

II-2. Brahman, Purusha, Ishwara – Part 2

Speech Outline for Dec 22, 2013

1. **Divine Governance of the Universe**

A. **Man's Eternal Questions**

- **What is the truth of the universe? – the only reality or an illusion?**
- **How is it governed? – chance, fate, law of nature, karma?**
- **How is it related to the Divine?**

B. **Absolute manifests itself in the universe by real and fundamental truths of its being**

- **All is Brahman**
- **Transcend, Cosmic and Individual are three aspects**
- **Self, Conscious Being or Spirit and Lord – Atman, Purusha, Ishwara**
- **Three powers of Consciousness – Maya, Prakriti, Shakti**

C. **These aspects are the aspects and powers by which the divine creates or becomes the universe**

D. **Spiritual experience confirms these truths**

E. **Finite logic is inadequate to comprehend the Logic of the Infinite**

F. **Avoid error of seeing one side of Truth to the exclusion of all others**

- **Infinite and Finite**
- **One & Many**
- **Unity & Diversity**
- **Form and Formlessness**
- **Status and Dynamis**

G. **Three powers by which the Consciousness Force manifests**

- **Self-determination – the source of multiplicity and diversity**
- **Self-limitation – the source of Individuality**
- **Self-absorption – the source of the Ignorance**

H. **The Ignorance has an assigned place in the spiritual economy of the universe**

- I. In Part 2 of this chapter, he explains how through these powers the One Divine governs all that happens in the universe.

2. Why Three Aspects of Reality?

- A. Three aspects Account for different experiences of spirit
 - Self as divorced and unrelated to Nature and the manifest universe
 - Divine as witness to the world of Nature but aloof and passive
 - God as creator and lord of Nature
 - Soul or Individual Divine
- B. Jane Austen – three poises
 - The person who is unrelated to her story
 - The enjoyer who watches and experiences the story unfold
 - The writer who creates it and the director who produces it
 - The actor who plays each part yet is always more than the parts she plays
- C. Also accounts for three types of experience of Nature
 - Nature as unconscious, mechanical, inert – Science -- Prakriti
 - World as unreal illusion – Maya
 - World as power and expression of Divine Will – Shakti
- D. Also explains how we can experience Divine as both Impersonal and a Person
 - Self is the impersonal Existence
 - Purusha is impersonal Person – infinite Conscious Being or Witness, yet always the same
 - Iswara is the Divine as Being, Person
- E. Also explains the relationship between the Transcend, Cosmic & Individual
- F. Each reflects a different relationship between Being, Consciousness & Force
 - As is our consciousness, so is our experience of Reality
- G. We too have three types of experience
 - Sometimes we feel detached from the world around us
 - Sometimes we feel helpless against the world forces – after elopement
 - Sometimes we feel we are master in control of our lives – Darcy in London

- Sometimes life makes no sense to us – seems to have no meaning
- Sometimes life seems cruel, harsh, impersonal, mechanical – Bingley leaves
- Sometimes life seems a creation of our aspirations and will – marriage

3. Self or Atman

A. Brahman is the Self-existent Absolute

B. With regard to the universe Brahman is Self of all existences, Atman

- Supreme Self, Cosmic Self and at the same time the Self in each being.

C. Self is partial experience of Brahman focused on its transcendent freedom and impersonality

- Jane Austen transcends all her works

D. Maya is the Consciousness and Force of this self-existence

- The power of Austen's creative imagination

E. First partial experience of Self

- We become aware of immutable, silent status pervading the whole universe, aloof rather than dynamic
- Or we become aware of it as Conscious Being, Purusha, standing back and separate from activities of Nature, Prakriti
- These arise from exclusive concentration on spiritual status rather than dynamic activity

F. Self as silent, static is a partial truth

- Self is a fundamental aspect of Brahman with focus on freedom stress and impersonality of Brahman.
- We are conscious of it as eternal, unborn, unembodied, uninvolved
- Self can be felt within, witnessing, sustaining and enveloping, surveying from above, omnipresent, infinite, intangible,
- Atman, Self, is impersonal, transcendent and aloof, uninvolved in the universe, leads to liberation.

