

1 December 1969

READING 5

PART 1

It is gratifying to hear that, after casting around for so long, people in all our groups were, last week, like a pack of hounds that have picked up the scent. Since you already know what those moments of development of impressions feel like, the talks were mostly about what kind of energy is ordinarily missing at the crucial point, and how to bring it there. We should continue on this trail, following clue after clue. I can only this week give you a few notes which may clear up some points!

1. The first Conscious impulse is a lighting up of the *mind*: the second is the lighting up of the *emotion* by the transformation of selfish or negative feelings into positive emotion which cannot ever turn negative. These represent two big degrees of freedom from identification, of inner stillness, and of sweeping away of the cloud of ignorance and self-deception.
2. The hundreds of descriptions of the 'good impulses' which all normal people have had at one time or another are mostly unsystematic, partial, and momentary glimpses of this lighting up. This 'first Conscious impulse' at Do 48 is measured by energy and duration, of which there are very many degrees, so that descriptions will vary accordingly. If we wish to have as much as we want when we want it, we must know more about it, work systematically, and manage to have more of the Carbon in the right place.
3. Hydrogen 12 is the most powerful energy that ordinary people ever have. It is potentially present in the organism but locked away in the lower storey where it is felt sometimes as the energy of physical sex. If brought to the heart as Nitrogen 12, it feels like love; if brought from there to the centre of the forebrain (as Carbon 12 to transform impressions), it appears in Consciousness as a sharp stab of Truth or shaft of Light, always adding to our understanding and store of memory. The energy of H12 only becomes Carbon when there is fuel for it to act on, just as fire needs something to burn or it goes out.
4. The development of impressions communicates itself between people who have some common aim and speak a common language. An interesting example came last week. One day a quotation from the *Philokalia* flashed into my mind. The same day I get a letter from Italy: 'Am re-reading the *Philokalia*, which I must say I have often found hard and cold. And then when one recognises something it is like a flame.' And that very evening someone in Richmond shows me our library copy of *Writings from the Philokalia on Prayer of the Heart* with a passage marked in it. That passage is so apt at this moment that I am putting it in Part 2 of this paper.
5. Mr. Ouspensky's approach was this: 'We do not remember ourSelves but we can attach more and more importance to the fact that we don't and all that this implies.' From the thought 'I haven't remembered for a whole day or for an hour', from the recurrent realisation 'that if I had remembered mySelf this would never have happened'; in moments of danger 'death is not important, only to die remembering mySelf'; from all these a build-up of emotion so that a sudden return of Memory makes one feel as if one has forgotten one's best friend. And then, some fine day, one wakes to find that all this is the 'Maya' of duality, for in truth *there is only one 'I'*, from whom all the best things come – like a concentration of the necessary Carbon in the right place.

Such realisations must never become negative; with that fine energy I must turn immediately towards the One I have forgotten and, like the Prodigal Son, 'arise and go to my Father'; turn away from the barren country of the narrow personal ego towards 'Him in whom we live and move and have our Being'.

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PART 2

The *Philokalia* (which means 'love of the beautiful, the exalted, the good'), is a collection of the writings of early Christian fathers in two versions, a Greek and a Russian. We managed to get a 12-volume edition of the Russian from Mount Athos, but though, so far, none of us has managed to translate more than a few extracts, a very good translation of parts of it has been published by Madame Kadloubovsky and Gerald Palmer in the book mentioned above. We can learn here from the highest Christian source what the full transformation of Mind would be.

Nicephorus (who played a big part in making the original collection, lived all his life on Mount Athos practising the 'mind-heart' prayer, and was the teacher of the famous Gregory of Salonika called Palamas), was once asked the question: 'We beg you to teach us what is attention of the mind and how to be worthy to acquire it.' This is part of his reply:

Some of the Saints have called attention the safe-keeping of the mind: others, the guarding of the heart; yet others, sobriety (the word is *neepsis*, really 'vigilance'); yet others, mental silence, and others again by other names. But all these mean the same thing... Attention is the beginning of contemplation, or rather its necessary condition; for, through attention, God comes close and reveals Himself to the mind. Attention is serenity of the mind... it means cutting off thoughts, it is the abode of remembrance of God and the treasure-house of the power to endure all that may come... This greatest of all doings can be gained by many, or even by all, mostly by being taught. A few men receive this gift from God without being taught, working from inner compulsion and the warmth of their faith. But what is rare is not the law. Therefore it is necessary to seek a Teacher who is not himself in error, to follow his instruction, and so learn to distinguish, in the matter of attention, defects and excess of right and left...

