

1. Chap 7 Review – Facts of Consciousness

- A. Knowledge and Ignorance are not two opposite powers**
 - Ignorance is a self-limitation of knowledge
 - Like shadow to light
- B. Survey of Facts of our Consciousness in the Ignorance**
 - We know very little about the world around us
 - What others think and do and why they do it
 - Why things happen to us
- C. Mind's Division**
 - We see everything separate and unconnected through the glasses of dividing mind
 - We see the inner and outer as entirely separate and unconnected
 - We see everything in terms of polar opposites
- D. Physicality**
 - Only what is material is fully real to us
 - Only what is here in Space and Time fully exists
 - We think we are the body
 - We think we are a single life
 - We mistake the unrealized for the non-existent or impossible
- E. Ego**
 - Selfishness
 - We see everything from an egoistic point of view
 - We are blind to our own faults, keenly observant of others'
 - We take our vital preferences as truths
- F. Falsehood**
 - We distort and convert things into their very opposite like Wickham, London's characterization of Fogg
 - Negativity – giraki

2. Start from where we are – with understanding the Ignorance

- A. He calls this a survey of the dual character of our consciousness**
- B. These 2 chapters explore what we know of ourselves**
- C. Our self-consciousness – Memory, Self-Consciousness & Ignorance**
- D. Our self-experience – Memory, Ego & Self-Experience**

3. Ignorance of Self -- Who am I?

- A. This chapter focuses on a fundamental question regarding our Ignorance -- Who am I?**
- B. What is myself?**
- C. We know ourselves as passengers on a lifetime journey in Time**
- D. We think and describe ourselves in terms of our actions, movements and experiences**
 - Wickham's identity is that he grew up at Pemberley**
 - Eliza is the daughter of a gentleman**
 - She studied at home**
 - Mrs. Bennet married a gentleman**
 - Collins graduated from Oxford**
 - He has a patroness**
 - He lives in house at Hunsford**
 - Sir William goes to St James Court**
 - Lydia is the first one married**
- E. In other words we think of ourselves almost exclusively in terms of time.**
- F. We depend on our memory of past experiences to tell us who we are**
- G. We also depend on our imagination of future experiences**
 - I will marry Elizabeth**
 - I will be mistress of Pemberley**
 - I will become doctor or engineer**
 - I will become rich and famous**

4. Knowledge of True Self

- A. None of this is our true self
- B. This is not the truth of our being – it is the Ignorance
 - Ignorance is our normal state – a partial awareness of self and things
 - Consider some of its essential movements
 - Ignorance is a mediator between complete self-knowledge and all knowledge and complete Inconscience
 - Find its relation to the greater Consciousness below our surface
- C. To know ourselves is to know ourselves as a timeless, immortal, infinite being
- D. And to also know that it is this being which is manifesting in Time for the adventure of self-becoming
- E. Analogy to Jane Austen & Elizabeth
 - What Jane Austen knows of the story and what the characters know
 - They live in the moment and knows things only as they occur
 - Austen knows the whole thing

5. Memory is the Man ⁵⁰²

- A. Memory is the man – a line of thought
 - Memory constitutes our personality
 - Cements the foundation of our psychological being
 - It links together our experiences and relates them to one individual entity
 - Jane remembers Bingley as the most desirable man of her acquaintance
 - Darcy recalls with horror his rude proposal to Eliza
 - Eliza doesn't want to be reminded of what she said to him
- B. Memory is only a process of consciousness, a utility
 - We mistake process as key to essential Truth
 - Process is not the substance of being or whole personality
 - Process is merely a utility – habitual adoption of certain effective relations
 - Darcy and Bingley are friends
 - Lydia went to Brighton with Mrs. Forster
 - Collins has a patroness

- These relations might be arranged otherwise and generate different effects
 - Memory takes its stand on our existence in succession of Time
 - It is one of the workings of consciousness
 - As radiation is a working of Light
- C. Real truth does not lie in their process, but behind it
- Process is not truth
 - Our actions are not the truth of our being – Darcy’s rudeness
 - Our manners are not the truth of our being – Wickham
 - Our behavior is not – Mr. Bennet’s laziness conceals his good character
 - Our position, status and wealth are not – Lady Catherine & Caroline
 - The truth lies in what determines, effects, governs the process
 - Darcy – good character
 - Mr. Bennet -- honor
 - In the Will or Power more than the effectuation
 - Darcy – love
 - In Consciousness more than in Will or Power of which Will is dynamic form
 - In Being of which Consciousness is the dynamic value
 - Self is the man
 - What is the truth of your being, your self?