G. This aspect of Brahman can be felt to be at once individual, cosmic & transcendent

- This is the Self of the individual, the thinker, doer, enjoyer
- At the same time it is a vast universality

H. Self & Maya are biune

- Silent soul & world energy, Self & power of Spirit are biune, not dualities.
- We cannot separate Fire and power of Fire.
- We cannot separate the Divine Reality from its Consciousness-Force

I. Realization of Self ⇒ individual liberation, static universality, Nature-transcendence

J. It can also be felt constituting everything, sustaining, pervading and enveloping all things.

K. To realize the Self is to realize the eternal freedom of the Spirit.

- Freedom and impersonality are the character of the Self
- No subjection to workings of its own Power in universe as in Purusha
- Jane Austen is greater than her works and always free from them

L. Atma-Maya comes by dividing Sachchidananda between Existence and Consciousness-Force

4. Purusha is Conscious Being or Spirit in relation to Nature

A. Self as originator, support, witness, enjoyer of works of Nature

- Purusha is in relation to Nature, always coupled with her
- Nature acts by sanction of Purusha

B. Sachchidananda is divided into Conscious Being and Force

- Conscious Being imparts its consciousness to the energy of Nature
- Purusha receives or reflects in that consciousness her workings as in a mirror
- The whole play of consciousness in the embodied being depends on the relation of Conscious Being to Nature
- Gives rise to the sense of our separation from Nature

C. This relation is of immense practical importance

- If Purusha is passive and allows Nature to act, the soul is subjected to Nature and driven by it
- This is the normal state in the ignorance
- The Purusha becoming aware of itself as witness is first step toward soul's freedom.

- It can accept or not accept her action or recreate our existence
 - Eliza realizes she has been absurd
- Purusha can cease to be subject and become lord of nature. Ishwara.

D. Jane Austen as audience of her own story – she can watch it or withdraw

5. **Sankyas view is based on pragmatic rather than fundamental truths**

A. Sankya views soul and nature are eternally separate entities in relation with one another

- Consciousness belongs to Purusha
- Multiple souls (purushas) are each independent and unique
- One prakriti, world, Nature
- Prakriti is inert mechanical Inconscient energy, including intelligence
- This explains the perfect working of the Inconscient in material universe
- Purusha becomes free by detachment from Nature
- It becomes master by refusing to be involved
- Nature acts by the three gunas, principles, qualities
 - Inertia
 - Kinesis
 - balance, light and harmony
- Imbalance results in action. Equilibrium results in quiescence

B. Apparent dualism, double status, is accepted for operations of self-manifestation, not a fundamental dualism.

- Perfectly valid in experience – pragmatic truths, not fundamental

C. As scale of consciousness rises, Inconscient material Energy reveals herself as more and more conscious

- Inconscience conceals a secret consciousness
- Conscious being is many in its individual souls, but one in essence

D. Nature is Energy of Being

- Being can become lord of Nature
- The two are not alien – duality is a position, a double status for the operation of self-manifestation of being
- No eternal fundamental dualism

E. Dualism of Purusha-Prakriti

- It is the Self that takes the poise of Conscious Being or Lord
- The apparent duality is to create freedom of action for Nature working itself out and for Spirit controlling Nature.
- Also so Spirit is at liberty to dissolve or impose a higher formation.
- Purusha and Prakriti aspects go always together.

F. For every poise of Nature, Consciousness-Force, there is a corresponding status of Spirit.

- Purushottama and Para-Prakriti are the supreme status of Spirit and Nature, supreme Conscious Being and supreme Nature.
- In Mind-Nature, spirit becomes the mental being
- In Life-Nature, the vital being
- In nature of Matter, the physical being
- In Supermind, the Being of Knowledge
- In the supreme spiritual status, the Being of Bliss and pure Existence
- In us, the embodied individual, the psychic Entity—inner Self supporting the other formulations of our consciousness and spiritual existence.

