

25 September 1967

## READING 1

The 'Summer Programme' posed certain perennial questions in the hope that you would become interested enough to find the way to answer them yourselves. Have you anything to say about that? What for you was the main thread connecting the quotations for the different days?

(Pause for Discussion)

All the questions about 'Past, Present and Future' can be answered by the Teaching on Cosmoses; for each cosmos with its own clock and measuring rod looks on its own Past, Present and Future as successive in Time; whereas, for the cosmos above, the three are one continuum – just one unit. Thus our clocks measure the contents of a day in seconds, minutes and hours, but for a whole species of organic life lasting more than a million years, a whole 24 hours with all its contents is just one instantaneous breath. All this we can leave now, for it refers to a Universe seen by the microcosm as perpetually in motion because the mind of the microcosm is itself perpetually moving.

It is the business of science to study the moving creation; our business lies with the *Consciousness of the Observer* which is quite a different thing, not 'in motion' at all and therefore not measured by clocks and rods. That old Christian Creed quoted in parts at the end of the Programme refers to the threefold aspect of pure Consciousness: The 'Third Person of the Trinity' – the 'Lord and Giver of Life' presides over a life-bearing planet like our Earth; the Second Person – 'Light of Light' presides over a Solar System; and 'God the Father, maker of Heaven and Earth' presides over the whole Universe. Since there are millions of Solar Systems in our own Milky Way alone, and probably thousands of life-bearing planets among them, there is no reason to suppose that we are unique. But it doesn't matter, because Consciousness is all 'of one substance' reflected by the pure Being of an Observer who always 'IS'.

But this Christian Creed is on a scale so vast that it has become mere philosophy assailed on all sides; for anyone can pretend to be a Christian or a Moslem or Hindu or what have you, but go on hating other people and doing mean things. Something practical has to come in before we can begin to feel 'the God out there' once more.

[Pause. Any questions?]

What, then, is the simplest and most practical concept of Consciousness with which to make a start? Perhaps it comes from the prehistoric Tradition of our System of Meditation in the form of a single word – Sat-Chit-Ananda consisting of three Sanskrit root words:

**SAT** is the present tense of the verb 'to be', and means 'I AM'. Just as the Creator always IS because He is not entangled with the movement of His Creation, so every man made in His image has an 'I' which always IS. But he doesn't know it, he doesn't remember it.

**CHIT** is the Knowledge or Memory aspect of pure Consciousness = 'KNOWING (REMEMBERING) I AM' in the sense that though my body-mind lives again and again, I AM is there for ever.

Why don't we remember I AM? Because we have little Love, no devotion, no emotional depth. The Sower sows the seed, but it falls on a rock and withers away because it has no moisture.

ANANDA is the emotional aspect of Consciousness = 'LOVING Memory of I AM.'

The whole word is like the sentence in the Psalm – 'Be Still and Know that I am God', for in that lies the only true happiness, independent of changing conditions all around.

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The Lord's Prayer (a summary of the inner content of Christianity) says the same thing, but goes a big step further:

'Our Father which art in the heavens' turns us toward 'I AM'.

'Hallowed be Thy Name', is 'Remembering I AM', and making it important, even paramount.

All our difficulties in Meditation are due to not 'hallowing the Name'; we can tell at once where we have been by recalling it and feeling more acutely how we wander off.

For if we manage *that*, then will come the Emotion:

'Thy Kingdom come' – the Kingdom of Love and Happiness.

The big step on further comes in 'Thy Will be done on Earth as it is in Heaven.' During the half-hour we obey the inner guidance which comes through remembering the Name. It is not I who meditates, but the natural attraction that exists between 'I AM' and the Name. Afterwards when we come back into activity again we are increasingly more able to lead our lives to the full by cultivating the Will. And a School that creates special conditions could be made a help in doing that. Though it is not an end in itself, it can draw us all together within the Influence of Fully Realized men, upon which continuous influence or progress depends.

So each person's first duty now is to establish this threefold Consciousness in the three rooms of his own house: 'Be happy remembering I AM', then to find how this organisation can help him or her to make it more continuous within the framework of the life each one has to lead.

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This of course is no new thing – only forgotten as humanity turns with the movement of Creation. In *A New Model* (2nd Edition, p.143) a picture of 'a perfect Man' is reproduced from *Theosophia Practica* by Gichtel (a 17th century mystic). On the forehead is written 'St. Esprit'; in the heart 'Jesus'; in the lower story 'Jehovah'. 'Man has become so earthly and outward,' says Gichtel, 'that he seeks afar, beyond the starry sky, in the higher Eternity, what is quite near him, within the centre of his soul... The more the soul penetrates within itself, the nearer it approaches God until it finally stops before the Holy Trinity. Then it has reached deep Knowledge.'

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