

18 January 1971

## READING 1

Not a few of you told me before Christmas that your groups had been refreshed by the lift to a bigger scale which was introduced in the last two readings under the heading 'New Dimensions'. These you'll recall were based on Colin Lucas's work on the eleven papers of the (September 1970) issue of the *Scientific American* about the Biosphere, with the inner Noösphere – a sudden 'coming-of-age' of Vernadsky's work published in the 1920's.

We concluded that we would like to begin our programme for 1971 by trying to arrive at the laws of this Noösphere, the Mind of Nature, which gives off the manifest forms of 'Organic Life on Earth'. It seems obvious today that although the Noösphere must have been present for millions of years before the appearance of the Self-creative species '*Homo*', yet its full development requires a big step forward in the psychology of mankind. This (as Mr. Ouspensky maintained in his *Psychological Lectures*) 'does not mean the psychology of man as we know him or as the vast majority of people believe him to be, but from the *point of view of what he may become*' as demonstrated by those rare men who have occasionally realized the full possibilities latent in us all as human beings. Just as the full possibilities of a cell are only realized in the fertilised germ cell, so the full possibilities of man have so far only been realized in the germ cell of humanity, 'the Inner Circle'. In other words, '*Homo*' as a species has still to become '*Homo sapiens*', and this Society is only interested in those systems of psychology which study man from this point of view.

Before we can define the laws of the Noösphere on the subtle level, we must take a look at the still more fundamental level which the Shankaracharya's System calls the *Causal*. It is there in his 'Unmanifest Nature' that the quite new attitude must be born which would make him the 'different being' which evolution now urgently requires.

[Before continuing please make sure that this main thesis is understood.]

### PART 1: GOOD AND ILL-WILL

In casting about for the most simple and practical expression for the change that has to take place on the Causal level, a new insight was sparked off during the Christmas festivities by a very good idea contained in a new best-seller – *Passenger to Frankfurt* by Agatha Christie. For this idea alone one feels she richly deserves her DBE!

Shall we, for a few minutes, go along with the Queen of Crime fiction? Let me try to express her idea and the use to which I feel we can put it. Look around at mankind today and you see, on the surface, little else but '*ill-will*'. Not only is this evident in all revolutionary movements, strikes and 'demos', which start with a sense of injustice and quickly set themselves up *against* somebody or something; but a very big and expensive part of technological research is engaged on destruction of some potential enemy. Behind the Iron Curtain, as one would of course expect, vigorously repressive measures are directed against any attempt at intellectual or emotional freedom; but in the so-called 'free world', also, we see only too clearly the seeds of destruction of its own comparative freedom in this climate of ill-will.

This new ‘thriller’ pictures a top biochemist as having discovered, not a *destructive* nerve gas or drug or hormone, but an equally potent chemical which could induce in people not ill-will but good-will. This he calls ‘Project Benvo’ (standing for ‘benevolence’<sup>†</sup>), and he conceived it (in the novelist’s own words) as

a deterrent to be used in war, in mass risings, riotings, revolutions, anarchy. He didn’t think of it as merely medical. It does not (directly) produce happiness in the subject, only a great wish for others to be happy. That is an effect, he says, that everyone feels in their life at one time or another. They have a great wish to make someone, one person or many people, to make them comfortable, happy, in good health – all those things. And since people can and do feel these things... there is a component which controls that desire in their bodies; and if you put that component in operation, it can go on in perpetuity. He was not preaching, but doing something in his laboratory to bring about this result by purely physical means. He claims that once this chemical change is made in somebody it would be irreversible – that is, permanent.

Of course all this was used just to make a good thriller, and we can laugh at it along with the author because we know that, though such a chemical *does* exist in the body, (it has been known as ‘sympathin’), it is so unstable and evanescent in laboratory conditions, that it changes into something else and disappears from the bloodstream in less than 3 seconds; so you can’t isolate it and spray or inject it. Nevertheless, after a number of experiments, the individual can learn how to produce it in himself in sufficient quantity for all his needs and impart it to other people.

[What do you think of all this? Do you agree that this author has put her finger on the sore place in human society today?

We invite your comments and your answers to the question: ‘Upon what does good-will depend?’]

