

18 March 1963

PART 1

Looking at the Time-Scale [p.32] we can appreciate that there are two categories of experience of the Finer Vibrations of the Noumenal world, namely *transient* and *lasting*.

With regard to the fleeting experience, His Holiness likes to use the analogy of a radio set. Here we need the help of people who know about the mechanics of radio, for this analogy is a most powerful one if rightly understood. The following passage from Sir James Jeans *Science and Music*, pages 58–60, gives some material to begin with:

Sound Analysis

Instruments have recently been designed which analyse complex sounds with far more sensitiveness and accuracy than is possible with the simple methods just described. The action of such instruments is best explained through their analogy with an ordinary radio receiving set. If the set is switched on, and the tuning-knob turned through the whole range of wavelengths, we hear alternations of sound and silence. We may, for instance, hear loud sounds when the tuning-dial indicates wave-lengths of 1500 metres (200 kilocycles) or of 342.1 metres (879 kilocycles), fainter sounds at various other wave-lengths, and so on.

The reason for this is as follows: The set contains an electric oscillator, and the frequency of the free vibrations of this oscillator is not fixed, but changes when the tuning-knob is turned. When the tuning-dial shows 1500 metres or 200 kilocycles, the oscillator has a frequency of 200 kilocycles a second, and so is in perfect resonance with any electromagnetic waves of frequency 200 kilocycles a second which may be falling on the aerial. Because of this resonance, the sounds carried by waves of this particular frequency are heard loud and clear. Those carried by other waves are not heard because these waves are not in resonance with the oscillator, and so do not set up appreciable oscillations in it; their turn comes when the tuning-dial points elsewhere. Used in this way the set can be made to analyse the electromagnetic waves which fall on its aerial, sorting them out according to their frequencies and informing us as to their strength.

In the same way the modern sound analyser contains a sound resonator, the frequency of which can be varied continuously. If it is run through its range of frequencies in the presence of a composite sound, the air inside it will be set in agitation at some frequencies and not at others. The former frequencies must then be present in the sound, the latter not. The strengths of the various components can be recorded by electrical means.

Finally, the principle of resonance provides us with the means of sustaining a pure musical tone for as long as we wish. The apparatus is known as an 'electrically maintained' tuning-fork, and is simply that which has been already described on p.53, a fork in which vibrations can be 'forced' by an intermittent or alternating current. On making the period of the current coincide with that of the fork, the latter gives out a loud pure note which can be prolonged indefinitely.

Analogy: Can the human brain act as an electric oscillator, the frequency of whose free vibrations is not fixed, but changes when the tuning-knob (attention) is turned? It might be that, though the brain is designed to work as one whole, the different levels and the different nervous centres have different natural frequencies in resonance at one and the same time with different elements in the electromagnetic range; and perhaps through training in the Attention

part of this apparatus can be, as it were, electrically maintained and – like the tuning-fork – give out a loud pure note. Something of this is to be seen in some words of His Holiness:

The mind is like your recording machine; if you tune it towards Sattva it will take Sattva, give Sattva. If you tune it the other way – towards Rajas and Tamas, you can't get Sattva.

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I asked His Holiness the following question (18th October, 1962):

More immediately important to me is the question of how the aspirant can establish perfect understanding (within his capacities) with the 'Fully Realized Man' (or eventually with the Atman)?

S. There are two needs; one is the intense desire to establish that relation; and the second is the efficiency, the *power* to do what is needed. Take for example the radio: if you have a good receiving set in your house which is efficient, it can catch the waves and give good results. If the radio is not efficient it will make a lot of unnecessary noise and give distorted effects! So with people. People with fast and efficient receiving Systems in themselves, take these vibrations quietly, hold them, and if they have the will-power to take the discipline and carry out instructions they achieve their goal quicker. Others are of coarser fibre; by their own nature they cannot take things easily and execute them with despatch.

(Pause to discuss this analogy and the 'Principle of Resonance' in relation to the diagram.)

PART 2

Now most of us have had transient experiences of the Real or Noumenal world, but these only increase the longing for permanent results and the nostalgia felt when we temporarily lose them. Like Orpheus, we have at times retrieved our Eurydice from the nether world and then she looks back and is again engulfed. The achievement of permanence depends upon the creation of one or more permanent vehicles – 'Bodies' – for the reception of successively finer vibrations and the ordering of life in accordance with them.

