

14 May 1973

PART OF SMALL MONDAY MEETING
COLET HOUSE

Dr. R. This group has fulfilled its function and helped me very much. We have got now a comprehensive framework, which we will test further today and next Monday; but it is not, of course, for handing round or for teaching yet; we, ourselves, are a long way from exploring fully its potentialities! So it has to be kept for yourselves (anybody who is going to be a teacher), to make quite sure that they have found their way about.

We begin by showing the two different directions, the two different approaches to man: the vertical one which has to do with *structure* – the way he is made; and the horizontal one which represents the *different states of consciousness*, through which this structure will pass in these ever-recurring cycles of days, months and years.

The very important direction from our point of view, is the horizontal one from *without inwards*, which leads to realization of the Supreme Consciousness.
(with first part of diagram – Figure 4. – on screen)

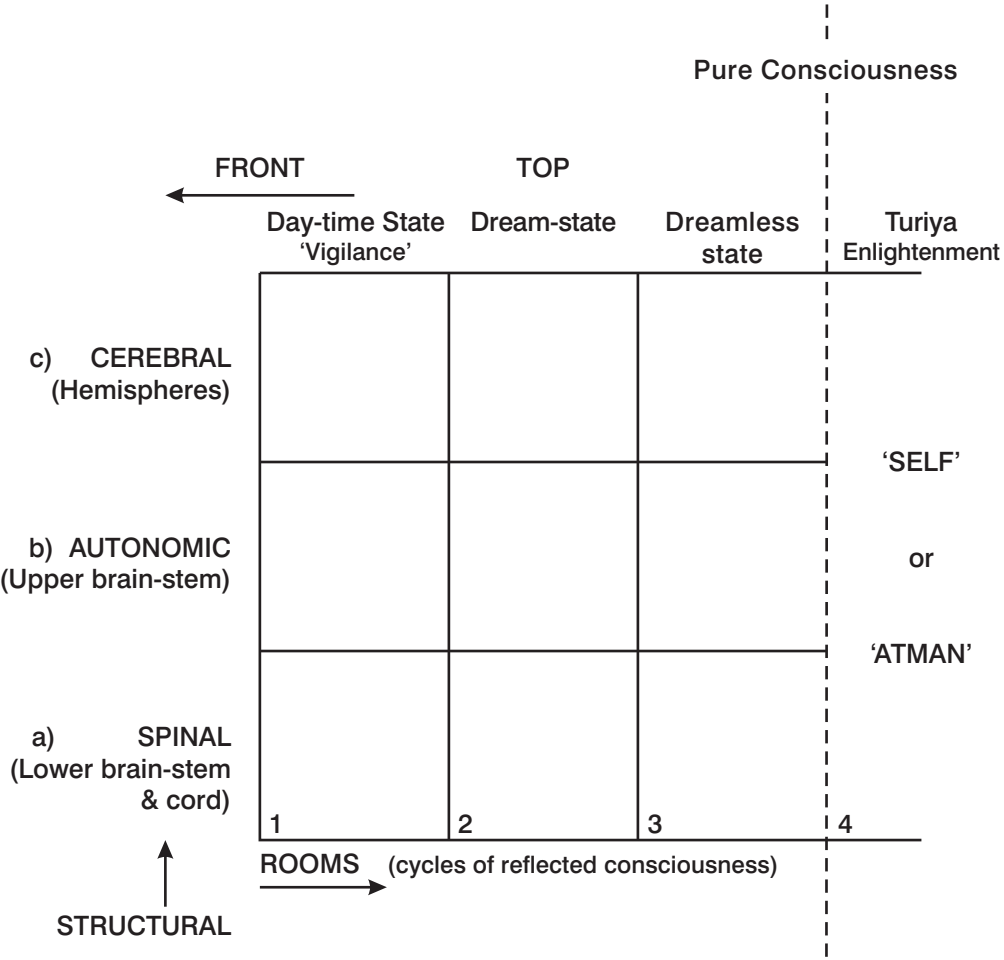


Figure 4

Now in the current paper, we start as in Reading 1, but with the two directions combined together, and we will see if we can orientate ourselves. These three vertical

'storeys' are a matter of fixed structure – the way all human beings and the higher vertebrates are made; we cannot do anything to change that structure. On that left-hand column is our relation to the *external* world, both the intake of impressions and the behaviour of each of us which is all that can be observed by others; it is what we see of another person, or how we can observe someone else's behaviour and our own.