G. Purusha is individual in us, cosmic in cosmos, transcendent in the transcendence.

H. Purusha is impersonal-personal

- Impersonal because undifferentiated by personal qualities.
- Personal because it presides over individualizations of self in each individual.

6. Third aspect of the Reality: Ishwara

A. Fundamentally, Being is lord of nature, controller of all energies.

- Its consent is always necessary to support the workings of Nature

B. Ishwara, Divine Being, Supreme Person

- Master and creator of the universe
- Omnipotent, omniscient, controller of all energies
- Conscious in all, Inhabitant of all, Ruler of all works, Enjoyer of all delight, Creator of all, source of all powers

- All-Person – all beings are its personalities, source of all individuality, Father of all that is
 - His Consciousness-Force is the Divine Mother, Friend of all, All-Beloved, All-Lover, All-Blissful, All-Beautiful
- C. The most comprehensive of the aspects of Reality
- All – Being, Consciousness, Force – are united in a single formulation
 - Ishwara is supracosmic and intracosmic
 - That which exceeds, inhabits and supports all individuality
 - The supreme and universal Brahman, the Absolute, supreme Self and Purusha
- D. Ishwara is not the personal God of popular religions
- It is not limited by qualities, individual and separate from others
 - All gods are limited representations or names and divine personalities of the one Ishwara
- E. Saguna & Nirguna each represent only one side of the being of Ishwara
- F. Ishwara is Brahman the Reality, Self, Spirit
- Creator, possessor, enjoyer of the universe and one with it (Pantheos)
 - Yet superior and transcendent to the universe, which is his own self-existence
 - Eternal, Infinite, Ineffable

7. Personality & Impersonality

- A. The sharp opposition is only due to mind's way of thinking
- Inconscient from which everything emerges appears as entirely impersonal
 - All Forces, qualities and powers wear a mask of impersonality
 - Even Love, Joy, Consciousness
 - We say I felt love or joy or fear, now it is gone
 - My consciousness disappeared – as if it was something separate
 - Life seems impersonal to us – fate, karma
 - Spirit seems impersonal – silence, peace
 - Even Grace seems an impersonal force
 - But who gives the Grace, the Love, the Peace, the Joy

- B. Personality appears to be a creation of consciousness in an impersonal world**
- A limitation by restricted formation of qualities, powers, forces of nature
 - Imprisonment in limited circle of self-experience
 - To lose personality is necessary to gain universality and Transcendence
 - What we call personality is only a superficial consciousness.
- C. Behind is the Person, Conscious Being, who takes on various personalities.**
- Person is one, real, eternal
- D. From wider perspective, impersonal is only a power of the Person**
- Existence has no meaning without the Existent.
 - Consciousness depends on one who is conscious.
 - So too for delight – the Enjoyer, Love – the Lover, power – the Almighty
 - They are two sides of the same Reality – [the subjective and objective forms]
- E. What emerges is greater than that in which it emerges**
- Inconscient is a term of the secret Consciousness
 - Mind is greater than Matter, Soul than Mind,
 - Spirit greatest of all is All-Person, omnipresent Conscious Being
 - Behind P&P is Jane Austen, the person, the creator
- F. Mind is ignorant of the true Person**
- Confuses person with ego experience
 - Creates false opposition between personality and impersonality
 - The infinite self-existence is an infinite Person
- G. Being, Person is the essence, source, reality, meaning of transcendent, cosmic and individual existence.**
- Life is alive, earth is a Being, universe is a Being, Divine is Person – our true Self

8. Divine Governance of the Universe

- A. Difficulty arises in understanding the divine governance of the universe through mental conception of a human ruler.**

