him out of existence totally in normal times

The same organisations are found in the grades of human existence.

To us the following are important:-

- Existing organisations that receive
- To what heights they can rise
- The opportunity of the atmosphere 1) to deliver the goods, 2) to raise the level of the existing organisation, 3) capacity to create new organisations.

The story reveals all the points of interaction and the consequent results.

The end of the story can be presented as the accomplishments of the human effectivity along these three lines.

E.G. Bingley’s submissiveness which will crush him out of existence totally in normal times, and was preceded and succeeded by two weddings one that negatively announced woman’s freedom two hundred years later and the other that illustrated how to revolutionary forces can be transformed into evolutionary results through human effectivity of organisations in the individual, family, society, incidentally bringing out the significance of values.

What does the atmosphere mean? To what heights they can rise

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In the story we see such an unmitigated Joy when Jane disclosed her engagement to Elizabeth. Lydia’s wedding gave her mother such an intensity of joy that burst forth in its vulgar intensity. Jane and Lizzy’s engagement gave her joy of similar intensity without its unwelcome expression. Mr. Bennet did feel that joy on Jane’s engagement and an equally great true relief of immense proportion on listening to Darcy’s munificence. February 29, 1956 was such an event when earth’s tamas swallowed the descending supramental Joy. Joy is pure unsullied overwhelming and universal when no one’s ego tries to appropriate it. Darcy’s second proposal made his entire face smile which she did not see, but heard it in his voice. She at the crown of her victory was not permitted by Jane, Mr. Bennet, and ‘herself’ to enjoy it as mirth overflowing in happiness. Her subconscious arrears of loyalty made others respond like that. Fifty eight garlands equally divided between the Bank Agent who was a neutral part and him who opposed the scheme were given by the villagers whose joy was overflowing. More than a dozen great occasions culminating in the visit of the Prime Minister was severely spoiled from that Joy fully emerging or expressing because

1) Strong egoistic vested interest was grudging
2) More than the desert was showered on the recipient.
3) Unmitigated Joy

Presence of sincerity, gratitude, good nature alone can release that infectious joy in measures of immense creativity on a very solid strong secure foundation of stability, security and a comprehensive protection.

Elevation of faith in expansive fulfillment in being touched by Grace ensure that JOY.
Commentary on Pride & Prejudice

The other Man’s point of view

For over hundred years this view is gaining ground in public life.

Let us for ONE full sincere MOMENT considers what it would be for us

The Mother’s Point of view. It is worth contemplation.

1) Darcy did so when she abused.
2) She did so the next day richly.
3) The Gardiners magnificently did so at Lambton.
4) Darcy acted from her point of view in London.

These are the highlights of the story where Jane Austen becomes truly Great.

The above are facts of the story.

We can think of some in our imagination as Bingley’s wish for Darcy to be as happy as himself or Elizabeth’s view of Darcy’s more refined love.

In our own life our heart longs for several results.

Can we recast them into Her point of view, at least as an act of sincerity to Her?

That of course eliminates egoistic point of view or success.

Surely self-importance is nowhere there.

Or, consider rising one step from where we are towards the goal.

The most Man can successfully do is NOT to react or covet.

The flatness of the being, the inner resistance to consecration is rock-like, as Bennet’s sending Lydia to Brighton not wanting to face his wife.

In his wife, we can surely see our urge to be egoistic. It is a great step.

One who sees that will discover there is no wish in him to call Mother or consecrate, rather a powerful insistent urge to return to our safe territory of ignorant enjoyment.

That is the reality of human nature in us.

If not yoga, true devotion to Mother demands we break through it.

At this point – as great as the universe – ONE good thought can be seen to act at once to one into the Prime Ministership or acquire a wealth of a size he had not heard of.

The Power will reveal. It is great. If he is a sadhak he will pass it. Drawing upon it, he will see the world moves at his touch. Should he be one who is impelled by Self-giving there he can see such a result in the other’s life, ONLY to be equaled by his ignoring you. It is a rare education in Life.
Commentary on Pride & Prejudice

What HE calls the determinations of the finite. The secret of Delight which the Brahman seeks through Self-differentiation first letting that process create an infinite gradation of substance that is subtle and flexible. HE tells us here the Brahman the Absolute remains the same Brahman in the relative by a process of essential indivisibility.

Each chapter in The Life Divine has something like a secret of the BOOK which when examined in the context of this story can be illuminating. On page 253 there is a part of a sentence that describes the creation of the universe as part of the Process of creation.

Its main points are 1) Self-extension of Brahman as universe, 2) creation of substance, 3) the action of pure consciousness in imaging in the sense of itself, 4) Also HE gives the fundamental formula of this process — essential indivisibility, unifying constant interchange, play of its own force in its most diversifying play. For the Book it is a great Truth that is the Secret. It is an elaboration of the statement in page 239 as to the creation of the universe. HE tells us here the Brahman the Absolute remains the same Brahman in the relative by a process of differentiation first letting that process create an infinite gradation of substance that is subtle and flexible. The secret of Delight which the Brahman seeks through Self-discovery in page 410 is here shown in what HE calls the determinations of the finite. Only in Darcy we see this process up to his being to love...
her with her consent. The story takes her to accept Darcy in view of good qualities as seen extended in the elegantly furnished Pemberley rooms. She does it consciously, without disturbing her sub-conscious adoration an extension of her mother’s intensity of physical dynamism - psychologically known as vulgar and obscene and spiritually false. His own opening is a selfish love for his own sake of her fine eyes, liveliness, elegance of the physical frame, sisterly affection. It certainly was not a love of her for her sake.

Such loves do not come anywhere near Romance. Romance is first of all full adventure, not even a love for another’s point of view which is ethical. Romance can be Eternal and Man can reach it though no literature has as yet depicted it. He who is on the way to yogic path returns to life to discover yoga in married life for the sheer adventure of it. Adventure of consciousness and joy is in that region at a further higher level. The Dawn in Savitri quickly arrives at that adventure.

Letting things happen

66. “It does seem most shocking indeed.”

It is not in Lydia to wait for a Man to propose.

She is physical. Mother says the physical does not know waiting.

With regard to matrimony a lady’s imagination instantly moves from admiration to love to matrimony – There a lady is physical.

Not being able to wait silently as Jane, Caroline pesters Darcy to respond with her questions, comments and ideas – sometimes about Elizabeth.
He loves to speak of Elizabeth and therefore tell her rival about his love. Caroline was sure everything was safe, and therefore within limits actuated by jealousy teasing him about Elizabeth, her mother, her aunts and uncle. **Primarily she does it, as in doing so, she ‘dwells’ on Darcy.** He allows her without intermission to tease him as it sends his own thoughts to Elizabeth. An author is sensitively aware of his characters at this level in drawing up the conversations. **A reader enters into spirit of writing and enjoys it in the measure of his awareness of this faculty of the author.**

Silent Will demands the patience of things to happen. Those who cannot speak out practice Silent will out of necessity.

If characters do not practice Silent will, the atmosphere acts in such a way that Silent will is practiced and work done through it.

Work is also done by the opposite situation. There too the accomplishing Silence will be there in some fashion.

**The whole story can be viewed by Silent Will.**

The patience of letting things happen is equaled only by knowing that everything is right, withdrawing our resentment and letting the knowledge grow is yoga in practice in the extreme.

**The role of self-defence completes philosophy in practice.**

Doing so in impersonal events will be possible in understanding last not in sensation. Yoga needs it in sensation in affairs that are personally touch men intimately.

**Character of Movements**

**Movements are conscious, as well as subconscious. Some are half-conscious.**

Each of them falls under some differing categories.

1. Memory-aided, memory-based, memory-driven.
2. Similarly the same three levels are for thinking.

**3. For belief and faith these three subdivisions are available.**

—This is true for all the three above mentioned categories.

—The deepest category is of the Unconscious.

To know the events of the story so classified helps. The beginning or the initiative is different from the end as beginning is more conscious while once begun the course is less so and the end is something we have not thought of. A further classification, if introduced, it will somewhat cease to be the literary criticism but would enter into the realm of psychology. I only mention it but will not take it up for consideration. They are the five faculties of the Mind, the twelve of the vital and the ten of the physical listed in The Mother.

**Some examples we are fully familiar with:-**

—’He will choose me’ Lydia – subconscious habit.
—’Do you want to hear’ – Mrs. Bennet – conscious belief, its urge.
—’Tolerable’ – subconscious attraction resisted by conscious awareness.
—’When shall I wish you joy’ – Caroline – instinctive half-conscious feminine response to a perceived rival.
—’I do not mind it’ – Mrs. Bennet, deeply unconscious physical.
—’Jane should be expressive’ – Charlotte, conscious belief.
—’Your plans should not be altered by Darcys’ – Elizabeth, based on instinctive subconscious adoration consciously expressed.
—’It is not unwelcome’ – subconscious affectionate preference in direct contradiction to the conscious conviction.

—Wickham will jilt you – perverse but right subconscious perception of his character which Mr. Bennet’s conscious understanding missed.
—’Impossible’ – Elizabeth to Charlotte, conscious conviction overcoming conscious decorum.
—’They might be happy’ – Mrs. Bennet, conscious formal politeness against the subconscious anger.
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The Unusual

Mr. Gardiner in Money, his wife in restraint, Bingley in interference and submission, Mr. and Mrs. Hurst in living exhibit unusual behavior for their station in life.

The natural prevalence of the unusual is a distant subtle indication of a similar development later. Here one can see the character, size, significance, relation, relevance of the symptom in terms of later fuller developments. These and similar other principles should be applied to every single event in the book from every angles.

Example:

—Caroline’s dinner invitation.

It is pleasant, sincere, Jane fully deserved it. It led to the illness, stay.

In the end the engagement is full, sincere, pleasant in the best sense of the word and led to Darcy’s engagement.

The illness, attention, Elizabeth’s role, the sisters’ social evaluation, the Mother’s visit, exhibition, Lydia’s request for a ball, all can be seen in the final events that followed Bingley’s engagement.

—Mrs. Gardiner rightly supposed an admiration on Darcy’s part. She saw the lady was not equally understood fully. It led to the illness, stay.

For a marriage between Pemberley and Longbourn these are NOT anything substantial as passing admiration can mature into adoration of a provisional value. But she saw the Man was overflowing, ready to be pleased enough for Lizzy to say that is all settled. But though her supposition had not got all their children well settled in life in 1789 or even hundred years later. What happened to them is monumental. Mrs. Gardiner’s subtle part in it can be understood fully by those who cannot wait a minute to know of someone’s engagement as in Ayala.

It is the power of accumulated culture that lost itself for effectuation. Mr. Gardiner offered unsolicited help. Darcy’s rising to a generous occasion is monumental. Mrs. Gardiner’s subtle part in it can be understood fully by those who cannot wait a minute to know of someone’s engagement as in Ayala.

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Commentary on Pride & Prejudice

Darcy cannot be quoted as he never acquired hatred of her.

How can hatred be transformed into love?

Sri Aurobindo’s concept of Transformation defies that, ennobles the existence of humanity.

In the consideration of values of that level, comparison is odious.

The true higher value can be acquired without destroying or shedding old values is what the civilisation knows.

Sri Aurobindo’s concept of Transformation defies that, ennobles the existence of humanity.

How can hatred be transformed into love?

Darcy cannot be quoted as he never acquired hatred of her.
She did acquire it.
He was at Lambton overflowing with love. She never was. She could overcome her prejudices. She struggles to wish for his happiness.
Opinion can be changed, cannot be shed. To shed it its structure must be dissolved. One who makes great progress in these lines will see the physical structure of it persisting.
What then is the transformation?
1) It is what the descending spirit offers.
2) What the emerging spirit offers is greatest.

It is made possible by a sincere aspiration. The Delight God seeks in this creation is the sincerity of the lost Brahman to its origin which is the most strenuous joy.
Surely Man has a good stock of hatred.
The deep spiritual value of Christian forgiveness seen in Paul’s transformation is a human experience of Spiritual transformation.
Man can best see it inside his family with parents and children.

A silly wife can be pardoned, not one who does not Mind.
Not as Veda speaks when she consciously harms.
That is a gift of life only to a yogi. That too is possible.
All others can test their ‘sincerity’ at home whether the wife is there, divorced or dead.

He will come face to face with it. Success there is success in yoga.
That is the value of family for a yogi.
Society is of primary value.
Society values one’s conscience.
Does one value his own conscience because it has social value, or does he value society because it is of value to his conscience?

For the majority, the great majority, it is Society that is of value.
Lizzy is offended by the fact that Lydia does not pass the least test of society.
Her mother is like that.

Lizzy is never offended by it, though she is aware of it.
The whole secret of mother-Lydia fully emerges when she marries.
Elizabeth, at that point, was disgusted.

Wedding is the ultimate seal of social approval.
Her ring stands out.
She longs for Mrs. Wickham.
She does love him to distraction.
There is no love in him.
The distant real-social relation to Pemberley is his value.
The live link of some help to Lydia is the secret of social essence of the whole story.

His outrage, treachery, mercenary unreliability, blatant lies have not neutralised her yearning for his charm.
That is what survives till the death bed.
That is what is carried to the next birth.
It is the knot of life to the physical body.
To us it is objectionable, unpardonable.
In life it will be the real basis of existence.
The more disgusting it is, the more basic it will be.
On greater scrutiny we can discover the distant beginnings we are now not aware of.
It will be in the gross plane, if not it will be certainly in the subtle plane.
In the next round of what I call wider enquiry we must look for all such clues.
கட்டன பும்பியக்குறிக்குரியது, வல்லும் இருப்பு வியக்கத்துடன் அத்துக்குறிக்குடன் குறிப்பிட்டு மற்றும் நீங்கும் வாய்ந்த சுருக்காதாரம் நீங்கும். உள்ளேயே குறிப்பிட்டு, குறிப்பிட்டு தமசையுடன் அத்துக்குறிக்குடன் குறிப்பிட்டு மற்றும் நீங்கும் வாய்ந்த சுருக்காதாரம் நீங்கும்.

சொல்லாமல் குறிப்பிட்டு, குறிப்பிட்டு தமசையுடன் அத்துக்குறிக்குடன் குறிப்பிட்டு மற்றும் நீங்கும் வாய்ந்த சுருக்காதாரம் நீங்கும்.

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Commentary on Pride & Prejudice  
Volume XI

Elizabeth is not able to think or know, she is not now in a position to think; nor is her decision will be of any practical utility.

Decision, as a subject, is vast, great.
Decision, as an action, can touch all points of one’s life.

Its strength, energy, organisation, depth, location, force, relevance, person who decides, together will decide its effectivity.

In this case, she has no scope to know she is a cause for the result.

**On the spur of the moment, she disclosed to Darcy the event.**

It is a subconscious understanding that it may be of help.

She was there, though later she regretted it.

Her mother broke down, other sisters were in dismay.

She was anxious to act or at least decide, but she is nowhere, her legs were trembling, sense of Self knocked out, she sees all the valid excuses of her mortal enemy have become really meaningful accusations in his very presence.

Her rational evaluation after reading the letter, has now acquired force of life to knock its fortifications and are crumbling.

**A decision is a knowledge the Will accepts for execution.**

It must be arrived at by a long train of reasoning thought.

When taken in the consciousness must become a determination in the substance.

Should it be one in tune with the social environment, it will readily be endorsed and supported.

Here it is a ‘decision’ she is unable to arrive at and when arrived at will be at logger heads with the social attitude.

She does not know she has the sympathetic support of a higher atmosphere represented by Darcy’s powerful motive to help. The most crucial parts here which could be elusive here are 1) they must be discovered, 2) he must marry. Money which was not there if found could not accomplish either. How she was knocked about, at what depth, is seen only by those who had similar experiences.