As an example: all we know of someone else, of what we are seeing, is dependent on that top room; the way they express their feelings – the expression of emotions – is what emanates from that middle storey; and their actions are what emanates from the lower storey. So our behaviour, and the behaviour of everybody else, can be placed very clearly on that left-hand column. That surely is obvious! Watsonian 'behaviourism' was a research method whereby psychologists tried to infer the causes of behaviour by observing the outward behaviour only.

If (c) – *Cerebral* – is the top, we *talk* from the top, and some of our actions, being voluntary, are initiated from the top; some are connected with emotional expression (b) *Autonomic*; and all involuntary actions that we don't notice – all the skilled arts we have learnt and which proceed quite unconsciously (the reflexes) – are motivated from (a), the *Brain-stem* and *Spinal level*.

Any doubts or queries?

We just want to approach this in a rather broad way at the moment; we have a lot of discoveries to make gradually. Is that clear?

Mr. Grazebrook. Can you say now where the impressions that come in are processed in the human being?

Dr. R. Impressions come into all three of those storeys. Some impressions enter at the intellectual level (which is largely dominated by visual impressions), and some (like *auditory*) impressions enter the middle storey; and what are called *subliminal* impressions enter and initiate actions without our knowing them at all (lower storey); but all of them can be regarded as being '*processed*' in this left-hand column in ordinary people doing ordinary things. The brain's computers (called by H.H. collectively 'Manas') are doing all that so fast and so accurately that no-one knows exactly how it is done.

Mr. Weigall. Can one get impressions from a higher level – the unexplained feelings that one gets?

Dr. R. Oh yes, but that is something different. I am talking so far, only about ordinary sensory impressions from the outside world. This left-hand column is facing the outside world – what we receive and give out externally; that is why what I called '*emotional expression*' doesn't refer to the emotions themselves, but only to the outward expression of them.

Now the reason I mentioned this as an example, is that our *external behaviour* is very important. Mr. Ouspensky used to say that, although we could not possibly control our emotions (which are far too quick), we could learn to control their external expression to some extent. I mean, we can stop jumping up and down if we are annoyed, or biting our finger nails if we are worried; and this is the way to begin – to know how we express our most unpleasant, useless, emotions, and to train ourselves to stop the more obvious ones.

This *behaviour* is the first step of a new version of the Ladder which the Shankaracharya gave publicly last February to a large Festival meeting. It is just about my level of comprehension, and it is given in Part 3 of this week's material. At one other time he said: 'Such a lot of nonsense is contained in our ordinary behaviour; one who behaves like that, how can he possibly expect his destiny to change, to be any different?' And the *1st Step* of this new formula of the Ladder which he has announced, is what is translated as 'good actions'.

Now that needs quite a bit of understanding; it doesn't mean to be a 'do-gooder', rushing about doing good! An active fool is often a menace. Of course it includes kindness and consideration to other people; but what he is mainly referring to is '*good quality actions*' – the *way* one sits, walks and speaks; one's general 'style', which will depend very much upon whether one is full of Rajas or full of Tamas. If one is full of Rajas, one goes about with one's head back and chest stuck out, and walks with short strides with one's centre of gravity rather far forward. In fact, in Gurdjieff's time, somebody was told that 'his chief feature was having his centre of gravity a foot in front of him!' (laughter)

If one is full of Tamas, one walks in a flexed position, with one's head down and in slow slumped steps with one's feet dragging behind one; and one's voice is half-an-octave lower, and so on.

On the other hand, if one is full of Sattva, one's way of doing thing can be charming and exactly appropriate.

That is *Step 1*, and it does away with the idea that, on the Ladder of Self-realization, a man can neglect ordinary decent behaviour and the job he has to do. Sorry, but it is *out* now!

Then His Holiness says that if one's actions are like that, one will reach *Step 2* of the Ladder, which is '*Good will*' (benevolence), including good thoughts; and it is a fact that, if one has done what one has to do in the best possible way, one is not a prey to self-accusation, analysis, remorse and misery. One has 'Good will, and that is *Step 2*.'

