

2 November 1981

READING 5

Whatever subject we are given in a weekly paper to raise our minds above the narrow limitations of personal psychology, our conversation inevitably seems to slide back on to 'the line of passing time' – the product of selfish thoughts and sensory impressions. More of us have actually to experience the futility of this before we can get on to the urgent business of bridging the gulf between the individual and the universal Consciousness.

The illusory line of passing time on which we spend all our days in a continual and useless battle between pairs of contending opposites – rajas and tamas; good intentions and external demands; fears for the future and worries over past failures; pleasant and unpleasant impressions; constructive and wasteful thoughts; artificial likes and dislikes. Directly we become aware of such arguments starting up, we should jump away from *both* sides and turn our thoughts to Param-Atman. From *Tertium Organum* (1981 translation p.28):

Imagine a consciousness not limited by the conditions of sense-perception. Such a consciousness can rise above the plane on which we move... and be able to see the *past* and the *future* lying side by side and existing simultaneously... (e.g. cause and effect, crime and punishment, inner and outer) see that the only thing that exists is the *present*, the *Eternal Now* of Indian philosophy. But we do not see it because at every given moment we are only aware of a small fragment of the present.

This is why we do not see that man as Observer lives simultaneously in all of the period of 7 Cosmoses. He sees the Biosphere (the next world bigger than himself) and the world of the cells (the next world smaller than himself) as alive only; other worlds bigger and smaller he sees only in increasing degrees of deadness. And yet by raising our individual consciousness step by step to the universal Consciousness we also gain the energy needed to escape from our dualistic limitations.

PART 2

But enough of that for the moment – since it seems only at present to increase our thought processes, *not* our consciousness!

From Ashram Talk in 1972

One way to escape from ignorance and its evil consequences is to cultivate the attitude that nature is acting through the body, and not the Self. The body (physical, subtle and Causal) is the machine of nature to produce action. Yourself (Atman) is only the witness and not the doer. On the universal scale it is through nature that Param-Atman is making the whole universe dance, but He does not dance Himself. He makes our faculties Manas, Buddhi etc., dance; but none can make Him dance. He is the Reality and the Truth, and there is no place where He is lacking.

(Record, 15 February 1972)

From Audience in 1972

If one could keep to this state of silent impartial observer, one would see that none of the things of past and future that we worry about really exist. One stays in the present,

and acts as the occasion demands and the whole thing passes. Wise men once discussed this question of deriving Happiness out of all the multifarious aspects of the world, and the discussion led to the conclusion that one should not entangle oneself with any duality such as good or bad, past and future, but should simply observe; because the Absolute is in everything and this Creation is a most efficient mechanical organism which is functioning according to the laws laid down (in the Master plan) of the Absolute, so one should always see the Absolute behind all these passing phases.

[You'll have to listen to this story once again, as we find more and more practical guidance in it.]

Fortified by the three words 'God is everywhere' one of the listeners at this discussion stepped out along the road feeling that he now had the answer to everything. Soon he saw an elephant coming along. He thought: God is in the elephant; God is in me – I will walk straight on for God could not hurt God. As they got nearer the Mahout on the elephant's back shouted to him to get out of the way. But no, he thought, how can God hurt God? I'll go straight on. When they met, the elephant picked him up and threw him out of the way on to a pile of stones.

When he had recovered enough he hobbled back to his Teacher and asked why he had been misinformed. The Teacher asked him to recount exactly what had happened. Then he said, 'Certainly God is everywhere and you forgot that God was also in the Mahout who told you to get out of the way. So you disobeyed God and reaped the consequences of your disobedience. In fact you made an arbitrary selection; do not show prejudice, do not make impertinent preferences; then everything will be clear and your judgment free from impediments.'

(Record, 3 October 1972)

All our troubles come from substituting the personal for the Universal in our point of view! There is nothing wrong with our lives but only the view we are taking of them and of ourselves. The awakened Buddhi seeing with the eye of the Atman will decide for you what will be useful to its Master. So it is the Buddhi that must be kept clear and free from the effects of ignorance, identification and distraction. Stillness comes the moment your mind is free. What a load of trouble we'd escape that way!

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