

13 February 1967

### READING 3

#### PART 1

In the last few weeks there has been a lot of talk among us about 'Science' and 'Scientists', about 'Religion' and about 'Art', forgetting (or so it seems) a concept fundamental not only to our own System, but the Shankaracharya's as well. For there isn't just *one* Science, *one* Art or *one* Religion – men are too different for that!

First of all, our System says that all men are composites of three fundamental kinds based on the three storeys of the House. 'Men No.1' base their approach to everything either on physical sensation, or on the skill of their hands, or on imitation and fashion; so there is a 'Science No.1', which has both assets and liabilities. The great scientist, Michael Faraday arrived at his results experimentally and largely through the skill of his hands; but the mass of 'Scientists No.1' just plod along doing imitative work like 'Artists No.1'.

Then there is 'Science No.2'; there are emotional men like Sir Lawrence Bragg who, besides being an able scientist, is influenced by a sense of aesthetic beauty in the X-ray patterns of crystals; but there are lesser 'scientists' who, having felt emotionally some great Truth like 'Evolution', create dogmas (as in Religion No.2) which retard the freedom of thought. And there are 'Scientists No.3' (like Professor Hoyle) who are all the time thinking in the abstract, and weaving mathematical theories. Sometimes those, being based on insufficient experimental facts, have a very short life; but others, unfortunately, die hard. There are also, of course, 'Artists No.3', who do a lot of talking but little painting; and what about those 'Art critics and Art historians No.3'?

But all these people (as far as we can tell from a distance) are entirely interested in the outside of the world: if physicists, in the *remoter* parts of the Universe; if biologists, in *other* forms of life; if doctors or psychologists, in people *other* than themselves! Thus they are quite unaware of the necessity for Self-knowledge, the need for change of their own Being, and so are described by the Shankaracharya as 'low on the Ladder of Self-realization or not on the Ladder at all.'

Coming to our own activities, we must remember that each of us is a compound of No.1, No.2 and No.3, with slightly differing emphasis. These differences are interesting, refreshing and useful for Self-knowledge. The available methods we are given for Self-realization take these different compounds into account, and those in charge are experienced enough to see and remember them; but everyone must use the method to rise above the differences on to the Higher steps of the Ladder where all are united by a single Aim, and the differences lose their importance.

Therefore the crucial question in our discussions of 'the next step for Humanity and of what our Society could do to help bring it about', must have relation to the realization of the existence of the Fourth Room and all that it means – higher levels of Being, control of higher states of Consciousness, contact with Higher Centres. As few people in the world today will any more accept any 'higher authority' or *ex cathedra* teaching, the most promising line would seem to be to get them somehow to *experience for themselves*, by interesting them in such 'do it yourself' methods as the Meditation, or the Dervish Turning, or the 'Movements'.

At any rate, let's try not to go on talking loosely about 'Science' or 'Art' or 'Religion', but constantly ask '*Which Science?*', '*Which Art?*', '*Which Religion?*', from the point of view of Self-realization. And then we might, through such enquiries, learn more about ourselves; and perhaps discover that there *are* examples to be found in past or contemporary history of Higher categories of all three. [The System description of 'seven levels of man' is on the scale of the whole of humanity – and very theoretical for us. So we will use H.H's Ladder of Seven Steps, which says the same thing in more practical language. We retain only the code words No.1, No.2 and No.3. for convenience.]

## PART 2

The rhythm of the Shankaracharya's words often comes through the translation and can be made to stay in the mind. Here is one of his recent answers:

All our desires and wishes  
Come as obstacles to the Joys  
We might have in Meditation.

In that way Attention is lost,  
So I advise you to ask your friends  
To have fewer desires!

As their desires diminish,  
They will find that Attention  
Is brought about very soon.

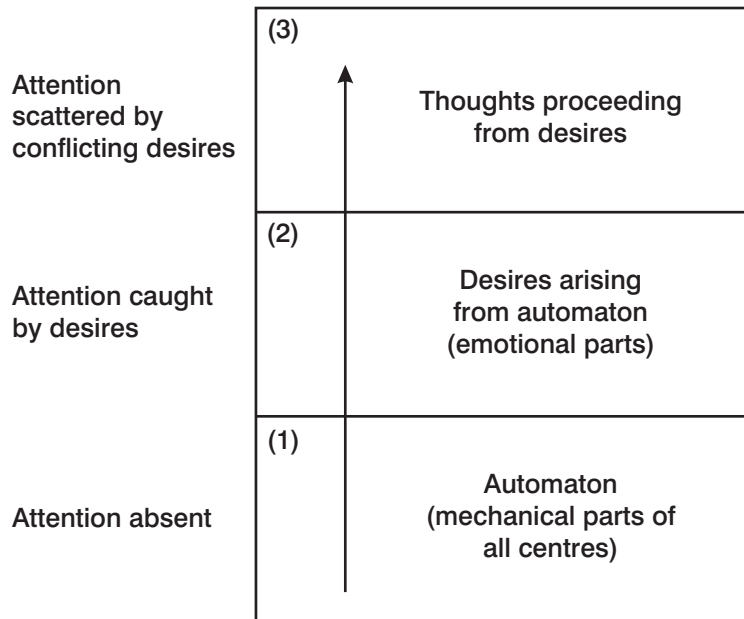
When the water in the pond  
Is agitated, the Sun's reflection  
Also moves in broken form,

Although the Sun is not moving.  
As the movement of the water lessens,  
So does the movement of the reflection.

Once the water is quite still,  
One will see the image of the Sun  
Full, motionless and perfect.

The meaning of the simile is this:  
Only when the mind is still  
Will the state of Attention prevail.

These lines really contain all that is practically necessary; but the word 'desires' has perhaps little impact on us nowadays, because we no longer think in those terms. We call our 'desires' by more respectable names, disguising them under labels like 'duties and obligations', 'human kindness', 'legitimate recreation', or something. We don't see them altogether as part of the organism when governed by the automaton:



But when we try to remember only ourSelves with eyes shut, there must be only *one* desire: for 'the Peace of God'. Every other desire at that moment belongs to the automaton and is disregarded. That would be 'the state of Attention', and by prolonged practice it can be made to stay with us at all times.

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