Looking again at the diagram we see what this might mean:

What we can call the 'Psychosomatic apparatus' extends, say, from a Day (-5) up to the limit of Physical sensation (+4). The lower half of this range belongs to the Physical Body and is organised to work on a day-to-day basis for eighty years, its life span. But the upper half of that range, 'our Psychology', is unorganised and must be made into a Body more sensitive and permanent than the physical one. And then to receive and retain impressions from finer vibrations, say, between the levels of +4 and +13, two finer Bodies have to be created, one within the other. We can appreciate that the Third Body covers the Higher Emotional range, +4 to +8.5.

This is how His Holiness introduced the subject of the 'Four Bodies' in reply to a question in a conversation on the 16th October, 1962:

He says that the first is the *Physical Body* of flesh and bones; the second is the *Subtle Body* which makes everything move; the *Third Body* is the body where the Atman lives; and the *Fourth Body* is the body where everything lives – the *Eternal Body*.

With the exception of the first, these Bodies are not realized ordinarily; for they have to be crystallized, and the description of all this is a lengthy process, but he will begin to explain step by step:

The *First Body*, the Physical Body, is that by which everything gets done. It is the machine; it has to get its orders from the Second Body and to obey it; but it can do nothing on its own, nothing more than that given it by the Body which makes it move. But that *Second Body* – the ‘Subtle’ Body – has to be drawn together by purification of Manas and Buddhi, which could bind it into one unit. Then it would make the First Body move. *The Third Body* is the body of Atman, and he gives the example that just as we, after finishing our work in the market-place go to our home and rest in our study or boudoir, so does the Atman need to have his own room where he can rest in the body, a room kept entirely for him – the *Fourth Room*. And then there can be a *Fourth Body*, called the *Divine Body*, which would contain all the other bodies, and there all the bodies take their rest. The development of the first three Bodies is possible even for common man, but the limit is the Third Body. The Fourth Body could only be created and realized by great men once in a way.’

PART 3

Looking through scores and scores of forms (now rising to 800 received) in which people have tried sincerely to record what has been happening to them since they met this System of Meditation (though, admittedly, often unable to distinguish what is due to the Work and what to the method itself), the extraordinary aptness of the Parable of the Sower comes home more and more;

The seed is the Word of God. Those by the wayside are they that hear; then cometh the devil, and taketh the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard go forth, and are choked with cares and riches and pleasures of life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

(St.Luke)

One recognises all these things as happening to *oneself* from week to week; and not one of these setbacks need be more than temporary. Sometimes one is by the wayside, sometimes a rock, sometimes among thorns, and sometimes one is quite definitely good ground! And, these days, the good ground far exceeds the bad. The ground is getting better and better! But more and more Divine Love is needed to nourish the seed as we devote our lives more intently to the one important thing – the ascent of the Ladder of Self-realization.

It is Permanence that we chiefly need now – the creation of the Second and the *Higher Bodies* within the Physical Body, though of course we want to avoid the crystallization of unpleasant and useless traits:

Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter’s mind. For then the Soul will hear and will remember, and then to the inner ear will speak the *Voice of the Silence*.

This would represent the completion of the Fourth Step on the Ladder and the entry on the Fifth.

We are learning to apply the words of Jacob Boehme to a shorter Time-scale – two half-hours a day:

The *Disciple* said to his *Master*:

‘How may I come to the supersensual life, that I may see God and hear Him speak?’

His *Master* said:

‘When thou canst throw thyself but for a moment into that where no creature dwelleth, then thou hearest what God speaketh.’

Disciple: ‘Is that near at hand or far off?’

Master: ‘It is in thee. And if thou canst for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable words of God.’

Disciple: ‘How can I hear Him speak, when I stand still from thinking and willing?’

Master: ‘When thou standest still from the thinking of self, and the willing of self; When both thy intellect and will are quiet, and passive to the impressions of the Eternal Word and Spirit; And when thy soul is winged up, and above that which is temporal, the outward senses, and the imagination being locked up by holy abstraction, then the Eternal hearing, seeing, and speaking, will be revealed in thee..’

Disciple: ‘Loving Master, I can no more endure anything should divert me, how shall I find the nearest way to Him?’

Master: ‘Where the way is hardest there walk thou, and take up what the world rejecteth; and what the world doth, that do not thou. Walk contrary to the world in all things. And then thou comest the nearest way to Him.’

(Quoted in *Tertium Organum*, p. 283)

But perhaps we have an even quicker and nearer way:

Why pierceth it heaven, this little short prayer of one little syllable? Surely because it is prayed with a full spirit, in the height and in the deepness, in the length and in the breadth of his spirit that prayeth it..

(*Cloud of Unknowing*, 38th Chapter)

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