

8 July 1968

READING 9

PART 1

You may or may not have been able to make something out of the rather complicated diagrams given last week; but at least one could see that *it is possible* to decipher 'the code used by the human mind in counting any units which are countable, and presenting the results to our conscious experience'. By and by, those who are interested in that sort of thing can put together all Knowledge into one and can get a good idea of why the world and its contents look to us the way they do.

But I've been asking what would be the most valuable lesson we could learn from all this with Self-realization in view? Though I didn't give a thought to the matter for two or three days, yet evidently a deeper part of my mind was busy with this question so that I woke up last night with a vivid awareness that 'Someone' was trying to get me to understand the answer. 'Be not deceived', the Voice was saying, 'God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap Life Everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.' (Galatians 6: 7). And with this simplified picture (Figure 1, overleaf) in mind, I saw that each minute is a repetition of momentary desires. If one of them takes root and grows, it will last five minutes, will reappear many times in an hour until it can go on (underneath) all day and on successive days. I saw that from very small beginnings – (some chemical change, perhaps, in the DNA formula) a whole life-time can be shaped.

But it was from the positive side that I saw it; our business being with the Spirit, I saw that what matters is to look inwards towards the Centre whenever our attention is not engaged in the demands of 'passing time'. Good impulses and peak experiences are given to remind and encourage us in this quest. The Voice went on to tell me the 'parable of the talents', explaining that this was describing what had to be done with a Peak Experience, for the 'talent' in the story meant a brief gift from Heaven. It is well worth reading again. (Matthew 25: 14–30)

Looked at from this ('Causal') point of view, full of emotion, the worst that can happen to the 'unprofitable servant' is that he should (through neglect of such gifts) drift too far from the Centre to get them any more – go back into the outer darkness with the nostalgia and the weeping. And it was with a pang that I recalled the experience quoted by Marghanita Laski with which we began this term (1968/10). 'For a split second there upon the shores of the Firth, I understood. What I understood I don't know now, but I know I understood then.' That, you remember, happened to a young woman way back in 1916, and it wasn't until 1958 towards the end of her life that the television programme impelled her to write a letter about it! Forty-two years of that pound buried in a napkin – God help us! Then I was told that she might be one of those who, in former lives, had had their share of peak experiences, but now only that most notable one remained in her memory but stripped of its content. For her it wasn't the beginning – it might have been the end (if she hadn't written that letter).

Then I saw in general how all the people of the world are going along radii, some towards the centre and therefore agreeing with one another (as in the principle of St. Avva Dorotheus),[†] while others pass outwards and therefore disagree. But how little are we able to judge an individual's relation to his Maker, which is a secret between them and not to be inferred from outward appearances.

So we mustn't let time go by. It's only a little thing we have to do – improve on those half-hours until we are able to visit Heaven in any two minutes, and thus (with the help of good company and True Knowledge) release the Atman so that He can pass through the seven gates and receive the keys of the Kingdom at four o'clock, or whenever the appointed hour comes when our body dies and its clocks are put back to the beginning again, or abandoned for ever.

