

6 December 1965

READING 9

Extract from Monday Meeting Report, 29th November, 1965

What is the most important thing we can so far conclude from this Chariot idea? (diagram on screen) I want you to get away from the sad picture of this deluded man, with his poor chariot in not very good repair, the horses rather 'down in the mouth', and the driver asleep or misled without a Master. We could safely forget that picture! (Figure 1)

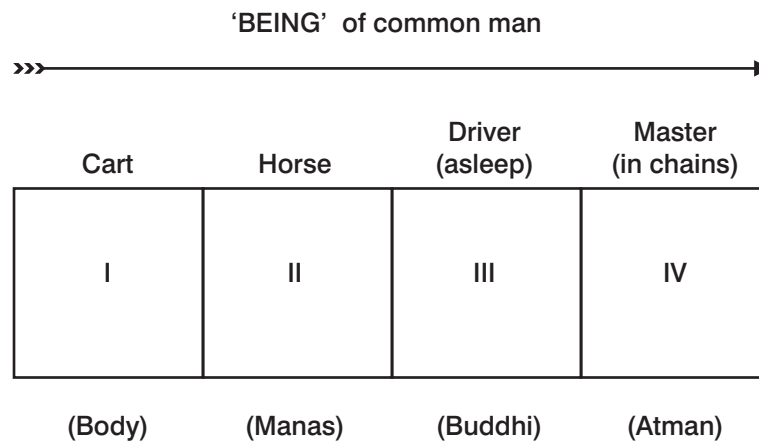


Figure 1

We now have marvellous experience of what the possibilities of the *chariot with the Owner present* could be. (Figure 2) Since everything depends on the relation between the charioteer and the King or Owner (his employer for whose use and pleasure the chariot exists), we need to pool our knowledge of *how the King makes his presence felt to the charioteer*.

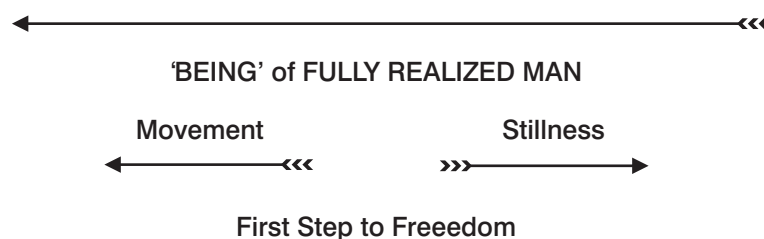


Figure 2

According to His Holiness, the King has *three* characteristics, and we can say that this is quite definitely borne out by our experience, only we need to find our Western equivalents of those classical Sanskrit terms *Sat-chit-ananda*. *Sat* means Truth, True Knowledge, *absolute Truth*. You remember that it was said in one of the classics – *The Voice of the Silence* – 'Forsake the kingdom of *asat* (the false) and come into the realm of *Sat* (the True)'. It is this quite new world that is so difficult to reconcile with the ordinary illusory world.

Now we have learned beyond doubt that what some of us have always known as *Conscience* – 'the sharp sword of conscience', and what Mr. Ouspensky described as 'Conscience' – is for the Shankaracharya an important manifestation of this *Truth aspect of the King*. You suddenly see the *Truth about yourself* (first of all), and perhaps about someone closely connected with you or some situation. You see it in a quite *opposite* way from the way you have been looking at it before,

and yet it has *the ring of Truth*, you *know* 'This is it'. We need to have more of that 'Truth' aspect of the Atman, of one's Ultimate Self.

Then on our last two visits we heard a great deal about the second aspect, *Chit*. This root word means 'pure Consciousness', and its derivative – Chitta – means the 'individual consciousness' which changes all the time, goes up and down. But this 'individual consciousness' has *memory* as its storehouse, so that you can understand the word 'Chitta' in His Holiness' talks equally as '*Consciousness*' or '*Memory*'. You remember that Mr. Ouspensky used to say that 'a moment of Consciousness brings very vivid Memory'? His Holiness describes the individual consciousness as the apex of a triangle (Figure 3) where the charioteer and the horses (Buddhi and Manas) are connected by the baseline; and a big step forward is taken when the Chitta becomes still, and consciousness does not fluctuate, even though at times the horses and charioteer are active and at other times passive. It is consciousness in this sense that should act as the catalyst in this triad, and if observed and encouraged to develop it makes one increasingly sensitive to the manifestations of the King, the Owner.

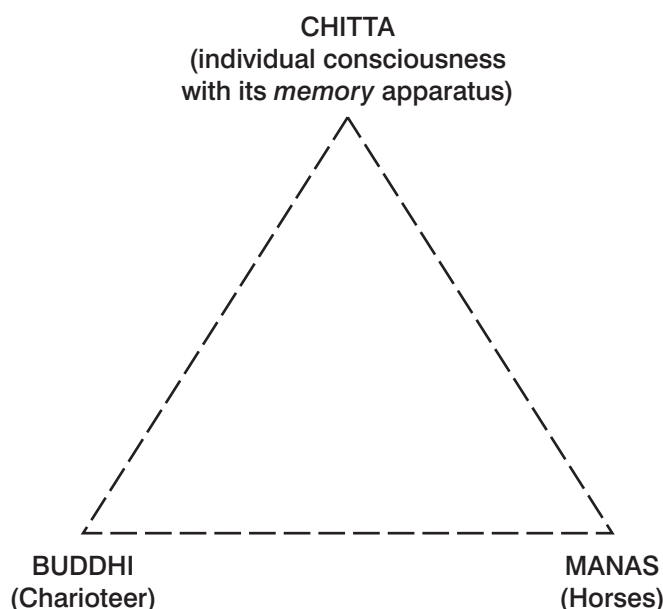


Figure 3

Then the third aspect of the King is *Ananda* – happiness, Love, the emotional side – *positive Emotion*, something quite new that is *independent* of conditions and can never turn negative or selfish. When it comes it is perfect; when it doesn't come, it is just not there; that's all. And he said quite definitely that, whereas desires are part of the organism, part of the machinery, *Love* comes, like Truth and pure Consciousness, *straight from the King himself*. Can we begin to feel this as imminently here and now, and much to be sought for and containing all the good reasons for living?

