

## EASTER PROGRAMME 1966

### PRIVATE & CONFIDENTIAL

#### INTRODUCTION

The object of this Programme is to help us to realise that each one of us is a replica of Creation in miniature.

Obviously it is important to ask the right questions, realising that it is the Creator Himself within us who has the ultimate answers.

The questions must be on the right scale, not trivial or personal, and not over-ambitious. We recall the prayer of the Kings of Siam:

Help me to remember my own nothingness and Thy infinite greatness, so that all the questions of my life may be answered, and my mind continually instructed on the path to Heaven.

Remember, too, that questions can only be answered in a certain *order*. We must proceed from the elementary to the more advanced, for how otherwise would we understand the answers? Asking questions of oneSelf is an art which we learn as we go along.

So at some time during the day we should try to bring ourselves into a quiet receptive state by any methods we choose; occasionally the greater part of a day might be used for this purpose. It is at such times that one can recall questions that have always meant a great deal to one.

The thoughts contained in these sections may help to arouse different kinds of question of our own.

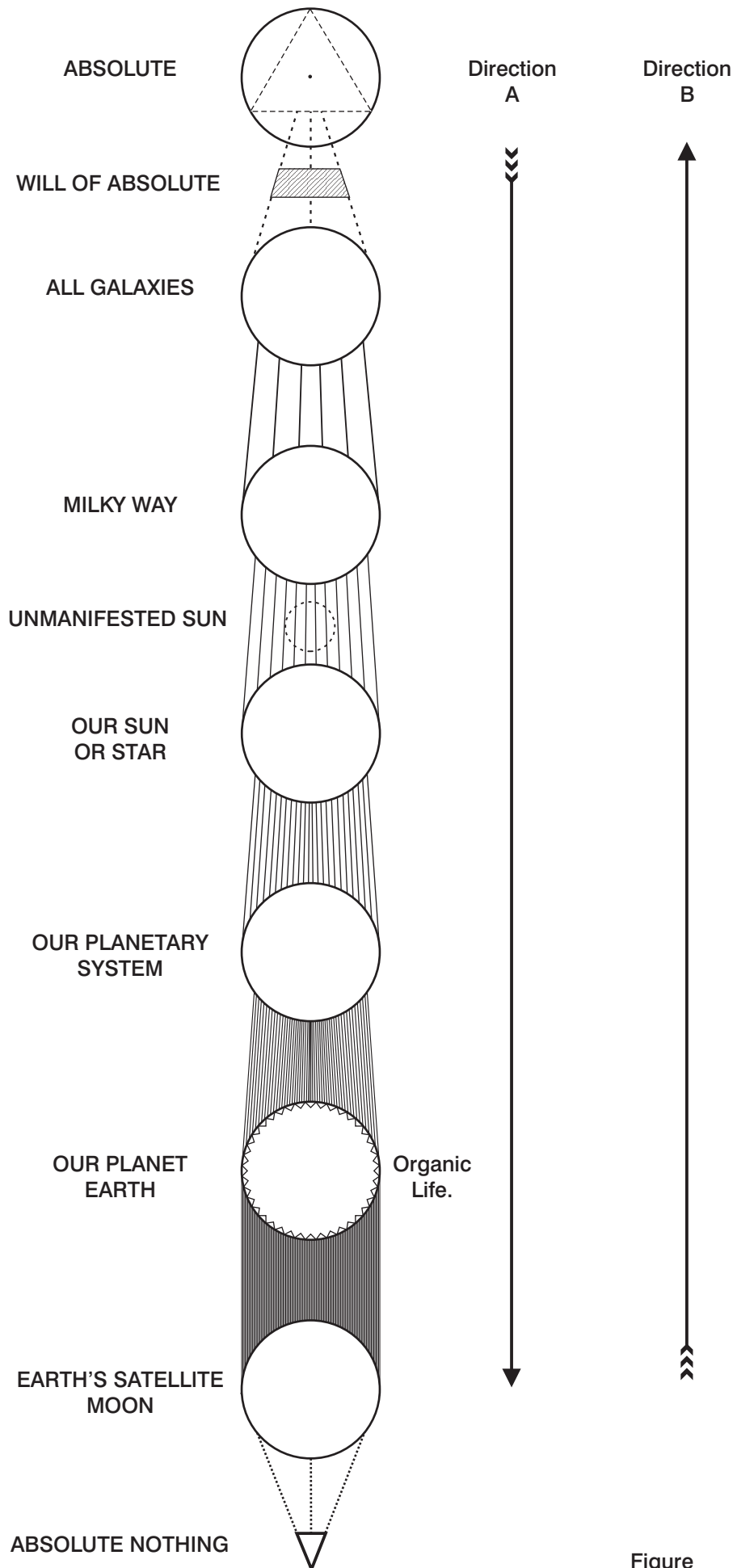
Mr. Ouspensky wrote this about it:

