

Chap 18 Mind and Supermind

1. Intro

- A. In earlier chapters we have learned about Sachchidananda and the Supramental Truth Consciousness which creates the universe.
- B. Together they form the upper hemisphere of existence
- C. Chapter 17 describes how the Divine Soul would experience the perfect knowledge and delight of Divine Life in Truth Consciousness knowing its oneness with all other souls and with the Divine Being.
- D. It is one thing to say that the Divine Soul can experience a blissful Supramental existence, but that is not enough.
- E. Sri Aurobindo says the goal of manifestation is a Divine Life on earth, here in a physical body.
- F. In that case we must try to understand the origins and nature of the world we live in – the lower hemisphere of Mind, Life and Matter.
- G. In this chapter he tells us that Mind, Life and Body are themselves created by Supermind and are in their origin divine.
- H. Then he explains the origin and purpose of Mind and why the divine created a faculty called Mind and how it has lapsed into the Ignorance.
- I. The best way to understand Mind is to contrast our mental way of seeing reality with the knowledge of Supermind.
- J. Let us take for example the way the human mind envisions reality at times when we are beset by problems, crisis or a sense of helplessness.
- K. Let us start with the experience of Elizabeth Bennet at Lambton Inn after she visits Pemberley for the first time.

2. Elizabeth Bennet at Lambton Inn

A. Two days earlier

- 1. She visited Pemberley, dreamed of becoming mistress, met Darcy and was on top of the world.
- 2. She could look back on the past and laugh about her quarrels with Darcy and her infatuation with Wickham. Everything was forgiven.
- 3. She could dream of a future full of prosperity, happiness and social adventure.
- 4. Now surely Jane would marry Bingley

5. Now her father would visit her and Gardiners would become fast friends of Darcy.
6. Georgiana would be her new younger sister
7. All her family problems are over.
8. Elizabeth awoke this morning eagerly looking forward to a life in heaven on earth.

B. In two hours everything changes

1. This morning in a small room at the Inn she receives 2 letters from Jane announcing Lydia's elopement and her whole world collapses.
2. All her dreams disappear in an instant and do not exist anymore
3. Beautiful Pemberley is merely a distant fantasy
4. The future seems full of darkness without hope
5. No friend can help her. She is all alone in her despair
6. She finds herself living in a nightmare
7. How could the reality have changed so quickly and dramatically?
8. What happened to all those glorious possibilities?
9. Were the past two days simply an illusion?
10. Were they all figments of her imagination? Maya?
11. But what is the truth? What is the real reality?

C. The Reality of the situation

1. The truth is very different than it appears to Elizabeth at this moment in time.
2. The truth is that a 19 year old woman named Jane Austen had an inspiration to write a story of high romance and joyous fulfillment.
3. She conceived of this story for the sheer joy, the delight of creative self-expression.
4. Her story expressed a Real Idea -- love
5. Two strangers – one full of pride, the other of prejudice -- from different social classes meet, insult one another, dislike one another, quarrel with each other
6. Then they discover the truth that they are meant for each other.
7. Elizabeth's abuse makes Darcy realize he has been selfish and arrogant.
8. It helps him discover his soul and TRANSFORM himself into a good man.
9. Darcy's letter makes Elizabeth realize her false infatuation with Wickham and the low consciousness of her parents.
10. She feels ashamed and rises from vital to mental consciousness. She EVOLVES.
11. The reality is that Darcy and Elizabeth are souls longing for union & delight
12. The reality is that they are destined to fall and love, marry and live happily ever after.
13. Jane Austen's story is already 200 years old and it will live for many centuries as a fairy tale of inspiration to men and women aspiring for high accomplishment and love

D. The two pictures of reality are starkly different

1. Elizabeth lives in a nightmare
2. Jane Austen lives in a fairy tale
3. Which is true?
4. That depends on your perspective
5. Elizabeth thinks her nightmare is real
6. We know it is only a story and that this story has a very happy ending.
7. But can we convince Elizabeth that this is the case?
8. Let us try to explain to her how she actually got into her present predicament
9. Let us explain to her how Jane Austen created her story and her character Elizabeth Bennet
10. Let us give her the knowledge that will make her realize the
 - Truth of her situation, why these things happened to her
 - The Truth of her destiny – her future
 - The Truth of her being – her soul
11. Sri Aurobindo says it is possible for Elizabeth to know the truth of her being even as she is experiencing it.
 - That is the knowledge and vision of the Supramental Being
 - This is the knowledge that Sri Aurobindo offers to us in *Life Divine* so that we can awaken from all problems, worries, fears, crises and nightmares and convert them into unlimited opportunities to make our lives heaven on earth.
 - With this knowledge we can experience the delight of existence even in the most challenging situations and know with certainty that the intensity of the moment comes to reveal and release in us spiritual truth, power and delight of becoming.
 - He calls this knowledge the Process of Creation
12. In chapter 18 he summaries all the stages and steps by which the Divine has created the universe and reveals the crucial error by which we have lapsed into the world of Ignorance and Falsehood that we live in and know so well
 - Understanding this knowledge gives us the power to reverse the process and transform human life into Life Divine
 - Let us review the main steps in this process

