

Life Divine Book 2 Chapter 10

Knowledge by Identity and Separative Knowledge

Summary

- A. **Four forms of cognition for our self-knowledge on the surface**
 - Knowledge by Identity, double knowledge
- B. **Four forms of cognition of our surface world knowledge of not-self**
 - Role of senses, perceptive intuition and reason
- C. **Together they define the ignorance of the surface being about the surface existence**
- D. **We have a deeper inner existence of which we are even more ignorant**
- E. **There is also a greater cosmic existence beyond the reach of our senses and surface instrumentation**
- F. **Our surface knowledge is knowledge-ignorance**
 - True knowledge, mastery and power can come only when we are aware of the whole of our inner and outer existence and their relationship to one another.
- G. **Source of our ignorance is a double wall barring us from the real inner self and the cosmic existence**
- H. **Ego supports provisional individualization on the surface**
 - But in any case we are invaded by deeper inner promptings and cosmic energies
- I. **Subliminal indirect knowledge through subtle senses**
- J. **Subliminal knowledge by direct contact of consciousness**
- K. **Comparison of surface and subliminal knowledge of people and world forces**
- L. **Relation of subliminal knowledge to true knowledge by identity**
- M. **Opening of subliminal to Cosmic Consciousness of cosmic spirit and energies**
- N. **Double consciousness of Cosmic Consciousness**
 - separative direct contact founded on deeper identity,
 - individualized and universal, indwelling in each and all-inclusive
- O. **Knowledge and dynamism of the cosmic energies in Cosmic Consciousness**
 - Knowledge by identity of the cosmic energies is complete
 - Dynamization is partial, limited and selective due to individualization
- P. **For true knowledge by identity we must rise to the superconscience**
- Q. **Inherent self-awareness of our oneness with Self-Existence and Time-Existence in the superconscience without operation of knowledge**

- R. Subordinate powers of knowledge by identity through indwelling and inclusion – triple formula of Upanishads – origin of knower-knowledge-known
- S. Tertiary power of knowledge by identity – subject drawing back from object yet one with it – self-experience moving between sheer identity and multiple identity
- T. Origin of separative knowledge by direct contact in the descent – differentiation overcomes the veiled sense of identity – sense of self and other-self
- U. Knowledge by direct contact replaces knowledge by identity in the highest supraphysical mental planes from which the subliminal consciousness originates and takes its quality. The separation and ignorance increase as it descends to lower planes.
- V. Ignorance becomes complete by separation and transition from direct to indirect contact on the surface between self- and not-self through sense organs aided by perception, judgment, reason resulting in a fundamental incertitude.
- W. Inconscience is an inverse reproduction of the supreme superconscience in which knowledge by identity acts absorbed in material Nature automatically and precisely by consciousness is involved.
- X. Consciousness evolves and expresses as properties of things in minerals and plants accessible only by contact, submental life urges and conscious mentality in separate living beings.
- Y. Powers of consciousness progressively evolve to the surface as sensation, emotion, conception of separative knowledge. By an opening to the inner being and superconscience self, intimate direct awareness and knowledge by identity can be attained.

2. Introduction

- A. In earlier chapters Sri Aurobindo has described the nature of our Ignorance of self and world.
- B. But for us our present way of knowing seems natural and the only possible way
 - We take for granted that we are blind to the future because it hasn't occurred
 - That we cannot relive the past
 - That we cannot know what is beyond our immediate point in Space
 - That we cannot know what others really think and feel
 - We experience on trial and error experiences – learn by doing
 - Science relies on trial and error experiments
 - This is natural – the **street light** on the roof
- C. Is there any other way to know? Any other possibility

D. In this chapter He tells us that what we call knowing is really not knowledge at all. It is Ignorance

- That real knowing is very different from what we do
- That our way of trying to know is not the normal way, but a distortion or limitation
- He takes us on a tour of Knowledge and Ignorance – like a roller coaster ride
 - We start in the obscurity of our present ignorance
 - We break out of the shadows into the light of day
 - We rise into the heavens of eternal daylight
 - We descend back into the day
 - We plunge into the darkness of eternal night
 - We return to the cloudy grayness that is normal to us

E. He also tells us that all the types of knowledge he describes are part of our experience

- But we are normally not conscious enough to realize what is going on
- Our whole life is a roller coaster ride of knowledge and ignorance only our roller coaster is very small and it runs within a very narrow region like a toy train inside the house
- But understanding the toy train is the best way to understand the real world of knowledge waiting for us

F. Our train journey is going to make a number of stops at major stations

- Like Fileas Fogg, we need a Bradshaw – a timetable showing all the stops on the way so we don't get lost or confused.

Ascent

- Home station = Ignorance
- Subliminal
- Cosmic Consciousness
- Superconscience

Return journey

- Cosmic Consciousness
- Subliminal
- Inconscience
- Subconscience
- Home

G. Name of this journey – the country of our Spirit or True Self

- What we call ourselves is like the head of a statue sticking out of the waters of a vast ocean with the rest beneath the surface

- Our true being includes the entire ocean and the vast heavens above
- H. **We can imagine all the stages of this journey by analogy of Jane Austen creating P&P**
- Only she starts in the eternal sunlight envisioning her story the way the Divine envisions the world
 - She objectifies her story in terms of characters and events – all creation is objectification
 - She enters into her characters and events and forgets she is in her own story
 - She loses herself in the movement of the story
 - Finally she reawakens to discover that she is the author and enjoyer of the whole experience.
- I. **Wizard of Oz – Dorothy reawakens – we will discover it has been a dream experience and we never left Kansas**

3. **Four Cognitive Methods of Nature** ⁵²⁴

- A. **Our surface cognition derives from a Fourfold order of knowledge**
- B. **Knowledge by identity – the original and fundamental way of knowing – native to the occult self in things**
- C. **Knowledge by direct contact separated from its source**
- associated at its roots with secret knowledge by ID
 - powerful but incomplete in cognition
- D. **Knowledge by separation from the object of observation**
- Still direct contact as a support or partial identity
- E. **Completely separative knowledge**
- Relies on machinery of indirect contact
 - Knowledge by acquisition
 - Still based on a pre-existent inner awareness and knowledge

4. **Knowledge by ID in the surface mind** ⁵²⁵

- A. **Our own direct awareness of our essential existence**
- B. **Knowledge empty of any other content but pure fact of self and being**
- C. **Surface mind knows nothing else this way**
- D. **But there is some element of this awareness in our knowledge of structure and movement of our subjective consciousness**
- We can project ourselves into the movement and identify with it
 - Seized by and become anger or love or grief or joy – “carried away”

