

22 June 1964

## READING 7

## PART 1

We have not yet referred to the basic difference between the ideas current in the Outer Circle at any time and those which belong to the Inner Circle. To the former the only world recognisable in subjective states of consciousness is the phenomenal world created by sensory perceptions aided by mental calculations. How can we picture the Real World which those who have control of Higher states of Consciousness have seen? The answer is of course that we can't picture it at all – without sensory elements of some sort we can't even begin. Try, for instance, to form an idea of the earth or the sun but excluding all sensory information. You can't?

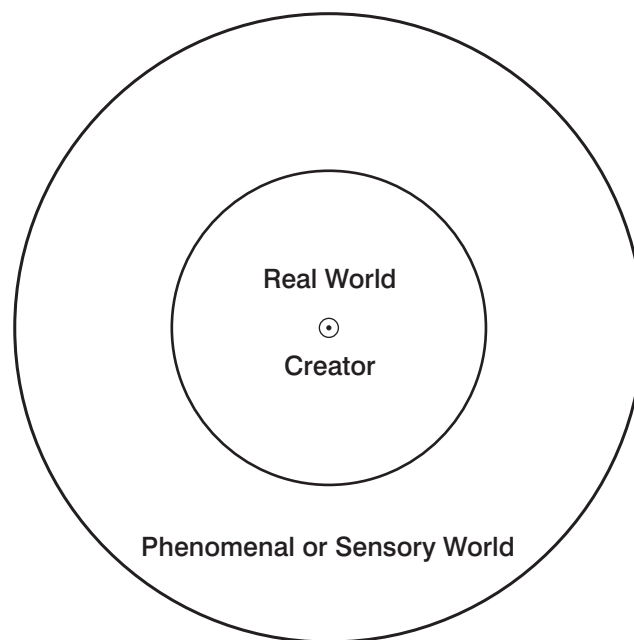


Figure 1

But this question becomes important and practical if, by special methods, we are moving up the Ladder of Self-realization. At a certain point in a half-hour and at a certain stage on the Ladder we meet with an inner silence, the result of withdrawal from all contact with the sensory world and its psychological repercussions. Beyond that, we begin to be sure of the existence of another world, a true but indescribable world, and we perhaps have intimations of that world which prepare us for entry into it in due course. These experiences being so novel, so unlike other people's descriptions, so unlike what we may have been expecting, that there is often confusion. More often than not we don't even know that these *are* experiences of the new world. The confusion is made worse by trying to *think* about them, to label and fit them into some preconceived scheme, instead of just accepting and enjoying them.

We'd be wise to remind ourselves of an extract from an Indian classic (the *Book of the Golden Precepts*) translated in rather flowery language by H. P. Blavatsky, and first published by the Theosophical Publishing House in 1892 under the title *The Voice of the Silence*. This begins:

He who would hear... the soundless Sound, and comprehend it, has to learn the nature of Dharana.

[(Dharana, the translator explains, is 'the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external universe, or the world of the senses.)

Note: It is not really quite like that; one withdraws from *inner* sensations as well.]

Having become indifferent to objects of perception, the pupil must *elude* (our correction) the Raja of the senses, the thought-producer, he who awakes illusion...

For when to himself his form appears unreal, as do on waking all the forms he sees in dreams, when he has ceased to hear the many, he may discern the One – the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the True...

Before the Soul (?Essence) 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.

(Note: We have been told something about the Sanskrit word 'Sat', the first syllable of 'Sat-chit-Ananda', that Truth-Consciousness-Bliss which is what all people really desire in their hearts.)

#### Discussion

What do you make of all this now from your fuller experience? Have you any way of describing to yourself what comes to you at such times? One possible formulation is this: One's ordinary world seems to be one of *Sensory Relations*. This world seems to blend with the world of 'intellectual relations' or 'associations' as we call them; and the two often interfere with each other, thus damping the vividness of sensations. What seems to happen in special moments is that we come into a quite new and unrecognisable world of purely *Emotional Relations*, and this seems to disappear as soon as the sensory-intellectual world comes back. Is that how it feels to you? Can you describe what a world of purely Emotional Relations would be like?

## PART 2

In order to study the stages in transcending from the false to the Real World, why not look again at the Shankaracharya's description of the Ladder of Seven Steps in his own words:

According to the Nyaya System, in the quest for Realization there are seven stages:

**First Stage:** is the *Good Intention*, the *Right Impulse*, the arising of the right desire. This is the starting point which leads to:

**Second Stage.** *Decision*. This is the stage where rationally (intellectually) the man makes up his mind and can go further. He has no doubt about the Way, which is in line with his intention and conviction.

**Third Stage.** *Effort*. Certain particles of fine matters have formed in the organism which cause him to strive toward Sattva (Love).

**Fourth Stage.** *Pull of the Way*, where influences from the Way pull him from the outside world of sensations and pleasure, so that these begin to lose some of their power.

