

### Energy (1) As we are.

The penultimate paper last term ended by saying, 'The understanding of the 'Six activities of Man' is a step towards knowing in practice how to provide ourselves with the energy we need to discover our heart's desire.' This term we are going to look at how energy circulates in a human being, beginning with the way it actually does, for most of us, and how, with more understanding, we can learn to provide ourselves with the special energies needed for the manifestation of this 'heart's desire'.

From one of Mr Ouspensky's earliest recorded meetings in London we have the original description of the 'normal' mechanical state in which we pass most of our lives. Nothing has changed; this is 'ordinary life', and this Fourth Way description, delivered with a wry humour often forgotten when we remember Mr Ouspensky, is a version of the ancient allegory found in the Upanishads.

#### The *Equipage*

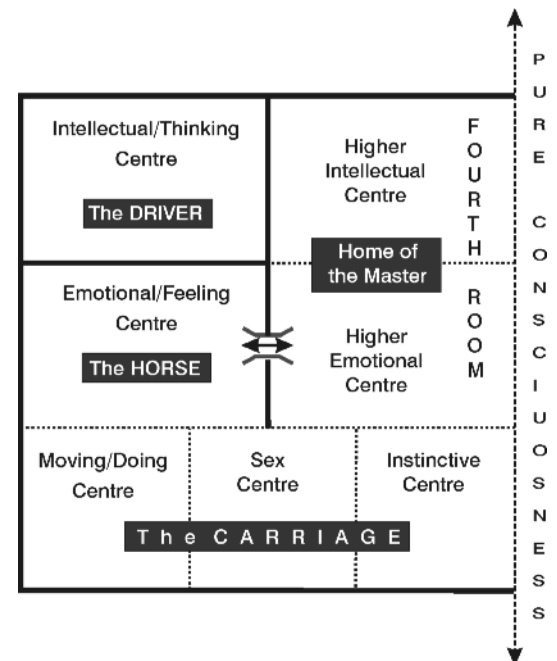
Man can be compared to an *equipage*, [literally, 'the outfit for a journey'] the carriage being the body, the horse his feelings, the driver his mind. The master within, with his own reins, the connection between his feelings and mind. Communication, between Master and driver, is Conscience.

If man were normal, the carriage should be in good condition and capable of great endurance; the horse, quick and strong, alert and obedient, the driver able to control horse, understand the working of the carriage and know the roads, etc., the Master, who should be able to communicate with driver.

But in our condition we have a carriage rusty and creaking from disuse, with even nuts and bolts missing; a horse which is either lazy and weak or 'temperamental' and disobedient; a driver who knows neither the mechanism of his carriage nor the condition of roads, nor how to drive, and who has no control over the horse; and a 'Master' anxious to continue on his way, but imprisoned in the carriage and unable to communicate with the stupid driver. And moreover, the shafts are broken, the reins are made of string, and communication between Master and driver hopeless. Sometimes, something from without hits the horse and off he gallops; driver wakes up, holds on terrified not to fall off his box, but horse running wildly soon lands the carriage in a ditch, broken, and driver bruised, rolls in mud. Only then can he listen to Master, so gets busy, but as soon as he is all right, he continues to read his newspaper which he buys with the horse's forage money, dresses up in his fur coat and top hat, and full of importance mounts his box and sits there as if he were Lord of the *equipage*, until another accident occurs and the horse begins to bolt. Meanwhile the Master is imprisoned in carriage, full of Great Sorrow, for he cannot continue on his way.

Horse only understands reins as they are pulled right or left. Some can be guided by rubbing some part of body as in Persia. Associations make them move right [or wrong] way. Driver must know parts and character of cart to give direction he wants. If driver sits on box and merely says 'Go to right' it is useless, even if he shouts. Must use force and pull reins.

Same with us — if mind gives orders to feelings, it is of no use. Must use force. Aim only with mind and working only with it will bring us nothing, only makes us professional people, hypocrites. *Change must be in feelings and body.* But these two do not care for the future. Only mind looks



forward, and yet it is only through body and feelings that any change can occur, but yet worthless without the mind. We desire to do something, but it has only been a formulation in mind and has led to no result.

Even if one works and studies for 30 years day and night it will be useless, because there is nothing in mind capable of change. Change must take place in character of horse and capacity and ability with the cart. This is difficult; owing to faulty education and training, we are unable to distinguish between different parts of the body and mind, and therefore difficult to establish connection between our parts, and more difficult to make them change their way of living.

We have no language for this. Nature gave us a language with which it would be very easy to achieve this accord, but with most of us this common language is atrophied. We must therefore achieve it by some indirect way. Each must find his own way to establish this direct connection, between the various parts. It is not easy and cannot be done at once. General method exercise will be given to all but subjective ones only to those who work seriously and try to find the way to work. Those who are lazy never see what is needed in reality. Those who have attended lectures will have been told about 'remembering themselves'. Those who do so find it very easy with mind. *It is in fact impossible.* What is meant is remembering ourselves with our feelings, body and senses, but in no case our minds — our mind is not ourselves, but a tiny part that has no connection with us, so that very little material is given for the mind by our own organization. If body and feelings receive the necessary element, say 20 parts, mind receives only one part. Mind drives and wants to get somewhere, but body and feelings have no wish to change, *yet it is very necessary that the change should occur in them.* For mind to wish to change is like lashing the sea. Change absolutely must come through body and feelings. Driver must know weak spots in horse and carriage. Just as driver cannot be called an *equipage*, so horse and cart alone cannot be called thus. The work of the mind is unreal — leads to nothing real — leaves us psychopaths and mentally deranged people. Feelings and body know only the present. Construction is such that they are not connected. The value of the mind is that it looks beyond the present. Nothing can be done without the mind, and *vice versa.*

Accidentally we get strivings through the mind, but can achieve nothing positive without body and feelings. We must recognise separate nature of body and mind and also the absence of common language. Mind is like an electric lamp and can continue only as long as there is energy in accumulator. Once we have reposed truth in mind we must try to make other parts interested and acquainted with the desire and must begin to teach and help them. One cannot talk sense to them at once, life and thoughts hinder. One must even trick them into making a start. Parts of us live only by animal instinct. The qualities derived from nature have become numb and atrophied but they have not been killed. There is the possibility of their being brought back — but vices must be first eliminated.

*London. 29 July 1922*

This picture of where we start from remains as true as it was a hundred years ago, but the work and discoveries of the intervening years, together with the miraculous help of the Shankaracharya, have shown us that the situation is not nearly so desperate as it then seemed. We can now, very simply, learn how to allow the direct help of the Master, our true Self, to put all things to right and set the carriage safely on His way.

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