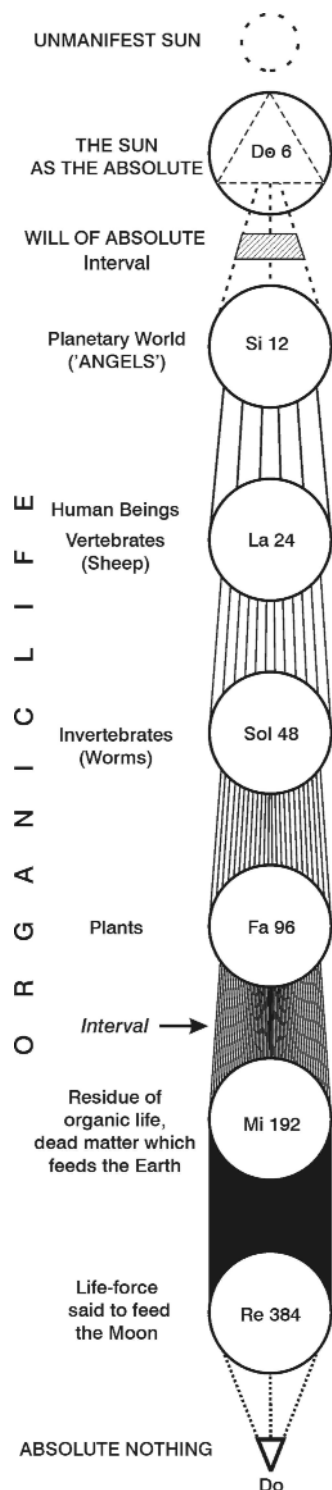


The Ray of Creation 3 — The Lateral Octave

We have been looking at the Ray of Creation; the series of worlds within worlds created by the Absolute. The previous diagram was on the largest scale where even mankind as a species is too small to be seen. To determine the possibilities for individual human beings the view is now focused on that part of the great Ray in which we live and which produces all the energies available for our human existence. The figure below shows our home as being in what the System calls 'the Lateral Octave', itself a miniature Ray of Creation — just one of countless worlds within worlds.



Here we find all the energies and laws that define the nature and possibilities of human beings. The Absolute, for us, is placed just above the level of the physical sun and here abides the essential, divine nature of all human beings, eternal and immortal — the source of all human potential. As the octave develops, each level becomes more and more limited by increasing numbers of 'laws' that constrain both action and understanding.

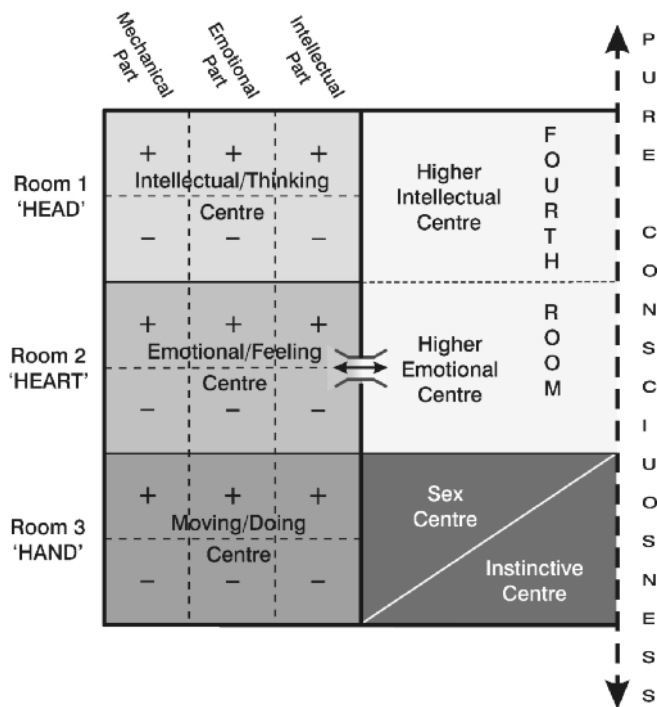
Although labelled with physical descriptions this diagram is best and most practically understood in terms of psychology. It expresses the descent of spirit into matter and the ascent of matter into spirit. Seeing that our changing sense of 'I am' arises from whatever we are identified with at any moment we may also see that the sense of 'I' can rise and fall from top to bottom of this scale; also in a matter of moments. In this light, the terms 'sheep' and 'worms' refer to degrees of identification, to limitations imposed on the freedom of the spirit to know its true nature.