In a sense, it was done in spite of her.
Levels of decision

1) A right decision which can be implemented successfully.
2) Such a decision in tune with society implemented all over.
3) A decision sinking deep to the substance is seen implementing itself on its own momentum as if it is Self-implemented.
4) A vitally valid decision when implemented, those immediately around follow suit.
5) A great idea becoming a comprehensive decision finding itself expressed in a resounding phrase, lets itself live for long as a beautiful phrase.
6) There are decisions that impel others to fulfil it for our sake.
7) When an institution is ready for growth by its vitality the decision of one to give expression to that growth will readily be responded to in multiple ways.
8) A decision that expresses a principle can make the world accept it in time seeing it readily spreading.
9) The strength of the decision, the strength of the personality who makes the decision will decide whether it is going to be a religion that is founded or a wave of national enthusiasm that is released or a small sect that will come into existence.
10) The decision makes itself felt by the power of the idea in it.
11) The organisation of that idea will decide the length of its survival.
12) Decisions can be of Self-giving or its opposite.
13) A decision at the soul level may reach only similar souls all over one’s emotional territory leaving the immediate vicinity untouched.
14) How infectious, contagious a decision is, depends on the infectious enthusiasm of the original conception.
15) Physical decisions are useful.
16) Vital decisions are enjoyable.
17) Mental decisions are rationally understandable.
18) Spiritual decisions spread as Silent Will.
19) Supramental decisions are transformation.
20) Whether one is transformed or the other depends upon the element of outgoing Selflessness.
8) Any decision is effective in the measure of its organized strength. Mrs. Bennet wants rain and it rains.

9) A decision’s effectivity is determined by the wider context’s support, its inner determinism, the wider inner sanction, Time and Space.

Lydia’s determination was supported by Mrs. Forster’s invitation, the atmosphere of Brighton, Wickham’s bankruptcy, his character and Lizzy’s news of Georgiana’s attempt, her own wish to run away with Wickham.

10) Caroline’s provocation has ONLY the strength of her jealousy, its frustration, her continued disappointments from Darcy, her own efforts to separate Bingley from Jane and indolent lifeless support of Mr. and Mrs. Hurst.

11) Lady Catherine had no moral claim, her daughter’s ill-qualified illness, Darcy’s disinclination, presence of Charlotte’s goodwill for Lizzy and the character of Lizzy that rises in strength when challenged.

5) Mr. Bennet’s decision has behind it his value of honour, his capacity to repay if he strained, Mrs. Bennet’s exhausting her scope fully. Darcy’s positive initiative which had completed the work, the unusual Goodwill of the Gardiners, Wickham’s moving away from Lizzy, Collins and Lady Catherine exhausting their energies that would otherwise withstand, Lydia’s and her mother’s full satisfaction.

12) Darcy’s decision has the support of the French Revolution, Elizabeth’s change of attitude about him and Wickham at Pemberley, his own confession to Bingley and his engagement, Caroline’s exhausting her energy of opposition at Pemberley, Charlotte’s goodwill.

13) Elizabeth’s greatest strength is her attachment to Jane’s happiness. Her father’s full wish for her to marry a Man she loves. Wickham is no longer available for marriage as a husband. Darcy’s willingness to ignore her abuses. Bingley’s implicit wish of gratitude in return of Darcy’s confession and reversal. Her mother too by thrusting Collins exhausted her hold on her. Woman’s love of property. Her contribution of Collins to Charlotte with Longbourn. Mrs. Gardiner’s infinite goodwill of culture and generosity.

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Elizabeth could once or twice think that Collins might fancy himself in love with Charlotte. She could not conceive of her encouraging him anymore than she could herself do so. Collins is a fool, clownish, buffoon. In his marrying Charlotte, he revealed his genius as no other girl would suit him better. Her family was overjoyed. She was in her depths contended greatly. From both sides, it looks a great marriage. It was an outrage to Elizabeth. Her capacity to be rational is rare:

1. She was able to see the truth of Wickham.
2. She was able to see the truth of Darcy’s accusations of her family of which he later regretted.
3. At Netherfield she was able to stop being irrational.
4. She could concede Wickham’s deserting her for Miss King.
She did at Pemberley exactly what Charlotte did. At no time its parallel to Charlotte’s accepting Collins strikes her. She could never know that Darcy’s silence was due to his overwhelming emotions for her, though she saw the truth of his love for her, when Lydia said ‘Darcy’, it was impossible for her to think that he had done it himself. She was able later to see he could do it for her without intending to propose to her again. She was not able to see that Bingley acted ONLY on Darcy’s express permission. Jane never told her what she heard of Darcy from Lydia, but she volunteers news of Georgiana to Jane from whom she kept the information about Pemberley and Lambton and Darcy’s ruse.

2) Darcy speaks against such tricks to Caroline. One who is capable of something low will speak against the stratagem if occasion arises. It is a subconscious awareness resented.

3) At Netherfield Darcy who was reading never lifted his head to look at Caroline who was walking. He closed the book to watch them when Lizzy joined her. He asks her to dance with him which she refuses.

In the conversation with Bingley, Darcy was more interested in replying Elizabeth. He was ‘jealous’ of her attention to Bingley. Jane Austen says he was bewitched by her. He decides not to let his admiration run away with him. For half an hour on Saturday left along with her he speaks no word. Consciously he endeavours NOT to raise any expectations.

Sir Lucas alarms him. Sir Lucas had not spoken something that was not public knowledge.

He joins Caroline to leave Netherfield the next day. The ostensible reason is to prevent Bingley marrying Jane. To Caroline the obvious reason is to move Darcy away from the fine eyes of Elizabeth. Darcy left Netherfield not so much to prevent Bingley from marrying Jane, but to avoid his coming closer to Lizzy.

The ‘subconscious’ truth of this statement is seen in his coming to Hunsford to meet her. He called on her as soon as he arrived. But for one week he did not visit Elizabeth. After that he meets her daily in the park.

He comes to the park only to see her. At Netherfield, we can say, he saw Collins close to Elizabeth. Here at Hunsford his seeing her preferring the Colonel pushed him to propose to her. Maybe he was glad she refused as he was not at all prepared to accept her as a wife on her own merits. Even in the letter he was more trying to justify himself without trying to please her. The confession of his ruse and elopement disclose the deeper sincerity.
சார்பலட் பசய்தறதய அவள் பெமெர்லி ில் பசய்தாள். சார்பலட் ாலின்றஸ் ஏற்றுக்பாண்ைதற்கு அது இறண ா இருப்ெது அவளுக்கு ஒருயொதும் பதாிவதில்றல.

தன் மீதிருக்கும் சார்சின் ாதலின் உண்றமற எலிசபெத் உணர்ந்தாலும், தன் மீது அவன் ப ாண்டிருக்கும் அொிமிதமான உணர்ச்சி ாரணத்தினால்தான் அவன் பமௌனமா இருக்கிான் என்றத அவைால் ஒருயொதும் அைி முடிவதில்றல. லிடி 'ைார்சி' என்று கூைிப்ெடுத்

பொழுதும் அவன், தாயனிறதச் பசய்திறும் என்று அவைால் நிறனக்  முடிவில்றல.

மீண்டும் அவளுக்கு த்

திருமண யவண்டுய ாள் விடுக்கும் எண்ணம் இல்லாமயலய,

தன்னுைன் அவன் அறதச் பசய்வான் என்றத அவைால் உணர முடிந்தது.

ைார்சி ின் பவைிப்ெறை ான சம்மதத்தின் யொினால் மட்டுயமா இங் ிலி பச ல்ெட்ைான் என்றத அவைால் ஊர்க்  முடி வில்றல.

லிடி ாவிைமிருந்து சார்சிற ப் ஆற்ைிக் ய ள்விப்ெட்

றத யேன் அவைிம் கூறு ிைாள், ஆனால் பெமெர்லி, லாம் ப்

ைன் மற்றும் சார்சி ின் தந்திரத்றதப் ஆற்ைி அவள் எதுவும்

கூறுவதில்றல.

2) அத்தற தந்திரங் ளுக்கு எதிரா சார்சி ாரலினிைம் யெசு ிைான். 

தாழ்ந்த பசறலச் பசய் க்கூடி வர் சந்தர்பீல்டில் பெமெர்லி

எலிசபெத் அவளுைன் யசர்ந்துப ாண்ைபொழுது அவன் புத்த த்றத மூடிவிட்டு அவர் றைக்  வனிக்  ஆரام்தெித்தான்.

தன்னுைன் யசர்ந்து நைனமாை அவன் அறழத்தபொழுது அவள் அறத நிரா ாிக் ிைாள்.

ெிங் ிலியுைன் உறர ாடிக் ப ாண்டிருந்தபொழுது எலிசபெத்திற்குப் ாடித்து

ைிப்ெதற்கு சார்சி 

ஆவலா  இருந்தான். அவைால் அவன் வரப்ெட்ைான் என்று யேன் ஆஸ்டின் கூறு ிைாள்.

அவள் மீதான அவனது வி ப்பு தன்னிைமிருந்து அலக்கூைாது என அவன் தீர்மானிக் ிைான்.

சனிக்ிழறம் ன்று அவளுைன் அறர மணி 

யநரம் இருந்தபொழுது அவன் ஒரு வார்த்றதயும் 

யெசவில்றல. 

எந்த எதிர்ொர்ப்றெயும் 

ப ாள்ைக்கூைாது என்ெதில் சார்சி வனமா  இருக்கிான்.

சர் லூ ாஸ்ஸ் அவறன எச்சாிக் ிைார்.

எல்யலாருக்கும் 

பதாி ாத எறதயும் 

சர் லூ 

யெசவில்றல.

மறுநாள் 


tைலினு

ைன் யசர்ந்து பநதர்பீல்றை விட்டுச்

பசல் 


tைான்.

ெிங் 

எலிசபெத்திைம் 

பநருங்குவறதத் தவிர்ப்ெதற் 


tைான்.

இந்தக்

கூற்ைின் 

அவலா 

ச்சந்திப்ெதற்


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சந்திக்


tைான்.
Announcement of Atmosphere

When Mrs. Gardiner invited her to the Lakes, she was in an ecstasy the like of which she had never felt in the story. Jane, in announcing her engagement, felt so. Darcy’s face smiled when she accepted him. But she never is shown in such raptures.

The coming meeting with Darcy at Pemberley announced itself so to her. At Hunsford the verdure of the trees told it to her. Collins in his form experienced it in his proposal. He never knew it is her future joy in store felt vicariously by him.

The presence of so positively cultured person like Mrs. Gardiner, so exceptional in woman even after a century, her husband who was, contrary to the British family culture in Money, so generous anonymously made possible for Bingley and Darcy to come to them.

Submission, willing submission of the small to the great, is the qualification of very great things descending on them.

Bingley submitted to Darcy. Jane and Lizzy received the Grace.

That Charlotte arrived at the very moment Mrs. Bennet wanted to have a conversation with Collins on Lizzy, is the right σαχόν for Charlotte's later happiness.

Her engagement was arranged finally and successfully in two days, a sure symptom of grace in action.
Elizabeth’s Regret
- Two main causes are her mother’s falsehood and her adoration of false Wickham.
In tracing all subsidiary causes one covers the whole story, justifying the principle of integral yoga.
- This is a point at which human ingratitude or egoistic initiative displays its infinite ways.
Of course no woman can pardon a Man who publicly humiliated her.
For her to be good to Darcy is to betray Wickham.
It is no small conflict, nor can it be erased in a life time.
- A public scandal may be there, still one does not want anyone to refer to it directly or if possible anyone would want his rival not to know it.
- As the sweetness of ‘Robert’ for Queen Elizabeth, ‘Mercedes’ for Dante is alive; the sting of bitterness is real in its sting in the flesh. Low caste, poverty, petty insults, feeling of being fooled, the slave’s love of slavery, the worker’s ambition to become a capitalist are real.
- She is not one made for regret as an emotion for long.
To her it was a thought.
Nor is she one who plans ahead.
Her one aim is to make Jane happy.
She does envy Jane’s goodness.
She is a good lady of the highest cultured attitudes.
Hers is one of Self-giving.
Whatever the ugly exhibitionism of Mrs. Bennet and Lydia, it is a family that, in matters of conducts, admits no doubt. It is indicative of the cultural composition of the family. The distance between what is liberally spoken and what one is capable of in action is a great fact of social existence.

Action is physical, material, that counts. Speaking is ephemeral, evanescent, something that vanishes into thin air. The persistent orthodoxy is more than entrenched in life. Only a war can destroy its fortifications and wash them out.

The truth of transformation lies deepest as we read in Ascent to Supermind. The psychic transformation is not possible without the support of the next stage of spiritual transformation. The Spirit can work successfully in Mind and Life, not in Matter. Only the descent of Supermind can complete it, nothing else. HE cites three dark imperatives of the being that resist.

1) The being is in grades.
2) The being is divided in several parts.
3) The need for integration is great.

His theme is there is no alternative to Transformation. The habit formed in substance cannot be overcome by any amount of change in consciousness. When the formation is transformed as jealousy changes into generosity, then the original impulse and its stamp are lost forever, India gave up Buddhism but its renunciation still lives with us. Vegetarianism is a legacy of Buddhism. One can learn, not unlearn. That is why if an opinion is ever given up, its structure dissolved enormous amount of peace and silence fills up the Mind.

Yoga of Transformation is the other name of His yoga. Hence the value of transforming even a small habit.

"At such a point should admit of doubt."

"A t such a point should admit of doubt."

Whenever it is a family that, in matters of conducts, admits no doubt. It is indicative of the cultural composition of the family. The distance between what is liberally spoken and what one is capable of in action is a great fact of social existence.

Action is physical, material, that counts. Speaking is ephemeral, evanescent, something that vanishes into thin air. The persistent orthodoxy is more than entrenched in life. Only a war can destroy its fortifications and wash them out.

The truth of transformation lies deepest as we read in Ascent to Supermind. The psychic transformation is not possible without the support of the next stage of spiritual transformation. The Spirit can work successfully in Mind and Life, not in Matter. Only the descent of Supermind can complete it, nothing else. HE cites three dark imperatives of the being that resist.

1) The being is in grades.
2) The being is divided in several parts.
3) The need for integration is great.

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Beyond the Memory

Sister is sacred; her virtue is her own treasure.
Lydia fulfilled her virtue in losing her in Wickham.
What Elizabeth enjoyed in the depth of the vital,
Lydia possessed in the physical.

In being with him Lydia is infinitely enchanting to herself.
The Truth in her possession of him turned him into a husband.
A husband is the centre of a family of which the lady is the emotional centre.
Wickham’s wide energies are centreless waves of an ocean of existence that preceded Society.
He is fresh in his existence, arising from a fresh constitution.

He is an earlier divine to physical existence, attaining perfection in form and conduct.
Revolution across the channel rears its head all around.
He is the perfection in form before humanity acquired the form of a Society.
Being the energy of that form his attraction is irresistible.
Growing in the proximity of wealth and status, the reality he could lay his hands on was the appearance of goodness.
Darcy had the outer attitude of the ugliness of aristocracy.

Poet
Commentary on Pride & Prejudice

Mental organisation

Mind organises itself by the Mental energy.

That energy is organised by an attitude of Mind for organisation.

Its speed, extent and effectivity can rise or fall, neither of which has a limit.

Mental organisation is education or Mental personality.

Its maximum is Supreme in yoga, world fame in life and its minimum in yoga is the Asuric Evil, in life it is dissolution through dissipation.

Mind is organised by Spirit above, vital below and horizontally it is society that does its extension as organisation.

Mind organised in the family by the highest personal value can raise it to unimaginable heights as Netherfield and Pemberley.

Anusuya scored high.

Nalayini called on the sun to halt in his course.

Sri Aurobindo ordered both wars to be won and Indian Freedom to be granted.

It will be difficult for us to see that Lizzy can act as Lydia or Lydia like Lizzy, but to concede them as possibilities is to be true.

Skills like learning a language can be rewarded to a TOTAL effort in a short time.

Capacities like accomplishing a project can in one sense take a longer time and in an opposite sense shorter time.

The greater the goal, the sooner it can be achieved as the more organized receive more.