3. Jane Austen as the Divine Being – **slide 2**

A. Let us use the analogy of Jane Austen creating P&P as a means to understand our own situation

B. Jane Austen is a person, not merely an author

C. She is a writer, daughter, sister, friend, English woman

- D. All are only aspects of herself
- E. Each of her characters is a projection of one of her infinite possibilities.
- F. She can create infinite characters because the potentialities of her personality are infinite
- G. She is capable of writing any number and variety of stories as Shakespeare wrote comedies, histories, tragedies, love poems
- H. She is not limited by the stories she writes or the characters she portrays
- I. She is beyond and greater than all that she manifests
- J. She is capable of creating a whole universe or many universes
- K. But she is never limited by what she creates.
- L. She takes Delight in all that she creates
- M. She represents the Transcendent Divine Being – Sachchidananda
- N. She is the symbol of our Transcendent Self that lives forever in infinite bliss

4. **Jane Austen as Author creates the world – slide 2**

- A. We are particularly interested in one aspect of Jane Austen -- in her personality as an author who creates stories, characters and events
- B. How does she do it?
- C. She does it by a process of Self-Conception
- D. She creates stories and characters by the power of her creative imagination
 1. First she conceived in her imagination of the story of a man and woman who fall in love and marry
 2. She imagines that story in Space and Time
 - It occurs at the time of the French Revolution 200 years ago
 - It takes place in Meryton, a small rural town in England about 50 miles from London
 3. She imagines different characters
 - Jane, Eliza, Lydia, Charlotte, Caroline, Mr. & Mrs. Bennet, Mr. & Mrs. Gardiner, Darcy, Bingley, Wickham, Lady Catherine
 - All these characters are projections, emanations of her own creative imagination.
 - They are all aspects of her infinite being.
 4. She projects her consciousness into each character to give it life.

E. Like a playwright, she describes how each character should appear and behave

- 1. What will they look like?**
 - What should Elizabeth Bennet look like?
 - What does she wear in each scene?
 - How does she comb her hair?
 - How pretty is Jane?
 - How tall and handsome and charming is Wickham?
- 2. How will they behave?**
 - How does she smile when she hears Darcy call her tolerable?
 - How does she cry when she reads about Lydia's elopement
- 3. What will they think?**
 - How foolish and irritating is Mrs. Bennet?
 - What does Lizzy think when she hears Wickham's lies about Darcy?
- 4. How will they feel?**
 - What does Lizzy feel when she reads Darcy's letter at Hunsford?

F. She envisions a set of circumstances

- 1. French Revolution raging across the English channel**
- 2. A prosperous family at Longbourne**
- 3. A rich man comes to Netherfield**
- 4. Beautiful Pemberley is like heaven on earth**

G. She envisions a movement of events – an evolution of consciousness -- in the story from ignorance to knowledge, from suffering to delight, from hate to love.

- 1. Pride meets prejudice**
- 2. Both are blind to the opportunity**
- 3. He insults her. She hates him.**
- 4. He prevents Bingley from marrying Eliza's beloved sister.**
- 5. They part and meet again at Rosings – because deep down their souls aspire for one another.**
- 6. They quarrel and abuse one another**
- 7. They each experience a revelation about themselves**
- 8. Later they meet again at Pemberley**
- 9. Both want to marry**
- 10. Life interferes with a tragedy**
- 11. The fairytale becomes a nightmare**
- 12. It does so in order to raise the intensity of love to an even greater height**
- 13. So Eliza can realize how fortunate she really is**

14. So Darcy can shed all reservations about her family and prove how much he really loves her
15. Darcy saves the day
16. Lydia and Jane marry
17. Lady Catherine is the last obstacle – Eliza fears she will prevail.
18. Darcy returns and proposes

H. Jane Austen's creative imagination symbolizes Comprehending Supermind

1. All that Jane Austen imagines and creates is contained within herself.
 - All IS herself.
 - So too, the universe we live in is contained in the Divine Consciousness
 - Her story is a self-manifestation, a becoming or her being
 - The universe is a becoming of the Divine.
2. Her power of creative imagination is similar to the power of Supermind to create a world and everything in it
 - Supermind creates by a power of Self-Conception
3. Jane Austen's consciousness pervades her entire creation
 - So too, the divine consciousness pervades and upholds everything in the real world.
 - All is the Divine. All is Brahman.
4. She conceives of the story P&P with a character named Elizabeth destined to rise to create heights through marriage.
 - She represents the Comprehending Supermind
 - Supermind is a self-extension of the Transcendent which universalizes itself to become the world it conceives.
 - As comprehending Supermind, JA as author contains, inhabits and pervades all the forms it conceives with an equal concentration.
5. All these forms are forms of Jane Austen's consciousness
6. The world of P&P is one universalization of the consciousness of Jane Austen – one of many potential universes she can manifest (one of many stories)
 - Jane Austen as Self becomes the universe of the story and all existences within it, yet she is not limited by anything she becomes.
 - All that she creates are truths of her Divine Being
 - The universe is an objectification of her creative consciousness
7. The story of P&P represents a Real Idea – one of her infinite qualities and potentialities – which she projects forth into creation.
 - Real-Ideas are willed intentions of the Divine
 - They are truths of Being that guide the manifestation in space and time

