

11 July 1960

**READING 9****ALL GROUPS****PART 1**

Before we part for the Summer holidays we must remind ourselves that the ultimate success of any method of Self-development depends upon recognition of the division between *a man as he really is* and the *false picture* he has of himself. Such expressions as 'Self-remembering', 'Self-consciousness' are invariably taken as referring to the 'false self' or 'false personality' and not to the Real. Before one remembers the big Self one must first separate from, and forget, the little self. This is perhaps the chief reason why work with other people in a School is essential, for a man in relation to himself cannot possibly draw the line between the false and the True without some objective standard of living and without friends to bring him back to it.

The following account (from a meeting in 1938) gives the gist of the teaching on this subject:

**THE STATIC TRIAD**

Let us try to speak about the relation of false personality to other parts. It is necessary to understand that in every man, at every moment, his development proceeds by what may be called a 'static triad'.

(see diagram overleaf: Note: Please draw in stages as described)

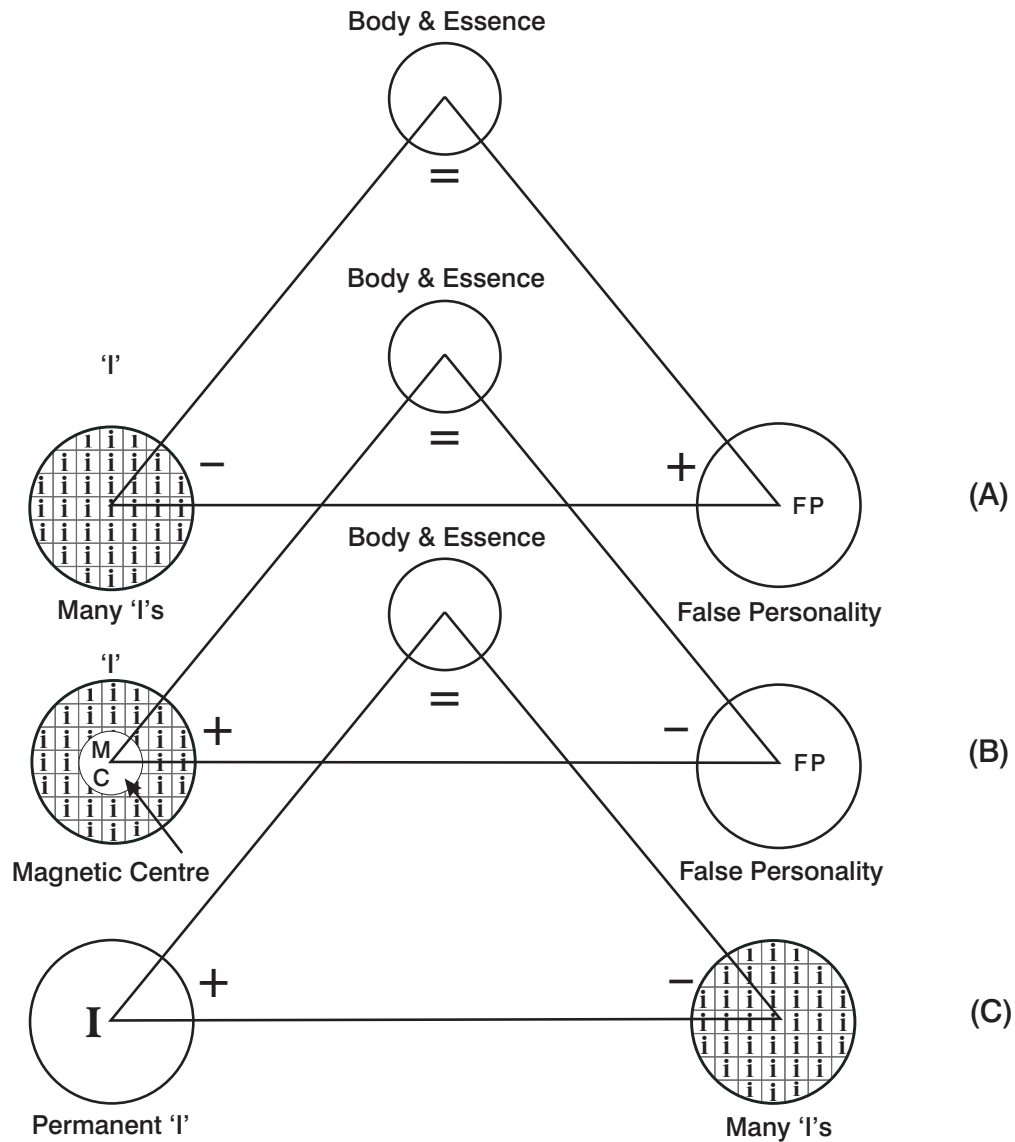
The first triangle shows the state of man in ordinary life. The second shows the state of man when he begins to develop.

There are long periods between the first and the second triangle, and still longer if we take the next stage. There are many stages, but this is the way of development in relation to false personality.

I have given three stages – it would be better to give four at least, or five or six, but even these three show the way. This diagram can be continued after permanent 'I'. Permanent 'I', again, has many different forms.

Many different stages can be shown, but again remember none of these states is permanent. Every state can be for half an hour and then another state may come, and then again a different state. But this is how development goes.

