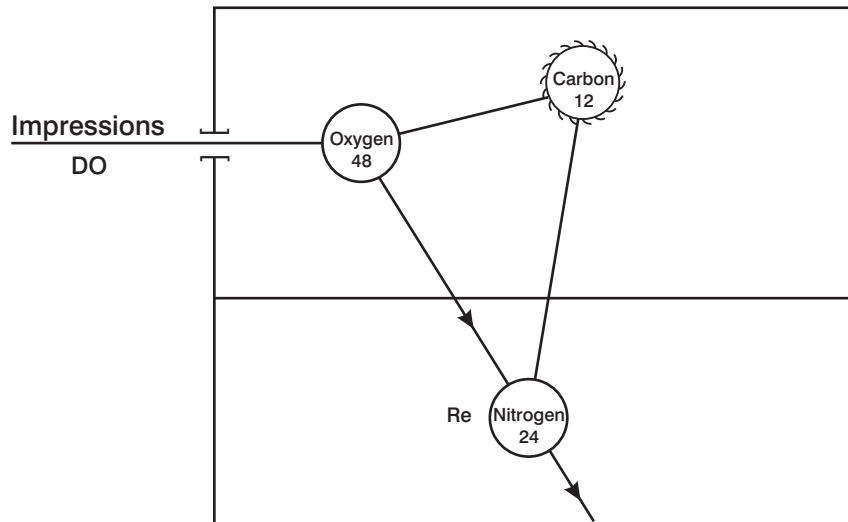


May 1960

## READING 3

## ALL GROUPS

## PART 1



In order to find a true answer to the questions put to you last week about this ‘Carbon 12’ (which is required for the metabolism of Impressions), we have to realise first of all that matter with a density of only 12 represents the strongest *Emotion* that we are capable of feeling. Now what sort of strong emotion could it be that we have to bring to Impressions? Since any explanation of this has vanished from Western Philosophy, we have to go back a very long way to find it. We have to go back to BC 387 when Plato returned to Athens from his first visit to the Pythagoreans in Sicily and founded his Academy. The five great dialogues which he started to write at that time are full of a new idea. What new idea was it that he brought back from the Pythagoreans? Aristotle says it was Mathematics. But there is evidence that the idea was *Number* (‘Arithmos’) in its meaning of *repetition*.

The following passage from the first book he wrote on his return – namely the *Meno* – shows the first hint in Plato’s writing of this new idea and of the theory of *Recollection* which springs from it:

They say that the Essence of man is immortal; now it comes to that end which men call dying, and now it is born again, but is never destroyed... Since then the Essence is immortal and has been born many times, since it has seen all things, both in this world and in the other, there is nothing it has not learnt. No wonder then that it is able to recall to mind goodness and other things, for it knew them already. For as all reality is akin and the Essence has experience all things, there is nothing to prevent a man who has recalled – or as some people say, ‘learnt’ – only one thing from recovering all the rest for himself, if we will pursue the search with unwearying resolution. For on this showing all enquiry or learning is nothing but recollection.

(Quoted by Prof. E.M. Cornford in Chapter V – ‘Anamnesis’ – of *Principium Sapientiae*, Cambridge University Press, 1952)

Here, then, is an explanation of Carbon 12 which is well worth thinking about; and an explanation of why this 'First Conscious Shock' is called in the System 'Self-remembering' – 'Self-recollection'. Now try to recall moments of spontaneous Self-remembering occurring especially in your childhood – moments which stand out in your memory. Have they not got a feeling of remembering a world one had lost, and when they are over do they not leave a feeling of nostalgia? Have they not something in common with the Parable of the Prodigal Son? –

And he was fain to fill his belly with the husks that the swine did eat. But when he *came to himself* he said: 'How many hired servants of my Father have bread enough and to spare and I perish with hunger. I will arise and go to my Father...'

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So, just as Carbon 192 is memory of good food one has eaten which brings hunger and appetite to the digestion of the food we eat, Carbon 12 may be the memory of vivid impressions which brings the hunger needed to make the Impressions Octave develop to Re 24 and Mi 12.

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**(NOTE: NOT FOR NEW GROUPS)**

The new method of Meditation (itself a rediscovery for us of a method lost for 3,000 years), has very much in common with these ideas. Through it we recollect a happiness which, in Essence, we once knew but have lost. Through it we recover a knowledge of Eternal things, which each of us had but has forgotten.