Suppose Lydia wanted to marry Darcy, Darcy would not look at Elizabeth as the intensity of Lydia’s energy
far exceeds anything Darcy knew, especially he is sluggish against her.  
How can her eyes become fine?  
It is not fine eyes alone that attracts, great energy too can attract, Quiet too can be of mighty attraction. It is hard to see as Mr. Bennet told his wife – that Darcy may admire Mrs. Bennet’s energy if the needle of her conduct is slightly altered.  

**Mind’s organisation has infinite variation.**  
Of the five daughters, the only one who broke down by the elopement is Lizzy.  
The mother was physically immobilized.  

**The news stirred in Lizzy a deep chord wedded to Wickham.**  
Her identification with Wickham is so great that she could not conceive of a life away from him.  
Mary is centered in reading and music but her heart is in the balls where no one will dance with her.  

**Her mother has no surface. She is fully integrated in the depth.**  
Caroline is a social product of a seminary, has no personality of her own.  
Louisa is a mass of clay that can take any impression as the liquid acquiring the shape of the vessel into which it is poured.  

**Charlotte was a well-meaning good woman of native self-giving well formed inside and equally well formulated outside.**  
Sir Lucas is an example how a Nobody can avail of a social occasion to rise to a certain eminence and come to cherish it by carefully fostering it at the expense of the present welfare and the future possibilities of his children.  

**Charlotte was a well-meaning good woman of native self-giving well formed inside and equally well formulated outside.**  
Sir Lucas is an example how a Nobody can avail of a social occasion to rise to a certain eminence and come to cherish it by carefully fostering it at the expense of the present welfare and the future possibilities of his children.  
Collins is a dynamo of physical energy who is aggressively organised around his squeamish self-interests that presently serves the sycophancy needs of Lady Catherine.
Commentary on Pride & Prejudice

In human life the basic limitation is body. Even in our office one who is fully trained goes away married. Will go for a job. In public work that is voluntary nothing is certainties. Having raised hopes disappeared.

To accomplish a work a minimum requirements must be there. In public work that is voluntary nothing is certain, especially the ideal volunteer who acquires the capacity will go for a job. Even in our office one who is fully trained goes away married. In human life the basic limitation is body. Bingley, having raised hopes, disappeared.
Is there a way uncertainty to become certain.
Values do so in life.
Consecration does it always.
Once cardinal things are overlooked everything is ephemeral.
What appears to be of great value exhausts its value very soon.
Man’s clinging to it after it lost its value creates problems.
Friendship often outlives itself in a short time. One sticks to it.
**Marriage is biologically over after the honeymoon.**
After the first child there is no marriage.
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Use of Lydia was over for Wickham before his wedding.
Problem is life after its live period.
A tablet is continued after its use is over.
Religious books are read without life for years.

Alice stuck to George after she lost her charm for him.
Glencora ended her life when the Prime ministership was over.
Roger could not live long after he earned the Money.
Life in the Ashram is over in one and half years when consecration is over.
He who came to Ashram to save his life that ends in twenty one,
though he lives up to seventy five.
An experience is over when you have learnt all from it.
For Mr. Bennet his submission was over with elopement.
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Mountbatten could not remain in India after such a period.
Jeff’s mission was to usher the Academy into new life.
Sri Aurobindo could not live in British India after 1910.
Ten thousand rupees gave me freedom from self imposed discipline.

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Commentary on Pride & Prejudice
Volume XI

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It is true Lydia was deeply attached to him. She would not come to her aunt away from him.

She writes to Elizabeth 'If you love Darcy half so well as I love Wickham'.

But it is not even marital love, it is the passion of youth.

Lydia can be attached to another tomorrow as passionately.

Elizabeth tries to think that Lydia is imprudent in her adventure but not wanting in character as a girl.

It hurts deeply to think of a sister deficient there. But her adventure implicitly shows that potential.

For Men and women virtue is social virtue.

Girls like Lydia if deserted by the lover, the alternate is grim.

The village 'thinks' of such a possibility.

What retained Wickham in wedlock is not Lydia, but Pemberley.

To claim to be Darcy’s brother-in-law is social evolution to him.

It is one thing if he tempted her to elope with him and another thing it was done on her initiative.

Anyway it is unwomanly.

Elizabeth’s compunction may not be so much for Lydia as her origin, the mother.

True, Elizabeth is ashamed of her mother’s behavior. Now this casts a doubt on her mother’s character.

To be able to think of such a potential in such a person is unnerving.

Lydia’s remark on Miss. King made Elizabeth think that though she would not express herself in those words, her own thoughts were of that description.

She is deeply perceptive.

The family is shaken by the event and farther by its manifold implications.

It is true it never occurred to her that Lydia would do this. No one except Lizzy is so affected.

Mary has not gone beyond certain generalisations that would apply to the situation.

"Perhaps I am not doing justice to her."

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Commentary on Pride & Prejudice

As coming to the railway station on the minute without knowing it, in any work there is a move, time, attitude, a work that can do so.

- In one crisis, it was the true basis of the project.
- In another it was a fact of his being an ex-service Man.
- In a legal notice, it was the motive, not the property.
- In regaining the lost value of the estate, the idea of writing the sale deed on the spot.
- In a job, the truth of the service the headmaster needed sometime ago.
- Genuine appreciation of Head Master’s goodness and knowledge of English saved.
- As the devotee has not betrayed earlier, he is now saved.
- Betrothal was saved because it was saved earlier in டார்சியின்
- Syndicate membership was based on admission.
- Freedom and Unity saved the union and abolished slavery.
- Indra got re-elected as she refrained from searching the Ashram premises.
- Jatti’s Presidency for six months.
- December fifth, meditation in the Room – the spoon.
- Mr.X, bought the sugar mill – the sugar bag.
- Bank money – liquor left the Samadhi.
- Mr.Y’s popularity – Toynbee, Odipus.
- Press mud Money – Mr.X was here.
- Reinstatement – Rupees twenty.
- France training – vision of Mother.
- New Paradigm – crazy idea.
- Rupees five to to Ms.X brought him here.
- Think in English – Speaking.
- I refused to hit below the belt – in fructuous order.
- 1/F, X street Y took his case.
- Profitability of rice – Rice Mill.
- Green Revolution – Individuality.
Commentary on Pride & Prejudice

In one sense the story is a story of the characters. Each character here has a pronounced inflexible character. In spite of years of study, it is obvious we have not exhausted it. Whenever we feel we have exhausted examining all facets of a character, we can readily see its impact on others remain to be explored.

It is inexhaustible on the horizontal dimension. On the vertical dimension remains the mystery of one’s endowment at birth. The inheritance from parents can be known to some extent.

How to probe into his own inheritance from the previous births.

The following can be seen here.

1. The dynamism of Mrs. Bennet, her determinations to go to the end and the results she meets with are of first importance.
2. His indolence, inertia cannot be sufficiently believed unless one knows it is the contribution of the soil on which he works.
3. In spite of her mildness Jane is quite determined in her opinions.
4. The mature practical realism of Charlotte is unique.
5. Elizabeth is full of cheerful energy and is given to running at twenty, a phenomenon that is unimaginable in the Indian context.
6. His pleasant exterior is so well formed that neither Mr. Bennet nor Mrs. Gardiner could suspect before he was exposed.
7. Caroline is flimsy as unformed as Bingley who is incapable of a coherent conversation. Now that he had secured the friendship of Darcy she plans to cement it with matrimony—a twofold one.
8. Lady Catherine is well formed, well entrenched, inflexible.
9. Sir Lucas is as great a phenomenon as Mr. Collins.
10. Mr. Collins has the right of life to give the response to Mrs. Bennet.
12. How Mr. Gardiner rises to the occasion is unbelievable to all readers of British characters.
13. Lydia has not yet entered into the human ken. She is wild in the wildest sense of the word.
14. Louisa, Kitty pouring into the mould of the vessel is typical.
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- [Page Z] Ms. X - Ms. X
- [Page AA] 1/F, X street Y - 1/F, X street Y
- [Page BB] *Thanatos* - *Thanatos*
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70) “She is very young.”

**Freedom yields its results through discipline.**
Freedom is great, very desirable, not easily granted.
A child given total ‘freedom’ will walk on fours and howl.
That is not ‘freedom’. It is neglect. It is true one develops in freedom.

**In the 20th century of Europe Freedom and Individuality are hotly considered topics.**
Freedom was freely discussed in all aspects, mainly freedom for children and youth as well as freedom in schools and colleges.
Tom Peters was a Messiah of Freedom. He inspired people with Freedom.
Surely with the hippies Freedom as a concept came to stay in the atmosphere. It has to be developed as a concept, policy, strategy and **the limits on either side are to be fixed.**
On the lower side absence of Freedom leads to rigidity.
On the higher side presence of Freedom permits the growth of values.
On either side limits are necessary for the best of benefits to be had.
On both sides Freedom is to be allowed to grow its various facets with vigour.
More of Freedom prevents the formation in right shape.
Less of Freedom kills initiative.

**Freedom yields its best in necessary restrictions on all sides.**
Maybe in the highest sense of the word HE calls it Freedom to be in fetters.
To conceive the strategy of education in the best sense of Freedom may be the **highest concept of useful activity.**
Lydia was not free in any family sense of the word or even social sense of it.
She was almost as free as a non-domesticated animal in the house.
She had inherited the violence of her mother’s untamed raw physical energies craving for expression.
She is a violent contrast to her brother who is a cultured gentleman.
Elizabeth was unable to think of any harm of Lydia except unseemly behavior.

**There was no cause or basis in her Mind to think of an ill consequence as elopement.**
It shows the family history conscious or subconscious had no such precedent.
Nor was it a phenomenon in the local community.

**Perhaps Lydia was a pioneer in elopement.**
She did speak of trying age about Georgiana to the colonel.
Not that it was not an unknown phenomenon as a wish or thought in young girl, but such an occurrence had not happened there.

Human nature is capable of several mental responses to such a situation:
1) Man who is incapable of an act will not suspect it in another.
2) He who is capable of it will suspect it in everyone else.
3) He who has done it will refuse to think another will do it to him.
4) **He can do anything to anybody, but no one should do it to him.**

The resources of life are not always governed by human possibilities.
They far exceed human possibilities or any other possibilities.
Darcy’s helping her in finding Lydia was not one she or anyone else can take for granted.
Her own view that he would completely drop her is the greatest possibility.
His wanting to do it unknown to anyone else is equally unthinkable.
Bingley’s wish to marry Jane is not the most probable outcome as his was not a love to distraction.

**It is a substantial, abiding interest not necessarily leading to wedding not only because of difference in status but there was no inner compulsion in him.**
He did not outwardly protest, nor any inner protest is mentioned, but he was able to believe she had not responded.
It is like Lufton and Lucy.

Lufton was on the point of marrying Griselda.

"அவள் மிகவும் சிறியவள்.
சுதந்திரம் கட்டுப்பட்டின் மூலம் அதன் எலன்கனள் அளிக்கிறது.
சுதந்திரம் சிறப்பொனது, மிகவும் விரும்புச் செய்யற்று, காலமலை விடுத்தோன்றியடைய
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Grape fruit juice

It is a great theme not well known that
—in all progress small imperfections are great barrier.
—Small endowments are great fillip to accomplishment.

In Management becoming a science there are some themes like this.

To day Scientists are proud of anti-science attitudes.

Examples:
1. Harlan’s appreciation of a Sri Lanka Fellow for his social skills.
2. Mr.X’s manners.
3. Mountbatten’s way of knowing people.
4. Knowledge of thirty foreign words for a tourist.
5. English in India.

6. Reputation of Sanskrit.
7. Sweet voice of a woman.
8. Good handwriting.
9. Speaking capacity for a politician.
10. Charm of a philanderer.
11. Other man’s point of view.
12. Money lender’s power.
13. O ne spoon of Ghee in food.
14. Spices in food.
15. Jargon.
17. Punctuality.
18. Memories.
21. Loud voice.
22. Soft voice.
23. Capacity for multiplication.
24. Pleasant font in email.
25. Address – Subscription.
27. A line of beauty.
28. Silent will.

Lufton, Griselda

Lufton, Lucy

Grape fruit juice

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25. Address – Subscription.
27. A line of beauty.
28. Silent will.

Lufton, Griselda

Lufton, Lucy

Grape fruit juice

It is a great theme not well known that
—in all progress small imperfections are great barrier.
—Small endowments are great fillip to accomplishment.

To day Scientists are proud of anti-science attitudes.

Examples:
1. Harlan’s appreciation of a Sri Lanka Fellow for his social skills.
2. Mr.X’s manners.
3. Mountbatten’s way of knowing people.
4. Knowledge of thirty foreign words for a tourist.
5. English in India.

6. Reputation of Sanskrit.
7. Sweet voice of a woman.
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9. Speaking capacity for a politician.
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1. Adoration is one’s emotional value for another.

In the emotional memory of another, one pleasantly expands, not always to intensity.

**Adoration of intensity** is emotional fulfillment.

The extent of emotional fulfillment enriches one’s meaning of life.

Each Man is naturally adored by many women around him.

Each woman is so adored by a great many men.

Man usually tends to another woman outside that sphere.

The woman too does so.

In strong adoration the rule is if one likes another he likes a yet different person.

**Adoration is life of emotional imagination.**

Not many need an emotional or Mental life.

The vast majority need physical emotions or physical understanding. Politics and fan life belong to those domains.

What is universally popular is the lowest faculty in the highest name.

The extremely popular theme of love is the exalted name given to emotions of the physical urge.

The physical whether it is understanding or emotions or better still sensation is the most satisfying.

To find it true in the greatest of Men is revealing.

**To see it in oneself and have the sincerity of accepting it is spiritual self-awareness and the last word in practical wisdom.**

Seeing others refusing to descend, you are face to face with a great Man.

Seeing it in oneself you are in the presence of greatness.

To offer such greatness to others – to a wife or a husband – is to live as fully as human life will permit.

**One whose inner attitude has emotionalised in all areas towards all is one capable of பிரியம்,**
an affectionate solicitude.

Individuality that is organized and efficient in work tends together all the energies inside in him for his own comfort.

**Turning it outside towards others to maintain it towards all requires hundreds of times greater energy.** Self giving energises the being.

Even now they do not want to solve the problem. People are not interested in the总 energy. They enjoy the intensity. People are interested in the intensity of the world more than in solving the problems. People do not want to solve the problem. They enjoy its intensity.

Individuality that is organized and efficient in work tends to gather all the energies inside in him for his own comfort.

Yogic service often is seen as public service. Yogic service often is seen as the service of the world.

Elizabeth is triumphant. Elizabeth’s concern for Lydia was ashamed for her sister. Lydia is triumphant. Lydia is triumphant.

Elizabeth, not knowing her attitude, was ashamed for her sister.

Yogic service often is seen as public service. Yogic service often is seen as the service of the world.

The world organising its problems in greater intensity has a certain Mental poise of which we are not aware.

People, problem or not, enjoy what they are.

It is not the solution of their problem that occupies them. The truth is No one wants to solve the problem. They enjoy its intensity.

It is from an appreciation of such a situation, we are told, unless someone asks for an idea, it will be
ineffective.
Mother says “you cannot tell anyone anything.”
Often people intensely search for an ideal solution.
**Even in such conditions it is not usual people will listen to an idea.**
In other conditions people would like to receive ideas or even help without having to acknowledge or dishonestly refusing the fact.
No one wants to listen to Sheldrake.
They want to destroy him.
Even when the world moves to adore Sheldrake, ‘they’ will not acknowledge.
For our part, what is NOT permissible is a ‘desire’ to serve.
Should it be done as part of our duty, our work will be acknowledged if we move to the subtle plane.
It is possible, even if it is dangerous.
**With full psychic presence there will be no danger.**
In our case those who say ‘forget it’ will be in the Queue.
What matters is our attitude, the atmosphere, the movement.
All were there in Prosperity 2000 and since February’2011.
**Truth will succeed if we can handle the truth in the falsehood.**
X’s falsehood was suppression.
Walt’s falsehood was fabrication.
**Great Moment!**

X-ன் பிப்பாரி மாற்றாக்கத்திற்கு இல்லை.

