Chapter VIII

Memory, Self-Consciousness and the Ignorance

Some speak of the self-nature of things, others say that it is
Time. Swetaswatara Upanishad.¹

Two are the forms of Brahman, Time and the Timeless.
Maitri Upanishad.²

Night was born and from Night the flowing ocean of being
and on the ocean Time was born to whom is subjected every
seeing creature. Rig Veda.³

Memory is greater: without memory men could think and
know nothing. . . . As far as goes the movement of Memory,
there he ranges at will. Chhandogya Upanishad.⁴

This is he who is that which sees, touches, hears, smells, tastes,
thinks, understands, acts in us, a conscious being, a self of
knowledge. Prasna Upanishad.⁵

In any survey of the dual character of our consciousness we
have first to look at the Ignorance, — for Ignorance trying to
turn into Knowledge is our normal status. To begin with, it
is necessary to consider some of the essential movements of this
partial awareness of self and things which works in us as a me-
diator between the complete self-knowledge and all-knowledge
and the complete Inconscience, and, from that starting-point,
find its relation to the greater Consciousness below our surface.
There is a line of thought in which great stress is laid upon the
action of memory: it has even been said that Memory is the

¹ VI. 1. ² VI. 15. ³ X. 190. 1, 2. ⁴ VII. 13. ⁵ IV. 9.
man, — it is memory that constitutes our personality and holds cemented the foundation of our psychological being; for it links together our experiences and relates them to one and the same individual entity. This is an idea which takes its stand on our existence in the succession of Time and accepts process as the key to essential Truth, even when it does not regard the whole of existence as process or as cause and effect in the development of some kind of self-regulating Energy, as Karma. But process is merely a utility; it is a habitual adoption of certain effective relations which might in the infinite possibility of things have been arranged otherwise, for the production of effects which might equally have been quite different. The real truth of things lies not in their process, but behind it, in whatever determines, effects or governs the process; not in effectuation so much as in the Will or Power that effects, and not so much in Will or Power as in the Consciousness of which Will is the dynamic form and in the Being of which Power is the dynamic value. But memory is only a process of consciousness, a utility; it cannot be the substance of being or the whole of our personality: it is simply one of the workings of consciousness as radiation is one of the workings of Light. It is Self that is the man: or, if we regard only our normal surface existence, Mind is the man, — for man is the mental being. Memory is only one of the many powers and processes of the Mind, which is at present the chief action of Consciousness-Force in our dealings with self, world and Nature.

Nevertheless, it is as well to begin with this phenomenon of memory when we consider the nature of the Ignorance in which we dwell; for it may give the key to certain important aspects of our conscious existence. We see that there are two applications which the mind makes of its faculty or process of memory, memory of self, memory of experience. First, radically, it applies memory to the fact of our conscious-being and relates that to Time. It says, “I am now, I was in the past, I shall therefore be in the future, it is the same I in all the three ever unstable divisions of Time.” Thus it tries to render to itself in the terms of Time an account of that which it feels to be the fact, but
cannot know or prove to be true, the eternity of the conscious being. By memory Mind can only know of itself in the past, by direct self-awareness only in the moment of the present, and it is only by extension of and inference from this self-awareness and from the memory which tells us that for some time awareness has been continuously existent that mind can conceive of itself in the future. The extent of the past and the future it cannot fix; it can only carry back the past to the limit of its memory and infer from the evidence of others and the facts of life it observes around it that the conscious being already was in times which it can no longer remember. It knows that it existed in an infant unreasoning state of the mind to which memory has lost its link; whether it existed before physical birth, the mortal mind owing to the gap of memory cannot determine. Of the future it knows nothing at all; of its existing in the next moment it can only have a moral certainty which some happening of that moment can prove to be an error because what it saw was no more than a dominant probability; much less can it know whether or no physical dissolution is the end of the conscious being. Yet it has this sense of a persistent continuity which easily extends itself into a conviction of eternity.