- The Real Idea in this story is of an individual rising through marriage to great heights on the momentum of social evolution in England which unites the classes.
8. All characters are one with her being and of one consciousness with each other – her consciousness
 - As author she sees the story in its totality and all its separate elements, but all from one comprehensive perspective,
 - Not from the viewpoint of each character, place or moment.
 9. There is no separation or division in space and time.
 - All the characters, events, actions exist simultaneously in her mind.
 - All places co-exist in her mind
 - All points in time co-exist simultaneously
 - She can see the beginning, middle and end of the story with one view as we can because we know the story
 - She is never lost in a particularly moment, blind to the past and future as we are in our own lives.
 10. Supermind creates the world in space and time as Jane Austen creates stories in her creative imagination.
 - The infinity of the One translates itself into an extension in conceptual Time and Space.
 - But what the Supermind creates is fully REAL
 - It is the world we live in
 - We too are its creations
 - As Jane Austen’s characters are forms and expressions of her creative consciousness, we are formed from the substance of Spirit
5. **Jane Austen as Director – Apprehending Supermind – Self-multiplication – slide 2**
- A. The story conceived by the author now has to be made manifest in Space and Time.
 1. That is the role of Apprehending Supermind
 - B. The author imagines herself as the Director of a play or movie in which the entire story is acted out
 1. The director guides the work of objectifying the story in space and time.
 2. She has to manifest by the power of her artistic imagination so many living characters and events
 3. As director she has to select the actors for each part, the settings, the sequence of actions in each scene.
 - C. She imagines herself as each of the characters in the story – slide 3
 1. She does this by a process of self-multiplication

2. She projects the force of her consciousness and multiplies herself to create many forms of herself – each representing a different character

D. She imagines each scene, circumstance and event

1. What does Longbourne look like?
2. How does it differ from Longbourn? From Rosings?
3. How does Eliza overhear Darcy calling her tolerable at the dance?
4. What happens when Eliza, Lydia, Jane, meet Wickham, Darcy and Bingley in Meryton?
5. How does Darcy walk and speak when he comes to propose to her at Hunsford?

E. Jane Austen as Director represents Apprehending Supermind

1. AS translates infinite possibilities into a specific arrangement of forces, forms and movements.
2. The Director is the Universal Divine who as subject pervades the universe it has created and holds all its forms within its own consciousness. – The Self containing all existences
3. Like the poet, the Divine views the creations of his own consciousness placed before him as world of objects as if they were things other than himself
4. It conceives of multiple soul-forms (objects) which are differentiated but yet not separate from one another.
5. He is the player, the playground and the play

F. In Apprehending Supermind, the self-conceptions of the Divine held within the comprehending consciousness acquire objective reality as differentiated forms or objects.

1. The One translates itself into a multiplicity of the conscious Soul, the many Purushas
2. Apprehending Supermind makes the fundamental division between Being and Force, between Purusha and Prakriti
3. Purusha (conscious soul who knows) and Prakriti (Force-Soul or Nature-Soul) which is his knowledge
4. Both are one Being, one existence
5. All forms are forms of that Being placed by Him as Knowledge before Himself as Knower, by Himself as Force before Himself as Creator

6. Jane Austen as Actor – Individual Divine – self-limitation – slide 4

A. The individual characters have acquired form, but they have not yet acquired LIFE.

B. The director has to select ACTORS to play the role of each of the characters

1. The actor represents the soul of each character that gives it life.

2. Let us assume for the sake of our analogy that Jane Austen is also an actor and she is capable of playing multiple parts in the story
 - the way Kamala Hasan played ten different characters in Dasavataram – **slide 5**
 - Sivaji played 9 parts in Navaratna?

C. Like an actor, in her imagination she plays each of the characters.

1. Jane Austen the director identifies herself with each of the characters she has defined and becomes the actor who plays the role of each character in her own story.
2. She imagines herself as Eliza
 - Receiving Collins' proposal at Longbourne
 - Abusing Darcy at Hunsford
 - Defending herself against Lady Catherine in the garden
 - Reading Jane's letters at Lambton Inn
3. Even when she is acting the part of Elizabeth, she can still remember she is also Jane Austen the director and Jane Austen the author and that she is also Jane Austen the person who is greater than all these roles she plays.

D. Jane Austen as Actor represents the Individual Divine in Apprehending Supermind

1. This is the aspect of the divine that enters into each character and lives within it – the Divine which inhabits all its creation.
2. The universal divine (divine soul -- Purusha) projects itself into each of the forms it has created and becomes the soul of each form – the Individual Divine within each form – the same divine in all beings

7. Jane Austen as Character – spiritual individual – divided habitation – **slide 6**

A. Great actors become the characters they portray.

1. They identify so much with the character that they seem to live the experience.
2. Only then they can give them life and make them seem real to the audience.
3. Of course the actor never forgets that he is an actor playing a part, but he holds that knowledge of his true self in the background so he can fully identify with the character on the surface.
4. As character, Jane Austen brings out the individuality and uniqueness of Elizabeth that makes her such a lively, interesting character in the story and so attractive to Darcy.

B. Jane Austen as actor playing the character of Elizabeth Bennet represents the Spiritual Individual

1. This is the third status of Supermind in which the Individual Divine within each form differentiates itself putting forth a unique expression of Divine Truth and holding back other aspects of its infinite being.

2. The same way an actor projects one aspect of his personality to give life to the character role he is playing.
3. In this status, the soul in each form views the world from the vantage point of the form it inhabits
4. At the same time it never forgets that it is the universal and transcendent divine.

