

4 March 1963

Part of the conversation at the last meeting here (Monday, 25th February) has opened a door for me. It went like this if you remember:

Q. What determines that point between stages 3 and 4 on the Ladder where Sattva starts to predominate?

Dr. R. If you take it first of all in connection with a half-hour where you are leaving the different 'I's and the outward pulls behind, at a certain point those outward pulls of the different 'I's become weaker – you suddenly find the repetition is easier; you are quiet. If that process is repeated often enough, then you find that in proportion to the *lessening* of the pull of *outside* things and of these 'Many 'I's', so another and *new* kind of pull comes from a direction *not outside*. So that the gradation from Steps 3–4 is a change from the ordinary pulls to a new kind of pull; and if at that moment (as Mr. Ouspensky used to say) 'your planet turns towards you', then many new impressions will come. He used to say you go for weeks and months with nothing apparently happening, and suddenly 'your planet turns towards you' and many things begin to happen; and that is dependent on the *Essence* growing stronger than all those 'I's in Personality. At Step 4 you begin to be ready for those miraculous events and don't miss them.

Q. Is it a matter of remembering the Ladder outside these half-hours?

Dr. R. It is a matter of not becoming crystallized in two places – becoming two separate people – the blissful half-hour man and the doleful or quarrelsome outward man. You should be the same – at your best in *both* cases. And we have learned lately not to force it, not to introduce artificialities, just to attend to what we are doing during the half-hour and equally attend to what we are doing the rest of the time. Do not try to be facing both ways either time.

Q. It is said that you come under Will? What does Will mean in that sense?

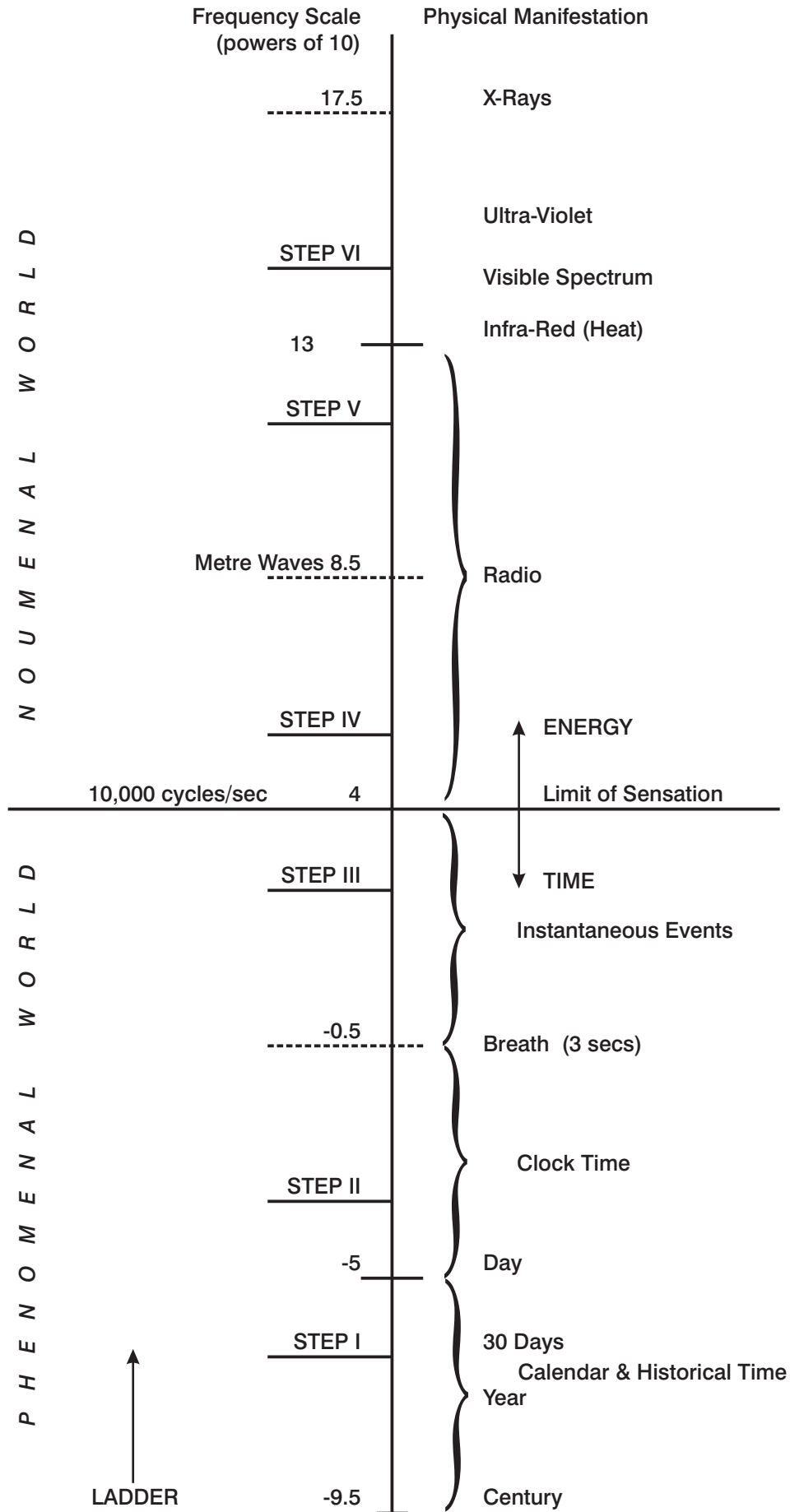
Dr. R. In Christian terminology, God's Will. The terminology does not matter; the feeling is exactly the same – the Divinity within a person. Inasmuch as he gives up his self-will, he comes under *Divine Will*, if it is the *Will* of the Divine Will to give him this help. But would-be Christians sometimes forget that there is a Ladder of Seven Steps between self-will and God's Will.

