

DIAGRAM OF THREE FOODS 2

Last week we examined the Food diagram in some detail, showing the forces required for the completion of each triad which together in succession make up the notes of the octaves of the digestion of food, air and impressions. Overleaf is a simplified diagram showing only the notes of each octave: Fig.1 shows the substances we produce for our mechanical existence, the condition in which we are created by nature, and Fig. 2 shows the greatly increased presence of finer substances following the 'first conscious shock'.

We might say that the production of this first 'shock' is the focus of all the efforts we may make to improve our mechanical state, and last week it was said that though the notes of the octaves of digestion go by the triad of refinement the shocks which are required to overcome the intervals go by quite a different triad.

This new triad is difficult to define; it is responsible for producing surprising discoveries, the moment of inspiration after long effort, for healing, and sometimes for unwanted explosions of energy. It goes in the order of passive force, neutralizing force, active force.

The effort required to develop the octave of impressions and also to further develop the air octave begins as we have said with a still mind. If we can allow this stillness more duration, passive force at level 48, it begins to develop some active force at level 12—but it requires an extra impetus to maintain that stillness long enough so that neutralizing force at the level of 24 can be produced to complete the triad for the next note of the octave.

Into our stillness must come something more emotional, of a finer energy. This is the necessary active force which is the product of the new triad. But how can we do this? One way is to hold negative emotion unexpressed and when we do this sufficiently and with conviction, and above all knowing why we are doing it, sometimes it can become connected to the state of stillness and produce something like the effect which was described in last weeks quotation. When this process begins to occur, all three divisions of our nervous system, physical, emotional and mental, are imbued with new and finer energy and our conscious experience is raised to a new level.

Other methods can be physical, or mental or emotional, but all depend upon some friction, the state of wanting above all to connect to this precious energy despite the mechanical resistance which always rises up to distract us.

We tend to believe that our minds are meant for thinking, but in fact the true role of the mind, the place behind our foreheads where we can be aware and present, is designed to be still and act only as an organ of discrimination, to sift the fine from the coarse. Thoughts and desires arise quite naturally of their own volition but it is the job of the 'mind', when it is equipped with this silent observer, to hold in stasis the conflicts that inevitably occur, so that the process described above can begin to be allowed. There needs to be an overriding desire which will underlie all our experience and act as a touchstone to transform the raw material of our mechanical thoughts, feelings and sensations into the finer energy of conscious experience.

When this single desire becomes sufficiently strong and permanent, so that all our experience is referred to it before we react, then we have established what the System describes as a 'permanent centre of gravity', the condition of Man No.4.

Here is a quotation from a memoir by a woman who studied with Ouspensky and later with Dr Roles:

Gradually the application of what I had learned in former years became possible. It was mainly due to the introduction of the three nervous divisions which could be observed separately – and in moments of awareness – together. System ideas came to be more emotional and a parallel with religious feeling was established.

It is impossible to say just when self-remembering passed from thinking about it to its (at times) successful three-fold aspect and when the blessed right place in one was found. At a meeting I was asked to describe what I meant by certain expressions. Hearing my voice – which didn't seem mine – I began, but when it came to emotion being caught up I could not continue, feeling that the secret joy of it should not be revealed – not in that way anyhow. Later came instructions how to circulate it. And again I remember the day, when after many clumsy questions asked by me on previous occasions, a striking answer was given:

“I am glad you mentioned circulation of the blood” – with much to follow.

She goes on to refer to a Chinese saying which now meant something to her. It was almost certainly from the ‘Secret of the Golden Flower’:

In the field of the square inch of the house of the square foot, life can be regulated. The house of the square foot is the face. The field of the square inch in the face: what could that be other than the Heavenly Heart? In the middle of the square inch dwells the splendour ... The Heavenly Heart is like the dwelling place, the Light is the master.

Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute; or, just as when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work.

Therefore you only have to make the Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit-body.

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