- Thought also can absorb and occupy the thinker – “Lost in Thought”

E. Austen knows the characters as herself

5. **Double Knowledge of the Subjective Movement** ⁵²⁵

A. Normally there is a double movement

- Part becomes the movement by identity or self-obviation (lost in it)
 - Eliza when she first reads Darcy’s letter to Hunsford in anger
- Part knows it by an intimate direct contact separated from source
 - Eliza reflecting on what she reads and feels about the letter

B. [Knowledge by Identify] + [simultaneous separation + partial identification with these subjective movements]

- Because they are becomings of our own being
- Also they are only a small part of ourselves
- We are not bound to be identified and occupied with them

C. By inner detachment – mental or spiritual separateness

- We can detach, separate from the becoming, observe, control, sanction or prevent it
- We can liberate ourselves from control of mind or vital nature over the being
 - Eliza does it at Hunsford
- We can assume position of witness, knower, ruler -- “get a hold of yourself”

D. Double Knowledge of the Subjective Movement

- Intimate knowledge by Identification of its stuff, force
 - more than we can get from things outside ourselves which are not-self
- Same time -- Knowledge by detached observation with power of direct control
 - It frees us from the engrossment by Nature-energy
 - Enables us to relate the movement to the rest of our existence and world

E. Without detachment, we lose self of being and mastering knowledge in the becoming

- **We have the knowledge but not the power – “I understand but I feel helpless”**
- We know the movement intimately, but not dominantly
- Because we do not carry into the movement identity with the rest of our subjective existence – we become identified with only a part of ourselves – “my arm feel asleep”

F. To possess both the knowledge and the power

- We need to plunge into the wave of becoming and at same time remain the mental witness observer controller
 - Remembering Mother
 - Consecration does it
- This is difficult because we live in a divided consciousness in which vital tends to control or swallow up mind – “carried away”

- Mind has to avoid this subjection and control by vital
- G. A balanced double identity is possible
- Not easy to keep the balance
 - A self of thought can observe and permit the passion for the sake of experience
 - A self of life can allow itself to be carried along in the movement of Nature
- H. In our subjective experience, the three movements of cognition can meet together
- A certain knowledge by identity, by direct contact and separative knowledge
 - Rosalind in love enjoys infatuation, enjoys laughing at herself, feels more than both
- I. Austen feels the full emotional reality of what her characters feel but also detached from it

6. Double Movement 2: Separative & Intimate knowledge of subjective movements 526-7

- A. In thought separation of thinker and thought is difficult
- Thinker is plunged in the thought current and identified with it
 - Difficult to observe and review the thought while it is happening
 - We do it in retrospect with aid of memory or judgment
 - Eliza at Hunsford – she finds her behavior absurd (not her thoughts)
 - Simultaneity of thinking and conscious direction of mind's action can be achieved partially.
 - "I don't really believe my own words"
 - The thinker acquires faculty of stepping back into the mental self apart from the mental energy
 - Psychic Education "don't have faith in the mind's externalized way of seeing"
 - See our thoughts, watch their origination and movement
- B. Knowledge of our inner movements is of a double nature
- Separation and direct contact
 - Even when we detach, close contact is maintained
 - Eliza knows Wickham is a rogue but still feels attracted to him
 - Knowledge is always based on direct touch – cognition by direct awareness with certain element of identity
 - Reason adopts a more separative attitude
 - Our dynamic parts -- sensations, feelings, desires -- adopt more intimate method
 - Thinking mind can intervene and exercise separative dissociative observation and control over the dynamic self-associating part of mind and vital or physical movement
 - Eliza at Hunsford
 - Darcy's painful lessons

- C. The movements of the physical being are known and controlled by us in both ways also – separative and intimate
 - We feel the body intimately as part of us
 - Mind can exercise detached control over its movements
- D. Thus there is a certain intimacy, immediacy and directness about our knowledge of our subjective being and nature

7. Cognition of External Things ⁵²⁷⁻⁸

- A. We do not have this knowledge of outside world and its movements and objects
 - The thing seen is not-self, not experienced as part of us
 - Separation from the object
 - Entirely direct contact of consciousness of the object is not possible
 - We rely on instrumentation of sense for a data.
- B. Our knowledge has entirely separative indirect perception
 - We do not identify ourselves with external objects, even people
 - We cannot know them with the directness, intimacy we know our own movements
 - Identification is lacking
 - Also direct contact is absent
- C. Contact is through the senses
 - Senses give an image or vibration or nervous message not a direct contact
 - These means are ineffective, minute, impoverished
- D. Intuition compensates for the inadequacy of the senses
 - Sense-mind intuition seizes the suggestion of the image or vibration and equates it with the object
 - Vital intuition seizes the energy or figure of power
 - Caroline – when shall I wish you joy
 - Jobs' intuition of what customer wants
 - Intuition of the perceptive mind forms a right idea of the object from all the evidence
- E. Reason or total understanding intelligence completes the interpretation of the image
 - Charlotte surmises the reason Darcy stares at Eliza and visits Hunsford
- F. In practice, the intuition works on an image, a sense document, an indirect evidence
 - Not direct contact of consciousness with the object
 - The image or vibration is a defective summary documentation
 - The intuition is limited and communicated through an obscure medium – acting in a blind light

- Thus, the accuracy of our intuitional interpretative construction is incomplete, open to question

- Eliza thinks Wickham is a good man based on senses and vital intuition

G. Man develops reason to make up for the deficiencies of sense instrumentation, physical mind's perceptions, and incompleteness of its interpretation of data.