Are there any questions about how these three aspects of the Owner of the chariot appear to you in your own words?

Mr. Eadie. My feeling is that it is exactly as you put it.

Mrs. Reed. I feel that, if you can see the Truth just for a minute, perhaps the two other things come along just slightly?

Dr. R. Yes, only usually one has to do more than *see* the Truth; one has to take it up, love it, and follow it. The Knowledge aspect – the longing for Truth – sometimes comes first. In some people the longing to know the Truth is a powerful motive-force in their lives, and it inspires very much scientific and other kinds of study; but these people all too seldom realise that the Truth can be reached either through the *intellect* or through the *heart* or through *skilled action*, or through right combinations of these. It is *not confined* to intellectual search for Truth.

Q. Dr. Roles has sometimes spoken about ‘a lifting of the heart’ and also to find the way ‘to release the energy’. Is this all connected?

Dr. R. Yes, all connected, and quite practical. I find myself ‘lifting my heart up’; I don’t know *how* I do it or *who* is doing it. But you notice if you are rather feeble and depressed, you can give yourself a jerk – and often – then you get enough of the Truth to feel how utterly unnecessary it is to be going through life feeling as you just felt; and this taste of ‘a lift’ is something you follow like ‘grains of sugar’. Mr. Ouspensky used often to advise us to imitate one of the ‘tall stories’ of Baron Munchhausen and lift ourselves out of the bog by our own pigtails!

Mr. Lucas. How does the feeling of ‘I’ come into this?

Dr. R. Isn’t the *whole thing* about the feeling of ‘I’, recognition of the True Self either by following the *happy* grains of sugar, the *Truth* grains, or the *Conscious* grains – something like that?

The difference in our present-day recommendations about this feeling of ‘I’ is that it is a *natural*, inherent thing in anybody; that it should not be tampered with or bashed on the head, or anything like that! It should be encouraged to grow, to grow from a little selfish thing into something *limitless and big*. So we don’t now meet together and assail each other’s ‘feeling of I’, because the loss of one’s feeling of confidence is a disaster – it sends one down into the abyss! I may say that we are not alone here; it is implicit, for example, in Teilhard de Chardin’s writings. To him it is a very important matter, and he avoids those systems and methods which undermine the feeling of ‘I’; I feel very rightly!

Mr. Allan. Does modern psychology accept this belief in medical terms?

Dr. R. Theoretically some psychologists agree that it is important to restore a man’s confidence in himself; but just as my profession are not careful enough about this aspect of their treatment, so I feel that in practice the psychiatrists are often at fault. What is your view?

Mr. Allan: I know very little about it. I would have thought that, in general, people might be moving towards it.

Dr. R. What do you think, Connell?

Dr. A. Connell. There is always too much analysis in medical psychology, and surely this just increases disintegration?

Dr. R. Yes. Of course we have met good practical psychologists who *do* support and restore a person’s confidence in himself. We know that quite well, but it comes out rather more in *practical* psychology than in the theory.

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I wanted to give you something else which His Holiness did not say at the beginning; one had to go up a class, as it were, before he could say it!

In the early stages one always has to teach people the illusion of *two* before they can be taught that *the two are one*.

When you are asked to love the Truth or love the Atman, or know the Atman or know the Truth, you are asked to do something quite impossible, because there is, in fact, *no duality*. There is no lover of the Truth and there is no Truth which can be loved by anybody; these are *the same one thing*, but for training purposes one uses such words. For instance, one can see the ocean; when it is *still* it is taken as just *one ocean*, but when it has great waves on it one might describe the waves as different from the ocean itself. But can one separate them? It is not possible. So *the Truth and the Knower of the Truth are both Atman*, for there is no other agency to know the Atman but Atman himself – You or I.

The same applies to the '*love of Truth*'; as long as one does not experience it, this illusion of duality will be there. Once you have experienced it you know the *Unity*, you know that there is no lover to be loved, that the two are the same – no lover separate from the object of love, but *only Love itself*.

In answer to a question from one of us ('What is it that wakes one up some nights with a strong feeling of Truth? Could that be the Atman?'), he said:

Of these three factors – *Sat, Chit, Ananda* – one of them becomes known by the other two. To *know* the Truth one has to go from the other two indicators. For instance, if I have to meet somebody and I do not know him, then there may be certain indications which would enable me to recognise him. Take a man: he might be dark coloured wearing a blue shirt. The moment you see a dark-skinned man with a bluish shirt, you recognize that this might be the man you are looking for. How could we know the Atman, the Truth? You know these other two indicators – Happiness and Consciousness. If what you think is the Truth wakes you up and gives you this feeling of happiness, then that is it!

So this is an encouragement to us to go on trying to rid ourselves of yet another kind of duality of thinking – which causes so many troubles about everything. This is not easy to understand, but does it ring a bell? If you have now got it right, and are practising it systematically, then you are up a class!

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[In your discussion, loud cries of 'Down! Pontius, down!' should at once greet anybody who asks formatory Pontius Pilate type questions like 'What is Truth?']