

Category 19.2 on relativity: quotes 4,7,8

Category 11.1 on the negatives: quotes 1-17 , 46 11.2: quotes 2,4 11.4: quote 6

Category 6.7.21-27 : Ahimsa

One of the helpful notions which philosophy contributes to those who not only seek Truth through the intellect alone, but also seek to know how they are to live with that Truth in the active world itself, is the idea of the twofold view. There is the immediate view and there is the ultimate viewpoint. The first offers us a convenient way of looking at our activities in the world and of dealing with them whilst yet holding firmly to the Truth. The first tells us to act as if the world is real. The second viewpoint, the ultimate, tells us that there can be only one true way of looking at everything, because there is only one Reality. Since it deals with the Absolute, where time and space disappear and there is no subject to view, no object to be viewed, there is no thought or complex of thoughts which can hold it; it transcends intellect. Therefore it could be said that philosophy uses duality for its practical viewpoint, but it stays in nonduality for its basic one, thus reconciling both. 19.2.7

Once the double viewpoint is understood and set up as the necessary starting point, the timed measure and the timeless order fall into his scheme of things. Practical experience carries us through the ordinary existence, and divine experience--the eternal Now--is not displaced by it. Success in living the philosophic life and maturing the mentality it requires makes this possible. 19.2.12

...The Absolute is not a human being and can have no possible point of view, but the human being must have a humanized philosophy and can have a point of view. What to do after recognizing the juxtaposition of the absolute and the relative consciousnesses, the real and the unreal? The answer is and must be the double point of view. Not, mind you, the double nature of Truth, but the double point of view for us, humans: the one being empirical, practical, earthly and rational, the other being ultimate, divine, intuitive. 19.2.23

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95 **38**

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. *Doctrine of Recognition Intro Jaideva Singh, p.29* **53**

What is the practical value of the teaching about time? The full answer to this question would embrace many fields, but here is one of the most important. Philosophy teaches its student to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event determines whether it is a good or an evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one.

The higher point of view enables him to escape some of the suffering which the lower one would impose upon him. An event which to the worldly man seems staggeringly important and evil from the point of view of the moment, becomes smaller and smaller as the years recede and, consequently, less and less hurtful. Twenty years later it will have lost some of its power to shake him; fifty years later it will have lost still more--indeed, it may have lost so much as to cause him no further pain; one incarnation later it will not trouble him at all. When the student adopts the long-range point of view he achieves the same result in advance and by anticipation of time. It is said that time heals all sorrows; if we seek the reason why, we shall find it is because it insensibly gives a more philosophic point of view to the sorrowful. The taste of water in a jar will be strongly sweetened by a cupful of sugar; the taste of water in a bucket will be moderately sweetened by it; the taste of water in a bathtub will be only slightly sweetened by it; and water in a lake will be apparently quite unmodified by it at all. In exactly the same way, the stream of happenings which makes up time for human consciousness gradually dilutes the suffering which each individual event may bring us.

The student is not content, however, to wait for such a slow process in order to reduce suffering. By bringing the philosophic attitude to bear upon each event, as and when it occurs, we immediately reduce suffering and fortify peace. Every calamity which is seen from this standpoint becomes a means whereby we may ascend, if we will, to a higher level of understanding, a purer form of being. What we think about it and what we learn from it will be its real legacy. ... either by time or by philosophy we will one day be placed at the point of view where the significance of suffering will be revealed and where the necessity of suffering will be understood. This, indeed, is one of the great paradoxes of the human development: that suffering leads step by step from the false self to the acceptance of the true self, and that the true self leads step by step back to the acceptance of suffering.