Walt-ன் பிப்பாரி ஆராய்ச்சியாக இல்லை.

Foot Prints

Great Literature is the footprints of our life.

The Life Divine is the footprints of Brahman in cosmic life.

The exertions of the characters are the footprints of Jane Austen in the story.

Starting from ‘tolerable’ Darcy travels to loveliest Elizabeth.

Mrs. Bennet begins with a cry of Netherfield and ends by losing her speech on Darcy’s engagement.

Mr. Bennet begins in the library and ends in his sacred honour.

The story carries the Foot Print of the rational mind that takes birth.

History is the route where we find the Foot Prints of Time and Space.

Foot Prints are the sacred symbolic marks of Mother’s affectionate embrace.

The human heart finds its consummation when the Divine imprints His foot prints on it.

A man’s emotion is made sacred by his woman’s foot prints.

History lets her peaks emerge from her existence as literature.

Mental energy flowers as thoughts of a thinking Mind.

Thought is the action of Mind.

Energy of the Mind falling into an organisation is thought.

Thought expressing as speech is physical.

Words expressing as poetry is emotional.

Sound of speech becomes Mantra by the touch of Spirit.


Foot Prints

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Teaching

71) “She has never been taught to think on serious subjects.”

Up to a point teaching may be of relevance. But it is true Lydia is beyond anything of such instructions.

Kitty did improve as she was a less ungovernable type.

In her case it was not the absence of right teaching, but the active employment of wrong encouragement by her mother.

Parents do have a propensity to fully benefit their children with their own endowment.

Mrs. Bennet could do it fully with Lydia.

The portrayal of parental upbringing on the children is true to life.

A family is a more structured unit of organisation within a tenuously structured society.

Personal character leads itself to be shaped by one or the other or both.

Strong characters look for avenues of escape which if not with the blessings of either, but at least with the conniving of both.

Lydia belongs to a category that is unaware of either family or society.

Mrs. Bennet is one obeying the society only to the extent it suits her.

This is a line of study so far not mentioned.

Only in Shakespeare one can find a scope for ALL human tendencies.

Shakespeare felt the pulse of all structures – family, society, character – but was fully alive to the OPENINGS that would arise—and his greatness emerges only there most.

‘A page of Shakespeare’ — Shaw.

‘I can go to the Shakespeare hundred times’ — Sri Aurobindo.

With other writers, such openings are not many and when they arise they are still structured.

Openings of life, family, society, Time, Space, Character do not arise with other writers. When they do they are all not infinite but finite.

I tend to believe HE was Shakespeare.

Every story follows the rules of life.

Its exuberance is too much for anyone to handle.
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Intuition of Sherlock Holmes

Hamlet, Elizabeth, Sherlock Holmes represent the birth of Mind, rational Mind and intuition.

Neither in life, nor in literature you can find one accepting the truth of one’s folly as Elizabeth accepted in two hours of introspection.

Cambridge companion says that never before Austen’s popularity was higher.

Even if there is no conscious understanding there is subconscious appreciation.

The methods of Sherlock Holmes were readily accepted and vastly improved upon with modern advancement. It is not understood for its value. His value lies in insight and intuition and how he reached it by taking an event and trying to understand it as part of the whole.

Conon Doyle ushered in insight and intuition, but is not yet recognised.

The collective passes through the following stages in acquiring a faculty.

1) It subconsciously matures and emerges a little on the surface.
2) Mind was born in Hamlet and the collective waited for it to spread and attain a certain maturity in Luther.
3) As is proper we see printing developed around that period.
4) The emerging faculty is pitted against its arch rival, here the Catholic Church.
5) The thinking faculty of the Mind is gradually allowed to other facets of the society. Science is born and organised.
6) It spreads to non-academic sectors.
7) When the collective fully accepts one faculty further faculties like rationality is born as a token somewhere.
8) Rational faculty needs information, absence of secrecy, free interchange, organised effort, journalistic status.
9) Insight is subconscious becoming conscious.
10) Intuition is the full maturity of insight which is apparently from outside from a fact or event.
11) Intuition is totally inside and gives its certitude inside.
12) In fact it is intuitive sensation that is felt as insight and later revealed as rational discovery of thought.
13) Along with this society exhibits all the corresponding and relevant faculties, capacities and creates the outer necessities.

Action is based on urge, impulse, interest, thought, inspiration and irresistibility they are in all the three planes.

Confining our enquiry to thought it begins with ambition, loud thinking, premeditation, unthinking impulse, thought impelled by emotion or sensation, silent will, habitual thought, imitative thought.

Caroline’s invitation is based on genuine affection and regard for Jane.

Elizabeth herself began to like them seeing how much they were really concerned with the comfort of Jane.

It is an affection that overcame their otherwise supercilious behavior.

Caroline’s concern on both the scores are real, she found Elizabeth was a rival. She could not consent to her brother marrying Jane.

In those circumstances their natural endowments emerge.

In the whole book all the conversations of Bingley are out of his own felt emotion for Jane.

At Netherfield all Darcy’s actions and words were directed to Elizabeth.

In Lydia it is her body that speaks.

Lady Catherine was centred in her class consciousness and spoke entirely to preserve it.

Charlotte’s words were wo.

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Wickham has acquired the aristocratic gentleman as the most pleasant exterior of captivating softness.

Mr. Bennet has corked up energies of reaction and consciously gave expression to sarcasm as an outlet of relief.

Collins has given himself consciously a personality of a priest aimed at fully flattering Lady Catherine and breeding.

The colonel is thoughtful by others.

In Darcy’s proposal the vital attraction is overlaid by mental thoughts whose dynamism cannot be tampered with.

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Charlotte’s words were words of wisdom initiated in goodwill and submissive good behavior.

Mrs. Bennet is a dynamo of physical energy of unthinking urges.

She knows out of her early habits certain ways of relating to people which issue out of habitual thought.

In Darcy’s proposal the vital attraction is overlaid by mental thoughts whose dynamism cannot be tampered with others.

The colonel is thoughtful, conversational, well-bred, aimed at pleasing company, organized by polite breeding.

Collins has given himself consciously a personality of a priest aimed at fully flattering Lady Catherine and her daughter.

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6) "In the next chapter the couple discover the truth.

7) "It was Mary's opinion that all the circumstances rendered it probable, but she did not like the prospect of finding her brother so suddenly unattached.

8) "She was not so melancholy as to dislike the idea of matrimony, but she had been so much accustomed to consider marriage as a matter of course, that she was not prepared for its being a subject of discussion.

9) "The next chapter is a general discussion of the topics.

10) "It was Mary's opinion that all the circumstances rendered it probable, but she did not like the prospect of finding her brother so suddenly unattached.

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In this chapter, the couple discover the truth.
Our observation is what we are interested in. Interest limits observation. It is conscious observation.

**Conscious interest focuses.**
A free mind is wider, wider than conscious interest. In that measure it is subconscious. Objects or events are related in their conscious existence.

**The observer’s attention is drawn towards what is related to the event.** Such an observer will have wider experience and wider perception. He will see the length of space between two footprints.

**It, without thinking, will tell him the height of the Man who walked.** In typing the shape of the letters will disclose something to him. A dull mind is focused, is narrow. To be limited by past experience is to be rigid or dull. To exist widely by experience sets the event in a wider context. An event is really infinite. Many details of the object insistently present to the observer.

"Wife does not love him 'There is no gas'. 'Had recent hair cut'. 'Does not exercise'. "
Elizabeth who is so fully rational exhibited her rationality in
1) Giving up Wickham, seeing through him
2) After her disillusionment, she dreaded seeing him and was happy the Militia was moving away.
3) At Longbourn she silenced him about the living disclosing her knowledge of Darcy’s will.
Her subconscious attachment was seen in
1) Her pleading with the father to let him come.
2) His intrusion was not unwelcome.
3) She gives her hand to be kissed.
4) She sends him Money.
5) In the elopement, she was worried how he could live.
6) For her sake Darcy tries for Wickham’s promotion.
Suppose she was trying for transformation Darcy instead of wanting to love her, sought her love. Her inner efforts could have made Darcy acquire somewhat of that captivating softness and Wickham could have moved towards truth. Ultimate transformation of Elizabeth is to see her mother’s falsehood and in detail the great efforts of Wickham were efforts of deceit. She could have seen the inner dark face of his. Half way through, even in the penultimate step, had life offered her total freedom to have her way, she would pardon Wickham of all his casual errors of youth and would want him to be the Master of Pemberley, sending Darcy away as a colonel or General to the Army. This, at the outset appears outrageous, எனையும். Knowledge of 1) human selfishness, 2) callousness towards others even those who die to serve you, 3) possibilities of life will fully and readily justify this view. Life itself has acted often in the past like this and even now does so. I present it as a possibility, but in my mind it is a certainty. I went one further when Wickham squanders all Pemberley, betrays Elizabeth, and ruins Georgiana; we can find Elizabeth having solicitude for him. Marianne has it for Willoughby. In ideal conditions of transformation Wickham will honestly rise in life. Darcy and Lizzy will discover Romance as she sheds her subconscious darkness. Darcy is as difficult as Lizzy to change as they got something now.
Something learnt will be assimilated and absorbed only after three or four generations as they are taught as facts revealed, arguments given, explanation described. Each has its own stages of progressive comprehension and takes several generations. E.G. Multiplication table memorised is well used. Study the methods in administration, military, business, social life every method of teaching and every method of learning is preceded and succeeded by different processes of reference to teacher and textbook. Its highest use is to inspire the interest in Mathematics which when grasped makes the entire population mathematics minded and takes several generations. E.G. Mind by the process of multiplication which when grasped makes the entire population mathematics minded and takes several generations.

World Virtual University
To shift from classroom teaching to on-line courses will
1) Expand the listeners from hundred to one lakh.
2) Cost will become nil or negligible.
3) The course will be available to the audience anytime as well as any number of times. Its meaning, effectivity and reach will rise thousand times or more. This is made possible by technology on a par with the advent of newspaper. It has a higher use in several dimensions which even Ismail’s paper misses.

They are,
1) The effectiveness of courses by expanding the methods of explanation.
2) As memorisation is preceded and succeeded by different processes of reference to teacher and understanding, every method of teaching and every method of learning is preceded and succeeded by various processes.

Study the methods in administration, military, business, social life every method of today will be found par with the advent of newspaper. It has a higher use in several dimensions which even Ismail’s paper misses.

The course will be available to the audience anytime as well as any number of times.
Cost will become nil or negligible.

The absorption of the earlier methods and the assimilation of succeeding methods can be abridged into this course.

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The principle is going to the first principle.

They are misses.

Par with the advent of newspaper. It has a higher use in several dimensions which even Ismail’s paper misses.
3) The method itself can be raised by several planes – Muni, Rishi, etc.
4) One great rule always overlooked is, Fully utilise known methods.

Punctuality is one such in India.
In the West there are very simple useful methods that can be more fully utilised.
I can only think of one of them – Silent reception.

Questioning is great. Silence is greater.

To combine the essence of both will create a New value in Teaching and a New value in learning and together they can form a New educational Value which is Higher social attitude – a cultural attitude.

Precise reasoning

Precise reasoning is precisely impossible for each event is the result of several causes.
Well, if it is so, one such can be discovered.

To study its relevance, it needs to be seen from cause and effect, justified by energy flow, seen in the direction of force, conceived as a result of organization. Further the attitude that made it possible and the skill which wrought it must be discovered.
Darcy took that extraordinary step disclosing about his sister as a measure of confidence he has in her because of his love for him.

It is nothing to be trifled with when we see she herself was sorry to have told him of Lydia when she was married. It is something that can never be concealed, but she did regret the Man who saved Lydia from that reputation.

To me it is the direct betrayal of falsehood of Truth. She told that to Jane for no purpose.

When we know Jane has not told her Lydia’s news of Darcy, it looks not merely uncalled for but outrageous of a woman with whom Darcy was deeply in love and took her into confidence.

It is to slight Georgiana, adore Wickham, betray the confidence of Darcy.

The scene in Pemberley where Caroline insinuatingly referred to Wickham in the presence of Georgiana and Darcy, if seen in this context, explains itself.

The insult comes to her ‘from’ a Man whom she ‘protects’.

Georgiana’s presence, Darcy’s being there are the exact results of her lack of confidence.

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Words uttered

Words uttered have power, when, how, in what measure they will come true, in whose life we will see it belongs to a far wider organisation of knowledge.

It is human wisdom, not confined to one culture, that it is true.

Modern life has given up very valuable knowledge as instant setting of broken bones. This is part of such abandoned wisdom.

Such life knowledge in India has received a further reinforcement of spiritual energy.

Jane has not received any proposal till she was twenty three.

The only positive power in Jane’s life is Lizzy.

Lizzy never thinks low of Bingley for Jane’s sake in spite of her knowledge of his unformed character.

In discussing with Jane about his sisters once Lizzy was vexed.

With Jane she was never vexed; she is amused, differed, despaired but never vexed.

In her vexation she said ‘you must give him up’. (Page 108)

Even Jane asked how she could speak so.

That Jane lost him for over half a year was a direct result of this word.

Mrs Bennet said callously that she did not mind it at all.

She repeated it with conviction.

It is more callous of her than cruel.

‘That’ would have been the end of the entire thing, the family would have come to the road.

The elopement destroyed everything except the last physical support.

She was the worst affected by it.

Her words came true as far as the reputation of the family.

No word ever remains ineffectual.

Examine every utterance in the story, it will be seen.

The rules of life have as many expressions as life has.

In a positive atmosphere negative words lose force.

In a positive atmosphere positive words get reinforced.

The effectivity of the word, among other things, very much depends upon the character of the atmosphere.
Commentary on Pride & Prejudice

Infinity of Life

Life is a structure, safe and stable. Society is organised within as a social structure. Outside the social structure, within the structure of life there is the structure of psychology. People are safe within the society. No one ventures outside the society into the psychological domain. Darcy did.

Life is very vast and beyond is the infinite Existence. Man steps out of society into dissipation negatively. He can step out of it positively into the infinity of society. Lydia did so negatively.

No one took a positive step outside the society into the infinity of society. Mrs. Gardiner did it to Lizzy by her invitation to Pemberley. The devotee is well qualified to take that positive initiative. Once the devotee takes that decision, Mother takes over.

Life is one of heaven after heaven till the seventh is reached. Elizabeth was reluctant, but she was pushed into it by her aunt. To her only Pemberley awaited. To the devotee it begins with Pemberley. Pemberley is wealth and status. Even that has hundred levels in it.

Only to the devotee the psychological heavens are opened. Had it opened to Darcy, it would have been Romance and social elevation into Peerage and Dukedom. Had it opened to Lizzy it would have given Darcy a charm before which Wickham would have paled into insignificance.

As Elizabeth is a suitable candidate for psychological opening, it would have raised her in inner status. They might have been in touch with Royalty.

A devotee who takes that decision secures himself permanently from falls from life. In the measure that life there organises itself he can serve Mother as no one has so far done to Her.
Callousness is worse than betrayal

Offence is impermissible in friendship. Offence itself is a coarse courting. Cruelty is intolerable, worse than offence. Tyranny exceeds it. Betrayal loses a friend forever. Callousness is incapable of relationship. Therefore it is worse than betrayal. She was callous with him. Negative response retains the relationship. Callousness announces absence of relationship. Evaluation of culture in people around is cultural Self-awareness. Culture is a psychological formation in Society. Is there anything beyond culture? Compassion is. It is universal, has power to relieve. Grace crosses the line. There is a grace that responds to faith. There is a pure grace which is real grace. Real Pure grace is a movement of the Unknowable. Movement of the moveless is grace. Grace is also there as Spirit of grace or grace of Spirit. This is the evolving Spirit. That is the evolved Spirit. What then is the Spirit, its Self? How can Self offend Self or even Spirit?
Offence here means disharmony, incompatibility.
Offence in involution is harmony in evolution.
Yoga is to know the significance of calling.
Calling is real when the call rises from below the problem.
Man is shallow.
Mind is on the Surface.
Depth means depth of consciousness.
It does not mean the depth in the substance.

