

5 July 1971

READING 9**PART 1**

This is the last paper we'll have before we scatter over the next two months. With what shall we conclude without losing the direct simplicity of the message which a lot of people seem to have valued?

The two match-winning ideas (the coming-together of which could give us all we need) are *first*, the Universal Self or Param-Atman that governs the Universe and lives in the hearts of all human beings; and *secondly*, the wonderful endowment that each of us carries through this life – the Soul or Antahkarana. Much happiness can come from knowing more and more at first-hand about the Causal Level, which consists (as we were told last year):

of a combination between the force emanating from the Self, with the Soul its reflecting image. Yet for one in Samadhi – the culmination of Meditation – even this duality is illusion, as illustrated by the way you see your face in a mirror – the face seems to be in the mirror, but in fact it isn't really there. To the ignorant the imperfect reflection in the mirror is fully real; but to the Realized Man this whole world is (up to a point) illusion – up to a point only, since he has to use the physical world.

(Record, 9 March 1970)

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With regard to your discussions last week, much interest was aroused by His Holiness's statement:

There is something or other in all of us which is special and outstanding... Each should try to please God (his divine Spirit) with that attribute in which he alone excels.

This is, I am sure, an enquiry which ought to be pursued by each of us, but is rather too private for general discussion. Couldn't we remind each other to think of it regularly over the holiday period?

PART 2. THE LAW OF THREE AND THE SOUL

We are told that the Soul is under the influence of the Three Forces, and that on the causal level it is possible to see the Law of Three in its simplest and most convincing form.

There are two chief ways of doing this, and for a long time we'll have to pursue one or other separately, choosing whichever appeals to one most. One way is that described by the Shankaracharya in all his talks – to observe the predominance of one of the three Gunas in everything connected with Self-realization. We tried to introduce this to our New Group but nothing seemed to happen.

The other method was that of Mr. Ouspensky long ago which seemed at that time to fall likewise on stony ground. Perhaps now, with disciplines like the Meditation and the Turning, we could do better.

In this method we have first to realise that three forces at every level of the universe can produce six, and only six, different combinations as judged by their *order of action*. For that one would have to reach a scale of vision recorded by 'seers' like Isaiah:

I saw the Lord sitting upon a throne high and lifted up and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.'

Such a vision on the universal scale must be a very rare thing, so Mr. Ouspensky advised us to observe six triads (or combinations of three forces) in the *activities of man*. One looks around and within oneself and reads the daily papers to see that all the activities of man do indeed fall into only six categories – some very common, some rare. Though for a long time we'll be unable to see three Forces and establish their order, yet perhaps we can begin by understanding that, to get the desired result, certain kinds of energy are needed for a given type of action. To use one of Mr. Ouspensky's examples – some actions require only physical energy; but with all the physical energy in the world one couldn't invent something (like an electric bell or a 'labour-saving device') for that needs a combination of mental 'know-how' and physical experience. Similarly, with all the mental and with all the physical energy in the world one could not create an original work of fine Art, which needs emotional vision, as well as mental discrimination and also physical skill. He said that for Self-creation or Self-realization, the same combination is needed as for artistic creation, and he went on to put the very important practical question: 'What is the opposite of this? What brings to an end our own glimpse of the Truth, or what brings to an end the work of a School?' In other words, 'What must we not allow to come near our small groups or enter Colet House?'

In a talk last year the Shankaracharya helped Mr. and Mrs. Allan over this question:

Mr. Allan. What one wants to do above everything is to keep this treasure away from False 'I'.

S. We were given the Seven Steps (of the Ladder of Self-realization) and it is in the *first step* that the key lies. This we call the Impulse. In the impulse is enough energy and momentum to lead one towards understanding or getting or knowing better ideas which will lead one towards spiritual development. If one gets 'good company' it is natural that the progress would be systematic.

In relation to the 'False I' creeping in, we must remember that in love or devotion one does not use two sorts of activity – one to remove the False and the other to replace it with the true feeling of 'I'. There is only one activity to be encouraged here, and that is trying to understand and learn to practise whatever goodness has been given. Once the goodness comes into practice the 'False I' will automatically be removed, so one should never bother about the 'False I', one only cares about the True.

There is a difference of strength between these two aspects of Self. The natural state of the Self is that it is always true, but as a result of certain alien influences which have affected the individual, the False is implanted from outside; it does not really belong to the Self. When one enjoys the privilege of good company and absorbs the idea of the True Self with understanding, the strength of this idea unites with the strength inherent

in the Self which provides far greater strength than that available to the false and the artificial. Then the 'False I' loses the battle and is removed without any permanent damage to the individual.

(ibid)

This attitude is a huge relief to all of us who remember the gloomy struggles of the first 30 years of our English branch of the Work. Then, people's false personalities were perpetually attacked and blasted to such an extent that most of the attention was directed on the false, which grew and grew and grew. We must use His Holiness's happy influence to rid ourselves completely of that habit from which Mr. Ouspensky himself escaped only in the last days of his life.

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The understanding of the Law of Three as manifested in the six activities of man is not helped by thought and discussion. Having grasped the fundamental idea one had to open one's eyes and see what lies around and within, and this broadens the outlook and can free one from identification.

Discernment between the two activities described is valuable training for the mind (Buddhi), and the constant practice of the right one leads to change of Being.

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