

TOWARDS A PRACTICE

PART 4. JUDGING *continued*

The exercise of 'not judging' has had a powerful effect on some of us. It was a surprise to find that 'not judging' others and external events is usually not too difficult, provided one immediately steps in mentally to deflect one's habitual reaction. But it disclosed the extent to which we constantly criticise *ourselves*, particularly in our perceived lack of success with meditation and making efforts, and this is hard to stop.

Dr Roles had this to say about it:

We came into the world with nothing; we can take nothing with us; nothing is really ours; we have no possessions. Good and bad, our lives belong to the Param-Atman and not to us. Our sins, our foibles, as well as all our good points, are not ours at all! Don't go on weeping for your sins because they are not your sins, they are part of Nature!
[74/20c]

And:

Who does all this picking on oneself? It's very interesting. Who is it who keeps attacking one and nagging one and so on? The Shankaracharya answered this:- he said that those (like Sanyassins) who have taken the vow of celibacy, for them their Buddhi is their wife. They protect and look after the Buddhi. If their Buddhi from the start has been a nice wife and has welcomed them home, cooked a good meal for them and been sweet to them, then Self-realization is very quick and easy. But if the Buddhi starts by being a nagging wife, is always pecking at you, then it's more difficult. So, it is when the Buddhi loses its function of being a faithful and good wife, who is your chief servant and does things for you, and does things out of love; and has become a tormentor, this is because you have laid far too much burden on your Buddhi. You keep making Buddhi tired. You keep thinking of the past with regret and the future with foreboding. Instead of lifting all that burden off the Buddhi so that Buddhi is free and fresh to attend to the needs of the moment.

This way of looking at things has the advantage of not saying "I". There is only one thing which is "I" and that is the Atman which is divine and perfect. All the others are qualities, faculties, servants if you like.

Don't say "I" to all those. Look at them dispassionately as if they were somebody else. In fact, you see reflections of other people of your own qualities and faculties. [78/43]

Looking at oneself dispassionately is close to what Rodney Collin Smith said about 'measure': placing things dispassionately rather than attaching negative emotion to them.

This is pretty radical stuff and goes against the grain of a western upbringing where responsibility and guilt figure prominently. Perhaps it works only in the context of referring everything to Real I, of awakening one's conscience?

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If we do look impartially at ourselves we may see all these changing manifestations: all the different 'I's, personality, essence, Buddhi, Ahankar. There are many ways to categorise them, but we need to relate what we see to the context of an aim. If we have no aim, no direction, there is no need to judge or measure anything. And unless an aim is refined until it becomes something practical, nothing will happen. The process of refinement becomes much more constant and reliable when intellectual discrimination begins to connect with conscience.

Humanity is said to exist poised at the mid-point of the creation and the human mind to be a mirror which can reflect the Divine. We are endlessly diverted by the movement in the mirror, the ever changing play of our perceptions, feelings and desires, but the secret is that the Divine is the only thing in this mirror which does not move, ever. If we too learn not to move, to keep still, the union, or unity, arises very quickly.

If the silent observer learns to remain longer in the moment it draws nearer to the centre of its being, as along a radius line of any moment 'now'. Rising above the plane of ordinary life, H48, to higher levels of the subtle body, then to the causal, H 12, the view in the mirror changes to reflect only the light and its source, from which everything arises. What was perceived as a sentient, sensual reality is revealed as a play of light and shadow.

But the capacity to reflect the Divine comes with a responsibility—to measure, or judge, our actions in the knowledge that, at our level, every action is a link in a chain of cause and effect. We need to give up our mechanical suffering, give up identifying with every player who seizes the centre ground in the mirror of our consciousness, in order to stand still, in the light. Impartial discrimination requires a measure of forgiveness too; we need to forgive ourselves for who we are not. If we can't forgive we can't be impartial.

It is possible to observe all the different characters that make up our daily selves passing across the mirror and see they are all both real and unreal, they are all the Divine Self in one guise or another, there is no need to judge them; all the parts are necessary, written into the script; they must be, they happened. But if our aim is for heaven, not hell, we need to recognise each of these characters as they arise and decide, in this moment now, in what direction they are propelling us. Aim comes down to making this practical, one way or another.

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