

SUMMER PROGRAMME 1967

PRIVATE & CONFIDENTIAL

CONTEMPLATION OF WORLDS WITHIN WORLDS

The idea of this Programme is that man has in him minds that count in very different time units, moments or days or lifetimes. His Realization of Truth depends on the degree of integration of these observers in consciousness.

1ST DAY. THE THEORY

The illusion of movement arises from our... sense of successive moments... Although time in its properties is identical with space, we do not feel it as space-extension but as something indissolubly bound up with motion. We may begin to understand why this is so by studying the forms and levels of our inner life which is a complex phenomenon in which there is constant movement. And it is this movement in us which creates the illusion of movement around us.

(*Tertium Organum*, p.23)

THE PRACTICE. THE VIEW OF THE FULLY REALIZED MAN

All our desires and wishes
Come as obstacles to the Joys
We might have in Meditation.

Although the Sun is not moving.
As the movement of the water lessens,
So does the movement of the reflection.

In that way Attention is lost,
So I advise you to ask your friends
To have fewer desires!

Once the water is quite still,
One will see the image of the Sun
Full, motionless and perfect.

As their desires diminish,
They will find that Attention
Is brought about very soon.

The meaning of the simile is this:
Only when the mind is still
Will the state of Attention prevail.

When the water in the pond
Is agitated, the Sun's reflection
Also moves in broken form,

Record 15.10.1965

2ND DAY

Before exists as a potentiality, and *after* exists as a memory... This view of time leads to the sad conclusion that nothing continues to exist. It is as if a foolish traveller halfway between two towns were to say that the town he left last week no longer exists now, only the memory remains. Walls, towers and people have disappeared, and the town to which he is going does not exist now. It is being hastily built; it will be ready, peopled and in working order, on the day of his arrival, but it will cease to exist when he leaves it. So the past and the future do not exist and the present is an impossible moment to capture since it is continuously melting into the past... Autumn has not yet come. We never stop to

think how that which is not can appear. We move on a plane and only accept the existence of a small circle lit by our consciousness.

(*Tertium Organum*, pp.16–17)

Find examples of how the ‘foolish traveller’s’ error misleads us in many important matters.

3RD DAY

One such example: take the bodies of men and other living beings. We see them being born (‘appearing’) and dying (‘disappearing’), but ‘we never stop to think how that which is not can appear’. A description of that which continues to exist whether in bodily form or not, is simply expressed in an old Eastern prayer:

Unveil O Thou who art the support of the Universe, from Whom all go forth – to Whom all return, that face of the true Sun now lying hidden from us by a vase of golden Light, that we may know the Truth and do our whole duty on our journey to Thy sacred feet.

Carry the stillness with you, and you have all the time and energy you need.

4TH DAY

Imagine a consciousness not limited by our sense perception. It could rise above the plane on which we move and see far beyond the circle lit by our ordinary consciousness... It would see the past and the future lying side by side and existing simultaneously. It would enable the foolish traveller to climb a hill and see that the town to which he is going already exists independently of him and that the towers of the town he has left have not fallen, but that it also continues to exist independently of him. Such a consciousness might rise above the plane of time and see the Spring and the Autumn simultaneously; the unfolding flowers and the ripening fruit. It would cure the blind man, allowing him to see whence he had come and whither he was bound... Past, present and future do not differ from one another in any way; together they make up the *present* – the ‘Eternal Now’ of Indian Philosophy. Our ordinary consciousness cannot see this, but if once we accept it, our ideas about everything surrounding us will undergo a great change.

(*Tertium Organum*, pp.17–18)

5TH DAY

To Sheikh Effendi standing motionless on the Skin, the whole of the Mevlevi Turning Ceremonial is an epitome of different ‘dimensions’ of Space-Time. The spinning atoms turning in a circle, individual atoms changing place while the whole stays the same; the cessation of circular movement in the last period while each dervish turns only round himself; and the still mind of the turner connected with Sheikh and Tradition through Eternity.

Whether you have watched or turned, go over in memory your own experiences of the Mukabeleh.

6TH DAY

The Shankaracharya sits here in this room (in the Ashram) but he is sitting in all the rooms of the whole building at one and the same time because he is the Master. We can all be like this; it is crucial to the whole question of Consciousness. It is Consciousness which gives one the understanding of the Unity of the whole building. The man who is saturated in Sattva can live in that room (Consciousness without function), but can go at Will into the audience chamber in which he is active, or into the bedroom for sleep whenever he needs to. The man who is permeated by Rajas alternates between the room of activity and the bedroom only; he does not experience that room of Consciousness though he may have ideas about it. There are many who live only in the bedroom and never come out – they are the owls who prefer the dark and fear the light. They are dominated by Tamas.

Record 23.10.1965

7TH DAY

The art of living thus depends practically on the understanding of the ‘Three in One and the One in Three’, of which there are many aspects and applications. The Christians under Emperor Constantine personified it in their Nicene Creed (AD 325), which can still make the idea emotional for them:

I believe in one God, the Father Almighty; Maker of Heaven and Earth and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from Heaven...

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets..’

* * *

(The quotations from *Tertium Organum* are from an abridged edition privately printed by the Stourton Press, Cape Town, 1961)