C. Divided habitation creates difference of relation between souls that are identical in being by a free identification

1. This creates relation of form with form as if they were separate beings
2. Still Jane Austen as character is conscious that she is the actor playing a role, that she is the director, the writer and the person

8. Elizabeth Bennet – creature mind – self-absorption -- slide 6

A. In the final stage Jane Austen forgets the truth of her being and lapses into Ignorance -- Avidya

1. Jane Austen the actor playing the character of Elizabeth Bennet identifies so closely with Elizabeth that she becomes her
 - She finds herself anxious for Darcy to propose
 - She feels horrified when Lydia elopes
 - She feels hopeless when Darcy leaves the Inn
2. Jane Austen playing character of Elizabeth Bennet so entirely identifies herself with the character she is playing that she forgets she is an actor playing a part, following instructions of the director who is also she, according to the story that she has written.
3. Jane Austen actually comes to believe that she IS Elizabeth Bennet
4. At this stage the actor forgets the script and starts acting spontaneously
5. Something like this actually happened in real life when they made the BBC version of the films. Jennifer Ehle and Collin Firth who played Elizabeth and Darcy actually fell in love with each other for about six months.
6. As Elizabeth, Austen actually believes
 - She is In Lambton Inn
 - She is in love with Darcy
 - Her sister Lydia has eloped
 - Wickham can never be prevailed upon to marry her
 - Lydia is lost forever
 - Her family is disgraced
 - The situation is hopeless
 - All her prospects are destroyed
 - Darcy is leaving never to return
 - She is heartbroken

7. Now she has fallen into the Ignorance -- Avidya

B. Avidya

1. Avidya is the soul that has become the separative ego in the Ignorance.
 2. The soul becomes a separate soul thinking, feeling and sensing itself as different and independent of all other souls.
 3. Avidya is created when the divine mind becomes the creature human mind.
 4. The truth Elizabeth has forgotten is that She is the author of this story (the Divine Being), She is the director of the movie and She is the actor playing a part.
 5. Similarly, we have forgotten that WE are the Divine Being who has conceived, created and become the universe.
 6. We are Brahman living now as characters in our own story but ignorant of the truth of our own being and our own destiny.
 7. That is why he calls Avidya the self-ignoring faculty. Because it ignores the Truth which it knows.
 8. Like Elizabeth, we feel separate and alone among other people who are really parts of our own being and we feel helpless in the face of external circumstances created by our own consciousness.
9. **Jane Austen the Being is the Audience** **slide 6**
- A. Remember, all the time Jane Austen as Elizabeth is only playing a part in a story which Jane Austen herself has conceived as writer and converted into a movie as director and actor.
 - B. All the time she is the Divine who takes delight in the whole story.
 - C. She is the playground, the player, and the play
10. **How great is the difference in perspectives between Jane Austen the author and Elizabeth Bennet the character?**
- A. Just at the point Eliza thinks the world has ended, Jane Austen feels the story has reached the perfect exciting climax
 1. The characters both feel the peak of intensity
 2. Love seeks intensity and eternity
 3. Jane Austen sees the whole past fulfilling itself in a glorious future
 4. Elizabeth feels it's the end of the world

B. What makes the difference between these two ways of experiencing the same event?

1. How did we get into this mess?

- It is the same way the Infinite Divine created the universe and created our separate divided consciousness.

2. How do we escape?

- If we understand how we became ignorant, we can discover how to escape from ignorance.

11. Vidya & Avidya

A. Jane Austen lives in Vidya

1. Vidya is Knowledge – Austen as author has the knowledge.

2. Jane Austen as author is like the Transcendent Divine Mother who knows all, creates all, determines all and enjoys all

- She knows the Truth, she has the Knowledge
- She lives in the consciousness of the Divine Soul, she is in Supermind
- She experiences the whole universe as waves of Eternal love unfolding

3. She is infinite, omnipresent, omnipotent, omniscient, eternal

B. Elizabeth lives in Avidya

1. Avidya is Ignorance -- Austen as Elizabeth Bennet lives in the Ignorance

- Elizabeth is in darkness – she lives in total ignorance
- She feels all alone
- She sees no past or no future
- She knows no light, no joy, no love – everything is lost.

2. We are like Elizabeth Bennet forgetful of our true Self, thinking we are limited in space, time and circumstance to the role we are playing this moment.

3. Elizabeth lives in the creature Mind in the Ignorance

12. What is Mind? Why is it Created?

A. Mind is essential for manifesting the universe

1. Reality is indivisible infinite spirit

2. Mind translates infinity into terms of the finite

B. Life is Infinite

1. Story of your life

- What would you say if I ask you to tell me your life story?
- Your life has consisted of an infinite succession of moments.
- Which would you select for your narrative?

- If you are 40 years old, you have already lived
 - 14,600 days
 - 350,400 hours
 - 21 million minutes
 - 1.26 billion seconds
- Which of these will you tell me about?
- Suppose you choose only 1 out of the 14,600 days to speak about?
 - Which one would you choose?
 - What aspects would you describe?
 - That would account for only 86,400 seconds out of your life
 - It would still leave 1.26 billion seconds unaccounted for
- Suppose you decide to tell me about only 1 second of that one day in your life? What will you say?