B. Anthropomorphic view of God

- **We imagine an omnipotent arbitrary ruler imposing mental conceptions as law based on free caprice of his personality**
 - **God could have had better thoughts**
- **But there is no need for the divine to act in arbitrary fashion like an ignorant human being**
- **He has an all-consciousness aware of the truth of all things and working them out**

C. Mechanistic view

- **Nature appears to act according to immutable laws – mechanically, mathematically, automatically**
- **The Ishwara acts through laws and processes – and not mere arbitrary fiat**
- **Laws are expressions of spiritual truth and unrealized potentials**
 - **The laws of society protect our freedoms and nurture our welfare**
- **Mechanical, mathematical, automatic laws are guided by an informing spiritual law of consciousness and spirit freedom above.**
- **God is present in the workings supporting Nature's execution by the Divine Presence**
- **But he is unbound and free, exceeding and capable of overruling law with a higher working of a divine Supernature**
- **Nature is a limited expression and opens to the action or influence of that Supernature.**
- **Spirit gives to law and process an inner value and rightness, a secretly conscious necessity**

D. Both anthropomorphic and mechanistic view of world's governance has their truth, but they are only one side or aspect of the truth.

E. Real truth is World is governed by the One in and over all according to the law and logic of an infinite consciousness.

9. Fundamental truth aspects of the Absolute

A. A complete view of relationship between eternal Self-Existence & Consciousness-Force that manifests the universe comes by connecting the different aspects and perspectives.

- B. Viewed from the status of Silent Self, Maya appears to conceive and create everything on the passivity of silent spirit.**
- Maya does all without participation of passive silent Self.
 - Force of Nature does what it wills with Existence.
 - Consent of the Being (Purusha) must secretly be there.
 - This is a fundamental truth-aspect of the Absolute, but not the whole.
- C. Maya, Shakti is itself the power of the Being, the Self-Existent, the Ishwara.**
- We see this when we view from the inner dynamic participating experience of the Spirit rather than the witness Silence.
 - The Being is lord of her and all things
 - He does everything in his sovereignty as creator and ruler
- D. Even if Being stands back and allows freedom of action to the forces of Nature, his tacit sanction “tathastu” (let it be so) is implicit**
- Nothing can happen without it
- E. Being & its Consciousness-Force, Spirit & Nature, are biune, not dual.**
- What Nature does is really done by Spirit
 - This is evident when we go behind the veil and feel the presence of a living Reality which is everything and determines everything.
 - In Brahman-Maya
 - Silent Self and Dynamic Consciousness Maya co-exist but do not seem related.
 - The Self stands back uninvolved.
 - Maya plays with spiritual substance.
 - In Purusha-Prakriti
 - the link and relationship is evident but partial.
 - In Ishwara-Shakti
 - the Force is fully revealed as power of the Being, the world as manifestation of God’s intention, sovereign lord.

10. Three aspects of eternal status and modes of its Dynamis are one

- A. Each can appear as the sole reality when we concentrate on it**
- Absorbed in the Silence, Nature and creation disappear.
 - Absorbed in the one Being, the personality of the Person, power of shakti disappears or become attributes of his cosmic personality.

