

18 November 1963

READING 7

We must this week begin with an apology! It must have been depressing for you to be suddenly faced with scientific technicalities apparently in conflict with the discoveries you have been making for yourselves. One or two Groups (like the one at Bedford Gardens) continued sturdily to play their own game of bowls, like Drake unperturbed by the approach of the Armada! You could not be expected to see all at once that we stand at the beginning of a new epoch.

Hitherto our approach through the System to the Study of Man has seemed to be in conflict with the scientific approach; we have therefore felt short of good evidence, of facts. Now that is all over; we now have masses of evidence to corroborate and clarify what we have always *felt* to be true. This is probably not important for those already experiencing Self-realization; but it can be of vital importance for the Society and the School of Meditation in presenting our case to the outside world. So let each of you continue with zeal in your ascent of the Ladder by the way of your choice. It is just for one or two 'technicians' to marshal and present the evidence in language that ordinary people can understand.

The first step is to correct a fundamental misunderstanding about our own System. Mr. Ouspensky first expressed his realisation of this at the time the last world war seemed to put an end to his Work in London. 'After all', he said, 'there *are only three centres* – the intellectual, the emotional and, what we must call for want of a better name, the sex-moving-instinctive. What we have described as the ordinary centres, the intellectual, emotional and the others, are each merely parts of a whole centre;' and he drew the three-storeyed house in this way:

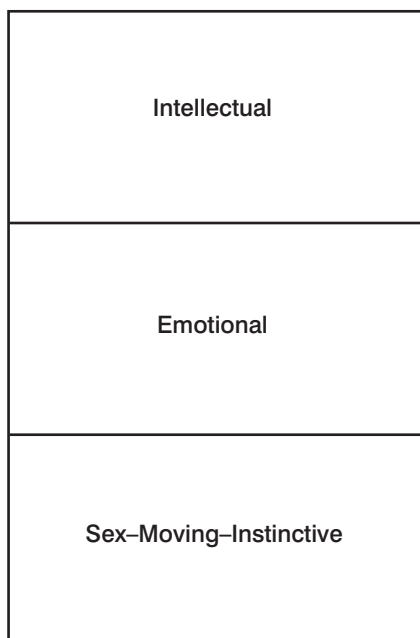


Figure 1

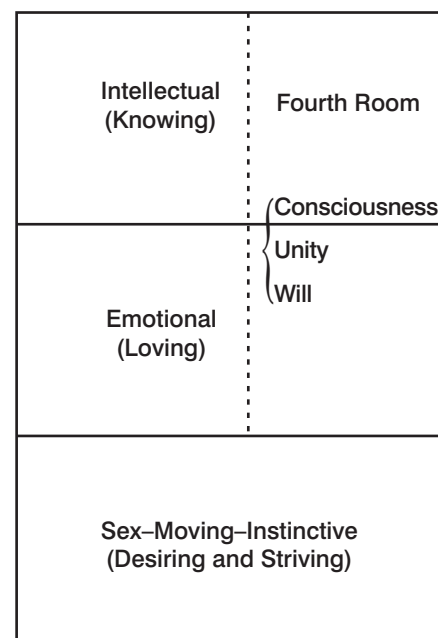


Figure 2

These correspond roughly to 'head', 'heart' and 'body'; to 'driver', 'horse' and 'carriage'.

But that small part of the whole organism which is devoted only to Consciousness, that part in which 'life can be regulated' would – if we were unified and at full potential – be the 'Fourth Room'. That is the Psyche or Soul – the seat of our Psychology, and the potential home of that Master whose Will should control the 'driver', 'horse' and 'carriage'.

There is really no *physical* barrier, no *door* to get through; there is only the necessity of devoting that part of the mind which longs for union with the Divine Self to the Work for which it was always designed. The only barrier to that is one's *attitude toward oneSelf*.

Of paramount importance then is to have the right attitude and make the right approach. The Fourth Room is 'Holy Ground' and we must first 'put our shoes from off our feet'.

Reverence and Love here take precedence over all thought processes. Nevertheless the goal of Union with the Divine Self is achieved (as shown in the diagram) by the Union of the three fundamental components of Psychology: *Cognition* (Knowing), *Affection* (Loving) and *Conation* (Desiring and Striving) (on Figure 2). The word 'Willing', so loosely used, belongs only to the Divine Self.