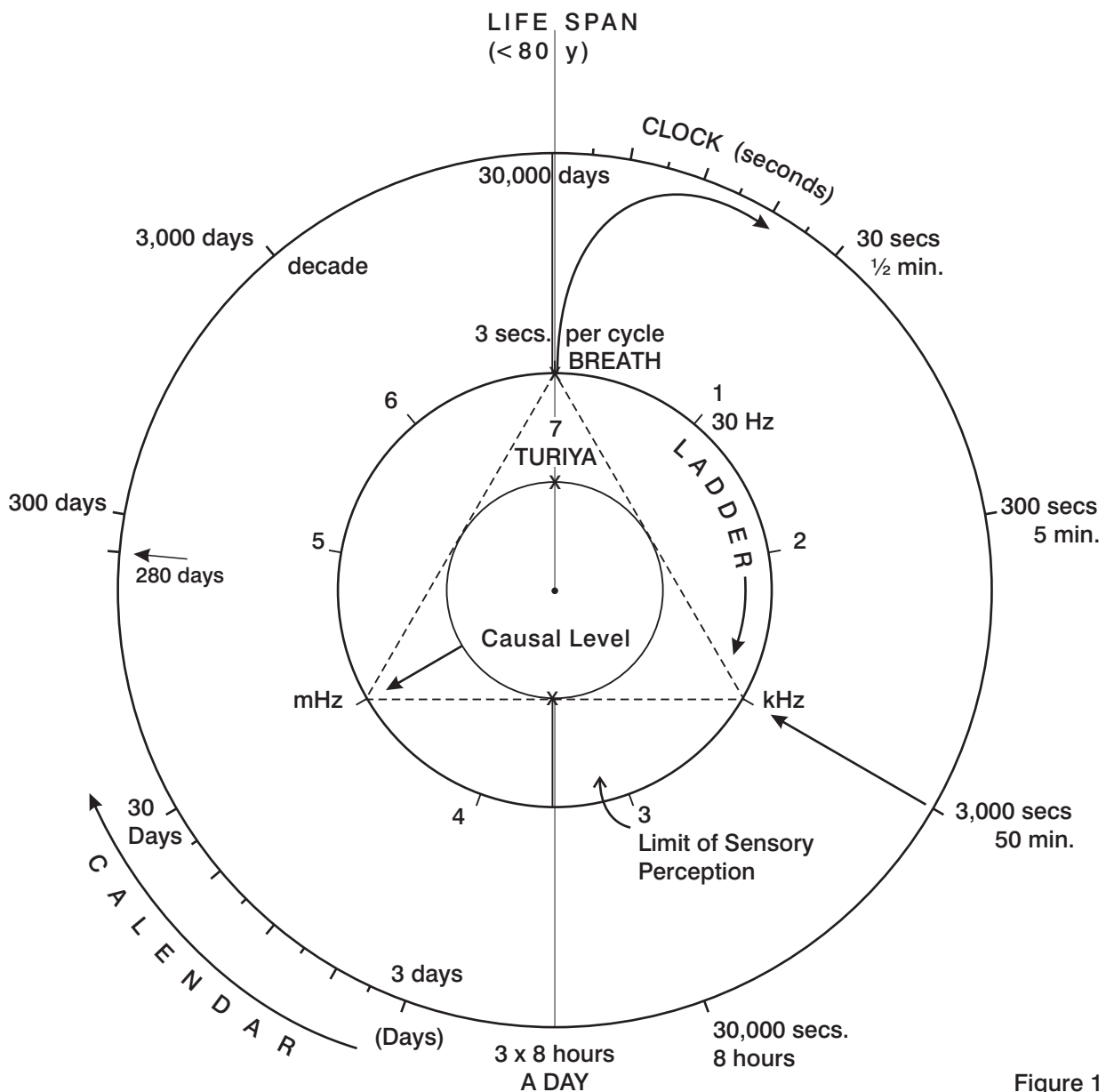


Figure 1

[†]*Tertium Organum*, 1951 ed., p.259

PART 2

The expression 'True Knowledge' means establishing in the mind a correct overall picture (like an architect's plan) to which everything down to the smallest detail can be referred.

Human chaos today is mainly due to the false and one-sided pictures which take root in the minds of individuals, and particularly of associations of noisy people. We read in today's paper:

Shouts of 'Fascist beasts' and 'Racialists out!' were countered by cries of 'Stop immigration', 'Britain for the British', and 'Repatriation not immigration', as two rival factions clashed near the Cenotaph in Whitehall yesterday. It was the first time that the Movement for Colonial Freedom and the Immigration Control Association had staged simultaneous demonstrations. There were struggles and several arrests as police moved in to separate them as they converged on Downing Street. Firm police action and heavy rain narrowly averted a serious clash. Both groups handed in petitions at No.10.

We see in ourselves at times such clashes between different groups of noisy 'I's, each holding false notions and handing in petitions so that our Prime Minister gets little peace of mind! Today's diagram can give us a clear and true picture, and the more 'I's that get the idea the more peace.

Take just the three main divisions of the circle to represent: on the right 'body', at the bottom 'Manas', and on the left 'Buddhi'. Then listen to this conversation with the Shankaracharya:

R. I had not previously understood that the domain of Buddhi is the world of thought and ideas, having regarded it as service and love for the Atman only.

S. It is not only the Buddhi which is the servant, but everything must be servant to the Atman. Buddhi serves him by thought, Manas does it by desire, and body by action. Everything has to serve the Atman in its own way.

The difference between a disciplined man who is up on the Ladder and a common (undisciplined man) is that the common man is uncouth in his actions, whereas a trained man would perform them in a better and more elegant way. For example, it takes an uneducated man a long and weary effort to express himself, whereas an educated man would express himself clearly and nicely. Refinement in any branch of knowledge or skilled work is the product of Buddhi, and those who are higher up on the Ladder would show that just by their actions. Put them under the most trying and difficult situations, and they would do the job without fuss and with great ease and simplicity. This is proof of their level.

To discriminate and decide is the work of Buddhi; once the decision is made, it is passed down to the Emotional Centre, which works at great speed and duration. The whole system can be related to 3 gears; you use each gear according to the need of the moment.

(14 October 1965)

COMMENT

This is a practical way of looking at the possibilities available to a man with his 3 built-in organisations, one working at a frequency of cycles per second (Hz), the next (Manas) in kilohertz, and the third (Buddhi) in megahertz. One becomes added to the other with each step of greater conscious integration.

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