This conviction may be either the reflection in the mind of an endless past which it has forgotten but of which something in it retains the formless impression, or it may be the shadow of a self-knowledge which comes to the mind from a higher or a deeper plane of our being where we are really aware of our eternal self-existence. Or, conceivably, it might be a hallucination; just as we cannot sense or realise in our foreseeing consciousness the fact of death and can only live in the feeling of continued existence, cessation being to us an intellectual conception we can hold with certainty, even imagine with vividness, but never actually realise because we live only in the present, yet death, cessation or interruption at least of our actual mode of being is a fact and the sense or prevision of continued existence in the future in the physical body becomes beyond a point we cannot now fix a hallucination, a false extension or a misapplication of our present mental impression of conscious being, — so conceivably
it might be with this mental idea or impression of conscious eternity. Or it might be a false transference to ourselves of the perception of a real eternity conscient or inconscient other than ourselves, the eternity of the universe or of something which exceeds the universe. The mind seizing this fact of eternity may falsely transfer it to our own conscious being which may be nothing more than a transient phenomenon of that only true eternal.

These questions our surface mind by itself has no means of solving; it can only speculate upon them endlessly and arrive at more or less well-reasoned opinions. The belief in our immortality is only a faith, the belief in our mortality is only a faith. It is impossible for the materialist to prove that our consciousness ends with the death of the body; for he may indeed show that there is as yet no convincing proof that anything in us consciously survives, but equally there is and there can be in the nature of things no proof that our conscious self does not outlast the physical dissolution. Survival of the body by the human personality may hereafter be proved even to the satisfaction of the sceptic; but even then what will be established will only be a greater continuity and not the eternity of the conscious being.

In fact, if we look at the mind’s concept of this eternity, we see that it comes only to a continuous succession of moments of being in an eternal Time. Therefore it is Time that is eternal and not the continuously momentary conscious being. But, on the other hand, there is nothing in mind-evidence to show that eternal Time really exists or that Time itself is anything more than the conscious being’s way of looking at some uninterrupted continuity or, it may be, eternity of existence as an indivisible flow which it conceptually measures by the successions and simultaneities of the experiences through which alone that existence is represented to it. If there is an eternal Existence which is a conscious being, it must be beyond Time which it contains, timeless as we say; it must be the Eternal of the Vedanta who, we may then conjecture, uses Time only as a conceptual perspective for His view of His self-manifestation. But the timeless self-knowledge of this Eternal is beyond mind; it is a supramental
knowledge superconscient to us and only to be acquired by the stilling or transcending of the temporal activity of our conscious mind, by an entry into Silence or a passage through Silence into the consciousness of eternity.

From all this the one great fact emerges that the very nature of our mind is Ignorance; not an absolute nescience, but a limited and conditioned knowledge of being, limited by a realisation of its present, a memory of its past, an inference of its future, conditioned therefore by a temporal and successive view of itself and its experiences. If real existence is a temporal eternity, then the mind has not the knowledge of real being: for even its own past it loses in the vague of oblivion except for the little that memory holds; it has no possession of its future which is withheld from it in a great blank of ignorance; it has only a knowledge of its present changing from moment to moment in a helpless succession of names, forms, happenings, the march or flux of a cosmic kinesis which is too vast for its control or its comprehension. On the other hand, if real existence is a time-transcending eternity, the mind is still more ignorant of it; for it only knows the little of it that it can itself seize from moment to moment by fragmentary experience of its surface self-manifestation in Time and Space.

If, then, mind is all or if the apparent mind in us is the index of the nature of our being, we can never be anything more than an Ignorance fleeting through Time and catching at knowledge in a most scanty and fragmentary fashion. But if there is a power of self-knowledge beyond mind which is timeless in essence and can look on Time, perhaps with a simultaneous all-relating view of past, present and future, but in any case as a circumstance of its own timeless being, then we have two powers of consciousness, Knowledge and Ignorance, the Vedantic Vidya and Avidya. These two must be, then, either different and unconnected powers, separately born as well as diverse in their action, separately self-existent in an eternal dualism, or else, if there is a connection between them, it must be this that consciousness as Knowledge knows its timeless self and sees Time within itself, while consciousness as Ignorance is a partial
and superficial action of the same Knowledge which sees rather itself in Time, veiling itself in its own conception of temporal being, and can only by the removal of the veil return to eternal self-knowledge.

