

13 November 1967

## READING 4

### INTRODUCTION. THREE LEVELS

During this visit to the Realized Man, he has outlined for us a big step further on the Way. He began to do this at the first interview, just as if there had been no gap of two years since last visit. This was confirmation that, from his point of view, we have been proceeding quite normally and on entirely right lines, except in one important respect. It was because I had during this last year suspected this paramount need, that I resolved to pursue the subject above all others on this visit – mainly the urgent need for mental rest and quiet.

To understand what he said, we must get clear about certain words in his language: He defines both inner and outer worlds as simultaneously existing on three levels – the coarse Physical, the Subtle and the Causal levels. Above those is still another, ‘the Divine Level’, which does not immediately concern us, though it can inspire us to read about the great Teachers of the world and particularly the life of Christ as described in the Canon of the New Testament and in some of the uncanonical books, which can tell us all we need to know of that Divine level.

First, the *Physical Level* contains all that belongs to the life of the physical body – flesh and bones, tissues, organs, sensory apparatus, nerves, brain, reproductive and locomotor systems. *That* all depends on the body and ceases to exist with the body. It is studied by the biological sciences; but if you take man purely as a primate species, you arrive at the ugly and ignorant situation described in Desmond Morris’s current best seller: *The Naked Ape (A Zoologist’s Study of the Human Animal)* (Jonathan Cape 1967). In the simile of the Chariot, this body, just the vehicle.

Secondly, the *Subtle Level*. This is made up of two parts, that which governs and moves the body – the ‘Horses’ of the chariot, and also a higher part, the ‘Charioteer’ who in most people is asleep. It therefore comprises the electrochemical basis of Mind in all its aspects (really the five minds or centres of our System); and also that part which could be called the ‘Soul’, if it became a worthy vehicle for ‘Spirit’. All this should be the subject of the science of psychology, if such a science existed today in the West. This level can be called ‘Mind’, but is much bigger and more important than the word ‘Mind’ (as currently used) would suggest.

The *Causal Level* is the level of pure Consciousness, the domain of the True Self – the Atman. This is present all through creation, not being limited in time or space, but only man possesses a soul or ‘Buddhi’ at the Subtle level which can reflect that consciousness and discriminate between the Observer, ‘I AM’ and all the rest.

### PART 1. THE NEED FOR REST

The important theme mentioned above, was introduced at our second session – the morning session of Monday, 30th October. As usual we had meditated together for about twenty minutes, and then, in answer to a question, the Shankaracharya said:

**30.10.1967 (1)**

S. All creatures of the world are running after Happiness. This is the great eternal chase. We run with our Subtle body and also with the coarse body.

The Coarse body gets recharged if it is rested, and there are many degrees of rest. A running man gets rest by standing still; the standing man gets rest by sitting; the sitting man gets more rest by lying down on the bed; and then one gets the complete rest by having a deep sleep. This is how one gets the used-up bodily energies back.

Similarly, the meditation is to give rest to the Subtle body. For the mind is also running after happiness.

Some minds run fast and others faster. In meditation some just stand, have a little rest; some sit or lie down mentally, and some are fortunate enough to dive deep and have the complete rest. According to the level of meditation, they derive their benefits.

As one goes deeper one adds to peace and happiness. The test of a good meditation is the abundance of mental energy and happiness available then and there; the test of a good deep sleep is that one gets up fresh and energetic. The benefit of the meditation is not only happiness, but also that the mind and the physical body respond by working more efficiently, more precisely and economically. We must watch this indicator.

This theme was followed up in subsequent talks:

**2.11.67 (3)**

R. There is still some confusion at home about the word 'deep'. People often think it has to be in coarse form, placed anatomically, whereas surely it means 'deep' in the subtle way – i.e. deep into your Being?

S. (laughing): In both ways analogy can explain the subject very well. One can take the analogy of *ocean* in which one dives deep, and as one goes deeper and deeper one finds more and more stability. The depths of the ocean are relatively stable compared with the surface. Throughout the Universe the less mobile supports the more mobile, and the more mobile supports the super-mobile. The whole of Prakriti (manifest creation) is mobile and is supported by the immobile Purush (Consciousness of Atman). The moving Earth is immobile in relation to the mobile man on the street. In the Vedas it is said that three-fourths of Brahma is immobile and one-fourth is mobile – that which is called Prakriti.

Thus in meditation when one says 'to go deep', one means to *go from mobility to immobility*.

(Pause for Discussion)

**PART 2****31.10.67 (8)****Further instructions on the previous topic**

S. In the physical world everyone needs food, water, clothes, a house and so on, in order to live contentedly. These are being produced in full by scientific study of the laws governing material substances. But even if all the luxuries of the world could be provided, except one thing only, namely *sleep*, in three or four days the man will go crazy for lack of mental rest.

What is this rest which is so important compared with the luxuries of life? *To rest is*

*to give up*. This is a law. One must give up if one has taken anything, and in this giving up, one is recharged further. A man can manage to live with less food, with no house and with very little clothing; but he cannot live without rest, and the *rest must be full*. Rest comes from giving up, so he must *give up in full*. The physical world will crumble away if this law is not obeyed.

And the same thing applies to that other world, the Subtle (psychological) world. You can go on looking for knowledge of facts and ideas which you think are useful, and you can go on accumulating them; but by accumulation of all this, when you are by yourself you don't find peace because of lack of rest.

What happens to these people? They go crazy, become mad or attempt suicide. This is all because they haven't had the rest on the Subtle level. Unless one has rest in love and happiness one cannot survive; just as one cannot survive without sleep. This System of working is to provide the rest.

To take people to bliss is simply giving them rest; to rest with the Self so that they may have new and fresh mornings of life. Without this, life is never peaceful, and it is no wonder that there is so much chaos in the world. Your job is to provide rest and make them give up.

#### COMMENT

How are you going to find the way to do this in your particular situation, for all have different lives to lead? Some realise only too well that they are mentally tired. Others don't recognise the signs of mental tiredness (muddled thinking, poor memory, depression, loss of direction) just as they don't recognise the signs of physical exhaustion, which are the prelude to illness of various sorts. In this sense also we have to know ourselves and plan the week so as to eliminate the unnecessary.

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