

8 December 1969

READING 6

PART 1

Figure 1 shows the continuation of the 'Impressions Octave' as far as Mi 12, after the 'First Conscious Impulse' which also sends on the 'Air Octave' right up to Si 3 (which is marked with double lines). This could in turn provide the 'Second Conscious Impulse' needed by Impressions at Mi 12 (as shown), but it needs much more preparation and any discussion of that at this stage is always full of imagination. [For clarity the 'Food Octave' is omitted.]

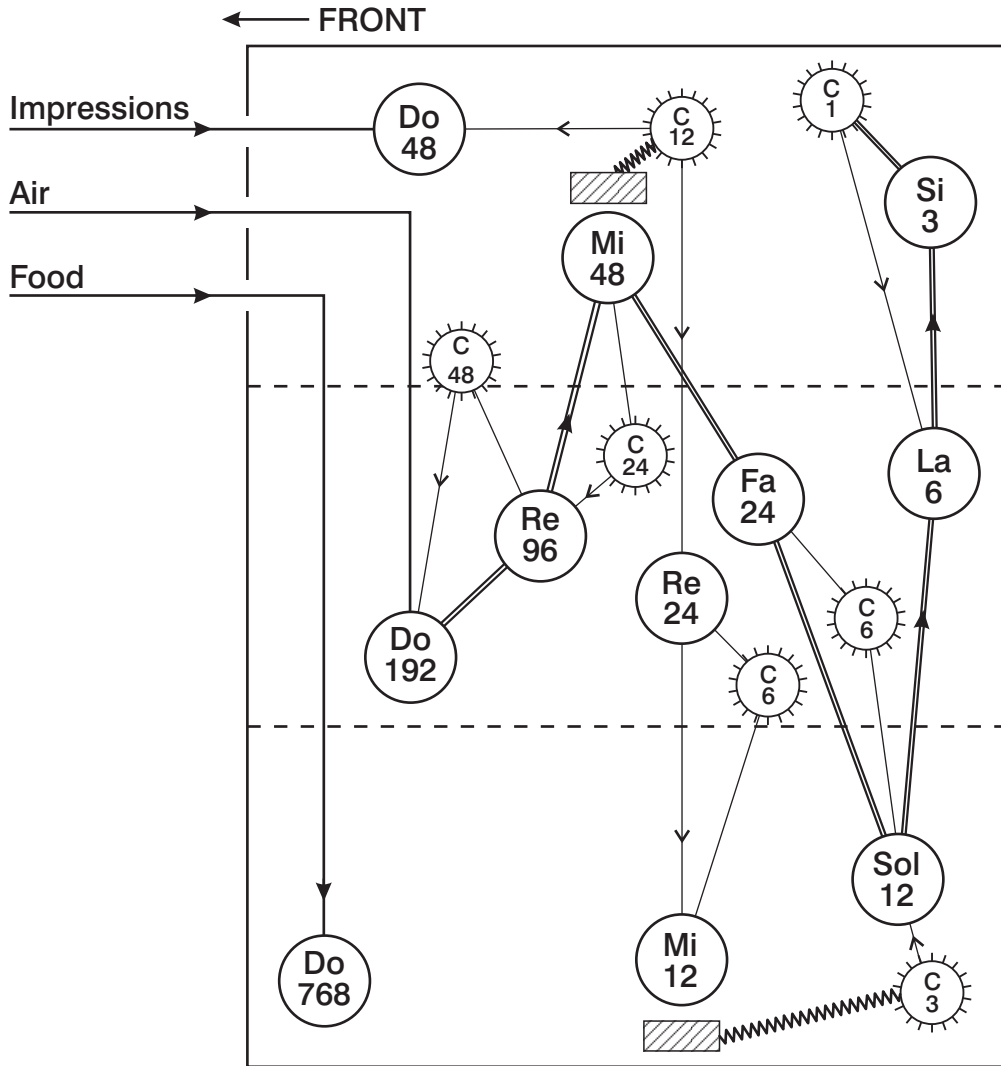


Figure 1

[Note: There is no hurry because we can repeat this next term. Begin by drawing both Octaves as far as Mi.]

Now we have much to learn about those first 3 notes of the 'Impressions Octave'.