Last week's diagram (here reproduced from the text-book of Physiology) shows the anatomy underlying that part of Figure 2 to the right of the diagram and its relation to the body. When B (the 'Light') is working to full capacity it will represent the organism governed at the level of full Self-consciousness. When, in addition, the whole Screen is illuminated reflecting both the outer and the inner worlds, then Objective Consciousness will have been attained.

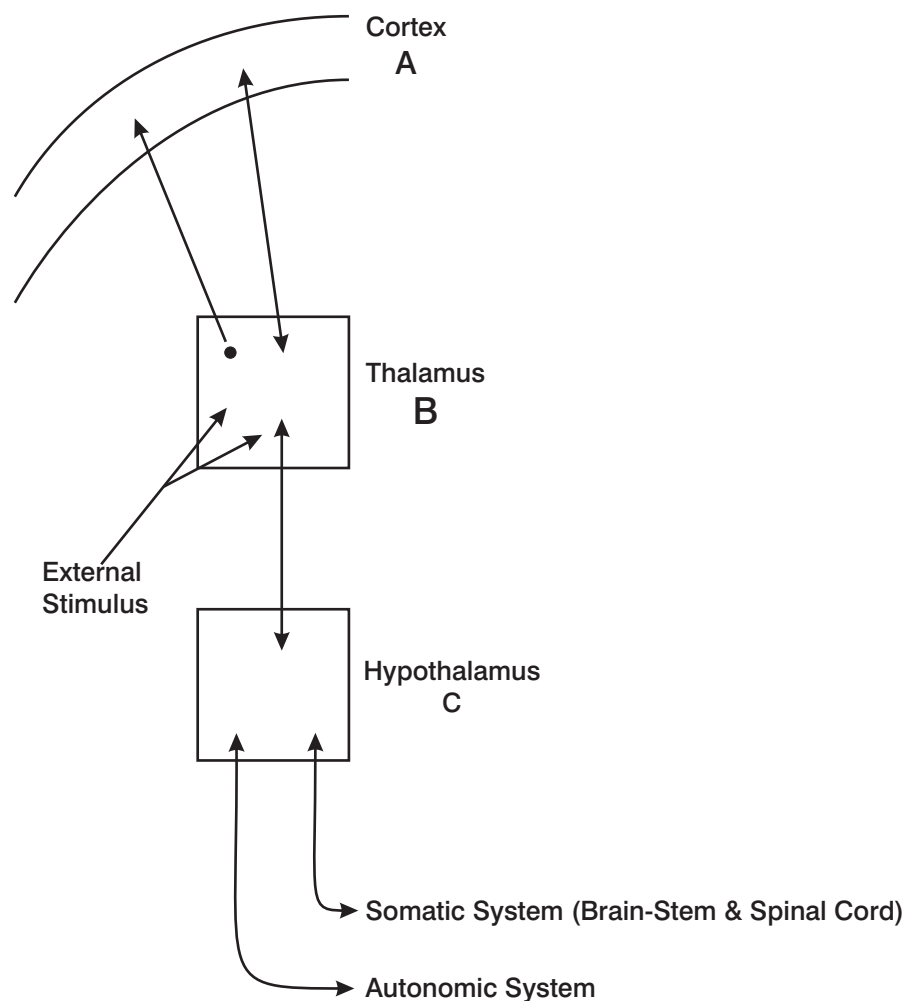


Figure 3

It is the Meditation which has made it possible to experience and understand this different point of view. The pleasant task of looking through once again, the answers you gave to the Questionnaire of nearly a year ago, gives all the evidence needed to understand this interpretation of the physiology diagram. It is only necessary to allow the Work we do alone or together to polish the mirror and help one to create that warm and loving heart which can come from working in a School.

The Lord's Prayer describes perfectly and in the simplest possible way what we have been attempting so crudely to express:

Our Father which art in Heaven –
pure Consciousness, unmanifested, unthinkable, undefinable. We are praying that the Unmanifested should be manifested in its three aspects:

Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done
on Earth as it is in Heaven.

From *The Cloud of Unknowing*:

Do on then, I pray thee, fast. Look now forwards and let be backwards;... All thy life now behoveth altogether to stand in desire, if thou shalt profit in degree of perfection. This desire behoveth altogether be wrought in thy will, by the hand of Almighty God and thy consent. But one thing I tell thee. He is a jealous lover and suffereth no fellowship, and Him list not work in thy will but if He be only with thee by Himself. He asketh none help, but only thysel. He wills, thou do but look on Him and let Him alone. And keep thou the windows and the door, for flies and enemies assailing.
(Chapter 2)

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