

26 October 1970

## READING 5

## PART 1

One feels that we may be losing a priceless opportunity in a haze of words. The idea of the Param-Atman is *no new thing* – every inspired Teacher has described it in his own way. Apart from this particular name for it (which may be new to us), what *is new* is only the practical way to use it that the Shankaracharya has just described. But I cannot find evidence that any of our groups have systematically set about using it in that way as yet.

Let me substantiate the statement that this idea of a Universal Self is no new thing (that great Light, a single beam of which is present in everyone), by reminding you of the first prayer Christians ever learn:

‘Our Father which art in heaven...’

The word ‘I’ (as Mr. Ouspensky stressed) does not occur anywhere in the prayer; it is the prayer of a collection of people with a common understanding, a community, a School; and as such it unites that community with every truly spiritual gathering (Satsang). The English translation misses much of the meaning which comes out more clearly in the early Latin version, which was for Mr. Ouspensky more emotional also:

‘*Pater noster qui es in caelis* – Our Father who is in the heavens.’ Note the *plural*, which hints at the Creator of the whole Universe.

‘*Sanctificetur nomen tuum* – may Thy Name be made holy.’ If we repeat one of the names of God we must make it ‘holy’ before it can work its magic.

‘*Adveniat regnum tuum, fiat voluntas tua sicut in caelo et in terra* – Thy Kingdom come, Thy Will be done on earth as it is in heaven.’ This time the word (*caelo*) is in the singular – that is, local to our Solar System. Here on this small earth there must come to be ‘a Kingdom where dwells the one and only King’; just as the physical Sun quite evidently rules as king over the serene order of the comets, and the planets and their satellites.

And how can this kingdom be established? In the mind and heart of the community collectively through each of its members.

‘*Panem nostrum supersubstantialem da nobis hodie* – Give us today our supra-sensory food’ etc.

(Pause)

Yes, we’ve repeated those words again and again, but *here is a new method* of using the same idea for Self-realization:

Read again His Holiness’s discourse, particularly the last two paragraphs (1970/22, p.84), ‘All this implies...’

## PART 2. RECURRENCE

References in last week’s paper to this perennially fascinating idea occupied the evening for most groups of the Central division. But you’re unlikely to get very far that way, because you are starting with the most difficult application of that universal Law – namely its application to human life.

It would be far better to train the mind to see this Law in obvious examples of the repetition of things in time – the recurrent cycles of the planets, the repetition of the seasons, the succession of days and weeks and months, the recurrent trains of thought, certain perennial desires and favourite recurrent dreams. If ‘Time’ is indeed a circle, if things go in cycles, then certain chains of event are bound to recur again and again; whether or not we can experience this added dimension of space-time. Seeing things this way, is seeing the limited three-dimensional sensory world, or this same world as the four-dimensional world of Einstein and Minkowsky with an added *fifth* dimension. In this way one comes to a new state of consciousness, one’s eyes are opened to see that the myth of the ‘great straight line of Time’ (starting nowhere and ending nowhere) is just part of the ‘great illusion’ of Maya.

Mathematically one merely transforms Cartesian into polar coordinates, and records the same facts on a different kind of chart. Without any mathematics, of course, the farmer knows that the harvest recurs each year but, unless he knows *everything*, he cannot predict what next year’s harvest will be like. In the same way, until one knows in oneSelf what is eternal, what repeats, and what occurs only once, one cannot predict what life will bring, or what (if we live again and again like everything else) our next life will be like.

To take a few of the questions you were debating last week:

Mrs. Moore’s meeting: ‘Is it that with consciousness, things don’t recur?’

A. No. With Consciousness one knows what *has* to repeat, and one may be able to avoid using ‘*vain* repetitions as the heathen do.’ With Consciousness one might escape from the universal prison of *mechanical* repetition.

Mrs. Crick. ‘Is there anything in the Gospels about recurrence?’

A. Anything? Why, everything. With a knowledge of this Law and in a new state of Consciousness, one sees *everything* in the Gospels in terms of escape from this iron Law instead of seeing it all on the imaginary straight line of ancient history, like a one-dimensional snail.

Strangely enough, Mrs. Crick’s question was answered at Mr. Koren’s meeting, when Miss Forrest asked:

Does the parable of the Vineyard (Matthew 20: 1–16) throw light on recurrence, i.e., those who came at the 11th hour, did the Owner know that they had made efforts in previous lives?

A. Of course, yes, but that’s only part of it. In a flash one can change to an observer with a time-unit of a million years or so as the single ‘day’ in the parable; and this observer sees the repetition of lives as a self-evident Truth. In ancient scriptures the word ‘day’ can stand for any stretch of time, as in Genesis.

This again answers Mrs. Walters’ question at another group:

‘What is the relationship between Param-Atman and Recurrence?’

And then it was Mr. Hodge who (as so often) brought Mr. Koren’s meeting back to the immediate practical question:

‘What causes a good state and what brings on a bad one?’

But the answer to this question must be left till next week when we hear more about the way our mind is made, and about its great but unused, potential.

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