

20 June 1960

READING 6 All Groups

So far, all that you heard last week about 'Accumulators of Energy' was taken only in terms of physical efforts and of efforts made in *external* activities of the organism.

To study the full picture we turn to the Universal Symbol (Figure 1). The circle stands, as usual, for the metabolism of the three foods through three octaves (but omit this for the moment). For the basis of the Symbol is the equilateral triangle inscribed within the circle. People have asked what the triangle means. Each side of the triangle represents a chain of small accumulators for each storey – Intellectual, Emotional and Instinctive-Moving. Now, a small circle is drawn through six of these small accumulators, and this small circle depicts the Large Accumulator from which all draw their energy.

You have heard of the three TRADITIONAL WAYS – the Way of the Fakir, the Way of the Monk, and the Way of the Yogi. Each has its own methods of connecting the individual with the Large Accumulator, as you can see from the Symbol:

1. There are methods of using the Instinctive centre through the conquest of pain and through abstention from food and sleep. These are often combined with violent physical exertion lasting over several days.
2. In the Way of the Monk somewhat similar methods are combined with prayer, thus activating the Emotional centre so that the Large Accumulator is reached through burning Faith and religious zeal.

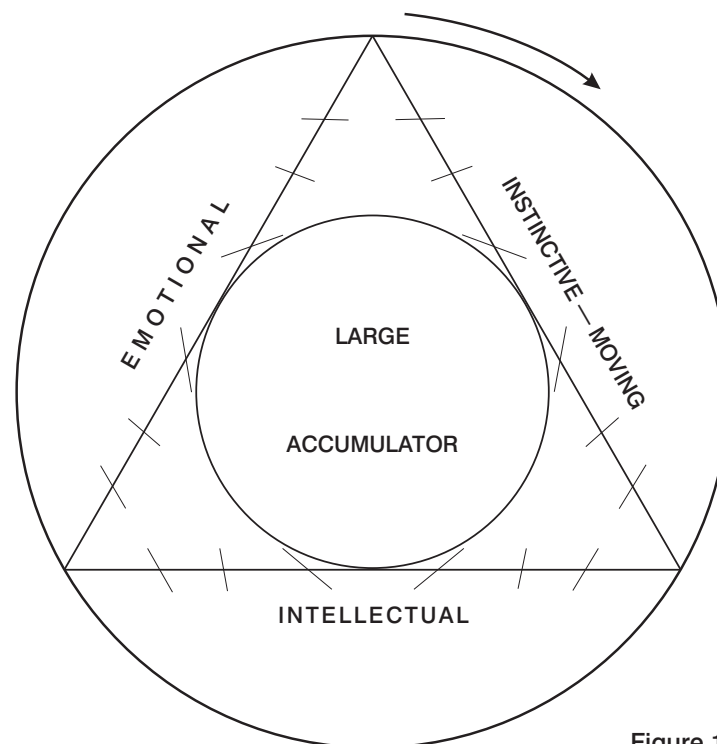
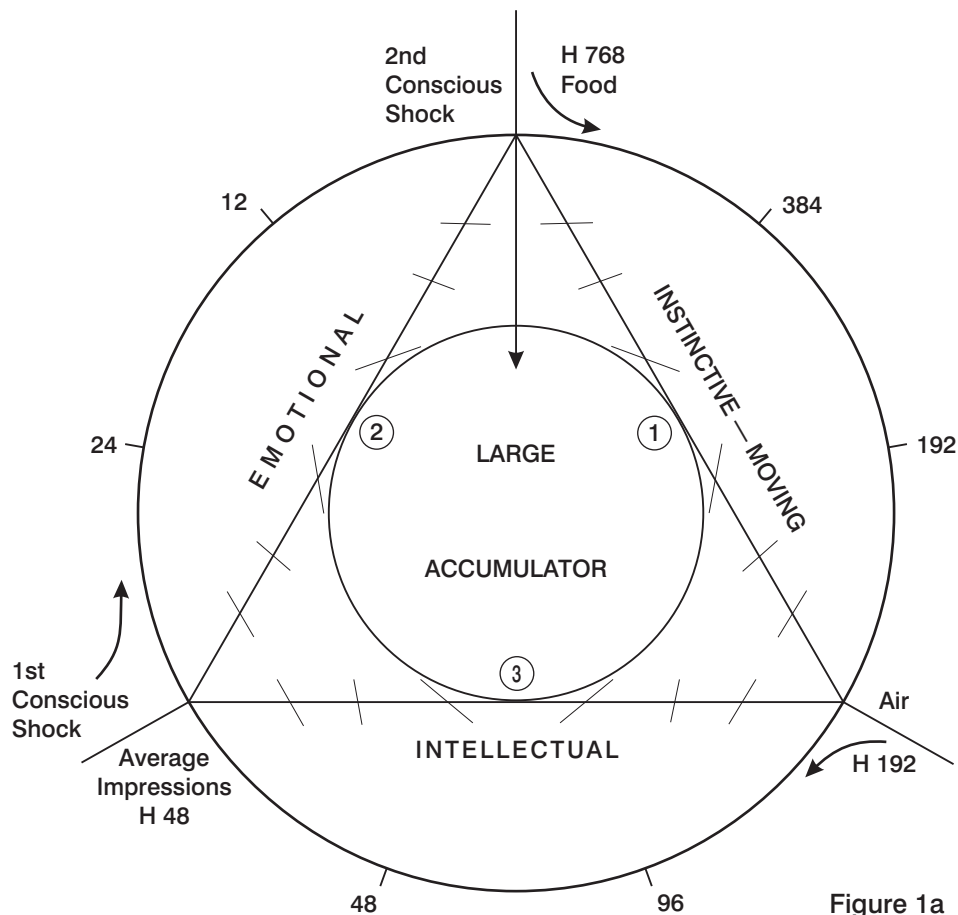


