

25 November 1963

READING 8

Before we go further, we have to try to understand something which is generally rather elusive.

We have always been talking about the Fourth Room as if it were only a *place*. But when we speak of London and New York, or Moscow and Peking, we generally mean something much more important – we can mean, for instance, the relationship between two seats of Government and hence the relation between two vast communities of people.

So with the Fourth Room. Certainly it is a place – we can point to it on a map of the nervous system which governs all the functions of the body. We can also point to its three component parts and describe them in terms of anatomy. But anatomy belongs to the three-dimensional world whereas the *relationship* between the anatomical parts is something which cannot be weighed and measured and photographed. That is one expression of the difference between *anatomy* and *psychology*. It is the varying relationships between the Power, the Light and the Screen which give rise to the Four States of Consciousness. Only when fully and perfectly functioning can the Fourth Room govern and control the whole organism. So the relation between the Fourth Room and all the other functions of the body depends on the relationship of its three component parts.

This idea came to me in the middle of last night in a rather unexpected way. Awakened by the usual powerful impulse, I stood with my arms outstretched, maintaining Consciousness with the help of the Mantra. All at once there appeared on the Screen a vivid moving picture of Christ going up to Jerusalem and finding

‘in the Temple those that sold oxen and sheep and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers’ money and overthrew the tables; and said unto them that sold doves, ‘Take these things hence; make not my Father’s house an house of merchandise’. And His disciples remembered that it was written, ‘The zeal of Thine house hath eaten me up’. Then answered the Jews and said unto Him, ‘What sign showest thou unto us, seeing that thou doest these things?’ Jesus answered and said unto them, ‘Destroy this Temple, and in three days I will raise it up.’
(St. John 11:13–22)

and recalling that the writers of the *Philokalia* had attached a psychological meaning to this story, I remembered also the big part that the symbol of the ‘Temple’ played in Judaistic literature (quotations, see Appendix).

It seems now to be within our own experience that the Fourth Room in our usual states of consciousness is in a chaotic state of Many ‘I’s and, like the Temple, is just a ‘house of merchandise’. But when the ‘zeal’ comes upon us we are quite capable of restoring it to its normal state of being ‘Our Father’s house’, with some determination and a ‘scourge of small cords’.

So now we glance at the relationship between the three parts (shown in the picture of the place in the brain where life can be regulated – Figure 3, Reading 7) the Power, the Light and the Screen as they would be changing in the Four States of Consciousness:

1. *In deep and dreamless sleep* – the *Power* is at a minimum, enough only to maintain the vital functions; hence the *Light* is at its lowest candlepower – just a ‘night light’; hence the *Screen* is dark.
2. *In ‘sleep with dreams’ or ‘Waking sleep’*, we are looking only at the changing shadows on the *Screen* (like the prisoners in Plato’s *Cave*); studying and analysing and reacting to the shadows, there is little *Power* and the *Light* is very poor.
3. *In Self-Consciousness*, we are no longer concerned with the shadows on the *Screen* and therefore they disappear; instead of that we use the clear *Screen* to show us the *Source* of *Power* and *Light*; and this act of *Attention* turns on the *Power*.
4. *In Objective or Cosmic Consciousness*, the *Power* and the *Light* are maximal so the whole of the *Screen* is brilliantly illuminated.

We can now turn to that passage in *Tertium Organum* which was the source for us of this simile of the cinematograph magic lantern:

‘The infinite sphere’ by which we represent the universe to ourselves is constantly and continuously changing: in every consecutive moment *it is not that* which it was before. A constant change of pictures, images, relations, is going on therein. It is for us as it were the screen of a cinematograph upon which the swiftly running images of pictures appear and disappear.

But where are the pictures themselves? Where is the light throwing the image upon the screen? Whence do the pictures come, and whither do they go?

If the ‘infinite sphere’ is the screen of the cinematograph so our consciousness is *the light*, penetrating through our psyche; i.e. through the stores of our impressions (pictures) it (the light) throws upon the screen their images which we call *life*.

But where do the impressions come from to us?

From the same screen.

And herein dwells the most incomprehensible mystery of life as we see it. We are creating it and we are receiving everything from it.

Imagine a man sitting in the ordinary moving-picture theatre. Imagine that he knows nothing of the construction of the cinematograph, nothing of the existence of the lantern *behind his back*, nor of the small transparent picture on the moving film. Let us imagine that he wants to *study* the cinematograph, and begins to study that which proceeds on the screen, to make notes, to take pictures, to observe the order, to calculate, to construct hypotheses, and so forth.

At what will he arrive?

Evidently at nothing at all, unless he will turn his back to the screen, and will begin to study *the cause of the appearance of the pictures upon the screen*. The cause is confined in the lantern (i.e. in consciousness), and in the moving films of pictures (in the psyche). These it is necessary to study, desiring to understand the ‘cinematograph’.

Positive philosophy studies only the screen and the pictures passing upon it. For this reason the eternal enigma remains for it: wherefrom are the pictures coming and where are they going, and *why* are they coming and going instead of remaining eternally the same?

But it is necessary to study the cinematograph beginning with the *source of light*, i.e., with *consciousness*, then to pass on to *the pictures* on the moving film, and only after that to study the *projected image*.

SUMMARY

Putting the two similes which we have used in this description together, we see:

1) We all have a Temple within which is the throne of the Divine Self. 2) The Temple is cold and dark; it has to be warmed and illuminated. 3) The Temple is the structure of a small part of the nervous system; the warmth is provided by the waking up of the Emotional parts of our psychological functions, Cognition, Affection and Conation; the illumination is Consciousness depending upon their mutual relationship determined by the degree of Attention.

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APPENDIX

The Judaistic Symbol of the Temple as a chamber in the mind which, if made holy, could be the home of Divinity.

2 Samuel, 22: 7

In my distress I called upon the Lord, and cried to my God: and He did hear my voice out of His *Temple* and my cry did enter into His ears. (Self-Consciousness)

Isaiah, 6: 1-3

I saw the Lord sitting upon a throne high and lifted up, and His train filled the *Temple*. Above it stood the Seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said. 'Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory. (Cosmic Consciousness)

Malachi 3: 1-3

Behold I will send My messenger and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His *Temple*... But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire ... And He shall sit as a refiner and purifier of silver.

St. Matthew 12: 6-8

But I say unto you, that in this place is One greater than the *Temple*. But if ye had known what this meaneth, 'I will have Mercy, and not sacrifice', ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day.

Revelation 7: 13-17

And one of the Elders answered, saying unto me, 'What are these which are arrayed in white robes? and whence come they?' And I said unto him, 'Sir, thou knowest.' And he said to me, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

'Therefore are they before the throne of God, and serve Him day and night in His *Temple*; and He that sitteth on the throne shall dwell among them.

'They shall hunger no more, neither thirst any more... for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'

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