

S.T. - The New Millennium

by Rosemary Ellen Guiley



Consciousness defined

It is a privilege and a pleasure to launch this column in the pages of FATE magazine, where I have made my home for the past year as a contributing editor. FATE has a long tradition of probing the frontiers of the unknown, and providing information to help people in their spiritual explorations. In this column, we're going to address one of the most important frontiers we need to explore: consciousness. We're going to look at paranormal and mystical experiences, dreams, consciousness research, the mind-body interaction in alternative medicine and the "consciousness revolution," already under way.

I subscribe to the view that we are multidimensional beings, and that our consciousness has access to non-ordinary realities that are just as real as the physical world we inhabit. I base my views in part on years of study of what philosophers, mystics and scientists have had to say. I also draw on my own experiences, and those of others. Although some good scientific research has been done, science

nonetheless falls dreadfully short of explaining the paranormal and consciousness. Many of us have only our own experiences to convince us, and anecdotal evidence counts for naught in science. If we are to believe in our own experiences, then we must approach the paranormal with much faith. The failure of science should not discourage us from exploration and discussion.

What is meant by "consciousness"? The subject is complex, because consciousness defies definition. Where is your consciousness? Is it in your head? Is it thought or a mental process? Feeling? Soul? Does it leave the body? If it does leave, under what conditions does it do so, and where does it go?

We can't pinpoint or isolate consciousness, saying that it's here or there in the body or brain. We can't define what it experiences. We can't test it in a laboratory. Science either denies or ignores the existence of consciousness, relegating it to merely a function of the brain.

Yet, anyone who has ever had an out-of-body experience, a near-death experience, a mystical experi-

ence, an altered state of consciousness, a spiritual crisis, an encounter with an otherworldly being, or some other brush with the paranormal, knows that realms outside the physical world exist, and also that "consciousness" is more than a mental process. Such experiences can expand our awareness beyond this earthly plane to other realities. Coming to terms with these other realities can be problematic.

Perhaps we should first address the origin of consciousness. Which came first, mind or matter? The questions of the origin of consciousness, and whether it evolved biologically or is the result of some metaphysical force, have perplexed the Western mind for millennia, filling volumes. In the East, consciousness is assumed to exist—it is the single, primal essence of all existence, manifesting in countless ways. There is no individual consciousness, only a single source that is without an object, and which is expressed uniquely by all things in the universe.

What's a paradigm?

Our constricted view of consciousness in the West is a product of the existing scientific paradigm. The term "paradigm" has been bandied about in New Age philosophy, especially in the context of a "paradigm shift" to describe expansions of consciousness. Paradigms, also described as scientific world views, arise and are dismantled over

the course of history. In 1543, Copernicus shattered the earth-centered universe paradigm with his discovery that the earth revolves around the sun. A whole new scientific paradigm had to be created around that discovery.

It is only in the last couple of centuries that a hard core of scientific materialists have attempted to convince the rest of us that mind is an accidental or evolutionary by-product of matter. Our present paradigm presents us with a dualistic world that emphasizes materialism. According to this paradigm, mind and matter exist separately, mind cannot influence matter and anything beyond the five senses does not exist.

Disregarding the mind has aided the rapid advance of physical science. The down side of this has been the elevation of materialism to a near religion. We have allowed science to dictate reality—we are encouraged to ignore anything or any experience that cannot be measured under precisely defined laboratory conditions.

That so many of us have nearly succumbed to the quasi-religion of materialism is a testimony to our collective powers of self-deception. The only knowledge that we have of the external world is what registers in our minds. With our minds, we concoct theories about that world that seem to exclude mind and consciousness.

lective consciousness of humanity as a whole is affected. We are not experiencing an evolution of consciousness so much as a revolution in consciousness.

Spiritual evolution

The idea of the evolution of consciousness is standard New Age fare—the “paradigm shift” referred to earlier. In this view, spiritual evolution runs parallel to biological evolution. This sets us back into dualism, which assumes that mind and matter are two separate categories of existence kept functioning in tandem by some mysterious connecting link.