Figure 1

3. The Yogi has ways of reaching the Large Accumulator by mental exercises and the placing of Consciousness, by which the mind is first made 'one-pointed', and then made to activate the heat regulating centres of the brain, so that the organism burns up all its impurities. There are many forms of Yoga, and I have only mentioned one variety.

But all the methods of the Traditional Three Ways are prolonged, painful and often dangerous; they cannot even be started without a guide, and a true guide is rare and hard to find; many have been the wasted lives and corpses strewn on the way; very few have reached the end of the journey by these ways. We are reminded of the words of Christ: ‘... *until now* the Kingdom of Heaven suffereth violence, and the violent take it by storm.’

So now we come to another way of becoming directly connected with the Large Accumulator, a natural way; not a violent or an artificial way; a way in which there is absolutely no danger



(though as in other ways expert guidance is essential). (Figure 1a) It depends upon the natural metabolism of the three foods (which we now enter round the circle – Figure 1). By a simple device the whole attention is gradually brought to the point at the top of the diagram, and when the two Conscious Shocks have been experienced, a natural connection with the Large Accumulator is made, so that the mind reaches its natural habitat; transcending Time, reaching Eternity and perpetual happiness. Some of us know this for certain because we have already experienced it; and the possibility is there for everybody.

As you heard last week, ‘the large accumulator contains an enormous amount of energy. Connected with the large accumulator a man is literally able to perform miracles. But if the rolls continue to turn, and the energy which is made from air, food, and impressions continues to pour out of the large accumulator faster than it pours in’, then naturally the ‘last state of that man is worse than the first!’ Therefore it is urgently necessary to pay heed to the Teaching of the System on the stoppage of *waste of energy* throughout the day if one is going to carry out this method seriously.

*

QUESTIONS

1. Can you remember the chief ways of wasting energy which the System mentions?
2. Which kinds of energy are wasted, and how? For instance, physical vitality is Hydrogen 96; ordinary mental energy H48; Energy of Instinctive and Moving Centres and energy of self-awareness H24; Emotional and sex energy, together with energy required for Self-remembering, H12.
3. What are your own favourite ways of wasting energy?
4. If a certain amount of energy has been saved so that we feel we have too much of certain sorts of energy, how is this to be canalized in useful directions? Useful, that is, for the attainment of Higher states of Consciousness.

