

29 October 1979

READING 5

PART 1 (R.G.)

A GENERAL STATEMENT: EASTERN AND WESTERN SYSTEMS

In pursuing the idea of reconstructing the 'System of Knowledge' given form by Mr. Ouspensky (who called it *Fragments of an Unknown Teaching*) one comes up against the need of relating the individual to the world of which he forms a part; for the concept of an entirely separate individual man is an impossible myth – however much we may believe in it. Hence the importance of studying *both* sides of any valid System (including that taught by Mr. Ouspensky in the 1930's and 1940's) namely the psychological and the cosmological, in order to get a true picture of our present position and our possibilities.

During the recent audiences given by the Shankaracharya to our party from Colet he was asked the question:

The 'System of Knowledge' which we inherited from Mr. Ouspensky is composed of two related sides, the psychological and the cosmological. The latter, the cosmological, has never really been investigated in the light of the wisdom of H.H's tradition, yet it is full of the most significant diagrams. Is there some way we could submit these diagrams for H.H's approval so that we could continue to study them?

(Record, 3 September 1979)

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Comment (F.C.R.) In the course of a long reply His Holiness pointed out that this is no longer necessary, and gives the same go-ahead to the 'new management' that he gave to me when, in the past, I submitted to him diagrams from our way of using the Universal Symbol (basically a circle of 9 points). His comment then was:

This is one very good way, but it not the only way.

Though he himself never has to use diagrams in teaching, yet everything he says is based on the same Symbol, of which the various interpretations have been legion.

This was part of the answer given to that question of R.G. (near the end of their last audience):

There have been a number of philosophers in the world who have described the universe in their own way, and they differ only because of the time and place and the cultural background – ultimately you will find that the message being taught is exactly the same. *They all lead to the same point, but the imparting or evolution of this knowledge is entirely of a local nature* – the style which suits the local people, for whom it is not easy to take to anything alien, because it is not easily understood.

Mr. Ouspensky had his own style of presenting his view of the universe and of the individual in his relation to the universe... In India also there are many Shastras (Systems)... yet all these Systems are leading towards an understanding of one single fact namely; that the authority of the Absolute prevails and there is no other authority – everything else is partial and therefore illusory.

The direction has been thoroughly shown and enough light has been thrown by

H.H. on the subject and he hopes that you will be able to trace the way without any difficulty even when the form is different; because the ultimate end is the same...

He did not know Mr. Ouspensky's tradition [the two Systems quite evidently had a common origin] but it must have been most useful and easily appreciated by you, so he sees no difficulty for you to find your way. Since you have understood this one, you should be able to relate everything properly to Mr. Ouspensky's System.

(*ibid*)

R.G. (rightly) concludes:

So we have the assurance that, through a study of the Knowledge contained in our System, the way lies open to us to describe and understand in the words of our own culture, the position in which man finds himself today; and how the different levels of his own intricate 'make-up' relate to the hierarchy of worlds of which he forms a part.

Comment (F.C.R.) You may interested to recall this answer to the very first question R. ever asked H.H. in public (Maharishi translating). On return from that first visit R. described here his immediate impressions and asked Mr. Allan (as he then was) if he wanted to ask something?

R.A. Could you tell us anything particular which has made you feel that this was the Source of our Teaching?

R. I hoped you would ask that. I'd like you to listen to the answer to this first question of mine. I said to him: 'When the original Shankaracharya founded the four seats of learning, North, South, East and West, in India 25 centuries ago, what were they and what are they now? Are they religious places, are they schools of philosophy or practical schools of Yoga? How should they be described?' And he said, 'The Meditation and the Truth was given by Brahma to Narayan (Vishnu) in prehistoric times, and our Tradition was created to be a beacon light from which many other religions, philosophies and methods have branched off; and those, by whoever holds this office, have to be put right when in any of them the balance is upset at any given time. It is neither religion nor philosophy nor Yoga. It is a beacon light to set right what is wrong for any aspirants to spirituality.'

(Record, 1 June 1961)

This was so exactly like the way Mr. Ouspensky described the aims of a 'School of the Fourth Way' for which he provided us with a Society at Colet House, that I feel they are one and the same. And particularly because the Shankaracharya was the only man I'd ever met who, whatever the circumstances, *always remembers himSelf*.

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PART 2 (M.A.)

The hints given by H.H. this time about initiating activities, and about gaps between desires were for practical *use*, rather than *discussion*. Questions which arise from practice, or to help practice are one thing, but dry discussion of these valuable methods seems to kill them dead. A great pity to bypass this marvellous material, therefore perhaps it is better to give some of the

answers to be used selectively by group takers in answer to real questions, but *not* just to be read out as a 'weekly dose'!

Following E.G.'s paper on 'Words and Language' in Reading 4, it is necessary to begin to understand the use by H.H. of the word 'samadhi' this time, because, as you will see in the extracts we will give, H.H. talked about the 'samadhi between desires'. It is interesting to note that in many previous hints on these 'gaps' H.H. did not use the word 'samadhi' (perhaps we were not ready for it) but used the word 'rest' or 'peace', and Dr. Roles has used the word 'stillness'. R.G. asked about the use of the word 'Samadhi' (at this 4th audience) and H.H. made a distinction between what he called *natural samadhi* and the Samadhi achieved or aimed at by the eightfold system of classical yoga of which Samadhi is the 8th or culminating step. Perhaps he gave us the word 'samadhi' instead of 'rest' this time to give significance to the immense power and energy in these little gaps, as you will see from more of the answer:

R.G. I am rather confused by your answer at our second audience about Samadhi being available between desires. I had always understood that Samadhi was an exceptional and definite state to which one aspires and which is only available after much work.

S. ...there are two types of Samadhi. One is the natural and the other is the yogic. Yogic Samadhi is achieved by the eightfold discipline which we have previously been given, and even in that system there are different stages...

Natural samadhi is not designed by anyone, it is provided by nature itself. Common man experiences it every day, but he *doesn't know that he is* experiencing it. But this is the source through which he gets some sort of steadiness, energy and happiness and it is *automatic*. The wise have understood the importance of this samadhi provided by nature and by understanding that this, *which is available all the time*, can also be put into further use, so they try to increase the extent (or duration) of this samadhi. In this samadhi the idea is that after a desire has been fulfilled, there is a little gap before the start of the next desire. Let us extend this time, which is natural, free time. If we can extend it, *nature will certainly provide the necessary further extra energy*. Nature has made this automatic, so that everybody is recharged every time they have completed their desire.

(Record, 30 August 1979)

Then if we return to more of his answer from the 2nd audience, we will see what power there is in this; H.H. says that for an ordinary healthy person, after a few hours of good sound sleep he can undertake any mental or physical activity demanded of him without undue strain, but:

During this samadhi – if we can extend this period of rest between two desires, what we can save is more powerful than what we can get out of eight hours of rest in sleep.

(Record, 28 August 1979)

Surely this is what is important – that a natural automatic process is going on for each of us every day in brief moments unrecognised. If we *register* a few of these moments, and with practice find out how to hold the curtain apart for a little longer, nature will provide the extra energy and power; it reminded me of turning one's pot up to receive what is pouring down all the time. To begin with we just have to notice that there are these moments, and the noticing extends them just a little – then let the automatic process fill us with energy and joy.

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