Each of the 'centres' which sustain our physical, emotional and mental existence is designed to receive and transmit particular varieties of energy (particular frequencies of vibration) from the various levels shown on the diagram. (The seven 'centres' in a human being are in many ways *analogous* to, but *not the same* as the levels on this diagram)

The three lowest centres are primarily physical. Instinctive centre, sex centre and moving centre. The moving centre responds automatically to the demands of the first two to ensure we survive and reproduce. This mechanical working of the moving centre greatly inhibits the functioning of the emotional and intellectual centres — and this is why all our efforts must begin with gaining some measure of awareness and control over moving centre by the practice of attention.

A great deal of the psychology of our day-time state arises from the moving centre. The 'being' we think we are is rooted in desires and fears produced by the lower centres which insistently demand action. Feed me. Stroke me. Recognise me. Leave me alone!

Current neurological understanding of what is being called the ‘social brain’ suggests that the deep levels of emotional and mental reaction which produce the decisions necessary to cope with our social world are completely automatic. *Consciousness* of a decision arises only *after* the complex mechanisms required to effect it are already well in train. Neuro-scientists observe that many of the decisions which we take for granted as a product of our free-will are in fact selected and actioned by unconscious functions of the brain — ancient functions that we share with organisms much further down the chain of evolution. This ‘social brain’ to which neuro-scientists are now referring, seems very similar to what the System calls ‘moving centre’, considering the mechanicalness that it implies in the generation of our mental attitudes and emotional reactions.



If we consider that the human organism is designed to receive and transmit energies from all the levels of the creation, it may seem — in the state to which nature and culture have brought us — that we have a disproportionate predominance of lower energies. But lower energies are not necessarily dull or slow. It's their *nature* that is *low*, given the aim is to be more conscious. Our usual range of emotion, for instance, seldom rises even nearly as high as it can — it is habitually held down by having to satisfy the demands from instinctive and sex centres.

If we think to apply his pronouncement only to the lower centres, Dr Freud was quite right. Eros and Thanatos, sex and death are the basic causes, the motivators of our day-to-day psychology. Civilised and cultured, we may tend to shy away from looking too directly at what our motivations predominantly are, yet fully human status, the System says, is not automatic, and once lost can be found again only by aspiration and understanding. The world we live in tells us this is true.

If memory of something precious, something lost, does begin to stir, and we begin to remember even an inkling of the presence of our divine true Self, it then becomes naturally and increasingly possible to free our emotional and intellectual faculties from the automatic demands of the three lowest centres. With attention, and by self-observation, we become more aware of the unconscious responses that dictate our mechanical existence.

There is nothing to be afraid of here. Moving centre works most beautifully and cleverly, it just needs to work for *us* rather than for itself. The old-brain systems that we have inherited from the lower species and which are fixated on social and physical survival in a hostile environment can, in the light of self-observation, come to be regarded not as ‘me’, but as ‘mine’ — like ‘my hand’ or ‘my eye’. By remembering to be present, to be a silent witness to ourselves, the unconscious begins to flow into the conscious without any special effort.

Such a change of attitude necessarily brings about a lessening of identification so that mind and emotions begin to respond to and attract energies from higher up the scale — as they are designed to do. Our sense of ‘I am’ begins to identify more with these higher energies and so allow the influence of the two higher centres — of which we remain largely unaware but which are fully alive, conscious, and working within us all the time — to take their rightful, ruling position in our lives as truly human beings. For such a *human* being, negative emotions and negative attitudes are just unnecessary functions of lower centres — and their energy is redirected and integrated into quite a different kind of life.

The most important thing to understand is that we really *can* affect the flow of energy that determines our level of being, by changing our *attitude* towards both internal and external events. This alone will profoundly affect the way we act and feel and think. At the intellectual and emotional levels it is our *attitudes* that connect us with the different levels of the creation. As PDO says:

‘Our attitudes are kinds of *wires* which connect us with events, and certain currents produced by the nature of these attitudes go by these wires; and the nature of the current determines which kind of influence (energy) we receive from a given event. A certain big event produces an influence on us, but this influence can be changed by our attitude. *And this is the only way by which we can counterbalance the influence of moving centre.* Because otherwise we can work for thirty years or more and remain just in the same position. We will learn, know and understand more, but every moment we shall catch ourselves in the same negative attitude and the same negative emotion. There is no means of changing this just by our own energy. But if by changing our attitude towards *some* external (or internal) influence we change the character of the influence in that way, *that* can balance the work of centres and help us to pass an interval between this note in which we find ourselves and the note in which we wish to find ourselves.’  
(*A Further Record*. p.38)

To become fully human beings there is in fact very little to be done. Only very little effort is needed, once we understand exactly what is required. Dr Roles said, at the end of his life, that a radical transformation of our psychology can be fully accomplished in only three weeks — if, as he said, we go at it really intensively. On the Fourth Way the start of serious work begins only with change of attitude.

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