6. Mind is man – in our normal surface existences

- A. Memory may still provide a key to important aspects of our existence
- Its only one of the many powers and processes of Mind
- B. Man is the mental being
- Mind is the chief action of Consciousness Force in our dealings with self, world, and Nature
- C. The very nature of our mind is Ignorance
- Not an absolute nescience
 - It knows only its changing moment in a helpless succession

- D. **Mind makes 2 applications of memory**
 - **Memory of self**
 - **Memory of experience**
- E. **Memory relates our conscious-being to Time**
 - **I says, I am now, was in the past, shall be in future**
 - **We normally live in the past and future**
 - **Live in the moment**
 - **Be here now**
 - **It is the same I in all three divisions of Time**
 - **It tries to render in terms of Time the eternity of conscious being**

7. Mind's knowledge of self in Time

- A. **Mind can only know itself**
 - **By memory in the past**
 - **By direct self-awareness in the present moment**
 - **Mind conceives itself in future by extension and inference of memory and self-awareness**
- B. **Mind cannot fix the extent of past or future**
 - **It can carry back the past to the limit of its memory**
 - **It can infer from facts of life it already existed before that in an infant unreasoning state of mind – of which it has lost the link**
 - **It cannot know if it existed before both**
- C. **Mind knows nothing at all of the future**
 - **Not even the step in front**
 - **It can only have a moral certainty of its existing the next moment**
 - **What it sees is only a dominant probability**
 - **It cannot know if physical dissolution is the end of conscious being**
 - **It has a sense of persistent continuity**
 - **That sense easily extends into a conviction of eternity**
- D. **Mind is a like a small candle in a huge amphi-theatre Space and an infinite field of Time**

8. Conviction of Eternity

A. Intimations of immortality

- Every romance ends “and they lived happily ever after”
- We still envision Elizabeth and Darcy married – they always will be

B. Our sense of an endless past in the mind, but in no case can it lead to certainty

- What is its source?
- Vague impression of an endless past it has forgotten?
- Shadow of self-knowledge from a higher deeper plane?
- Hallucination?
- Transference of the perception of eternity of the universe?

9. Mind has no means to prove the eternity of the conscious self

A. It can only speculate endlessly

B. Belief in our immortality is only a faith

C. Belief in our mortality is only a faith

D. Impossible for materialist to prove consciousness ends with death of body

E. No proof that our conscious self does not survive

10. Mind has no means to prove the Eternity of Time

A. Even if consciousness persists after death, it does not prove eternity of conscious being

B. It only would prove continuous succession of moments of being in eternal Time

C. It indicates Time is eternal – not conscious being

- Is there really an eternity of time?
- Wasn't there a beginning?
- Won't it have an end?

D. Nothing in mind shows that eternal Time really exists

11. What is Time?

- A. Time may be simply the conscious being's way of looking at some uninterrupted continuity**
 - P&P goes on and on
 - What is the reality of time in the story?
 - It depends entirely on your point of view as character, reader, author
- B. Time may be an eternity of existence as an indivisible flow**
 - mind conceptually measures it by succession and simultaneities of experience through which the experience is represented to mind

12. Knowing the Timeless Eternal Existence

- A. If Eternal Existence exists**
 - It must be timeless beyond Time which it contains
 - Eternal of the Vedanta uses Time as a conceptual perspective for His view of His self-manifestation
- B. The timeless self-knowledge of this Eternal is beyond mind**
 - It is supramental, superconscious to us
- C. It can be known only by stilling or transcending mental temporal activity**
- D. By entry into Silence or through Silence into the consciousness of eternity**

13. Nature of our Mind is Ignorance

- A. Mind is not absolute nescience**
- B. It is a limited and conditioned knowledge of being**
 - Limited by realization of its present, memory of past, inference of its future
 - It is conditioned by a temporal and successive view of itself and its experiences
- C. Mind can have no knowledge of real being which is a temporal eternity**
 - If real being is temporal eternity, mind cannot know it
 - Mind loses even its own past in a vague of oblivion except for what memory holds
 - Mind has no possession of the future
 - Future is withheld from it in a great blank of ignorance

