

UNITY

PART 2

The difficulty, perhaps highlighted by last week's exercise, in maintaining a consistent attitude towards things in one's life, might be said to illustrate how far we are from unity. But HH tells us that we can do something about it:

HH. There is a Shloka in one of the Scriptures . . . The gist is that a good man who wants to go on the Spiritual path speaks what he feels, and does what he speaks. That is, he speaks from pure feeling. When he has impure feelings he tries not to speak, or rush into action or express them. A bad man does the reverse: he feels something and says something else; he says something but does something else.

If one really did speak what one feels, and do exactly what one says, then this would build up the inner strength of the man and, because of this clarity and unity of his mind and sincerity of his heart, the way will be fairly clear for him.

There is an example from the life of Rama when he went to Janak-Puri: he was taking a stroll in the royal gardens and he happened to see Sita there. He had only Lakshman with him, so he said to Lakshman: "Why is it that I had a glimpse of this girl in this garden? The tradition of our great family . . . is such that the men of this family should never have a glimpse of any woman unless he was destined to marry that woman. So it seems that this girl will be married to me."¹

This is the sort of purity one gets only if one follows pure feelings and expresses them in true words, and does exactly as one says. If one learnt this System, kept this consistency, then one would grow - one would become more serious and have more strength of character. This brings unity into a man and creates a sort of depth, and to this unity and depth of the individual the glory of the Absolute descends, and then manifests all around all that one knows of the glories of the Absolute.

MA. What you have said, does that signify a certain order of action? You mentioned twice: "beginning with feeling, and then speak what you feel and do what you say." Is this order important in this connection?

H.H. It is not only important but necessary, for this is the ultimate thing that happens - it belongs to the pattern of Nature. This is how things do happen, but by ignorance we do not follow this sequence, and complicate ourselves. Ordinary man - common man - does not go by this sequence. Men who want to go on the Way should follow this sequence.

Dr Roles was quick to point out that this sequence is the same as that described by Mr. Ouspensky as the highest of the six combinations of the Three Forces when applied to the activities of man.

*

¹ Explained in the next section

In HH's explanation of the Rama story there is an intriguing aside, which is worth exploring because it may help with the constant thoughts we are plagued with. It had previously been explained that in the story of Rama and Sita, once Rama had seen Sita he was impervious to the charms of other potential brides. There is an inner meaning:

Sita symbolises the prototype of this Universe - (the Mula Prakriti) the blue-print - that first design which contains everything else. When Rama [who symbolises the Param Atman] can see this prototype (which holds all possible designs and happenings), he has no need to look around for anything else - any difference in detail - because, having seen the One, he has seen everything. Again, just as in the ordinary way, if we can see one thought process, so we only need to see and understand one thing: how thoughts arise and to what they lead, and that Knowledge will remain for ever.'

It seems HH is suggesting that if one can observe – just once – the whole process of a thought one could deal with them for ever. We might go further with this next week.

*

Practice

This suggests itself from the quotation in the first section. Try to follow HH's advice.

System teaching (Summary of E Group 10/01)

The 'Fourth Way' teaching starts with the contention that we believe mistakenly that we are conscious and have free-will. The normal state of consciousness is what Nature has brought humankind to for its own purposes. But the possibility of a greater consciousness is latent. The first step is to realise one's position.

We are largely mechanical and without free-will. Modern neuroscience confirms that what appear to be free decisions are often determined by some part of the unconscious mind.

We have many 'I's'. It is one 'I' that is attracted by something in the shop window, another that makes the purchase and a third that winces at the bill. Yet each of these is convinced that it is 'us'. The System states that this transitory sense of 'I' is all we have and permanent or real I does not and cannot exist in us as we are.

Ouspensky came to consider that the system was incomplete, in particular in lacking a practical method. Dr Roles found a method of meditation and with it the teaching of Advaita Vedanta which tells a different, a more hopeful, story: the true nature of everything in the universe is pure consciousness; the only 'Real I' is consciousness itself. Our ordinary consciousness is limited by 'Identification'.

The Work is the process by which we can allow our limited and changing sense of 'I' to expand to become universal, by becoming free from Identification.

* * *