According to the evolutionary model, it could take us millions of years to evolve the biological underpinning for a new cosmic consciousness, and there is no guarantee that biological evolution would ever put our spiritual salvation ahead of physical survival.

A more pernicious aspect of the doctrine of evolutionism is that it denies the entire basis of Western spirituality, namely that each of us is created in the divine image and each of us possesses a divine spark in our soul. The message of Christ was that it was only a matter of faith for us to realize our divinity and to bring down the kingdom of heaven. He did not say that the kingdom was going to have to wait for us to

become genetically prepared to receive more god-like souls.

Teilhard de Chardin (French philosopher, 1881-1955) was a popularizer of the idea of spiritual evolution. However, his idea of the evolving “noosphere”—a collective human consciousness within the biosphere of Earth—is a useful concept for the revolution of consciousness. Since Teilhard adhered to the dualism of mind and matter he had to posit an “omega point” millions of years in the future when the noosphere separates itself from the biosphere of the earth and converges with the Christ consciousness.

But if we understand that matter is only an extension of mind, we do not have to conceive of a separation between global human consciousness and the earth. Rather, we can see ourselves as the true stewards of the Earth as our collective consciousness joins forces with the planetary consciousness.

Changing of the guard

This changing of the guardianship of the Earth is another aspect of the coming revolution of consciousness, and it underscores the risks and opportunities that will be put before us. We will discover that our collective consciousness will manifest upon the body of the Earth, either positively or negative-



A. Face? When you have gazed on that for long, you should be enabled to see through the reflection to the Image which is within yourself—it is Reality.

Seek the Image within. Think of that column of light coming down the central shaft of your being, under which each one of you can stand, knowing that whether you look up or whether you look within yourself, you will see the same thing—His image, His glory. Let it shine out and rule your whole being. Once again search for the image within, the image which is Perfection, which underlies each one. You have only to clear the way through intervening densities and to let Him shine. You will not show—that does not matter—but you will find Him and be content.

BENIDORM, 5 - (5.° C)
41001 SEVILLA (SPAIN)

MATTER

FORMATION OF MATTER

Given September 1937

THE DESIRE to see peace established on the earth, and you must do your share in making this possible. (Be at peace within yourselves.) Be at peace with those around you, so that you can do your part in making harmony possible on the earth.

When we on this side use our imaginations and see the earth as it should be—at peace—we see every individual, everything on the earth as a 'universe within itself, at peace, in order; each unit, however large, however small—for even the most infinitesimal thing has its work to do for the Father—everything working together to carry out its part in the Father's plan. Then we look still farther, and we see that all that is, is of the same substance. That may sound impossible, but it is true.

The whole universe is filled with ether—the Father's Breath; matter is formed of particles of ether. If it is ever possible for men of science to follow the process of disintegration and reduce anything to its absolute foundation whether it be iron, a flower, a human bone, whatever it may be—they will find that everything is composed of the same substance; your bodies, this house, the furniture, trees, grass, the animals, everything at which you look, is formed of ether. The only difference lies in the use to which that ETHER has been put.

This is a very large subject to express in words.

You have been told that your thoughts actually create forms by placing a ring or shape of some kind round ether.

In the beginning of time, when the Father created all that is, He formed the first of everything by thought, by

placing a ring or form round either. You can very well understand that the outward form may be different, but you would naturally think that the contents would be the same. The only difference between your body and a rock, between the most delicate flower you can picture, and an elephant, is in the number and arrangement of the "particles" of ether that are within the shape or ring, and in the rate of vibration at which they move. If the day ever comes on any realm when man has such complete command over that which is so small as to be totally invisible—a particle—then groups of particles could be arranged in the correct patterns and man would be able to create a copy of everything—not to give it life, but to build up its form. This is the knowledge that scientists are seeking, but I think it will be a long time before they reach it.

I must remind you that the particle has exactly the same shape as your invisible bodies—a globe with the crosses going through it, so that there are six points visible on the exterior; at the centre is the speck of divine light which makes it possible for each particle to carry out its part in the Father's scheme of work in the universe—remember a particle has no life of its own, though it has light within it. Visualise the crosses as hollow shafts leading to the centre with the six points that appear on the circumference of the globe, open-ended; these six points appear exactly the same, but one of them is the chief opening, so that although a "particle" can be "set" in six different positions, there is always one point that must be the leading point or "head" of the entire particle.