There is nothing new in the Ray of Creation, nothing that you do not know, only the facts are differently disposed. Disposing your material in a certain way is necessary for the solution of any problem.

...

The Ray of Creation is a help, an instrument or method for new thinking. We know about the division of man into seven categories, and everything else should be divided in the same way. Ordinary thinking is divided into thinking No.1, 2 and 3. Thinking No.1 is chiefly imitative; thinking No.2 is more emotional, based on likes and dislikes; thinking No.3 is theoretical, logical thinking, which is quite good in its place, but when it is applied to things that are beyond its power it becomes quite wrong. This is all we know in ordinary life. From the Ray of Creation begins thinking No.4, and this you must try to understand. The Ray of Creation is not another theory, like other theories you know; it is a certain rearrangement of the material you have already. And thinking No.4 is thinking which, little by little, *disposes of all contradictions*. In thinking No.3, whatever line one takes, one immediately finds some other theory which will contradict that particular theory. In thinking No.4, not at once but gradually, one comes to a certain understanding of the fact that it is possible to think without contradictions, to understand that contradictions are not really contradictions.

Ordinary thinking has many contradictions. For instance, if we take the world, we either think there is a kind of Divine Will which creates and keeps everything, or that things just happen by themselves. Another example of ordinary thinking is will versus mechanicalness, or predestination versus accident. When you study the Ray of Creation, you will see that it contains all these things. All these views are right in a sense



Figure

and the Ray of Creation includes them all... The Ray of Creation shows you how all contradictory theories about predestination or freedom, free choice, Divine Will, mechanicalness and so on can be reconciled in one system.

(P.D.Ouspensky, *A Further Record*, 17.1.35)

We can try to use it that way. But also – following this line of thought – it shows that we have to challenge our *own* preconceived ideas when they appear to conflict with other ideas, because *there are no contradictions*. For instance, this idea of chaos: really it is a matter of what we call ‘increasing complexity’ – *not* chaos. Actually the Ray of Creation is built both for creation and for *permanence*. The increasing number of Laws, the increasing rigidity, gives the structure strength, cohesion and the necessary duration. You remember the expression used of the Ray of Creation? – ‘Holy God, Holy the Firm, Holy the Immortal’. That network of Laws makes for ‘*firmness*’.

Then this question of chaos: Bergson says of this question of chaos, that it might be rather like a philosopher who, in his writing, is collecting material from books. He leaves all this material about on his desk. His wife, or caretaker, comes in and thinks, ‘This is complete chaos’, and clears it all away. Then, when the philosopher gets back, he curses her for destroying the wonderful *order he had everything in, and to which he, alone, held the clue*. Perhaps this disposes of the contradiction between what *we* call chaos and what *we* call order!

We start then to think as Man No.4 would think – man with ‘permanent centre of gravity’. ‘Thinking of Man No.5, 6 and 7’ would be altogether strange and new to us – the way Men of the Inner Circle think. We may get glimpses of it, which take us completely by surprise or may even pass unnoticed.

