

13 December 1965

## READING 10

When we meet again in January, I hope we shall be mining a rich and untouched vein of gold which His Holiness developed all through our last two visits to him. This is a description of the different needs of people who differ in their Essence, whereby their advance on the Path of Self-realization can be made quicker and easier.

The original description in our System was of three extreme kinds of people ('Man No.1, No.2, and No.3') who had to reach the Fourth Room by one of three Traditional Ways – the Way of the Fakir, the Way of the Monk, and the Way of the Yogi. Though at one time useful, this distinction is so remote from the state of affairs in the West, that we were very glad when His Holiness showed us another aspect of this fundamental division of man. Like our own Tradition, his also belongs to a Fourth Way; and those who have belonged to it were neither Fakirs, nor Monks nor Yogis. The Fourth Way is a more sophisticated Way; for while directly working on the Fourth Room (Consciousness of 'I'), it makes use of methods of working in the other three rooms of the House appropriate to the three categories of people. The Fourth Way is not for those extreme kinds who are 'one-centred people' – No.1 *only* instinct and movement, No.2 *only* emotion, and No.3 *only* intellect. Such people cannot come this Way however hard they try. But if you look around at all your friends in this organisation, you will, I'm sure, agree that we exhibit various combinations of two or more of these. In fact, there is in everyone here quite a bit of furniture in each of these three rooms; though they tend to live more in one room or another. Not only their Essence, but their Personality of course contributes to this, and the pattern of their lives often masks the essential difference, so that it requires some 'Insight' and experience to see just how they are made and what they need. By getting to know people; by dispassionately observing and comparing and contrasting them with oneself, we get to know ourselves – such an important preliminary to our desire to help others.

It would be a good beginning to start with a quotation we put to him from the Bhagavad-Gita, which as you know we owe to the great poet and Teacher, Vyasa, who was one of the earliest of the Holy Tradition:

R. How to make more use of the 8 hours of our active life for Self-realization? Is there some instruction you could give, perhaps on the lines of Chapter 3 of the Gita where it is said: 'Action is the product of the Gunas, inherent in Nature. It is only the ignorant man, who misled by personal egotism, says "I am the Doer"'?

S. Whatever has been described in Bhagavad-Gita under Chapter 3 originates from the Vedic System, the three-fold System. One is the path of Wisdom – Knowledge; the second is the path of Love, worship, service and devotion; and the third is the path of Action. The path of Action is mostly for the householder. It is according to the three fundamental aspects of the human being. Every being has one aspect out of the three which is predominant, and because of the predominance of this element in his Being, he takes to one particular path. Their aims differ according to the System. Everybody takes to any action (as we had been told some time ago) for some sort of reward. The householder's path is predominantly on this line. They look towards active life in the world with efficiency and their influence in Society, and also preparing for the other world.

They are not entirely devoted to either of them, but would like to aim at both simultaneously.

The path of Love is aimed at trying to establish the unity and the connection with the lover, the Absolute, and in that direction all his activities are performed. We have been told that on this path he surrenders everything – whatever he has inside and out.

The aim or the ultimate end of a man on the path of Action is Heaven, and for the man on the path of Love is merging with the lover, or having experience of the lover, the Absolute, physical – mostly. But in the case of the man on the path of Knowledge, he simply wants to realize the abstract form of the Absolute, reaching the highest level; that is the absolute end of all his endeavours. And that is achieved through the path of Wisdom or Understanding also, which is a combination of all three.

In Bhagavad-Gita the first six chapters speak in relation to the path of Action. Practically everything is related to that in those six chapters – how this path is built up and how one has to act. The next six chapters deal with the path of Devotion – Love. In this part all attributes of the Lord, His compassion for people, His association, His Love and how He comes to rescue them in case of need – all these things are described. And the third part – from the 13th to the 18th chapter – the path of Knowledge has been described, which deals with abstract ideas about the Absolute and His relation to the Creation. After describing all these Lord Krishna asked Arjuna, ‘Now since everything has been described to you, has it removed your attachment? Have your doubts been discarded? Are you ready for your duties?’ And then Arjuna says, ‘Yes, my doubts are removed, and my attachments are no more with me, and I am ready to do my duty – to take the law (Dharma) in hand. Whatever is needed will be done.’

(Pause for discussion)

In the next part of our discussion, His Holiness shows how in ordinary life people of the three different categories can be helped by such a general method as meditation to relate their particular assets to the general aim of Self-realization.

R. Among the people we meet in the West there are no extreme types. We are all very much the same. They want some knowledge, have a little love, and demand some action. Is the system of meditation a Fourth Path to provide the people who have something of everything but not enough?

S. Meditation is the medium to acquire force, power, which makes everything move, move in the sense that if you have a power you can use it to do any work. We have been told about these three Paths – the path of Knowledge, the path of Devotion, and the path of Action. One can see in the world there are many knowledgeable people – so called learned; but since their mind is not still, and their Being is not high, nothing really works through them. They can speak a lie just for a little gain, irrespective of the greatness of their knowledge. They are the people who have just the flesh of knowledge without having the heart of it. Meditation stills the mind, stills the Buddhi, and in that stillness the possibility of this power being used properly arises. So meditation is useful to those who go on the path of Knowledge, also to the other two Paths.

If you are in love and you want to bring the form of the lover into your heart, but if it is moving and always mobile, where will he take the seat and get the peace? So even for those who go on the path of Love, they have to still themselves. Without stilling the Being it will not be possible really to love anything.

For the men of action, he said that one can see so many acrobats performing different types of asanas. These asanas are devised on the basis of Yoga to acquire complete control over the body. So that the subtle forces, Manas and Buddhi can be stilled. But in fact these people, these acrobats, have no recourse to those powers. They just exhibit their talent and get some money for their livelihood. One can see that efficiency or love or knowledge devoid of a still Buddhi is not fruitful. It is not leading towards Unity with the Absolute. So meditation is the path through which all the Paths become possible.

#### DISCUSSION

Please approach this in a spirit of enquiry – gradually and without jumping to conclusions. We don't know enough yet! And try to avoid the use of the word 'Way', because *all* this is on the Fourth Way and all the work going on in the different rooms *can* be used for Self-realization.

We shall gradually discover which parts of our System are most appropriate to the three kinds of people. For instance, Mr. Ouspensky's teaching about the Six Activities of Man, his explanation of the meaning of the expression 'Love your Enemies' or the detailed description of the Cosmic Laws might have more direct impact on the man of action, the lover or the intellectual respectively. We want to find out what most appeals.

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