Do not think of particles of ether as hurled within a form and left there as though they were all shaken together loose in a sack. When the moment comes in the life of any thing, that all the particles can be shaken together there is no more life or light within it—it is finished.

Each body is like a "universe" in itself, you might almost say it is a solar system in itself, for it is composed of constellations of particles, always twelve round one, and each of these constellations has the particular angle that is right for its place in the universe of whatever body it is helping to form. Think of the six different positions in which a

... can be set, realising that even the smallest thing you can see is composed of an infinite number of these particles, and you will know that variety depends on the setting of the positions. I do not know how to make clear to you, but if you will think of all matter as in layers, remembering that each layer is formed of little constellations, you will be able to visualise it easily. Within the round of a ball are layer after layer of constellations set at different angles. You may look at a flower that is very, very good—beautiful—and then remember that is perfect; the difference between the two is that in the one a great number of "particles", in the other they are in the right position. In perfection, every particle in every layer is at its right angle, the light within the particles can then shine through in every direction, because all the "shafts" will meet at exactly the right angle. "Very good" would mean that each layer being more or less in the right position, a sufficient number of constellations would be in correct alignment to give that layer a certain form and continuity, although there might be many individual constellations that would have their order wrong. You can follow that principle down in your mind and you come to "very bad"—a condition when there would be but sufficient constellations in their right setting to keep the outer form with great difficulty, but within that form would be chaos.

... to express the fundamental truth about matter which is the object of research, of much of the analysis of the sciences and of all the work that is done in the laboratory which is in the nature of observation of the effect of one metal on another or of one essence on another. They are observing, trying to tabulate, is the effect of the setting of the particles that compose the body that they are examining. You may imagine a new element into a body; it will have an effect on the ordering of the particles within that body. If the effect is balanced, so that it does not alter the nature of the body into which it has been put, it will appear to you to have had no effect; it may have put a certain number of particles, or even constellations of particles,

UMMO BOZOO U THEORY

60200
UU

FISICA-E.T.



S.T. The New Millennium

by Rosemary Ellen Guiley

Mystical heights

Last month, this column discussed "exceptional human experiences" (EHEs) and how they have tremendous power to alter and transform lives. EHEs include a range of experiences, such as out-of-body experiences, near-death experiences, psychic episodes, encounters with angels, and such.

Let's look at mystical experiences, which are more common than society believes. A 1987 poll by the National Opinion Research Center in Chicago showed that 43 percent of adult Americans say they've had a mystical experience. Such experiences may happen once; yet, it is possible to have more than one, or repeated mystical experiences. One need not be a religious ascetic, or even religiously devout. Mystical experiences happen in everyday life.

Mystical experiences include a range of characteristics and phenomena. There are some common traits, regardless of cultural, social or religious context. Psychologist and philosopher William James, writing around the turn of the century, cited four characteristics:

1) Ineffability, that is, beyond description. Many people can describe their experiences only in terms of nuances and emotion, and symbols.

2) A noetic quality, transcending time and space to an illumination beyond the grasp of intellect.

3) Transiency. Most are fleeting, lasting only seconds. Yet, one feels caught up in an eternal moment.

4) Passivity, or a state in which one feels held by a superior power, and experiences trance, visions, voices, and so on.

The simplest mystical experience can be comparable to an intense inspiration or insight, an "ah-ha" that suddenly hits. Technically, these episodes are quasi-mystical experiences, lacking the experience of total unity. Psychologist Abraham H. Maslow coined the term "peak experience" for non-religious quasi-mystical (as well as mystical) experiences. These are feelings of elation and well-being, enhanced creativity, an awareness of the unity of all things (as distinct from the experience of unity), and heightened emotions.

Peak experiences reaffirm the worthiness of life and enhance self-

image. Everyone is capable of having them, said Maslow. The more self-fulfilled and self-actualized a person is, the more likely they are to have peak experiences.

