

3 July 1967

READING 7

PART 1. CULTIVATING WILL

There are many encouraging signs among us, no doubt of that. But we are increasingly aware of what we want, yet can't quite get it when we want it and can't hold it for long when it is there. This applies to everyone irrespective of type or position; those most aware that there's another step to be taken are the ones who have tried hardest! What is missing? It's simple to express but hard to understand precisely, harder still to acquire. Briefly, it means '*more Will*'; but it's not grand or dramatic, it demands a persistent small effort like learning to swim. In Meditation we are in effect saying, 'Lord, Lord', but:

Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of My Father which is in Heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?

And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.

Therefore whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man who built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; 'for it was founded upon a rock'..

Matthew 7: 21–25

How, then, does each one of us speed up the 'building of his house upon a rock'? We have been assured, and I have for some time been convinced, that the secret lies in carrying the stillness about everywhere with us and giving up the mental burden that not only tires us, but stands in the way. Three instances I give you: *First*, when we sit and shut our eyes we see the turmoil that's been going on, which makes us take correspondingly long to get still. That shouldn't be necessary – we should be able to slip into the stillness right away. *Secondly*, some people complain of insomnia in the sense that when they turn the light out they can't get to sleep. Apart from actual pain or physical discomfort, the usual cause is just the same thing – the mental burden of turning thoughts. Again, there should be no difficulty in going to sleep. The Realized Man shuts his eyes, sinks instantly into dreamless sleep, and wakes completely refreshed a few hours later. *Thirdly*, having shed the burden, it usually builds up quite quickly again, often in an hour or two, as after a Mukabeleh.

These three examples are just straws in the wind which show us our state. What we mostly don't realise is that relinquishing this useless mental burden (carrying the silence with one) cannot be done by any *mental exercise* (for that merely puts an extra strain on the attention). It comes from 'being rooted and grounded in Love', that is, it's a kind of 'emotional centre of gravity' – something forming in the Mesocosmos. Then we would remember our Father in Heaven, and then we would begin to learn to do His Will, being directed from within.

So, we do what we have to do with undivided Attention. When we've finished the job we

switch the mental engine off and get up and walk to the car or the train *without anything else going on at all*. Just getting up and walking. It sounds impossible like swimming seems to a non-swimmer; but like learning to swim, you need to practise it constantly under all sorts of conditions. This is the beginning of what is meant by the expression 'cultivating Will'. Without this beginning we don't hear the Instructor telling us what to do next; therefore we can't put His Will into practice. When you've done more with this there'll be more to say about it.

PART 2

Many people are concerned about the ever-increasing tempo of living, the obsession with movement and speed, and the 'scientific' picture of 'this restless universe' in which everyone is coming to believe implicitly.

Could all that be based on a wrong point of view and wrong use of the mental apparatus? The Shankaracharya points out that when a moving object passes a stationary object, both appear to be moving. Trains are examples, he says. If you are looking out of the window of a moving train, you see the landscape in movement; trees and houses come into existence, sweep by, and disappear. This explains why the pre-Copernican astronomers built up the mistaken picture of a stationary earth around which the Sun and stars are moving. All their observations only confirmed their theory. How childish, how naive they were! Don't we laugh now we know so much better?

But wait a minute, are not similar mistakes being made now with enormous confidence? Is it true, this current scientific picture of a restless universe everywhere in movement and moving faster and faster as we go further from the space-time of the observer; galaxies retreating at speeds approaching the speed of light in proportion to their distance; perpetual motion of molecules in a gas; the speed of photochemical reactions of 'fast-moving' electrons; the transient existence of Ultimate particles? Isn't there a mistake somewhere? Aren't we hypnotised by the idea of movement and therefore of speed?

Would not the psychological approach to Cosmoses other than the microcosmos *consist in not looking at the movement, but going inward to the stillness*? If you are in a stationary train, His Holiness says, and you see a nearby train moving, you are persuaded that it is *your* train that is moving until you look away. The part of the mind which observes external events, studies, thinks, talks, reads and writes is perpetually in movement; that's its nature. But there is another, more powerful, region of the mind whose nature it is to be still. Many of us have proved that if we leave the moving mind and turn the other way we become still. Penetrating to another cosmos, we have *more time*. Why this apparent contradiction? How to study different cosmoses this way – by retreating from the movement?

Perhaps it has something to do with another of His Holiness's illustrations. Standing on the bank looking at the moving water, one may feel oneself moving. Trying this I have noticed that it is when the surface ripples and the flotsam engage one's attention that one gets this illusion. Turning away one reflects that, though the particles of water are being continually replaced, the river itself is relatively eternal. Looking back at it again, it is still the same river. It is still the same stream of thoughts in one's mind from day to day, although when attending to the individual trains of thought, they often seem new and different. The cells in one's body also are continually

being replaced; in a few days they are no longer the same cells; – but it still feels and looks the same body!

The light of the Sun is streaming out in three dimensions and in all directions. If it were not for the turning of the earth on its axis and the clouds of the earth's atmosphere, the Sun would always appear to be shining. Relatively to the Sun, passing time is, then, a property of the Observer and, by the sensory apparatus and mind of a microcosm, it is measured in hours and days and years. Are there not other states of consciousness possible for man in which the 'Sun' might appear to be a living, intelligent Being emitting benevolent Influences?

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