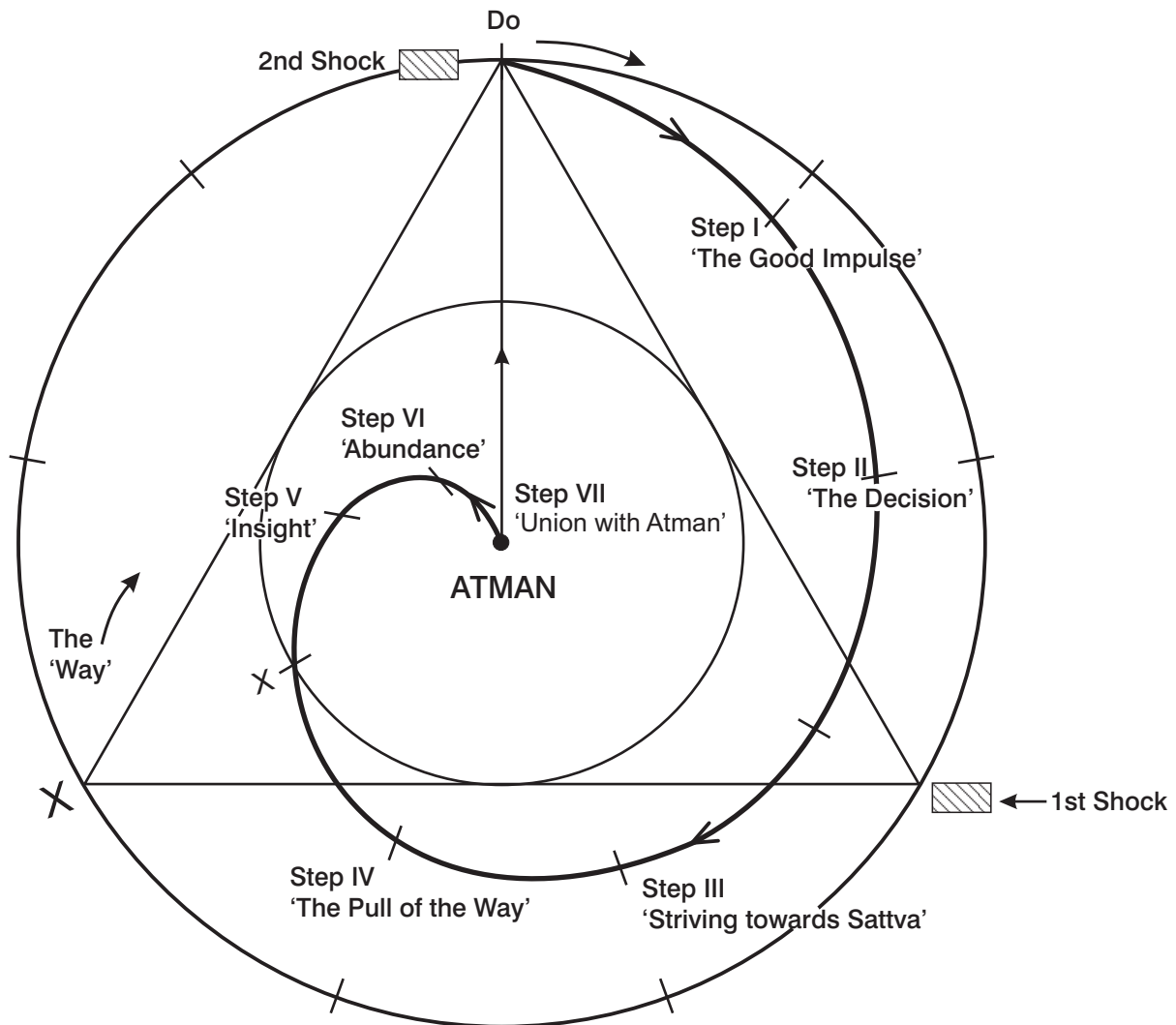


Figure 2

**Fifth Stage.** *Insight*, which denotes that the man starts looking at himself and other things *as they really are*. He gets right values for everything; he realizes about things what they are, how they are constituted and what their properties are.

**Sixth Stage.** *Abundance*, which is the stage where the outward pull is nearly gone, and he is filled with abundance of Sattva or Divine Love and happiness.

**The Last or Seventh Stage,** which he calls *Turiya*, is the stage of the fully Realized man, when he knows Himself; he knows all that can be known; he knows how to *do*, and whatever he does is just the right thing – right actions, right feeling, right thought – everything all combined. That is the Seventh Stage of the Seven-stage System of Nyaya for Self-realization.

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R. Asked if there were two points where additional help was necessary?

S. He agrees with what you say and goes on to describe the role of Teacher in relation to disciple. Help is important in the first stages just as a man learning to swim has to get help in the learning; but once he has learnt, he can swim as he likes. The Teacher watches the actions, movements and words of the pupil and finds out how much he can bear (as a voltmeter shows how much voltage can be taken). So at the first stages, the

Teacher watches all this and gives him the power to go along the Way, and then later on the *Second Impulse* is given, so the pupil can achieve complete Realization and become like the Teacher himself.

This process is only known to the Teacher, and unless the disciple becomes the Teacher he would not realise the importance of these *shocks*. (his word!)

To return to the example of swimming; at the end, the swimmer can be in the water for hours and hours together, but in the Sankhya and other Systems it is held that when he comes ashore he is away from the water. In the Vedanta System, however, it is held that Turiya is like this: A man can live in the world, be in the world, and also come out of it and enjoy the Higher Emotion ('bliss') in himself without any action in the world, and this can be simultaneous.

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We now see that it is the illusory world of the senses and thought processes that must be reduced to nothing, before we begin to feel the pull of the Real World. This is no longer a matter of metaphysical speculation; there is a definite physical explanation which we must be able to formulate in current scientific terms. Try to think how this could be done.

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