

9 July 1962

ANSWERS TO QUESTIONS ASKED AT MONDAY MEETING, 2 JULY

In submitting these 'answers' to your very good questions – I am only trying to show in what direction the answer may lie:

Q.1. You said that we have no need of Magnetic Centre after we have found School. What does it really mean to find School in relation to this? When I was young I went to meetings, and one does not feel that one had sufficient experience to have formed a Magnetic Centre. Even so, one feels one can go to meetings without necessarily being in a School?

Ans. Meetings are only a means to an end. They make a good start – how else could we get together in London? Even now they could be used for work more on *Being* than on *Knowledge*, and then they'd be even more productive!

But your question really means more than that. When Magnetic Centre has brought one to a School which is connected with the Inner Circle and in the stream of the Esoteric tradition, its work is done. After that, the group of 'I's composing it must get together and begin to set the house in order – play their role as '*Deputy Steward*' – the step that leads to conscious action ('*Steward*').

Q.2. Why is the very centre of our Being in the lower storey? You had said earlier that the lower storey did not pass through death. I was just wondering why this centre of the Being was there?

Ans. Tell me, what in you is independent of your physical body, and what, therefore, is strong enough to survive its death? For man who has nothing more permanent than the physical body, *of course* the lower storey is the centre of his Being – contains all his deepest instincts and desires; self-preservation, reproduction like other animals. That man's Essence is only a child, hardly manifested in his life.

Q.3. Do not some, at least of the 'I's have their origin in the thinking and desiring rooms?

Ans. All the 'I's which come into the top room (Consciousness) arise from the other three rooms. Without a School it's a 'free for all' – we need a watchman (group of 'I's) to examine all passports, before we let visiting 'I's direct our affairs.

Q.4. Did you say that there was no way of knowing whether Magnetic Centre is rightly formed or not?

Ans. Unfortunately there is no certain way of knowing other than by results. But the more sanity, common sense and experience of life a man has, the more right his choice. How many restaurants are there in London? Yet it's possible to find good food within one's means!

Qs. 5 & 6. Are not each of the rooms really all over us?

What is the average Hydrogen of the Natural Body and how is it manifested?

Ans. From hints given in *Fragments* it is possible to put the answer to these questions into the diagram of the Four-Storeyed House. In the course of formation of each Body in succession, there are two processes as in photography, *developing* and *fixing*. The diagram (Figure 1) shows the stages of developing and the *centre of gravity of each body is in the Middle Storey*.

For the Natural Body all external impressions are related to a single aim. Only then can fixing (crystallization) safely take place.

Fourth Room	PURE CONSCIOUSNESS			
	FOUR BODIES			
Top Storey	PHYSICAL 48 Indiscriminate sensory impressions	NATURAL 24	SPIRITUAL 12	DIVINE 6
	Physical vitality 96 Chemical transmission	‘Yes’ or ‘No’ to sensory impressions 48	Voluntary Nervous System 24 ‘Centurion’	Divine Love 12
Middle Storey			Sensory impressions servant, 48 not Master	24
Lower Storey	192	96		
Fires	12 Sex	12 Higher Emotional	6 Higher Mental	3 Pure Consciousness

Figure 1

Q.7. Could you tell us something more about the formation of the part of us that can survive death?

Ans. The answer to your question was beautifully put at one of the original meetings in Russia, which describes the fire – H12 – that fuses these materials in the crucible. Here it is, but remember that the old term ‘astral body’ was used for what we call ‘Natural or Planetary Body’.

‘New birth’, of which we have spoken before, depends as much upon sex energy as do physical birth and the propagation of species.

‘Hydrogen’ Si 12 is the ‘hydrogen’ which represents the final product of the transformation of food in the human organism. This is the matter with which sex works and which sex manufactures. It is ‘seed’ or ‘fruit’.

‘Hydrogen’ Si 12 can pass into Do of the next octave with the help of an ‘additional shock’. But this ‘shock’ can be of a dual nature and different octaves can begin, one outside the organism which has produced Si, and the other in the organism itself. The union of male and female Si 12 and all that accompanies it constitutes the ‘shock’ of the first kind and the new octave begun with its help develops independently as a new organism or a new life.

