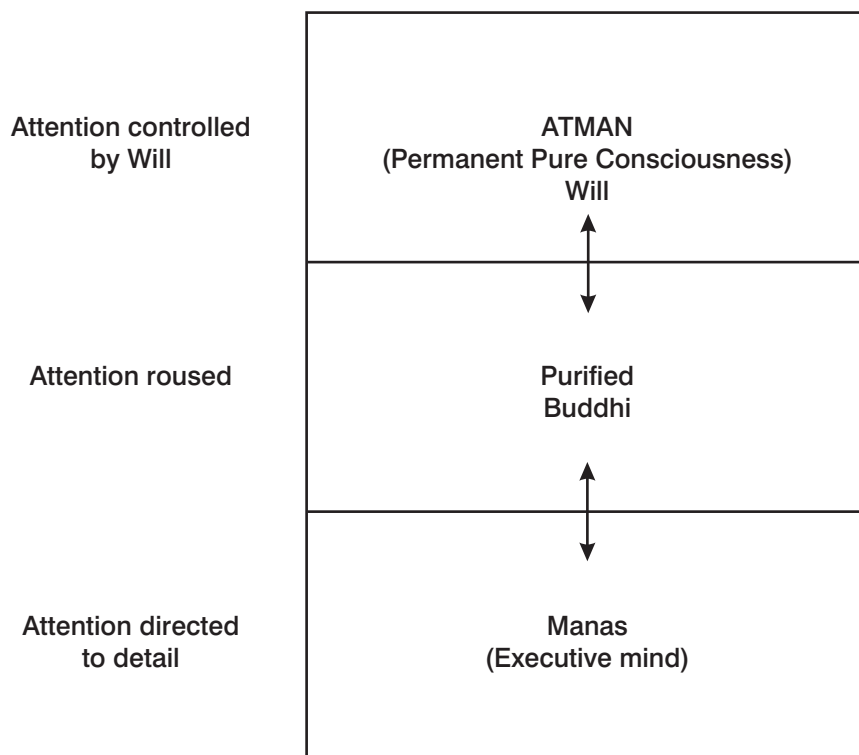


12 October 1964

## READING 2

FROM MONDAY MEETING, COLET HOUSE, 5TH OCTOBER, 1964

Dr. R. I want you all to begin to find the meaning of certain terms which will be used in the talks you will be having from the Shankaracharya – the *psychological* terms. They are few, but those few I would like you to try and take quite fresh and new, relating them only at present to your *own* experiences as you go along (or to what comes to you from memory) – not relating them at first to anything from hearsay or any other system or books. Because these few words are specially chosen to match a person's experience as they try to move inwards, to rediscover themSelves. (Will you put up the next diagram, i.e. Figure1, here).



DISCRIMINATIVE LEVEL

Figure 1

Gradually as one listened, one came to the idea that when he spoke of 'Manas', 'Buddhi' and 'Atman' he was describing the *three levels of working of the mind as a whole* – rather like the way we used to describe them in relation to the parts of centres and the three levels of Attention. This is *psychology seen from above* – what the human mind was designed for, is capable of. Of course there are infinite possibilities which we don't suspect arising from this state of affairs (i.e., Attention controlled by Will). This is the finished product. We must find each of these in ourselves. First, Manas, this very restless mind which leads us into many traps if it is uncontrolled and working on its own. Yet of course it is a marvellous instrument (without which we could not possibly proceed for a day) when it is used as a *servant* and, like the Centurion, 'under authority'.

Now let us see the mind of a person not engaged in any discipline or learning, just a man of the street (Figure 2, overleaf) – Manas darting everywhere; another level of Mind (Buddhi)

