

13 July 1964

READING 10

PART 1

Last week we tried to discuss the genesis of Scientific discovery and original Art, chiefly in order that individuals might find ways of harnessing the powerful energies (liberated by special methods like the Turning or Meditation) for creative work. It is hoped that some of you will go on making experiments along those lines during the summer.

But how to achieve the co-existence of the emotional and Spiritual life with the ordinary day-to-day activities governed by clock and calendar? Is there some simple rule of work, some test by which to know just how one stands and which way one is facing? There *is* one which in private conversations has proved very useful again just lately.

If one were to be asked which picture of man given by the System most closely brings modern knowledge of man's structure into relation with practical behaviour, it might be this one:

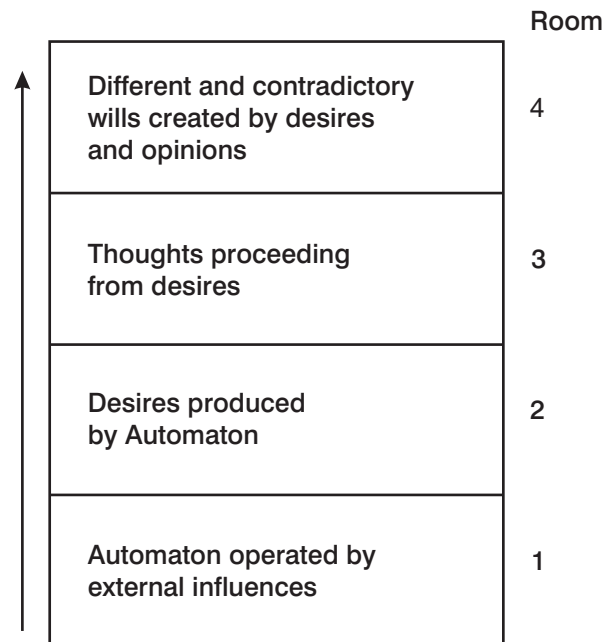


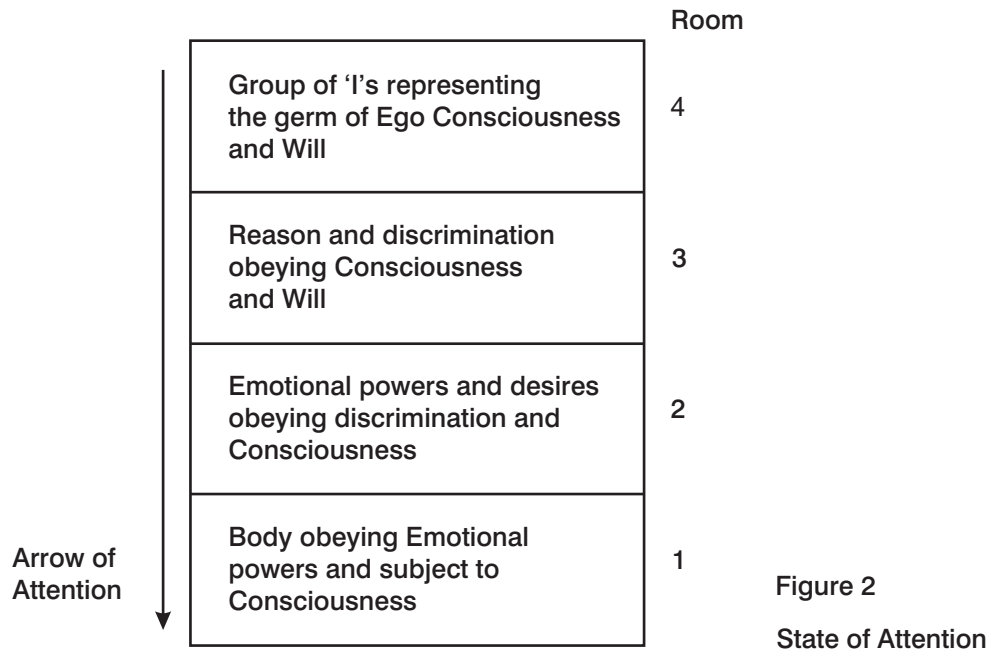
Figure 1

Ordinary mechanical state

We have to remember that the vast majority of mankind live and die in this state.