The acquisition of a certain amount of 'Good will' brings one on to the *3rd Step*, which is the '*diminution of bad will*' – bad thoughts, malevolence, criticising other people, looking at the black side of things, and so on, which goes rather deep into one's nature – to the area of ingrained habits which we scarcely notice. That is why this *3rd Step* is important; because all this has to change before our level of Being changes, and before we can realize our full potential. (to Mr. Allan): The BBC shows us how to express bad will quite often! (laughter)

Many people are asking how they can acquire more Sattva, and it is exactly through that process, because the *4th Step* of this Ladder is when one has a *preponderance of Sattva*, and this is produced by the diminution of bad thoughts and (useless) actions.

Is that O.K. so far to *Step 4*? I find this very salutary; I have not got around to doing it properly yet, have I, Joan? (laughter)

Mr. Healey. What is the meaning of 'reflected consciousness'?

Dr. R. It is meant to ram home the fact that what passes for 'consciousness' in current (even scientific) jargon is not pure Consciousness like 'Sunlight' but only reflected light. We don't see the sun itself, we don't experience pure Consciousness, we only get an artificial reflection of it produced by our sense organs on the screen of the brain.

This 'reflected consciousness' is always spoken of as the only consciousness there is. In fact, Allan, that book you lent me, written by a top scientist, is called *The Conscious Brain*. The brain is a bit of flesh; it cannot possibly be conscious; it is the human possessor of a brain that can be Conscious if he is not too scientific!

There is this casual devaluation of an important word that does a lot of harm!
(to Prof. Guyatt). Do you agree, Richard? Could you retail this at the Royal College of Art?

Prof. Guyatt. I don't know.

Dr. R. Yet it's really the chief function of your own department.

Mr. Weigall. When we meditate we are supposed to drop everything. Can you say how we should apply this new start (indicated by the inward direction in the diagram) in our approach to ordinary life, or have we to find it for ourselves?

Dr. R. No, not directly; we cannot directly alter our ordinary lives; the film is already written, but if we meditate honestly a noticeable change appears quite soon.

What it applies to is the half-hour; we drop the outside world first of all – we shed the world of thoughts; then the sensory world; then the dream-world. We just leave them and go to what is labelled here as 'dreamless state'. It is only on the physical level that this means 'deep sleep'; the 'dreamless state' in Meditation is a state where we are still awake, but where nothing is happening; the screen is blank, and in that quiet and blankness of the screen the Atman can, if He likes, manifest Himself; though He is always there, ordinarily we are so full of impressions on the screen that we don't notice.

Mr. Weigall (as repeated). I wondered whether it was a bit of knowledge that we are not ready to put into practice – whether it differs from the old diagram in practical use?

Dr. R. Of course we are ready – practice of this simple thing is long overdue! And, in this diagram, there is a place for everything that you may want; whereas the older diagrams have all been partial in one way or another (except the Enneagram), and this can be matched up with the Enneagram, the Universal Symbol.) This is a *general* framework or model, and I am using it at the moment to show the difference in the direction of Self-realization, where we renounce one thing after another, and the ordinary direction where we are acquiring things all the time, and 'on the make' in the physical and mental worlds. I want merely to show the *difference in direction*, and how the Meditation will only work if we understand this.

Later, you will see a number of things which this diagram shows. For instance: it includes Mr. Ouspensky's six triads – three triads across and three up and down – and many other things; but now we want to find the direct way to the Ultimate Truth. We're tired of little bits of Truth.

Mrs. Simpson. What you said last week about it not being a continuation of our ordinary state seems very important?

Dr. R. Most people when they think about big possibilities, think that it is by going through the 'top' there on the left; they won't ever get it that way!

Mr. Bray. If that line of Pure Consciousness should manifest itself, would it manifest itself in a different manner in each of the three storeys?

Dr. R. Yes, that is exactly right; it does; and in some people one kind of manifestation is much more common than another kind. For instance: mountain climbers are climbing 'a difficult' route not just because 'it is there' for climbing, but because they get something of the Pure Consciousness from their effort in doing it. By taking themselves to their limit, they get a glimpse of Consciousness their way. And there are other ways in which 'peak experiences' arise for different people.

