

21 January 1980

READING 1

PART 1

Those who were at the Meditation Meeting on the 8th January heard that, since we last met in December, we have enjoyed some remarkable discoveries about *'Energy in the Human Machine'* which have brought together the original description given to Mr. Ouspensky in pre-revolutionary Russia (1916) with those of the Shankaracharya in many of his talks.

Putting on the screen the version of the Symbol which we are now using, we showed that the circle within the triangle is what we used to call 'Big Accumulator in the Fourth Room' and is exactly the same as what H.H. calls the 'Antahkarana or Inner Organ on the causal level in the Fourth Room which is the private room of the Atman'. The big difference between them is that G. had denied the existence of the Self in any but the most enlightened people, and so the old system could never be got to work properly, being rather like a production of Hamlet without the Prince of Denmark! That is why Mr. Ouspensky abandoned it in that form before his death in 1947. But he taught us that, in return, G's system gave a much more precise description of details like energy distribution to which we gave a re-introduction at that meeting (copy in library).

Now comes the most remarkable of all the links between Mr. Ouspensky and the Shankaracharya! When Lady Allan met us last Wednesday to put together this paper, she handed us a copy of the letter to her from Nolan Howitt in Allahabad written during the six audiences (that the Howitts and Michael Harris were enjoying around New Year's Day) which reached her on the 10th January, that is to say *two days after our Meditation Meeting!* In this letter he described how Michael Harris had told H.H. how much he had profited 'from Lady Allan's party's information on natural samadhi' and asked about the 're-charging which takes place in natural samadhi'.

This was the answer:

S. A battery when it is discharged has to be connected to a 'battery charger' and when re-charged it is put back into the car and connected up. While the car is running the battery gets discharged and charged up as well; both these processes go on simultaneously. The use of the battery by the various mechanisms means that the battery is discharging and losing its energy, but at the same time the dynamo is charging it also.

The same thing occurs in *natural samadhi*. Both processes go on simultaneously, discharging and re-charging with the rise and fulfillment of one desire (Vasana) and the small gap between that and the next one.

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PART 2

On Wednesday also we showed Lady Allan letters to R. from Howitt in Allahabad, and Harris from Varanasi after they had left, both of which we'll try to pass on to you fully in due course. In his letter to R., Howitt makes much clearer what H.H. means by 'desires' which is very much as we'd guessed, though it adds something so interesting that we'll quote it now:

S. There are two kinds of desire. The first is the natural (or 'instinctive') desire. For example: one feels hungry and eats. Now this is a natural desire for it keeps coming back and being satisfied and then after a time it rises again.

[Note: This kind of recurrent desire is typical of those which arise from the instinctive part of the autonomic division – left side of the triangle.]

We don't have to worry about these natural desires.

But if when you get something you like you feel attached to it, then there is a very keen desire to hold on to that particular object of your liking. So we have to control this kind of desire rather than let it be fulfilled.

[Our system calls this the 'struggle with identification'.]

S. (continues.) Between fulfillment of one and non-fulfillment of the next we should find no puzzle, because if it is fulfilled there will be happiness, and if it is not fulfilled then there will be unhappiness – therefore the best thing in such cases is to put a curb on those desires through non-attachment.

Mrs. Howitt (B.R.H.) Could you say more about the control of desires? It's one thing to *force* it away but it's quite another thing to control it?

S. The best way to control is to have contentment – a feeling that 'God alone (Param-Atman) is the best judge of what is good for me'. If you cultivate this sort of contentment, you will be able to control that keen desire and you will feel happy in whatever circumstances you are placed.

A wise man once said that when *your* desires have not been fulfilled you should feel happy that the desire of God has been fulfilled – because nothing happens without His desire and whatever has happened, this *must* be His desire that has been fulfilled in preference to your own (ignorant) desire. Since you claim to be affectionately attached to God you should say: 'The desire of my Beloved has been fulfilled instead of my own petty desires.' This is the way to live a happy life.

Note: This is 'Bhakti', the Yoga based on True Love, through purification and strengthening of emotional centre through removal of selfish and negative emotions.

[Please take two weeks over this paper while we try to get all this mass of new material into shape. Accounts of further audiences are still arriving from New Zealand! Moreover R. telephoned our friend Mr. Whiting of the School of Meditation before he left for India last Thursday, urging him to follow-up his own former question about: 'Rest on the subtle level' (which you have heard) as H.H. might like that! So we shall get even more material when he returns.]

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