

4 November 1968

READING 4

CATEGORIES OF MAN

The symbol of the three-storeyed house can be applied also on the wider scale of Mankind – all people in the world who have lived, are living now, or will live. To use it in this way we have to realise the limitations of our language, for common words are far too vague and general for our purpose. Words are our mental coins, but the word ‘coin’ is rather useless, we want to know what value any coin represents. The same with the word ‘Man’; for there are as many different kinds of men as there are coins of different value.

PART 1

So our System has given us a simple yet far more precise description based on the House of three Storeys, and we have said that the lower storey represents the mind-body machine or automaton; and men who live in the basement are of three kinds, which we call No.1, No.2 and No.3, (Figure 1). All

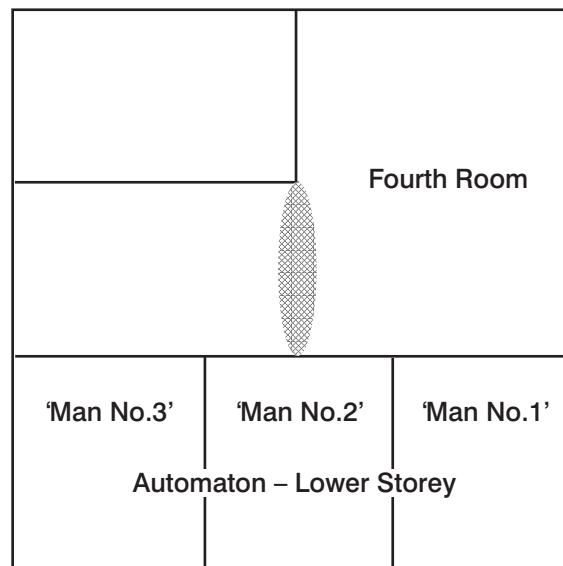


Figure 1

the people in the world are stamped with a hereditary label or ‘blood group’, which is in their Essence and cannot be changed; and this is the basis to which their external lives are geared, and which governs their decisions, their main interests and the kind of attention which comes most naturally to them.

Men No.1 are governed by their *physical sensations* and by imitation, which is the commonest way in which the sensorimotor machine learns to work. The blood group of such a person is group ‘O’. Men No.2 go by their *feelings* – emotional likes and dislikes which they can’t explain logically. ‘I know what I like’ says such a man at a concert or an art exhibition; he chooses his friends also on this basis; his blood group is group ‘B’. Man No.3 thinks he is more logical, but really is governed by his *theories*; he has to have a reason or a reasonable explanation for everything; his blood group is ‘A’. All these people are basically equal as regards Self-realization, but for each where it is extremely dominant, three traditional Ways have been created – the Way

of the physical ascetic, the Way of the Monk and the Way of the Yogi. These extreme types in whom only one storey is developed, have to reach the 4th Room by some variety of these three.

But we are not interested in these extremes, for not one of us here is confined to one storey, we are either two-storeyed or more usually three-storeyed people (Figure 2). That is to say, we are all fairly sensitive and skilful physically, we are fairly emotional and we are adequately

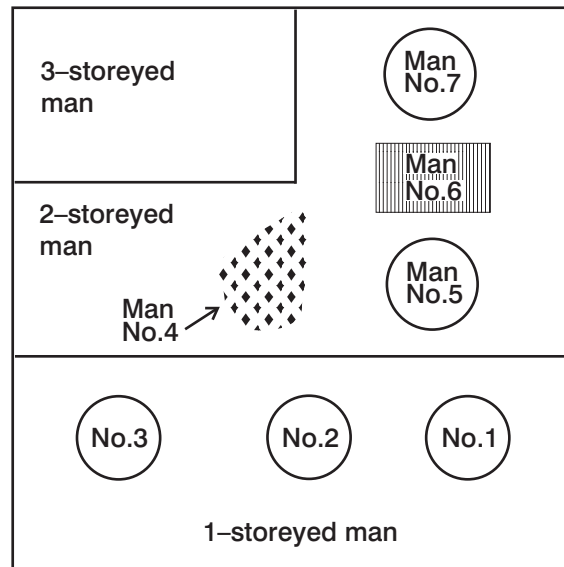


Figure 2

intellectual. For people like us a 'Fourth Way' has been created. The Shankaracharya Tradition of the Meditation is the oldest and most outstanding example of the Fourth Way; they are not intellectuals or monks or physical ascetics, but the Tradition was created as a Beacon Light to guide any person direct to the Fourth Room. Our 'System' as it reached the West, also belongs to the Fourth Way, and so do the Sufis, among whom the Mevlevi Order of Dervishes took origin.