More complex mystical experiences involve an awareness of unity with all things and with God, and overpowering feelings of well-being, bliss and love. The complex experiences were termed cosmic consciousness by R.M. Bucke, a Canadian doctor who wrote the classic book by the same name.

Mystical experiences can come upon us when we are least aware, in a relaxed state or reverie. Most experiences, however, are the by-products of an induced altered state, primarily meditation or prayer, but also autohypnosis, sensory deprivation, rhythmic physical activity, chanting, sleep deprivation, etc.

Mystical experiences can involve some dramatic physical phenomena, like feelings of electrical charges throughout the body, luminosities, and sensations of great heat. These are characteristic of kundalini awakenings, to be discussed next month.

At the opposite end of the scale, mystical experiences can involve deep trance states in which breathing and pulse rates, and other body functions, decrease.

"The knowing of God"

Boyce Batey, of Bloomfield, Conn., is executive secretary of the Academy of Religion and Psychological

Research (ARPR), an academic affiliate of the Spiritual Frontiers Fellowship. In 1954, at 21, Batey had what he terms "a life-transforming mystical experience...the most profound experience of my life." He shares this experience with others to help demonstrate how mystical and other exceptional experiences happen, and can be integrated into life.

On a bright summer morning at his father's Florida home, Batey was relaxed in a chair with his feet on a hassock, absorbed in a William Wordsworth poem, *The Prelude*. The poem describes the poet's own mystical experience one night while climbing a fog-enshrouded mountain in Scotland. Suddenly the full moon broke through the fog, and the breath-taking spectacle of other mountain peaks illuminated in the distance made Wordsworth feel at one with all of creation.

Batey was so taken by the description that, upon finishing the poem, he decided to try an experiment to simultaneously achieve total awareness of all his senses. He thought about a nearby TV set, and all the things that were necessary to bring it into being since the beginning of the world, starting with the natural resources from which the components were made. He visualized all the advances and discoveries throughout history that led to this product. This filled his mind with myriad relationships, connec-

tions and interconnections.

He closed his eyes and then concentrated on the sense of touch, becoming aware of the feel of the furniture, his clothes, the air touching his skin, the feel of his heart beating. When he felt he had achieved a totality of touch awareness, he held this in his mind and moved on to smell, absorbing everything around him. He did the same with sound and then sight.

While flooded with all these sensations, Batey suddenly became aware that his consciousness was functioning on another level of awareness. "A great white light surrounded me completely and was within me and outside of me... pulsating with me and outside of me at the same time," he recounted. "I was that light, that light was me. That light was God and I was God. My being was within me and outside of me at the same time. Everything outside of me was within me and was me. Everything within me was outside of me and was me.

"There was no separation, there were no boundaries. I was one with all and all was one within me. There was in my being a sense of love, peace, joy and exultation in dimensions and quality in consciousness that I have never before nor since experienced. There was no past or future; all time was now. It was as though I was aware of the laws of the universe and the meaning of existence. I knew that the drift of the

cosmos ultimately was toward good, that there was only good and no evil in the universe, that there was no death, that all was Life and Life was God and God was Love and that I was God."

This experience lasted about eight seconds in Batey's estimation, yet it was eternal in nature. It took him several weeks to integrate it. His values changed as a result—his spiritual values went up, and his material interests went down.

Up until then, he had been a devout, church-going Episcopalian. After the experience, church rituals lost meaning and he didn't much attend church. He was less religious, but far more spiritual. "I knew of a greater reality," he said. "Before the experience, I believed in God. After the experience, I no longer believed in God—I knew that God is. For me, it was the knowing of God firsthand."

For years Batey tried to recreate his mystical experience, through various forms of yoga, meditation and contemplation. He never had a comparable experience. But it only took one to change his life.

What's the significance?

Mystical experiences are not confined to the ranks of monks, yogis and ascetics. They can happen to anyone—they are part of the spiritual growth and development of human consciousness. They bring about a greater appreciation of life and

world around him. For the use of astronomy is not merely that it enables us to put our clocks right or sail our ships across the oceans, but that it broadens our mental horizon, and thus provides us with the fundamentals of a more comprehensive conception of life and of the world in which we live."

