

## Bk 2 Chap 9 Memory, Ego and Self-Experience – speech outline

### 1. Nature of Human Ignorance

#### A. Start from where we are – with understanding the Ignorance

- Ignorance is our normal state – a partial awareness of self and things
- Mediator between complete self-knowledge and all knowledge and complete Inconscience
- Let us examine the facts of the Ignorance

#### B. We are ignorant of our true self beneath the surface

- Who am I?
  - What do I know of my true self?
    - my own inmost motives and aspirations?
    - past life?
    - future destiny?
- Darcy
  - Is he happy? Sad? Depressed? Lonely? Contented?
  - What are his real strengths and virtues? Weaknesses?
  - What does he really aspire for in life?
  - Why does he befriend Bingley?
  - He does not know he is attracted to Eliza from first sight
  - He is unaware that his superficial behavior is boorish, offensive and arrogant
  - He is equally unaware of his deep inner capacity for passionate love
- Eliza
  - What makes her so cheerful?
  - Does she know what attracts her to Wickham? – vanity, not love
  - Is she really a romantic or as mercenary as Charlotte?
  - What makes her laugh when Darcy insults her?
  - What makes her hate Darcy?
  - Why does her courage rise when attacked? Where does it come from?
  - Where does she get the strength to resist Lady Catherine?
  - She accuses Darcy of staring unaware she is staring at him
  - She is not aware that she goes to Netherfield attracted by Darcy
  - On reading his letter, she says I never knew myself till now

#### C. We are ignorant of others and the universe around us

- What do you know of those people you are related to, family, friends, acquaintances?
- Darcy
  - What does he know of Eliza when he calls her tolerable?
  - Why does Wickham continue to pursue him in life?
  - Did he ever conceive Wickham would try to elope with his sister?
  - Can he ever imagine Wickham will one day become his brother-in-law?
  - What did he think Eliza would answer when he proposed?

- What does he think she will do in future after she calls him “last man”?
- Eliza
  - What does she understand of Wickham when he flatters her?
  - Did she ever really imagine Lydia might elope?
  - Can she ever comprehend why Wickham eloped with her?
  - Did she ever expect Bingley could leave town unannounced?
  - Could she ever imagine Darcy going after Wickham and Lydia?
  - If then, could she conceive he would propose to her again?
- D. **We are ignorant of the Divine Being and Transcendent beyond the universe**
  - It is noteworthy that no one in the story, including the clergyman Collins, ever thinks or speaks of the Divine – even when Lydia elopes and the family faces ruin
  - For many of us too, Mother is a last resort when all else fails
  - Even when we think and call Her, what do we really know of Mother?
  - What do we know of the supreme power that has created the universe?
    - Sri Aurobindo says She could transform the world in a day if she chose to.
  - What do we really know of the Grace that is secretly guiding our lives and protecting us at every moment and constantly opening up opportunities which we fail to see?
  - What do we know of our eternal soul?
    - Our evolution through many past lives from Inconscience?
    - Our future evolution to Supramental Being?
    - The spiritual truth of Being we are intended to manifest in the universe
  - What is our true relation with the universal Divine & the transcendent Divine, the Self, God, Brahman?

## 2. **Our Instruments of Knowledge**

- A. **We rely on our mind as the main instrument of knowledge**
  - But he tells us mind is an instrument of Ignorance, not of Knowledge
- B. **Mind has a capacity for direct knowledge limited to only two ways**
  - It is directly aware only of the present moment
  - It is directly aware of itself as a conscious being
- C. **For everything else it has to rely on second hand information and impressions**
  - Like trying to know how you feel by looking at your image in the mirror
  - Like trying to know other people or places by seeing their photograph
  - Like trying to know the taste of a mango by reading someone’s description of it
- D. **We do not know our real self**
  - Mind lives on the surface
  - Our mental being is ignorant of our true and vastly great inner self

- We mistake our Mind and superficial ego as our real self
- Ego gives a sense that we are separate from everyone and everything else
- It is ignorant also of the vast potential of our parts of being which support the development of the surface personality – inner mind, vital and physical
- Mind can have no knowledge of real being which is a temporal eternity and also a timeless eternity

#### E. Mind lives in divided time

- It has only knowledge of present changing from moment to moment in a helpless succession of names, forms, happenings too rapid and vast for control or comprehension
- It relies on memory to indirectly recall the past
- It relies on imagination to indirectly envision possible futures

#### F. Mind lives in divided space

- It is separate and cut-off from everything around it
- It is Ignorance of everything outside the surface of our bodies.
- It relies on sense data to tell us what is happening immediately around us
  - What does Eliza understand of Darcy's staring behavior?
  - Can Mr. Bennet ever imagine that Lydia is planning to elope?
  - Eliza believes Wickham really might propose to her
  - Eliza never guessed Darcy was in love with her until he proposed
  - Collins and Darcy are both shocked when Eliza refuses their proposals