2. Let us take a single moment in the story when Darcy calls Elizabeth tolerable

- We can describe it in a single sentence – Bingley suggests that Darcy dance with Elizabeth, Darcy refuses because no one else is dancing with her and she is only tolerable in appearance.
- But this description is only the tip of the iceberg.
- This simple event is a microcosm that contains the whole story
- If we really want to explain this single moment, we have to also mention
 - French Revolution raging across the English channel has made aristocracy in England nervous
 - Their characters: Bingley is the son of a wealthy merchant. Darcy comes from a higher class of landed aristocracy
 - Their relationship: Bingley is submissive. Darcy is dominating
 - Their feelings: Bingley's sense of triumph because he is dancing with the prettiest girl
 - Their acts: Bingley asserts by calling Darcy stupid for refusing to dance
 - Who else is present and how they behave:
 - Lydia running around,
 - Mrs. Bennet talking loudly
 - Caroline eyeing everyone with disdain
 - The atmosphere of the dancing hall
 - The lighting, furniture, temperature inside and outside
 - How crowded is it
 - How good are the musicians? What do they play?
 - How happy, excited, quiet, peaceful, cheerful, energetic each character feels
- So you see even a single moment of in the story contains an infinity of detail and our lives consist of an infinity of infinities.

3. P&P Commentary

- Appa has written over 3000 pages so far

- He has written hundreds of pages of commentary just to explain the moment when Eliza read Jane's letter about Lydia's elopement and Darcy arrived at Lambton Inn.
 - His plan is to write 10,000 pages because this single story contains an infinite universe of knowledge
 - Jane Austen's mind has compressed that knowledge into 350 page novel.
4. Mind is a power of selective knowledge
- Mind is the power we use to select out highlights from the infinite detail and present it to ourselves as if it were a finite thing that we can fully understand and communicate with others.
 - So I can describe one infinite moment sitting in my room in Pondy alone by simply saying "I was asleep in my chair".
 - Mind thinks it has told everything and there is nothing more to say.
 - But even then you might ask in wonder: Were you dreaming at that moment? That opens up a whole new infinity to explore.
 - Jane Austen's story is like our lives – it consists of infinite contents
 - Mind is the power Jane Austen uses to bring to life the conception of her story.
 - Mind is the power each character in the story uses to relate to the world in which they live at each moment.

C. Office of mind is to translate infinity into the terms of the finite

1. Mind presents the infinite as finite frontal appearance
2. Mind is a power that enables the infinite to take finite form
 - None of us can fully know ourselves or one another.
 - We cannot know Jane Austen because she is an Infinite Being
 - But we can know her stories, experience her characters and get a glimpse of her through the words she writes
3. The Finite is only a frontal appearance of the infinite
 - The finite is a result of the action of the Infinite and cannot exist except by the infinite
 - All forms are forms of a force which is alone real in itself
 - Mind makes us perceive the infinite as finite forms
4. Each finite form is like a wave on the ocean
 - Each wave is only a superficial movement of the infinite ocean
 - Mind sees the waves, not the infinite ocean of energy from which they emerge and it mistakes each wave for an finite, separate and independent reality
 - Mind sees the forms (the waves) to the exclusion of all true sense of the infinite ocean
5. The waves are real, but they do not exist separate from the ocean
 - Elizabeth thinks of herself as separate, forgetting she is really just a part of Jane Austen's consciousness.

- She has no independent existence of her own
 - The same is true for all of us – we exist only as part of a greater whole which is Infinite.
6. Ignorance results from our failure to sense the infinite behind finite appearances
- I am aware of myself, not the infinite ocean of family, community, society, humanity and universe of which I am a part
 - When I think a thought, I am not aware that my ideas, opinions, beliefs, aspirations, values, character, manners, behavior all come from society and are not really my own.
 - I find information on the Internet and congratulate myself, forgetful of the fact that society created the internet and provided info there.
 - I call a customer on the phone and congratulate myself for making a sale, forgetful that without the contributions of millions of people I cannot call anyone or sell anything.
 - The products I sell, the company I represent, the phone I use, the roads I drive on, the car I ride in, the food I eat, the clothes I wear, the very language I use are all gifts of the infinite whole of which we are each a part.
 - Mind enables me to think of myself and others as separate and independent of everyone else.
 - It is a convenient way of thinking for practical purposes, but it is far from the truth.
7. Mind enables us to think of each of the characters in the story as if there were separate individuals independent of all the rest
- Elizabeth sees the handsome form and charming behavior of Wickham, but does not see his character and intentions behind
 - Darcy wants to take Elizabeth as his wife but exclude her family
 - Lydia forgets she is part of a family and her actions affect all
 - Lady Catherine wants to command and assert for Lady Anne, unmindful of Darcy, Elizabeth, Pemberley, England and French Revolution

D. Mind is a subordinate process of delimitation – Divine Mind

1. In its origin, Mind is a subordinate power of Apprehending Supermind
 - Without Mind no world could exist
2. Mind makes possible an infinitely multiple concentration into forms of being and into arrangements of the relation of those forms of being to each other
 - Mind enables the Infinite consciousness to take countless different standpoints
 - Mind enables the Divine to look out at the world and experience it through the eyes of 7 billion different people all at the same time.
3. By this process mind, life and matter come into being

E. Divine Maya and lower Maya

1. Mind is divine in its origin – it is an instrument of Divine Maya
2. Mind has been mistaken as the cause of the universe and the whole of Divine Maya
 - But the Finite is not a separate and independent reality
 - Mind presents only an appearance – not true knowledge – not Vidya
3. Mind as we know it has lapsed into Ignorance – Avidya
4. Mind in the Ignorance is the power of lower Maya – the power of division
5. Divine Maya comprehends Vidya as well as Avidya (Knowledge as well as Ignorance)
 - The original consciousness contains both at the same time and is conscious of the relations of one with the other
 - How are we related to others?
 - It knows both together.