- Darcy reasons that Eliza spoke justly and decides to correct himself

H. Our imperfect, narrow, doubtful world knowledge is made up of

- Documentation of the senses
- Intuitive interpretation by perceptive mind, life-mind and sense-mind
- Supplementary knowledge coordination by the reason

I. We call on other faculties to complete the incompleteness

- Imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing and correction, amplification of sense evidence by Science

J. The result remains half-certain, half-dubious, acquired indirect knowledge

- Mass of significant images, ideative representations, abstract thought counters, hypotheses, theories, generalizations
- Also a mass of doubts, never-ending debate and inquiry

K. Power has come with knowledge

- Our imperfect knowledge leaves us without any idea of the true use of the power
- Even of the aim toward which knowledge and power should be turned

L. This is worsened by our imperfect self-knowledge

- Meager, pitiful, insufficient
- Confined only to our surface apparent phenomenal self and nature
- Not of our true self and true meaning of our existence

8. Our surface cognition is double knowledge-ignorance ⁵²⁹

A. Our state of surface is knowledge invaded by ignorance is at best knowledge-ignorance

B. Our awareness of world is born of separative and surface observation and indirect cognition

C. Our knowledge of ourselves, though more direct, is restricted to the surface of our being by ignorance of our true self and nature and motive force of our action

- We know ourselves only with superficial knowledge

D. A mystery surrounds

- The sources of our consciousness and thought – Darcy doesn't know why he called her tolerable
- The true nature of our mind, emotions, sensations – Darcy doesn't know why he is proposing
- Our cause of being and end of being
- Significance of our life and its activities
- **Eliza – I scarcely knew myself until now**

E. This could not be if we had real self-knowledge and world-knowledge

9. Source of this limitation and imperfection

A. Wall of our externalizing consciousness

- We are concentrated on our surface
- The depths of our self and nature are shut away behind a wall
- Surface created so it can pursue its activity of egocentric individualization of mind, life and body uninvaded by deeper wider truths of our larger existence -- of oneness and infinity
- We can look behind the wall only through crevices and portholes
- We see a mysterious dimness

B. Wall of division from not-self

- Our consciousness also defends the ego-centric individualization from cosmic infinite
- Wall shuts out all not centered around the ego – excludes not-self
- "I have enough trouble looking out for myself"

C. Instruments for communication and action with non-self

- Still it has to live with this not self, belong to it, depend on it as inhabitant within it
- It needs means of communication to cater to the needs the not-self can supply
- It must learn to know all that surrounds it so to master it
- To make it a servant of individual and collective human life and ego
- Body provides our consciousness with gates of senses to establish communication, observation and action upon the world
- Mind uses them and invents others to construct some system of knowledge to serve its purposes
- The knowledge it gains is objective, of the surface of things, pragmatic, limited, insecure

D. Invasions from the non-self

- Surface ego's defense against the cosmic energy is insecure, partial
- It is subtly invaded by the world without permission, enveloped by not-self

- It's thought, will, emotional and life energy are penetrated by waves and currents of thought, will, passion, vital impacts, forces from others and universal Nature
 - Like fear or panic of a mob
 - Its wall of defense becomes a wall preventing it from knowing all this interaction
 - It knows only what comes through the senses or mental perception
 - All the rest is blank of nescience.
 - Darcy and Eliza are both blind to each other's character
 - Mr. Bennet is blind to Lydia's danger
- E. **Double wall of self-imprisonment of surface ego** ⁵³¹
- This is the cause of our limited knowledge or ignorance
 - If this were the whole character of our existence, ignorance would be irremediable
- F. **Outer ego-building is only a provisional device of the Consciousness-Force in things**
- Ego supports provisional individualization on the surface
 - A representative instrumental formation in physical nature of the secret individual, the spirit within
 - Necessary in a world emerging from universal Inconscience
- G. **We grow into integral self-knowledge and world-knowledge as ego and half-blind consciousness**
- open to a greater inner existence and consciousness and true self-being
 - become aware of the not-self outside as also self
- H. **Our being has to break the walls of ego-consciousness it has created**
- Extend itself beyond the body and inhabit the body of the universe
 - Replace knowledge by indirect contact with direct contact and identity
 - Limited finite self has to become a boundless finite and infinite

10. **Awakening to our inner realities** ⁵³²

- A. **This is the first necessity**
- Only by inward self-finding is the cosmic self-finding possible
 - Go into our inner being and learn to live in it and from it
 - Outer mind and life must become an antechamber
- B. **All we are outside is conditioned by what is within, occult**
- From there come the secret initiatives and self-effective formations, inspirations, intuitions, life motives, mind's preferences, will's selection
 - Bingley's stupid
 - Eliza going to Netherfield
 - Wickham's arrival

- Collins' proposal – he senses Bennets are moving up
- Except in the measure they are shaped by cosmic impacts
 - Eliza's urge to provoke Darcy at Netherfield Ball is a universal vibration of the French Revolution passing through her and spreading to others
- C. Our outermost nature largely determines the use we make of the emergent powers and influences
 - Darcy calls her tolerable
 - Eliza abuses him
 - Mr. Bennet send Lydia – he sees quiet and comfort avoiding controversy
- D. We have to discover both the
 - Knowledge of inner initiating self
 - Accurate perception of the outer instrumental self
 - Part played by both in our building
- E. Formula for growth out of ignorance
 - Opening to a greater inner existence
 - Darcy's love overcomes the superficial values of self-importance
 - Become aware of external not-self as self
 - Darcy overcomes aristocratic sense of separateness
 - He accepts responsibility for all

11. Surface Ignorance of self ⁵³²

- A. We know only a portion even of what is formulated on the surface
 - We see even the surface in a general vagueness
 - At Netherfield, Darcy does not know what he feels for Eliza
 - Even mental introspection gives only a sum of sections
 - Still Eliza is enamored of Wickham
 - We miss the entire sense of our personal formation
 - Darcy wants to get away from his soul-mate
 - She intensely dislikes him rejecting her destiny
 - Sri Aurobindo wants to go back to politics after Alipore
 - Savitri's first glimpse of Satyavan
- B. Our outer life-self, vital being, obscures even this limited self-knowledge
 - It seeks to make the thinking mind its tool and servant
 - It is concerned with self-affirmation, desire, ego – not self-knowledge
 - It acts constantly on mind to build mental structures of apparent self to serve its purposes
 - Collins' justification for Eliza marrying him
 - Eliza's justification for not exposing Wickham to her father

- Mind is persuaded to present a partly fictitious representative figure of ourselves which supports self-affirmation, justifies desires, nourishes ego
 - Darcy's mental structure of apparent self

- **Self-justification**

- Collins deceives himself
- Wickham deceives others
- Mrs. Bennet
- Darcy's pride
- Eliza's prejudice
- Caroline
- Lady Catherine

C. Vital intervention can also be negative

- Self-depreciation – Alice Vasavor in *Can you Forgive Her* – cannot forgive herself
- Morbid or exaggerated self-criticism
- Reverse or negative egoism
- A pose of vital ego