Before we go further, please be clear of the distinction between the fundamental construction of the three parts of the machine, and the equal standing of Man No.1, 2, and 3; as compared with development of one, two or three storeys. Our System described men in whom only one of the three storeys is adequately developed as 'worm', two-storeyed people as 'sheep', and only three-storeyed people as 'Man'. That is because 'Understanding' depends on a combination of intellect, emotion and instinct.

(Discussion)

PART 2. HIGHER CATEGORIES OF MAN

We cannot do better than quote the description of these which Mr. Ouspensky gave in one of his *Psychological Lectures*: (1934–1940, Third Lecture, p.42)

Man No.4 is not born as such. He is a product of School culture. He differs from man No.1, No.2, and No.3 by his knowledge of himself, by his understanding of his position and, as it is expressed technically, by his having acquired a permanent centre of gravity. This last means that the idea of acquiring unity, consciousness, permanent 'I' and will has already become for him more important than his other interests.

It must be added to the characteristics of man No.4, that his functions and centres are

more balanced, in a way in which they could not be balanced without work on himself, according to School principles and methods.

Man No.5 is a man who has acquired *unity* and *Self-consciousness*. He is different from ordinary man, because, in him, one of the higher centres already works, and he has many functions and powers that an ordinary man, that is, Man No.1, 2 and 3 does not possess.

Man No.6 is a man who has acquired *objective consciousness*. Another higher centre works in him. He possesses many more new faculties and powers, beyond the understanding of an ordinary man.

Man No.7 is a man who has attained all that a man can attain. He has a *permanent 'I'* and *free will*. He can control all the states of consciousness in himself and he already cannot lose anything he has acquired. According to another description, *he is immortal within the limits of the solar system*.

[NOTE: Do not equate this with the Ladder of Seven Steps which His Holiness gave us. The 'Seven Categories of Man' belongs to Philosophy; the Ladder is a practical guide for day-to-day self-observation. The Higher steps of both however are not contradictory, but each description can shed light on the other.]

Even among people who have developed something in all three storeys, there will be differences of approach to the Fourth Room according to whether their strongest desire is for knowledge, for love or for action. This was recognised early in the Tradition of the Meditation, for the poet Vyasa (to whom the *Bhagavad Gita* was transmitted on the field of battle 5,070 years ago) made eighteen chapters. The first six describe the Path of Action, the next six the Path of Love, and the last six the Path of Knowledge. These have been explained to us at some length and we have been shown that an organisation of the Fourth Way, such as ours, should provide enough of all three. But the final union with the Ultimate Truth takes place in the Heavenly Heart – the middle or emotional part of the mind.

The gist of the three is contained in certain verses as follows:

1. *Action*: Ch.5, v. 10. He who dedicates his actions to Consciousness without any personal attachment to them, he is no more tainted by sin than the water-lily is wetted by water.
2. *Love*: Ch.12, vv. 13,14. He who is incapable of hatred towards any being, who is kind and compassionate, free from selfish pride, equable in pleasure and pain and forgiving... always resolute with mind and body dedicated to Me, such a devotee of Mine is My beloved.
3. *Knowledge*: Ch.13, vv. 33,34. As the one Sun illuminates the whole Earth, so Consciousness illumines the whole Universe. Those who with the eyes of wisdom thus see the difference between Matter and Consciousness and know how to liberate Life from the Laws of Nature, they attain the supreme.

PART 3

Returning again to our starting point, which was the necessity for a new language giving a more precise meaning to important words, we must now understand that the seven categories mentioned above apply to any of the general concepts – Science, Art, Religion, Language, Understanding, Knowledge, Being, etc.

Let us take '*Science*' as our first example; there is a Science of Man No.1, or (for short) Science No.1, Science No.2, Science No.3 which we see in everyday life, but there can also be Higher categories of Science, No.4, No.5, No.6 and No.7. Only in these Higher categories the common distinctions between Science, Art, Religion and Philosophy lose their edge. How can one decide whether the parables, similes and formulations in the Gospels are more scientific, more religious or more artistic?

The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

(Matthew 13: 33)

Just a single sentence summing up this whole teaching about Self-realization and the three-storeyed house (with good influences coming in ever greater abundance from the Fourth Room).

We can take extreme forms of Science No.1. (the lab-technician), Science No.2 (the emotional man with the flair for guessing at the significance of results, but who can guess right or wrong), and Science No.3 (the abstract physicist or mathematician), and find all the different permutations and combinations of these. We can see also that the really great ones (the Einsteins, the Maxwells, the Michael Faradays) have something of all three but with the emphasis perhaps on one of them particularly.

And we can do the same in any field of human accomplishment which specially interests us. But where it is a question of one-storeyed people only, this distinction (Figure 1) simply explains the endless squabbles between Men No.1, 2 or 3 in any field, and the haphazard relation between the type of man and the type of job. How many square pegs in round holes do we see about us? How many marriages between different types of man and woman who could never possibly agree if they live in the basement!

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