This is the normal and natural way to use the energy of Si 12. But in the same organism there is a further possibility. And this is the possibility of creating a new life within the actual organism, in which the Si 12 has been manufactured, without the union of the two principles, the male and the female. A new octave then develops within the organism, not outside it. This is the birth of the 'astral body'. You must understand that the 'astral body' is born of the same material, of the same matter, as the physical body, only the process is different. The whole of the physical body, all its cells, are, so to speak, permeated by emanations of the matter Si 12. And when they have become sufficiently saturated the matter Si 12 begins to crystallize. The crystallization of this matter constitutes the formation of the 'astral body'.

The transition of matter Si 12 into emanations and the gradual saturation of the whole organism by it is what alchemy calls 'transmutation' or transformation. It is just this transformation of the physical body into the astral that alchemy called the transformation of the 'coarse' into the 'fine' or the transformation of base metals into gold.

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... Speaking in general, there are only two correct ways of expending sexual energy – normal sexual life and transmutation. All inventions in this sphere are very dangerous.

People have tried abstinence from times beyond memory. Sometimes, very rarely, it has led to something but in most cases what is called abstinence is simply exchanging normal sensations for abnormal, because the abnormal are more easily hidden. But it is not about this that I wish to speak. You must understand where lies the chief evil and what makes for slavery. It is not in sex itself but in the *abuse of sex*. But what the abuse of sex means is again misunderstood. People usually take this to be either excess or perversion.

COMMENT

Since the emancipation of woman, men and women can go hand-in-hand *both* in the 'life of the householder' *and* in the creation of the Second Body. Think how many possibilities there are in this relationship besides physical love-making – what inspiration women have given to man's creative and spiritual activity and vice versa. But for the creation of the *Second Body* certain stages of the journey must be made alone.

(Pause for questions)

What is this 'abuse of sex'?

It is necessary, further, to remember that the sex centre works with 'hydrogen' 12. This means that it is stronger and quicker than all other centres. Sex, in fact, governs all other centres. The only thing in ordinary circumstances, that is, when man has neither consciousness nor will, that holds the sex centre in submission is 'buffers'. 'Buffers' can entirely bring it to naught, that is, they can stop its normal manifestation. But they cannot destroy its energy. The energy remains and passes over to other centres, finding expression for itself through them; in other words, the other centres rob the sex centre of the energy which it does not use itself. The energy of the sex centre in the work of the thinking, emotional, and moving centres can be recognised by a particular 'taste', by a particular fervour, by a vehemence which the nature of the affair concerned does not call for. The thinking centre writes books, but in making use of the energy of the sex centre it does not simply occupy itself with philosophy, science,

or politics – it is always fighting something, disputing, criticising, creating new subjective theories. The emotional centre preaches Christianity, abstinence, asceticism, or the fear and horror of sin, hell, the torment of sinners, eternal fire, all this with the energy of the sex centre. ... Or on the other hand it works up revolutions, robs, burns, kills, again with the same energy. The moving centre occupies itself with sport, creates various records, climbs mountains, jumps, fences, wrestles, fights, and so on. In all these instances, that is, in the work of the thinking centre as well as in the work of the emotional and the moving centres, when they work with the energy of the sex centre, there is always one general characteristic and this is a certain particular vehemence and, together with it, the *uselessness* of the work in question. Neither the thinking nor the emotional nor the moving centres can ever create anything *useful* with the energy of the sex centre. This is an example of the ‘abuse of sex’.

COMMENT

If sex is not abused in these ways, its full function can come into play. But remember the *greater includes the less*; creation of Second Body does not *exclude* normal sex. Remember also that each person has different needs.

Q.8. According to our idea of recurrence, there is something that recurs. How do you relate that to the idea of bodies? Is it in Essence?

Ans. It is *we* who recur – we live again and again, reaping what we sowed in lives before. What is important is the *Memory* of the lessons of previous lives. Essence remembers but it is undeveloped. What do we remember from previous lives? Only our instincts from the lower storey and a few moments when strong emotion has risen into consciousness leading to Self-remembering. Everything else has to be learnt afresh each time. That is all we have in Essence. Essence must grow, and its growth is a stage in the formation of the Natural or Planetary Body. When the Second Room is fully furnished on a permanent basis, memory of previous lives will be of practical importance. Suppose that when you are born again you could retain all the knowledge of the shape of your life that you have now! The memory of fully-grown Essence is like a map with all the cross-roads clearly marked.

Q.9. What is the characteristic of building with emotions as opposed to just feeling different things at different times?

Is it memory we lack? – lack of appreciation of the contents of our emotions? How can one put a lot of emotions together into one?