#### G. Memory

- Memory – one of mind's devices to lay hold on the appearance of things beyond the present moment and immediate space.
- Memory is one of the processes of Mind
  - Memory is only a process of consciousness
  - Not the substance of being or whole personality
- Memories are like 2 dimensional photographs we try to paste together to reconstruct the living reality of the past

### 3. Our real self is Eternal and Infinite Being

#### A. Mental being identifies with the body

- It says I am body, I am here and will be elsewhere
- This is the language of changing self-experience
- It expresses the relations of the surface consciousness to what it perceives as outside it

#### B. The real Self is both Timeless and base of time

- This is the supreme Soul, Self, Being of Gita
  - Self or eternal 'Am' or immutable 'Is'

- It is unchanged by outward changes – always the same
  - Unaffected by mutations of body or mentality of field in which it moves
  - Featureless, relationless, without any other character than pure conscious existence
  - That which is ever the same
  - Unaffected by mental distinctions of past, present, future
  - Unaffected by distinctions of space or circumstance
  - Self-sufficient and eternally satisfied, self-blissful
  - Without category of personality or Time
  - The timeless self-knowledge of this Eternal is supramental
  - Stable consciousness behind the mind using it as its own surface activity
  - It knows itself in Time in present, past, future with an undivided view
  - It supports the mobile action of mind on a immobile self-consciousness free from the action of Time
  - It is capable of both mobility in Time and immobility basing Time – simultaneously
  - It is Eternal and free of the movement of Time, embraces the movement and by the action of mind dwells in that movement
  - It perceives by direct self-consciousness
- C. Our mind can become directly aware of the Self
- Its own nameless, formless existence behind the flow of differentiated self-experience
  - Its eternal soul substance behind the mental formations of that substance
  - Its self behind the ego
  - Timelessness of an eternal present behind mentality
  - We can become aware of this consciousness when we draw back from mind and its activities or when they fall silent or transcend mental activity

#### 4. We have two Powers of Consciousness

##### A. Consciousness of Knowledge – Vidya

- Timeless -- power of self-knowledge beyond mind looks on Time with a simultaneous all-relating view of past, present, future
- Knows its timeless self & sees Time within itself -- UNITY

##### B. Consciousness of Ignorance – Avidya

- Knowledge of our existence in the successions of Time
- Partial and superficial action of the same Knowledge

##### C. We have a double phase of consciousness

- One conscient or partly conscient in mind knows itself by its growth in Time-experience

- The other superconscious to mind – knows its timeless self and consciously manifests itself in Time-experience

**D. Brahman is both Knowledge and Ignorance <sup>506</sup>**

- Knowledge is inherent power of consciousness of the timeless, spaceless, unconditioned Self
  - It knows the unity of being
  - It also knows and holds within itself the temporally eternal successions of time
- Ignorance is its divided consciousness of self-being
  - It mistakes surface mentality and ego for self
  - It sees reality divided into separate things, not the unity
  - It dwells in the moment, divided from past and future,
  - It dwells in the divisions of Space and relations of circumstance
  - It is unable to know truly or completely either itself or the world, either transcendent or the universal reality

**E. Divine consciousness holds the immutable One and the mutable Many in one eternal all-related, all-uniting self-knowledge**

- Self-consciousness is awareness of our infinite and eternal being and its self-expression as the movement of space and time
- Self-experience of the being as movement as surface self from moment to moment in space and time

**F. Two forms of our Ignorance**

- Of our Self-consciousness formless and timeless
- Of our experience in space and time

**5. Why do we seek self-experience in and by an Ignorant consciousness?**

**A. Ignorance is the product of the involution of Spirit to form the Inconscient**

- Ignorance is the partially awakened consciousness emerging from the Inconscient and subconscious
- In the plant it expresses as rudimentary sensory awareness
- In the animal it expresses as subconscious instinct
- In man it expresses as mental awareness and self-consciousness

**B. It is through our experience in Space and Time that we evolve to become fully self-conscious beings of knowledge**

**C. It is through this evolution the Spirit is manifesting in the universe as the evolving spiritual individual**

**D. Our destiny is to manifest the Divine Ishwara in the individual**

## **6. What is the origin and source of our Self-Experience**

- A. All that happens is predetermined in the Absolute**
- B. All that manifests pre-exists as potential in the Conscious Being of the unmanifest Eternal**
  - Just as P&P pre-exists and is pre-determined in Jane Austen's consciousness
- C. Time is the great bank of conscious existence turned into values of experience and action**
  - P&P converts the self-awareness of Austen into values of experience and action in the story
- D. Ignorance is utilization of Being's self-knowledge to make it valuable for Time-experience and activity**
  - Behind all is known and ready for use
- E. As the surface entity it moves like a fleeting thing (dragon fly on the stream) from moment to moment**
  - It observes only its relation to his experiences of the Time movement, grasping knowledge only in the present, withholding knowledge of past and future
  - It is the same Eternal mentally experiencing in the succession of Time.
- F. Our surface being is only the deeper eternal Self throwing itself out as the adventurer in Time**
  - It limits itself to the succession of moments for the surprise and delight of the adventure, keeping back its self-knowledge and complete self-being

