

“BEARERS OF NEW DIRECTIONS”

Mr. Ouspensky in his *Notes on the Gospel of St. John*, writes:

Jesus says, “*I can of mine own self do nothing. As I hear, so I judge.... and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me*”.

Jesus directly followed the Will of God. It cannot reach us except through laws.

Each person has a law. Our work of self-observation is simply in order to find out what is our particular law. No one else can tell us what it is.

Jesus says, “*He that speaketh of himself seeketh his own glory, but he that seeketh the glory that sent him, the same is true and no unrighteousness is in him.*”

“*He that seeketh the glory that sent him*” means a man who is trying to wake, in order to follow the law that works through him, apart from his feelings.

“*No unrighteousness is in him*” means no mechanicalness.

“*Abide in me and I in you. As the branch cannot bear fruit of itself, except that it abide in the vine, no more can ye, except that ye abide in me.*”

“*Abide in me*” means ‘obey your law’. The home of the branch is in the vine. It ‘abides’ there. That is where it is fed and kept alive.

If we awake, the whole of our thought and feeling will be in a new sort of conscience. New food will be drawn from it and life will not be able to be parted from it.

This sums up the whole of the Western System. It was left to Dr. Roles to follow Mr. Ouspensky’s instructions to discover the System’s source and make the teaching practical and this, miraculously, proved to be the direct influence of the Shankaracharya, his teaching, and of course the Meditation, which brought to the work a new life, a new dimension.

Here is an example of the right sort of ‘shock’ bridging an interval, a shock which Mr. Ouspensky, who sounded the ‘Do’ which started our Society, knew would have to be found, and which he himself generated. This interval lasted some thirteen years while Dr. Roles and his contemporaries searched for the way it could be bridged.

A similar situation developed after Dr. Roles’ death, and the interval we have been trying to cope with has already lasted some twenty years, without a figure of Dr. Roles’ stature to guide us. This makes it a much more complex situation, added to the fact that it is a different sort of interval in a different part of the octave, therefore having to deal with different energies. It is more than likely that this interval requires energies which can only be liberated by the transformation of negative emotions — and there are signs this may be beginning to happen. The prayer, “*forgive us our*

trespasses as we forgive them that trespass against us” is becoming a positive force in our work together, and it could crystallize into a shared understanding of how ‘three lines of work’ applies to each of us and constantly has to be revised in the light of Mr. Ouspensky’s saying, “intervals are bearers of new directions”.

This is far from meaning we should abandon the inspiration of the original impulse; quite the opposite, for we must find new insights and energy so that it can be enriched and renewed. This further extract from *Notes on the Gospel of St. John*, which immediately precedes the one we have just heard, shows us the direction in which to look — a direction fully in keeping with HH’s teaching:

The Gospel talks of Truth.

“God is a spirit: and they that worship him must worship him in spirit and in truth.”

“Worship in spirit” means secretly, inwardly, in thought and feeling.
“Worship in truth” means, ‘true with ourselves.’

“When the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.”

“Spirit of truth” means ‘no self-deception’. The more we try to be true in spirit, secretly, the more chance we have of understanding objective truths.

“For He shall not speak of himself” means ‘he shall no longer be subjective.’

“But whatsoever he shall hear, that shall he speak.” He shall ‘hear’. It is a *new faculty*. Their machinery makes the noise they imagine they hear. *“To hear”* means three separate efforts combined continuously:

First, *effort to make silence* in ourselves, by stilling the noise made by our imaginings:

Second, *effort to listen*, to become aware of something outside us:

Third, *effort to take in* — a new faculty is needed, which will start a new process of thought and feeling.

“He will show you things to come” means ‘the new faculty the conscious man will have acquired will enable him better to understand laws’.

These three efforts describe the meditation; they are the ‘effortless efforts’ His Holiness calls upon us to make, not the determined gritting of teeth and relentless straining of efforts made by someone ‘speaking for themselves’, not realizing their appreciation of reality is a confused flat-land of illusion bereft of the liberation which can come only by waking up to the third dimension of divine causes. Too often, we are so propelled by the vanity of self-love that we accept the illusions of praise or blame as payment for enduring the self-deception of considering ourselves the source of our own powers.

The Meditation opens the door to “*the spirit of truth*” and enables us to see beyond being subjective and be guided by “*whatsoever we hear*” as it encourages a ‘*new faculty*’ to begin working in us.

The *Notes on the Gospel of St. John* end as follows:

“St. John is a poet. He gives new meanings to ordinary words. When he speaks of Wine, Bread, Light, Flesh, Blood, he means Foods — New Powers.

Food is a key. It is a new force which starts machinery.

Food is another name for Power. If we stop for an instant feeding, we die.

Innumerable keys turn the wheels which control the circulation of our blood and feed our brain and keep up movement in us continually, which we call life. Our food is light, air, vision, sound and every impression of feeling and sensation drawn from our surroundings. We have an illusion of being active. In reality we depend entirely upon our foods and have no more power in ourselves than a windmill without wind.

Self-Remembering is an effort to make new power which will be Food for new faculties, which otherwise are starved.”

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