For it would be irrational to suppose that the superconscient Knowledge is so aloof and separate as to be incapable of knowing Time and Space and Causality and their works; for then it would be only another kind of Ignorance, the blindness of the absolute being answering to the blindness of the temporal being as positive pole and negative pole of a conscious existence which is incapable of knowing all itself, but either knows only itself and does not know its works or knows only its works and does not know itself,—an absurdly symmetrical equipollence in mutual rejection. From the larger point of view, the ancient Vedantic, we must conceive of ourselves not as a dual being, but as one conscious existence with a double phase of consciousness: one of them is conscient or partly conscient in our mind, the other superconscient to mind; one, a knowledge situated in Time, works under its conditions and for that purpose puts its self-knowledge behind it, the other, timeless, works out with mastery and knowledge its own self-determined conditions of Time; one knows itself only by its growth in Time-experience, the other knows its timeless self and consciously manifests itself in Time-experience.

We realise now what the Upanishad meant when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the inherent power of consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows the temporally eternal successions of the universe. Ignorance is the consciousness of being in the successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space and the relations of circumstance,
self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal reality. Living within the Ignorance, from moment to moment, from field to field, from relation to relation, the conscious soul stumbles on in the error of a fragmentary knowledge. It is not a nescience, but a view and experience of the reality which is partly true and partly false, as all knowledge must be which ignores the essence and sees only fugitive parts of the phenomenon. On the other hand, to be shut up in a featureless consciousness of unity, ignorant of the manifest Brahman, is described as itself also a blind darkness. In truth, neither is precisely darkness, but one is the dazzling by a concentrated Light, the other the illusive proportions of things seen in a dispersed, hazy and broken light, half mist, half seeing. The divine consciousness is not shut up in either, but holds the immutable One and the mutable Many in one eternal all-relating, all-uniting self-knowledge.

Memory, in the dividing consciousness, is a crutch upon which mind supports itself as it stumbles on driven helplessly, without possibility of stay or pause, in the rushing speed of Time. Memory is a poverty-stricken substitute for an integral direct abiding consciousness of self and a direct integral or global perception of things. Mind can only have the direct consciousness of self in the moment of its present being; it can only have some half-direct perception of things as they are offered to it in the present moment of time and the immediate field of space and seized by the senses. It makes up for its deficiency by memory, imagination, thought, idea-symbols of various kinds. Its senses are devices by which it lays hold on the appearances of things in the present moment and in the immediate space; memory, imagination, thought are devices by which it represents to itself, still less directly, the appearances of things beyond the present

6 avidyāyāṁ antare vartamānāḥ. . . jānghaviyāmānāḥ pariṣanti mādhrāḥ andhenaiva niyamānāḥ yathāndhāḥ. “Living and moving within the Ignorance, they go round and round stumbling and battered, men deluded, like the blind led by one who is blind.” — Mundaka Upanishad, I. 2. 8.
moment and the immediate space. The one thing which is not a device is its direct self-consciousness in the present moment. Therefore through that it can most easily lay hold on the fact of eternal being, on the reality; all the rest it is tempted, when it considers things narrowly, to look on not merely as phenomenon, but as, possibly, error, ignorance, illusion, because they no longer appear to it directly real. So the Illusionist considers them; the only thing he holds to be truly real is that eternal self which lies behind the mind’s direct present self-consciousness. Or else, like the Buddhist, one comes to regard even that eternal self as an illusion, a representation, a subjective image, a mere imagination or false sensation and false idea of being. Mind becomes to its own view a fantastic magician, its works and itself at once strangely existent and non-existent, a persistent reality and yet a fleeting error which it accounts for or does not account for, but in any case is determined to slay and get done with both itself and its works so that it may rest, may cease in the timeless repose of the Eternal from the vain representation of appearances.

