

6 October 1969

READING 1 (2ND WEEK)

THE 'HYDROGEN CODE' APPLIED TO INDIVIDUAL MAN

Having (we hope) taken in the general idea of the code and how it is constructed, we can now proceed to apply it to ourselves in a very practical way.

PART 1

Man is constructed on the plan of a three-storeyed house. This simile has many meanings, but for the moment we can apply it to the three bony cavities which protect our most vital and important organs: the top storey is the skull which contains the brain; the middle storey is the thorax containing the heart and lungs; and the lower storey is the pelvis containing the organs of reproduction and excretion. These three are bound together by a fourth bony cavity which goes down the back from the skull to the base of the spine and contains the spinal cord. Though the furnishings (anatomical organs and system) of each storey are the same for all human beings, they can be governed by very different levels of energy.

We can be conscious only in the top storey – if the brain is knocked out we become unconscious. Consequently from the point of view of consciousness, the top storey is the one we want to begin to study; and here the highest 'Hydrogen' (as in Figure 3, 1969/28) generally available stands for the level of consciousness of the given individual.

Figure 1 shows the four different possibilities on the way to full Self-realization:

	No 'observer'	Observer 1	Observer 2	Observer 3
Top	48	24	12	6
Middle				
Lower				

Figure 1

When no observer is present, as in all ordinary, undisciplined people, a man is governed indiscriminately by any group of sensory impressions which engages his attention; this means that H48 is the centre of gravity of the brain, or top storey; and the consciousness of such a person will be changing rapidly with sensory impressions and bodily states, so that there is no power of choice and very little time for anything. Sensory impressions range from 1/10,000 of a second up to the 'present moment' of 3 seconds, the time of one breath cycle. Only if you try to be conscious: 'I am here now', will you see this fact, that your consciousness is changing every moment.

Hydrogen 24 is composed of far bigger units and therefore has a range from the total impressions received in a moment to a day of 24 hours. We will be aware of the big waves and our consciousness will not change with the surface ripples; we see the pattern of the carpet instead of being identified with the separate threads. We can call the man in whom the centre of gravity of the top storey is Hydrogen 24 – Observer One.

Observer 2 is a man the centre of gravity of whose Consciousness is Hydrogen 12; whose time units range from a day to a lifetime. His days are patterned according to the life he chooses to lead; the memory of his aim is a long-term one. He is conscious of the deep swell of the ocean, of large cosmic Laws into which all the details fit.

Observer 3 is the Atman, the true Self, the Ultimate Observer who is outside of ordinary time and space. His lifespan is some 3 million years, the total life of mankind on earth.

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Using this picture we can see that each new state of consciousness is something added, over and above what was there before, so that Observer 1 can see all he wants of the detail of the mind-body machine, with a bird's eye view as it were, which enables him to distinguish the temporary ripples from the main swell or, to use another metaphor, 'to see the wood for the trees'.

	No 'observer'	Observer 1	Observer 2	Observer 3
Top	48	24	12	6
Middle	96	48	24	12
Lower	192	96	48	24

Figure 2 – can be filled in on Figure 1

The undisciplined man takes what comes to him and finds it difficult to distinguish between the effects of sensory impressions of the world around, and his own chemistry (96) – the changing chemical weather of hormones and endocrine glands. If, however, he has a 'peak experience' in which for a few moments he stands outside his prison with the feeling 'How strange! I am here *now*', he sees all that has been going on inside him (and is still going on) as unreal or unimportant. He can relate the details to a bigger whole – a bigger space-time. We experience this state in two ways. One way is during the first stage of Meditation when we come to the quiet and see our usual thoughts, bodily sensations and desires at a distance and rather as if 'they are not me'. The second kind of experience is what we get when we have been maintaining attention during energetic or difficult physical movement, as during the Mukabeleh turning, or during the 'Movements' once we have learnt to do them. There is nothing particularly emotional about this state; we feel 'in the clear', confident, 'pulled together'.

But Observer 2 *does* see things emotionally – looks with the 'eyes of love', feels a glow in the heart, remains detached from unhappiness and suffering and therefore sees that it is not necessary to suffer and that happiness is the normal state; sees the Creation as a great drama – the play of the three Gunas – sees the difference between human activities that look alike; sees himself in all other people and other people in himself. While, with sufficient training and practice, Observer 1 can be maintained on the stage all day and every day, Observer 2, by his very nature and the highly combustible energy he uses, appears for only short periods on the stage, usually at important moments.

