

COMPREHENSION¹

We should begin by ensuring a few minutes of total tranquility, as we intend to do real work together.

This should be not just a simple reading, but a «reading of movement» that can lead us to an actual result, in the measure of the effort we put into it....

Who is ready to undertake this modest effort will certainly experience in consciousness what is offered, gaining in this fashion the soundest base to continue on his journey. If it is true that on the path many are the difficult things to comprehend, this difficulty can disappear instantly for those who comprehend the significance of the word *Comprehension*, and the precise mechanism through which comprehension is achieved. *Comprehension Comprehended*, what other learning obstacles will ever be able to bar the Disciple? In truth he has in his own hands the key to many doors.

Therefore, we must decide whether we really want to make this effort, the result of which is of utmost importance.

It will be very useful to follow a meditative reflection method, for which we will endeavor to provide the trail. Let's decide to yield to the thread that's leading us, by identifying totally with it. At the opportune moment we will find the condition of profound concentration necessary to realize the needed passage of consciousness.

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The term *Comprehension* - as all the terms used in the Teaching - runs the risk of deceiving us. This happens because we are convinced to know its meaning already, and therefore it makes no sense to seek its deeper knowledge. This is a mechanical error that we constantly make as we learn.

Perhaps at this point the mind is already suggesting, impatient and bored, to go beyond. The mind is right to behave in this way. It is also right to be bored, as the mind truly knows the literal meaning of the term comprehension. ... But because of this, the concrete mind will want to escape this meditative reflection, which in fact is sought solely by the superior mind (*buddhi*), by our consciousness.

However, before embarking on this experience, we can lovingly explain to the concrete mind that, as it has attained the maximum within the limits of its possibilities, we ask of it to carry what ultimately would be its masterpiece, something difficult, indeed very difficult, but profoundly important; that is, to stop momentarily, to try and reach stillness, to be quiet for a little while, setting itself up in active silence.

¹ From Vidyā, year II No. 4. March 1974.

It is not necessary to stop and tell the mind. If we have done the reading in the right way, with total participation, we have achieved this state as we were reading.

Let's continue by telling the mind to get away for a while from the exterior windows it is swarming out of in all directions, and to turn inwards. Here something important will take place: namely, looking at and, let's say, turning our listening towards ourselves as *Presence*, waiting thus, deeply attentive, for the superior Influxes.

This is the work that can be entrusted to the mind and in fact we have now done it.

With the mind in active silence, in quiet waiting, the channel is open upwards, towards the mind's superior regions, with which the true work will have to be done. The concrete mind must not intervene, it has only to wait, motionless and silent.

From up high something will come to us. In our consciousness a passage will take place. Let's keep the channel open. The fruit of the work that is going on at the Superior level will descend to be impressed in the waiting mind and we will comprehend.

We are now deeply attentive. The mechanism is engaged. Now, let's think of the term that we have to comprehend: COMPREHEND. It is not what I thought up to now. A real movement has to take place, as it is happening, a request from below, a descent from above. It is an actual passage that the conscience has to accomplish: once it has taken place, I know it has.

I am not hurried, I am not impatient, I would otherwise prevent the event from taking place. Above all I must not allow the mind to interfere in this potential moment of consciousness. If I do that, the channels will close.

I must only have the tranquil awareness that I shall comprehend and that I shall be conscious of every time in which I set my self up with the right attitude: calm, trust, confidence in the right work being accomplished, always open to receive what may come.

It will not come necessarily while I am waiting. It can take place afterwards, in the course of the day. On the condition that I always remember to maintain the channel open and the mind entirely taken up with listening, aware of having made a request, of having activated a *mechanism*, comprehension will come without fail.

Let's go further: comprehension is a consciousness passage. That passage has to be effectively experienced. Until it has not taken place, I do not understand the energy implication of the word or of the concept (in our case of the term *comprehension* itself).

Once this passage takes place, I'm able to comprehend, and also realize why comprehending is not an experience of the mind.

.....

If it is opportune, if we have not done the work with sufficient engagement, we can start from the beginning with better disposition and heightened commitment, because it is truly possible

to attain comprehension with a quest as simple as this one.

We shall continue now, trying to get more into the real meaning of our object: comprehension.

Let us establish the same conditions of concentrated attention, of consciential identification, completely excluding the concrete mind that remains in a position of quiet waiting.

Today we will conduct our research on several affirmations that we find in the Introduction of “At the Source of Life” of Raphael:

“By comprehension Raphael means the ability to merge subject and object into one’s self”².

Let us meditate:

I am the subject. The object can be anything, word, sentence, concept that I have to comprehend. Today, I have to *comprehend* the term *comprehension*, this is my object.

“To merge subject and object into one’s self” means nothing else but performing a passage of consciousness within ourselves. As this passage takes place, I become merged with the object, knowing it from within, thus “being comprehension” instead of thinking of the word comprehension.

It cannot be a thought; it must be an experience, an experience of our conscience, thus *effective knowledge-realization*.

Let us dwell on these words. We can also read them again, but without the mind intervening. Let them sink into conscience.

Let us meditate further:

«In solitude *psychic sequences* and particular *passages of conscience* have to be experienced»³.

There is something that has to happen. Once it happens, I know what comprehension is, because I have *realized* it. Remaining for a few minutes in quite expectation, I allow the energies to accomplish their work. Similarly, I remain in quiet waiting for the entire day, always intent to what might happen, maintaining the communication open. As I made a request, *the answer cannot but come*.

Comprehending the concept of projection, of discrimination, of synthesis, of identification and so forth, means that, after having effected a research such as this one, the Disciple experiences within himself that passage of conscience.

Similarly, for any word, concept, teaching, that conscience passage has to take place each time. Up until that passage has taken place, we have not *comprehended*, even if we are able to write a learned volume on that given subject. *Comprehending* has nothing in common with notions, memory, culture, manasic intelligence. *Comprehension* is an internal event, an event of

² Raphael, *At the Source of Life*, page 7. Aurea Vidyā. New York, 2001.

³ *ibid.*, (pg. 8)

our conscience. It is the energetic fusion between the subject and the object. And it is in this fashion that, in *comprehending a truth, we are that truth*.

Who learns to *comprehend*, and applies the process of comprehension to each thing, moves toward realization. Highest realization is nothing but integral comprehension.

In the innermost silence, let's meditate:

*«In you [as jīva] shines the eternal ātman,
the universal Witness, immanent in the intellect (vijñānakośe).
Rejecting every thought,
contemplate this ātman, distinct from the non-real, and
comprehend it as yourself (ātmatayā)».*

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