## **7. What is the meaning and purpose of our Self-Experience**

- A. The soul takes birth in time for Self-Experience**
- B. The mental being experiences it in the moment and draws too from its past experience and anticipation of the future**
- C. What is it we are learning from our experiences of every moment?**
  - What have we learned so far about the experiences of our past?
  - How fully do we understand what is happening to us in the present and why it is happening?
- D. Our valuation of experience is ego-valuation**
  - I judge things in terms of my ego
    - Pleasant and unpleasant
    - Success and failure
    - Good and bad – meaning good for me
    - In terms of my prestige and self-importance

- In terms of my selfish self-interest
  - Eliza was fooled by Wickham's lies
    - What did she learn?
    - Wickham is a handsome rouse
  - Mrs. Bennet is heartbroken when Collins married Charlotte and Lydia eloped
    - What did she learn?
    - She blamed Eliza for not listening to her and being so selfish
    - After all Lydia is married so there was nothing really wrong with what happened – except she could not attend the wedding
    - She should have insisted on going with her to Brighton
  - Collins is insulted and angry when Eliza refuses him
    - He convinced himself Bennets are low people
    - He concludes he is lucky to have escaped marriage in the family
- E. Is this really what they should learn from their experiences?
- If experiences repeat, it means I have not grasped their experience
  - Everything that happens is sanctioned and predetermined in the Supermind
  - Does it make any sense to us?
  - If not, it's because we have not understood it properly

## 8. Jane Austen's Experience

A. Let's look at Jane Austen's experience writing P&P

B. Her writing is also a form of self-experience

- Perhaps she wrote for money
  - If so, it was a failure. She got paid only 10 pounds
- Perhaps for popularity
  - If so, it did not succeed
  - She wrote under penname and became famous only after her death

C. Perhaps she wrote for the sheer joy of self-expression

- When she writes, she feels the joy of self-experience and self-discovery in the Ignorance of Space and Time
- She puts behind her knowledge of Self and world and identifies with each character in the story in its movement through space and time one moment at a time

D. What did Austen gain by this experience?

- Perhaps she recognized the limitations of her own attitudes, upbringing, expectations, impulsiveness, prejudice, jealousy, envy through the experience of her characters
- Perhaps she discovered the value of
  - patience, goodness (Jane),
  - goodwill (Charlotte),

- courage, cheerfulness and self-giving (Eliza),
  - humility, taking responsibility (Mr. B)
  - Maybe she outgrew the illusion of a handsome face, her expectation of a flawless perfect man
    - Jane Austen outgrew the need for romantic marriage
  - Her experiences were in imagination, but the gains of that experience in Knowledge were very real
- E. **What did the actors learn from playing their parts in P&P?**
- They can make a growth from every part they play
- F. **What do readers learn from reading the book?**
- We can gain knowledge from every book we read
- G. **All are forms of self-experience that can lead to self-consciousness**
- H. **Consecration is a means to extract the full value of self-experience in the Ignorance from our own lives and turn it into values of Knowledge**
- I. **Yoga is to convert all our self-experience in the Ignorance into a seeking for Self-Consciousness and Knowledge of the One**

## 9. **How do Knowledge and Ignorance view Space and Time**

- A. **Let us look more closely at the difference between the way we experience in Knowledge and Ignorance**
- B. **Mind sees everything divided in space and time**
- C. **Time**
- Ignorance views time one moment at time from the particular position of the present moment
  - Supermind unifies all in a single movement by an all-comprehending view
    - It sees past, present and future as a single regard or eternal moment
  - Eliza lives moment to moment
  - Austen knows the whole movement from perspectives of each person
  - P&P relates the experience of each individual and also the evolution of society
  - How would our lives look to us if we look on them from the Psychic world?
  - What have we learned during the past day? Week? Year? This lifetime?
- D. **Space**
- Mind views space from a single point, the position in which we are presently located.
    - Eliza is aware of Darcy calling her tolerable and staring at her
    - Mrs. Bennet is aware that Eliza disobeyed her and Charlotte got the entail

- Not what Eliza aspires for and will get later
- Not what her own family qualifies to get later
- Eliza at Pemberley is aware only of what is happening locally from her point of view.
- **Supermind views it from all points simultaneously and from above**
  - Austen sees simultaneously from view of each character and the whole society
  - The life of our family and society and humanity all as parts of a single movement and a single whole
    - Continuous flow of a river or waves on the sea
    - Social evolution is the wider movement in P&P that carries everything before it
  - We must come to see our own lives that way

