

## SUMMER PROGRAMME 1967

## 2

## PRIVATE &amp; 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,

(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

The real solution to the riddle of 'before, now, after' lies in the fact that passing time is not a straight line but a circle. Everything in the world really moves in cycles; but owing to the limitation of our rational mind, we cannot think in that way. Sometimes, however, one gets glimpses from another Observer in us, that counts in larger time units. Many of these cycles, especially in human affairs, are fragmentary, but where a cycle is established it will repeat again and again.

The repetition of cycles in biology and astronomy is quite obvious, but we don't look for the same thing in our own mental life (as in recurrent thoughts and dreams) as a hindrance to our

development. Some Systems such as the Meditation and the Dervish Turning illustrate vividly these laws of repetition, and show us how they can be used to free our minds from mechanical laws. Much of our psychological machinery shows itself in repetitive habits of thought, feeling and movement, and it is necessary to recognise and step out of them before one can see the Truth.

The wind returneth again according to his circuits... The thing that has been, it is that which shall be; And that which is done is that which shall be done.

Some people's lives are (barring accidents) governed by absolute repetition or 'predestination'; but new possibilities can only come by escape from the circle. What is conscious never repeats exactly; it always comes from a new and unexpected direction.

#### 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.

(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...

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