To begin with, the word 'Impulse' is deliberately chosen now instead of words used in the past like 'shock' or 'effort', in order to make a link with the Shankaracharya's expression 'The Good Impulse' which he describes as *arising from within a person* – the first step on the Ladder of Self-realization. The *effort* which should follow such impulses (or they will cease to come)

consists in the practice of attention, and the setting-up of an observer. Naturally, most people's lives provide plenty of *shocks* from the outside world, and they may also be given consciously in this Work at special moments to individuals. But unless we are receiving and profiting by our own inner 'good impulses', those from outside will only produce negative reactions, delaying progress up the Ladder. This is important, since the long preparation for the Second Conscious Impulse lies in *detachment from* our unnecessary negative emotions and mental suffering, and can be begun by learning not to express them outwardly. All this becomes much more a pleasure than an effort, because it gives us the feeling of liberation from our prison of 'identification'.

But now, what does it feel like if impressions go on from Do 48 to Mi 12? Let's hear your answers to the question: 'How does Re 24 feel differently from Do 48 and again from Mi 12, and in what way does the same world look different?'

[Discussion]

The answer is twofold. One has to feel the change from 48 to 24 and 12 first within oneself *in the silence* as we can so easily do in the half-hours of Meditation. First we come through all the turning thoughts and changing 'ego' into a world of sensory impressions, superficial memories, and dreams. Going on through that we come to deep emotional, lifelong memories, to a shadowy vastness from which the mind recoils. But we must be brave and give up *everything* if only for a few moments if we are to enjoy the bliss of full Realization.

This is described in the following talk with the Shankaracharya:

Q. What is Self-realization?

S. 'I am'; I am out of everything. These are the two poles between which creation swings. To realize this, that the creation is in myself and still I am not *of it*, is the sole purpose of Self-realization. To become only the observer and allow everything to happen as it has to happen.

One has to realize 'I am' before 'everything is'. Today I am this, in this puny form, and have existed long before its creation, and also will live on when it is destroyed. To this vastness through Eternity is the journey of Self-realization. Because they have a form and a body people limit the Self to the body and the sensory world on which it feeds, without getting a glimpse of the vastness of Eternity.

Once you realize the greatness of what is *not* before you, then you find the right value of what lies before you. To find this proper value is the work of Self-realization.  
(14 October 1965)

Our discussions and a little honest self-observation show that we invariably miss out this essential step and waste our time in imaginary speculations on what the 'Second Conscious Impulse' will be like.

If we make sure of this, then in our active life the rest of the day we will get glimpses of Re 24 in the outside world as well. These correspond to glimpses of Step 5 on the Ladder, and bring meaning and insight into situations and people, which connect with memory recall of similar glimpses in the past. We see things as they are instead of our preconceptions about things. Further, one doesn't take things so personally – one becomes more dispassionate. All this is so pleasant that we easily become identified with the new view, and pleased with ourselves so that we stop going ahead. But we must press on – 'keep walking and stop wobbling' – and then we begin to see things and people emotionally, and see the difference between activities that all the

world takes as alike. We even begin to enjoy periods of ‘abundance of impressions’ and clear answers to our questions. But until we are totally free of identification (‘I am full, ‘I am free’), even these become negative, for our strongest emotions are the ones most intimately associated with sadness and suffering:

Ay, in the very temple of Delight  
Veil'd melancholy has his sov'ran shrine.  
(Keats. Ode to Melancholy)

Hence the need for special work on Mi 12 under Conscious guidance – for in our Tradition there is a special method that can be applied to bridge the interval for an individual who comes to that point. If you want to know what that is, it means you haven't got there yet!

## PART 2

The ‘first Conscious impulse’ brings the awakening of True Knowledge, as the ‘second Conscious impulse’ brings the awakening of True Love. It is helped by frequent resort to expressions of True Knowledge coming from Awakened people (whatever Way they followed); and this, too, lifts up the roving mind and keeps it out of mischief.

Since many of you enjoyed the extracts from the *Philokalia* given last week, you might like to hear how they continue. But don't waste time (as some of you did) by discussing other Ways like the ‘Way of the Monk’. We *can* only go by the Fourth Way; if we could have been monks we should have been ‘called’ long ago!

151. From the first God created two worlds, the visible and the invisible, and has made a king to reign over the visible who bears within himself the characteristic features of both worlds – one in his visible half and the other in his invisible half – in his soul and his body. Two suns shine in these worlds, one visible and another intellectual. In the visible world of the senses there is the sun, and in the invisible world of the intellect there is God, Who is and is called the sun of Truth. The physical world and everything in it is illumined by the physical and visible sun; but the world of the intellect and those who are in it are illumined and enlightened by the sun of Truth in the intellect. Moreover, physical things are illumined by the physical sun, and things of the intellect by the sun of the intellect separately from one another, for they are not mixed with or merged into one another – neither the physical with the intellectual nor the intellectual with the physical.