F. Mind divides Reality

1. Reality is Infinite
 - Reality is an infinite without boundaries
 - Mind makes it appear finite
 - Mind divides space into plots of property, towns, states, countries, continents
 - Mind divides it into distance and measures it in mm, cm, meters, and km
 - But in truth space is indivisible.
 - If you look at a picture of earth from a satellite in space, you do not see any boundaries or divisions. **Slide 7.**
 - There is no line between India and Pakistan, Tamil Nadu and Andhra, Cuddalore district and Villipuram, your property and that of your neighbors **slide 8**
 - These divisions are all the invention of mind
2. Reality is Eternal
 - Reality is an eternity without beginning or end
 - Time is indivisible stream of consciousness like a river forever flowing **slide 9**
 - Mind divides time into past, present and future and say only the present moment actually exists
 - It is like sitting on the bank of the river and thinking only the part of the river before my eyes at this moment is real.
 - Mind measures time by calendar and clock – years, months, days, hours, minutes, seconds, nanoseconds

G. Mind is the power to separate, measure, depiece, delimit

1. Mind is a consciousness that measures, limits, cuts out forms of things from the indivisible whole and regards them as if each were a separate thing
2. Mind divides reality into parts – it depieces and delimits – **slide 10**

3. Mind can add, subtract, multiply and divide, but it cannot know the infinite
 - Lady Catherine relates to other people by addition – she thinks how much more money, status and importance she has than other people
 - Caroline relates by subtraction – she thinks how inferior others are to her
 - Collins relates by multiplication – each time he mentions Lady Catherine is his patroness, he expands in his own imagination
4. Division is a subordinate appearance of the whole process
 - Division is necessary to the spatial and temporal play
5. Mind is like the Director who takes Jane Austen's novel
 - The Director divides it into so many scenes and parts and breaks down each scene into so many actions and interactions – **Slide 11**

H. Mind does not see the whole. It sees only parts

1. When Mind sees material objects it sees their form, shape, color, design and texture. --
2. When scientists study matter, they see molecules, atoms, electrons, protons, muons, quarks and higgs particles, but they cannot know the essential reality because matter is spiritual substance which is indivisible. **slide 12**
3. Health – the doctor examines all parts of the body and then pronounces that the patient is in good health. He does not see health, he sees only the health or disease of the parts.
4. When I ask you to tell me who you are, what will you say? You say ===
 - I was born in this place, family, caste
 - I got this education
 - I married this person
 - I live on this street in this house
 - I work in this place
 - But is that really who you are?
 - If I ask further you may tell me about your parents, your children or grandchildren, your neighbors, the house you live in, your height, weight, favorite colors, foods, books, movies, your visit to Agra, London or New York
 - But none of these things tell me who you really are. They are only parts of yourself, details
 - The truth is that you are an infinite Being. These are only your appearances or experiences

I. Fixity of mind

1. Mind enables us to see movement as if it were fixed and stable form
2. In Chapter 9, The Pure Existence, Sri Aurobindo tells us that the whole universe is only a movement of Conscious Force – it is like an infinite ocean of energy in motion
 - That ocean of energy is in constant movement

- Brahman is represented by the silent depths of the ocean.
- The universe is the movement of waves on its surface.
- Whole universe is only movement which mind tries to fix as stable forms so that it can deal with them.
- In reality, the only thing truly stable is the Pure Existent, Brahman, the immovable ocean on whose surface the waves constantly rise and fall
- The world and the objects we see are like waves on the surface of the ocean
- Nothing is really stable and motionless, but mind enables to see it as if it were

3. Physical

- Physicists confirm that what we call material objects is only movement of energy, not solid fixed form
- The table and chair appear solid and still to me. Actually they are composed of billions of atoms in constant motion and those atoms consist of trillions of tiny particulars that are also in motion.

4. Body

- Body itself is constantly changing process
- I may tell you that I have lived so far for 65 years, but actually
 - The cells on my skin are only about two weeks old
 - My red blood cells are only 4 months old
 - My bone cells have been replaced at least six times since I was born
 - Yet all the time my mind tells me my body is 65

5. Personality – who am I?

- Am I a fixed thing or ever changing?
- My body is every growing or dying
- My thoughts are always moving
- My emotions change from one moment to the next
- My sensations are constantly changing
- Yet we characterize other people to fit them in a box
- Darcy is good, Wickham is bad, Caroline is jealous
- Darcy's lost opinion cannot be regained
- How much Darcy changes in the story?
- Is he still the same person?
- Are you the same person as last year, the year before
- We are constantly changing
- Our lives are a movement
- That which we call 'ourselves' is only a continuous progression of experiences, sensations, thoughts, emotions
- Our true self, our soul, is the only unchanging stable thing about us.
- Life itself is only a continuous process of change
- The only thing stable is the Divine Being, Sachchidananda, Brahman

6. Family is a movement

- To the outside world, the Bennet family is a stable unchanging form
- The Bennet family is changing all the time
- The characters remain, but relationship change radically
- One moment everyone is excited for Jane's expected engagement
- The next moment everyone is depressed by Bingley's departure
- One moment the whole family is in despair and disgrace because of Lydia's elopement.
- The Everything changes – From the depths of disgrace and despair, the Bennet's rise to new heights of prosperity, social status, and happiness.