* * *

THE SAUCERIAN REVIEW, edited by Gray Barker, Box 2228, Clarksburg, W. Va., U.S.A. \$1.50.

This is a 100-page annual review of the im-

portant saucer events of 1955. It is profusely illustrated and packed full of interest. There are articles by saucer authors, M. K. Jessup and George Adamski, and an extremely interesting one by Laimon A. Mitrís about the Canadian saucer sighting station run by Wilbur B. Smith.

There is something in this Review to suit every type of saucer taste, whether it be conservative or lunatic fringe. A fabulous cast struts across the pages of this book: Venusians, Abominable Snowmen, Monsters, Poltergeists, Bridey Murphy, Project Bluebook, Burrowing Garden Hoses, and Prophecies of Doom. You can take your choice.

↓ ↓ ↓ **MAIL BAG**

A Whole in the Infinite

Sir,

I have read with much interest the letters received in your Mail Bag (March-April, 1956—Vol. 2, No. 2). In my book, which you were kind enough to review in your Journal (November-December, 1955—Vol. 1, No. 5), I explain that whilst a universe is finite, it is in all probability only one of many in Infinite Space. That is to say, a universe is a tensioning to a generative centre in Infinite Space, brought about by the thought-force of the All-Consciousness, the only Creative-force. Thus, a universe is conscious-physical, and the space within it being tensioned to the Generative centre, has texture—the Creative-ether; the material, the only material available, from which celestial bodies can be formed. The functioning of the cosmos is explained at length in "The Physics of the Primary State of Matter."

Meantime, to sum up: a universe is a finite conscious-physical functioning unit, in Infinite Space.

One of your correspondents suggests that one day we may be able to move about in time just as we do now in space. Do we not actually move about in relative stimulated space, and measure our movement by relative time?

We shall never be able to move about in time itself, because—irrespective of anything we do, or can do, about it—Time moves through us.

Time is not merely a factor in the measurement of motion. I suggest that defining something by what it does, or worse still by how we use it, is a long way from defining what it is!

CYRIL W. DAVSON,

London.

False Prophets

Sir,

Further to my last letter on Monseigneur Otto Viking's article, "Religion and Flying Saucers," where I

commended this writer on his Liberal Catholicism, I would like now to compliment him on a noteworthy attempt to define the noun, Mystic.

I can agree with Mgr. Viking that an Adept may well be able to attain "at-one-ness" with "God." I hesitate, however, to agree that Gnostics, particularly those of the last two hundred years, are so much concerned with "God" as with the duality of Good and Evil. Here I cannot suppress a smile at the thought of some of the "Gnostics" of the last half-century and, for mostly Theological reasons, the memory of the Marcionites and Manichees—who were also possessed of Gnosis—none of whom would seem to me to be exactly commendable to one such as Mgr. Viking. The suggestion that a Mystic could ever be a Theosophist is almost as ludicrous as a suggestion that a Theosophist could be considered to be, at any time, a Mystic.

In terms of "Occult" proficiency, Mgr. Viking's three "definitions" are analagous to the relative standards of "education" which might be said to exist in a comparison of a Professor of Philosophy, a Sunday-school dominie, and one of the more backward pupils in the latter's class.

Owing to an unfortunate omission* in paragraph 5 of my last letter, dealing with the separativeness or otherwise of God, I see that my meaning has been reversed completely. I had, of course, intended to state that "God does NOT exist, as seems to be believed by so many of us, as an entity in Himself." The omission of the operative "not" seems to have lent Mgr. Viking the very excusable impression that I, too, subscribe to this theory. In actual fact I am inclined to agree with Voltaire's observation, "If God did not exist, it would be necessary to invent Him," but, unlike Voltaire, I cannot see any real necessity for so many people to "invent" an abstract quality which already they possess, as Mgr. Viking intimates, within themselves.

