

2 July 1962

PART 1

(Diagram of Four Rooms as last week)

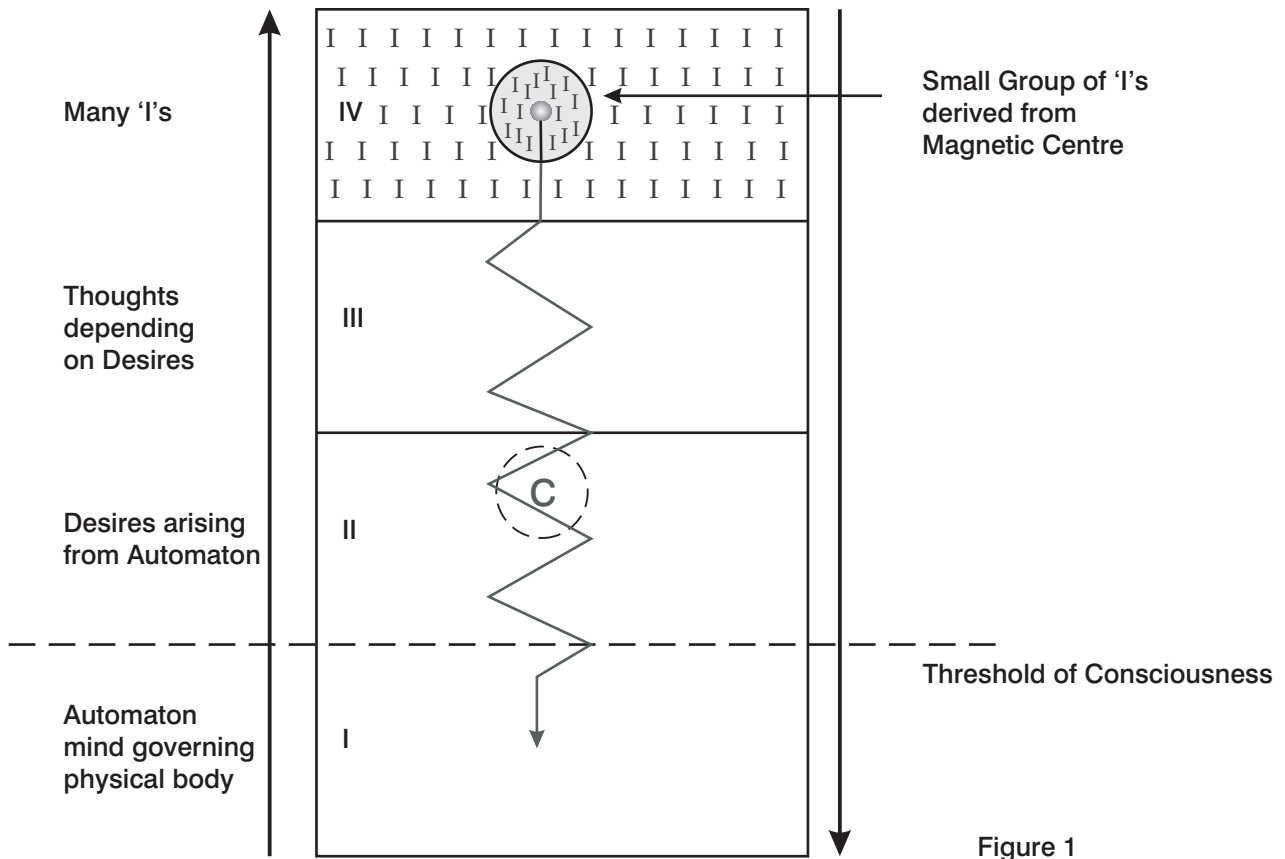
Discussions about four Bodies, being of necessity theoretical, have always led to confusion, such as muddle about 'four rooms' and 'four bodies'. Keep just to the main idea which is quite simple. Rooms in a house can either be 'organised', that is, furnished tastefully and in harmony, and kept clean and orderly with things put back in their right places – or they can be junk-rooms. We have one room properly organised in that way, the physical body, and Nature provides wonderful mechanisms for keeping it in order however badly we treat it. But the other three rooms in the case of Man 1, 2 and 3 are junk-rooms. For Man No.4 the work of putting his house in order has become more important than all his other interests. In Man No.5, the contents of the Second room (the Sympathetic system – seat of the emotions) is beautifully arranged and permanently in order, and this has necessitated unity and order in the top two rooms, though their full potentialities have not been reached.