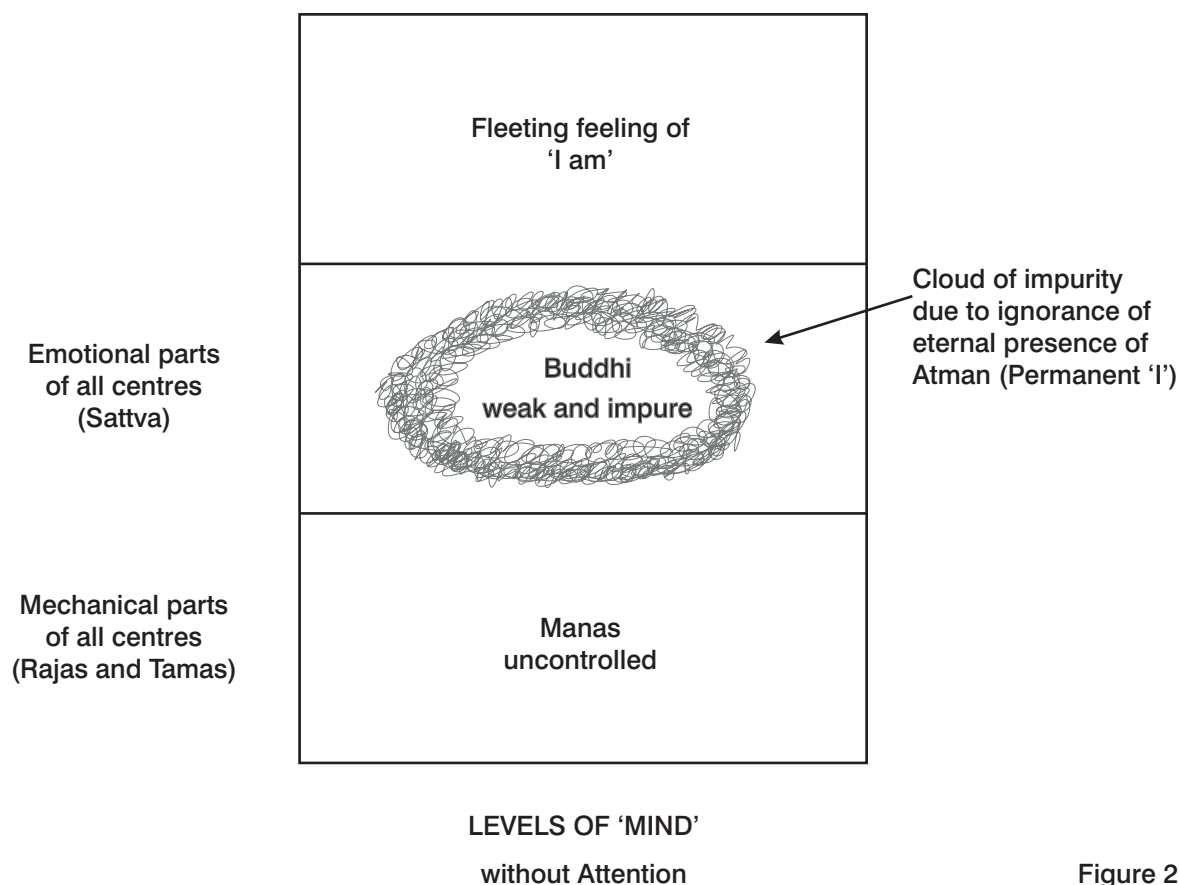


Figure 2

greater and more powerful and not suspected in the ordinary way, except for brief flashes which quickly get caught up in this cloud and evaporate. Then the fleeting feeling of 'I am' coming at times which we remember from childhood – those moments which we remember. That seems to me a simple basis from which we can understand the very many descriptions we were given and which you will be hearing. Now does that ring a bell taken quite simply in terms of your own experience? From that Buddhi come all the creative powers of the artist, all the things we want but cannot quite get at. I would like you to try and begin to ask some questions.

Q. I would like very much to know that the translation of the word 'Buddhi' is?

Dr. R. I would rather get it absolutely right than guess. Research on that is going on. But there is unlikely to be any equivalent word in any Western language. 'Manas' is, in fact, the root from which our word 'man' is derived, and it represents what man is recognisable by as distinguished from the animal world – human nature more or less.

Mr. Eadie. It always seems that one is trying to work on one of these parts of the mind rather than all of them at once. Could you say anything about this?

Dr. R. Yes, that is our tendency; but if we pay attention to our latest instructions we will be working *on all three at once*. Now I will read short descriptions of them. Here is just one of many descriptions of this lower one, of Manas uncontrolled, but you will see it refers to the *whole* thing, Eadie:

The body and the eyes are the two main sources which distract the Manas, the discursive mind, the mind that is always running. Once the body is still and the eyes closed, most of the distractions are over.

Dr. R. That corresponds very definitely to the recent work about brain waves. The resting state of the mind can be achieved when one doesn't attend to anything and when one's eyes are closed.

When one starts meditation the mind is turned to attention and at that time even a small sound feels like a loud one. The mind immediately runs to the spot, and nobody can stop this because mind is tremendously fast. So one should let it go. What one really needs to do at that moment is not to be bothered about this moving mind. This mind is a servant, and if you did not care where he is going or where he has gone, he will soon come back to the Master knowing his disapproval. But the Master must not run with the servant, and by doing this one will be really still. This does not mean that all distractions will vanish for good. Oh, no, they will always be there. Many things are happening in the body simultaneously, but we need never get angry or disturbed, for we know that all this is happening in me. When you expand your feeling of 'I am' and embrace everything around you, these distractions become just a part of you and their harshness disappears. Having one's body still, eyes closed, mind unattended and with the feeling of expansion, then the meditation becomes easy and fruitful.

Mrs. Drew: You said that the Manas part was a splendid mind if it was a servant. Is not this also true of Buddhi?

Dr. R. The Buddhi is much better educated and *above* the level of servant! The Buddhi is more like the wife – the Atman being the husband – and the Buddhi knows what her lord wants. When I asked him, 'I wonder what it is that makes me meditate?' he said:

It is Buddhi in its pure state; it works like a mother. She cares and works for the betterment of the child and protects from dangers and difficulties, warns of impending dangers and keeps him away from bad influences. Buddhi in pure state reminds one, and chases one to work for betterment. Good influences, good company, enhances the chances of development and bad company would dim it out.

Q. Is this connected with Conscience?

Dr. R. Yes, very much so. Conscience is part of Buddhi, one of its manifestations. Conscience always speaks specifically: 'You said so and so; you did so and so.' Buddhi is larger than that, but uses the voice of conscience; and it was said in our System that conscience is fully formed in people but it is asleep. The same is true of Buddhi, and Schools are supposed to take each one of us by the shoulders and shake, shake, keeping the conscience awake – the individual conscience. They are not supposed to kill the individual conscience and introduce some artificial standard, which creates a conflict with the individual conscience – not at all! Those responsible for a School must be particularly careful about that.

#### COMMENT

There is much more material about these different levels of the mind, but before hearing it I would like you to try to relate, by means of examples, these two levels of mind with your own experience.

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