

UNITY

PART 3

The first exercise of the term was to remind ourselves about our lack of unity by observing how we change from day to day in relation to something specific in our lives. Very strikingly, the subsequent discussion was mainly about the emotional background: it seemed that the set of 'T's' which predominate was largely determined by the emotion induced by a situation or by one's mood. These observations fitted in well with HH's views on the necessity for starting from a pure feeling, and we perhaps need to concentrate now on how this could be attained. This paper consists mainly of quotations from HH on the subject.

The first question to be tackled is, simply, 'what is a pure feeling?' Here's an example:

HH. The feeling of wonder is a pure feeling; because with this, immediately the question arises in the beholder: "What is the cause of the creation of such beautiful scenes?" He immediately enters into the realm of the causal world, thus reaching to the ultimate source not only of what has been created, but with the source of creation itself.

With this feeling, the beauty that is let loose in the creation is allowed to grow and become all the more enhanced. But if one does not have this sense of wonder at the beauty of creation, then immediately some attachment prevails. One would see that a desire for greater intimacy arises. With greater intimacy, one likes to possess those examples of beauty. Once you have possessed them, you would like to use them. The more you use them, the more associated forms of this beauty you will create. This it seems is one way in which one becomes attached to the outer form of beauty. Then in fact all one succeeds in doing is to pollute the beauty.

If, on the contrary, one has seen something which is repulsive, then one wants to destroy it. So in both cases whether you like or dislike, if you are without the sense of wonder, you are going to be the means of corruption as far as the beauty of the whole is concerned. But if you hold the sense of wonder in viewing creation whether it is likeable or hateful, beautiful or ugly, then in neither case does the sense of wonder add any occupation to the situation. In the first case, you will enhance, you will work for its enhancement; in the second case, you would not do anything harmful to add to this misery. [*Record* 30.1.70]

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The quotation from HH about 'speaking and acting from a pure feeling' stemmed from a previous audience in 1974:

R.A. How can I have His Holiness' help to dive deeper?

H.H. There are three ways this help can be taken, and these three ways relate to the three bodies: the first one is the field of activity and quite a number of disciplines and of meditation practice have been given us for the physical body.

The second one is in the realm of the subtle body, or mind, through which one communicates whatever one has within; whatever one feels, whatever one thinks, one communicates and tries to get further guidance which is, of course, being done here and now.

The third realm is of the Bhawana or the emotion. This is far the most potent of the fields. In this field the aspirant gets inspiration - inspiration to move on the Spiritual line. This is what usually takes one to the deeper levels.

To be on the deeper levels is to be in the purified states of these three types of function. So when the activity which one undertakes is entirely tuned in to the Truth (that true Knowledge which has been given to one), then the physical activity will take one to the deeper levels. When the ideas, the true Knowledge which is being imparted to the aspirant, are held in their true and pure form without being adulterated with any other ideas or doubts these then purify the mind and take it into the deeper level.

The third one is the realm of emotion. For that the meditation has been prescribed, and the more one does it properly, the more one goes deeper, one comes to a state where there is no division in the act of meditation, then one would find oneself at the deeper levels. It is only through these three ways one can go deeper. Whatever one says – one should do, whatever one thinks – one should say, and whatever one feels – one should express. [*Record 10.1.74*]

As Dr Roles later put it, very succinctly:

Dr R. So the causal level which reflects in the heart the life of the Atman, is emotion – what you feel; so you should say what you feel, this is the subtle level of our psychology, the mind; and do what you say because this is the physical body and its actions, its manifest actions . . . And Mr Ouspensky said it was the same triad – artistic creation, as self-creation, self-remembering. [81/43]

He also said:

But in the moment when you have got some pure Emotion or Love for somebody, or longing for the Truth, then you must try to bring your thoughts in line with that, and let your actions and your appearance and everything express this pure feeling. [74/15a]

There is more practical advice on this to come.

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Practice

Next week please bring a description of a pure feeling that you have experienced.

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System teaching (Summary of E Group material)

There is no new material this week.

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