Our Indian visitor put it this way at one of his meetings:

The philosophy of life is: life is not a struggle, not a tension. Life is bliss. It is eternal wisdom, eternal existence. Absolute bliss consciousness is the characteristic of life and *that* it is very naturally. Somehow we happened to miss it. As a matter of fact, this Absolute bliss consciousness is the very nature of the soul. If it is the very life of ours, how can we possibly miss it? We cannot miss it, and if we find we have missed it, it is missing only like the missing of the specs on the eyes! Many times, if the specs are on the eyes you begin to say, 'Where are the specs, where are the specs?' Just like that. Not missed, but for practical purposes they are completely 100% missed! Like that. The essential nature of the soul, which is Eternal bliss consciousness, that is our own. They say, 'Kingdom of Heaven within me': the Prana, according to Buddha; Kingdom of Heaven according to Christ; Atman, according to Vedic and Hindu scriptures. It just there, the essential of life. Nobody has ever missed it, but it seems to have gone out of grip – and it has gone out of grip only because we are not gripping it! That's all. We are out in the cold of the verandah and not in the warmth of the living room! We are not in the warmth only because we are not there. Any time we could be there; we should be there, any time. It's part and parcel of the same house – cold of verandah, warmth of living room, both are there. Be where you choose to be. But it's good to share both. All the time in the verandah, begin to shiver; all the time in the living room, you begin to melt... And it is there, open to us what we choose to be, what we choose to enjoy; both are there. The glory of the treasury is there and the value of the market is there. All the time in the market, then feel empty pocket! And that creates tension. When the pockets are empty in the market and not allowed to go to the treasury, connection with

the treasury is lost, somehow chequebook is lost – that creates tension. The only one thing, not to allow tension in the market, is not to lose the chequebook! Get the connection with the bank maintained not to lose the way to the treasury, and then – that's all! Just five minutes in the treasury and few days in the market quite certain. You need not be all day in the treasury. No, just five minutes in the treasury and you come out full. Just dive within. A few minutes in the Kingdom of heaven and then come out into the kingdom of the world; both are to be enjoyed, both have their values. Outside world of multiplicity has its value; inside world of eternal glory and Kingdom of Heaven has its eternal value. Both are the two aspects of life. One without the other is not complete.

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## PART 2

It is valuable now to try once again to interpret the notes of the Impressions Octave in the light of our own experience; the following remarks might lead to fresh observations:

1. There are myriads of impressions being registered all through the day by different centres, of which we are not aware but which are orientating us and guiding our movements and posture by a feed-back mechanism.
2. Do 48 must surely refer to the comparatively few impressions which we are labelling – i.e., we know we are experiencing them and can recall them. But this knowledge is an indifferent affair – in words you have recently heard: '90% object, only 10% experiencer'.
3. What would be Re 24? Much more of the experiencer – say 50% – but in the category of vivid physical sensations.
4. And Mi 12? Definitely emotion as distinct from physical sensations. As you have heard me say, it is like water, lime juice and gin; they are different in kind and the effects will depend on the strength of each. If there is much Mi 12 present there will be very strong memory (90% experiencer) as in Rossetti's poem 'Sudden Light'.
5. Now what would Carbon 12 be when brought to the right place by our own effort?

(short discussion)

If we have succeeded in bringing Carbon 12 there, would not the transition from Do 48 to Re 24 be as expressed in this quotation from a Buddhist Sutra:

And how, O King, is the devotee mindful and self-possessed? In this matter, O King, the devotee in going forth or in coming back *keeps clearly before his mind's eye all that is wrapt up therein* – the immediate object of the act itself, its significance in connection with the high aim set before him and the real facts underlying the mere phenomenon of the outward act. And so also in looking forward, or in looking round, in stretching forth his arm, or in drawing it in again; in eating or drinking... in speaking or in keeping silent, *he keeps himself aware of all that it really means*. Thus is it, O King, that the devotee becomes mindful and self-possessed... Then... he seats himself cross-legged, keeping his body erect and his intelligence alert, intent. Putting away the hankering after this world, he remains with a heart that hankers not, and purifies his mind of desires. Putting away torpor of heart and mind; keeping his ideas alight, mindful and self-possessed, he purifies his mind of weakness and sloth. Putting away

flurry and worry, he remains free from fretfulness, and with heart serene within, he purifies himself of irritability and vexation of spirit. Putting away wavering, he remains as one passed beyond perplexity; and no longer in suspense as to what is good, he purifies his mind of doubt.

Then, just, O King, as if a man had been bound in a prison house, and after a time he should be set free from his bonds, safe and sound, and should receive back all his confiscated goods; when he realised his former and his present state, he would be of good cheer at that, he would be glad of heart at that.

And joy arising in him thus gladdened, and so rejoicing that all his frame becomes at ease, he is filled with a sense of peace and in that peace his heart is stayed. And still estranged from attachments, aloof from evil disposition, he enters into and remains in the First Rapture – a state of joy and ease born of detachment, reasoning and investigation going on the while.

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[P.S. Don't accept these remarks as the only explanation. The language of Do 48 etc. is a shorthand, which stands for many different variations. We would be grateful for *your* examples and suggestions.]

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