

Knowing No Differences

We are told, as seekers of the truth, that we are meant to overcome our illusions. Put very simply, the truth is that—because Brahman alone is, without a second—there are no differences here. Our illusion is that we see differences. Does that mean that we are not to see any objects, that the truth is some state where all the objects have disappeared? This is, of course, not what we see in the saints. Both Gurudev and Pūjya Swāmī Chidānandajī certainly see objects. However, Gurudev has said, “I see nothing except God.” In other words, we are to see differences, but *know* that there are no differences.

Is there a common example that can illustrate how we can see differences, but *see* no differences? A few centuries ago there would be two general convictions. One is that the world is flat and the other that the sky is blue. Modern science has proven to us that the world is not flat, it is round; and the sky has no blue in it, it is colourless. However, strangely enough, we never think of the sky as having no blue. It never enters our mind unless our attention is called to it; whereas, for a modern educated person, it is impossible to think of the world as being flat, even though we see it as flat. It is obvious to us that it is round even though none of us can directly see that roundness with our own eyes.

Why the difference? It is because it is important for us to know that the world is round, otherwise we wouldn't know how to travel the quickest way from one continent to the other; whereas, whether the sky is blue or not makes no practical difference to us whatsoever. Therefore, if we want to get over our illusion that everything is separate, it has to be important to us; we have to have more than aspiration, it has to be vitally important to us.

What is the nature of the *knowing*? There is a state—that both Gurudev and Pūjya Swāmī Chidānandajī have referred to—called the no-mind state. In the no-mind state, the divided mind has disappeared, and we see directly, rather than see indirectly through the false subject ego. But that is not a natural state. The natural state is as we are right now, except that we *see* no differences—just as we see a round world even though we don't see it that way with our eyes. Therefore, in the natural state all the objects are there, but underlying we *know* that there are no differences.

This then, is not some miraculous happening. A miraculous happening like the no-mind state shows us the truth. We have to do the work. We have to want it, and we have to keep working at the truth—just as mankind has worked at the truth that the world is round and not flat, and it has thus become an automatic part of our thinking.