*

PART 2

Let us start with the chief and most dangerous way of wasting energy.

(From a former meeting report):

Q. Can energy be stored?

A. Yes, energy can be stored when you are able to store it. But at first the question is not about storing but about not wasting. We would have enough energy for everything we want to do if we did not waste it on unnecessary things. For instance, the reason why we are so formatory is that we are too dull, we do not feel enough. We think we feel, but this is an illusion. And the reason why we feel so little is because we have no energy available for the emotional centre.

Leaks of energy were already spoken about, but the worst of all is expressing negative emotions. If you can stop the expression of negative emotions, you will save energy and never feel the lack of it.

We can only hope to become conscious beings if we use in the right way the energy that is now used in the wrong way. The machine can produce enough energy, but you can waste it on being angry or irritated or something like that, and then very little remains. The normal organism produces quite enough energy not only for all centres but also for storing. Production is all right, but expenditure is wrong. These leaks have to be studied, because with some kinds of leaks it is not worth going on until they are stopped, for the more one accumulates energy, the more will leak out. It would be like pouring water into a sieve. Certain negative emotions produce precisely such leaks. In certain situations some people go through a whole range of negative emotions so habitual that they do not even notice them. It may occupy only five minutes or five seconds, but it may be sufficient to spend all the energy their organism produced for twenty-four hours.

I want particularly to draw your attention to this idea of negative emotion and the state of negative emotion. This is really the second important point; the first refers to consciousness – that we are not conscious and that we can become conscious. It is necessary to realise that there is not a single useful negative emotion, useful in any sense. Negative emotions are all a sign of weakness. Next, we must realise that we can struggle with them; they can be conquered and destroyed, because there is no real centre for them. If they had a real centre, like instinctive emotions, there would be no chance; we would remain for

ever in the power of negative emotions. So it is luck for us that they have no real centre; it is an artificial centre that works, and this artificial centre can be abolished. When this is done, we feel much better for it. Even the realisation that it is possible is very much, but we have many convictions, prejudices and even 'principles' about negative emotions, so it is very difficult to get rid of the idea that they are necessary. Try to think about it, and if you have any questions I will answer them.

Q. You said we have no positive emotions?

A. We have no positive emotions; we call positive emotion an emotion that cannot become negative, and all our emotions, even the best we can have in our present state, can become negative at any moment. Also, by their scope, our emotions are too small for positive emotions. Positive emotions include very much, whereas our emotions are very narrow. So at present we have no positive emotions, but negative emotions are there.

Q. And if we become free of negative emotions?

A. Then we can have positive emotions. Some negative emotions can be simply destroyed, but some others we can dispose of only by transforming them into positive. Only, that is very far from us now; we cannot do it at present; now we can only prepare the ground for that, chiefly by creating right attitudes, for mental work comes first. We create right mental attitudes by understanding that negative emotions serve no useful purpose and by realising how much we lose by allowing ourselves the pleasure of having them. Then perhaps we will have enough energy to do something about them.

Q. To do something about them is to stop them?

A. We have to begin with right understanding, right attitude. As long as we think negative emotions are unavoidable, or even useful for self-expression, or something like that, we can do nothing. A certain mental struggle is necessary to realise that they have no useful function in our life and that at the same time all life is based on them.

There are many strange things in us. First, there are things that could be conscious and are not; and second, we spoil our life by negative emotions for which nature has not even provided a centre, so that we must make one artificially. What is mechanical? What is not normal, what is unnatural, is most mechanical.

Q. Can you always tell a negative emotion from a genuine one?

A. You can tell it by identification, because two things are always present in negative emotions – identification and negative imagination. Without negative imagination and identification negative emotions cannot exist.

Q. When you are in the middle of having a negative emotion such as bad temper, you cannot stop it just by thinking?

A. No, but you can prepare the ground beforehand. If you can create a right attitude, then after some time it will help you to stop the negative emotion in the beginning. When you are in the middle of it you cannot stop it; then it is too late. You must not let yourself get into a bad temper; you must not justify it.

* * *