As I was writing this, I received from somebody questions relating to two of the experiences recorded in our anthology *Many Mansions*. One was Maurice Herzog's experience near the top of Annapurna – the first 8000 metre climb:

I felt as though I were plunging into something new and quite abnormal. I had the strangest and the most vivid impressions, such as I had never known before in the mountains... All sense of exertion was gone, as though there were no longer any gravity... An astonishing happiness welled up in me, but I could not define it. Everything was so new, so utterly unprecedented.

The other account my correspondent mentioned was that of Dmitri Olenin in Tolstoy's *The Cossacks* who is suddenly 'overcome by such a strange feeling of causeless joy and love of everything' that he suddenly 'thinks with extraordinary clearness... "Since one wants nothing for oneself", he kept thinking "Why not live for others?"'

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Discussion: What do we know at first hand about 'having an observer' and about the difference between Observers 1 and 2?

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PART 2

It is important to avoid the error of supposing that the top storey refers to *thinking*. Hydrogen 24 is far too combustible a material to use for thought without damaging a delicate and important part of the brain. But some people try to do that (I often get letters full of 'bright ideas'!) and only produce fantastic theories which don't bear examination. Worse still, if one tries to think with Hydrogen 12 – the energy of sex centre – that's sheer madness!

Let me repeat that the top storey means Consciousness and Consciousness is shown by *self-control* based on attention and discrimination. What we label 'No observer' (left-hand column) shows the state of a man who is conscious only of, and is controlled by, his physical body – to whom man is only 'flesh and bones'. The next column which we are calling 'Observer One' is the consciousness of a man who has acquired control of his moving centre in all its manifestations and through this is in command of the 'subtle body'. We see Observer 1 take over (in ourselves and others) at times during the Mukabeleh or the Movements, only alas, to fade out immediately afterwards.

Mr. Ouspensky used to use the symbol of 'a cat' to represent this power of control. The cat tribe is the result of a special line of evolution in organic life; this power of control and grace of movement makes a cat a 'law unto itself' – as compared with the dog whose movements unless restrained by man, are violent, blatant and controlled by any passing sensation (e.g. smell); a cat is a mysterious creature that lives in a world of its own. When we were in Mr. Ouspensky's presence we were required to 'be like a cat', that is abandon any 'involuntary movement', to move carefully and yet naturally. Those who wish to, can try to use Colet House and everything they do there for this purpose. But this must come from *within* a person, for any code of conduct imposed *from without* only produces an ugly, stereotyped and artificial behaviour. The real thing comes from an inner stillness, a consciousness that doesn't fluctuate with movement, and is free from identification and considering – the setting up of Observer 1.

In the course of establishing this control of movement one should get glimpses of 'Observer 2'. Observer 1, though a controlled and reasonable person – the product of special discipline, appears 'cold'. While Observer 1 is established by control of movement, including talking,

Observer 2 arises out of control of personal desires, which are replaced by a happiness which is independent of conditions and a love which demands no return. He can enjoy the powers of the Higher Emotional Centre. Observer 2 has risen above the subtle world and lives in the Causal, so that he sees himself as he really is. As Observer 2 comes to reign in the top storey, glimpses of Observer 3 (the Atman) are enjoyed. Like the 'Holy Man' in His Holiness's stories, Observer 2 looks 'with the eye of the Atman' from time to time, he has access to the Higher Intellectual Centre and sees the world as it is. Observer 3 is Immortal, out of 'time' and 'space'.

This succession of stages was described in the *Alchemy of Happiness*. H48 in the top storey is like mercury; H24 is the stilling of the mercury which becomes silver; the silver then has to be melted by Love (H12), and on to the melted silver the 'juice of a herb' (H6, the Atman) is poured, so that the silver is transformed into gold.

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To conclude: Having seen to some extent how this new language can be applied to communication of our experiences to each other, we might soon go on to see in the Food Diagram how these different materials are produced in the human machine, so that we can learn how to produce more of the ones we need.

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