

22 October 1979

## READING 4

### PART 1. REST OR STILLNESS (M.A.)

Continuing with the idea of 'gaps' and 'rest' – R.G. began the second audience by asking the Shankaracharya about earlier answers we had had about rest between two *desires* (see quote in Reading 1). H.H. began the answer by pointing out that there is a difference between *activities* and *desires*, and that the conversation at the first audience had been about rest between two *activities*. He then continued about rest between two *desires*:

S. When a desire has been fulfilled by the activity, then a new desire can arise in consciousness. There lies a little gap. If this gap can be increased for, say, a minute or two, then this will give so much power to the individual that he can face the next event or activity and fulfill the desire which is yet to follow from a better position.

Can we begin from observations we have made since this term began so that we can follow this up?

At this audience questions were also asked about the three types of rest which H.H. had mentioned in the first audience and which was given in Reading 3 last week. H.H. replied:

The law of three prevails at every stage and is involved in every event of life. There isn't anything which escapes the law of three. And the same law of three was previously discussed as physical, subtle and causal in relation to rest, and also yesterday as tamasic, rajasic and sattvic. Whatever event you like to see, visualise, or analyse, you will find the law of three works. In relation to the Ahankar each individual who has a unified concept of himself and a picture evolving out of this unified concept of the world as he sees it and the way he behaves, is governed by this law of three. If the person is tamasic, then he sees himself within the tamas and is seen to be composed mostly of tamasic elements. He will see the world in a tamasic way. Similarly rajasic or sattvic, which we have discussed many times.

To give the full answers which H.H. gave on these subjects it is first necessary to consider the importance of *words* and *language*.

### PART 2. WORDS AND LANGUAGE (E.G.)

The idea of the reconstruction of the 'System of Knowledge' given form by Mr. Ouspensky now springs into new life as it becomes clear that this will be brought about, not by any alteration, but by the beautiful method of re-introducing it to its source. Gone are the strains of explaining one in terms of the other; the two streams seem to merge as naturally as two streams of water, on the subtle and causal levels, and the few difficulties that remain are on the manifest level of words and language. Very few of the words or ideas of the Shankaracharya have proved untranslatable. In answer to Maureen Allan, who said:

I think we most probably need for the sake of the future a list of the 200 words which H.H. feels are very important not to misunderstand,

The Shankaracharya replied:

Whatever is easily understood is all right. If there are some words which require an explanation, that should be checked through Shankaracharya and then can be put into current usage.

It is a surprise to find that almost the whole of the System of Mr. Ouspensky (already brought to us from the Russian) is given to us in the most familiar and understandable English. This may be because it has already been through the fire of translation, but it certainly throws the onus of understanding right back on to the individual. It is the *meaning* behind the words which requires both Knowledge and Being, not the words themselves, and it is this which has given rise to the ideas of 'special language' and 'hidden knowledge'. Mr. O. said:

We try to use ordinary words, the words used in ordinary conversation in a given place and time, but we attach a special and more precise meaning to them.

And previously he had written:

For exact understanding exact language is necessary. And the study of systems of ancient knowledge begins with the study of a language which will make it possible to establish at once exactly what is being said, from what point of view, and in what connection... The fundamental property of the new language is that *all* ideas in it are concentrated round *one* idea, that is, they are taken in their mutual relationship from the point of view of one idea.

Recently in India R.G. asked:

We were always taught that the question of 'language' was most important in a School... Now that we have had some years to understand H.H.'s terminology, should we try to express it in agreed English words so that the ideas appear as one unified system?

S. Language plays the most important part in the communication of Knowledge and Truth, and every System develops a particular type of vocabulary which applies within that system.

When East and West come together, the problem arises how to translate the Eastern into the Western, and H.H. is of the opinion that the Eastern knowledge is so magnanimous that it can easily be made available to the Western mind without creating any conflict. It does not have to be felt as foreign. If this gap can be filled it will be very good for the West to understand what the East has to offer. Approximately 300 words would have to be explained so that this good work is made available to the disciples, or for common man equally.

The interesting thing is that what has long seemed an almost impossible task may now naturally assume a harmonious form which will make all the attributes which have for so long seemed separate into ONE teaching.

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We should take up E.G.'s remark that it is the meaning behind the words that we must look for.

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