

10 May 1965

READING 1

PART 1

Last Monday the question was put to you: 'What do you want to study? Has anyone any ideas?' These suggestions came up:

Mr. G. There is one continually unanswered problem – Recurrence. I wonder if it is impossible to understand it with the mind?

Miss B. Could we learn more about the Real World? So many of our actions are governed by false and subjective things, and it would be nice to experience something more real.

Mr. M.F. There are certain kinds of question one has that lead to something happening inside and one gets some kind of insight. They are the questions one would like to pursue – Cosmoses rather than Octaves.

Mr. M. Recurrence, Cosmoses and the Real World have been mentioned; if we can study Time we are dealing with all those things – Time in different Cosmoses; and there has been quite a long interval since we put our minds particularly on to questions of Time, relative Time.

Mrs. S. Could it be repeated how to avoid wasting energy so that we can create new energy for this new thinking in all sorts of psychological ways? We've not had that for a long time.

Mr. T.F. Could we spend a little time discussing various cycles of history? I imagine this comes into Mr. M. 's ideas of Time. We did talk about it two terms ago.

Mrs. M. I felt just now that what I want is more experience and interest in what Mr. M. said about Time. Sometimes I am capable of being in a time of the whole of my life. When I get into that time everything begins to move and grow. I want to get into the time which is the whole of my life. When there I do all the little things better.

[Discussion: What is the highest common factor in all these?]

These suggestions, when put together, are very illuminating, for they all have one thing in common; they suggest a new way of approach to problems around which our minds have turned for years. For don't forget that the Real World is the *same* world that we are looking at only with the Truth retained and the false disregarded, or in many cases seen to be non-existent. One sees how much time and energy is spent by people chasing shadows; if one stops chasing shadows oneself one has time to be happy and to see the many delightful things that pass unnoticed.

One of the chief things one sees is that 'passing time' is a convenient but artificial imposition leading inevitably to a prison of endless repetition. Instead of submitting to being carted to the prison in a 'black maria', we take immediate steps to escape from it here and now. But what's the good of talking about problems of Time and Recurrence without escaping first? We must 'go up into a high mountain' to see the view; it is only frustrating to go on discussing the view from the valley below!

PART 2

Last Monday the meeting continued:

Strangely enough the practical solution to the problems we have been discussing is the main theme of the Shankaracharya's last letter to us. We have just had five pages from him (a generous expenditure of his precious time) and here are the relevant paragraphs:

One should never give shelter to weakness in oneself. One must resolve again and again that one has to realize the Self in this very life-time. In fact, the Atman is already there, it is only the Rajas and Tamas that hinder the realization.

[**Comment:** The Active and the Passive Forces are always in conflict – Rajas and Tamas; a 'Third Force' is needed.]

The increase in Sattva establishes the constant longing and awareness which allows one to see clearly the help available from Realized Men.

On the other side, one wouldn't have to experience the hell of separation any more.

[**Comment:** This is in answer to my remark to him that the thought that I might have to experience the hell of living this life again without having achieved Realization and Union with the Atman was my chief spur to work; I just could not bear the idea of this hell of separation from the Atman!]

On the other side, one wouldn't have to experience the hell of separation any more. Delay is probable but denial is impossible, because once the right connections are established the eternal repetitions of birth and death are over. One should always feed Manas and Buddhi with pure and positive emotions and thoughts instead of negative thoughts and emotions. This is the right way to have firm resolution.

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It is well worth dwelling on these sentences of his until they enter deeply in.

PART 3

It would seem that the following line of study just now could satisfy those wishes you have expressed and many unexpressed:

1. The Real world is seen as the interaction of two Fundamental Cosmic Laws in the chain of worlds from great to small, man standing about half-way. Recurrence, or repetition, is inherent in one Cosmic Law, the Law of Octaves; through the other, the Law of Three Forces, lies the way of escape.
2. The Real world is to be seen through insight. Insight can best be cultivated by first seeing the Law of Three in action – i.e., in the activities of man that go on round about us.
3. Actions are different in respect of a) the order of action of the Three Forces (P.D.O.) and b) their relative concentration (H.H's System). On any given scale there can be six, and only six, triads or orders of combination of the three.
4. Having begun to see those six triads in the activities of man, we can find analogies in the cosmos next above (Organic Life on Earth of which mankind is one species), and next below man (the fertilised germ-cell and the world of cells from which all the species spring).

5. Finally, to 'Know Oneself' we study a special application of the Law of Three to the pursuit of Self-realization using the Doctrine of the Three Gunas or 'Humours'.

It is found important to keep this terminology of the Gunas, Rajas, Tamas and Sattva, entirely for what is actually experienced, i.e., in practical conversation; using the System terms, Active, Passive and Neutralizing Force for all theoretical description.

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If you agree to follow this programme, there is only one way to take: Start by seeing that there are many activities based on physical exertion (labour), but that no amount of physical energy will produce a single invention like an electric bell; and no amount of inventive energy or physical energy will, by themselves, create an original work of Art. Further, people are different in accordance with what kind of action they are capable of. Try and find examples of what is meant. One needs to open one's eyes and see. Awakening of Conscience helps, but to see the six triads needs full Attention with emotional parts of centres at work. Thus these questions lead to insight and cannot be answered by merely taking thought.

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