(Writings from the Philokalia on Prayer of the Heart pp.31–32)

The later passage which was marked as particularly applying to what we have been discussing, was this from St. Simeon :

147. Our mind is (by nature) pure and simple, so when it is stripped of every alien thought, it enters the pure, simple, Divine Light and becomes quite encompassed and hidden therein, and can no more meet there anything but the Light in which it is. It finds there nothing to move it to thought of aught else, but abides within the Divine Light, and may not look out. This is shown by the saying that God is Light – the highest Light. Therefore when the aforesaid comes to pass, it is followed by a quietude which contemplates all.

148. The mobile mind becomes motionless and unthinking – without thoughts – when it is entirely encompassed by the Divine cloud and Light, at the same time remaining in conscious contemplation and apprehension, feeding on the blessings which surround it. The depths of the Holy Spirit are not as the depths of the sea; they are the living waters of Eternal Life. Everything in these depths of the Holy Spirit is beyond understanding

or explanation. The mind enters therein after relinquishing everything visible and mental, and moves and turns motionlessly among those incomprehensible things, living a life more than life, being a light while yet in the Light, though no light when in itself. Then it sees not itself but Him Who is above it and, being inwardly transformed by the glory surrounding it, loses all thoughts of itself.

149. A man who has attained the final degree of perfection is dead and yet not dead, but infinitely more alive in God with Whom he lives for he no longer lives by himself, as the Apostle says: 'I live; yet not I, but Christ liveth in me' (Gal. 2:20). He is also blind, yet not blind: he sees not with his natural eyes, for he is above all natural vision, receiving new eyes, infinitely better than his natural eyes, and through these he looks above Nature. He is inactive and at rest, as one who has come to the end of all action of his own. He is without thought, since he has become one with Him Who is above all thought, and has come to rest where movement of mind can have no place, that is, movement of recollection, thought or reflection. He can neither know nor understand the incomprehensible and the miraculous, yet he finds perfect rest therein through this blessed stillness of the senses; unquestioning, he enjoys ineffable blessings, but with sure, definite apprehension.

(*ibid*, pp.132–134)

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PART 3

An Approach to 'Time'

(This part should not be read out but kept by group-takers for future reference. I don't think you should allow discussions about 'Time' unless you are prepared to be more precise about what you mean by the word.)

In the physical world 'Time' is one of two components of any motion that can be measured by observing or recording the time taken by some object or some form of energy to travel a certain distance. Although Einstein's Theory of Relativity expressly states that clocks and measuring rods are relative to the movement of the observer; yet in practical life we have a habit of comparing both times and distances with our own time (3 seconds) and our own size (a yard or a metre) in a world that is always in motion. Consequently, in this sensory world, any time that is less than about a second is felt as instantaneous, so the word 'time' means something lasting longer than that.

Through our senses aided by new instruments and techniques, we look out into the big world meeting ever greater times and magnitudes and distances. But when we look into the inner space of smaller magnitudes and distances, *we cease to feel time as such*, but judge the accompanying decrease of time as something different – something we measure instrumentally as 'frequency' – the number of cycles in a given time, smaller cycles recurring within bigger ones.

How do we judge this psychologically? By some change of 'pitch' or intensity of illumination or some mental quality like perception, sensation, emotion, flash of understanding, or moment of awakening.

While the different branches of science in the laboratory have made great progress during this century in measuring the higher frequencies of cells, molecules and electrons in the physical

body; there has been absolutely no corresponding progress in discovering their counterparts in the subtle world of mind. The following table shows just the beginning of this possibility since it links the Hydrogens with increasing frequency (if we go upwards) or increasing periodic times (if we go downwards). You will notice that there is a constant ratio between each pair of Hydrogens. It is the job of anyone interested or qualified to do this job to collect the new evidence as it is being published week by week. For example, all the times measured by conventional high-speed photography of movement in the outer physical world come between the level of 192 and the level of 24. But by new methods involving 'laser' beams of pure light, frequencies between 24 and 3 in the physical world can already be recorded, and quite certainly are dealt with by our physical body. A new world of discovery in inner space will open before us if we find the counterparts of these frequencies in the subtle world.

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	Log ₁₀ T		
HYDROGEN			
1	-15.17	Ultraviolet (just above visible light)	
3	-12.94	Mid-infra-red	
6	- 10.71	VHF Radio	
12	- 8.48	1/300 millionth sec.	about TV frequency
24	- 6.25		
48	- 4.02	1/10,000 sec.	shortest conscious perception
96	- 1.79		
192	0.48	3 secs.	'moment' (breath cycle at rest)
384	2.71		
768	4.94	24 hours	day & night (Temperate Zone)
1536	7.17		
3072	9.44	80 years	average long life