From the quotation we gather that if the answer to one of our questions appears to conflict with some other, it would be wise to dismiss them both promptly. Because either it was a wrong question, or the answer wasn’t understood. Never waste time on contradictions.

Please record those questions which were profitable – we shall need them.

\*

## NOTES ON THE RAY OF CREATION, 1966

### SECTION 1

Looking at the picture with the downward arrow *only*, a good thing to notice first is that the Real meaning is not apparent. The important things for Self-realization are unmanifested. The ‘Three in One and One in Three’ of all Religions is not apparent; the ‘Will of the Absolute’ is not apparent in Creation and cannot be scientifically proved; the ‘Unmanifested Sun’ (so important for mankind) is invisible; and indeed the whole idea of any upward movement eludes every ‘scientific’ or purely intellectual approach.

Coupled with this, is that *nothing on any level all the way down the visible Ray has any will of its own* or any say in events.

And that inverted Bowl we call the Sky,  
Whereunder crawling coop’t we live and die,  
Lift not thy hands to *It* for help – for *It*  
Rolls impotently on as Thou or I.

Hence, perhaps the warning in one of the Mosaic commandments:

Thou shall not make to thyself any graven image, nor the likeness of anything that is in Heaven above or in the earth beneath or in the water under the earth. Thou shall not bow down to them nor worship them, for I the Lord thy God am a jealous God...

In other words, don't mistake the magnificent scenery of the Drama of Creation for the real thing, the only important thing, which is for the individual to understand and unite with the Mind of the Creator. This, which is really a warning about Maya or illusion, is one of the differences in outlook between the Jews and the Hindus who, like the Greeks, loved graven images and pantheons of gods. But as His Holiness pointed out, that is merely a matter of local custom, and behind both approaches is the real Truth as portrayed in this story he told us very recently which, though at first sight it seems obscure, contains a very important Truth:

Somebody wanted to worship Ganesha, the son of Shiva who rides on a mouse. This man had some gold, so he started to make a golden statue of the deity. First he made a big mouse which used up most of his gold, so it had to be a small Ganesha to sit on it. Being by that time in financial difficulties, he consoled himself by saying that, after all, religious devotion needn't be expressed in gold. He could perhaps portray it in other ways – a stone statue or a carving in wood. Having settled for this, he took his golden deity to sell for money to put right his finances. But the jeweller to whom he went just put each on the scale and insisted on payment by weight – 150 rupees for the mouse and only 100 rupees for Ganesha. This greatly upset the man, who argued with the jeweller that surely the God must be worth more than the mouse. But the jeweller replied that however a *man* might judge the relative value of the two things, *his* only touchstone was the quantity of gold by weight – he was the jeweller and that was all he was interested in!

The point of the story is, of course, that when each of us comes before the Celestial Judge, no interest will be taken in whether he was a Christian or a Hindu or a professed atheist, nor of all his good works and other assets. It will be the *amount of gold he has made* that will determine his fate. (According to the Laws of the *Alchemy of Happiness*.) The same idea is expressed in the ancient Egyptian *Book of the Dead*, where pictures portray the Heavenly Assessors weighing the *heart* of the dead man.

We must remind ourselves that, like the big Creation, this Work, this organisation, merely provides the framework which the individual can use in any way he likes, for the *making of Gold*.

\*

## SECTION 2

Recently I quoted to His Holiness from the Maitri Upanishad:

The Creation (Samsara) takes place in one's own mind. Let one therefore keep the mind pure, for what a man thinks, that he becomes.

His comment was very individual and very practical:

Certainly the Creation takes place in one's own mind – in Buddhi – and is seen by it, experienced by it, and again is dissolved in it. All impressions are dissolved in it.

If the Buddhi is pure and clean, then the creation is pure and clean, and all experiences of it are pure and clean. If the Buddhi is impure and dirty, the creation becomes impure and dirty and becomes a source of pain...

