

17 April 1978

## READINGS

### SUMMER TERM 1978

This term I should like to develop a theme from the article called ‘Travelling Light’ in number two of *The Bridge* (p.7) because if one goes into it more deeply over some time it both sheds much light on today’s problems and also has the power to raise one’s Being. The series of talks which started us on this line were sparked off by R’s remark:

R. I now realize that I have *nothing of my own*, and that if one can get some inner peace, guidance comes at moments of need.

S. This realization that ‘I have nothing of my own’ is the best realization... because it signifies that the level of individual consciousness (Vyashti) has been transcended into the Universal level (Samashti)... The first which says ‘there is nothing of my own’, belongs to the *feeling*’ department of human nature; whereas the second, which follows at once by saying: ‘then the whole Universe is mine’, relates to the ‘thinking’ department. The effect of those successive realizations is that one transcends the individual consciousness to the Universal level; and then the Mind of a person drops its burden and when it becomes as light as a feather it can take into account the whole Samashti.

(Record, 21 September 1975)

### Comment

Don’t be shocked that two more Sanskrit words have to be introduced here! The meaning of this ancient teaching from the Vedas has to be kept very precise or it loses all its force. For it foreshadows many subsequent descriptions of ‘Cosmic Consciousness’ and relates with this initial remark made by Mr. Ouspensky’s teacher in introducing a big and important part of our Western System:

‘You know’ he began, ‘the expressions “macrocosm” and “microcosm” – “large world” and “small world”. The Universe is regarded as a large Cosmos and man as a small Cosmos analogous to the large one... This establishes the idea of the unity and the similarity of the world and of individual man.’

(*In Search of the Miraculous*, Chapter 10)

This is also how the non-dualistic tradition of the Shankaracharya’s approaches the position of the individual in the world (‘Brahma jivaiva naporah’ – creator and individual are not separate). But whereas our guide, the present Shankaracharya, uses the idea for work on Being – that is, the Unity achieved by the elimination of selfish limitations – our Western System took it along the way of Knowledge and proceeded to a description of the Doctrine of Cosmoses. I feel it so important for myself and all of us to take it *first from the point of view of Being*, that I strongly recommend that you reserve till later any thoughts and remarks about the Seven Cosmoses, which we want to approach in a new way.

S. (cont.) This realization that ‘there is nothing of my own’ simply unites one, in all respects, with the Consciousness of the Universe. The individual self goes on existing, but now it is *united* (‘in tune’ with) the whole Universe. Unless this realization comes, one experiences the Self as *opposed* to the Universe – so it comes about that there are two

camps – one of the individual having its own existence on all levels; and then, apart from the individual is the Universe out there, so the individual (Jiva) has to find a way to understand and communicate with that outside world.

But the realization that ‘there is nothing of my own’ unites one with the immense source of conscious energy, called the Param-Atman, which was defined on one occasion as the ‘Atman (Self) of the whole Universe, living and non-living, conceivable and inconceivable’.

S. (cont.) One has to realize the two aspects of the single existence of Param-Atman. One aspect is the idea which says that there is a ‘God’ somewhere and you connect yourself with the God at a particular time and place, and only when you call Him does He come to help you. You pray, and then you unite yourself with that God; but after that when you go back into your worldly life, you are there, and God is somewhere else, and you are apart from God.

**Comment:** Most people are quite happy that such a God would know nothing about one’s behaviour and can be kept out of range till wanted!

S. This concept of a far-removed external God does not work in this present sophisticated age [because it’s an unscientific and unreasonable idea which can easily be pulled to pieces]. So we don’t need to talk about that type of God. It is the other aspect of Divinity that we need to understand, which the Meditation leads us to experience, and which we should be able to explain, namely the idea of a Self or Param-Atman which is immanent, always present together with us, guiding and helping, at each moment in every walk of life. We need to present this picture of Deity to ourselves and to our friends wherever we live.

**Comment:** Above all, that this Divine Self knows everything about us from the inside as in the Psalmist’s words: ‘For lo! there is not a word in my tongue but thou O Lord knowest it altogether.’

As was pointed out in that same article there is now much confirmatory evidence for such a Deity (reported in books like *Life after Life*) from actual accounts of resuscitation from near-death experiences. How else could one be shown the rapid playback to the dying person, of his whole life, which so many describe?

If the meaning of Vyashti is rightly understood as ‘atom’ in the sense of the smallest particle of a given whole which contains *all* properties, physical, subtle and Causal, then the Vyashti can be regarded as an atom of Samashti; and Atman as an atom of Param-Atman. Perhaps (since we are speaking more of *energy* than of matter) a more apt expression would be that Vyashti is like a ‘quantum’ of Samashti, and Atman more like a ‘photon’ of Light (Param-Atman); but of course remembering that we are speaking of Consciousness, which has no physical attributes such as mass or frequency or motion.

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