Mr. Bennet’s marriage is with the very opposite of his life.
Mrs. Bennet, in contrast to her brother, is an ambitious RAW vulgar energy of a human dynamo in whom shame was no emotion.
Realism here for her is not just money or social upward movement, but the ecstasy of enjoying the excitement of fashion.
Lydia is a second edition of her mother, a revised edition.
We see the Realism of social existence is Charlotte.
She is not only agreeable to marry Collins, but his situation in life gives her contentment.

Reality of Realism

72) “For the last half a year.”
She is proud of Lady Catherine and accompanies her husband to Rosings very often. Her parents were overjoyed by the alliance. Her Realism which Elizabeth found abominable is great, is worldly wisdom, is unparalleled. Realism for Elizabeth is solicitude to falsehood, callousness to love. Mrs. Bennet, in her urge to speak out her Realism pronounces that she would not mind. Caroline’s realism is pleasant manners to Jane and Elizabeth. Collins’ realism is attending Elizabeth’s marriage after warning her about Darcy. Realism is to realistically appreciate and accept with inner approval. Elizabeth frowns on Charlotte but accepts a spineless, submissive, unformed stupid jelly for Jane happily for his £4000.

No one can be more rational than she as rational thinking is born in her, its truth is announced in her. In her discussions at Rosings, with colonel she exhibits a rare rationality, but she is unable to appreciate the need of a secure home for Charlotte. Her disapproval is a burst of subconscious startled emotions. Lydia was incorrigible in the sense she was in the physical plane of life where words have no access. Lydia is her mother’s ideal aspiration. She is fulfilled in her daughter, as he is fulfilled in Lizzy. Always at a higher intensity such fulfillment arises. As Mother said about the healer, “It is not a miracle that is possible now”. We know of creative moments. It comes by itself. One must be awake to respond to it, to avail of it. Our position is the capacity to create a creative moment. It means it is made to order, in our capacity. We see that movement in Mrs. Gardiner more than once. First she relieved Elizabeth of Wickham. Next she invited her to Pemberley. Returning from Lambton she was silent. At Lambton she was silent. Finally as a wife she was willing for her husband to spend three thousand pounds on Lydia. His sensitivity of borrowed feathers is fine. In a woman, in the role of a wife for her to happily cooperate in money matters is not just great, but magnanimous. Her sensitivity is greater still. Material generosity in woman in Money is not what can be seen in life or literature. She is capable of psychological generosity in materially important affairs. Feminine nature exhibiting generosity in any plane of matter or psychology makes it noble. It is the definition of nobility. Nobility in the feminine urges expands human foundations essentially.
பெண்னமயின் எந்தபவாரு பொருள்ாீதியான முடியாத அவளது லாம் லாம் அடுத்து நமது அதனன் சார்பலட்டிற்கு உள் ஆனால் அதன் சார்பலட்னடக் காலின்ஸின் காரலினுனடய எலிசபெத்திற்கு இச்சமெந்தம் விேயம் யலடி. குத்தறிவுச் ப் தானாகயவ டனிலிருந்து டனில் மணௌனமாக உதவிக்கு கார்டினாிடம். அவள் சார்பலட்டிற்கு ஒருவர் என்ெது எனும் நனப்பந் கர்னலுடன் இயார் உதவிக்கு மிகப் முடியாதவளாக என்ெது சார்பலட்டிற்கு ஒருவர் என்ெது எனும் நனப்பந் கர்னலுடன் மிகப் முடியாதவளாக என்ெது சார்பலட்டிற்கு ஒருவர் என்ெது எனும் 

நினறவு மிதர் பவறுக்கத்தக்கதாக அவள் பெற்யறார் குறித்து தத்நான் மிகப் பொய்னம 

அவளுனடய பொய்னம

அவனளவிட சாியாக உருவாக்கும். 

அவளால் பொயொல என்கிற 

அவனள் பொயொல என்கிற 

அவனள் பொயொல என்கிற 

அவனள் பொயொல என்கிற
The greatest victories are not announced by the beat of drums. Bingley’s coming there is such an announcement to Meryton. It was almost Silent. Its culmination was announced by the elopement. It is the elopement that moved matters ultimately and decisively.

Lydia’s RAW Shameless JOY and pride is the reception of that victory by the physical – She did announce it by a loud mouth! The story is the victory of Rational Mind and its birth. The beat of drum is the part of the physical Mind.

Jane’s moving into Netherfield is almost unobserved and Silent. Pemberley too appeared on the horizon without much stir. It was a landmark for Longbourn and Meryton. I see it as the Birth of Rational Mind.

The Birth of Hamlet was buried in oblivion for hundred or even two hundred years. So too Pride and Prejudice came to be noticed over hundred years later. Conan Doyle wrote between 1887 and 1907. He was readily acknowledged as a detective story writer. Its direct result is overcoming physicality – two World Wars. Demise of Cold War is overcoming vitality. Internet has brought ‘subconscious observation’ into the horizon. The virtual university can move understanding from Memory to Mind.

To be able to see these developments in literature, politics, economics, history is to organize what is already born. February 29th came unannounced to the world. Had not Mother told us we may not know it still.

The symptoms of February 29th in 1956 themselves were not known to the world. That Auroville was mooted and founded in 1968 is what can be known. Only in 1989 nuclear arms were dismantled as a first installment. The only other thing is the Green Revolution of 1964.
The whole story is written from the feeling of comfort, especially that of Elizabeth.

When Darcy and Bingley came to Longbourn she was uncomfortable and never wanted to see them anymore.

Her uncomfortable feelings brought Lady Catherine and her protégé’s letter after which Darcy came alone to listen to her confession.

She felt uncomfortable in her social consciousness, not in her subconscious.

Lydia has no difference between her conscious and subconscious.

Impudence of Wickham is the ability to feel in the conscious what the subconscious does not feel.

Impudence is emotional hypocrisy that is pleasant manners.

The idealist and the diplomat do it for the ideal and duty.

Impudence is the ideal of the Unideal.

Impudence is the capacity to please personally with an unpleasant impersonality.

Vital Man’s gross ignorance is the ideal of social innocence.

Elizabeth’s relationship with life is a pleasant sensation.

Jane Austen at one point even say, there is no way Lizzy can resolve it as a pleasurable sensation.

Her mother’s ugly sensation gives her unforgettable discomfort.

Her mother is in her element when she is obscene.

What is obscene to us is an emotional intensity that deserves celebration.

It is great of Lizzy to discern Lydia’s coarseness in her.

Lizzy’s callousness, Lydia’s boisterous howling, Collins’ sequeamishness, Mr. Bennet’s sarcasm, Bingley’s shameless submission, Wickham’s impudence, Caroline’s jealousy, Lady Catherine’s dignified impudence, Caroline’s jealousy, Lady Catherine’s dignified impertinence, Charlotte’s realism, Mary’s accomplishments, Mr. Hurst’s indolent sleep are are the same vibration in different psychological pockets.

Life is not a story of an idiot; it is an evolution of forms.
"She has been given to nothing but amusement."

Physical aspiration takes the form of vital amusement.
Boisterous physical exposure matures into vitality through what we call amusement.
Progress is through rising positively or destroying negatively.
Levels of progress are within the plane as hundred or thousand levels.

Jane's progress is from vital dejection to vital steadiness.
Mr. Bennet's progress is from the vital mind's rejection to mental honour that takes total responsibility – a British character, as they are a population mentally organised in family life.
Charlotte in her infinite social realism of passive acceptance of the reality of being an Old Maid, in the new positive social atmosphere her patience is rewarded by material security.
He is accepted by his wife without murmur. That is great.
It is exactly like Caroline's accepting the necessity to be civil to Elizabeth and Jane.
In her provocation of Elizabeth that she is after Wickham, she expresses her desire to pronounce his name at least silently to herself.
She has no resentment of the Man in the conscious social sense.
The charm of Wickham attracts even officers in the mess.
It is no ordinary endowment.
Mrs. Gardiner who complains against Lydia does not voice one complaint against him.
Every character takes one progressive step in social evolution.
All of them, in this positive atmosphere, are socially rewarded.
Only Darcy receives a psychological reward.
The greatest social progress was made by Wickham in accepting to be a husband.
As a husband to Lydia on £300 a year it is enough penance and punishment for his past.

Physical to the vital
Offer of Baku

In the story three such offers are given by life, maybe we can say even four.

1. The story opens with Bingley’s total acceptance of Jane in his dance.
2. It is at Pemberley Darcy wholeheartedly was ready to offer himself to her.
3. Charlotte, on introspection, should know what she got FIRST was in substance greater than Jane’s and even greater than Lizzy’s in view of the patronage of Lady Catherine.
4. In view of the fact that Lydia is wild about her love for Wickham and more so that Wickham was saved from ruin, it is a great offer.

WAAS was never favoured so far like this.

Anyone who hears of this will value it in terms of expenses.

Its real value is Frederico’s interest and it is under the auspices of a state.

Can we rise to the occasion?

Mrs. Bennet’s response was impermissible.

Charlotte alone received the grace with gratitude.

Darcy offered it as a BOOR, Lizzy received his offer on the padding of her subconscious infatuation with Wickham.

Is it possible for us to receive Baku as Longbourn would have gratefully allowed Bingley to slip in for Darcy to trail behind?

In that case Baku will be a beginning.

The Secretary General’s post, President of Russia can be decided by the preference of WAAS.

Life does open more readily than we are prepared for.

It is possible to receive it at one level higher now.

The foundation must be laid in wealth as well as in psychological Self-Giving.

Maybe it is all in Lincoln, FDR, Winston, Mahatma, C.Subramaniam, Steve.
On-line education

Online education aims at widespread education at low cost.

When newspaper came news spread far and wide in twenty four hours. Its greater service is expansion of commerce through advertisement.

Online education can impart insight. This is its trump.

Insight comes from widespread exhaustive information.

Internet offers it in full in every field.

Intuition comes from the knowledge of the character of the fields around.

Total knowledge comes from identity.

Sherlock Holmes directly helps studying insight.

His insight comes from the extensive knowledge of criminal history.

Any intuition he has comes from that.

Kamaraj was able to know the profound fact of education because he was uneducated.

Rajaji was able to abolish rationing as his father was a farmer.

He was able to save the Brahmin community from annihilation because he knew how, why, when Periyar started the anti-Brahmin campaign.

No professor of English can know about Hamlet as he has no idea of the psychological growth of the society.

Only he who is looking for the emergence of Individuality in the world can know the power of Green Revolution.

Yogic knowledge of social growth alone can tell one about Greece, Rome, England, civil war, world wars, cold war, its demise, internet, world trade, World Government, etc.

Knowledge of Human Cycle, Ideal of Human Unity, World History, an ideal of yoga in life, a profound insight and intuition about human nature, Nature, Life, Existence are essentials to solve the problems
of the world.
It is my endeavour to give others what I do not have.
Hence my frustration and urge.
Online education directly can give insight essential for life knowledge at whose borders Intuition awaits.
A Black President of USA gives scope for Freedom and Unity all over the world as the abolition of slavery made the union secure.

A Jewish President will give the world, particularly America, freedom from being possessed by Money.
Market wanting to expand releasing it from the constraint of price – Money – and integrating with the consumer’s confidence was Money-back guarantee.
Market desirous of integrating with the consumers’ sense of comfort is Steve’s forte.
Kamaraj rose in power in All India because of his insight into the role of education in development.
Gorbachev was the second degree holder after Lenin to preside over USSR.

A Black President of USA gives scope for Freedom and Unity all over the world as the abolition of slavery made the union secure.

English empire had not only trade at its base, but the nation’s sea-taming ability to which the fillip came from the export of wool – as a result of 140” of rainfall as England was an island.

The mango that was brought down from the tree by Arjuna went back to its stem when deeply buried secrets were spoken out.

Mango is wisdom, it is moved by the restraint of desire.
Liquor makes him rich because they have been pandering to human dissipation.
Woman loves to be dominated and tyrannized more than the Negroes and therefore a woman President must wait for a Jewish President of USA.

Founding a World Government is organisational work.

Introducing theory of Social Evolution is educational work in the world.
The Academy is too small, too insignificant to aim at greater services.

It is significant that the Prime Ministers of India were largely Brahmins, though one President was a Harijan and two were Muslims.
The women of Middle East suffer as they belong to the oldest culture.
I see the truth of Mother’s words, “In fifty years the world will know Sri Aurobindo”.
It shall know.
சமூத்தின் உைவில்லான வைர்ச்சிற்ப் ஆற்றைி
எதுவும் பதாியாத ாரணத்தினால் என்னும் பதாியான இருந்த விசாரணையில்லான வாய்வு
ஆணர் ஆவார். உலியம் தனித்துவம் உருவாவறத எதிர்யநாக் ஐ இருப்ெவரால் மட்டுமல்லாமல் எசுறமப்
புரட்சியின் பெதியின் கட்டுமான முதியும்
சமூப் வைர்ச்சிற்ப்ெற்றைி 
சாகிதின் இழிந்துபாளை முடியும்.

ers in a commentary on Pride & Prejudice. Volume XI.

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purushothama 140° பெதுதுமுயாகமராகும். உல் அரசாங்கின் காயிப்புக் குறைந்தீடலோடு உலியம் தனித்து

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Knowledge – Joy
Material Joy issues out of the object possessing Man – Mrs. Bennet.  
Joy of life is Man’s ability to possess the object – Charlotte.  
Mental Joy comes from understanding – Jane.  
Spiritual joy is to give – Elizabeth to Jane.  

**Supramental JOY is to raise Bliss to Delight – Darcy.**

Insight that comes from vast exhaustive information, that which we get from the links, intuition that is given out by the characteristic of objects, integral experience that comes out of identity are there.  
Henry Thorne’s seduction of Mary is upward social movement for his child to enter Greshambury with Roger’s wealth.

Knowledge of Society has the outline of  
Existence without organisation -- Social collective organised – Social segmentation smaller organisation  
– Individual, key to life.  
Existence is energy immobile.  
It seeks no organization as organization gives it a structure.  
Organised existence is social collective with a centre and a goal.  
Individual is the key, centre and the symbol of the whole.  

**The Individual includes all collective.**  
The collective and the individual moving in opposite or different directions is the problem.  
Moving in the same direction is harmony.  
Movement of each reinforcing the other is mutuality.  
It ends in unity.  
Any story will reveal this pattern.  
Caste system preserves the values, objects to growth.  
It preserves old values.  
New values are not born.  
When BORN it is unseen.  
Knowing India or the world like this will expedite the work.  
It is a great spiritual knowledge in life.  
The aim of life is delight.  
Matter itself is Delight of Being.  
There is JOY always everywhere.
As breath is life, Time is the essence of existence.
How one has occupied his Time, determines his life and its character.
Time is Mind, Space is life outside.

A child, it is understood, must be brought up till he is on his own.
If not taken care of its animal origins will reinforce themselves.
The characteristics of life are many: some are significant.
To Shakespeare it is a story of an idiot as that is by far the best vision possible in 16th century England where Spirit is unknown.

In India where Spirit ruled, life is a domain of Karma.
To us Life is a wonder not known to heaven.
The several rules of life are superseded by that of Life. They are,
1. It is infinite, whether positive infinite or negative infinite it is for Man to decide by his attitude.
2. Life is routine, but can be creative in the extreme.
3. Life is amoral, can behave with ethical compassion or its opposite cruel tyranny.
4. It is gross, but can reveal its subtlety or occult dimension of its causality.
5. Its divinity can treat Man with infinite solicitude.
6. It is capable of material indifference bordering on callousness.
7. It is capable of instantaneous miraculousness, revive the dead of years ago.
8. It can materialise objects.
9. It can readily allow the change of seasons.
10. It can be stone still or acquire a greater speed than air.
11. It can grow consciousness and perform wonders.
12. It ages; it can reverse aging.
13. It can acquire all human tendencies.
14. It becomes God to those who believe it is God.
15. It can allow itself to be a medium where Yama can be dissolved.
16. It can rise as mountains depress itself as sea.

