

6 February 1967

READING 2

PART 1

The figures in Reading 1 can, of course, be used in several different ways. One of these was chosen last week to show how one aspect of the Law of Three Forces (namely the 'Three Gunas' in the Shankaracharya's System) can be such a valuable practical guide. If things are going badly for us in a given week, or if the meditation is difficult, then be sure that there is a wrong proportion of the Three Forces and, in consequence, we are going about everything in the wrong way. Stop, enquire, adjust; much time and energy will be saved and many mistakes avoided.

This week we choose another application, on a bigger scale, which should help us to maintain a sense of direction in line with Mr. Allan's reminder about 'single-mindedness of aim'. Our System describes four Laws which may govern human life – the *Laws of Accident, of Cause and Effect, of Fate, and of Will*. If you take the two vertical arrows of Figure 1 as a mechanical circuit – incoming sensory impressions (upward arrow) resulting in activities (down-going arrow) – ideas, thoughts, words, desires, actions – then you see how a man in this condition is a mere machine having no say in events and therefore completely at the mercy of chance. This is the condition of the great majority of mankind, the people who constitute the 'crowd' in the Drama of human development. R.L. Stevenson (describing the Princess of Duntrine in his fable – *The Song of the Morrow*) uses the words: 'Here she dwelt and grew up, and had no care for the morrow, and no power upon the hour after the manner of simple men.'

The lives of 'simple men' are almost entirely governed by statistical laws applying to large numbers – luck, chance, probability. Accidents of place and time, like war and famine, may come and kill many of them if their fate causes them to be born, say, 'behind the Iron curtain', in darkest Africa, in Vietnam or India, and there is little that the individual can do about it. This is the only aspect of the Universe admitted by current science! It is significant that all the sciences today inevitably go by this one road – Probability Law.

But (as the Shankaracharya stresses) there is a small minority of people (among whom he numbers us) who receive and recognise impulses from another direction (Figure 2). These 'good impulses' may start in them a strong desire to wake up and see the Truth. Based on this strong desire, they learn to make good use of the Second Law '*Cause and Effect*'. By deliberately 'creating causes' which fill their days, they leave no room for *accident* to which the scattered attention, the idle mind, is subject. For domination by the Law of Accident begins in our own minds. This is something that our organisation has done and can continue to help us to do. But we know only too well how through neglect, even for a day or two, we become much more subject to chance; and in my case things seem to be against me and small accidents happen, which remind me to get back on the Path.

If we do this, however, we make the discovery that those 'lucky accidents' which sometimes happen to us, are not really 'Accidents' at all, but manifestations of the Third Law – the *Law of Individual Fate* – which can prove more powerful than the Laws of Large Numbers. While masses of fish get entangled in the fisherman's nets, a few can escape. In Greek drama the hero had an individual fate presided over by a God or Goddess. These more integrated men and women play the named parts in the drama, in contrast to the crowd, the attendants, the 'walkers on'; and in some cases their names remain in history.

But if, finally, they want to come under the only Law which is entirely good, happy and beneficial, they seek unremittingly for the *Law of Will*, achieved by union with the 'God within'. For this, is needed a far more precise knowledge of themselves through direct experience, and knowledge of how they are made and how they resemble or differ from other people. This is a Knowledge that comes through the understanding heart rather than the unaided mind. Also it has been called 'the science of sciences and the art of arts'; for it's a true fact that all other sciences and arts spring from this one.

(Pause for Discussion)

PART 2

It was said at the end of last week's paper that the controlling centres or minds in each storey are highly organised (chance, habits, enter here too). But they are *not integrated together*, like separate Government Ministries often at odds with each other.

Integration at certain key-points is required for Unity of Control, like co-ordination between Ministries. 'Cabinet control' under a Sovereign or President can bring permanence and Immortality. Our work begins here. Figure 3 shows the key-points for integration of the 'Soul' within the general framework. (see below)