But, in truth, our sharp distinctions made between the without and the within, the present and the past self-consciousness are tricks of the limited unstable action of mind. Behind the mind and using it as its own surface activity there is a stable consciousness in which there is no binding conceptual division between itself in the present and itself in the past and future; and yet it knows itself in Time, in the present, past and future, but at once, with an undivided view which embraces all the mobile experiences of the Time-self and holds them on the foundation of the immobile timeless self. This consciousness we can become aware of when we draw back from the mind and its activities or when these fall silent. But we see first its immobile status, and if we regard only the immobility of the self, we may say of it that it is not only timeless, but actionless, without movement of idea, thought, imagination, memory, will, self-sufficient, self-absorbed and therefore void of all action of the universe. That then becomes alone real to us and the rest a vain symbolising in non-existent forms — or forms corresponding to nothing truly existent — and therefore a dream. But this self-absorption is only
an act and resultant state of our consciousness, just as much as was the self-dispersion in thought and memory and will. The real self is the eternal who is obviously capable of both the mobility in Time and the immobility basing Time, — simultaneously, otherwise they could not both exist; nor, even, could one exist and the other create seemings. This is the supreme Soul, Self and Being of the Gita who upholds both the immobile and the mobile being as the self and lord of all existence.

So far we arrive by considering mind and memory mainly in regard to the primary phenomenon of mental self-consciousness in Time. But if we consider them with regard to self-experience as well as self-consciousness and other-experience as well as self-experience, we shall find that we arrive at the same result with richer contents and a still clearer light on the nature of the Ignorance. At present, let us thus express what we have seen, — an eternal conscious being who supports the mobile action of mind on a stable immobile self-consciousness free from the action of Time and who, while with a knowledge superior to mind he embraces all the movement of Time, dwells by the action of mind in that movement. As the surface mental entity moving from moment to moment, not observing his essential self but only his relation to his experiences of the Time-movement, in that movement keeping the future from himself in what appears to be a blank of Ignorance and non-existence but is an unrealised fullness, grasping knowledge and experience of being in the present, putting it away in the past which again appears to be a blank of Ignorance and non-existence partly lighted, partly saved and stored up by memory, he puts on the aspect of a thing fleeting and uncertain seizing without stability upon things fleeting and uncertain. But in reality, we shall find, he is always the same Eternal who is for ever stable and self-possessed in His supramental knowledge and what he seizes on is also for ever stable and eternal; for it is himself that he is mentally experiencing in the succession of Time.

Time is the great bank of conscious existence turned into

7 para purusa, paramatman, parabrahman.
values of experience and action: the surface mental being draws upon the past (and the future also) and coins it continually into the present; he accounts for and stores up the gains he has gathered in what we call the past, not knowing how ever-present is the past in us; he uses as much of it as he needs as coin of knowledge and realised being and pays it out as coin of mental, vital and physical action in the commerce of the present which creates to his view the new wealth of the future. Ignorance is a utilisation of the Being’s self-knowledge in such a way as to make it valuable for Time-experience and valid for Time-activity; what we do not know is what we have not yet taken up, coined and used in our mental experience or have ceased to coin or use. Behind, all is known and all is ready for use according to the will of the Self in its dealings with Time and Space and Causality. One might almost say that our surface being is only the deeper eternal Self in us throwing itself out as the adventurer in Time, a gambler and speculator in infinite possibilities, limiting itself to the succession of moments so that it may have all the surprise and delight of the adventure, keeping back its self-knowledge and complete self-being so that it may win again what it seems to have lost, reconquering all itself through the chequered joy and pain of an aeonic passion and seeking and endeavour.