“முக்கியமானது விளக்கத்துக்கு பெருந்தோற்றாக விளக்க்கும் ஆராய்ச்சியானது வல்லா?”

74) “She has been allowed to dispose of her Time?”

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74) “She has been allowed to dispose of her Time?”
Commentary on Pride & Prejudice

Who is the hero or heroine of this story? Officially it is Bingley and Jane. De facto it is Elizabeth and Darcy.

Of course as a character, we can venture to say it is Collins who excels everyone in energy or forcefulness.

In coming to Mrs. Bennet, Jane Austen almost treats her as the character or heroine of the story.

One characteristic of Lady Catherine or Charlotte is they play a major role even as Mrs. Gardiner does.

Can we relegate Wickham to the side lines? From such an assessment this is a story of several strong characters who play a major role.

This story is a circle of several centres, as integral yoga is presided over by double Avatars.

There have been political parties, national movements where more than one played the leading part. If that is true, what does that indicate?

A yoga presided over double Avatars is certainly more than a yoga, it is a yogic movement, ushering in a new epoch.

Indian Freedom Movement of Mahatma Gandhiji and Nehru, not to think of Sri Aurobindo and the Mother in the subtle background, were wider than freedom struggle, a Movement of Freedom for colonies all over the world.

Maybe we can say that of Marx and Engels a rare occasions where almost two presided over a movement of revolutionary thought.

They presided over economics and revolution.

In the case of Sri Aurobindo He said He entered Supermind by the postern whereas Mother had a direct entry.

Perhaps because She started with Overmind and He came from below.

She justified it as She has gone in His yoga beyond Him.
Commentary on Pride & Prejudice

Krishna became Sri Aurobindo and The Mother in Her walk – those who came behind Her. As Savitri goes ahead of The Life Divine, the Agenda goes beyond Savitri.

Literary criticism within the scope of a work is literature i.e. it represents life in the intensity of its living. It cannot be confined to social norms.

Nor can it be taken to the transcendental world which is above morality.

Rules of existence vary from family to society. As an individual he can either rise above it or fall outside it. Outside the society existence is governed by the rules of life.

Life exists as life as well as Li

At the higher level Life is creative, at the lower level it dominates Man.

Beyond the level of its creativity Life can evolve Mind, it can evolve even Spirit.

These aspects rarely enter human life, but it is not totally absent.

Mango from the ground rising back to its original stem obeys the forces of the over mental rules of universality.

The force that creates life – response is the force of the vital plane.

All forces are available to Man if he wants to acquire.
Commentary on Pride & Prejudice

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The Unknowable reveals its Secret when you try NOT to know it. The Secret ceases to be a Secret if you decide not to know it. There is an ultimate Secret.

He wants us to get Supramental knowledge and He gives it to us.

Mental knowledge is that which enables Man to understand life in terms of Mind. No such concept is born yet. He has viewed the case in a wider context of crime of which he is more fully informed than Scotland Yard Police.

He got all essential information by his knowledge of human strides in relation to his height and common sense. Poisons, age, height, RACHE are common Sense. Also he has that common Sense NOT to take bypaths.

Viewed in the social context it is miraculous. The insights here are minimal. Poisons sense. He has viewed the case in a wider context of crime of which he is more fully informed than Scotland Yard Police.

Mental knowledge is higher than life knowledge which is not born in the world directly for human use. Mental knowledge is which enables Man to understand life in terms of Mind. No such concept is born yet.

He wants us to get Supramental knowledge and He gives it to us.
The Secret of something is buried below it or precedes it.
The Secret of Being is the Existence of which it is the living Form.
The Being is the secret of Consciousness.
On the other side the Force that issues out of it is its Secret.
The Secret of creation is the delight that is active.
Delight is the condition in which Being is Conscious.
The bliss of Sachchidananda is static.
The delight of Supermind, its objective status, is active.
Static bliss of the descent becomes the active Delight of the ascent.
A greater Secret is it is there all along the journey.
God has decided to seek that secret becoming Man.
Man’s glimpse of it makes him shed the taste of ignorance and usher himself into evolution of knowledge.
Her name Mother, His name Sri Aurobindo are Mantras of the Process of creation, a successor to the Mantra of Life.
There is a secret that precedes and a secret that succeeds anything.
Thus the Secrets of Consciousness are Being before and Delight after.
The secret of Sat is Asat.
The Secret of Asat is Sat.
The Secret is that conceals.
Another secret is that reveals.
Is there a secret that reveals in concealing.
Mrs. Gardiner’s cultured restraint revealed Pemberley to her.
Death of Torture reveals the Immortality of Eternal Delight.
Secret of giving a few lakhs is the receiving of many crores.
The greater you give is the better for Man.
One form of a great secret is the Public Secret.
To know the Asuras are மூத்தைவுள் older gods is also a valuable Secret.

Commentary on Pride & Prejudice

Death of Torture

It is instructive to know the partial maturity of that institution. The institution of marriage has come to stay in Lydia’s imagination to the extent of the social values. It is understandable that she seeks a Man. The husband is unsocial or non-social. Lydia directly fulfils her mother. Strong personalities are shameless pursuers of their urges, which her mother is. Lydia is a fit vehicle to receive an ideal of 2000 AD or even an aspiration of 1900 in 1789.

Ideals of the future are aberration of the present.

What does her wild, noisy, uncontrollable, unashamed behavior suggest. The deep layers of human nature are inaccessible to social discipline or psychological culture. Such a person is most receptive to accept what no one in the society can accept. It will be fully destructive of social values. It is through such personalities that the future ideals of the society are initiated. Lydia is a fit vehicle to receive an ideal of 2000 AD or even an aspiration of 1900 in 1789.

The mind must be blank to adopt any opinion that comes.

It directly means that she is mentally unformed. In the absence of mental formation, it is the vital that readily acts. Vital in a person like Lydia will not be a pure animal.

It will have the animal dynamism in fulfilling human wishes of a person who is formed not by herself or her family. Such a person is most receptive to accept what no one in the society can accept. It will be fully destructive of social values. It is through such personalities that the future ideals of the society are initiated.

Lydia is a fit vehicle to receive an ideal of 2000 AD or even an aspiration of 1900 in 1789.

What is wonderful is such women seek husbands.

The husband is unsocial or non-social. It is understandable that she seeks a Man, but husband is her refrain and her mother’s too.

The institution of marriage has come to stay in Lydia’s imagination to the extent of the social respectability of a husband.

It is instructive to know the partial maturity of that institution. Wifehood is far away. Lydia remains a woman. She values Man as a husband. Social institutions do take time to mature.

“அவள் உந்துதல்கள் இலட்சியங்கள் உருவாக்கப்ெடுகின்றன.” பவளிப்புகள் இலட்சியங்கள் உருவாக்கப்பட்டுள்ளன. அவர்கள் உந்துதல்கள் இலட்சியங்கள் உருவாக்கப்பட்டுள்ளன. அவர்களின் வாழ்க்கை அவர்கள் உந்துதல்கள் இலட்சியங்கள் உருவாக்கப்பட்டுள்ளன.

75) “To adopt any opinion that came to her.”

The mind must be blank to adopt any opinion that comes.
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The Mind of Lydia and the lady at the top of the world at the other end respond exactly the same way – Mind remains Mind unmodified by the height or depth of position.

The Board meeting of the Academy and a meeting of college students behave exactly the same way.

People are frightened of Success

People do not want to accomplish.

Sarcasm is the mean version of Mind.

The Real problem in the World is NOT the problem but mean Men who do not want anyone else to accomplish.

A person’s reversal about Geneva is green signal for future great success on a par with Jane’s realisation of Caroline’s duplicity. It reduces to the meanness or at least our own attitude to meanness in ourselves.

The phrase lock, Stock and barrel are hackneyed, old, stale but Real and fully TRUE in every sense of the word.

Do not try to convince them, don’t argue with them. Push them over the brink. That is the only way.

But HE says we should not do it, we must accept them, raise them and transform them.

Support of the establishment is really opposition, unless they turn around transforming themselves.

Intelligent opposition raises the intensity of search.

Unintelligent opposition is their own way finding the route of entry into the main stream.

David is never true, he can never be true, there is only the truth of what he followed in America – 3 Ph.D. holding ladies.

It is pure unadulterated impudence.

Lydia, Wickham, David, Mr.X, Walt.

Work has no place there.

Eye of the cyclone is real.

The Board Meeting

Ottawa

The Mind of Lydia and the lady at the top of the world at the other end respond exactly the same way – Mind remains Mind unmodified by the height or depth of position.

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Commentary on Pride & Prejudice

Volume XI

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Lock, Stock and barrel' as a phrase to denote 'lock, stock and barrel'.

Lady Arabella, Lady Catherine, Lady Lufton cannot handle their sons. They ask the girls not to accept the proposal.

Study of resourcefulness – ‘resourcefulness’ of incapable falsehood only confirms Lenin’s Idea – People can argue that geometric axioms cannot be true, if it suits their purpose.

There is nothing wrong in playing to the gallery, but to hope to convince of anything real is moonshine. The only answer to Collins’ warning to Mr. Bennet is Darcy’s communication of his engagement to Lady Catherine.

Truth is uncompromising.

One cannot be sufficiently cautious with Berg or Granoff.

The pleasant exterior of hypocrisy is infinite.

Elizabeth’s discovery of vanity is evolutionary.

Carefully observe the positive responses of Ismail, Frederico and build on them.

Opposition is not always resistance or hostile.

Issuing out of stupidity, it helps clarify the situation – Moneir.

What matters is not what they express, their motive.

It is a unprecedented success, difficult to be neutral.

But Neutrality is more than essential.

The greatest culprit is Expectation.

He will be under no control.

You will be meeting Mr.X!

It will be a great creative moment.

Mr.Y proves to be MR.Z in payments.

May be in the coming weeks you will see some light.

Observe MR.Y more carefully without suspicion.

Life obliges him.

Baku GA – can be questioned on some grounds is revealing.

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Commentary on Pride & Prejudice

We do not understand. Perhaps nor are we to equip ourselves fully to solve it. All problems of the world can be solved even before the people are aware of them. Churchill won the war when Britain was fully unready for the effort. Indian Freedom was there before even the concept was formulated in the consciousness of the Nation.

Lydia lived only in love and flirtation and reached her ambition of a husband. Mr. Bennet’s honourable decision completely relieved him of that responsibility because of the above phenomenon. Lydia lived only in love and flirtation and reached her ambition of a husband.

Mr. Y never conceives of a Board that can reach the goal without doing it. To be able to see in the least activities, the behavior of great Men is the acme of wisdom. To be able to see in the least activities, the behavior of great Men is the acme of wisdom.

Churchill won the war when Britain was fully unready for the effort. Indian Freedom was there before even the concept was formulated in the consciousness of the Nation. All problems of the world can be solved even before the people are aware of them. Nor are we to equip ourselves fully to solve it. Perhaps, for this reason, HE said all problems need not be solved. We do not understand – Mother’s devotees – that what Mother has already granted us in full

76) “Nothing but love, flirtation, officers.”

All week of Sundays is the aspiration. In power, it is fully true, once there. No one wants to quit on his own. To be able to see in the least activities, the behavior of great Men is the acme of wisdom. Now the Board talks of real issues without meaning. Can you conceive of a Board, if not idealistic, but at least fully informed and interested?

The wonder is one can reach the goal without doing it. Do you see before the ORGANISATION rises to the level of the top executive, Life offers to complete the work.

Organisation when complete is consciousness. Consciousness when it is at the peak it is one side the being, the other side is bliss. Mr. Bennet’s honourable decision completely relieved him of that responsibility because of the above phenomenon.
measure is ten steps ahead. Could we think that in 1600 today’s facilities have been sanctioned?
Birth of Mind of Light can show it to us.
Man sees the end of his nose – is literally true.
It is a privilege to know it at least for a while.
ICPF evoked such a result, Drag saw it in one week.
At least replace the thousand rupee note in India by one rupee. It is a beginning.
Money will quickly multiply thousand fold.
“Nothing but love” – can this become an ideal for the world.
At a higher level this is the ideal.
Even at a lower level this is the ideal today.
Only in between in a transitional stage this is unacceptable.
Jealousy, tricks, hypocrisy are psychological instruments at a level where society is not formed as an entity.
What is jealousy for us, at that level is dynamism.
Amoral dynamism in a formative society is condemned as bad.
Society is a structure.
Jealousy is energy regardless of the structure.
A structure frowns on energies that do not foster it.
Goodness of Jane, cheerfulness of Lizzy, Goodwill of Charlotte are not universally present social attitudes.
Jane may be stupid, but even stupid people can be stupidly malicious.
England of Jane Austen does exhibit a strongly marked Mentally fostered traits of goodness, cheerfulness, goodwill.
We see in WAAS positive energies yielding positive results as well as generating positive attitudes.
At once there is news of accident in Ottawa, negative email from Baku.
It only means these positive developments are not supported by deeper layers of society.
Consecrated work will forge ahead.
Work initiated by Mind-meeting Mr.X and Mr.Y – will serve the opposite cause.
Our own Sincerity, Goodwill, Self-giving will not fail.
It is demanding, even exacting.
Himalayan Patience will be exhausted in a second.
It is Frederico that introduced WAAS to Baku.
He is now removed.
It needs deep observation, deeper consecration.
The Board’s response to Baku offer is an eye opener.
We are out and out, social being.
Essentially we are of social consciousness.
To find anything different from social emotions is not in our consciousness.
Society may be the most in us; but in a deeper sense society is nothing to us.
The animal is active in us.
Our aspirations are sublimated animal aspirations i.e. ambitions.
They are more powerful than our ambitions. They are our urges.
Human urges are forces of existence with a top dressing of culture.
Lydia, in truth, represents all of us.
Lizzy’s sincerity is seeing the coarse expressions of Lydia about Miss King are her own inwardly felt feelings.
It does not mean all of us should act as Lydia.
In proclaiming our ideals to ourselves, it is better to remember Lydia.
Lydia is the reality for her and her mother.
Her mother is unconscious and is proud of her urges.
In this sense Pride and Prejudice is a story of evolution of social culture.
There is no gainsaying of the virtues of plenty and health.
Anything good can come only out of them.
Poverty and disease are curses.
Nothing good can ever come out of it.
Also the status we consider is important.
It has two parts, one given by others, the other felt by the Man.
What a Man feels of himself is self-respect and self esteem.
Self-respect is the physical reality of the psychological strength.
Self-esteem is the culture that Self-respect collects.
Self-respect when it acts for its own inherent VALUE generates Self-esteem.
Mercenary value will never give one that.

For any culture to formulate there must be some sense of one’s value for himself.
Mrs. Gardner did not question Elizabeth about her relationship with Darcy not so much as not to disturb her, but she could not lower herself in her own eyes.