(to Mr. Bray) Is that how you see it? (Yes.)

Mr. Weigall. Does it account for the magical quality of physical things, like toys (quite inexpressible), that a child sees?

Dr. R. Yes; it accounts for any qualities that appear magical in one way or another. Take sex: love between the sexes gives some people their only kind of magic, and that can be physical, in which case it is rather temporary; but if it is physical, emotional and intellectual too, then it is a wonderful way of getting magic.

Mr. Bullough. Can we say that everything comes from Pure Consciousness? According to this diagram, impressions seem to come, as it were, on the left – coming inwards into the person; then one has a feeling that everything comes from within, outwards – that the Pure Consciousness is within one, so there is not an outer world that one is receiving, but the whole thing is projected from within? Physical sensory impressions – they are not the only sort of impressions?

Dr. R. I agree with the first part of what you say – there is a two-way traffic of impressions (reception and transmission in both directions). If you are on the 4th Step in the sense that we have just been describing – full of Sattva – you can get 'peak experiences' either from the outside world like seeing a field full of flowers; *or* from the inside from some memory, or from some idea or some insight. Both come originally from the Creator, but it depends on how much Sattva you have and upon your nature and environment *which* you get. But you'll cease to get either if you don't go to the treasury to get the energy.

Mr. Furlough. This is what puzzles me; the outer is not really outer; it is the duality?

Dr. R. In *Tertium Organum* it was expressed by Mr. Ouspensky when he wrote that the outer and the inner worlds are reflected on the same screen, and this is difficult to understand. The inner cinema show and the outer cinema show are all reflected on the *same* screen. Without that top left-hand – (c) on diagram – if that is unconscious, we know nothing; the only thing we can know when that is suppressed is physical pain, which gets right through all the barriers and can rouse us even when our charioteer is comatose!

We don't want to go into too many details; we need to walk before we can run!

Can you see the main theme – the outer world and the inner world?

Dr. Arthur Connell. Can one relate the concept of the 'cloud of unknowing' to this diagram?

Dr. R. A bit later; but this can show it and also the five forms of that 'cloud' which the original Shankara describes. But we need to know ourselves better first.

It is the same 'cloud' that is stopping us from realizing that this Consciousness is *eternally present in oneself and everybody else*. Start with that and resolve that cloud. When you are

very annoyed with somebody (some patient who doesn't do what you say), then try to realize that this eternal Consciousness is in her as well!

Mrs. Garten. When one is getting deep sleep at night, is one closer to Pure Consciousness?

Dr. R. There is nothing then in between; the Absolute has a free hand, but in sleep, in the dark, you know nothing about it. Nevertheless, after a time with plenty of Sattva, you can suddenly be wakened up from the deepest sleep to a state of Enlightenment – straight up without any barrier; now our aim is to get to that dreamless state while still awake during meditation.

Mr. Caiger-Smith. Can you show on this diagram the difference of quality between doing things negligently and doing them attentively in everyday life?

Dr. R. I have already said that all automatic actions that you have learnt and which have become habitual, can go on without any attention and without your knowing. Is not that a clue to your question about attention, whether it is absent (lower room) or aroused by interest (middle room), or whether it is real attention roused but controlled? (Yes)

Then you have the answer!

Miss Newington. Surely, at the beginning, it is the single-pointed attention that we all lack?

Dr. R. Yes, except that in doing something extra-well you can get like the arrow-maker, about whom you asked His Holiness. You can get one-pointed attention by doing some physical thing with attention.

Miss Newington. I meant in everyday life as well as in the meditation. Our ordinary daytime life seems so lacking in attention?

Dr. R. But of course you can have full attention in everyday life and yet not get a step nearer Self-realization!

It does open up questions; it shows how little we know!