The triad is made by the body, the soul and the essence (at one point); by 'I', (that is myself: all feelings and sensations which do not form part of false personality) at the second point, and by false personality (imaginary picture of oneself) at the third point. In ordinary man false personality still calls itself 'I'. Then, after some time, if a man is capable of that, magnetic centre begins to grow in him. He may call it special interests, ideals, ideas, anything, but it means that when a man begins to feel the magnetic centre in him, he finds a separate part in himself, and from this part his growth begins. But this growth can take place only at the expense of his false personality. If magnetic centre is formed, he may meet a school, and when he begins to work, he must work against false personality. This does not mean that false personality disappears, it only means that it is not always there. It is almost always there in the beginning, but when magnetic centre begins to grow, it disappears, sometimes for half an hour, sometimes even for a day. Then it comes back and stays for a week. So all the work must be directed against false personality.



When false personality disappears for a short time, 'I' becomes stronger. Only it is not really 'I', it is many 'I's'. The longer the periods when false personality disappears, the stronger 'I' (composed of many 'I's') becomes. Magnetic centre may be transformed into deputy steward,<sup>†</sup> and when deputy steward acquires control of false personality then it really transfers all the unnecessary things to the side of false personality, and only the necessary things remain on the side of 'I'. Then, at a still further stage, it may be that permanent 'I' will come on the 'I' side, with all that belongs to it. Then the many 'I's' will be on the false personality side. But we cannot say much about that now. There will be permanent 'I' with all that belongs to it, but we do not know what belongs to it. Permanent 'I' has quite different functions, quite a different point of view.

[The 'servants' are collections of 'I's in each of us artificially moulded by circumstances and habit – the man of business, the family man, the literary gent, the games enthusiast, etc., etc. It is 'False Personality' which has bewitched all the servants into supposing everything is all right and nothing need be done.]

<sup>†</sup>NOTE: The reference is to the Eastern story of the 'House and the Servants': Man's house is occupied by a band of lazy and mischievous servants; it is in a shocking state of disrepair; there is no steward and no Master.

But one fine day, one of the servants sees clearly the state of the house. That servant is the one who has always looked for better things. He is the collection of 'I's interested in Influences 'B' – in other words the Magnetic Centre. He gets his friends together and they agree to appoint him 'deputy steward', and under him they set about getting the house in order as best they can. They can't do very much for they don't know what the Master wants; but at least they can set the more useful servants to their proper jobs, coerce the lazy ones, sack the scoundrels and turn the tramps out of the kitchen. When they have got the house into a running order the steward will come. He knows the will of the Master and can properly prepare for His coming. So in due course the Master will first visit, and then take up residence in His House.

This diagram represents a state, then a slightly different state, then again a different state. With the help of this diagram you can put on paper different states of man, beginning from the most elementary. In the most elementary state, false personality is active, 'I' is passive. Body, soul and essence always remain neutralising. When, after many, many stages, permanent 'I' comes, then 'I' becomes active, many 'I's become passive and false personality disappears. Many different diagrams can be drawn between these two extremes and, further than that, there are several possibilities.

I called this triad a static triad because body, soul and essence always stay in the same place, as neutralising force, and the other forces change only very slowly. So the whole triad is more or less in the same place all the time.

- Q. Does this diagram imply that body and essence come in sometimes on the side of false personality, and sometimes on the other, according to which is uppermost?
- A. No. If body and essence are normal, they are impartial and do not take one side or the other. But, if there is something wrong in them, they are on the side of false personality.
- Q. Can other kind of work, besides struggle against false personality, be represented in the static triad?
- A. The static triad represents *you*, not work. It shows the state of your being, what you are at a given moment. One of the points, body and essence, is always the same, but the relation of the two other points changes.

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## PART 2

The greatest writings of the world have that objective character which is the hall-mark of the complete absence of 'False I'. Only people who had risen for ever to the Permanent, above first, the false, and then the transient, could have written this First Upanishad, of which some of us heard a fascinating description last Wednesday: let it be the note we sound at the conclusion of this very successful season's work:

### THE FIRST UPANISHAD – THE MANIFESTED LORD

Whatever lives is full of the Lord. Claim nothing; enjoy, do not covet His property.

Then hope for a hundred years of life doing your duty. No other way can prevent deeds from clinging, proud as you are of your human life.

...

Of a certainty the man who can see all creatures in himself, himself in all creatures, knows no sorrow.

How can a wise man, knowing the unity of life, seeing all creatures in himself, be deluded or sorrowful?

...

Pin your faith to natural knowledge, stumble through the darkness of the blind; pin your faith to supernatural knowledge, stumble through a darkness deeper still.

Natural knowledge brings one result, supernatural knowledge another. We have heard it from the wise who have clearly explained it.

They that know and can distinguish between natural knowledge and supernatural knowledge shall, by the first, cross the perishable in safety; shall, passing beyond the second, attain immortal life.

...

They have put a golden stopper into the neck of the bottle. Pull it, Lord! Let out the reality. I am full of longing.

...

Life merge into the all prevalent, the eternal; body turn to ashes. Mind! Meditate on the eternal Spirit; remember past deeds. Mind! remember past deeds; remember, Mind! remember.

Holy light! Illuminate the way that we may gather the good we planted. Are not our deeds known to you? Do not let us grow crooked, we that kneel and pray again and again.

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