We have said that there is without doubt a part of the mind created solely for awakening from sleep and not concerned with any *specific* functions. It is to this part that Room 4 must refer, and our observations of the good consequences of efforts to set up a 'state of general Attention' prove that work can begin on this part. A certain number of 'I's elect to join their 'wills' together to keep, say, the daily Meditation or master the Dervish Turning. These 'I's are helped by discipline and by one's companions. Gradually these 'I's interest others and begin to develop *an arrow of Attention* working in the opposite direction. (Figure 2, overleaf)

Everyone after being some time in the Work has had some experience of this. One comes to recognise this new state very clearly when it is present – as after a successful Meditation or Mukabeleh. Unfortunately when the arrow is reversed one does *not* recognise the fact; one has forgotten the whole idea. This is clearest, perhaps, after a Turning practice; for half-an-hour the



arrow of Attention has been present as in Figure 2. Then comes the release of pent-up energy (chiefly in the form of talking and involuntary movements), so the machine takes control again and the arrow is reversed – *without one's knowing* it. But after a little while one begins to fear and hate that mechanical state and to make firm resolutions to hold the other – the very desirable state of Attention – and make it last longer. One is mindful of *how* one sits and stands and moves and talks, just from the point of view of keeping the arrow in the desired direction. In this way man gradually ceases to be an *automaton* and becomes an *operator* using and guiding the machine for his own and Higher purposes.

[Discussion. Is this clear, and does it describe your experience?]

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Over the years the most striking way of introducing our point of view to the general public and to students has been the three-fold nature of man often expressed as 'head, heart and hand'. This has been most successfully used in the Department of Design at the Royal College of Art and at the London Academy of Music and Dramatic Art. It was the idea that came across most clearly at a recent international congress on Design held at Innsbruck. Of course it is quickly over-simplified, taken for granted and forgotten in the general melée. But if these three divisions of man could be described as brought together (integrated) in Consciousness through the 'setting up of Attention' in the way proposed to-night, it could provide a very effective introduction to any System of Knowledge emanating from Higher Mind.

[Try to tackle this yourselves. Picture yourself speaking to someone you know who has come to you with a classical question: 'You seem to have got something that brightens your life. What is it?' There are different ways of expressing it, but all need good illustrations and examples.]

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PART 2

For those still interested in the recent material about Triads, here are a few concluding paragraphs to Mr. Lucas's previous 'conversation'. Please note that details of the method are given here, and therefore Part 2 is only for those who have been instructed in the Meditation:

- There is one more thing I would rather like to ask – what part does attention play in the Meditation?
- It is attention that brings the Three Forces in the triad together.
- How do you mean?
- If it were not for attention, the Three Forces would not be attracted to each other, and so nothing would happen.
- So how can I increase my attention?
- The mantra itself creates the attention. There is nothing *you* have to do about it.
- But I thought we had to hold our attention on the mantra?
- No. There is no need to worry about attention. If you continue to repeat the mantra, you will find it increases naturally. The nearer you get to the Source of the mantra, the stronger your attention becomes.
- But how can it get stronger on its own?
- The mantra produces the right energy, and so your attention increases. You see, attention is a matter of energy – energy on the level of Consciousness. It is one of the characteristics of the Nitrogen produced by the Meditation. Nitrogen holds everything together, like the force of gravitation. The more Nitrogen there is, the more everything is connected, and so the more attention one has.
- So what should I do about attention?
- Do the Meditation.
- And during the day?
- Do what you have to do, and enjoy it. The more Nitrogen you have, the more you will find to enjoy. As time goes on you will find your life is filled with attention more and more.

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