That is really all the theory we need to know, and we need to remember now the first practical steps. As a guide to practice we take the diagram to represent, not only the whole body, but the part of the brain in which *our* consciousness resides – the forebrain, as exemplified by the small drawing of the power, the lamp and the screen.

The group of 'I's which originally formed Magnetic Centre (Figure 1, overleaf) and have brought one to a School, have by now decided that they have enough knowledge and want to experience Self-realization. This group of 'I's remember very well what they were looking for, why they wanted a School, and what they now want most of all in that connection. As soon as they begin to take some active part in putting the house in order, then the arrow for part of the day begins to go in the right direction – from *above, downwards*, as many things as possible being taken in relation to the ideals of the School they have found. But they are not very strong – they need reinforcement before they can play their full part as Deputy Steward. Deputy Steward – though weak and ignorant – can prepare the way for the Steward, who knows, and has power to change. Steward feels like Guardian Angel and seems to come from above.

Those who have taken advantage of the method of meditation knew that at least two good half-hours a day are needed before the arrow can effectually begin to reverse its direction. Very naturally, interest during these two half-hours is in following the tiny arrow of the mantra through the thoughts of the Third room, through all the desires arising from the 'automaton', through the threshold of consciousness to the quiet place. The pleasure of 'beginning to Be what we are' has made each of us keen on 'coming out of what we are not' – leaving behind those restless, changing 'I's, those turning thoughts, those chaotic feelings – and of coming to the 'still place'.

After a time various qualities which have been latent begin to manifest themselves, the most important of which is *Conscience*. Conscience (in the 2nd room) can easily become again encrusted with thought processes, personal feelings, and so on. But its prime business is to point out to one the carelessness and indifference which have made us forget to take the daily steps towards Self-realization. Once conscience wakes regularly at some period every twenty-four hours it is a tremendous help, for then the arrow reverses its direction for at least part of the day,



and the second room begins to be organised. After all, why should we just let the arrow go into reverse so soon after the half-hour.

It is here that the idea of the School, and work with and for other people comes as guide and reinforcement. If one is alone one is so easily deceived about the direction of that arrow.

This practical part is far better carried out without spoiling it by talk – just try to understand what you have to do and do it.

PART 2

With regard to work with other people, it might interest you to hear again Mr. Rabeneck's remarks last Monday. The conversation was introduced as follows:

Dr. R. Now we can discuss (after our long experience) what other ways there are of working on the Second Room – our desires, our emotional life, our feelings. Surely the most vital and violent of our feelings are connected with *other people*? I belong to the school of thought which feels that, even if one does work entirely for one's own profit, one will still be rather a cold fish! One may be a clean fish, but a *cold* fish; and that is part of the reason why a School is necessary – where you are not alone and there are other people to work for. I believe this to be one of the most valuable things in connection with the Second room – *work with other people and for them*. Mr. Rabeneck has views about that, and I would like him to explain to you how he has been thinking of the matter and how we can bring *order* into our relationships with other people.

