

8 May 1967

READING 2

AWAKENING OF MIND AND EMOTION TOGETHER

All this public distortion of Mr. Ouspensky's reputation, broadcast by ignorant people recently, brings the questions 'What did he stand for? What did he teach?' The real essence of his Teaching was often given in intimate talks with a few people in a special atmosphere. It centred of course on 'Waking up' and the True Knowledge (the inner content of all religions and philosophies) which could lead to awakening. The Shankaracharya, too, in speaking of his own religion, 'Sanatan' – meaning 'Eternal Body', the inner content of all religions – advised us to compare the 'Sanatan' of Christianity with that of other religions such as Hinduism. For, he said, we should probably find they were the same.

During our many all-night talks with Mr. Ouspensky, at a certain stage, a kind of magical atmosphere would often begin to surround us, and the conversation would sometimes turn to the Lord's Prayer, which he described as the key to the Law of Three Forces (the Three Gunas of His Holiness's Tradition). He would recall how Our Lord gave this Prayer, noting that He gave it to His twelve closest disciples only 'up in a high mountain':

'When you pray,' Christ said (Matthew 6: 6), 'do not stand in public places as the hypocrites do to be seen of men, but go into your innermost room, and, shutting the door, pray to your Father who is in secret. And do not use empty repetitions as the heathen do, for they think they will be heard for their much speaking.' (The emphasis here is not on 'repetitions' but on *empty*; if you repeat the prayer, repeat it with attention to the *meaning*.) 'Don't be like them, for your Father already knows what you need before you ask Him.' (Prayer, then, is not so much a 'petition' as a communion and an instruction). 'Therefore you should pray in this way:

Our Father which art in the Heavens
Hallowed be Thy Name
Thy Kingdom come
Thy Will be done
On earth as it is in Heaven.'

This first part of the Prayer is on a very big scale, for in the original Greek, the first mention of 'Heaven' is in the plural – 'Our Father which art in the Heavens' – not only in our own Solar System, but in the Starry World as well. It is on the level of our Father in His Creation; no mention here of a man, or even of mankind. But then we make a threefold petition for our small earth:

'Hallowed be Thy Name': First, that His *Name* be made holy, held in honour and esteem. God has been called by many names, but some 'favourite names' have stood the test of time. By the Sufis the name 'Allah' is called to mind at dawn and sunset, as well as at other times in meditation or the Dervish Invocation ceremony. In the Jewish Cabbala, the Tetragrammaton stood for the four elements, the earth, water, air, fire. We, ourselves, have learnt to use the Name far more ancient than any of these, coming from a time long before the division of mankind into races; and we know that if this Name is not constantly 'made holy', it quickly loses some of its power.

Secondly, we ask that His *Kingdom* should come – the Kingdom of Love and Truth and Happiness. (We recall all that Mr. Ouspensky wrote in *A New Model* on the subject; all the small parables of the Gospels about the ‘Kingdom of Heaven’; and the many stories and similes of His Holiness about a ‘King and his kingdom’.)

Thirdly, we ask that His *Will* should extend over the biosphere on earth, as it so obviously does in the beautiful order and symmetry of the Spiral Nebulae, Star Clusters, Stars and Planets. But we are not to forget that He is also *Our* Father, on intimate terms with us.

This first part of the Prayer, too, reminds us, he would say, of how our System defines the Miraculous as the ‘manifestation in a lower world of the Laws of a higher world’. If His Name is made holy, then His Kingdom will manifest in this world and His Will be done:

And the Word was made flesh, and dwelt among us, and we beheld His Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

(John 1: 14)

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The middle section of the Prayer is on the much smaller scale of the three-storeyed house: the threefold construction of the human brain on its Physical, Subtle and Causal levels. But notice, he said, that the word ‘I’ does not occur; it is all ‘us’ and ‘our’, for this is a ‘School Prayer’ – a ‘communion of Saints’ or devotees.

Here, then, we ask for the miracle of Section 1 in the form of food:

‘*Give us this day our miraculous bread.*’ (The Greek and Latin carry the meaning ‘super-substantial’, or supra-sensory – not ‘daily’.) Food belongs to the physical level; man lives on three kinds of food, the food he eats, the air he breathes and the impressions he receives. But ‘impressions’ are of two kinds, sensory and supra-sensory. This double meaning of the word ‘bread’ is used in Christ’s first answer during his ‘temptation’ in the wilderness:

It is written: Man does not live by bread alone but by every word that proceedeth out of the mouth of God.

So we are asking for our ration of those supra-sensory impressions, and we are asking for it today – here and now!

Then we go on to ask for purification of the middle storey – at the ‘Subtle’ and Emotional level: ‘*Forgive us our debts as we forgive our debtors.*’ ‘Forgiving’ is the best way to purify our emotions (and with them the chemical regulation of the body) for it means converting negative emotions (*our* debts) to positive emotion. Moreover, in this way we get rid of the *causes* of our negative emotions, so that, if we *have* to live again, we can live without them. What a boon! The meaning of this enigmatical sentence was given fully to St. Peter by means of a story:

Then came Peter to Him, and said, ‘Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?’