D. Our view of ourselves

- Distorting action distorts even the limited self-knowledge
 - Vital being tries to make thinking mind its tool -- Mr. Bennet's rationalization for Brighton
 - It is not concerned with self-knowledge
 - It seeks only self-affirmation, desire ego – Mr. Bennet about Eliza's lovers
- Vital intervention
 - Can also be a self-criticism – also movement of vital ego
 - Mrs. Bennet is the same whether she is triumphing over Lady Lucas or crying in the bedroom
 - Organized self-deception

E. Vital ego often has a mixture of charlatan, poser, actor

- Taking up a role and playing it to itself and to others
 - Wickham may really convince himself he is the victim
- An organized self-deception is added to organized self-ignorance
 - Lady Catherine convinces herself she is acting to protect Darcy

F. Only by going within can we get out of this obscurity and tangle

- Eliza, Darcy – see their own falsehood and ignorance

12. Subliminal Being ⁵³³

A. A larger mental, vital, subtle-physical being is there behind

B. We can enter into it, identify with it and become it

- C. **We can observe the springs of our thoughts and feelings, motives of action, operative energies that build up the surface personality**
 - Eliza feels the joy when going to Derbyshire
 - Eliza going to Netherfield
- D. **We discover a secret inner being**
 - Mental being that thinks and perceives in us
 - Vital being that feels and acts upon life through us
 - Subtle-physical that receives and responds to contacts of things through our body and organs
- E. **Our surface thought, feeling, emotion is a complexity and confusion of impulses from within and impacts from outside**
- F. **Our reason, organizing intelligence, can impose only an imperfect order.**
- G. **Within, we find the separate sources of our mental, vital, physical energies**
 - By the clear light of a self-vision can see clearly their pure operations and distinct powers, composing elements of each and their interplay.
- H. **Contradictions and struggles of our surface are largely due to contrary or mutually discordant tendencies of our parts opposing and unreconciled.**
 - They are also in conflict with our inner possibilities of being and different personalities on each level behind the surface nature.
 - Darcy's conflict over his attraction the Eliza
 - Eliza's over her attraction to Wickham
 - On the surface their action is mixed together, confused, conflicting
- I. **In the depths they can be worked upon independently and harmonized by the mental being (leader of the life and body)**
 - Or better yet by the central psychic entity
 - Provided we have the right psychic and mental will
- J. **Entering the subliminal with the vital motive can result in serious dangers and disaster**
 - At the least, an exaggeration of ego, self-affirmation and desire
 - An enlarged and more powerful ignorance instead of knowledge
- K. **The subliminal being has the power to directly distinguish between what rises from within and what comes to us from outside, from others or universal Nature**
 - It becomes possible to exercise control, choice, power of willed reception or rejection and selection, self-building and harmonization
 - We do not possess it on the surface
 - It is a prerogative of the inner Person

- L. **By this entry, the inner being is able to formulate itself more luminously in our life in the physical universe**
 - No longer veiled or obliged to act through outer instrumental consciousness.
- M. **Contradictions on the surface due to inner conflict between parts of being – Darcy**
 - Vital wants to have the cake and eat it too
 - Eliza wants to marry Darcy but she is still attracted to Wickham
 - She wants to marry for love but is attracted to property
 - Bingley does not know why he called Darcy stupid
 - Darcy doesn't know why he called her tolerable
 - She does not know why she provoked him at Netherfield Ball
 - Mr. Bennet does not know why he teased Eliza when she tried to stop Lydia going to Brighton
 - Why did Bingley say he could leave in 5 minutes and then do it?
 - Why did Caroline ask when can I wish you joy?
- N. **Harmonization by the mental being possible by going within to psychic**
- O. **We acquire discrimination to know what rises from within or comes from outside**
 - With capacity to exercise control

13. **Inner Being's four-fold knowledge of its self-existence** ⁵³⁴⁻⁵

- A. **It has the same four elements of cognition as the surface being**
- B. **The difference:**
 - greater clarity of consciousness and vision
 - more direct and powerful instrumentation
 - better arrangement of the elements of knowledge
- C. **Knowledge by identity**
 - On the surface it is vague inherent sense of our self-existence and partial identification with our inner movements
 - Here it can enlarge into clear and direct intrinsic awareness of the whole entity within
 - We can possess our whole conscious mental and life being
 - Intimacy of direct penetrating and enveloping contact with the total movement of our mental and vital energy.
 - We meet and are more freely all the becomings of ourself – the whole expression of the Purusha
 - Possibility of complete control and understanding
 - We see all movements of the surface with complete detachment
 - We can dispel self-delusions and mistakes of the outer consciousness

- D. **If the psychic and mental parts are strong**
 - Vital comes under mastery and direction to an extent hardly possible to surface mentality
 - Inner mind and will can direct body and physical energies as instruments of the psychic
- E. **If mental and psychic are weak and the vital is strong & unruly,**
 - Power is increased but discrimination and detached vision are deficient
 - Knowledge remains turbid and misleading
- F. **Subliminal is still a movement of Knowledge-Ignorance**
 - Greater knowledge, but also possibility of greater, more self-affirming ignorance
 - Subliminal's awareness by direct contact is not sufficient for integral knowledge

14. **Subliminal sense contact with external world** ⁵³⁵⁻⁶

- A. **Subliminal also has larger direct contact with the world**
 - Not confined like surface Mind to interpretation of sense-images and sense-vibrations supplemented by mental and vital intuitions and reason
- B. **Subliminal nature has subtle inner senses**
 - Vision, hearing, touch, smell and taste
 - Not confined to the creation of images of things in the physical environment
 - They can present to consciousness images and vibrations of things beyond the range of the physical senses or belonging to other planes of existence
 - What brings Wickham to Meryton exactly at that moment and puts him in intimate contact with Eliza?
 - His intense preoccupation with Darcy
 - Again it urges him to elope with Lydia – not for her sake – but with a subtle knowledge that she is the link to Darcy through Eliza.
 - Symbolic images that represent possibilities information, suggestions, thoughts, ideas, intentions of others, images of powers and potentialities in universal Nature
 - There is nothing it cannot image or turn into sensory formation
 - Lydia's torn dress and tripping on the steps of the coach
 - Bringing Wickham to Longbourn results in Bingley's departure – it is a subtle indication and practical expression of the fact that Wickham is the source of misfortune
- C. **Subliminal – not outer mind – possesses powers of telepathy, clairvoyance, second sight and other supernormal faculties**
 - They occur in surface consciousness due to opening in the wall erected between itself and the inner being by outer consciousness labor for individualization
- D. **Action of the subliminal sense can be confusing or misleading due to its complexity**
 - If interpreted by the outer mind which does not know its secrets of operation or symbolism