7. Company is a movement

8. Money is movement not a thing

9. Society is a movement

10. Mind makes all these movements appear to us as fixed and stable things – when in truth all is ever changing

J. Divine Mind – final operation of apprehending Truth-Consciousness

1. Mind is a subordinate power of apprehending Supermind

2. It is essential for the manifestation of forms

3. Divine Mind is a luminous mentality -- a passive instrument of Supermind

4. Mind's function is to hold forms apart from each other so they can interact and relate in space and time

5. Mind upholds individualization of active consciousness, delight, force, substance

6. It enables the One to behave as if it were individual dealing with other individuals but always remaining in His own unity

7. This is Divine Mind as it originates in Supramental Truth Consciousness

8. But what we know as Mind is mind in the Ignorance –Avidya

13. Avidya – what is Mind in the Ignorance?

A. Mind is the nodus of the Ignorance

1. Whatever we know by our minds is partial, incomplete, distorted?

2. In the story we see that all the characters are ignorant all the time
 - When Elizabeth sees Darcy at the Meryton dance,
 - She sees he is rich, proud and arrogant, and unpleasant.
 - She cannot see his good character, generosity, honesty.
 - When he stares at her at the dance, she has no idea he is in love with her.
 - When he comes to her Hunsford, she has no idea he intends to propose
 - When he takes leave of her at Lambton Inn, she cannot imagine he intends to go to London and save Lydia
 - Eliza sees Wickham's handsome figure and charming behavior and things he is good.
 - Darcy sees Elizabeth he sees the frontal appearance and says she is tolerable.
 - Later he notices her fine eyes, cheerfulness, and independence. But these are still only aspects, not her real self.
3. Our minds are like that. We too are ignorant all the time.
4. Our consciousness knows only one aspect of reality with which it is identified, therefore it is always subject to error.
5. Our will is ignorant of the rest of the all-will and falls into error of working and incapacity
6. That is why Mother says give up faith in the Mind's externalized way of knowing reality

B. Avidya, ignorance misrepresents this Truth

1. Avidya is the self-ignoring faculty
2. It separates action of mind from action of Supermind
3. Self-ignorance is the root of all the perversity of our existence which is fortified by self-limitation
4. Ignorance is Mind separated in knowledge from its source of knowledge
5. Ignorance results from an Exclusive Concentration of the soul on one form of itself, one standpoint and regards all else as not-self.
6. Exclusive Concentration leads to Self-Limitation
7. Because we concentrate only on a small part our ourselves, our true being which is universal and transcendent, we find we are subjected to
 - A limitation of being, consciousness and knowledge
 - A limitation of conscious force, will and power
 - A limitation of self-enjoyment and delight
8. This Exclusive Concentration creates a mistaken appearance of opposition and conflict to the harmonious play of supreme Truth in universal manifestation.

9. It makes each person feel separate from everyone else and act for their own benefit
 - When Mrs. Bennet schemes with Collins to marry him to Elizabeth, she never thinks of Elizabeth's point of view.
 - When Darcy proposes to Elizabeth at Hunsford, he never stops to ask whether she loves him or wants to marry him.
 - When Lydia elopes, she never thinks she is ruining the chances of all her sisters
 - When Elizabeth reads Jane's letter, she feels all alone. When Darcy leaves, she is sure he is gone forever.
 - When Lady Catherine tells Elizabeth she cannot marry Darcy, she never even consults Darcy to see what he thinks first.
10. Exclusive identification of the soul with a particular temporal and spatial action which is only a part of its own play of being
11. It concentrates in the moment, the field, the form, the movement so as to lose the rest
12. Self-ignorance leads to Egoism
13. Avidya is like an actor throwing away the script and living and acting according to his own inspiration forgetful of the author and the plot

C. Self-absorption

1. Exclusive Concentration leads to self-absorption
2. We not only limit ourselves. We also forget ourselves by identifying with the finite form
3. We get absorbed in a particular viewpoint, standpoint, place in space and moment in time and forget all else
 - When Eliza meets Darcy at Pemberley, she is so embarrassed she forgets everything else except her desire to disappear from view
 - When Eliza reads about Lydia's, she forgets all else – her past, future, her other family members, friends
 - When Eliza discovers later that Darcy was at Lydia's wedding and arranged everything, again she forgets everything else except him

D. Identification with the body

1. Ignorance is deepened because we are identified with the Body
2. Mind seems to be determined by the body because it is preoccupied with its physical workings

E. Summary of Involution – Slide 13

14. What is the reality of the world

A. We are universal beings

1. one with all others and others are ourselves

B. The universe is divine

1. All is the universal self-multiplied one
2. World is a misrepresentation of the Truth, not an absolute falsehood

C. We are one with the Transcendent

1. We are creations of the creator
2. We are the Creator, the Iswara
3. We are Spirit, Sachchidananda in our inmost being
4. We are The Absolute
5. I am, he is, all art thou
6. All this is brahman

D. By Avidya, we lose sight of the OBVIOUS FACT that

1. all minds are one Mind, taking many standpoints,
2. all lives one Life developing many currents of action,
3. all body and form one substance of Force and Consciousness concentrating into many apparent stabilities of force and consciousness.