Neither Mgr. Viking's convictions about "God" nor my own have any real bearing on the question of "Religion." I think that we are agreed that this "God" is something *within* ourselves and, so being, I would sug-

[* *Deepest apologies—Ed.*]

F SR VOL. 2 N#3 29
ANO 1956
MES MAY-JUN

I See By the Papers



by Phyllis Galde

EVIL

QUOTE OF THE MONTH:

Nor is it to be thought that man is either the oldest or the last of earth's masters, or that the common bulk of life and substance walks alone. The Old Ones were, the Old Ones are, and the Old Ones shall be. ... Man rules now where They ruled once; They shall soon rule where man rules now.

—The Necronomicon
H.P. Lovecraft

Slumbering giants

This month's feature article by Dr. Stephan Hoeller presents another side to the commonly perceived beneficent aspect of angelic beings. The information he presents is troubling.

The unseen world is more complex and complicated than we sometimes realize. In the tradition of FATE, we want to present both sides of the issue of angels or spirits who watch us. We believe that there are both benevolent and malign forces.

Looked at objectively, what is evil? Is it just a polarity to balance good? Is there some huge cosmic

scale where we must experience both sides for complete understanding of the scope of human drives and consciousness?

Allow me to relate two personal experiences that demonstrated positive and negative psychic perceptions.

This past summer a friend and I were planting some trees in my yard. We walked around the pie-shaped lot, holding the small, six-foot linden tree in various places, envisioning where it would look best. I had determined to plant it in the back yard, because the front yard is so small. Unbelievably, the tree raised such a telepathic fuss and commotion that, in spite of my intentions and attempts to ignore its communication, I carried it to the front yard. If it had had arms, I think it would have thrown a tantrum. It wouldn't rest until it was right in front of the house.

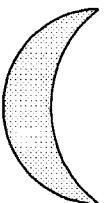
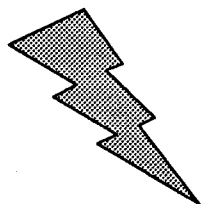
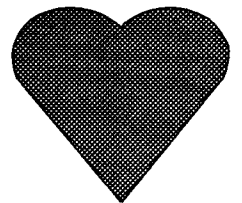
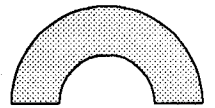
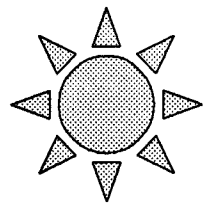
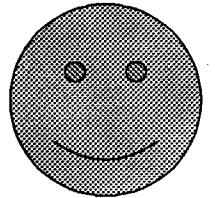
It was a heartwarming experience, and taught me that non-human life forms have definite wishes and needs.

Another experience with an invisible force was not so pleasant.

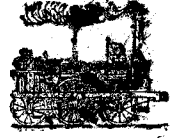
5
FATE, DEC - 1993

CONSEJOS PARA LA VIDA

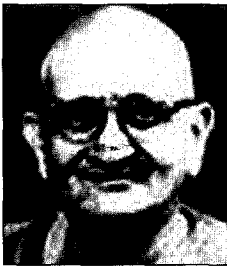
- El día más bello: HOY
- La cosa más fácil: EQUIVOCARSE
- El obstáculo más grande: EL MIEDO
- El mayor error: ABANDONARSE
- La raíz de todos los males: EL EGOISMO
- La distracción más bella: EL TRABAJO
- La peor derrota: EL DESALIENTO
- Los mejores maestros: LOS NIÑOS
- La primera necesidad: COMUNICARSE
- La mayor felicidad: SER UTIL A LOS DEMÁS
- El misterio más grande: LA MUERTE
- EL peor defecto: EL MAL HUMOR
- El ser más peligroso: EL MENTIROSO
- El sentimiento más ruín: EL RENCOR
- El regalo más bello: EL PERDÓN
- Lo más imprescindible: EL HOGAR
- La ruta más rápida: EL CAMINO CORRECTO
- La sensación más grata: LA PAZ INTERIOR
- El arma más eficaz: LA SONRISA
- El mejor remedio: EL OPTIMISMO
- La mayor satisfacción: EL DEBER CUMPLIDO
- La fuerza más potente: LA FE
- Los seres más necesitados: LOS PADRES
- Lo más hermoso de todo: EL AMOR



Madre Teresa de Calcuta



EL YOGA DEL AMOR



Nacido en Kerala en 1886, Swami Ramdas vivió una existencia mundana durante más de treinta años, edad a la cual escuchó la llamada irresistible de lo Divino y se convirtió en un monje errante, entregando su vida al ideal devocional del *bhakti*, el yoga del amor, un amor que no dejó de irradiar a todos aquellos que gozaron del privilegio de conocerle.