- E. **A greater discrimination needed to judge and interpret it rightly**
- Charlotte arrives at Longbourn precisely at the moment that Collins is looking for an escape and another bride
 - Darcy's disclosure to Eliza of Georgiana's near elopement contained a premonition and warning and prepared the way for her subsequent disclosure.
 - Eliza's disclosure of the elopement to Darcy was an inspired act, inwardly knowing he alone could save the family. Later her mind regretted having spoken to him.
 - Caroline and Lady Catherine both inadvertently aid Darcy's relationship with Eliza
 - It occurs in the house of Caroline's brother and Darcy's aunt
 - Subliminally their main concern is to preserve their relationship with Darcy
- F. **They add immensely to our scope of knowledge and widen the limits of our sense bound outer physical consciousness**

15. **Subliminal's direct contact of consciousness with world** ⁵³⁶

A. **It need not rely on the indirect contact through subtle senses.**

- It can have knowledge by direct contact of consciousness with consciousness or with objects by envelopment or penetration and impact on the substance of mind, rather than through outer figures
- It can also act without other instrumentation directly by an essential inner sense.
- A self-communicating impact of thoughts, feelings, forces
 - Goodwill and ill-will act that way – disturbance accompanying Bob's letters
- This gives the inner being an immediate, intimate, accurate spontaneous knowledge of persons, objects intangible energies of world-Nature
 - Eliza and Caroline feel instinctive resentment of one another, foreshadowing the contest for Darcy
 - Mr. Bennet's quip that Wickham will gilt Eliza
 - Bingley's 'stupid'
 - Caroline's 'when shall I wish you joy'
 - What brings Darcy to Pemberley at precisely the right moment and place?

B. **Surface expressions of subliminal powers**

- Even our surface mentality can be sometimes aware of a consciousness that can feel and know the thoughts and inner reactions of others or be aware of object or happenings without sense-intervention
- These supernormal powers are occasional, rudimentary and vague
- They belong properly to the subliminal self and emerge on surface by its operation
- Commonly termed psychic phenomena, but are not of the psyche or soul
- Expressions of the inner-mind, inner-vital and subtle-physical parts
- Their study cannot be conclusive by the methods and standards of proof proper to the surface mind and knowledge by indirect contact

- They can be known only by opening the wall between the outer mind and inner consciousness or entering freely within and dwelling there
- Only then this knowledge can be fully explained, annexed to our consciousness and included in its operations.

16. Surface vs. Subliminal knowledge & dealing with other people ⁵³⁷⁻⁸

A. Surface mind

- We live as strangers to each other
 - At best tied by partial sympathy and mutual experience
 - We do not know enough of others – even those nearest to us -- or know them as we know ourselves or know them as we know ourselves
 - Darcy was shocked by Eliza's opinion of him
 - Eliza realizes she never knew herself till now
- No direct means of knowing other men – even those similar to us
- We can acquire a general knowledge of human mind and body and apply them with aid of familiar habitual outer signs of inner movements
- We support these summary judgments by
 - our experience of personal character and habits,
 - instinctive application of our self-knowledge to our understanding of other
 - inference of speech and conduct
 - insight of observation and sympathy
 - Darcy's staring at Eliza is interpreted by Charlotte
 - Mrs. Gardiner perceives Darcy's love for Eliza
- Such inferences are often as not erroneous constructions, mistaken guess work, unreliable insights
 - Eliza's interpretation of Darcy's staring
 - Eliza's judgment of Wickham's character
 - Collins' interpretation of Eliza's rejecting of his proposal
 - Darcy's inference that Eliza will accept his proposal

B. Subliminal Inner Consciousness

- Can be directly aware of the thoughts and feelings of those around us
- Constant invisible mental, vital, subtle-physical interchange between all who meet and live together
 - It acts indirectly on the outer nature through the subliminal parts
- This interchange becomes conscious when we become conscious of the subliminal parts
 - We are no longer involuntarily subject to their impact
 - We can accept or reject, defend or isolate them
- Also our actions on others no longer need be ignorant and involuntarily harmful
 - Eliza's bringing Wickham to Longbourn
 - Eliza's 'impossible' to Charlotte

- Eliza's suppression of information about Wickham
- When Lady Catherine insults Eliza at piano, Darcy comes to her rescue – Eliza attacks him

17. **Surface vs. Subliminal dealing with impersonal forces of world**

- A. **We are unaware of unseen mind and life forces we live in**
- B. **Subliminal inner consciousness can open our awareness to all this unseen movement and action**
- C. **It has knowledge by direct contact, inner vision, psychic sensitiveness**
- D. **It can only enlighten the surface by unexplained warnings, premonitions, attractions and repulsions, suggestions, obscure intuitions that reach the surface imperfectly**
 - Prince tests the woman for witchcraft
 - Miles Hendon's attraction to the prince
 - Tom Canty's mother's doubts about him
 - Princess' doubts about Tom Canty
 - Holmes subtle sense something is wrong or right – Norwood builder accused could not have done it
 - Silver Blaze -- dog did not bark
 - Caesar's premonition of Cassius' lean and hungry look
 - Calpurnia's dream of misfortune
- E. **Inner being has direct, immediate contact with universal forces and can forecast or see ahead to some extent**
 - This knowledge is mixture of knowledge and ignorance – capable of error
 - it works by direct contact not by identity
 - this is also a separative knowledge, but more intimate than that of surface nature
- F. **Going deeper to the psychic can cure the Ignorance of the inner mental and vital**
 - Psychic supports our individual life and body
 - The psychic puts forward a psychic element or soul personality in our natural being
 - Rana Pratap's honor – returns the general's wife and daughter
 - Miles Hendon's goodness
 - Darcy's goodness refusing to believe evil of Wickham
 - Dr. Thorne's integrity
 - Ayala's sparkling joy
 - Mark Robart's wife's loyalty
 - Lucy Robart's restraint

- Mr. Bennet's honor
- Mrs. Gardiner's cultured self-restraint

G. Our soul is not the overt guide and master of our thought and acts

- It relies on mental, vital, physical instruments for self-expression

H. Soul can become sovereign

- Going deep into our subliminal, surface can remain in contact with its larger occult reality
- Soul can become powerful and sovereign
- Psychic is armed with intrinsic spiritual perception of the truth and spontaneous discernment of truth from falsehood, divine and undivine
- It can be the luminous leader of our other parts of nature
- There can be a turning-point toward integral transformation and integral knowledge