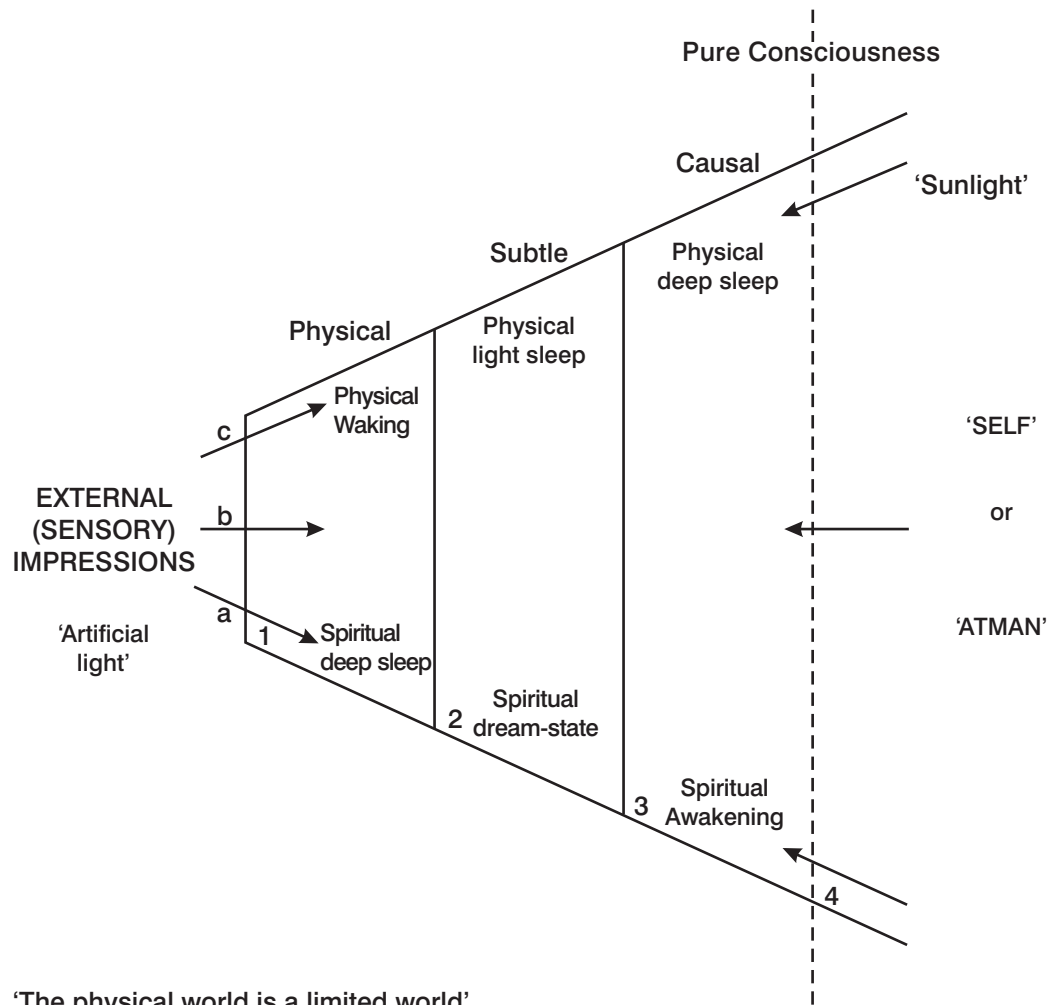
Mrs. Crampton. As far as aim is concerned, what is the importance of the dream-state in the three storeys?

Dr. R. (with second part of diagram on screen – Figure 5) We have a very inverted point of view; we think that the physical world is everything – what we can touch and comprehend, weigh and measure and define, is bigger and more important than anything else.

Now, however, we are taught that the physical world is the smallest and the most limited; that the subtle world is much bigger and has many more degrees of freedom; that the causal world is bigger still; and that the Pure Consciousness, the Absolute, is bigger than all that.

The dream world is a very important world; it is the World where all kinds of things are begotten – artistic and creative ideas of all kinds. It is also the world in which madness arises when someone begins to take the dreams for reality.

Mr. Michael Fleming. So when you refer to the idea of discrimination, you are referring to some activity at the subtle level, and discriminating from what is coming from the causal and what is coming from the physical level?