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#### AFTER DISCUSSION

There are times when we get the realisation that any good-will we have must come from our Creator – the Divine Self eternally caring for each one of us.

If we take the three characteristics of that Self given us in a single threefold word by the wise Men of the Shankaracharya Tradition in the following way, we shall find that it contains all the teaching we need for bringing their system of Meditation into good effect:

SAT = ‘Being’, I AM ONE, always and everywhere.

CHIT = ‘Pure CONSCIOUSNESS’, unconditioned, unrestricted.

ANANDA = good-will, not ‘bliss’ in the restricted sense of selfish happiness, but good-will toward Self, family and acquaintances, mankind, creation.

The acquisition of good-will by man, at first individually, then perhaps collectively, must come from Self-realization in that sense, eventually expressing itself through *Homo* to the Biosphere.

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<sup>†</sup>(Note: These two Latin words ‘*bene*’ and ‘*volo*’ just mean ‘well-wishing’ or ‘good desire.’)

Those who came to the Meditation meeting on 11 January (and those who will come on Tuesday, 19 January, this week), may gather that I myself regard the arousal of goodwill in individual man as primarily conditioned by the threefold structure of man's electrical wiring – his central nervous system.

The new *science of neurochemistry* describes two main divisions of this nervous system: the inner or *involuntary*, which determines what we *are* (whether good, bad or indifferent); and the outer, the *voluntary*, which determines the *amount of will* we have, and our capacity for choice of thought and intentional action. The third or harmonising component (the only complete *bridge* between the two), has been proved to lie in the brain and more especially in that most 'accessible' part of the brain which lies above the level of the eyes. This is not only the most recently 'evolved' part of the brain (the main structural difference between the human and subhuman species), but it is also that part in which all outer or inner impressions rise into our consciousness and their effects are either expressed mechanically in thought, word and deed, or selected consciously.

All this is available down to the smallest details in books on neuroanatomy. Modern neurochemistry has also established that the transmission of every nervous impulse within its own sphere of influence is done through opposing 'chemical mediators' causing excitation or inhibition ('start-stop' – as by green or red traffic lights). What the scientists don't tell us (because currently they have no idea of it), is the existence of a third element (like the yellow traffic light) on every scale from a single nerve cell to the main circuits. Current scientific research in the laboratory has, therefore, to limit itself to the study of only two states of consciousness (sleeping and waking), which we share with all those species of organic life that have eyes and nervous systems monitored by photons of light falling on the retina in the 24-hour cycle of the earth's revolution about its axis. Many species (especially those that live in the dark like bats and birds, or the denizens of the depths of the sea) have developed different 'transducers' which transform other areas of the electromagnetic spectrum into chemistry.

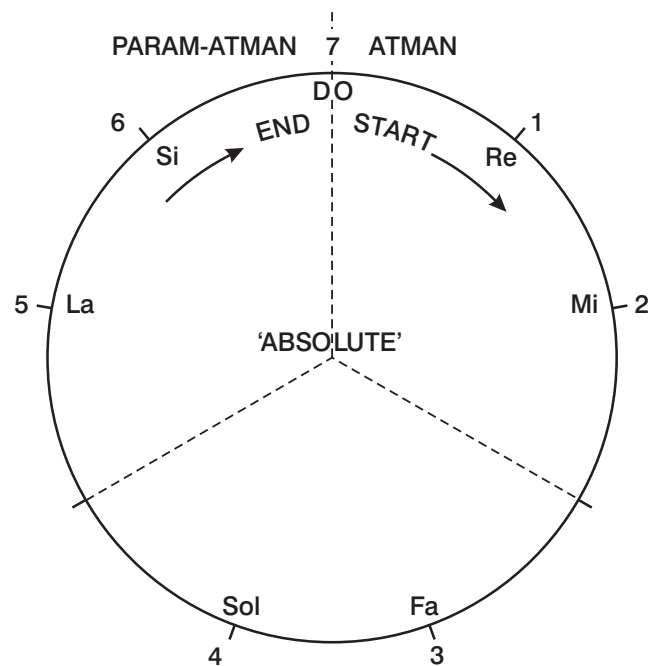
That's probably enough to show that there *is* a scientific basis for what we are discussing, but *our* job begins where the laboratory sciences leave off; for they can obviously have nothing at all to say about 'change of Being', or Higher Consciousness or *good-will*.