#### E. **Knower, Knowledge and Known are one**

- **Mind regards itself, objects and people and events as separate**
  - Mind considers each thing separately in itself
    - Lydia thinks her elopement is her own business
    - Jane also misses the connection which Eliza and Collins perceive
    - Mr. Bennet failed to heed her warning because he looked at Lydia in isolation
    - Darcy failed to see the implications of his interference with Jane & Bingley when he proposed to Darcy
  - We are separated from others by ego and division of thought
  - We are confined to external surface relationship by sensation
  - We look at life from the outside it
  - We see the forms, not the forces that move them
  - Seed, tree, cosmos – nothing exists by itself
- **Supermind views all as forms of a single spiritual substance**
  - To Jane Austen no character or event exists separate from the others and the context and the action
    - Tolerable sets the stage for marriage

#### F. **Our experience on the surface is to lead us from the Ignorance to Knowledge**

- **We must come out of our smallness, selfishness, self-centeredness, and divided opinions to become aware of multiple viewpoints of a larger whole and greater reality**
  - From selfishness to self-giving
  - From class consciousness to social consciousness to humanity
- **We must discover they are all connected, interrelated and ultimately One**
  - Darcy's happiness depends on the happiness of Lydia, Wickham, Bingley, Jane, the Gardiners, Mr. Bennet
- **We must see the connection between past, present and future as a movement in flux and also in evolution –**
  - to see what is trying to emerge
    - Charlotte's engagement foreshadows Eliza's
  - to see the knowledge each experience is trying to give us for our evolution
    - "Impossible repeats"
- **Supermind acts always according to the Truth of Unity**

## G. Causality

- We see things working out by shock and struggle
  - Shock and struggle are only conditions for the evolution of consciousness, not its real cause
  - We have to learn from them to become more conscious
  - In reality supermind is determining all – governed by an inner law of harmonious development
- We overcome causality and become master by withdrawing from senses and thinking
  - Withdrawing from senses, we shift from outer to inner as the determinate
  - Withdrawing from thinking, we shift from fragmented, divided to integrated knowledge of connectedness and oneness

## H. Equality – Brahman manifests in all things – to know the equal importance or divine value of all is to move from ego to spirit

- All people, all events, infinitesimal detail – are all divine
- Every moment is laden with infinite potential – squandering eternity
- Perfection in detail – perfect perfection

## I. All force is expression of consciousness

## J. All form is expression of a hidden force

## K. Knowledge is Will, Power

# 10. Experience of the Characters

## A. Difference between experience of Austen and her characters

- Self-limitation -- like Brahman, she consciously holds back her self-knowledge to experience the movement from moment to moment
- Like us, her characters live in the ignorant surface mental consciousness

## B. Ego experience

- What did Collins and Darcy gain from the experience of rejection?
- Darcy and Collins are immersed in their experience of proposal, unaware of Eliza's response
  - What did they learn from it?
  - Collins concluded he had made a wrong choice and was lucky to escape
  - Darcy concluded he should shed his arrogant pride and strive to be really good
- What did Mr. Bennet gain from the events?
  - That 25 years of seeking comfort, convenience and avoiding conflict can lead to destruction.
  - He learns to value taking responsibility and acting with a sense of honor
- Jane & Bingley -- patience, perseverance, commitment – stay the course

## C. Eliza at the first dance when Darcy calls her tolerable

- She experiences the dance one moment at a time
- All that happened before is put behind her and recalled only as needed when she sees Charlotte or another
- She is not thinking of the future – it does not exist for her
- At best she may be hoping to find a dancing partner for the next dance
- In the moment she hears Darcy's insulting words and decides to laugh
- She is unaware that he is her future husband and she will become mistress of Pemberley
- She is also unaware that subconsciously he is attracted to her and this his first proposal
- She is ignorant of her own deeper feelings – she thinks she hates him and would never like to dance with him
- She is ignorant of his deeper inner feelings and higher qualities – she lacks self-consciousness of her true self – later she says I never knew myself till now
- She is also ignorant of what is coming to her through him in the future
- Yet all the time she thinks she knows who she is, who he is and what is their relationship.
  - She is not just ignorant. She believes she knows!

**D. What is the value of Elizabeth's experience for her? Why does she undergo it? – ASK??**

- She learns the importance of not judging from appearances
- She discovers the negative contribution played by his pride and her own prejudice born of vanity
- She learns that you cannot tell the future from present circumstances
- She learns the value of patience and cheerfulness and non-reaction
- She learns the appearances can be deceiving and that Wickham's pleasant manners can conceal utter falsehood
- She learns to see herself the way others see her and not merely from the perspective of her own ego
  - She sees Meryton is rustic, unpolished, unsophisticated
  - She sees her mother is vulgar and offensive
  - She sees her father has been irresponsible
- Had she known the future at this moment, all these lessons would have been lost on her
- This is the value of self-experience in time

**E. What is the value of Elizabeth's experience for Jane Austen?**

- She learns to value courage and cheerfulness
- She learns all that Elizabeth learned and more because she is not limited to viewing this from the perspective of Elizabeth
- She learns that external beauty is less important than inner character