18. Surface & Subliminal Cognition & true Knowledge ⁵⁴⁰

A. Subliminal cognition is knowledge by direct contact of consciousness with object or other consciousness

- The outcome of secret knowledge by identity translated into separative awareness
- The knowledge appears as something seen or caught from within (coming from inside)

B. Surface cognition is indirect contact

- Friction with the external world brings a spark of pre-existent conscious knowledge to the surface
 - Eliza's impact on Darcy
 - Lady Catherine's impact on Darcy in London
- Consciousness is one in subject and object
- Contact of existence with existence brings this identity to light awakening dormant knowledge of the other self, outside
- It appears on the surface as acquired external knowledge

C. Wall between surface mind and outer world is pierced by gates of sense

- It catches the surface of outward objects, not what is within them
- No ready opening between surface mind and inner being
- Unable to see what is within its deeper self or knowledge coming from within
- It accepts the external object as the cause and source of knowledge
- I cannot see my face so I look in a mirror. If I think the mirror image is really my face, I am ignorant. It is only a reflection of what I cannot see directly because my senses are pointed outward.

- D. **Because of the double veil – only an imperfect figure or representation of the inner knowledge is formed on the surface.**
- Darcy's tolerable is proposal but his surface does not know it – what made him speak so loudly – the inner impulsion
 - Eliza goes to Netherfield to court Darcy but does not know it

19. Subliminal entry into Cosmic Consciousness ⁵⁴¹

- A. **The character of subliminal knowledge becomes clear when the subliminal breaks the boundaries of individuality & enters the cosmic consciousness carrying surface mind along with it**
- B. **Subliminal is separated from the cosmic by subtle sheaths of our being**
- Mental, vital and subtle-physical sheaths
 - More like a fence than a wall – more transparent
 - Surface being is separated from universal Nature by gross physical sheath of the body
- C. **Circumconscient envelop**
- Subliminal consciousness projects itself beyond all the sheaths to form it – an enviroing part of itself
 - It receives through its contacts with the world and can deal with them before they enter
 - Identification of subliminal with cosmic being
 - This envelop can enlarge indefinitely and enlarge its self-projection into cosmic existence
 - Mother and the street car
 - It can break the separation altogether and unite, identity itself with cosmic being – feel one with the universal and all existence
- D. **Freedom of entry into cosmic self and cosmic nature brings great liberation of the individual being**
- It puts on a cosmic consciousness
 - Becomes the universal individual
- E. **Realization of the cosmic spirit is its first result when it is complete**
- The one self inhabiting the universe
 - Sense of individuality may disappear in a merger of ego with the world-being
- F. **Opening to the universal Energy is another result of a complete openness**
- That energy is felt acting through the parts of being
 - Sense of individual action ceases
- G. **Results of more common opening of less amplitude**
- Greater openness of mind to cosmic Mind, Life and Matter and their energies

- A certain sense of unity of the individual with the cosmic
- Perception of the world held within one's consciousness and one's own inclusion in the world consciousness
- A greater feeling of unity with other beings
- The existence of the cosmic Being becomes a certitude, a reality and no longer an ideative perception.

20. Side of Consciousness of the Cosmic Consciousness ⁵⁴²⁻³

A. Cosmic Consciousness is founded on knowledge by identity

- Universal Spirit knows itself as Self of all, knows all as itself and in itself, knows all nature as part of its nature

B. Cosmic Consciousness has a double identity – one and separative

- It is one with all that it contains and knows by identity and by a containing nearness
- There is an identity and an exceeding
- A oneness and complete knowledge by identity
- Double identity – individual and universal
- An inclusion, penetrating sense and vision, and enveloping cognition of each and all things
- Cosmic Spirit inhabits each and all but is more than all
- It has a self-view and a world-view
- A separative power prevents it from being imprisoned in objects and beings in which it dwells
- It dwells within them as an all-pervading spirit and power
- Its individualization is not binding on the cosmic Being
 - Austen lives in all her characters but is not limited by their individualization
- It becomes each thing (by identity) without ceasing from its all-containing existence (separation)
 - She becomes each character without ceasing to be who she is
- A large universal identity contains smaller identities
- Its separative cognition (of individuality or other identity) does not contradict its sense of identity (of all-inclusive oneness)
 - Father and mother both know themselves as members of the same family
 - I can be a member of my family, my community, my nation and still know myself as a human being one with all others

C. Drawing back it can know by separation plus contact if needed

- It remains a separateness in identity, a contact in identity
- the object contained is part of the self which contains it
- Austen may draw back from the character it view it but it remains part of her

- D. **Only a more drastic separateness veils the identity**
 - This results in lesser knowledge, direct or indirect
 - Lydia forgets she is part of a family, while Eliza remembers always
- E. **Yet always, a sea of identity throws up on the surface the waves or spray of direct or indirect knowledge**

21. **Cosmic Consciousness from side of action of cosmic energies** ⁵⁴³

- A. **Cosmic energies impact on surface consciousness**
 - **Waves and currents of energy constantly constitute and reconstitute beings and objects, movements**
 - Like chat rooms on the internet, companies, meetings, events
 - **The waves enter into them, form them, pass through, depart onto other beings and objects like**
 - Fashions
 - Contagious disease
 - Traveling salesman
 - **Each natural individual is a receptacle of these energies and dynamo for their propagation**
 - Rumors and gossip – thrill Mrs. Bennet with delight
 - Fear or panic – puts Mrs. Bennet in bed
 - **A stream of mental and vital energies passes from person to person and in cosmic waves and currents like the physical forces of nature**
 - As waves rock the surface of the ocean moved by gravity
 - Emperor's new clothes – wave of social conformity
 - Property boom – wave of rising speculative expectations
 - Vibration of French Revolution expressing in P&P
 - Netherfield Ball – Eliza' urge
 - **This action is veiled from surface mind's direct sense and knowledge**
 - It is known and felt by the inner being by a direct contact (not identity)
- B. **Knowledge of the cosmic energies in the cosmic consciousness**
 - Knowledge is more complete
- C. **Dynamization of this knowledge in cosmic consciousness is only partial**
 - A fundamental or static unification with cosmic self is possible,
 - but an active dynamic unification with cosmic Nature must be incomplete.
- D. **In the individual at level of mind and life, action of cosmic energies that pass through must be selective to the individual formation**
 - Eliza may have the full knowledge of Austen but she can only act partially
 - The use of the dynamo of individuality is to select, concentrate, formulate selected energies and throw them out in formed currents

- A flow of total energy would mean the individual dynamo is abolished
 - Elizabeth would lose her individuality and become Jane Austen
 - Each of the Bennet's acts differently at Netherfield Ball
- It would mean an impersonal center or channel through which universal forces flow unimpeded, unselected
- This can only happen with a higher spiritualization far exceeding the mental level

E. Universalized subliminal

- May feel one with the cosmic self and secret self of all others
- Dynamization of that knowledge limited to
 - a greater power and intimacy of direct contact of consciousness with all
 - more powerful impact of force of consciousness on things and persons
 - effective inclusion and penetration of the intimate vision and feeling
 - other powers of cognition and action proper to a larger nature

22. Beyond Subliminal Knowledge ⁵⁴⁴

A. The subliminal gives us a greater but not a complete and original knowledge by identity

B. For that we need to go beyond the inner mind, vital and subtle-physical to the two ends of the subliminal – superconscient and subconscient.