- B. **These experiences create difficulties for mind which sees only one side of reality at a time**
- C. **In reality, the Self-Power of the Infinite is capable of many movements**
 - **Three Relations of Self and Nature**
 - **Mr. Bennet in Library – silent self**
 - **Mr Bennet in living room witness to all she does but apparently helpless**
 - **He emerges from the library to assert as Lord**
- D. **Personality and impersonality are biune aspects of one truth. Self and Self-Power**
 - **The Person aspect reveals as Ishwara-Shakti, Creator-Divine Mother.**
- E. **All creation is play of masculine & feminine cosmic principles**
 - **They are fused in the Superconscient truth, dual in dynamism of the universe**
- F. **Divine Mother-Energy, as supreme Consciousness-Force and executive Nature, manifests cosmic Self & Ishwara**
 - **He acts solely through her, though his will is implicit**
 - **Even the quiescence we draw into is her silence**
 - **All higher realization or status of being is achieved through her**
 - **Our ascension is to the supreme Nature**
 - **It can only be done by surrender to the Divine Being through the Divine Mother, by the transforming power of the supramental Shakti.**
- G. **No contradiction between the three statuses of Existence and their three modes of Dynamis**
 - **Self, Being – bases, supports, informs**
 - **Purusha, Conscious Being – experiences**
 - **Ishwara – wills, governs, possesses its manifestation**
 - **Maya, Prakriti, Shakti – create and keep the world in motion & action**

11. Intellectual is inadequate to express the Reality

- A. **Intellectual presentation is only a representation in abstract symbols of what is spiritually living and intense real.**
 - **Description of colors cannot be real to the blind**
 - **Description of music or sound cannot substitute for hearing it**

- Picture of velvet is an abstract real image but does not convey the reality
 - Chemical formula for jasmine or rose is correct but does not convey the experience
- B. Abstract formulas cannot fully represent spiritual realities
- Impersonal truths of abstractions fix sharp distinctions between concepts not applicable to Reality in which many aspects shade off into each other
 - The truth of things is a mystery
 - Intellectual presentation is only a representation in abstract symbols
 - Like cubist art or geometric figure
- C. Intuition, spiritual vision and concrete experience are required.

12. One & the Many

- A. Relation between the One and the Many defines the true connection between the individual and the Divine Being, Soul and Ishwara.
- B. Theistic view – Many are created by God as a potter makes vessels
- C. Larger view -- Many are the Divine One in their inmost reality.
- Many are individual selves of the supreme Self-Existence
 - The Many are Eternal as the One is eternal
 - All characters in P&P are emanations of Jane Austen
- D. Soul is eternal portion of the Divinity
- Behind the Soul is the Divine Self
 - Behind Elizabeth and Jane Bennet is Jane Austen
- E. The One is the fundamental Truth of existence.
- Many do not exist separately
 - Many exist by the One
 - They are totally dependent on the One
- F. The dependence is concealed by the separative ignorance of ego
- This is an erroneous reflection of the truth
 - At every step it is dependent on the cosmic Power
 - The self and inmost being in us surpasses cosmic Nature and belongs to the Transcendence

- G. **BY SELF-GIVING AND SURRENDER OF SOUL AND NATURE TO THE DIVINE BEING WE ATTAIN OUR HIGHEST SELF AND SUPREME REALITY.**
 - Dependence and Identity are both real.
 - Dependence is the door to Identity
- H. **Duality expressing unity, proceeding from it and returning to it is the fundamental operation of the universe.**
 - The Many return by unity to the One, yet their relationship with the One is also real
- I. **This creates the possibility of all relations between the Many and the One**
 - Realization of oneness by mind and heart and body
- J. **This does not annul the delight of relations**

13. Non-Manifest & Manifestation are double status of Eternity

- A. **Same principle hold true for the unmanifest Timeless Eternal as for the universe**
- B. **To understand this we must understand the relationship between Time and the timeless Spirit.**
- C. **Temporal is an expression of the Eternal.**
- D. **What is unmanifest in the Timeless Eternal manifests in Time-Eternity**
 - P&P as static book and playing out in movie
 - All she writes pre-exists in her mind.
 - Seed and the flowering tree
 - Unexpressed thought and spoken word
 - Latent memories and their recall in time movement
- E. **Time and Timeless are complements, not contradictions**
 - Timelessness is not a supreme negation and opposite of Time
 - Absolute embraces both dimensions
- F. **Timeless = spiritual status of existence not subject to time movement or successive time experience of past, present, future**
 - Timeless is not necessarily blank
 - It holds all in essence in eternal unity without reference to time or form or relation

