

Remain an Observer

MERELY OBSERVE A REACTION OF YOURS
EVEN RETREPERTIVELY WITHOUT JUDAING
AS RIGHT & WRONG - IN THE QUESS
SUH REATIN STOP - In SO DANY
BW2DISTIC NILSHOPS IT HAS BEEN PLOVED.
SUPPOSING I AM DANCING SINGING LEDER
A SHILFR BATH. JADDENZY I SER IL
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offering we and - if enclus sites
MARNATCY. So here. For WE OBSERVE
PATTICALLY THE REACTION TEMPENCY LOES
AS INPLESSION - VASAUA - IN THE Step Consciency
- SO AN IMPERSONAL OBSERVATION
JUST REAGABER WHAT ALL HAPPENED -
THE then Jusan told this - I fork it as me
INSULT - I WAS ANGRY " THAT IS ALL.
WHETHER YOU THIN'S IT WAS COARECT N WHETHER YOU THIN'S IT WAS COARECT N
WHETHER YOU THINK I WE AGANT - DO NOT
NOT, PLEARS ANT ON UN PLEARSANT _ DO NOT
THINK ON THAT LINE AT ALL
THAT WILL BE JUDGING W CRITICAL.
REMAIN AS IF IT. HAFPENCED TO GOT
NOT TOYOL ~ YOU OBSERVED IT.

Merely observe a reaction of yours even retrospectively without judging as right or wrong – in due course such reaction stops - in so many Buddhist workshops it has been proved. Supposing I am dancing singing under a shower bath. Suddenly I see a hole in the bathroom door and an eye observing me through it - my dancing stops abruptly. So here. If we observe critically – this reaction tendency goes as impression vasana – in the subconscious – so an impersonal observation. Just remember what all happened, "The other person told this – I took it as an insult – I was angry." That is all. Whether you think it was correct or not, pleasant or unpleasant – do not think on that line at all. That will be judging or critical. Remain as if it happened to somebody and you observed it.