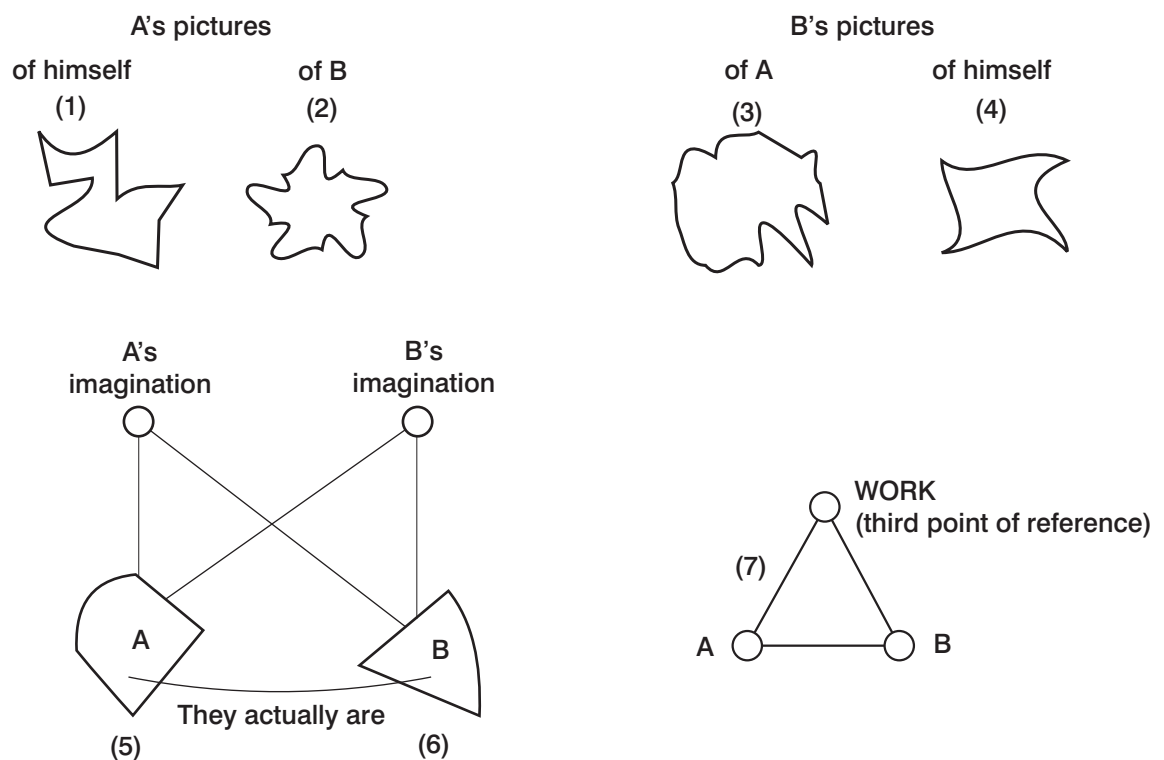
(Here Mr. Rabeneck took over)

Mr. Rabeneck. We have to start with the picture of how they are, and the first of all relationships is the picture we have of ourselves. But apart from that picture of ourselves, we have also pictures of other people; and if two people – A and B – are together, then A pictures himself in a certain way, he thinks of himself in a certain way, thinks he is that (1, on diagram). Then he thinks of B, and he has also a picture of B (2). Now B comes along, and he also has two pictures – he has one picture of A (3) and then he has a picture of himself – the smooth one! (4). How do we expect these two to get on well together?

Now you see, in actual fact, they are quite different! Here we see what A is like and what B is like (5 and 6)! Then we have this: In any relationship there must be a third factor – in any relationship that matters; it is that mutual point of contact. It may be a professional interest, or some other similar interest; or it may be family at home; always there must be some point where people meet in their relationship. And when these people meet, then in their relationship A goes to his imagination (on the left there is A's imagination as we have seen in those two pictures), and his relationship becomes like this (bottom left diagram). Now B has his own imagination, and there it is (same diagram). You see there is nothing firm, it is at cross purposes – to the great delight of cartoonists, who see a lot of funny situations.

But actually when people come into the Work, then this relationship can become quite different. First of all people begin to know what they are actually like, and then they have the Work to relate it to. So this triad (7) is formed, where the Work is the decisive interest by its principles, rules, and so forth; and the relationship can become *real* instead of being that sort of thing at cross purposes. Then this warmth can come about that brings a man's desires into play in the right way, because everything is related to right principles.

Dr. R. Lots of things we all want to ask you about that. How can the Work be used as the third point of reference more than it is? I mean, we already feel a vastly different relationship after



making friends in the Work for some time than we felt before we ever met it; but it is not fully made use of yet, is it?

Mr. Rabeneck. I think by bringing all parts of man into play – intellectual, emotional.

Dr. R. Discussing things together at meetings, helping people out with their troubles, working together; and at Work Parties, and all that?

Mr. R. Yes.

Dr. R. Does it matter whether we only work with the people we like and don't have anything to do with the people we don't like?

Mr. R. Then the pictures come in.

Dr. R. You mean we really could like?

Mr. R. We could like what they are *really* like, but we see these pictures.

Mr. MacOwan. It seems to be the thing to see people without one's picture of them

Mr. R. Without one's picture and without one's imagination of other points.

Q. But your lowest diagram is a drawing of a special relationship?

Mr. R. A special relationship in the Work from which we can get on further.

Q. It needs memory and a certain taste what this special relationship is?

Mr. R. Yes, to remember the Work and to remember why we are together. If we forget that, well, then all will go to pieces.

Mr. E. It seems that we see people very much still in a one dimensional form rather than realising that they consist of many parts and Many 'I's; one fixes one's opinion according to one of their 'I's and one's thought is fixed. It takes a long time before there can be a change of idea; and the great thing would be to be flexible and to see people in more than one direction. If one sees a person with emotion, then there is a different picture.

