

11 July 1966

## READING 9

### PART 1. THE TRIAD OF CREATION

A 'triad' is a certain combination of forces, and there can be only six possible combinations of Three Forces. Although His Holiness does not have in his Teaching the specific description of the six triads, which were so fully described by Mr. Ouspensky, yet it is implicit in everything he says; when he speaks, for instance, of the Drama of Creation, he is describing the triad 1-2-3 which is shown in our System's Ray of Creation and its simplified form as Three Octaves of Radiations. Then, describing the upward-going process, he speaks about the Law of Three in relation to the Ladder of Self-realization, describing the triad 2-1-3, which is the triad you will be hearing about once again next week in the description of our 'Food Diagram'. Both these triads build up greater and greater supplies of matter carrying the Third Force, which he describes as Sattva Guna, thus preparing for the Third Triad, that of 'Grace' or Help from above.

With regard to the first of these, the triad of Creation, well seen in the first part of last week's diagram, we can be greatly helped by realising the essential nature of this particular combination of the Three Forces, which starts with and depends at every stage upon *action*. Active force (1) is applied to raw material (2) in such a way that a division is made, a separation into two contrasting forms. This was well seen by those who gave us the myth of Creation in *Genesis*, 'God divided the Light from the darkness...' and 'God divided the waters...' and so on. Strangely enough, the Darwinian law of Natural Selection works that way also; and had Professor Huxley and Bishop Wilberforce confined themselves to observed facts, there need have been no argument, for Darwin, too, had shown conclusively that the stresses of the environment divide the 'fittest' which can survive and evolve further, from the unfit which are eliminated.

In order to succeed, all creative activity in human affairs must make use of this triad, and it is very profitable to study examples and see how the thing can be made to work, beginning on quite a small scale.

### PART 2. DISCIPLINE

All work in the upward direction – against the stream – needs effort controlled by discipline of one sort or another. It is interesting and useful to consider what we know about discipline in relation to work in the four rooms. First, the Physical Body: we know what persistence and application is needed to become even a good performer in any branch of athletics – constant training and competition. The same is true of the physical component of any creative activity; constant practice at the piano, control of hand and eye in painting and sculpture, the severe discipline of the ballet beginning at an early age. It is, moreover, very clear that unless you have an inborn genius (a latent faculty in the subtle body) discipline alone will not make you a world-class or outstanding performer. As His Holiness says: 'Many people run, but very few run fast enough...' (to win championships and break records). Similarly in the Work towards Immortality, those Systems which concentrate on physical disciplines are very arduous and only a few succeed.

Then again, the Systems which work on the second room or 'Subtle Body' require discipline and persistence in order to achieve Unity by conquering conflicting desires. To bring the 5 horses ('Centres') under the control of the Voluntary nervous system, persistent cultivation of attention and ever-increasing Self-knowledge is needed. And many systems of Self-development end there; their adherents acquire some Self-knowledge but not enough, for they may miss the point of the whole thing.

In recent years we have been shown the possibility of work in the third room. Here the whole idea of discipline has to be reconsidered, for there doesn't seem to be any discipline at all! The Charioteer has only to learn to be quiet and acquire the capacity to 'hear the Voice of the Silence'. If it is labour at all, it's a 'labour of Love'. It may be that the reason why some good people – usually strong 'disciplinarians' – don't succeed with the Meditation, is that they can't get away from stock ideas about discipline. During the half-hours the discipline is *only to leave it all*, the thoughts, desires, bodily sensations, interests, aims, and internal and external movements of any sort. In that way the Charioteer acquires strength, for it is during the rest of the day that some self-restraint is needed in order to carry the peace along with him. Here one acquires the Self-knowledge, not by external teaching, but by intimate contact with the 'Self'; and this whole system of meditation is a 'labour-saving device'. It is extraordinary to look back and see how the Shankaracharya was gradually bringing one to this realisation: 'not to take the discipline too seriously', and how slow one was to understand.

We, in the Fourth Way, are told that progress is quicker if we learn to work in all four rooms at once. People's requirements of course differ in this respect. Work in the Fourth Room, the Highest work of all, depends upon seeking help *from above*; until one can hear the 'Voice of the Silence' oneSelf, one needs the direct help and guidance of the Fully Realized Man. In the Higher rooms 'service is perfect freedom'; but though the Charioteer becomes free, he has to bring the horses and body under discipline.

... the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is Thy servant warned: and in keeping of them there is great reward.

(Psalm 19)

From this description of work on the 'Four Bodies', all the apparently discordant instructions about Discipline, and the relation of 'Discipline' to the 'Way of Liberation' become harmonised when they are put into their right categories.

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### PART 3

All that has been here said is summarised in these words of the Shankaracharya's:

One has to be always on the alert and not allow things to happen just as they like. That is down the stream. The way of development needs watch and discipline. If one has lost his opportunity of the company of good men or discipline, he is free only to resign himself to long suffering. The human form is the platform where discipline is

available; miss your chance and you go repeating the same miserable life in eternity. The mind (Manas) thinks that the world is true and likes to live with it in ignorance. This is illusion, and to cure this illusion the discipline is prescribed. Now even *this discipline shouldn't be taken to be true!* The Truth is that one really is Atman and the Absolute, but one doesn't know this secret because of ignorance. Once you realize your Real Self the discipline also becomes useless. If you have a thorn in the foot, you take it out with the help of another thorn, and throw both thorns away after use! So in some way even the discipline is illusion, but this illusion alone will undo the fundamental illusion of ignorance.

There was a dhobi (washerman), he used many donkeys to carry his load of laundry. One day he fell ill and asked his son to load the donkeys and take them with the washing. He loaded them and tried to move them towards the river but they didn't budge an inch. Seeing they weren't tied up at all, he was surprised at what happened and went to ask his father. The father said, 'Oh, I should have told you this also. In the evening I touch their feet as if I am trying to bind them with a rope, and in the morning touch them again as if I have undone them.' The boy also did the same, and then each donkey started to move. The fact is that the donkeys all thought that they were not freed and therefore they can't walk! So is the condition of all human beings. The ignorance is illusionary, and to remove this one must undergo another illusion in order to realize one's real state; but this is very essential and one has no choice to evade it.

The Absolute creates the Creation when He looks outward. When He is looking within no Creation takes place. So the Creation is outward bound and, due to the nature of creation, body, mind and Buddhi become outward bound too. Discipline turns them towards the 'within'. Under the Great Self it is all Bliss, Consciousness and Truth.

(7 September 1964)

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