The experience of the Creation for a single individual will always be governed by his limitations. He will always be limited by his Being, and he cannot override it as far as the manifested world is concerned. But once this common man begins Spiritual activity and follows the discipline and begins to realise that all this he has before him – this extensive Universe belongs to Him, the Atman, which is the Universal Atman – then there is no limitation, then Creation has no limit, but only when a man's level is raised.

'About what a man thinks and feels,' I asked, 'I suppose that if he feels his separate ego as the centre of the world so that everything revolves round him, then his Being is too low for him to see the limitless Universe?'

'People,' he replied, 'have multifarious desires. A desire arises today, and it may not live to see the dawn tomorrow, because tomorrow he might see something more desirable, so he leaves the previous one and takes to the next and the next; and this chain is going round and round in the life of ordinary man. They keep changing from desire to desire; some die just after being desired, some after an interval, some fail, and some are successful. But in the life of a devotee who has one aim and nothing else and all his activities are used for achievement of his aim, then he becomes it, he gets it; but not the aimless man. Although this aim of the devotee might be called a desire like the rest; yet in the Spiritual sense this is just the opposite of desire – undesiring all desires.'

'I was going to ask,' I said, 'if desires all arise in the mind, what is the loving mind?'

Reply: 'The desires arise from the Manas (five horses), but the centre of Love is the Owner, the Atman. It is from the Atman Himself that Love arises.'

So this gives yet another way of distinguishing the direction of the arrows in the picture – downwards lie more and more desires and less and less fulfilment; upwards lies the one Aim, which is True Love. As that unknown Elizabethan poet wrote:

When love on time and measure takes his stand  
Time that shall end, though Love can never die...

\*

### SECTION 3

When, with the eye of Insight, we look at the picture of the Ray in detail, we see that every level on it is now familiar to us in our own experience.

MySelf, my 'I', the 'Atman', is the 'Three in One and the One in Three', and the original Three Forces or Three Gunas are continued downwards all along the Ray until we reach that other manifestation of the Absolute – namely 'Absolute Nothing', though more and more obscured by other forces and all the complexity of the Laws of our prison.

If I climb up into Heaven, Thou art there; if I go down to hell, Thou art there also.

We all know that dreadful state of being at the level of the Moon – the abandonment of all hope, the Hades of the Greeks; the 'outer darkness' of the Christian Purgatory 'where there shall be weeping and gnashing of teeth'. But when we come out of our complete ignorance, we learn to 'give up our suffering', to stop 'weeping and gnashing our teeth'. We come to welcome

Nothingness; for we know that the Atman Himself lives in that darkness. We remember the System aphorisms:

‘The way down is the way up’, and ‘We must come down before we can go up’. We remember that Christ Himself :

... descended into Hell, and the third day He rose again from the dead. He ascended into Heaven and sitteth on the right hand of the Father, from whence He shall come to judge the quick and the dead.

Down in that darkness, if we are *still* and undemanding, the Love of the Atman will find us and we can be carried up to Heaven in a chariot of Fire. Later we don't have to go down to Hell, but can find the Atman in our hearts (on the level of the Sun) when He has come to live there.

And so each level is quite familiar. By the gravity of the Moon it is our Spirit that is being weighed down; on the level of Earth it should be only our bodies that are subject to gravity. At each point on the Ray we escape from half the number of Laws or, if you like, double our ‘freedom’.

On the Planetary level, we escape from Accident and Probability, so that our own particular Fate, working on our individual Essence, becomes paramount. In Homer, for example, the Greek and Trojan soldiers died in scores, and the common sailors on Odysseus' ship, or the suitors he destroyed, live largely under the Law of Accident. But each *partly Realized Man*, each Hero, had a fate of his own and favourable or unfavourable deities. In Christian or in His Holiness's terminology, a man would then be under the Laws of the Angels; and on the level of the Sun under the twelve Laws of Archangels.

But the point of immediate importance to us is that one comes down to Nothingness to find one's True Self, the Atman, and it is the Atman alone who can pass straight up through the seven gates to receive the keys of the Kingdom of Creation from the Universal Absolute.

\* \* \*