If the worldly person agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. From this third point of view, the person sees both the event itself and the ego to whom it happens as illusory. They feel the sense of time and the sense of personality as unreal. Deep within the mind they hold unshakably to the timeless character of true being, to the eternal life of the kingdom of heaven. In this mysterious state time cannot heal, for there are no wounds present whereof to be healed. So soon as we can take the reality out of time, so soon can we take the sting out of suffering. For the false self lives like a slave, bound to every passing sensation, whereas the true self lives in the timeless peace of the kingdom of heaven. As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; we put ourselves beyond the reach of

calamity. It may still happen, but it does not happen to nor is it felt by our real self. There is a sense of absolute security, a feeling that no harm can come to us. The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. 19.2.8

THE WISDOM end of ch. 12 *Unveiling of Reality*

When we recognize that the Real is continuous with its Appearance and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

It is as incomplete a vision to see the world as transitory alone without its underlying reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other. The Real and its expression through the World-Idea are, after all, not two irrevocably separate things but an unbroken unity. The materialist too believes the world to be real but in a quite inferior, different and self-deceptive sense. We are seeing the Real all the time when we see the external world. Only, we are seeing it at second remove, as it were, and not immediately, the ice and not the vapour. As St. Paul phrased it: “The invisible things of God are clearly seen, being understood from the things that are made.”

Millions of Christians have uttered the Lord’s prayer, have repeated the phrase, “Hallowed be Thy name.” What does it mean? It means that we shall not formulate any thought, word or phrase which will label, tag, or separate God from anything else that we know or can think of—including ourself. We shall try to feel the sacredness of God without attempting to separate it from anything and everybody, because God is ultimately everything and everywhere. There is a world of real being which humanity has yet to find and to love: this is the unwritten task set us by life; this is the meaning of earthly existence for all.

Is it futile to set down such remote thoughts about a shadow-like reality at a time of unprecedented world upheaval and world conflict, when most of those who read them are unlikely to feel their truth and even less likely to realize their truth during the present incarnation? It would sometimes seem so were it not that they are set down for the sake of a few who need them and were it not that it is believed that they will penetrate deep down beneath the conscious minds of others and kindle sparks from a long forgotten past, awaken buried layers of memory to a fresh activity.

All the present-day human suffering on such a tremendous scale is due in the end to defective remembrance. Mankind have *forgotten* what they really are, whence they came and whither they are going. It is one purpose of writings like the present effort to help a little to restore such lost memory. For that which begins as recollection will end as recognition.

From *I Am That*

RIGHT AND WRONG 68

Q: What is right and what is wrong?

M: Relatively, what causes suffering is wrong, what alleviates it is right. Absolutely, what brings you back to reality is right and what dims reality is wrong.

To act from desire and fear is bondage, to act from love is freedom. Ch 95 56

M: Without love all is evil. Life itself without love is evil.

Q: What can make me love?

M: You are love itself -- when you are not afraid. 28

Q: What a callous way of looking at things! People are killing and getting killed and here you talk of pictures.

M: By all means go and get killed yourself -- if that is what you think you should do. Or even go and kill, if you take it to be your duty. But that is not the way to end the evil. **Evil is the stench of a mind that is diseased.** Heal your mind and it will cease to project distorted, ugly pictures. 51

Q: Nevertheless, the evil is real.

M: Not more real than you are. Evil is in the wrong approach to problems created by misunderstanding and misuse. It is a vicious circle.

M: You alone can undo the evil you have created. Your own callous selfishness is at the root of it. Put first your own house in order and you will see that your work is done.

M: It does -- in my real world. In my world even what you call evil is the servant of the good and therefore necessary. It is like boils and fevers that clear the body of impurities. Disease is painful, even dangerous, but if dealt with rightly, it heals.

Q: Or kills.

M: In some cases death is the best cure. A life may be worse than death, which is but rarely an unpleasant experience, whatever the appearances. Therefore, pity the living, never the dead. This problem of things, good and evil in themselves, does not exist in my world. The needful is good and the needless is evil. In your world the pleasant is good and the painful is evil. **60**

Q: Is destiny the same as grace?

M: Absolutely. Accept life as it comes and you will find it a blessing.

Q: I can accept my own life. How can I accept the sort of life others are compelled to live?

M: You are accepting it anyhow. The sorrows of others do not interfere with your pleasures. **If you were really compassionate, you would have abandoned long ago all self-concern and entered the state from which alone you can really help.**