'The physical world is a limited world'

Figure 5

Dr. R. Yes: there are several physical analogies we have been given:

1. Just as one needs a torch or lamp in the physical darkness, so True Knowledge is the Light of the subtle world
2. To get absolute alcohol one has to distil off the pure spirit, leaving all impurities as unwanted residue.
3. One can let muddy water stand in order to deposit the residue; but if there is a dye colouring the water, one may need alum (aluminium hydroxide) to remove it. The dye is like prejudice, and discrimination, we are told, is the alum. The best discrimination comes from the combination of pure emotion with good judgement.

I think, in the end, that this power of discrimination will be developed and eventually it will see all this as a single whole:

On the left of this dotted line is the 'dance of the Gunas' in this Drama of the world, which is dependent on how we are made; therefore it is temporary – artificial. Beyond that dotted line the Gunas are transcended; there is no 'dance of the Gunas'; there is only Pure Consciousness, and that Pure Consciousness is oneSelf. That is the ultimate discrimination, and the first stage of Samadhi; but the second stage of Samadhi is where there is no such thing at all as discrimination, because there is no other to discriminate there; there is just the Absolute Self.

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I think that I would like your answers gradually, as you try this out, to improve on this very sketchy attempt of mine! As you see, I don't know my way about this at all yet!

Miss Wright. Is the 'spiritual dream state' the one that can interpret myth and symbol?

Dr. R. I think so; though some might need even 'spiritual waking state'. It is difficult to judge in general, so one has to begin from one's own experience, as when one suddenly sees the meaning of some myth or some work of art, or some passage from inspired writings like the Gospels.

Mr. Weigall. You said, 'try it out'. Can you give any indication as to how to try that out in this connection?

Dr. R. Yes, look at it fairly often; ask questions; read things that the Shankaracharya has said or some parable in the Gospels, and see how it looks in relation to this. Watch yourself; notice your state of attention when you are in action, and how many of your actions are voluntary and how many are automatic – all those things give you something to be trying out the whole time.

Mr. Geoffroy. Where does the right sort of question come from?

Dr. R. What do you yourself find? Sometimes the best questions seem to come from some inner depth in your nature, and enter the mind when logical thinking has been laid aside and the attention is disengaged.

That is what you have to find in yourself – what triggers off an answer to a burning question in which you have been interested because you feel it is important.

Mr. G. It doesn't seem to be a matter of words so much, as a craving for understanding.

Dr. R. Yes, but the verbal formulation may accompany it. It depends on what you are doing and what your job is; if you are a poet, it includes words. But as you suggest, we often attach far too much importance to words and thinking and all that; we don't realise the enormous amount of undiscovered territory there is!

By the way, the subtle world is largely dependent on the reverberating cycles of feeling which repeat again and again; the emotional life is very much a cyclical process.

Mr. Ellis. I find some confusion in my mind when we speak of 'consciousness'; it brings up a possibility of there not being consciousness, and I feel that there is something wrong about this amenable process and thinking of an absence of consciousness?

Dr. R. That I agree with you is an artificial idea, and where does this artificiality spring from? What is the absence of Light? Is there, in fact, an absence of Light physically? These are some questions you should try and answer.

But I want this to be, at the present moment, a *practical* idea for me in relation to the first four steps of this Ladder that the Shankaracharya describes, and I find this potentially very useful. It means:

1. giving up futile action for action's sake – involuntary actions, expression of negative emotions;
2. Goodwill, and peace of mind which come from trying to do what one has to do as nicely and as well as possible;

3. the shedding of bad will and bad thoughts, which are very prevalent in me and have become so habitual as to pass unnoticed, unless one sees a reaction in someone else.
4. Then you get more of this Sattva, and we all know how the meditation flies along when we have Sattva, and how other things go right too.
- 5 & 6. – the next two steps – are concerned with detachment, freedom from identification, in two stages; and the final step –
7. is the cessation of all thoughts of one's small personal self, completely disposing of the subjective viewpoint.

So that seems all worth going for rather than abstract thoughts and philosophising!

Having got accustomed to this picture ourselves, we will have to devise some simple order in which it can gradually be put to people at different stages. We cannot expect anybody to swallow the whole thing all at once!

We will meet again next Monday. (Then, referring to the pile of letters in his hand)

Dr. R. concluded:

There are some good questions here; we will have to answer them by letter; we are only attempting things!

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