

4 March 1974

READING 6

PART 1

We want to try a new experiment at our meetings this week. It is established, as you know, that the left or dominant hemisphere of the brain (since it monitors verbal speech in the vast majority of people) is given over to the formation of words, verbal concepts and ideas; as well as chains of association with similar words, with past experience and future planning. It is outwardly orientated to the surface patterns of life around us and to communication in words – mostly ‘idle’ or ‘empty’ words spoken, written, seen or heard. As long as we live in that hemisphere, we stay on the surface of the pool of our nature, never seeing what lies in its depths nor what lies in the depths of the people and the world around us.

This evening, we want to resist the impulse to put whatever we see or hear into words – and this applies especially to group-takers and others who feel that it is their role ‘to give explanations’.

For a start, we can take last week’s diagram (figure below) but without any verbal labels. Whatever you have so far understood will come to your help in relating this to your own condition and structure; but you don’t have to put it into words or say it out loud. Keeping this ‘empty picture’ in mind, listen again to the answer given to M.A.’s question (6) at our first audience given in Reading 5, pp. 23–25 as follows:

S. Apart from this (questions and answers) there is the ‘reflected Consciousness’ of the individual which could give him a state of pure Emotion, one aspect of which is ‘Faith’. So, if one is full of Faith, i.e., connected with Pure Emotion, then one’s state is charged with certain magnetic qualities and one is in contact with everyone. [Faith, that is, not in men but in the benevolent and omnipresent Self.]

In certain individuals this influence is more powerful than in others; but, having come into contact with it, one simply needs to allow this magnetic force to work without impediment. Then it will attract those charged particles from the atmosphere.

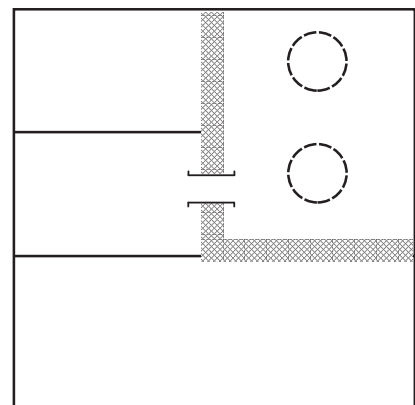
When this happens one will be impelled to seek more of this influence and store it, so that one experiences a deeper relationship with the Unity around; and this is what His Holiness prescribes.

[Pause: if any questions come, they should be carefully noted down but not answered!]

FURTHER COMMENT

The passive hemisphere, looking inwards and being increasingly charged with pure Emotion, learns to communicate by the use of words having an emotional content, by symbols and symbolic expressions, certain myths and stories, and in the various languages of the Arts. What, for instance, does a painter or a sculptor or a symphony composer have to do with *words*?

The words of Realized men can be understood only



when both Intellect and Emotion work in harmony and the listener is attending. Take the words in our Communion service:

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him:

Come unto Me all that travail and are heavy laden, and I will refresh you.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

(Matthew 11: 28–30)

MEDITATION

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PART 2

Now you might like us to go on with the job of recounting what we heard on this visit to India, beginning with our second audience, Thursday, 17th January:

A (8) My main question turns out really to be a request which is – How can I have His Holiness's help to dive deeper?

S. There are three ways this help can be taken, and these three ways relate to the three bodies: The first one is the field of activity, and quite a number of disciplines and of meditation practice have been given to us for the physical body.

The second one is in the realm of the subtle body, or mind, through which one communicates whatever one has within; whatever one feels, whatever one thinks, one communicates and tries to get further guidance which is, of course, being done here and now.

The third realm is of the Bhawana or the emotion. This is far the most potent of the fields. In this field the aspirant gets inspiration – inspiration to move on the Spiritual line. This is what usually takes one to the deeper levels.

To be on the deeper levels is to be in the purified states of these three types of function. So when the activity which one undertakes is entirely tuned in to the Truth (that true Knowledge which has been given to one), then the physical activity will take one to the deeper levels. When the ideas, the true Knowledge which is being imparted to the aspirant, are held in their true and pure form without being adulterated with any other ideas or doubts, these then purify the mind and take it into the deeper level.

The third one is the realm of emotion. For that the meditation has been prescribed, and the more one does it properly, the more one goes deeper, one comes to a state where there is no division in the act of meditation, then one would find oneself at the deeper levels. It is only through these three ways one can go deeper. Whatever one says – one should do, whatever one thinks – one should say, and whatever one feels – one should express.

A. (9) Can the aspirant himself bring about the expansion of the Self from the centre so that it embraces all things, or does this only come as an act of Grace?

S. The act of reaching the centre and experiencing the expansion which embraces everything is not, in fact, enacted completely either by the aspirant himself, nor completely by any Grace – it is a mixture of the two.

There are three types of Grace which are in a way constant – always available, always present. The first Grace is from the Absolute which is in the creation of this universe, and everything is made available to everyone. This is the Grace of the Absolute – always available, always present.

The second Grace comes through the Shastras, the Knowledge (the Scriptures). This also is made manifest and declared to the whole universe and is always available; nowadays through books as well, and through teachers all round the world. Anybody, whatever they want, can take to it and will benefit from the grace which is within the Shastras.

The third Grace comes through the teacher, the Guru. This grace is a little different from the other two graces. The other two graces are very passive, but the Grace of the Guru and the effort made by the aspirant are active. The Guru cannot directly transform everything in the aspirant unless he makes effort himself.

Take the example of the Sun. The Sun when it comes out can be seen by anyone who has the instrument of the eyes to see, but there may be circumstances where the eye is faulty. If the eye is faulty then one cannot see the physical sun.

If the eye is not faulty, there may be other circumstances preventing one seeing it – there may be clouds which make a screen preventing one from seeing the sun. One may ask the question as to how the clouds will be dissolved – whether the cloud will be dissolved first, and then the sun will be seen, or is there some other way of seeing the Sun first and then dissolving the clouds? Might one have access to the Divinity first and then get the blemishes out, or get the blemishes out first and then have access to the Divinity?

The third situation is that perhaps there is no sun to be seen because it is behind the earth, or there may be an eclipse. These are several ways where one might find oneself not seeing the Sun.

The availability of the teacher is to help one to relieve the tensions and gratify the eagerness with which the individual is making his effort, but the individual must also follow the teacher and practise all the guidance given by him. If he does so, in course of time when the cloud is dissolved or it moves away, then he would be able to see the Sun.

You can take the simile of lime and coriander. The lime is white and coriander powder is yellow. You mix them and both turn into red. Red here symbolises love and affection.

The efforts of the aspirant and the Grace and guidance of the teacher mix together to create something which is different and is like love. When both help, then the transformation or diving deep takes place. This would be the Unity or Realization of the Self.

So, it requires the two passive Graces of the Absolute and the Shastras, and the active Grace of the teacher with efforts of the aspirant according to the teacher's guidance, to materialise the journey to the centre and to experience the complete expansion.

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