After the word 'direction' had been suggested as a possible name for Step III of the Ladder:

Dr. R. It is certainly a definite change of direction of one's mind – like the 180° turn the Maharishi spoke about.

Q. I could never really understand that 180° turn.

Dr. R. Your mind ordinarily moves in a certain direction day after day. Well, it is the direction exactly opposite to that! As he said to us at Church House, 170° is not enough, it has to be completely opposite – two right angles! By achieving this twice a day we create a situation that brings the inspiration when we really need it.



Perhaps we can picture that 180° change of direction of the mind with the aid of our familiar Time-Scale (Figure, facing page). In this case we use a Scale of Frequencies in powers of 10. Each jump of 9 on this scale represents 30 octaves, a Cosmic ratio. Don't worry about the figures which have been thoroughly examined by people who like that sort of thing. The chief points that demand your attention are these:

1. The two worlds (the invisible and the visible) belong on one scale without a break; one is the extension of the other. Going upwards (in this case in a positive direction) means more and more energy; going downwards (in a negative direction) means longer and longer time, more and more duration. The dividing line is at 10,000 cycles per second (4th power of 10) which is the top limit of sensory perception – nothing faster than that can be registered by our sense organs conducting impressions – the mechanical part of our minds. So above that line is the supra-sensory or '*Noumenal*' world and below it are all the events in Space-Time which constitute the world for us in our ordinary states of consciousness – the '*Phenomenal*' world.
2. When it is said that at Step 3 on the Ladder the 'pull of the outside world becomes weaker', and that at Step 4 we begin to 'feel the pull of the inner world', you can see on the diagram that it means to begin to feel the Real world in terms of light or energy and leave the illusory world of passing events. We turn from the world of loud noises and vast sizes into the world of silence and stillness, of small magnitudes, and learn to hear the 'Soundless sound... the 'Voice of the Silence'. Like Gulliver we go first to Lilliput, but we don't just change feet into inches – we alter our watches as well. The turn must be a complete reversal of our space-time sense through 180°.

(Any questions?)

