

Purpose, Method, and Policy of this Work: An Observation

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Of late I have initiated the practice of giving a preliminary, extemporaneous statement before using the tape which we have for the day. What I say may not have any relationship to the tape.

Man is a triune entity. At his base he is an animal. He has an organism which is essentially like the organisms of mammalian animals. He eats as animals eat. He reproduces as animals reproduce. In this sense, the dictionary definition is valid. The dictionary says man is “a plantigrade, featherless, biped mammal of the genus *Homo*.”¹ But that is only part of the story. In the etymology of the word *man* found in *The Century Dictionary*, it is suggested that the word is derived from the Sanskrit *man* meaning think.² And there we have a key to the essentiality of man as man. Man is the thinker, and the thinker in the conceptual sense. The animal is not a thinker. But beyond this, the human being is also, latently, not as yet explicitly in the overwhelming mass of human beings, a Buddha or a god. The purpose of yoga is the Awakening of the Divine Being, or the Buddha, which constitutes the most exalted possibility of the human being. The animal senses. His cognition is purely sensuous. The man thinks. The Buddha, or the god, knows. But he does not know in either a sensual or a conceptual sense. It’s another way of cognition not imaginable to one who has not in any degree awakened this higher possibility.

In the discipline of yoga we may say there is a lower and a higher step. The lower step consists in bringing the animal nature into control. And most of what we hear of yoga nowadays in the West is concerned with this problem. The animal nature in man can be wayward. Thinking of it as being like a vehicle, a steed, or an animal like a horse, it has a tendency to take the bit in its teeth and yank control from the true thinker; and one cannot make real progress in yoga until he has brought the animal nature under definitive control. It is for this reason that true yoga does not tolerate animalistic propensities—does not tolerate their acting upon their own. I have found that the Puritan discipline is excellent. The Puritans developed the discipline for the wrong reasons, but it can be applied to the yogic way. We need the animal nature for functioning on this plane. It is not to be destroyed, but it is to be disciplined, not to be permitted to go its way, for it is naturally wayward, not to let it take you as it pleases.

There is a little incident that was in my father’s experience before the days when I had yet achieved the power of memory. He had a mustang horse and a buggy, and once

¹ William Dwight Whitney, ed., *The Century Dictionary and Cyclopaedia*, vol. 5 (New York: Century Co., 1911), 3601: “. . . a featherless plantigrade biped mammal of the genus *Homo*.”

² *Ibid.*

the horse decided to run away and take the buggy with him. My father guided him until the horse was tired and wanted to run no more; and then he used the whip and made the horse run further, and that horse never ran away again.

There is unavoidably in all yoga an element of austerity, an element of discipline, not to be carried so far as to stultify or destroy the animal nature. The story of Buddha throws some light upon this. There was a time when he experimented with a very austere discipline. It is said in the accounts that he had carried his intake in nourishment down to one grain of rice at a meal, and he almost fainted one day out in a stream. He then concluded that this was not the way. He broke that discipline and ate a nourishing meal, then sat under the Bodhi tree and said to himself that he would not move away from that place until he had made a breakthrough. He attained the Enlightenment and then taught the message of the *middle way*. There is a just proportion in recognizing the legitimate needs of the animal nature, but never permit it to take the bit in its teeth and lead you where it chooses. Most human beings in this world let the animal lead them, and the true man is permitted to be the victim of the animal propensities. In determining that you, the man, shall dominate, it may be necessary sometime to lay down the law to the animal nature. I once said to that nature, “Obey me or die!” And it surrendered. And I modified the discipline, eased it, and it has not been a problem since.

Now, most of the problems that are connected with psychological therapy arise in connection with the relationship between the thinker and the animal. These are the ordinary problems. They are not the domain with which I am here concerned, for there is another relationship, that between the man and the god, or the Buddha. There is here another psychology which we may call “meta-psychology.” The yogic relationship, or the breakthrough, involves here a second step, it being assumed that the discipline of the animal has been established. And here another problem arises, the intellectual being, in its turn, may take what is analogous to the bit in its teeth, and you have then the *asuric* temptation. You may have the event symbolized by the fall of Lucifer, the bright star of the morning. You have now the possibility of the emergence of a very great power, but it is not the power of the Divine or of the Buddha. And there may be the issue faced between whether the ultimate Divine, or that which in psychological symbolism is called the Sage or the Master, shall rule or the *asura* shall rule. I have known that confrontation. Ultimately, if one is successful in the yoga, the latent divinity or Buddha is awakened to the ascendant position. The intellect becomes his minister in dealing with the relations of thought and action—a sort of viceroy, but not the true regal presence.

Now, there are many problems that confront the intellect of man here. The knowing of the Buddha is not a knowing in conceptual terms or in sensational terms, but in other terms that no one can imagine until he has Awakened. There is the problem of transcription, of giving formulation in conceptual terms to that which in the last analysis is non-conceptual, as well as non-sensational. I invented the term ‘introceptual’ to represent it and to render the Wisdom and the Light of the Buddhic Realization available to the human being and to the animal in this world of action. There are those who having attained the Awakening seek to withdraw into the bliss of a *nirvanic* Consciousness. But there is a greater way than that, a way that retains the manifestation in the double domain of thought and of sensible action, but now under the guidance of the Buddha Consciousness. But there is here a problem, none of the Consciousness of the Buddha

nature can be exactly and correctly transcribed into conceptual or sensuous form. It does not precisely fit either of these forms. It is the problem of the squaring of the circle taken in its symbolic sense. We can think in square or rectilinear terms. The rectilinear or square consciousness is necessary for all mensuration, all definitiveness, all determinate thinking; but no rectilinear or square consciousness can represent exactly a curvilinear consciousness. The result is we deal with approximation, never with exact transcription. There is always something in the Consciousness brought forth by Awakening that never is fully expressed, nor is it ever fully expressible. He who returns to the fount of that Consciousness to transcribe again its meaning will always find that he has something more to say than he has said before. And there may be the necessity of bringing forth elements that seem to contradict what may have been said before, for the simple reason that the meaning of the supernal Consciousness does not fit the categories of our thought or of our sensual determination. There is always something left unsaid which can be known only by making the breakthrough into the illumined Consciousness. Nonetheless, the task before us is to ever try to reveal the unrevealed and the unrevealable.

Now, we'll go to our tape. This tape was an experiment in trying to combine organized, disciplined thinking with spontaneous breakthroughs. There is disciplined, directed thinking, which is exemplified in all our science, mathematics, and philosophy—the thing in which the academy excels—and then the kind of thought that follows free association. Much that comes from the higher pole of consciousness will not fit into our recognized schemes of organization, but seems to come forth at times and on occasions which seem to surprise us. Elements that seem unrelated may come close together. I tried in this tape to employ both types by having a main line of thought with protracted parenthetical interlocutions. We are about to enter upon a parenthesis that deals with the reasons why I use mathematics so much in my work.