"And, and in the same manner, Mrs. Gardiner did not question Elizabeth about her relationship with Darcy not so much as not to disturb her, but she could not lower herself in her own eyes."
Commentary on Pride & Prejudice

Frederico Baku-Alla de WAAS

Pride and Prejudice' பொருள் ஆயராக்கியத்தின் சமூகம் உணர்விலிருந்து உண்னமம் உண்னமயில் கூர்ந்த பகாளாகும். என்னோடு பருளிய கூறுவிய கவனிப்பு முட்டாள் நிகழ்வுகள் ஒரு காலத்து நல்பலண்ணத்தனம் பருகின்றன. சமுக்கு காலத்து பவளிப் படுத்துகிறது, ஒரு வாழ்வின் முடிவுகள் அனவ சார்ந்தவர்கள் எனற்றிக் பசயல்ெட பசய்தியும் ஓரைதுவியத்தனம் என்னோடு பொறுனம் யவனல் முன்யனற்றம் இதற்குப் பொிய விருப்ெத்திற்கு கட்டனமப்ொகும். ஒரு காலத்து பசய்தியும் மாறுெட்ட ஓரைதுவியத்தனம் எல்லாம் மீறி கலகலப்பு. மீறியானென் என்ெதும் கிளோராச்சாரத்தின் வெண்மை பலவாளிய தீவிரம் கலாச்சாரத்தின் காண்கியறாம் 423 ஒரு பசய்தியும் அனவ சார்ந்தவர்கள் எனற்றிக் பசயல்ெடுத்துகிறது, ஒரு வாழ்வின் முடிவுகள் அனவ சார்ந்தவர்கள் எனற்றிக் பசயல்ெடுத்துகிறது.
Commentary on Pride & Prejudice

Volume XI

Hierarchy of class, caste

Whether caste or class is there or not there is the social hierarchy dictated by the social strength. Strength is usually physical strength. Vital strength of courage, Mental strength of clarity descending on the physical reinforces the physical violence not into brutal strength but into pure strength devoid of violence. Violence mars strength. Violence issues out of great speed of execution. The speed without capacity or skill is violence. The real strength is that of the Spiritual. It is the strength of calm. Violence acquiring skill and capacity passing through the organisation of one’s character becomes power. Power of Spirit or Mind is calm. The benefit the higher parts give the physical abridges Time of assimilation. One more aspect of preference, the taste that makes one feel in his elements. Having been born a worker even when he is offered the highest powers to quickly raise himself the taste pulls him down and it comes out of his own mouth as words in describing anyone else. Those words do, unfaillingly indicate, that he himself longs for the status of worker from which he is pulled out by Grace. ‘Taxi Driver’ has that significance. One speaks out of his own mouth his own irreversible ‘destiny’.

Inside each caste and class these gradations are there. Society is not a monolithic whole. It is in stratified layers. Each individual caste, each individual is given the opportunity to rise. It is true Man loves to rise, it is equally true that he does not want to rise. He is in his elements in being what he is once used to and once loved – Nostalgia.
Commentary on Pride & Prejudice

Volume XI

Why has this happened to me? Because you ARE that.

Why did Lydia run away – because her mother is a ‘run away’ because Lizzy wants to do it – Lydia runs away vicariously because Mr. Bennet wants his wife to be a failure because Darcy wants to expose to her, her family.

Why does Mr.X ask for higher price when we want to buy more?

Why does Spiritual Sky fail?

Why should he become a driver?

Why GM has not come around?

Do you know you are that?

Did you consecrate any work that failed?

You are the beginning, middle and end.

Is it possible for us to accept it?

If we accept it, are we going to act on it?

1789 is a fertile period for social change.

On one side it is the moment for woman’s Freedom.

On another side it can raise Longbourn to Pemberley.

I see it was an evolutionary MOMENT for culture to take form – Mrs. Gardiner.

It is a fit occasion to transform jealously – Caroline.

It is an hour meant to destroy dignified impertinence.

It is also the period when squeamishness is rewarded richly.

It is a great Moment to dig out the buried goodwill and shower it with more than one material award.

We see the idiotic initiative of a stupid woman is answered with heavenly gifts.

We see Mary is deprived of the social opprobrium of unfavourable comparison.

One is born low; falls low, loves lowness and all have their great moments. This is one.

Bingley is more than foolish, more than spineless, he is given an occasion to triumph over Darcy in his own terms.

1789 is a triumphant HOUR for Meryton.

It is great, very great.
“Nothing but these silly things were in her head.”

It is not Mind or brains but head.

Is there a realism in his marrying Lydia?
Charlotte’s realism has given her contentment, not to Lizzy.

Elizabeth pitied Charlotte to be left alone with Collins.
Charlotte never thinks of Collins, but the text says her house gives her a physical occupation of her possessing it. Her furniture, her poultry house possess her vital that the contentment is evident in her involuntary smiles. His income is all the more real to her in its physical, social reality. She was contented.

What did Wickham respond in his wedding?
To her he was dear Wickham.
She tells Elizabeth ‘if you love Darcy half so well as I love Wickham’. To her love is real.

She has no money, nor has she feminine charms.
Status she has NONE, what then Wickham responded?

To think he could be satisfied in his vacuous imagination that he is the brother-in-law of Darcy is to stretch our imagination.

When he agreed to marry her, Darcy was not there as a possible relation.

He did respond to Elizabeth in the beginning as a girl.
As far as she is concerned her Mental overt disgust is uncompromising, but she never wanted him to leave her subtle atmosphere.

Is it to that silent appeal he responded to?

That she was attractive to him and she, for a while, believed his scandal creates in him an obligation and he agrees to remain in her aura apparently for her sake, but he is unable to give it up as it is subconsciously compelling.

Coming from several sides, if this view is again and again reinforced, we can see the truth in it. It is a subtle truth needs to be evaluated in a subtle fashion. There it is done but ONCE.

77) “Nothing but these silly things were in her head.”

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“இந்த அற்றழத்தில் விளைந்த குறைமை அவளுக்கு எல்லாம் வாய்ந்தது அனிமய விளக்கம் வந்தது.”
அவள் இரவுக்கு, உடனே அவளுக்கு குறைவை.

அவள் என்றும் அவளுக்கும் விளைந்தது குறைமை அமைந்து இறக்கின்றாங்கு.

ஏனைய ஆட்சியில் விளைந்த விளைந்தது குறைமை அமைந்து இறக்கின்றாங்கு.
Commentary on Pride & Prejudice

Pride and Prejudice is NOT one of the novels of 18th century. It has come to announce the birth of the rational mind. Shakespeare is no dramatist. He is a seer of life. Hamlet is not one of his plays. It announces the birth of Mind in the common Man. Mind was born in Europe in Greece. It was in the individual, not in the population. Socrates, Plato, Aristotle and 100 other great minds represented the birth of Mind as electricity was originally discovered by Michael Faraday. The common Man has no reach to it. It was Edison who made electricity accessible to common Man. Greece was the birth place of Mind. Europe was the birth place of Mind in the common Man. Hamlet represented that birth. Mind being New, its birth was taken note of by everyone. Hence the popularity of Hamlet. Because it was far out of the way to the population for two hundred years England could not take note of it as the steam engine born in the second century was unheeded. In the 18th century Mind matured into rational thinking Mind. Elizabeth represented it here. Either in life or in fiction, one does not so readily meet one who thinks or accepts the results of his thinking. Even in the 20th century, the world has not produced rational thinkers. All great minds we see are scholars. They think originally to discover new facts, not new ideas. Elizabeth by her thinking process saw her vital prejudice and shed it in favour of mental rationality. One such thinker today will solve the economic crisis. The world in this century has not produced a thinker, leave alone a rational thinker. The genius of Shaw and Wells did think afresh. Their thought disillusioned our minds of the social superstition. They were called free thinkers who thought unfettered by the vital prepossessiveness. Elizabeth’s thinking raised life from its vital inhibitions to mental freedom. We see that as social elevation and prosperity. It is the Prosperity of thinking free of superstition. Churchill, Wells, Trollope said it is difficult for English to think. He acts, does not think. Indians were giant thinkers in the past. Now that faculty is lost. Sri Aurobindo says India and all the other nations are immersed into tamasic darkness. What is alive in India is the Individual Spiritual experience as seen in Shankara, Ramanuja, Thukaram, etc. He appeals to the youth of our country to think Originally.
This yoga describes to Man an inner status that will assure an outer status of rich peace, abiding security and an ever increasing spiritual prosperity.

All this Mother offers to cheerfulness.

We find in this story a heroine who almost rises to this level. Except in certain intense moments of unstable disbelief, she stops there. On receiving the news of elopement this was at the peak. Her one endeavour is to regain her cheerfulness.

The whole story can be seen sustained by her energy of cheerfulness.

There are serious exceptions in,
1. Charlotte’s contentment with Collins.
2. Wickham’s endless inexplicable impudence.
3. Lydia’s bubbling energy that celebrates her shamelessness.
How she took the tolerable and laughed over it is incredible. Darcy and Bennet do it commendably with considerable effort.

She carries the burden though not lightly of course without oppression. It directly comes from the Freedom in upbringing. It is the stamp of aristocratic gentleman. She touches THAT definition of Freedom that can lose itself. Rationality of thinking requires this amount of Freedom! A problem that can solve Man is a formidable ONE. Man is a solution in which any problem dissipates. Problem is of disharmony. Solution is of harmony. Harmony leads to mutuality and unity. Beyond that unity lies the Unity that includes this unity as a partial possession. Brahman is a consciousness in which all concepts, precepts dissolve readily. Even consciousness is unable to find a footing there. To be Nothing and Everything all the time is to be Brahman. Perhaps it is not even there as a Being.
Commentary on Pride & Prejudice

1. அந்தேயுனள் உள்ள்டக்கியிருக்கும் அந்த மனிதன் சிந்தனனயின் தாங்கிச் டார்சியும் 3.
2. காணலாம் முழு ஓடிப்யொன நின்றுவிடுகிறாள்
3. வளமான இந்தியர்கள் ஆகிய யார் எலிசபெத் திண்கக்களிலிருந்து சிந்தனனயாளனரேக்கூடப் பசல்கிறாள்
4. முக்கிய யநரடியாக அங்கு ஒற்றுனமனயத் கனவானின் கருத்துகளும் விதிவிலக்குகள் இைக்கக்கூடிய சிந்தனனயாளர்
5. என்று என்று என்று என்று என்று
6. அவனால் விவாக்குகள் இது புதியதாகச் சுமுகமின்னமயிலிருந்து சிந்தனனயாளர் முடிவற்ற இது கிட்டத்தட்ட
7. தீர்னவ இன்றி இது நினலக்கு என்று என்று
8. வாழ்னவ ஆங்கியலயருக்கு காணப் பெட்ட இருக்காது
9. அவர்களது இன்று உணர்வுாீதியான ஒருனமப்ொடு அளிக்
10. அளவு எழுகிறது
11. உச்சத்தில் 429 எர்க்கியறாம்
12. ஈரம் ஈரம் ஈரம்
13. மற்றும் மூழ்கியுள்ளன
14. ஷா ஷா ஷா
15. மற்றும்
16. இருப்ெதாகும் நிரந்தரமான இருந்தது
17. ஸ்ரீ ஸ்ரீ
18. மற்றும்
19. இந்த இன்று
20. எகுத்தறிவு
21. எகுத்தறிவு
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Central power of the story
Any story as it has a Main character has a Main power.
In this story that power lies with Elizabeth Bennet.
It is seen as a twenty year girl tending to run.
It is a physical expression.
She is cheerful. It is a vital mental expression.

Her rationality is the characteristic Mental trait.
Her father seriously wishes her social elevation.
It means she must marry well say with an income of two or three thousand pounds.
For him it is not enough there is an income, but he must be a mentally superior character not a Zero like Bingley.

He does not have the psychological cooperation of his wife; she wants her to marry Collins an intellect like hers.
Elizabeth herself is wedded to Jane’s happiness more than her own welfare.

The wife’s energy of aspiration brings Darcy and Bingley there.
To him Jane may marry Bingley, not Elizabeth.
The instrument of Goodwill to complete the father’s wishes for his second daughter comes from Charlotte who was intensely loved by her.
Naturally, in the scheme of things, Charlotte needs a reward.
That reward becomes Longbourn.
Charlotte by her goodwill recommends Darcy to Elizabeth, invites her to Hunsford to meet Darcy.
It is no coincidence that he proposes to her there.

Henry Thorne gave his bastard child fabulous wealth by dying and making Roger earn for her.
For rearing Mary he ‘gave’ his brother equally great wealth.

Jane’s wedding; Charlotte’s marrying Collins are necessary adjuncts to Elizabeth entering Pemberley.
“She has been doing things to give greater susceptibility to her feeling.”

It means she has been trying her best to organize the intensity of her dissipation. This is the maximum damage a girl can do to herself.

This story is an illustration of how total dissipation can be an instrument of total social elevation. Mr. X says it is a brash off!

Maybe he is the ONE occasion to give which Berkeley is coming. You certainly learn. It is not easy to have equanimity inside. On October second and third the meeting will come up. Perhaps you already see the obstacles in TRANSITION. Democratically elected organisations are autocratically run. Freedom won by Non-violence is to be preserved by VIOLENCE. Man marries for love, lives to be cruel. Without cruelty marriage will dissolve.

If he refuses to be cruel, she will be more cruel. Love cannot escape cruelty. Mr. X won’t be cruel or mean or hypocritical. You may escape Mr. Y, you cannot escape Mr. X. It is not X or Y, all others are human.

Academy is no field for work. It educates you. The education is valuable, indispensable. In this transition everyone responds to the opportunity, but would love to possess the gains.

The gain is for education. I wonder whether you will see what the limousine has taught him or You. Napa is an Ashram in epitome.

Lydia’s dissipation is ultimately constructive as the atmosphere is positive. Your meeting these days (September last week) is full, rich, meaningful, almost a yogic experience. Dissipation disintegrates the present, but lays the foundation to create the distant future as a cosmic whole.

• The present outrage is the future efflorescence. The slave enjoys being a slave, making it difficult to emancipate him.

The woman feels a fulfillment in the domination of the Man who alone can locate the conception in her. Hence her slavery is greater in significance. We can accept tyranny, but cannot appreciate it. He who allows tyranny and cruelty deeply resents its humiliating meanness. The climax belongs to that meanness. Wickham is mean, impersonally perverse, shamelessly impudent, but Lydia is unaware of her shame rather proud of her shame like her mother.

What makes Mr. Bennet, impenetrably grave, disgusts Lizzy, makes his wife bursts forth in ecstatic joy. Marriages are made in heaven. Longbourn is the heaven for Pemberley.
Lizzy accepted Pemberley after she read the letter, knew Darcy was a good man and found him Good. Charlotte found the rectory as the combination of letter, Darcy’s praise and his own superior behavior. Wickham’s pay is £100 year and his ensigncy cost £ 400. This is the information I get now.

Every girl in Meryton was eager to marry him. Longbourn was elevated to £4000 and £10,000 and Charlotte was to Hunsford of £1000 and a future of £2000.

To trace the chain of Mrs. Bennet – Collins – Charlotte – Longbourn – Netherfield – Pemberley according to the rules of energy, reaction, character, Life Response, temperament is to know the story in a wider and deeper measure.

Darcy, seeing Lizzy at Netherfield, wild, disheveled, wonders how journey is justified. Still be appreciates the brilliance of her complexion by the walk. She was anxious and determined to go to Jane – Symptoms of subconscious urges.
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No work can ever be done with the minimum requirement. We in WAAS are up in the air as I was with Sincerity. The urge to refuse is all consuming. Grace descends on an unconscious ungrateful world which is anxiously refusing the benefits. Mrs. Bennet was proud of her beauty in Jane.

There are plain facts. It is like my offering come to them. They must seek them.

It is a sadahk in Ashram a year ago in Aurobindo's foundation. The power outage in UCLA is a great symbolic event for WAAS.

On the other side, as and when the work takes shape consecration also must rise. WAAS, if it has five million dollars, will have physical protection. Our work is up in the air.

Even our ideas are smuggled in, not recognized for their value. No one knows the Origin of these Ideas – Sri Aurobindo. If known, people will be shy or refuse it like Walt conferring a title ‘arrogance’.

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When she was engaged Jane called it ‘impossible’, the father asked her not to accept him. She is spiritual secrets he frowns on. The explosion of Longbourn, the father asked her not to accept him.

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At the outset it is because of X assertion and your stay with X as Mrs. Bennet’s indulgence led to the elopement.

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WAAS is in a similar situation. When she was engaged Jane called it ‘impossible’, the father asked her not to accept him. Mrs. Bennet, instead of saying she won’t mind anything, must be grateful and proud of Longbourn. She is proud of her beauty in Jane.

Grace descends on an unconscious ungrateful world which is anxiously refusing the benefits.

They must seek these ideas, feel grateful for them and be proud of them and then $50 million will come to them.

It is like my offering X, Spiritual secrets he frowns on. There are plain facts, minimum requirements.

Mrs. Bennet, instead of saying she won’t mind anything, must be grateful and proud of Longbourn. She is proud of her beauty in Jane.