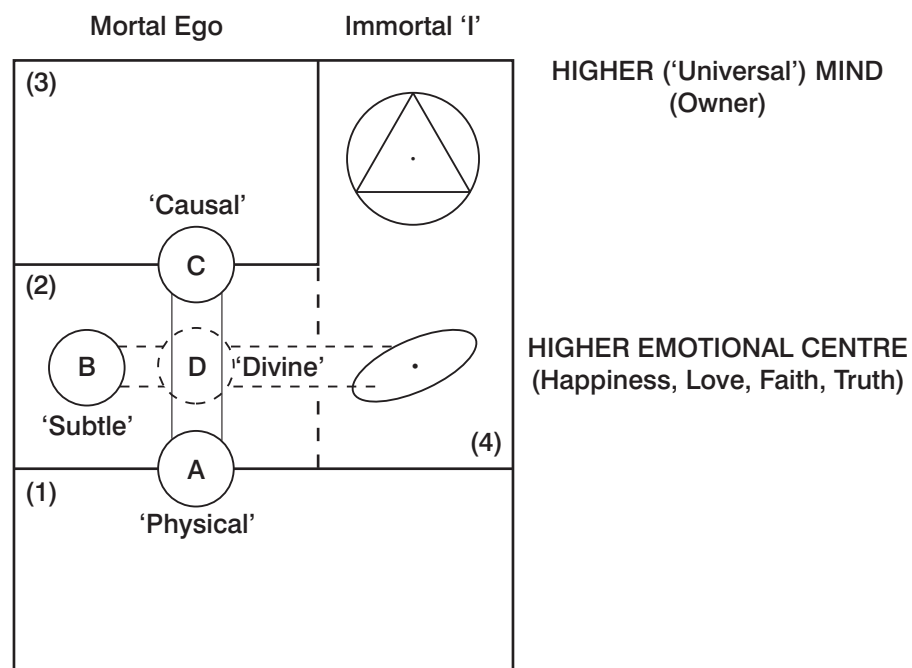


Figure 3 Integration and Immortality

The ancient description of the 'chariot' describes connections between:

- A. *Charioteer and chariot* – a firm seat and a brake.
- B. *Horses and chariot* – shafts and girth.

Both these are already established by Nature in normal people.

- C. *Charioteer and horses* – bit, bridle, reins and whip.
- D. *Charioteer and Owner* – Self-realization and Self-remembering.

Our work lies chiefly with C and D. You will notice that in the 'dark age of ignorance', the horses were given rough treatment – the more ignorant the more violent.

But the Shankaracharya shows us 'a more excellent way'. His terminology of four levels of integration (Physical, Subtle, Causal and Divine) is shown in Figure 3, as a lead-up to a valuable description just received from him. In conjunction with the new scientific knowledge of this century we can know for certain all about A, B, C and D and what we have to do; we must not be content to remain in the 'Dark Age'.

Figure 3 also gives one interpretation of perhaps the most misunderstood remark in the Gospels: 'Whosoever would come after Me, let him deny himself, and take up his Cross (daily) and come, follow Me'. For this Cross demands no suffering and no toil: 'Take My yoke upon you, and learn of Me'.

What must be realised is that this is long-term work. To acquire facility in any art or any science requires much time and devotion. Yet this privilege of coming under the Law of Will requires as much time and devotion, or even more, than any of the others.

PART 3

While I was away ill, the New York Group sent some questions direct to the Shankaracharya and his answers were translated and sent to us with firm instructions that, in future, all questions by groups connected with us must come to London first, and only what we are unable to answer referred to him. But these answers are valuable and we will be studying them in turn.

This one contains the 'more excellent way' referred to in connection with the present subject. Rightly understood this answer given by the Shankaracharya is very simple and practical:

Everything is made of the Absolute – the causal, subtle and physical. When one sees the physical manifestations in movement, one forgets that the physical never moves by itself unless the subtle initiates it. So all movements of the physical body are manifestations of the subtle behind them. Control of unnecessary movement is useful, but *no amount of force will produce any good result*, for inevitably this will create a chain of opposing reactions. In response to such force, one turns to negative ways of *not* doing this or that, which results only in further chaos.

Just as the physical is governed by the subtle, so is the subtle by the 'causal'. Let this 'causal' come into the picture. The causal *does* nothing, but only witnesses; just let him witness and the process will change. No need to impose rigid controls or some system of 'anti-movement'. The presence of the Observer is quite enough to do away with unnecessary movements.

The physical body is very mechanical, so for some time the movements will prevail even if the observer is there, but observer works on the purity of subtle body and when that is achieved all unnecessary things will fall away. In the control of the physical body, rigid and forceful formulas are not useful. If physical body moves, then in fact mental movement is responsible. Only allow the observer to watch, and the rest will be done.

[Note: His Holiness's terminology is different from that used in old books about our 'System', which must be firmly discarded to avoid confusion.]

DISCUSSION

We want the Experimental Groups to find a way of relating this to experiment from week to week. This advice includes more than just 'movement'; it is to be understood as learning to prevent the entry of 'accident' at any level of the 'Mind', checked by the permanent measure of what is useful to the Self that 'lives in the hearts of all'.

* * *