

22 November 1965

READING 7

TRAINING OF THE CHARIOTEER (BUDDHI) ON THE STAGES OF SELF-REALIZATION

INTRODUCTION. DISCIPLINE OR SYSTEM

Steady progress is only maintained by being 'Systematic'. The word, always translated as 'Discipline', which the Shankaracharya uses is Sadhana, which is by derivation 'a means to an end' from the root Sadh = a wish or desire.

Asked what his word Sadhana denotes, he replied:

Sadhana is a *System* which creates a force so that the individual, who has forgotten the natural and proper *way of living* in the pattern in which he was originally evolved, can correct his deviations from it. The Sadhana of *his* Tradition empowers us to meet both aspects of life; one the practical aspect of dealing with all worldly affairs, and the other that which we have to create for the further world – the world beyond that. For example, in the military system, the men are trained to march in step; hundreds of feet rise and fall together. Similarly, all people ought to be educated so that they can express themselves in short, appropriate, rhythmical and beautiful fashion. But the message should be delivered without much fuss! In doing any work there is always a better way which brings better results to the pleasure of all. So the System (Sadhana) is only a way by which better and quicker results can be achieved...

Those who are free in their Sadhana certainly would eventually find it easy and speedy to go further on the Way, compared with those who are governed by too many rigid rules and regulations.

In future when we use among ourselves the words 'System' or 'Discipline' it would be good to keep to this liberal meaning.

PART 1. SYSTEMATIC PLANNING

The Ladder of Self-realization is, as he has said, 'very systematic', very precise. It describes the regular training of the charioteer (Buddhi, 3rd room) in the service of the Owner. If this is done, horses and chariot evolve also.

Please realise once more that each day contains 24 hours, and three into 24 equals eight. Eight hours are for sleep (Tamas), eight for active work (Rajas), leaving eight for this training of the charioteer through the concentration of Sattva.

Not all of us need eight hours sleep (11.00 p.m.–7.00 a.m.) every night; not all office workers have to work more than eight hours (10–6); and even if we allow one hour's travel each way from Monday to Friday, it still leaves six hours a day and weekends to make up!

As regards the eight hours for Sattva, that means sixteen half-hours daily and of these only two half-hours are required for the direct whole-hearted communion of the charioteer with the Owner in meditation. The other fourteen half-hours for Sattva each day should be used as an indirect means of helping in this training of Buddhi – family life, recreation, music and the Arts, good company, good reading and thinking, physical training and so on. It is a question of 'redeeming the time' in St. Paul's or in His Holiness's words:

Those who know the importance of Time and love it, make the best use of Time. Most people after their work and sleep while away their time in temporary gratifications or in unnecessary activities. If one tried to look at *time as a means for some achievement* – for some useful or creative work – then one can delegate time for different types of this, even for meeting people and being social. And once you have allocated a time, people would come only during that time to see you and won't bother you at odd times. So it is a question of planning one's daily time. It would seem that if one really considered that, one would find plenty of time for everything and still there would be some time left for the Creative.

To which one can add that, if anyone imagines he or she is so busy earning money or looking after home and children that they really need more than a 56 hour week, then what they need is a re-think! This 'being eternally busy' is mostly identification and 'drift' or laziness of Mind.

But as far as the Work is concerned, those in charge must see to it that the time people spend with us in the Spiritual (Sattvic) Way is well-spent and not squandered on activity for activity's sake.

PART 2. THE LADDER OF SEVEN STAGES TO SELF-REALIZATION

Research into the root meanings of the Sanskrit names (February 1963) given to the Seven Steps of the Nyaya Ladder of Self-realization gives us guidance as to precisely what efforts have to be made to purify the Buddhi – the Driver or Charioteer. (Don't trouble to learn the names – they are merely to show meaning and derivation):

STEP 1 *Shubheksha* – 'a pious desire, longing or auspicious urge; the desire for Liberation or Unity by one who has some degree of Attention as a result of his unselfish deeds and discipline in his life up till then.' This desire springs from the Atman (Master) and is reflected momentarily in the Driver. This is the start of a search into one's own Self. Such impulses must never be neglected.

STEP 2 *Suvicharna* – 'a good reflection, line of thought, or circumspection.' The Driver's act of investigation in thinking about all that he has gathered concerning the desire (Step 1) for Liberation or Unity. His Holiness calls it the 'coming to a decision by reasoning; from this point he can go further without doubt. The Way appears to be in line with his intention and his conviction.'