Grace descends on an unconscious ungrateful world which is anxiously refusing the benefits.

The urge to refuse is all consuming.

Sincerity, gratitude and solid material financial foundation must be there.

We in WAAS are up in the air as I was with a sadahk in Ashram. No work can ever be done with the minimum requirement.

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"It does seem, and it is most shocking indeed," replied Elizabeth, with tears in her eyes, "that a sister's sense of decency and virtue in such a point should admit of doubt. But, really, I know not what to say. Perhaps I am not doing her justice. But she is very young; she has never been taught to think on serious subjects; and for the last half year -- nay, for a twelvemonth -- she has been given up to nothing but amusement and vanity. She has been allowed to dispose of her time in the most idle and frivolous manner, and to adopt any opinions that came in her way. Since the -- -- shire were first quartered in Meryton, nothing but love, flirtation, and officers have been in her head. She has been doing everything in her power, by thinking and talking on the subject, to give greater -- what shall I call it? Susceptibility to her feelings; which are naturally lively enough. And we all know that Wickham has every charm of person and address that can naturally Enough. And we all know that Wickham has every charm of person and address that can
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Elizabeth told her aunt of Wickham’s infamous behaviour when they were near Lambton and her mind was endless. From what he said of Miss Darcy, she prefaces it saying he has no integrity or honour. Her heart does not curse him at all.

"And do you really know all this?" cried Mrs. Gardiner, whose curiosity as to the mode of her intelligence was all alive.

Elizabeth told her aunt of Wickham’s infamous behaviour when they were near Lambton and her mind was on old friends. It made no impression on Mrs. Gardiner.

"I do, indeed," replied Elizabeth, colouring. "I told you, the other day, of his infamous behaviour to Mr. Darcy; and you yourself, when last at Longbourn, heard in what manner he spoke of the man who had behaved with such forbearance and liberality towards him. And there are other circumstances which I am not at liberty -- which it is not worth while to relate; but his lies about the whole Pemberley family are endless. From what he said of Miss Darcy, I was thoroughly prepared to see a proud and casual family are embers of liberty and justice."

74. These are spoken statements that are realized, thoughts of that nature, wishful thinking, and casual comments, negative statements that are negatively or positively fulfilled. To collect all of them is to know the story fully.

Elizabeth takes the blame of the family, thus keeping the spark alive.

"But you see that Jane," said her aunt, "does not think so ill of Wickham as to believe him capable of the attempt.

"Of whom does Jane ever think ill? And who is there whose curiosity as to the mode of her intelligence was all alive.

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"But does Lydia know nothing of this? Can she be ignorant of what you and Jane seem so well to understand?"

"Oh, yes! -- that, that is the worst of all. Till I was in Kent, and saw so much both of Mr. Darcy and his relation, Colonel Fitzwilliam, I was ignorant of the truth myself. And when I returned home, the -- -- shire was to leave Meryton in a week or fortnight's time. As that was the case, neither Jane, to whom I related the whole, nor I, thought it necessary to make our knowledge public; for of what use could it apparently be to any one that the good opinion which all the neighbourhood had of him should then be overthrown? And even when it was settled that Lydia should go with Mrs. Forster, the necessity of opening her eyes to his character never occurred to me. That she could be in any danger from the deception never entered my head. That such a consequence as this should ensue, you may easily believe was far enough from my thoughts."

"That Lydia could be in danger" was not a thought in Elizabeth.
"Not the slightest. I can remember no symptom of affection on either side; and had anything of the kind been perceptible, you must be aware that ours is not a family, on which it could be thrown away. When first he entered the corps, she was ready enough to admire him; but so we all were. Every girl in or near Meryton was out of her senses about him for the first two months; but he never distinguished her by any particular attention; and consequently, after a moderate period of extravagant and wild admiration, her fancy for him gave way, and others of the regiment, who treated her with more distinction, again became her favourites."

"I hope everything will be well."
"Is my father in town?"
"Yes, he went on Tuesday, as I wrote you word."
"And have you heard from him often?"
"We have heard only once. He wrote me a few lines on Wednesday, to say that he had arrived in safety, and to give me his directions, which I particularly begged him to do. He merely added that he should not write again till he had something of importance to mention."
"And my mother -- how is she? How are you all?"
"My mother is tolerably well, I trust; though her spirits are greatly shaken. She is upstairs, and will have great satisfaction in seeing you all. She does not yet leave her dressing-room. Mary and Kitty, thank Heaven, are quite well."
"But you -- how are you?" Cried Elizabeth. "You look pale. How much you must have gone through!"
Her sister, however, assured her, of her being perfectly well; and their conversation, which had been passing while Mr. and Mrs. Gardiner were engaged with their children, was now put an end to by the approach of the whole party. Jane ran to her uncle and aunt and welcomed and thanked them both, with alternate smiles and tears.
"Heaven, and perhaps announce the marriage."
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Mrs. Bennet’s lamentations. Each particle requires a long exposition. It is the quintessence of selfish certitude.

Mrs. Bennet, to whose apartment they all repaired, after a few minutes conversation together, received them exactly as might be expected: with tears and lamentations of regret. It is the quintessence of selfish indulgence; blaming everybody but the person to whose ill-judging indulgence the errors of her daughter must be principally owing.

"If I had been able," said she, "to carry my point of going to Brighton, with all my family, this would not have happened; but poor dear Lydia had nobody to take care of her. Why did the Forsters ever let her go out of their sight? I am sure there was some great neglect or other on their side; for she is not the kind of girl to do such a thing if she had been well looked after. I always thought they were very unfit to have the charge of their sight? I am sure there was some great neglect or other on their side.

"If I had been able to carry my point of going to Brighton, and if you are not kind to us, I do not know what we shall do."

Mrs. Bennet’s lamentations. Each particle requires a long exposition. It is the quintessence of selfish certitude.

"Only Mrs. Bennet abuses Wickham. Mrs. Bennet finds fault with Mr. Bennet for the calamity. It is an extraordinary fact of life that any event can be interpreted fully to support any point of view. It is like reaching a destination by proceeding in opposite directions. Mrs. Bennet represents the Non-Being perhaps."

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88. The frightful condition to which Mrs. Bennet is reduced makes us wonder why Mr. Bennet has not tried to discipline her nerves. She is not meant for any discipline. Her lamentations to her brother explain what Mr. Bennet lived with for twenty five years. Incidentally looking at Mrs. Bennet and Mr. Gardiner we see what education can do in one generation.

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They all exclaimed against such terrific ideas, and Mr. Gardiner, after general assurances of his affection for her and all her family, told her that he meant to be in London the very next day, and would assist Mr. Bennet in every endeavour for recovering Lydia.

"Do not give way to useless alarm," added he; "though it is right to be prepared for the worst, there is no occasion to look on it as certain. It is not quite a week since they left Brighton. In a few days more we may gain some news of them; and till we know that they are not married, and have no design of marrying, do not let us give the matter over as lost. As soon as I get to town I shall go to my brother, and make him come home with me to Gracechurch Street; and then we may consult together as to what is to be done."

90. To enter into the spirit of Mrs. Bennet’s exclamations that are ejaculations is to open a whole new dimension. It is to move from the nation state to world government.

"Oh! My dear brother," replied Mrs. Bennet, "that is exactly what I could most wish for. And now do, when you get to town, find them out, wherever they may be; and if they are not married already, make them marry. And as for wedding-clothes, do not let them wait for that, but tell Lydia she shall have as much money as she chuses to buy them, after they are married. And, above all things, keep Mr. Bennet from fighting. Tell him what a dreadful state I am in: that I am frightened out of my wits -- and have such tremblings, such flutterings, all over me -- such spasms in my side and pains in my head, and such beatings at heart, that I can get no rest by night nor by day. And tell my dear Lydia not to give any directions about her clothes till she has seen me, for she does not know which are the best warehouses. Oh, brother, how kind you are! I know you will contrive it all."

But Mr. Gardiner, though he assured her again of his earnest endeavours in the cause, could not avoid recommending moderation to her, as well in her hopes as her fears; and after talking with her in this manner till dinner was on table, they left her to vent all her feelings on the housekeeper, who attended, in the absence of her daughters.

Though her brother and sister were persuaded that there was no real occasion for such a seclusion from the family, they did not attempt to oppose it, for they knew that she had not prudence enough to hold her tongue.
before the servants while they waited at table, and judged it better that one only of the household, and the one whom they could most trust, should comprehend all her fears and solicitude on the subject.

In the dining-room they were soon joined by Mary and Kitty, who had been too busily engaged in their separate apartments to make their appearance before. One came from her books, and the other from her toilett. The faces of both, however, were tolerably calm; and no change was visible in either, except that the loss of her favourite sister, or the anger which she had herself incurred in the business, had given something more of fretfulness than usual to the accents of Kitty. As for Mary, she was mistress enough of herself to whisper to Elizabeth, "Unhappy as the event must be for me, I am mistress enough of my feelings to prevent my fancy from wandering to any thing that can be of comfort. I was too busily engaged in my reading to bring it to a milder state than it is."

They were soon joined by Lydia, who had been too busily engaged in her toilette. The faces of both were tolerably calm; and no change was visible in either, except that Lydia, in terms of reading, it makes her talk inadvertently, had given something more of a false air to her than was usual to the accents of Kitty. As for Mary, she was mistress enough of herself to whisper to Elizabeth, "This is a most unfortunate affair; and will probably be much talked of. But we must stem the tide of malice, and pour into the wounded bosoms of each other the balm of sisterly consolation."

91. Mind applying to an issue with no life experience will talk like Mary.

"Then, perceiving in Elizabeth no inclination of replying, she added, "Unhappy as the event must be for Lydia, we may draw from it this useful lesson: that loss of virtue in a female is irretrievable -- that one false..."
Elizabeth lifted up her eyes in amazement, but was too much oppressed to make any reply. Mary, however, continued to console herself with such kind of moral extractions from the evil before them.

In the afternoon the two elder Miss Bennets were able to be for half an hour by themselves; and Elizabeth instantly availed herself of the opportunity of making many enquiries, which Jane was equally eager to satisfy. After joining in general lamentations over the dreadful sequel of this event, which Elizabeth considered as all but certain, and Miss Bennet could not assert to be wholly impossible, the former continued the subject by saying, "But tell me all and everything about it which I have not already heard."

"Colonel Forster did own that he had often suspected some partiality, especially on Lydia's side, but nothing to give him any alarm. I am so grieved for him! His behaviour continued to console herself with such kind of moral extractions from the evil before them.

Elizabeth lifted up her eyes in amazement and Miss Bennet could not assert to be wholly impossible that he r reputation is no less brittle than it is beautiful but was too much oppressed to make any reply. Mary especially on Lydia's side, especially on Lydia's side, but nothing to give him any alarm. I am so grieved for him! His behaviour considered as all but certain, and Miss Bennet could not assert to be wholly impossible, the former continued the subject by saying, "But tell me all and everything about it which I have not already heard."

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"Yes; but when questioned by him Denny denied knowing anything of their plan, and would not give his real opinion about it. He did not repeat his persuasion of their not marrying -- and from that, I am inclined to hope, he might have been misunderstood before."

"And till Colonel Forster came himself, not one of you entertained a doubt, I suppose, of their being really married?"

"How was it possible that such an idea should enter our brains! I felt a little uneasy -- a little fearful of my sister's happiness with him in marriage, because I knew that his conduct had not been always quite right. My father and mother knew nothing of that; they only felt how imprudent a match it must be. Kitty then owned, with a very natural triumph on knowing more than the rest of us, that in Lydia's last letter she had prepared her for such a step. She had known, it seems, of their being in love with each other, many weeks."

"But not before they went to Brighton?"

"No, I believe not."

"And did Colonel Forster appear to think ill of Wickham himself? Does he know his real character?"

"I must confess that he did not speak so well of Wickham as he formerly did. He believed him to be imprudent and extravagant. And since this sad affair has taken place, it is said that he left Meryton greatly in debt; but I hope this may be false."

"Oh, Jane, had we been less secret, had we told what we knew of him, this could not have happened!"

"Perhaps it would have been better," replied her sister. "But to expose the former faults of any person without knowing what their present feelings were, seemed unjustifiable. We acted with the best intentions."

"Could Colonel Forster repeat the particulars of Lydia's note to his wife?"

"He brought it with him for us to see."

"He shall think you a silly fool, Your affectionate friend, LYTIA BENNET."

"For there is but one man in the world I love; and he is -- " replied her sister. "But to expose the former faults of any person without knowing what their present feelings were, seemed unjustifiable. We acted with the best intentions."

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Jane then took it from her pocket-book, and gave it to Elizabeth. These were the contents -- "MY DEAR HARRIET, -- "You will laugh when you know where I am gone to-morrow morning, as soon as I am missed. I am going to Gretna Green, and if you do not like it I shall think you a simpleton -- and if you do not like it I cannot help laughing. Pray make my excuses to Pratt for not keeping my engagement and dancing with him to-night. Tell him I hope he will excuse me when he knows all; and tell him I will dance with him at the next ball we meet, with great pleasure. I shall send for my clothes when I get to Longbourn; but I wish you would tell Sally to mend a great slit in my worked muslin gown before it seems unjuifiable. We acted with the best intentions."

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"Oh! Thoughtless, thoughtless Lydia!" cried Elizabeth, when she had finished it. "What a letter is this, to be written at such a moment! But at least it shows that she was serious in the object of her journey. Whatever he might afterwards persuade her to, it was not on her side a scheme of infamy. My poor fat her! How he must have felt it!"

"I never saw any one so shocked. He could not speak a word for full ten minutes. My mother was taken ill immediately, and the whole house in such confusion!"

94. Lydia is fully in form in the letter.

95. The letter of Lydia to Harriet is typical of Lydia. She is in rapture. Her selfishness is rewarded in full to the extent she feels a triumph over all the family. (Lydia's oblivious absorption in herself makes us see the infinite distance one has to travel to become a social being. Lydia and Mrs Bennet are, if not anti-social beings, personalities that cannot enter our society.)
"Oh! Jane," cried Elizabeth, "was there a servant belonging to it who did not know the whole story before the end of the day?"

"I do not know.-- I hope there was. But to be guarded at such a time is very difficult. My mother was in hysterics, and though I endeavoured to give her every assistance in my power, I am afraid I did not do so much as I might have done! But the horror of what might possibly happen almost took from me my faculties."

"Your attendance upon her has been too much for you. You do not look well. Oh that I had been with you!-- you have had every care and anxiety upon yourself alone."

"Mary and Kitty have been very kind, and would have shared in every fatigue, I am sure, but I did not think it right for either of them. Kitty is slight and delicate; and Mary studies so much, that her hours of repose should not be broken in on. My aunt Phillips came to Longbourn on Tuesday, after my father went away; and was so good as to stay till Thursday with me. She was of great use and comfort to us all. And Lady Lucas has been very kind; she walked here on Wednesday morning to condole with us, and offered her services, or any of her daughters', if they could be of use to us."

"The only reference in the story to the malice of the population is from Elizabeth recognising the triumph of Mrs. Lucas and Mrs. Philips. Meryton though not a place of rich benevolence is NOT a place of organised viciousness. Again, Jane takes a positive view, Elizabeth a negative view."
She then proceeded to inquire into the measures which her father had intended to pursue, while in town, for the recovery of his daughter.

"He meant, I believe," replied Jane, "to go to Epsom, the place where they last changed horses, see the postilions, and try if anything could be made out from them. His principal object must be to discover the number of the hackney-coach which took them from Clapham. It had come with a fare from London; and as he thought the circumstance of a gentleman and lady's removing from one carriage into another might be remarked, he meant to make enquiries at Clapham. If he could any how discover at what house the coachman had before set down his fare, he determined to make enquiries there, and hoped it might not be impossible to find out the stand and number of the coach. I do not know of any other designs that he had formed; but he was in such a hurry to be gone, and his spirits so greatly discomposed, that I had difficulty in finding out even so much as this."
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