C. Subconscient

- an obscure universalism as in a massed consciousness
- an obscure individualism abnormal to us or ill-formed and instinctive
- a dark knowledge by identity as in the Inconscience is the basis but does not reveal itself or its secret

D. Superconscient

- Ranges above the spiritual consciousness free and luminous
- We can trace the original power of knowledge
- We can perceive the origin and difference between identity and separative knowledge

23. Knowledge by Identity ⁵⁴⁴

A. In the supreme timeless Existence, existence and consciousness are one

B. Awareness of Self-existence

- Consciousness can exist even when there are no overt operations
- withdrawn from objects and absorbed in pure existence or in the appearance of non-existence
- Consciousness is intrinsic in being, not abolished by quiescence or inaction

- This is not a separate reality but simply and purely the self-awareness of inherent existence
- There is no need for operation of knowledge
- Being is self-evident to itself
- It does not have to look in the mirror

C. Awareness of Time-Existence

- This is also true of the primal All-Existence
- Self-existence is also aware of all that is in its being
- This is inherent awareness, not a self-regarding act of knowledge, self-observation
- It is intrinsically all-conscious by the very fact that all is itself
 - Austen is aware of the story and all her characters without effort to know them
- The timeless self-existence, Spirit, Being is aware intrinsically, absolutely of Time-Existence without any need for an act of knowledge and all that is in Time.

24. Two statures of knowledge by identity ⁵⁴⁵⁻⁶

- A. There is subordinate status of spiritual awareness normal to awareness by identity which is simultaneous and does not alter it.**
- A power of awareness by inclusion and indwelling
- B. Identity -- The Being, Self-existent sees all existences as its one existence**
- Austen is the whole story and all its characters
- C. Inclusion -- It contains them and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss**
- All the characters live in Austen's creative imagination
- D. Indwelling -- Simultaneously as the Self in them, it knows all in them by its pervading, indwelling selfness**
- Austen lives in and through all her characters
- E. Knowledge is automative, inherent, perpetual, not an act**
- F. Knowledge by identity is at the base of all spiritual knowledge**
- It knows or simply is aware of itself
 - A self-light of being, not a separative regard of self turning upon self as object
- G. Triple knowledge formulated in Upanishads**
- He who sees all existences as the Self – Identity
 - He who sees the Self in all existences – indwelling
 - He in whom the Self has become all existences – inclusion

- H. **This first state is an absorbed, intrinsic self-luminous and self-evidence of the supreme consciousness [Comprehending supermind?]**
- I. **It becomes the knower and the known, subject-object in one of its own self-knowledge [Apprehending Supermind?]**
 - **This brings in another status is the beginning of knowledge as we know it**
 - **A state of consciousness with an act of knowing**
 - **Spirit regards itself**
 - **Jane Austen can begin to regard Eliza as a separate person**
 - **This knowledge is still intrinsic, self-evident act of identity**
 - **No beginning yet of separative knowledge**

25. **Tertiary power of knowledge by identity** ⁵⁴⁶⁻⁷

- A. **Spirit draws back from itself as object**
 - **Jane Austen analogy as author, director, actress, person**
 - **Mother including child in the womb**
 - **Person having a conversation with himself**
 - **Composer conducting his own music**
- B. **Spiritual intimate vision, a spiritual pervasive entry and penetration**
- C. **Spiritual feeling which sees all as oneself, contacts all as oneself**
- D. **Power of spiritual perception of the object and all it contains**
- E. **Spiritual conception – the original substance of thought**
 - **The thought which brings out the intrinsically known from oneself and places it in self-space**
 - **Not the thought that discovers the unknown**
- F. **Spiritual emotion, spiritual sense**
 - **Intermingling of oneness with oneness, being with being, consciousness with consciousness, delight of being**
- G. **Joy of intimate separateness in identity**
 - **Relations of love joined with love in a supreme unity**
- H. **All the play of the becoming in the being finds its self-expression upon these powers of the consciousness of the Spirit**
- I. **All these powers are essential, not instrumental, in their spiritual origin**
- J. **All is the knowledge by identity -- self-powered**
- K. **Spirit's infinite self-experience moves between sheer identity and multiple identity**
 - **A delight of intimately differentiated oneness and an absorbed self-rapture**

26. Origin of separative knowledge by direct contact ⁵⁴⁷⁻⁸

A. Sense of differentiation overcomes sense of identity

- Still cognizing identity, the self pushes intimate separateness to the extreme
- First, a sense of self- and other-self, [not not-self]
- Knowledge by identity is still there as a secondary awareness – as if it were the result of contact no longer the cause
- Then it is over-structured and submerged by knowledge through interchange and contact

B. Finally identity disappears behind a veil

- Play of being with other being, consciousness with other consciousness
- Underlying identity remains, but is not experienced
- A direct seizing and penetrating contact and interchange takes its place

C. This interaction generates an intimate knowledge and awareness of object

- No longer a feeling of self meeting self,
- a sense of mutuality remains, not an entire separateness
- closeness, not oneness

D. Power of inclusion of the object remains, but of a now externalized existence

- By concentration, dwelling of consciousness on the object

E. Power of penetration remains, but is not pervasive and does not lead to identity

- A direct sense can see what is within the object and outside it
- A mutual penetration and interchange of being, consciousness, thought, feeling, energy, sympathy
 - Jane Austen penetrates her characters differently than we do – for us they are external. For her, within herself
- An attempt at unification by possession of others or to be possessed or mutual possession and inclusion
 - Eliza including Pemberley as its mistress

