

15 May 1972

READING 9

PART 1. 'BE AS LITTLE CHILDREN'

At last Monday's meeting (a verbatim report of which is in the Library) we began to collect the contemporary facts about Essence and Personality by discussing the gradual development of one-sided 'dominance' in the brains and bodies of very young children during the first three years of life, as personality assumes its life-long tyranny over essence. By three years old, the average child can string a sentence together and begins to use the word 'I', and simultaneously right or left-sidedness has become established. By this early age the real child is enveloped by personality which is quite evidently centred on speech and all its components that enter not only into speaking, but reading, writing, listening and thinking.

Through meditation and putting into practice what we have learnt, we can restore the balance and get back to the starting point. This could point an important inner meaning of the episode described in three of the four Gospels, all of which leads to the statement (Mark 10: 14–16): 'Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall in no-wise enter therein.'

But orthodoxy has so rationalised and polished the canon of the Gospels, that now one may only find what was actually said in a comparatively unexpurgated source like the *Coptic Gospel of St. Thomas*, the primitive text of which (the translators claim) must have been produced in Greece at about 140 AD and based on still more ancient sources:

(85) Jesus saw children who were being suckled. He said to his disciples: These children who are being suckled are like those who enter the Kingdom.

They said to him: Shall we then, being children, enter the Kingdom?

Jesus said: When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female into a single one... then shall you enter.

It must be remembered that 'male' and 'female' here refer to the subtle level (like the Latin words '*animus*' and '*anima*'), and definitely not to the physical level; and as His Holiness says repeatedly, on the causal level the two become one, for on the way to Self-realization all difference disappears. We know this very well in Meditation, in Turning and in Movements.

Again later in that 'Gospel':

(89) Jesus said: If two make peace with each other in this one house, they shall say to the mountain: 'Be moved,' and it shall be moved.

Pause for discussion

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PART 2. CONSCIOUSNESS AND MECHANISM

With the help of our specialists, we are trying just now to assemble the recent scientific evidence which strongly indicates that the dominant half of the brain presents us with a *rational picture* of a world in movement, while the passive half shows us the same world *emotionally and instinctively in stillness*. Each individual is therefore two quite different people in the same skin; each with

his own intake of impressions, his own memory system, and his own scope and talents. Ordinarily all *expression* commonly belongs to personality (the dominant partner), since the emotional life of the majority of people is so feeble and impure that the passive partner can only make itself felt in exceptional emotional states as in the white heat of discovery, or artistic creation or religious ecstasy. In those sensitive people in whom the stress of life arouses such states but who possess insufficient knowledge or artistic skill or method of Self-realization, there can be nervous breakdown leading eventually to insanity. This is of two main kinds according to which half gives way under the strain – schizophrenia (a disorder of the reason) or the manic-depressive syndrome (an emotional disorder). Both can be avoided if recognised and taken in hand in time.

We now see the wisdom of the Shankaracharya in canalising all our efforts in the single direction of the Param-Atman or Universal Consciousness. By thought and action we bring the active division into His service and by Love the passive division, so that both come together in the ‘place where life can be regulated’ – the inner organ or soul.

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PART 3. ‘CREATIVITY’

Leaving all pathology out of our conversation however, we now see that any creativity whether shown in Self-creation, the arts, or in intellectual discovery depends on the harmonious and simultaneous working of *both* halves under one leadership – a Yoga or Union between the aesthetic and the rational divisions which function entirely differently. The question and answer in Part 3 of last week’s material show the unsatisfied need we all feel to resolve the conflict between a ‘Way of Knowledge’ and a ‘Way of Love’.

Before we can present the evidence, we must correct a fundamental error of terminology that has resulted in the total confusion and conflict in western thought that started in the 17th century with what Arthur Koestler calls ‘the Cartesian Catastrophe’ (*The Act of Creation*, pp.148–154). The system of Descartes was derived from his own peak experience which brought with it the fatal words ‘*cogito ergo sum*’ (‘I *think* therefore I am’). To this day few of the people who do the talking and the writing, ever stop to feel any doubt about the myth that the dominant hemisphere represents the ‘conscious’ mind and the non-dominant the ‘unconscious’. Only that which can unite the two, should be called Conscious. It is simpler and truer to describe them as ‘active and passive’ or ‘inner and outer’.

In actual fact the ‘passive hemisphere’, with all its undiscovered riches, is nearer to Consciousness than the noisy half which (with the physical senses) governs all our psychological life. Both aspects – the intellectual and the emotional or aesthetic – remain for the vast majority of people in a state of ‘twilight sleep’; a fact that Shakespeare knew so very well:

(*Reason cried*): ‘How true a twain
Seemeth this concordant one!
Love hath reason, reason none,
If what parts can so remain.’
Whereupon it made this threne

To the phoenix and the dove,
 Co-supremes and stars of love,
 As chorus to their tragic scene.

Threnos

Beauty, truth and rarity,
 Grace in all simplicity,
 Here enclosed in cinders lie.

...

Truth may seem, but cannot be;
 Beauty brag, but 'tis not she;
 Truth and beauty buried be.

(The Phoenix and the Turtle [-dove] 1601)

It's possible, after much search, to find a vantage point on which to stand, midway between the active and the passive, the rational and the emotional, when trying to paint or to form a poem. From there one can see *both* as aspects of *one* Param-Atman, as in that (even earlier) English poem that begins:

In the vaile of restless mind
 I sought in mountain and in mede
 Trusting a treulove for to find:
 Upon an hill than toke I hede...

(‘Quia Amore Languo’, anon, 15thcent.)

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