

26 April 1976

## SUMMER TERM

## READING 1

**PART 1. (for Group-Takers)**

At the beginning of this term I would like to propose to you another game (like our recent questionnaire) designed to get your participation in our little adventure in New York; after all we are merely your accredited representatives there and inspired friends here could be a great help to us, if not on the physical, most certainly on the subtle level. Put yourselves then in our situation of having to give two talks to unprepared people with the title on the invitation cards that have been sent round: *The Unity of Conscious Experience* – first lecture 19th May 1976, *The World Within*, second lecture 22nd May 1976, *The World Around*.

The general idea, of course, is that those two, the inner and the outer worlds are the *same*; but that the individual will only see the outer world as it really is (and play his own part in the big Drama), inasmuch as he succeeds in going inwards to see himself as he really is, and constantly drawing energy and inspiration therefrom.

As you will quickly discover when you attempt it, the problem is to select from the overwhelming mass of possible ideas, just what needs to be said in a couple of hours to enquiring people in 1976; with the object of promoting discussion and getting the best of them to ask for meditation and perhaps join the group there.

So what we want is that you try to put in a nutshell – first three or four headings – what you feel ought – *above all* to be included. But this must devolve mainly on you, the group takers, and you will have to find some way of getting quick answers, for we fly off on Friday, 7th May – the morning after the first weekly meetings! Headquarters at Colet could select a few of the best to send on to our New York hotel. But even if nothing arrives in time, this endeavour can still be put to good use on our return while the lectures are being edited for publication as a sequel to *Lasting Freedom*.

So – what chiefly have we discovered since 1971? No need to repeat anything in that book; the history of the past with its leading personalities must give place to the Here and the Now.

**PART 2**

As our own subject for study this term we cannot do better than start with one of the final questions asked in those 1971 lectures: 'I'd like to know what the Meditation has to do with the secret knowledge that Ouspensky referred to?'

It has now become apparent that the 'Secret Knowledge' was always called by the old term 'Mysticism,' the chief idea of which is the discovery of 'Unity in Diversity' by means of the search for the Self within. It is secret and mystical only (in the Free World today) because of the difficulty of communication due to man's asymmetrical structure. For it depends on silencing the dominant hemisphere with its speech centres so as to allow the silent hemisphere to do its proper job of leading us inwards through the emotional world to find the Self – which is precisely what our Meditation was designed to achieve.

So we can now with the Shankaracharya's guidance, draw upon the riches, not only of far Eastern 'Mysticism' but of mysticism in Europe and the near East – every true religion which is actually *practised* displays its mystical nature – not only the Vedanta, but Plato and neo-Platonism, the Christian and the Sufi mystics as well as the 'Mysticism' of scientific discovery and of creative art.

To show that these all alike demand the giving up of the dominant tyranny of thoughts and words, we have made a much shortened synopsis of the Sufi poet Attar's *Conference of the Birds* for the use of anyone who wants it. In addition we can give two or three quotations:

1. From Jacob Boehme (c.1600): *Two dialogues of the Supersensual Life* which begin:

The Disciple said to his Master: 'Sir, how may I come to the Supersensual life, so that I may see God and hear God speak?' The Master answered: 'Son, when you can throw yourself into *that* where no created thing exists, though it be but for a moment, then you hear what God speaks.'

Disciple: 'Is *that*, where no created thing exists, near at hand or is it far away?'

Master: 'It is in you, and if you can, my son, for a while only cease from all your thinking and willing, then you will hear the unspeakable word of God.'

2. Since it is the poet's particular job to find an expression for mystical experience, here are two quotes from the great American poet Robert Frost who died in 1963:

a) They cannot scare me with their empty spaces  
Between stars – on stars where no human race is.  
I have it in me so much nearer home  
To scare myself with my own desert places.

and

b) Some have relied on what they knew  
Others on being simply true.  
What worked for them, might work for you.

\*

But there is one essential which we keep forgetting and of which many have not availed themselves at all, namely recognition of the need for an ever-present living instructor as the essential third force between the individual person and the Divine Self. All true 'mystics' bear witness to that; and on the Fourth Way direct contact with a fully-realized man and his tradition is vital. It does not depend on his physical presence but on a subtle link between his consciousness and one's own, with the help of any intermediary that one can trust. And such a love and trust for this guide can develop that even if we become united with our own Atman we will always want to maintain the connection to repay as well as to receive.

\* \* \*