152. Of all visible and invisible creation man alone is created dual. He has a body composed of four elements, the senses and breath; and he has a soul, invisible, unsubstantial, incorporeal, joined to the body in an ineffable and unknown manner; they interpenetrate and yet are not compounded, combine and yet do not coalesce. This is what man is: an animal both mortal and immortal, both visible and invisible, both sensory and intellectual, capable of seeing the visible and knowing the invisible creation. As each of the two suns influences his own world separately, so they affect separately each side of a man; one illumines the body and the other the soul, each giving of its own light to its own side, whether richly or sparingly according to what it can receive.

153. The physical sun is seen but does not see; the sun of the intellect is seen by the worthy and itself sees everyone, especially those who look upon it. The physical sun

does not speak and endows no one with the gift and power of speech; but the sun of the intellect both speaks to its friends and endows everyone with the gift and power of speech. The physical sun, illumining the physical garden, merely dries the moisture of the soil by the warmth of its rays, but does not fertilise the soil or feed the seeds and plants. The sun of the intellect, when it shines in the soul, does both these things: it dries the moisture of passions, at the same time cleansing the soul from the filth and stench they have produced, and fertilises the inner soil of the soul (making it rich) with Divine grace, and feeds the plants of the virtues so that they gradually grow and prosper.

*(Writings from the Philokalia on Prayer of the Heart pp.133–134)*

**Comment:** Perhaps you will agree that these show a remarkable resemblance to some of His Holiness's answers to our questions. Perhaps this is because Mount Athos (where this collection was made), lies in a very favorable geographic situation near the top of the Aegean Sea, at the junction of trade routes connecting East and West and also North (Russia) and South (Greece, Cyprus and Egypt).

For example, here is an additional answer to the question, 'what is Self-realization?':

S. Self-realization is to see oneSelf. But the question is how to see the Self, and what is the instrument or the agency through which to see Him? One can see things in light, sunlight or moonlight, if one is fortunate enough to have proper eyes for seeing. If the eyes are weak, even luminous bodies like the Sun can't help anyone.

But the Self is a subject which can't even be lit by the Sun or other bright lights, so how could one see that? When you look at Creation (within and without) and see everything as an observer, then you start getting glimpses – that I am not the ego but the ego belongs to me; the mind, the body or a chair is not mySelf but *for* mySelf. When this becomes permanent then it could be Self-realization.

The miracle of this substance is that it lights up not only the object it knows, but also lights up the unknown. For it is only up to Atman to say it does not know a certain thing; if I do not know how a machine works, who will determine the ignorance? Only the Self is capable of doing so. For example, you enter a dark room and though you cannot see your hands or body or anything, yet you have no doubt about yourself being there. That is the subject which is to be realized.

(14 October 1965)

And again:

Q. Is the Sun Absolute for ordinary man?

S. Sun is the same to us as Prana (vital breath) is to the body. All our senses and body and mind cease to function without breath. The Sun stands (for us) first in the order, but our universe – the Solar System – functions when the three forces of Fire, Sun and Moon work together; the heat of fire, the light of the Sun, and the drag of the Moon keep the balance of life on earth.

(Interpreter: He doesn't call the Sun Absolute, but says 'First in order for us'.)

Absolute is Atman of all and everything that exists, and one can see the repetition of that in every form and measure. We are in fact a duplicate in microcosm to the macrocosm. For analogy, a surveyor prepares a map of a town and defines every road, lane and house. This map is a microcosm of the huge town; one can trace every detail of the town plan in the map. To know about the Absolute one should look to oneSelf. As

above, so below; everything shows the pattern created by the Absolute. That is why the Sun to us is the same as breath is to the body.

(14 August 1964)

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### PART 3. CONSCIOUS OBSERVER AND 'TIME'

This is not meant to be read aloud but (for the record) as a continuation from Part 3 of Reading 5.

Quantum Theory states that  $h$  (Planck's Constant) is of the nature of 'Energy multiplied by Duration' and has a value of  $6.55 \times 10^{-27}$  erg seconds (= antilog -26.18).

Any *constant* (i.e. 'still') observer would need to have the same nature as shown in the figure (see overleaf).

Thus the fluctuating reflections of consciousness (Chitta) in man without an observer reflect the universe, as it were, through a narrow slit; whereas the Ultimate Observer has the energy-span of photons – the quanta of light, and a duration as long as man on Earth.