- **Mind has only knowledge of ever-changing present**
 - **changing from moment to moment in a helpless succession of names, forms, happenings – cosmic kinesis -- too vast for control or comprehension**
- D. **If our real being is a time-less transcending eternity, Mind is still more ignorant**
- E. **Mind can only know the little it can seize from moment to moment by fragmentary experience of its surface self-manifestation in Time and Space**

14. Two Powers of Consciousness

- A. **If mind is all, humanity can never emerge from Ignorance**
- B. **But there is also a power of self-knowledge beyond mind**
 - **It is timeless in essence**
 - **Time is a circumstance of its timeless being**
 - **It looks on Time with a simultaneous all-relating view of past, present, future**
- C. **Consciousness of Knowledge – Vidya**
 - **Knows its timeless self**
 - **Sees Time within itself**
- D. **Consciousness of Ignorance – Avidya**
 - **Partial and superficial action of the same Knowledge**
 - **Sees itself in Time, veiling itself in its own conception of temporal being**
 - **Can return to eternal self-knowledge only by removal of the veil**

15. No two kinds of Ignorance ⁵⁰⁵

- A. **It is irrational to suppose the superconscient Knowledge is incapable of knowing Time and Space**
 - **Then knowledge would be only another kind of Ignorance**
 - **Blindness of the absolute being and blindness of temporal being**
 - **The conscious being cannot be incapable of knowing itself**
- B. **We are not a dual being**
- C. **We have a double phase of consciousness**

- D. **One conscient or partly conscient in mind**
 - **A knowledge situated in time**
 - **It works under the conditions of time**
 - **It puts self-knowledge behind it for that purpose**
 - **It knows itself by its growth in Time-experience**
- E. **The other superconscient to mind**
 - **Timeless**
 - **It works out with mastery and knowledge its own self-determined conditions of Time**
 - **It knows its timeless self and consciously manifests itself in Time-experience**

16. Brahman is both Knowledge and Ignorance ⁵⁰⁶

- A. **Upanishads speaks of Brahman as Knowledge & Ignorance**
- B. **To know both simultaneously is way to Immortality**
- C. **Knowledge**
 - **Inherent power of consciousness of the timeless, spaceless, unconditioned Self**
 - **It shows itself in its essence as unity of being**
 - **This consciousness is alone real and complete knowledge**
 - **An eternal transcendence self-aware**
 - **Also knows temporally eternal successions of the universe**
 - **It holds in itself, manifests, originates, determines**
- D. **Ignorance**
 - **Consciousness of self-being dwelling in the moment**
 - **Divided in its knowledge by dwelling in the moment**
 - **Divided in its conception of self-being by dwelling in the divisions of Space and relations of circumstance**
 - **Self-imprisoned in the multiple workings of the unity**
 - **It is called Ignorance because it has put knowledge of unity behind it**

- It is unable to know truly or completely either itself or the world, either transcendent or the universal reality
- It lives from moment to moment, field to field, relation to relation
- The conscious soul stumbles on in the error of fragmentary knowledge
- Not a nescience
- It is partly true and partly false like all knowledge that ignores the essence and sees only fugitive parts of phenomenon

E. Two forms of blindness

- Ignorance of Light
 - To be shut up in a featureless consciousness of unity ignorant of the manifest Brahman is also a blind darkness
 - The dazzling by a concentrated Light
- Blind darkness
 - Sees things in a dispersed, hazy broken light, half mist, half-seeing

F. Divine consciousness is not either

- It holds the immutable One and the mutable Many in one eternal all-related, all-uniting self-knowledge
- The way Jane Austen looks on P&P

17. Memory and Mind's Direct Self-Awareness

A. Memory is crutch

- A crutch for stumbling mind driven helplessly in the rushing speed of Time
- A poverty-stricken substitute for integral direct consciousness of self and direct global perception of things

B. Mind's self-awareness

- Mind can only have direct consciousness of self in the present moment of being
- Mind can only have half direct perception of things in the present moment of time and immediate field of space seized by senses
- Darcy thinks her tolerable.
- She takes his stare as a condemnation.