Jesus saith unto him, ‘I say not unto thee, Until seven times: but, Until seventy times seven.’

Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants:

And when he had begun to reckon, one was brought unto him, which owed him *ten thousand talents*.

But for as much as he had not (means) to pay, his lord commanded him to be sold, and his wife, and children, and all that he had and payment to be made.

At that the servant fell down and worshipped him saying, "Lord, have patience with me, and I will pay thee all."

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him *an hundred pence*: and he laid hands on him and took him by the throat, saying, "Pay me that thou owest."

And his fellow servant fell down at his feet, and besought him saying, "Have patience with me, and I will pay thee all."

And he would not; but went out and cast him into prison, till he should pay the debt.

So when his fellow servants saw what done, they were very sorry, and came and told their lord all that was done.

Then his lord, after that he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldest not thou have had compassion on thy fellow servant, even as I had pity on thee?"

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.'

(Matthew 17: 21–35)

In the third sentence we come to the Causal level, for the 'restless mind must not be allowed to lead us astray into a kingdom of its own'. We must not be 'attached' or addicted, must not take things personally.

'Lead us not into temptation ("identification"), but deliver us from evil. 'Evil' follows the theft by the ego of that which belongs to the Eternal and the Universal. Credit for success belongs not to us but to Our Father:

'For Thine is the Kingdom, the Power, and the Glory for every and ever' – again the three aspects of the Creator, so the end of the Prayer is also the beginning.

Since last week you have asked to hear more of what Mr. Ouspensky said about 'temptation' and 'evil'. One time he put it like this:

Temptation. For us – all that is easy, mechanical; letting things go. When we are angry, to express anger; if attacked, to retaliate; to give way to self-pity, etc. It is the misleading comfort of 'just letting things happen'.

Evil. Evil is easily explained. When one resists temptation one becomes proud, thinks one is awake and others are asleep; how much better one is than other people, etc.'

(His Holiness also recently warned us of the same things: 'Even if,' he said, 'somebody does enjoy extra Meditation, he will be subject to some sort of self-satisfaction, congratulating himself on *his* achievement. This feeling of self-satisfaction is extremely dangerous on the Spiritual path.')

At other times Mr. Ouspensky would say that 'temptation' in this sense does not exist until one has tasted the miraculous and experienced the marvellous freedom and confidence given by

a few minutes' absence of turning thoughts and identification – for in the ordinary way we are identified all our waking life without noticing it.

We surely now know what this 'temptation' is in all its varieties through checking our own and other people's meditation. How often do we settle down with longing for the 'Voice of the Silence', only to wake up ten minutes later to observe that the mind has run off somewhere and we have not been meditating at all! So to find the mechanism of this loss of Attention and forestall it, is one meaning of 'Lead us not into temptation.'

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All this and much more that Mr. Ouspensky told us, came back to me as the Lord's Prayer floated into my mind during contemplation after a happy Meditation one morning. What did he mean when he said that this Prayer is the key to the Law of Three? Of course it has a threefold structure, three times three. But for him it describes a certain triad – a combination of the Three Gunas that starts with Sattva or 'Nitrogen'; a triad he called 'School Work'. It follows and renews a kind of awakening where Emotion and Intellect are one and where, if necessary, action follows which is entirely appropriate to the situation.

And he contrasted it with its opposite – 'that Triad which must not come near our Work', and which he called 'Crime'.

For the Lord's Prayer also hints at three components of this criminal triad: 1) Turning 'miraculous bread' into 'common bread' – C Influences into A. 2) Allowing Positive Emotion to become negative – turning Love into fear and hate. 3) Through identification, attacking something much bigger from personal motives.

The Greek word 'skandalon' (meaning 'scandal' or 'outrage') in the following passage refers to it:

Whoso shall outrage one of these little ones that believe in Me, it were better for him that a millstone be hanged about his neck and that he were drowned in the depths of the sea. Woe unto the world because of scandals! for it must need be that scandals come; but woe unto that man by whom they come.

(Matthew 18: 7)

The wider our influence, the more must this be remembered.

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In conclusion, we can ask ourselves if the Lord's Prayer, the Christian 'Sanatan', is so very different from His Holiness's 'Sanatan'? Yet perhaps for some of us it can be more emotional and therefore awaken us more quickly. After all, though every word of the Lord's Prayer is so charged with meaning that a whole system of education could be founded on it, yet, (in happier times at least) did not many small children repeat it at their mother's knee as soon as they could talk?

Is the Lord's Prayer, then, the product of Intellect or of Emotion? Surely, of both together. And it was one of the means which Mr. Ouspensky used and recommended for this major stage of Awakening. For our kind of busy life it is not for continuous repetition, but for contemplation following the Meditation or the Mevlevi Turning or the Movements. It is calming, too, if we wake in the night.

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