- She learns that the classes can be attracted to each other, unite and energize one another in social evolution
  - She comes to realize that man can change and transform himself as Darcy did
  - She learns that in spite of Eliza's romantic idealism she has something of her mother's mercenary character
  - She may discover that it is really Eliza who made Jane's marriage possible by the power of her goodwill
  - She learns about the deeper intensity of a man's love of woman which she does not feel toward any man
  - She learns that "Nothing is Impossible!"
- F. The actress who plays Eliza can have the same experience and acquire similar knowledge
- G. Experience helps us acquire Knowledge
- of our deeper self
    - Eliza discovers she never knew herself
  - of the self of others
    - One has all the goodness, the other the appearance of goodness
- H. Experience helps us evolve from physical to vital to mental
- Eliza – detachment, rationality, sincerity, others point of view
- I. Experience helps us evolve from egoistic selfishness to humility, self-giving and love
- Darcy – non-reaction
- J. All self-experience has the same purpose and result
- Austen the author, Jennifer Ehle the actress, Elizabeth the character can each learn something about themselves, about life and the world around them from the same experience
    - For Elizabeth it is physical experience (in a story)
    - For Jennifer Ehle (acting in a film)
    - For Austen it is an act of creative imagination in her mind
- K. We can acquire that knowledge simply by reading the book
- But it should become not only mental understanding
  - It should become emotionalized mental experience
- L. Same process applies to all
- For the Divine too it applies

## 11. Self-Experience of the eternal 'I am'

- A. This knowledge consciousness in us knows the self

- B. **This Knowledge consciousness in us is also capable of knowing the reality of the world around us and our experience**
  - We call it knowledge of Life or wisdom
- C. **The timeless consciousness of Self is capable of freely regarding Time as a thing reflected in it as the subjective field of changing experience**
- D. **The eternal 'I am' – unchanging consciousness on whose surface changes of conscious experience occur in process of Time**
- E. **Surface consciousness is constantly adding to or rejecting from its experience**
- F. **It is modified by every addition and rejection**
  - it can never say it is the same from one moment to the next, while the deeper self remains unmodified
- G. **Those living on surface may be incapable of thinking of themselves apart from ever-modifying mental experience.**
- H. **They may conclude like the Buddhist Nihilists that self is just a stream of idea and experience**
  - a persistent flame never the same
  - there is no such thing as a real self
  - only a flow of experience
  - an experience of knowledge without a Knower
  - an experience of being without an Existent
  - a number of elements, parts in flux without a real whole which combine to create illusion of a Knower, Knowledge, Known
  - illusion of an Existence, existence and experience of existence
  - Or they may conclude Time is only real existence and they are its creatures
- I. **Opposite illusions**
  - Withdrawal into the surface gives rise to an illusory existent in a real or unreal world
  - Withdrawal into Self gives rise to a real Existence in an illusory world

## **12. Surface Consciousness -- mind's direct self-experience**

- A. **Let us examine the facts of the Surface Consciousness**
- B. **It is a purely subjective phenomenon**
- C. **Constant rapid shifting of Time-point impossible to arrest**
  - A constant changing in the forms of itself of which it is directly aware
  - A constant changing in the enviroing body or form of things of which it is indirectly conscious through senses

- We regard this constant mutation only so far as it produces effects on its own mental consciousness
- Only through mind is it aware of its changing physical habitation and world-experience

**D. There is a shifting or change of**

- Time-point
- Space-field
- Circumstances experienced in Time and Space
- A constant modification of the mental personality

### **13. Causality**

**A. This change of circumstance is summed philosophically as CAUSALITY**

- Antecedent state seems to be cause of subsequent state in the stream of cosmic movement
- What we call causality may be only circumstance
- Eliza believes Darcy ruined Wickham's life and prevented him from marrying her
  - Later she realizes it is Wickham's bad character
- Eliza concludes that Darcy has separated Jane and Bingley because of the events she has heard about
  - Later she realizes it is her own family that has spoiled the match

**B. Which comes first – the seed or the tree?**

- Mrs. Bennet's assertiveness or Mr. Bennet's laziness and irresponsibility?
- Eliza's free cheerful spirit he admires or the inferior connections of her family
- Darcy's domination or Bingley's submission?
- Darcy's interest in Eliza or Wickham's interest in her?
- Darcy's pride or her prejudice?
- Is Eliza attracted to Wickham because she is misled by appearances or because she senses he is an unreliable rogue?

### **14. Surface Consciousness -- Mind's Indirect Self-Experience**

**A. In addition to its direct self-consciousness, mind has indirect self-experience**

- It divides it into
  - subjective experience of ever-changing mental states and
  - objective experience of every-changing environment
- But all this experience is at bottom subjective
  - Even the objective and external is only known to mind in the form of subjective experience

