

BEING

Part 2

The idea of growth of being is developed further. Being is hard to define but it is something like the 'aliveness' of all that we are – essence and personality; intellectual, emotional and moving centres. Realised individuals are said to have a higher level of being than us. In the System scheme of Man No. 1, 2, 3, 4, 5, 6, 7 (where ordinary mortals are Man No. 1, 2 or 3), it is Man No. 5, 6, & 7 who is realised or close to realisation, and the differences between them and us are explained here in terms of their level of being, and the level of energy they have in their centres. The question is then: what do we have to do to bridge the gap and take the step to become Man No. 4?

The subject of being and the possibilities of its development is the meeting place for almost all the ideas of the Western System. Energy, Laws, Cosmology and psychology.

The System expresses development of being in a scale of seven steps. The first three steps refer to which centre predominates in our personal psychology, 1) Moving/Instinctive, 2) Emotional, and 3) Intellectual. Step 4 is a transitional stage. Steps, 5, 6, & 7 define the process of our higher bodies becoming conscious—but we must begin at Step 4.

The fourth stage of being is where we begin to acquire a different centre of gravity within ourselves. Ordinarily, in the mechanical state where different I's continuously appear and disappear the Western System says that the centre of gravity for a human being is the moon. To begin to become one it is necessary, the System says, to 'create moon in oneself'.

What can this mean? According to the System the moon acts as a balance weight upon the earth; certainly its counter effect upon the earth's gravity creates the tides and affects the movement of all liquids. To 'create moon in oneself' means finding a way to voluntarily bring some kind of order to our inner states—to escape from mechanicalness. Initially, it is our physical movements that must become voluntary and conscious. Experience shows us we cannot do this of our own volition—we don't yet possess sufficient will—we can at best only observe our mechanicalness, not change it.

The System suggests that the only way out of this dilemma is *to do what we are told*, to accept some external influence from a source that reason tells us is likely to be trustworthy. If we come to accept the System ideas seriously enough they become a temporary substitute for 'will'—our constantly changing self-will—and act as an internal balance weight which can to some extent regulate and mitigate the mechanical play of changing I's.

Thus, each centre can be allowed to function with the right energies, for which it was designed; a new, internal, 'centre of gravity' exists to maintain our orientation whatever the circumstances.

The System shows that this is a material process, not merely a play of psychology, and as can be seen in the diagram (overleaf) the process involves a radical development of energy and materiality analogous to the different stages in the development of a seed. Different levels of human being

require quite different energies and influences. In practice, it is mainly false personality, and to some extent personality itself, that prevent higher influences from reaching us. Essence, by its nature, remains open to higher influences.

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Being No. 4 differs from Nos. 1, 2&3 only in that some of the wrong working of centres has ceased by virtue of the permanent ‘centre of gravity’ which arises from a correct and sufficient valuation and understanding of these ideas—the inner ‘moon’ has been created. No. 4 is no longer so mechanical, and so to some extent free of the constant flux that is present in Nos. 1, 2&3.

LEVELS OF BEING	Nos.1,2,3			
	& 4	No.5	No.6	No.7
Top Storey (Intellect)	48	24	12	6
Middle Storey (Emotion)	96	48	24	12
Bottom Storey (Moving/instinctive)	192	96	48	24

Being No. 5 is where some crystallization has taken place; the fragmented sense of ‘I’ has at last become one—so that whatever we know the whole of us knows and it is no longer possible for one ‘I’ to know something which another does not. This stage of the process takes place in the subtle body—the subtle body becomes conscious, not just a dream world in which thoughts and feelings simply arise without our volition. The doorway to higher emotional centre is opened.

Being No. 6 refers to the light of consciousness entering the causal body. Higher intellectual centre is available. Intellect and emotion become integrated; head, heart and hand are regulated by a high level of attention which is always present. As we have quoted before, HH describes this level like this:

Firstly, they show love and affection toward everything they encounter. All activities will be initiated with love, and then held and nourished with love till they come to their fulfilment. All relationships with individuals or activities, direct or indirect, will be lighted and guided only by love and affection.

Secondly, their ideas, intentions or motives will be pure and simple. Purity and simplicity widen the horizon, and they think and work for the whole of humanity and only through the Laws of the Absolute. The divisions of groups, races or nations disappear and only natural laws are employed. Their thoughts naturally encompass the whole of the human family, and its intrinsic goodness.

Thirdly, the physical movements of such people are only geared to the natural rhythm, and the result is simplicity and economy of movement. They never rush

into any situation; are never agitated; and perform all actions in an efficient, sublime and refined way. Whatever they do will emerge from stillness, be held in stillness, and again submerge in the same stillness which they experience in this great total immobility. This would establish an idea or a standard for the common man to aspire to, if he somehow awakes to the need to improve his lot.

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Being No. 7 refers to the highest possibility of human being, found in those rare Avatars such as Christ or Krishna or the Buddha. This realization of the spiritual body is something exceptional; Self-realization, in the ordinary sense, refers to Stage 6.

H.H. All these four Bodies are made available to everything living, but in the creation other than the creation of man, they cannot be crystallised—they cannot be made of use; the possibility of these four bodies being felt and realised is only in the human being. Common man is only capable of realizing the three bodies. The Fourth body could only be realised by great men once in a way.

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It is only mechanicalness that makes all this difficult. We hear a valuable idea and are lit up by it. But the next day the best of our intentions are swept away in the tidal flux of successive I's that know nothing of the idea or even actively dislike it. It is necessary, the day after a meeting for instance, to observe what it is, a negative emotion perhaps, that allows us to forget what we really wanted. Another point is that we hardly ever accept an idea simply as it is given. We always adapt an idea to our own thinking and in doing so make it become something ordinary.

We can only begin from where we are and the truth is that, as we are, most of our being is just not interested in raising itself to a higher level. The sheer mechanicalness of our self-will, those constantly changing wills, is too strong to allow it.

So, only aims which refer to the fourth stage stand much chance of being achieved. The key is valuation. We have to come to *value* the ideas to the point where they become more important than anything else, whatever situation we find ourselves in. This applies just as much to the way of love or devotion. There, whatever we have come to love and long for must be paramount and so become what we *value* most of all. We need to realise that it is mechanicalness only that maintains our energies in a sufficiently depleted state for us to be unhappy. To quote FCR:

Are you every really happy where everything outside is *against* you being happy? Anybody can be happy if things are going beautifully. Are you ever happy in spite of conditions? Not happy enough anyway, shall we say? And yet happiness is not just selfishness. Happiness is the food on which your Divine Self lives—the natural food of the Atman is joy. So to get the full possibilities of life one needs to give this Divine Self as much happiness as one can. He is dependent upon you for any happiness he gets from your life.

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