Ans. I think this has been answered. Self-realization by means of some effective method. Try everything, and choose the best.

Q.10. Would you say that a moment when you suddenly realize another person is one Essence touching the other’s Essence?

Ans. Yes; but how long does that last? In the Common life when people fall in love one *essence* may for a moment touch another. They get married and two *personalities* have to live together for the rest of their lives! But in a School where *both Essences are growing* the true ‘marriage of souls’ can bring ever-increasing happiness and understanding.

All this is well summarised in the *Mystic Rose*:

That which should dominate the life of man however is not the attraction of matter for matter – the desire of re-creating himself – but the attraction of soul for soul, the desire of the individual soul to assimilate with another, whereby the two are merged as it were together to form a greater soul, and this produces that feeling of satisfaction which is a consciousness on the part of the soul that, by agglomeration with other souls, it is progressing on the Path of Reunion with the Unity of the Eternal. When in the Love of man these two attractions coincide then is the perfection of earthly Love attained.

Q.s. 11 & 12. Can one see anything from the fact that the Second Room is connected with the 'horse' when things are ordered? And what is the difference between a 'horse' that is not broken in and one that is? The trouble is there is nobody to break it in!

The trouble you have if you are learning to ride is that either you tug on the poor thing's mouth, in which case he is not happy and you don't get a good ride, or you don't get close enough contact and he bolts!

Ans. Quite right. I, myself, found training in a riding school of great value, but was shocked to find that, when the riding master went away, the horse wouldn't do anything I told it to! 'Get off my horse's neck' he used to shout when he came back.

But education – oh education! Madame Ouspensky used to say that English education tied the 'horse' up and starved it to death; to which one might add that in the best girls' finishing schools they finish them off by attending only to 'dressage'. 'To win races' a filly needs a *heart* as well!

Q.13. Is Divine Love a gift – or do we all have it?

Ans. Divine Love is eternal whether *we* exist or not. Most of the time we certainly don't all have it: look at us! What insulates us from it? Only ourselves – the small ego: 'I'; 'me'; 'mine' – and the Universe entirely secondary. But:

He who knows Love becomes Love, and he knows
 All beings are himself, twin-born of Love.
 Melted in Love's own fire, his spirit flows
 Into all earthly forms, below, above;
 He is the breath and glamour of the rose,
 He is the benediction of the dove.

(from 'He who knows Love' by Elsa Barker,
Oxford Book of English Mystical Verse)

This light of Thine fulfils the Universe;
 The lamp of Love that burns on the salver of knowledge.
 Kabir says; 'But there error cannot enter;
 And the conflict of life and death is served no more.'

(from *One Hundred Poems of Kabir*)

Q.14. What about devotion?

Ans. More devotion might well bring us more under the influence of Divine Love. We are so often devoted to inferior things.

Q.15. You said the only storey in which the Higher Centre worked was the lower storey. What would it be to be conscious of that? (later amended to: What would it mean to be conscious in that storey?)

Ans. Physical ecstasy, 'but whosoever drinketh of *this* water shall thirst again'!

All three Higher Centres work in us – it is we who are only capable of feeling the one in the lower storey. A ladder, which we shall begin to describe next week, reaches from the 'Earthly Venus' in Room 1 to the 'Heavenly Venus', the Higher Emotional Centre in Room 2. We must learn to go up it. These two aspects of Venus are *not* mutually exclusive, though in Heaven 'they are not married or given in marriage'.

Q.16. Can we think of the turmoil in the two middle rooms as being required for some purpose other than our own?

Ans. Man with the arrow going upwards serves Nature's purposes admirably. Through that centre in Room 1 we fill Nature's 'perambulators'! Because of the chaos in the other rooms we come into her trap again and again. But there is also provision for a few to escape the trap, and they can be useful to Higher Cosmoses.

Lord, though I lived on earth, the child of earth,
 Yet was I fathered by the starry sky:
 Thou knowest I came not of the shadows' birth,
 Let me not die the death that shadows die.
 Give me to drink of the sweet spring that leaps
 From Memory's fount, wherein no cypress sleeps.

Then shalt thou drink, O Soul, and therewith slake
 The immortal longing of thy mortal thirst;
 So of thy Father's life shalt thou partake,
 And be for ever that thou wert at first.
 Lost in remembered loves, yet thou more thou
 With them shalt reign in never-ending NOW.

(From 'The Final Mystery' by Sir Henry Newbolt
Oxford Book of English Mystical Verse)

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