It is a help toward actually experiencing the new world to learn as Mr. Ouspensky discovered to 'think in new categories'. If you learn to think in terms of this simple little diagram you will find it an up-to-date counterpart of much ancient wisdom. The great bulk of Mr. Ouspensky's first book *Tertium Organum* (particularly perhaps Ch. 13–16) fills in the picture for us.

What perhaps comes to mind most immediately on getting to understand this picture is the following quotation from his Chapter 14:

A remarkable attempt to portray our relation to 'the noumenal world', to that 'great life', is contained in the 'Dialogue of the Cave', in Book VII of Plato's *Republic*.[†]

Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets...

[†]*The Republic* of Plato. translated by Benjamin Jowett, Book VII, Oxford, 1908

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

(Discussion)

CONCLUSION

But the most wonderful discovery that comes out of this is that the phenomenal and the noumenal world are *one thing*. There is no conflict between the inner and the outer world – the ‘noumena’ are the inner octaves of the visible, tangible things and events. It is the function of all the creative arts to reveal this to ordinary people. The Gospels depict the Spiritual life in similes and parables drawn from the ordinary life. The representational painter shows the unknown and the permanent in terms of the familiar and the transient. The musical composer weaves a carpet of sound translating sound vibrations into feelings and memories – just what the abstract painter might be trying to do through line and tone and shape and colour.

So in the Maharishi’s words, we just have to pay a visit to the Treasury twice a day and come out into the market-place to buy what we want.

These realizations of the oneness of the world within oneself and of the world outside, herald the approach to Step 5 on the Ladder – described by the Shankaracharya as following the cessation of identification:

This stage, (he said), denotes that the man starts looking at things *as they are*. He gets right values for everything; he realises about things what they are, how they are constituted, what their properties are. He seeks out the causes of the effects he sees. The Fifth Stage is that in which the person ceases to consider all that is in the world as outside himself. He starts getting glimpses of the fact that he and the ‘outside world’ are one thing. The realization of the Fifth Stage gives a feeling of unity with the material world – unity of spirit with materiality. He realizes, for instance, that the shape of the clay is not different from the design of the pot. He sees the unity, the causal aspect within all the material things we register in our daily impressions. He sees the root cause and the effects of that cause together – sees them as one thing... All the differentiations of time and space which we calculate in this world, is the illusion. In the Atman or in Brahma, there is no time, there is no space, it’s all *one*. We see a distorted effect of all this in our worldly consciousness or sleep. He gives an illustration:

Lakshman, the brother of Rama, told him that he would like to see for himself the great illusion of Maya – the Maya that Rama so often talked about. Rama replied: ‘You will get into trouble through seeing it, so I shouldn’t bother about it.’ But Lakshman insisted: ‘I’m quite sure it won’t affect me, and I’m still curious to see it.’ So Rama said: ‘All right, you’ll see it by and by,’ and left the question open. They went down to the river. When they had finished their bathe and were coming ashore, Rama said: ‘My brother, I’ve lost my ring, do you

think you could dive for it?’ He went and dived for the ring; at that moment he lost his consciousness. When he came out of the water, he was in a different land, it was a beautiful countryside. He met there a beautiful woman, and they settled down together, established a house and lived like householders. He begot four sons; and when he became an old man he caught malarial fever, developed a cough and eventually died. His sons took him to the sacred river to immerse his body in the water, as the custom is; and as the body submerged, at that moment Lakshman again came out of the water, and out of Maya. He went to Rama with tears in his eyes and repentance in his heart, but still didn’t remember what had happened. But Rama said to him, ‘You wanted to experience Maya, Illusion. Now you have had the experience.’

NOTE

When Lakshman first bathed with his brother Rama he did so with perfect safety. But the second time, he was *identified* – lost his consciousness. So the dividing line between the True world and the illusory world is the identification with sensory impressions and with the desires and thoughts arising therefrom. We don’t have to give up the phenomenal world or anything like that! Without the everyday things, the Real world would find no manifestation. We just give up identifying with the shadows and love the Sun that causes them.

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