## **PART 2. APPLICATION TO THE LADDER OF SELF-REALIZATION**

From the Shankaracharya's System we learn that within this bridge in the forebrain lies an inner organ which they call the Antahkarana, and it is the development of this 'Causal level' which can, by well-tryed Knowledge and methods, bring about the successive integration of bigger and bigger areas of the involuntary and the voluntary divisions, under the control of Pure Consciousness and good-will.

While other Systems (such as the Dervish turning) begin in the voluntary division, the System of Meditation (upon which the Shankaracharya's seven stage Ladder of Self-realization depends) begins in the domain of the *involuntary*, and each pair of steps on that Ladder brings a degree of union between the two which admits of the influence of the third element which makes possible the next two steps. (see diagram, overleaf)

Taking, for example, the first two steps which are well within our own first-hand experience, the 1st Step, the 'Good Impulse', arises somewhere in the depths of our own being, that is in the domain of the *involuntary*. This supplies the element of goodness in the origin of good-will, but by itself it is infrequent and fleeting and will die if it is not quickly reinforced by *voluntary effort*. The 2nd Step, called 'good thinking, or circumspection leading to *Decision*', demands the application of whatever *will* we have. We try this, try that – and all this effort brings about the formation of a 'magnetic centre' within us, which will enable us to recognise, when we meet it, some authentic source of Knowledge including some reliable technique (3rd Step). With the regular voluntary practice of the instructions we receive, the 4th Step (the 'Pull of the Way') is achieved. Here we begin to get direct help from the Self within, so that the 5th Step (an inner change producing freedom from identification and attachment to anything but the Self) becomes possible. The 6th Step is due again to the application of *Will* giving an attitude of mind and heart which frees us from all *duality*; there is then no *other* self than the Atman, no *other* reality; the outer and the inner worlds have become one and the same, so that Universal good-will is now on the way:



Note. The three labels, Absolute, Param-Atman and Atman are here considered as one and the same, sounding the DO in the octave of Self-realization, the reflection of which in the individual consciousness (Chitta) develops from 0% to 100% around the circle.

Jesus said: 'When you make the two one, you shall become sons of man, and when you say, "Mountain, be moved", it will be moved.'

(*Gospel of St. Thomas*: 106)

All these changes have to take place first in the Antahkaran or 'Soul' leading us from the physical, through the subtle, to the Causal level, where the changes which would make man the 'different Being' now required by the evolution of the Biosphere, have to take place.

Good-will, then, must come by degrees, and not 'at the drop of a hat' such as by some enlightened scientist spraying unwilling people with a good-will chemical (as our author so charmingly suggests).

When we asked His Holiness about *will* at our first visit he said:

It is not possible to observe the strength of will from outside; it can only be experienced. The aspirant, as he goes up the Ladder, experiences the strength of will more and more. Only in Atman is the Will complete. Long before he reaches the top, the third and fourth stages determine that he is getting quite strong will in himself, and by the time he crosses the fourth stage he has attained so much will that there is no question of that aspirant coming down the Ladder at all.

He also pointed out that:

Conscious man and undisciplined men have different types of will. Common men are a melée of conflicting wills – any number of them. Conscious man has *one will at a time*, and unless that is achieved he does not embark on another. It is a law of Nature that very few wills can be accomplished; so Conscious man has the real Will and can accomplish it, while ordinary men have different wills at different times, and most of them are never fulfilled.

(Record, 14 October 1962)

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Finally, we have been assured that it is valuable to study the lives of great men and even those descriptions of *avatars* or 'divine incarnations' which are to be found in plenty. For Christians, surely the supreme example must always be the good-will expressed by Jesus during his slow agony on the cross; both toward his persecutors ('Father, forgive them for they know not what they do'), and toward his fellow-sufferer, the repentant thief ('Today shalt thou be with Me in Paradise').

[When you have penetrated sufficiently into the meaning of these propositions for a week or two, would you try to arrive at a conclusion as to how within our own Society here we could cultivate the maximum of good-will, so that in turn more of it could spill over into the world around?]

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