C. Mind's devices

- Mind makes up for the deficit by memory, imagination, thought, idea-symbols, senses
- Devices by which mind lays hold on the appearance of things beyond the present moment and immediate space.
- All except its direct self-consciousness in present moment is a device
- Thought
 - Mary: Lydia is lost forever
 - Darcy regrets his proposal at Hunsford
 - Eliza regrets telling Darcy about elopement
 - Caroline – I am rich and important
 - Wickham – I can get away with deception and pleasant manners
- Idea-symbols
 - “Lady Catherine” – do you know who I am?
 - Lady Catherine – my position commands respect
 - Collins – my patroness
 - Entail is a source of security
- Senses
 - Darcy: she's tolerable
 - Any man this handsome must be good
- What devices do we rely on every moment to know ourselves and the world?

18. If mind is all, we can never acquire Knowledge

A. How are the moments in time connected?

- They often appear to be random or unconnected.
- Simultaneity is a sure sign of connection
- Headache, stomach, nerves, computer breakdown, sour papaya

B. How we are all connected?

- Mrs. Gardiner grew up at Lambton

C. How do my thoughts and acts relate to yours?

- Eliza's mistress of Pemberley

- Her mental criticism of Mary King
- Her provocation of Darcy at the ball
- D. How are all our experiences connected?
 - Georgiana's near elopement to marry leads to Lydia's marriage
 - Darcy's London ruse leads to Wickham's
- E. They are all connected in the eternal consciousness of Being
 - We are all members of the society
 - Social evolution in P&P
 - Spiritual evolution in Life Divine – role of the individual to manifest Being
- F. We are in the movement the way Darcy is in story
- G. Jane Austen is outside the movement and knows herself and the whole flow of time
- H. **Imagine each of us has one page of P&P and each a different one**
- I. We live in a box in space and time with blinders
 - Present moment and immediate space – as if that is the whole or reality at least all we can know

19. Illusionist's mental view

- A. Through direct self-consciousness mind can most easily lay hold on the fact of eternal being, on reality.
- B. All the rest of phenomenon it is tempted to regard as error, ignorance, illusion as Illusionists consider them
 - The only thing he holds to be real is that eternal self which lies behind mind's direct present self-consciousness.
 - Or like Buddhist, he regards even that eternal self as illusion, imagination, false sensation or false idea of being
- C. Mind appears to its own view a fantastic magician
 - Both its works and itself strangely existent and non-existent
 - Persistent reality and fleeting error
 - It seeks timeless repose of Eternal to escape from appearances

20. The real Self is both Timeless and base of time ⁵⁰⁸

- A. There is a stable consciousness behind the mind using it as its own surface activity
- B. Sharp distinctions are Tricks of limited unstable action of mind
 - Between within and without – no real boundary or divisions
 - What happens inside me expresses outside
 - What happens outside reflects inside
 - Eliza's thought and Lydia's
 - Between present and past self-consciousness are tricks of the limited unstable action of mind.
 - Past is ever present
 - Eliza cannot erase what she spoke at Hunsford
 - She regrets having told Darcy of the elopement
 - Future is determined by the now
 - Eliza's mistress of Pemberley
 - Mr. Bennet's decision to repay in future brings 3 marriages now
- C. There is no binding division between past, present and future
 - It knows itself in Time in present, past, future with an undivided view
 - This undivided view embraces all mobile experiences of the Time-self
 - It holds them on the foundation of the immobile timeless self

21. Withdraw from Mind

- A. We can become aware of this consciousness when we draw back from mind and its activities or when they fall silent
 - But first we see its immobile timeless status
 - We may even conclude it is void of all action of the universe
 - Without movement of idea, thought, imagination, memory, will – self-sufficient, self-absorbed
 - That alone becomes real to us, the rest vain symbolizing of non-existent forms – a dream
- B. This self-absorption is only an act or resultant state of our consciousness
 - As is the self-dispersion in thought, memory, will

22. Consciousness of real Self

- A. The real self is the eternal capable of both mobility in Time and immobility basing Time – simultaneously.**
 - **Otherwise they could not both exist**
- B. This is the supreme Soul, Self, Being of Gita**
 - **As self and lord of all existences it upholds the immobile and the mobile being**

