

REFLECTION

Part 1

People come with questions, whether precisely formulated or not, and sometimes not formulated at all. The questions usually boil down to 'Who am I?' and 'What's the point of life and the universe?' They seem to arise from the fractured nature of our consciousness and the resulting feeling of separation: separation from one's true self, separation from others, separation from the universe, separation from God. Answers such as 'Everything is unified' and 'The world is illusion' may appear to be just irritating gnostic riddles, and therefore a course of study is needed, to learn a language in which the questions can be asked.

How should we address the two primary questions? If we start by assuming that there is a Creator and there is a real Self, then we need to explore the relation between the Creator and the creation, and between the real Self and the ordinary self? There some clues in HH's statements on 'reflection':

FCR The Shankaracharya has previously said that before artists work, the image of the painting or the music must be present - is this image in Buddhi?

H.H. The concept does appear in Buddhi, but it is only a reflection of the Atman. For example, the state governor is responsible for law and order and welfare within his state, but all his authority derives from the King. He has none of his own. [*Record* 21.10.1965]

H.H. The Creator starts the creation as a play with the help of Maya. The relationship of the Creator and Maya is the same as the relation of an individual (Atman) to ignorance. The ignorance is a shadow of Maya, just as the individual is a reflection of the Absolute. [*Record* 25.10.65]

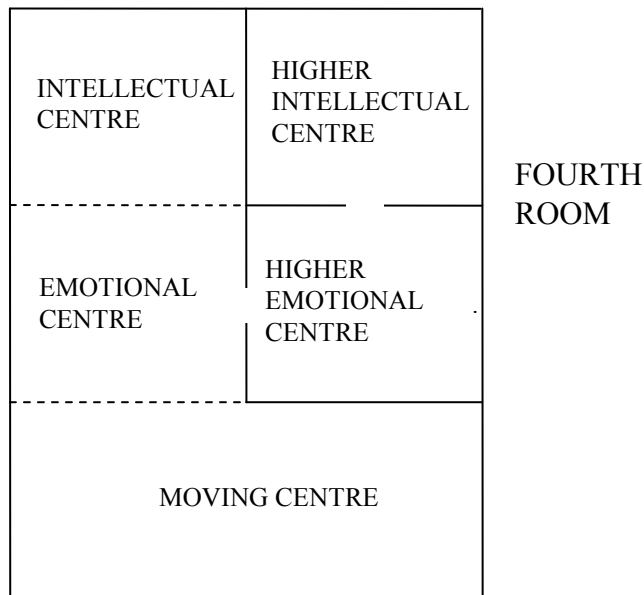
HH. This we must keep in mind - that the Atman is the reflection of the Absolute. [*Record* 26.10.65]

HH. In the Yogic system this small space is a shrine described as a lotus, and within this lotus is a small space where the reflection of the Absolute lives as Atman. This space is described as a replica of the macrocosm of the whole Creation, where the Absolute Himself resides. Since Atman, which is a reflection of the Absolute¹, lives in the microcosm of our heart, the whole creation is united through them. [*Record* 29.10.65]

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In the System, the human mind and nervous system are divided into centres, corresponding to the chakras of eastern teachings (diagram on p2). The ordinary self, the ego, is to be found in a shifting amalgam of the lower centres. The real self (Atman) is to be found in the higher centres. If the Atman is a reflection of the Absolute – 'so God created Man in his own image' – what does this diagram imply about the nature of the Absolute? And what is the point of this creation ; what is the

¹ HH seems to say that the highest aspect of the individual Atman is a reflection of the universal Atman; in the same way the ego is reflection of the individual Atman.



Absolute trying to achieve? If we, in our normal state, exist just as a reflection, what is it about the reflection that tells us about the existence of the Absolute?

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In a more practical sense, the reason why we do not see the real Self is because the mind is not still. But if it becomes still:

HH. . . . when the water in the pond is agitated then the reflection of the sun also moves in broken form, although the sun is not moving. As the movement in the water slows down, so will the movement of reflection. Once the water is completely still one could see the reflection full and still. When our mind is stilled, only then can attention prevail. [Record 15.10.65]

HH. Chitta [consciousness] is merely a part of the mind. Chit [light of consciousness] is like the sun, the real source of light, and Chitta is only a mirror, which merely reflects it, and from which the body, the mind, change under the influence of sensations arising in our consciousness. [Record 30.5.69]

HH. When one gets the experience of this peaceful abode, in fact it is the reflection of that extensiveness which is pervading all over the Universe that is reflected within, so one experiences all that. [Record 23.1.70]

The recent TV production ‘The Big Silence’ showed the powerful effect of silence on individuals who, in different ways, were looking for something beyond their ordinary experience. They found something, whether they called it belief, God or Jesus, and it changed their lives.

If meditation, life, or whatever, are not going as well as we would like, we might try to see if a regular practice of silence would help:

The Light of Atman reflects through Buddhi, but Buddhi in movement is unable to reflect. One needs to still it, give rest. [Record 28.8.64]

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