G. ETERNITY IS THE COMMON TERM BETWEEN TIME & TIMELESS SPIRIT

- What is unmanifested in Timeless appears in Time movement
- They are double status of the same Eternity

H. Time & Timelessness are two-fold status of Being and Consciousness

- An eternity of immobile status and an eternity of motion

14. Space & Time as self-extensions, dual aspects, of cosmic Eternal

A. Space and Time are Reality self-extended to contain deployment of what is within it

B. Dual aspects

- Spirit looking at itself in essence & principle of being
- Spirit looking at itself in dynamism

C. Self-extensions of Reality

- Space is a static extension -- Brahman extended for holding together of forms and objects
- Time is a mobile extension -- Brahman self-extended for movement of self-power carrying forms and objects
- Actually space is a constant mobile

D. Dual aspects of the same self-extension of the cosmic Eternal

- (following the same principle of unity and duality)

15. Physical Space & Time

A. What are they?

- Science knows only how to measure them
- Einstein discovered they are relative, not absolute

B. Matter is creation of Energy in movement

C. Space is self-extension of Energy or its existence-field

- Space is a representation of the inconscient Infinity in which material Energy is acting

D. Time is the course of its movement or a regularly successive impression of it

E. Time could be a dimension of Space necessary for the complete action of Energy

- but not recognized as such because felt by mind subjectively rather than perceived by our senses.

16. Space varies with consciousness

- A. Spirit is the fundamental reality of Space & Time
- B. Space and Time vary with the status of consciousness
- C. Different Time & Space for each status and within each status
- D. Going behind physical space
 - Mind lives and moves in a non-physical space-extension
 - Mental Space is distinct from but interrelated with physical Space-Time
 - Mind can move in its space to effectuate movement in material space or act upon it
 - When we read P&P, our minds travel over physical space
- E. Deeper there is a pure spiritual Space
 - we find a spiritual extension of Space
 - the Self or Spirit containing all action of its Energy.
 - All movement ceases
 - Time may no longer seem to exist
 - Or movement occurs independent of Time sequence

17. Time varies with consciousness

- A. Time movement & observation are relative, but Time is real and eternal.
- B. Time observation depends on the consciousness & position of observer
- C. Each state of consciousness (e.g. Mind) has a different Time relation
- D. Different states of Time co-exist and interrelate
 - e.g. a long duration in dream occurs in brief physical time
- E. There is no common measure between these different states

18. Subjectivity & Objectivity

- A. Time appears purely subjective, but so does Space
- B. Both are the original spiritual extension
 - Mind renders space as a subjective mind-field

- Sense mind renders space as objective field of sense perception

C. Yogi viewing the universe

- Sitting on the river bank
- Floating downstream in a boat
- Sitting on the mountain top

19. Subjectivity and Objectivity are two sides of one consciousness

A. Inner and Outer are two sides/aspects of the same reality – One

B. Any given Time-Space is a status of being -- Cardinal Fact

- In each status there is a movement of consciousness and force of being
- The movement creates and manifests events
- It is the relationship of the consciousness that sees and the force that formulates the happenings

C. Original status of Time is eternity of the Eternal

D. Original truth of Space is the infinity of the Infinite

20. Three Status of Time

A. Being can have three different states of its consciousness with regard to its own eternity

1. Timeless eternity – immobile status

- Immobile status of Self in its essential existence
- Either self-absorbed or self-conscious
- Without development of consciousness in movement or event

2. Simultaneous Integrality of Time – stable status

- Whole consciousness of the successive relations of all things
- Either in a proceeding or destined manifestation
- Past, present, future stand together as if in a map or settled design like an artist's or painter's
- All the detail of his work viewed as a whole
- Not part of our normal consciousness
- An exceptional state we can enter in to

3. Time Movement -- Processive status

- **Successive working out of what has been seen by Consciousness-Force in static vision of the Eternal**
- **All three statuses exist in the same Eternity**