F. This is the origin of knowledge by direct contact of consciousness with its object

- Normal to our inner being, foreign to our surface nature

27. First separative ignorance ⁵⁴⁸⁻⁹

A. Play of a limited separative knowledge and divided being

- reality is still underlying unity of concealed oneness

B. On highest supraphysical mental planes of consciousness, knowledge by direct contact is the main character

- Complete intrinsic awareness of identity and knowledge by identity belong to the higher hemisphere above this.
- C. On the lesser supraphysical planes of mind, it more diminished, separative form
- D. Knowledge by direct contact is the main instrument of awareness of our subliminal self – which is a projection from these higher planes to meet the subconscious
- E. Our outer consciousness is child of the Inconscience
- F. Our inner being is inheritor of the higher heights of mind, life and spirit
- G. The more we go in, live inward and receive from within, the more we are freed from subjection to our inconscient origin and more toward what is now superconscient to our ignorance

28. Ignorance becomes complete by separation ⁵⁴⁹⁻⁵⁰

- A. Entire separation of being from being makes ignorance complete
 - Jane forgets she is acting as Elizabeth
- B. Then direct contact of consciousness with consciousness is veiled
 - The underlying secret identity and oneness remains
 - Jane Austen is always there behind her characters, even when she acts and lives the part of any of them as a separative existence
 - A man is always a son even when he becomes a father and is estranged from his parents
- C. On the surface, a complete separation and division of self- and not-self
 - No direct dealing with not-self or direct knowing or mastering it
- D. Nature creates indirect means of knowledge which the consciousness is forced to rely on
 - Contact by physical organs of sense
 - A penetration of outside impacts through the nerve currents
 - A reaction of mind and its coordinations as an aid and supplement
 - Reason, intelligence and intuition put these indirect communications in order and utilize their data for knowledge, mastery and possession of not-self and partial unity with it
 - These indirect means are insufficient and inefficient
 - They afflict mind's operations with fundamental incertitude
 - It is inherent in the very nature of our material existence

29. Inconscience ⁵⁵⁰

- A. An inverse reproduction of the supreme superconscience
 - Same absoluteness of being and automatic action, but as involved trance

- Being lost in itself, plunged in abyss of infinity
 - Tenebrous involution instead of luminous self-absorption in self-existence
 - darkness veiled within darkness of Rig Veda
 - it looks like non-existence
 - Traffic signal in Pondy – over direction
 - Traffic signal in US – determinate is involved behind
- B. This involved consciousness is still a concealed knowledge by identity
- It carries the awareness of all the truths of existence hidden in its dark infinite
 - It acts first as Energy, not as Consciousness
 - Its acts and creations are arranged with the precision and perfection of an intrinsic knowledge
- C. An involved Real-Idea resides in all material things which effectuates all that has to be effected
- A self-effective intuition
 - exact perception
 - automatic intelligence expressing unthought conceptions
 - blind sureness of sight,
 - dumb infallible sureness of suppressed feeling coated in insensibility
- D. This state and action of Inconscience corresponds to that of the Superconscience
- Translated into term of self-darkness instead of self-light
- E. These powers intrinsic in material form work in mute subconsciousness but are not possessed by the form

30. Stages in emergence of consciousness from involution ⁵⁵⁰⁻¹

- A. Material existence has a physical (not mental) individuality
- A subliminal Presence in it – Conscious in unconscious things – determines the operation of its energies
 - The intrinsic unorganized Awareness pervading the form explains how material objects receive and retain impressions of contacts of things around them and their energies
 - An occult knowledge can become aware of the object's past and make us conscious of these influences
- B. From outside we perceive that material objects like plants and minerals have powers, properties and inherent influences
- Since they have no means of communication, it comes by being brought into contact with person or object

- Or their influence becomes active by conscious utilization by living beings – the practical side of more than one human science
- C. These powers and influences are attributes of Being
- Not mere indeterminate substance
 - Forces of Spirit emerging by Energy from self-absorbed Inconscience
- D. This is the first crude mechanical action of an inherent absorbed conscious energy
- E. In primary forms of life it opens into submental life-vibrations implying an involved sensation
- A seeking for growth, light, air, life-room,
 - Unable to formulate its instincts, communicate or externalize itself
 - Immobility not organized to establish living relations
 - It endures and absorbs contacts and inflicts them involuntarily
 - Inconscience is still dominant working by involved knowledge by identity
- F. Overtly conscious life is further development
- The imprisoned consciousness struggles to the surface
 - The separate living being strives blindly within narrow limits to enter into conscious relations with the rest of the world-being outside it
 - **Relationships with others are the key to our experience and evolution**
 - The being of living matter develops its consciousness into limited separative knowledge by the growing contacts it receives and responds to and puts out to satisfy its needs.

31. Powers of concealed consciousness progressively evolving in the surface consciousness ⁵⁵²

- A. All the powers inherent in the original self-existence spiritual awareness are slowly brought out and manifested in growing separative consciousness.
- First, a crude or veiled sense develops into precise sensations aided by vital instinct and concealed intuition
 - Life-mind perception manifests backed by obscure consciousness-sight and feeling of things
 - Emotion vibrates our seeking exchange
 - Last to emerge on the surface, conception, thought, reason
- B. All is incomplete, maimed by separative ignorance and obscuring Inconscience
- All are dependent on outwards means, not empowered to act in their own right
 - Consciousness cannot act directly on consciousness
 - Mind consciousness can envelop and penetrate things, but not really possess them

- No knowledge by identity
- C. **When the subliminal forces its secret activities on the frontal mind and sense**
 - A rudimentary action of the deeper methods appears on the surface
 - Such emergences are still the exception and appear to us abnormal
- D. **Only by an opening to our inner being or entry into it**
 - A direct intimate awareness can be added to the outer indirect awareness
- E. **Only by awakening to our inmost soul or superconscious self**
 - Beginning of spiritual knowledge with identity as its basis, power and intrinsic substance

32. Conclusion

- A. **Life experience is the normal means for the emergence of our secret consciousness**
- B. **Our interactions with other people are a gold mine of opportunity**
- C. **Every acquaintance, activity and event has that potential**
 - A dance at Meryton
 - A causal word 'tolerable'
 - A holiday in Derbyshire
 - A decision about Lydia
- D. **Every moment has that potential**
- E. **Consecration is the means to move from the surface to the inner being**
- F. **The truth of our being is not self vs. non-self – but all are our self**
- G. **Others point of view, goodness, goodwill and self-giving are practical recognitions of this fact.**