Mr. R. Yes, I think so.

Mr. E. By seeing just this one dimension we stagnate – there is no love.

Mr. R. That is why we study ourselves, our 'I's, and other people's 'I's. Basically it is the search for this *place in oneself* – there can be a 'point of departure', as Dr. Roles has said in answer to one question. That is a different way – we are looking first of all for the same point in another person.

Q. If you have a common aim, then perhaps you have discrimination and are able to see the false from the true and not bother about the false?

Mr. R. Quite right. All these three points help each other. That is the triad way – three forces work together to produce a result, because A's study of B helps, and his study of himself helps; and B's study of A and of himself helps him; and the principles and aims of both help both. So everything helps – all three points help with the study.

- Q. But why – seeing if you have a common aim – do you seem to have a tremendous latitude of error, and you seem to leave the responsibility too heavily on the individual? Is there no attracting force which, as it were, could draw people together in spite of their worst selves?
- Mr. R. What can be drawn together? – only the parts in people who want to develop; their Real Selves, their Essences can be drawn together.
- Q. Must we not have faith that there is in each one of us this Reality; and with faith in this Reality it brings emotion and love, and we see more than all this incrustation that is there?
- Mr. R. That is quite right, but that is the way the Work brings us to, isn't it?
- Q. Do you think that the practical point of this is that face to face with people is the continuation of the Impressions Octave?
- Mr. R. What do you call the 'continuation of the Impressions Octave? – What is meant?
- Q. Well, being sufficiently aware to sense more about people than we do as we are now.
- Mr. R. In that sense – Yes.
- Mr. MacO. This works whether people are in the Work with one – have a common aim with one – or not. This can work with anybody – this sudden sense of reality of a person?
- Mr. R. Quite right. But it is not only in the Work that a right relationship can exist. By this I don't mean that Work is the only necessary thing for right relationship and good relationship.
- Dr. R. But by virtue of being some time in the Work, could we not learn to love and to see *objectively* – at the same time not to sentimentalise a person and pretend that he or she is *all* good, but to love the good wherever we see it?
- Mr. R. That I agree, but it is very difficult to address the right part of another person!
- Mlle. C. But it is awfully difficult if there is not a two-way traffic – if only one person does it and the other person does not do it!
- Mr. R. Quite right.
- Q. It is very interesting to see why a person should have that particular picture of you?
- Mr. R. That is *very* interesting; one learns a great deal from that – from other people's pictures of you.
- Q. Sometimes you have spoken of a moment of mutual attraction between people? Can we hope that that sort of natural feeling can be born in two people? One must face the fact that there are some people one instinctively likes and some one cannot!
- Mr. R. That I don't know; that has to do with time I think.
- Dr. R. Aren't all possibilities there? One gets much from people to whom one is naturally attracted; one *could* get much from people of the opposite class; one could get a lot from the average people to whom one is usually indifferent. People tell me that in this room

there are always many they do not notice, and there are people to whom one is strongly attracted and one feels happy with. All possibilities are there.

Q. Even with the Work this third diagram is very difficult.

Mr. R. Yes, all Work is difficult.

Dr. R. And the more the difficulty, the more the *possibility*! So that is why we think that this is such a valuable contribution to this upward journey of man.

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Q. We used to be told that friction was very valuable between people?

Mr. R. It cuts these corners away – it rubs corners off.

Q. Do you think A's picture of B is closely connected with B's picture of himself?

Mr. R. No – sometimes nothing to do with it.

Q. Do you think A's picture of B is often closely connected with A's picture of himself?

Mr. R. There is more connection there, and that depends on whether they are in sympathy or whether they are antagonistic to each other.

Dr. R. And if you think of how much A contributes to B's picture of A; if A could go about this in a different way, B might not be antagonistic any more.

Q. And do you think A would like people that B likes?

Mr. R. That depends on their relationship. If they are enemies that is one thing; if they are in love, that is another thing!

Dr. R. If they are passionately in love, they might themselves be enemies next minute!

Mr. R. It is all haphazard. My point of view is to make it *organised*. We start with man as having only one organised body, and that is this Physical Body – organised, but not by us. And now *we* want to organise the next body – the *Natural Body*, so that is a way to work towards it. There must be *order* first of all and not haphazardness.

Dr. R. And remember it is *natural* to man *not* to be capable of negative emotions... (and to Mr. Rabeneck) – THANK YOU VERY MUCH.

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