15. How can we reverse the process of Ignorance to recover Knowledge?

A. Detach from identification with the body, physical

1. We identify with our bodies and think this is me
2. We are greater than our bodies
3. We live beyond the body – Agenda – sadhak did not know he was dead, complained his furniture is missing
4. Only the corporeal mentality (our surface mind engaged in physical experience) is limited to the body, not the mental being

B. From identification with our limited life

1. Behind is a subconscious subliminal dynamic life mentality that knows itself more than the body – gives us our first idea and realization of soul, inner being, Purusha
2. Still in the ignorance
3. Still views from its own standpoint of temporal and spatial consciousness
4. We live in the illusion that we are a separate life
5. We identify with this life we are living and think it is our entire being
6. We are not conscious the others are also ourselves

C. From identification with the mind

1. Mental Purusha
2. Source of the pure thinker in us

3. Sometimes mistake for pure spirit
4. This higher mind is able to perceive and deal with other souls as other forms of its pure self
5. Able to create and know more directly in other minds
6. Does not escape the original error of mind – still separate mental self from which it perceives and judges
7. Still we are behind the veil separating Avidya and Supermind

D. To recover the truth of things

1. Mind must fall silent – no will, no understanding, no thought, no initiative, no reaction
2. We must know ourselves in others and others in ourselves, others as ourselves, all as the universal and self-multiplied One
3. We must lose the rigidly separate individual standpoint – source of all limitation and error
4. Still we perceive the division, individualizing, atomic creation which ignorant Mind saw as fact, but we perceive it truly no longer in error

16. What will you tell Elizabeth if she comes to you as a devotee and asks for help?

A. First she must acquire knowledge

1. First she must understand she lives in the ignorance
2. She must understand the root cause of ignorance

B. Then she should reverse her egoistic attitudes

C. In fact this is what happens in the story

D. We can trace her transformation through six stages – slide 14

Elizabeth's reversals	Life's Response
After Lydia elopes, she feels Humility . She feels ashamed & humiliated by disgrace	News comes of Lydia's marriage plans
She accepts responsibility for not speaking out about Wickham. She gives up false attraction to Wickham. She becomes Truthful .	Lydia reveals that Darcy attended the marriage
When she meets Wickham at Longbourn, she sees clearly that he is shameless and shallow. She acquires Knowledge	Mrs. Gardiner reveals Darcy found Wickham & paid for it
When she learns of Darcy's role, hope and Aspiration awaken in her	Bingley & Darcy return to Netherfield
When she hears of Bingley's return, she prays for Jane's marriage and joys in her happiness. She feels Goodwill .	Bingley proposes to Jane
Conscious of Darcy's goodness & generosity in saving the entire family, she feels Gratitude	Lady Catherine battles Elizabeth at Longbourn
When she is attacked, her courage & self-respect assert against Lady Catherine. Her Will asserts its Strength . Her energy and will evoke a response.	Darcy returns to Longbourn & proposes

17. **What is the next step for each of us to emerge from Avidya**

A. Think of a past event in which you were trapped and so no hope of escape

1. How did you emerge from it?
2. How did your perception change as you emerged?
3. How was your faith justified by the ultimate result?
4. This is the process of emergence from Ignorance

18. **What are the tools available to us? – slide 15**

- A. Listening
- B. Other person's point of view
- C. Humility
- D. Non-reaction

- E. Silent Will
- F. Goodwill
- G. Self-giving
- H. Gratitude
- I. Non-initiative
- J. Remembering Mother
- K. Calling Mother
- L. Constant Remembrance
- M. Consecration
- N. Forget your problem
- O. Forget yourself
- P. Sun of Laughter

19. **Sun of laughter – Mother’s Agenda 1963 Jan – slide 16**

Nothing can be done away with, nothing SHOULD be done away with, but each thing must find its own place in total harmony with the rest.

Then nothing would stop us from knowing, understanding, feeling and living this wonderful Laughter of the Supreme who takes infinite delight in watching Himself live infinitely.

This delight, this wonderful Laughter which dissolves all shadows, all pain, all suffering.

Find the inner Sun and let yourselves be bathed in it.

Then everything is but a cascade of harmonious, luminous, sun-filled laughter which leaves no room for shadow and pain.

Even the greatest difficulty, even the greatest grief, even the greatest physical pain, if you can look at them from THERE, take your stand THERE, you see the unreality of the difficulty, the unreality of the grief, the unreality of the pain – and all becomes a joyful and luminous vibration.

It is ultimately the most powerful means of dissolving difficulties, overcoming grief and getting rid of pain. ...this luminous Laughter which dissolves all shadows and difficulties, all discords, all disharmony, all that grates, cries and weeps. (silence)

This Sun – the Sun of divine laughter – is at the core of everything, it is the truth of everything. What is needed is to learn to see it, feel it, live it.