

On History

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Abstract

In this note the author presents some free-ranging thoughts on history, discussing its relation with human consciousness, the consciousness of humanity and cosmic consciousness.

History is the unfoldment of events in the cosmic mind. For example, we can talk of the battle between Alexander and Porus. We are separated temporally and spatially from it. Nevertheless, the cosmic mind has an eternal snapshot of it. Thus, by tuning with the cosmic mind, we can ride with the horsemen of Alexander and fight with the swordsmen of Porus. However, while we are thus tuning, the physical sheath is being subject to History contemporaneously. This stupendous juxtaposed happening is constantly being enacted everywhere in the Universe. History is not Time, but rather the procession of Time. What we view in meditative insight is not Time, but History. History is thus the fruit of meditation. The meditator may express his oneness with the Divine, therefore. The unconscious meditator helps History along, while the conscious one knows it as one with Himself. If knowing is held in matter, this knowing also becomes a part of History and helps it along likewise. The test of History is the hardest examination. As events unfold in the cosmic oversoul, the conscious meditator percolates them through awareness into matter. This enables well-informed activity. For example, Syamacharan Lahiri Baba could know that he was about to be hit by a certain stone on a particular street. He was therefore able to use this knowledge to work out the law of karma as applicable to him. The procession of Time is a container for the knowledge of unfolding events. It is a container not of the agent sort, but of the agency sort (Minsky, Society of Mind). History tests man's mettle to contribute to it. Many fail in this undertaking, but those who try with a whole heart, oftentimes succeed. They script the cosmic mind. For example, the warring generals in the American Civil War perhaps did not realize that they were enacting the cosmic mind while riding their horses. Whereas a bug does not escape the cosmic mind, the cosmic mind escapes the bug and therefore the bug's existence escapes Historical reckoning. To contribute to History is to work from cosmic consciousness. Knowledge of History enables well-guided actions consonant with it. Such actions propel History forward. Thus the meditator becomes the prod of History. In this superlative inversion are visible the sparks of genius. Genius is thus the attempt

to embody History. What is ordinary to the unconscious man, is extraordinarily marvelous to the Historical man. The man of History views things through the lens of the cosmos. He constantly delights in existence; he exists in delight. The Historical man's mind cannot be distinguished from the cosmic mind.