23. Summary of the Ignorance of self ⁵⁰⁹

- A. This view of the Ignorance arises from considering mind and memory with regard to mental self-consciousness in Time**
 - **We arrive at same result by considering self-experience and other-experience**
- B. An eternal conscious being supports the mobile action of mind on a stable immobile self-consciousness free from the action of Time**
 - **It embraces all the movement of Time with a knowledge superior to mind**
- C. It dwells by the action of mind in that movement**
 - **As the surface mental entity moving from moment to moment**
 - **It observes only his relation to his experiences in Time-movement**
 - **It does not observe his essential self**
 - **It keeps the future from itself in what appears a blank of Ignorance and non-existence**
 - **He puts on aspect of a thing fleeting and uncertain**
 - **He seizes upon things fleeting and uncertain**
- D. In reality he is always the same Eternal, ever stable and self-possessed in His supramental knowledge**
 - **What he seizes on is also for every stable and eternal**
 - **It is himself he is mentally experiencing in succession of Time**

24. Bank of Conscious Existence ⁵⁰⁹

- A. Why are we here?**
 - **The Unknowable manifests as individual and universe for self-experience, Delight and Spiritual Evolution**

- The soul seeks experience
 - Why are YOU here?
- B. Time is the great bank of conscious existence turned into values of experience and action
- Surface mental draws upon the past and future
 - It coins it continuously in the present
 - He stores up gains of the past
 - Not knowing the past is ever-present in us
 - He uses it as coin of knowledge and realized being
 - He pays it as coin of mental, vital, physical action
 - This creates his view of the wealth of the future
- C. How do the values of our experience reflect truths of our conscious existence
- On the surface our conscious existence lives in the Ignorance
 - Our experiences reflect the ignorance of our consciousness
 - Darcy
 - Eliza
 - Mr. Bennet
- D. Ignorance is utilization of Being's self-knowledge to make it valuable for Time-experience and activity
- What we do not know is what we have not taken coined and used in mental experience
 - Or what we have ceased to coin and use
 - We forget lessons already learned and repeat them over and over
- E. Behind all is known and ready for use
- According to the will have the Self in dealing with Space, Time and Causality
 - Sincerity is to acknowledge what we know
 - Darcy could have known he was being selfish and arrogant
 - Mr. Bennet could have known he was being lazy and irresponsible
 - Wickham certainly knew he was a scoundrel

- F. **Our surface being is only the deeper eternal Self throwing itself out as the adventurer in Time**
- **A speculator in infinite possibilities**
 - **It limits itself to the succession of moments**
 - **It seeks surprise and delight of adventure**
 - **Cheerfulness and expansiveness is to feel the Thrill, Joy, Delight**
 - **It keeps back its self-knowledge and complete self-being**
 - **It strives to win what it seems to have lost**
 - **To reconquer all itself through the joy and pain of passion, seeking and endeavor.**

25. Our Ignorance of Self in Time

- A. **We feel defined by our past**
- **I am from this family**
 - **Wickham grew up at Pemberley**
 - **Darcy is a rich man's son**
 - **Charlotte is 28 and unmarried**
- B. **We feel defined by our achievements**
- **Collins got this degree**
 - **Mrs. Bennet married a gentleman**
- C. **We define ourselves by the limits of our imagination of the future**
- **Charlotte believes she will never marry**
 - **Eliza believes none of them will marry**
- D. **We think the past is over and cannot be redeemed**
- **It is ever present**
- E. **We think the future does not exist and cannot be determined**
- **It is created by what we are each moment**

26. Overcoming the Ignorance of Self

- A. **Do not rely on the mind's externalized way of seeing**
- B. **Do not identify with our actions, thoughts, feelings – go beneath the surface**

- C. **Do not judge our possibilities by our past actions, events, achievements**
 - **Each person has unique hidden talents and capacities that can come to the surface – Passepartout**
 - **We can be whatever we aspire to be**
- D. **Do not judge others by**
 - **what they are today – but what they are in essence – Darcy to Eliza because she is not dancing**
 - **what they say or do -- Eliza condemns Darcy for rudeness**
- E. **Remember where we came from and offer Gratitude**
- F. **Aspire to become**
- G. **Consecration of the Past**
- H. **Consecration of the Present**
- I. **Consecration of the Future**