STEP 3 *Tanumanasa* – 'a lessening of outwardly-directed mental movements.' Regular practice in experience of the Unity of Self with Master, together with the practice at other times of behaviour in keeping with this experience, leads the Driver naturally inward into the Knowledge of the Self, rather than outward on to chance or scattered sensory impressions. 'This process', H.H.says, 'causes particles of fine matters to crystallise in the organism' (cart and horses), which cause the horses and driver to strive towards Sattva. He gives the example of radio reception:

The disciple's efforts have a crystallising effect on him and this makes it possible to receive impulses from Cosmic Consciousness just as radio sets can receive messages on different wavelengths.

During this stage continual help is being received from outside oneself. When at this point we asked whether the Influences causing the formation of these crystals come from above, the reply was as follows:

There are four types of Graces, Graces which come from above. The first is the grace of the Atman, the second is the Grace of God; third is the grace of True Knowledge; and the fourth is the grace of a Teacher to impart it. All these forces combine to crystallise this receptive apparatus of a person by the time he reaches the third stage (a 'Magnetic Centre'), and the crystals formed at that time give him enough power or enough Sattva to prepare for the fourth, and that establishes that he will not come down later on.

STEP 4 *Sattvapatti*: means that a sufficient '*concentration of Sattva*' is marking the dawn of the True Self. Having gone inward, he comprehends the Self as it really is. The doubts and illusions get less, and the Real Self with True Knowledge begins to appear. H.H.says:

This is when the 'Pull of the Way' pulls him from the outside world of sensory impressions which begin to lose their power over him *at those times*. Long before he experiences the full strength of Will (Master), the third and fourth stages determine that he is getting quite a strong Will in himself; and by the time he crosses the fourth stage he has attained so much Will that there is no question of that man sliding down the Ladder again...

Even very important activities in the material world no longer exert as much pull on him as do his endeavours in the Spiritual field; he saves as much time as possible for them, from his material activities. It is this stage which determines that he would overcome any difficulty in order to complete the Work rather than leave the Way.

The System calls this stage a 'permanent centre of gravity'.

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(Pause for Discussion)

All the above, though not complete and permanent in us, have been experienced by all of us from time to time and so are quite within our comprehension. Even before the completion of the 4th Step we can get glimpses of higher steps, but the little we know about them comes mostly from other people's descriptions.

STEP 5 *Asamshakti* – '*loss of Attachment. After regular glimpses of the Real Self, the attachment to body or possessions fades away.*' At this point there remains no identification, association or attachment to anything else. About this H.H.said:

This stage denotes that the man starts looking at things (in himself and outside him) *as they really are*; and he gets right values for everything. He sees the Unity, the causal aspect, within all the material things which we register in our daily impressions. He sees the root cause and the effects of that cause together – sees them as one thing.

In Mr. Ouspensky's Teaching, Chapter 4 of *Tertium Organum* is about this, and later on in his life he said about such a stage that: 'A man sees the difference between activities which look alike; he sees them in terms of different triads.'

STEP 6 *Padartha Bhawani* means 'the absence of duality'. At this stage one realizes the presence or existence of Atman in everything and everything in Atman. He, the charioteer, is not the owner of his possessions and actions, but the servant of the Owner. H.H.said:

This is the stage when the outward pull is nearly gone, and he comes close to pure Sattva and abundance of Sattva.

When we reminded him that he had said to us by the Ganges that 'When we have come out of what we *are not*, we should hear the splashing of the water saying 'I am That' and the birds singing 'I am That', he answered:

Though the selfish and the egoist may see and hear nothing, yet a Realized Man through Attention would not only hear the Ganges saying 'I am That', but anything and everything which has Sattva he hears speaking to him.

THE LAST or 7TH STEP is *Turiya*, meaning 'fourth' (referring to states of Consciousness in their System), *the state of Union with Atman. The pupil has become like the Master.* H.H. said:

This is the stage of the Realized Man when he knows himself, knows everything, knows how to *Do* and whatever he does is just the right thing – right action, right thoughts and right feeling, everything and all combined. All the degrees and kinds of Consciousness are like colours which merge in the white Light.

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Even this gentle discipline is just a means to an end, not the end in itself. One may take the discipline like another thorn to remove a thorn in one's foot; but then one throws both thorns away!

People with strong bodies, much unexpended physical energy, or special skills, may go quicker by adding intensive disciplines for the horses and chariot (Dervish Turning, Movements to Music, etc.); but those will only be profitable if directed to the same end – to find peace and happiness through union of Charioteer with Master in the midst of activity.

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