B. Consciousness can take these different statuses and see the whole development

- **from outside or above the movement**
- **from a stable position within the movement and see before and after the fixed point**
- **from a mobile position in the movement – moving from moment to moment**
- **concentrated in the moment it occupies, seeing nothing else**

C. Being can take all these positions simultaneously in harmonious arrangement

- **It can see Time from above and inside, exceeding it or not within it**
- **It can see the Timeless develop the Time-movement without ceasing to be timeless**
- **It can embrace the movement in a static and dynamic vision and also put itself into the moment-vision**

D. Past, present future depend on status of our consciousness/position

- **P&P – we can**
 - **Start at the beginning**
 - **Look back from the end**
 - **Move thru the story with the characters**
 - **Do all simultaneously**
- **Past can be relived or reversed – Aunt Betty**
- **Future can come now**
- **Why Eliza doesn't foresee Darcy's second proposal which is self-evident to Charlotte and Mrs. Gardiner?**
 - **Our incapacity to CONCEIVE is mistaken for incapacity to ACHIEVE**

E. This seems unreal or magic to a finite consciousness tied to moment-vision

F. It is perfectly logical and consistent to an infinite consciousness

- **A multiplicity of view brings out the unity of the thing seen – concomitant aspects of One Reality**

21. Timeless Eternity and Time Eternity

- A. Same eternity viewed by dual self-awareness**
- B. No opposition between them**
- C. Two powers of self-awareness of the infinite and eternal Reality**
- D. Power of status and non-manifestation**
- E. Power of self-effecting action and movement**
- F. Their simultaneity is intrinsic to Brahman, Ishwara, Sachchidananda**

22. Summary

A. Ignorance

- We experience Spirit as something otherworldly, unrelated to our lives, powerless to alter our situation**
- We feel separate from the each other, from world and from God**
- We feel helpless against the actions of Nature**

B. Truth

- We are One with all souls, with the Cosmic Being and with the Divine – all are one Reality**
- The Individual is eternal and portion of the Divine Being**
- We are destined to become the Ishwara in the individual form**
- Realizing the divine truth of our being, we have the power to master life and the world around us**

C. We are the Creator

- Like Jane Austen we create our own story**
- But we do it unconsciously not realizing that we are the author as well as the actor**
- Our thoughts, attitudes, consciousness manifests in the world**
 - Our aspirations realize themselves as in the story**
 - So do our worst fears and suspicious**

D. Time is Eternal

- It is never too late to change or achieve**
- It is never too soon to realize the future goal**
- Everything is present simultaneously at every moment**

23. Change of consciousness is the means

A. Mother is the Power and the Path – surrender to Her Will

24. Why is it difficult to change?

A. Why do we repeat same mistakes over and over?

B. Change means change of consciousness

C. Mind needs only one experience – man is vital or physical

D. Vital believes in what it likes or is pleasant

- **Eliza thinks Wickham must be good and right**
- **Mr. Bennet convinces himself sending Lydia to Brighton is right**
- **Mrs. Bennet never learns -- vital**

E. Physical

- **Physical is unconscious so it learns very slowly – many repetitions**
- **Lydia isn't even aware there is anything to learn – physical**

F. We rise to a higher level of consciousness when we saturate experience at the lower level

- **Eliza's abuse at Hunsford proposal saturates Darcy's consciousness**
- **Darcy's letter only makes a partial impact**
- **Eliza receives 5 warnings about Wickham, learns only from elopement**
- **After 25 years, Mr. Bennet learns only from the elopement**

G. Why we don't learn

- **Taste of Ignorance**
- **Unconsciousness**
- **Self-righteousness – Lady Catherine**
- **Self-justification – insincerity – Mrs. Bennet**
- **Laziness – Mr. Bennet**
- **Pride – Eliza**

H. Sincerity – learn from each moment