## 15. Role of Memory in self-experience <sup>514</sup>

- A. **Memory is important power linking past and present experiences and personality**
  - It prevents chaos and dissociation
  - It ensures continuity of the stream of surface mind
  - But it is only one power of mind
- B. **Memory is a mediator between sense-mind and coordinating intelligence**
  - It presents past data of experience to the intelligence which mind holds within but cannot carry with it from moment to moment on the surface
- C. **Try to recall your most wonderful spiritual experience of Mother**
  - Aunt Betty
  - The experience exists always, but we cannot always retrieve it so we rely on memory
- D. **Division by moments of Time is a primary condition of our mentality**
  - Indirect or secondary action of experiencing consciousness brings in the device of memory
  - An inability to hold experiences together except by self-division by moments of Time
- E. **No need for memory in the immediate mental experience of a wave of becoming**
  - I become angry is an act of sensation, not memory
  - I am angry is an act of perception, not of memory
  - Eliza does not need memory when she abuses Darcy
- F. **Memory comes when I relate my experience to the successions of Time**
  - When Eliza recalls their meeting later she relies on memory
  - When I divide my becoming into past, present, future
  - I was angry a moment ago, I may become angry again
- G. **Memory can also bring a recurrence of past emotion of the past experience**
  - In the coach she recalls his words of love to her
- H. **We cannot keep the past in us on the surface of the consciousness**
  - Though it is always there behind, within, subliminally present and often active
  - Therefore we recover it by memory – a repetitive linking action of the thought-mind
  - Similarly we summons things not present imagination – another linking action of thought-mind
- I. **Memory would not be necessary if our consciousness were an undivided movement**
  - Instead it runs from moment to moment
  - It has lost direct grasp on the last moment
  - It is entirely ignorance of the next

- Like looking through a PEEP HOLE that only sees what is just in front at the moment
- The present we experience directly.
- We view the past like a set of PHOTOGRAPHS
- we call back one at a time when we can no longer perceive it directly

## 16. Involvement and Detachment from self-experience

### A. Four elements in functioning of our mentality

- Object of experience
- Subject that experiences
- Act of mental consciousness
- Occasion

### B. In self-experience of self-observing inner being – Eliza reading D's letter at Hunsford

- Object = a state or movement or wave of conscious being
  - anger or other emotion – Eliza feels angry, embarrassed, foolish
  - vital craving, reaction,
  - sensation, perception, or thought
- Act
  - mental observation and conceptual valuation of the movement
  - Or a mental sensation in which observation and valuation are involved so act and object are confused indistinguishably
  - Observation -- I am angry
    - the object, act and subject are distinct
  - Self-experience is partly detached from the object
- Sensation
  - I become anger – subject, object and act are all rolled up as one wave of conscious force in movement
  - During his proposal she is too involved to know what she is experiencing
- By partial detachment, we experience the movement and stand back from it
  - If detachment is sufficient we can to some extent control our feeling and action...our becoming
  - Eliza detaches from her vital and sees it as an object of experience

### C. Degrees of detachment in self-observation by the mental being

- There is partial detachment of the act from the object
- I am aware of myself in a movement of anger
- But not of the mental person (subject) from the mental act
  - Eliza's mental objectivity is at this level
- Nor is mental person sufficiently detached from the emotional becoming
  - Darcy says he thought he was objective and impartial when he wrote the letter but fears he was still emotionally agitated

D. The “I” that is aware is itself a movement of mind, the mental person, not self

- All thought perception is a becoming and not myself
- I am identified with my mental activities or involved in them, not free and separate
- I am not directly aware of myself apart from my becoming

E. Detachment from the mental person

- It leads progressively to ego, witness, Mental Person and Self
- That which becomes angry and observes it but is not limited or determined in his being by the anger or perception
- Witness is aware of an unlimited succession of conscious movements and his own being in the succession
- But also he can be aware of his being behind the succession, supporting it, containing it, always the same beyond the changing forms or arrangements of his conscious force

## 17. Direct self-consciousness and mental experience

A. There are not really two selves –

- One conscious being throws itself up in the waves of conscious force to experience itself in a succession of changing movements

B. It remains unchanged, neither increased nor diminished

- It seems to be changed on the surface as long as it lives only in knowledge of phenomenon
- As matter and energy are not increased or diminished by their changing forms

C. When it gets back to knowledge of the original being, substance, force,

- it perceives an immutable being, energy or real substance not phenomenal, not subject to the senses
- it also perceives a becoming or real phenomenon of that being
  - that becoming is manifest to the consciousness under conditions of sense-perception and sense-relation,
  - not by direct self-consciousness in unconditioned comprehending knowledge

D. Self is immutable to our direct self-consciousness

E. Self manifests mutably in various becomings to mind-sense and mental experience under conditions of our mentality

## 18. Time and Space are undivided

A. All experience or substance of becoming in Time is a FLOWING STREAM OR SEA undivided in itself

- Experience is divided in the observing consciousness by the Ignorance
  - It has to leap moment to moment – like a DRAGON FLY darting on the surface of the stream

- Austen's characters leap from one moment to the next
- For Jane Austen, the story is undivided.
  - The story is a movement of energy from their first meeting until their marriage
  - It is also an undivided movement of social evolution
- B. All **substance of being** in Space is a flowing stream or sea undivided in itself
  - It is only divided in the observing consciousness because our sense-faculty can only see a part
  - It observes forms of substance as if they were separate things -- independent of the one substance.
  - The characters view other characters that way,
  - To Austen all are of one substance of the story, inseparable and undivided
- C. There is an arrangement of things in Space and Time but no gap or division – except to our ignorance
  - We see inner and outer as separate
  - We see past and future as separate -- the past is always present
  - I see myself and others as separate