"AÑO CERO". AGOSTO 1.999

● El bien y el mal no son más que conceptos que vemos, no en la luz blanca de la Verdad, sino a través del cristal coloreado de la ignorancia.

● En nuestra vida, todos los acontecimientos vienen a su tiempo; pero sólo la actitud de nuestra mente nos hace ver en ellos una causa de felicidad o de sufrimiento.

● La conciencia del ego, o conciencia de separatividad, es una noción falsa. No hay más que un solo océano ilimitado de gozo, a la vez inmóvil y en movimiento. No hay más que una luz, un poder, una existencia, una sola realidad eterna e infinita.

● Dejemos que Dios, único Dueño de toda la existencia, emplee como quiera este instrumento que es nuestro cuerpo. Cuando nos demos cuenta de Él es quien lo acciona, comprenderemos que somos libres. La libertad no es una fase que haya que alcanzar, sino un estado que hay que realizar.

● La vía más elevada para realizar a Dios es el servicio al prójimo sin deseo personal

● Si creéis que alguien puede haceros progresar rogando por vosotros, os equivocáis.

● Los hombres que han alcanzado el conocimiento y han realizado la beatitud eterna pueden mostrar el camino, pero a vosotros os corresponde caminar por él con paso firme y seguro con la ayuda y la guía del Dios que está en vosotros.

● No tratéis de transformar el mundo antes de haber operado en vosotros mismos los cambios necesarios.

● Una mente que se ha dejado vagabundear sin freno durante mucho tiempo, es evidente que no se dejará dominar con ejercicios espirituales de corta duración.

● A lo único que el hombre debe renunciar si quiere lograr la suprema Verdad es a la noción de individualidad, nada más.

● Que nuestra única y constante oración sea: «Condúceme de lo irreal a lo Real, de la oscuridad a la Luz, de la muerte a la Inmortalidad».

● El hombre que posee una clara visión considera el conflicto de las fuerzas en apariencia opuestas en el juego del fenómeno natural como lo haría un espectador que ve representar un drama en un teatro.

● La mente puede dar saltos como un mono, pero vosotros sabéis que sois el que observa sus retoresos y no la propia mente. Cuando hayáis asimilado que sois el testigo inmortal, dejareis de veros influidos por las sugerencias de una mente subyugada por los deseos.

● Cuando os hayáis identificado con el testigo, los deseos de la mente morirán de inanición.

● Sólo la meditación tranquila y silenciosa puede convenceros de la exacta Verdad. Todas las discusiones y todas las citas de textos no nos ayudarán nunca

a alcanzar esta Verdad.

● Dios siempre es el mismo bajo máscaras diferentes. Él se divierte bajo múltiples disfraces. Sea cual sea la idea que tengáis de vosotros mismos, no sois otra cosa que la Verdad suprema, la Verdad entera que lo contiene y comprende todo.

● Sed primero el testigo de vuestras acciones y de las del mundo, y después identifícaos con Aquél que es, a la vez, el testigo y el actor cósmico.

● Dios no es sólo una Verdad silenciosa, estática e invisible; es también su manifestación activa y visible.

● Una duda sincera, lejos de ser un obstáculo, es una ayuda inapreciable para el que busca la Verdad. ■

.....
El presente texto, traducido y anotado por Ramón Bach Pellicer, ha sido extraído del libro *Meditaciones*, publicado por la Biblioteca Clásica Gredos, Madrid, 1983.

«Condúceme de lo irreal a lo Real,
de la oscuridad a la Luz, de la muerte a la Inmortalidad»