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The equation is that of the Hyperbolic Spiral –

$r\theta = a$ , where  $r$  may represent duration and  $\theta$  the number of energy units (proportional to the frequency in cycles per second).

The ratio of the 'distance' of any two points from the pole is inversely proportional to the *angles* between their radii vectors.

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Figure 2 (overleaf) shows the Unity which connects all phenomena in a Consciousness that is *still*.

The One remains, the many change and pass; ...  
Life, like a dome of many-coloured glass,  
Stains the white radiance of Eternity...

(Shelley, *Adonais*)

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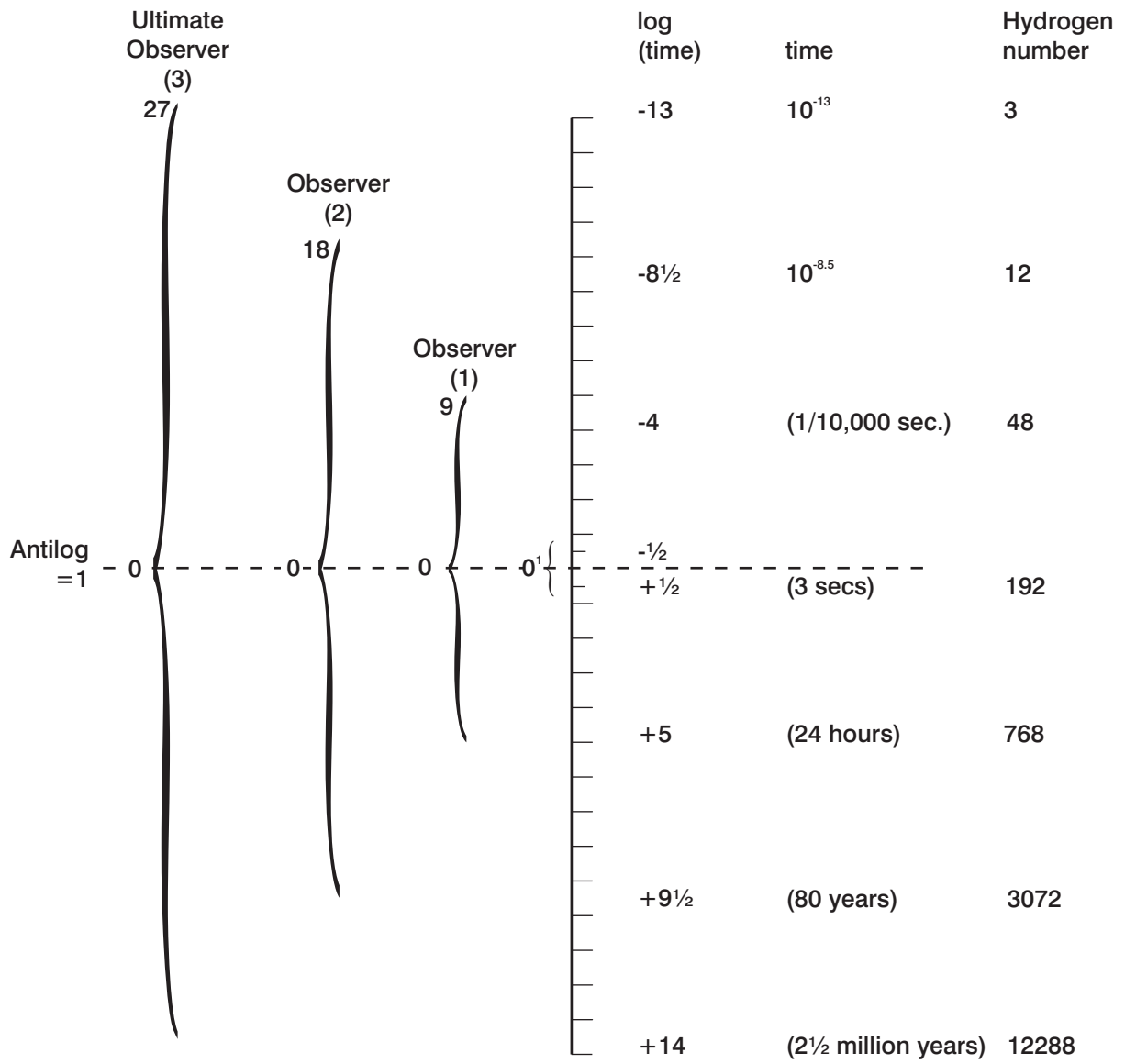


Figure 2