## 19. Memory as aid to evolution of mind in the Ignorance

- A. We use devices of mind-consciousness such as memory to bridge the gaps and divisions created by the ignorance of Mind
- B. There is in me this flowing stream of the world-sea
  - Anger, grief and other inner movements occur as a long-continued wave of the steam
- C. Memory is a device by which witnessing Mind helps link together these movements and their occurrence and recurrences in the successions of Time for Time-experience
  - For use by a more and more co-ordinating will and for valuation by co-ordinating reason
  - Reading his letter, Eliza thinks back over past events to understand them
- D. Memory is an indispensable factor in the process of emergence from Inconscience to full self-consciousness
  - By this process Ignorance of the mental being develops conscious knowledge of itself in its becomings.
- E. This development continues until coordinating mind of knowledge and will possess and use all the material of self-experience

## 20. Ego-sense & the Coordinating Intelligence <sup>519</sup>

- A. Ego is another device of mental Ignorance the mental being uses to become aware of itself – of that which experiences

- B. Ego is not a result of memory or build by memory
- C. Ego-sense is a point of reference in which mind-sense concentrates itself as a coordinating center, rather than being dispersed all over the field of experience
- D. Ego-memory reinforces this concentration and helps maintain it, but does not constitute it
  - One who forgets his past still knows he is the same person – does not change his ego-sense or personality
- E. In lower animals, ego sense is a sensational imprecise realization of continuity and identity and separateness from others in moments of Time.
- F. In man, there is additionally, a coordinating mind of knowledge basing itself on mind-sense and memory to arrive at the idea of an ego that senses, feels, remembers, thinks
- G. The conscious mind-substance is persistently the same conscious person behind all changes of his becoming or his personality
  - It does not depend on memory for the sense of sameness
- H. This coordinating intelligence is action of knowledge in man
  - It is higher than memory-ego and sense-ego of the animal
  - Near to real self-knowledge
- I. All ego-sense and ego-memory are founded on a contrivance of a secret co-ordinating power or mind of knowledge present in the universal conscious-force
  - Reason in man is the covert form at which our evolution arrives
  - A form still limited and imperfect
- J. The self-experiencing mind strings experiences with Mind-sense as the basis and memory as the thread.
  - The co-ordinating faculty of mind relates together
  - all material memory provides
  - all its linkages to past, present, future
  - to an 'I' who is the same in all the moments of Time in spite of all changes of experience and personality.

## 21. Ego sense is preparatory device for real self-knowledge in the mental being

- A. In its evolution from inconscience to self-conscience, the Mind in forms becomes aware that all its superficial conscious becoming is related to an "I" which it always is.
- B. It partly identifies that "I" with the conscious becoming and partly with something other and superior, perhaps even eternal and unchanging.

- C. **It may by reason fix its self-experience only on the becoming – the constantly changing self**
  - The reason distinguishes in order to coordinate
  - Rejecting the idea of something other as fiction
- D. **Or it may fix on a direct consciousness of its own eternal being**
  - Rejecting the becoming as a fiction or vanity of mind and senses

## 22. **Self-knowledge based on separate ego sense is imperfect** <sup>521</sup>

- A. **No knowledge founded on separative ego sense can be complete**
- B. **First, Knowledge based on our superficial mentality is Ignorance**
  - We are Ignorant of our true self and inner being
- C. **Second, it is knowledge limited to the being and becoming of the individual self**
  - All the rest of the world is to it non-self – not part of its own being
  - It is rather something separate
  - Because it has no direct conscious knowledge of this larger existence as the individual has of its own being
  - It is a limited knowledge asserting itself in the midst of a vast Ignorance
- D. **Third, we are ignorant of the true relation between the Being and Becoming**
  - It is based on partial knowledge, Ignorance, rather than perfect self-knowledge
  - Mind tries for a trenchant conclusion by cutting away one side of existence
  - Mental being can on one side absorb himself in direct self-consciousness to the apparent exclusion of all becoming
  - On the other it can absorb in the becoming to apparent exclusion of all stable self-consciousness
  - Both sides of mind separate as antagonists and condemn what they reject as unreal or a play of conscious mind
  - Either the Divine, the Self, or the world is regarded as real
  - The true relationship has not been seized
  - These 2 sides of existence appear as discordant and unreconciled to our intelligence because our knowledge is partial
- E. **An integral knowledge is the aim of conscious evolution**
  - The clean cut of the consciousness shearing apart one side and leaving the other cannot be the whole truth of self and things
  - If immobile Self were all, there could be no possibility of world-existence.
  - If mobile Nature were all, there might be a cycle of universal becoming, but

- there could be no spiritual foundation for the evolution of the Conscient out of the Inconscient
- there could be no persistent aspiration of our partial Consciousness or Ignorance to exceed itself and arrive at whole conscious Truth of its being and all Being

## 23. Our True Inner Self <sup>523</sup>

- A. Our surface existence is subject to the full reign of Ignorance
  - A small diminished representation of our secret greater existence
- B. Our true inner self is hidden deep within us
  - We have to go within ourselves to know and see with an inner knowledge
  - The immobile self in us is found only when outer mental and vital activities are quieted in the mind's silence
  - It is represented on the surface by the intuitive sense of self-existence
  - It is misrepresented by the mental, vital, physical ego-sense
- C. Our dynamic parts are similarly diminished figures of greater things in the depths of our secret nature
  - Surface memory is a fragmentary ineffective action pulling details from an inner subliminal memory which records all our world experience, even what mind does not observe, notice, understand
  - Surface imagination is a selection from a vaster, more creative and effective subliminal image-building power of consciousness
- D. Our secret inner parts are building out of themselves our surface evolution
  - Mind -- a mind immeasurably wider and more subtle perceptions
  - Life-energy – with a greater dynamism
  - Subtle-physical substance – with a larger finer receptivity
- E. Psychic entity is behind these occult activities
  - The true support of our individualization
  - This secret soul support and holds together our self-experience and world-experience
  - Ego is only an outward false substitute
  - Mental-vital-physical external ego is a superficial construction of Nature
- F. True basis of knowledge is achieved only when we see both our self and our nature as a whole, in the depths as well as on the surface

## 24. Value of self-experience in Time

- A. Suppose the characters had all the knowledge of Austen during the story as Supermind has of past, present and future as an eternal present – as we have as readers

**B. What would be the value of their experience?**

- Eliza would never regret her attachment to Wickham because she never thought she was going to lose Darcy
- Darcy would not try to transform
- Mr. Bennet need not take responsibility for Lydia's wedding

**C. It is their ignorance of the movement and its outcome that generates the will for progress**

**D. Their ignorance creates the focused awareness on a moment, a tiny element**

- Eliza regrets telling Darcy of the elopement
- Darcy regrets every word of his proposal
- Eliza regrets every word of her abuse
- Darcy may regret calling her tolerable or interfering with Bingley and Jane
- Eliza's intensity at the Inn arises from Ignorance as does Darcy's decision for transformation

**E. The Ignorance creates conditions for perfection of the infinitesimal parts**

**25. But how do we ignorantly experience the time movement and miss its significance?**

**A. Lydia never realizes the lesson of elopement and how narrowly she escaped abandonment**

**B. Mrs. Bennet never realizes the consequences of her initiative, scheming, domination, and ill-will because she misses the connections and causality between prior and subsequent events**

- She lost Longbourn because of her own actions

**26. Growth of Personality**

**A. The source of our potential lies in the subliminal mental, vital and physical**

**B. They bring forth their potential to build the outer personality**

**C. We all have that potential in us**

- That is why any Mother's devotee can become world famous,
  - Tennis Krishnan
  - M.S. Subalakshmi
  - 4 Prime Ministers
  - Modi from tea seller to PM

**D. It comes usually in crisis that tears open the surface**

**E. It can come from a challenge like**

- Phileas Fogg
- Steve Jobs
- Churchill
- Gandhi

## 27. Consecration of the past

- A. Starts with memory of sensations, thoughts and feelings, depths of physical character
- B. Character is physically inherited
- C. Depending on the level of the problem, consecration dissolves it
- D. When it reaches a deeper level,
  - It is solved for a wider group of people
  - It will never recur for us
  - It will never recur for our descendants
  - It is eliminated for all like cure for Polio or freedom for blacks
  - Kazakhstan visa
  - Import duties on handicrafts

## 28. Soul's assimilation of experience

- A. After death, it is not the superficial memories that the soul retains and takes back into the Psychic World for assimilation before rebirth
- B. It is the essence of experience
  - Darcy learns nothing is impossible
  - Eliza learns the same thing
  - She learns that vital pleasantness is not goodness

## 29. How can we maximize the benefits of our experience

- A. Know the correspondence between inner and outer
  - Eliza is like her mother
  - Darcy's pride and Eliza's prejudice
  - Lady Catherine is like Mrs. Bennet
- B. Recognize the causality of simultaneity in space and time
  - Darcy, Bingley, Wickham, Collins all arriving at the same time
- C. Look at events with an unegoistic view – impersonally
  - Darcy's response to Eliza's abuse and Wickham's scandal

- D. **Rise from vital to mind like Eliza at Hunsford**
- E. **Never justify oneself – be sincere like Darcy**
- F. **Do not rely on mental understanding or view of things**
  - **Eliza is sure Darcy will never return**
- G. **Goodwill and self-giving heal the artificial separation created by ego**
- H. **Don't react**
- I. **Detachment from action and reaction and thought reveals Knowledge**
- J. **Know nothing is impossible as for Darcy**
  - **Know we can become whatever we want to become**
- K. **Faith**