

27 November 1967

## READING 6

### PART 1

There were renewed references to the Ladder of Self-realization during our recent talks with the Shankaracharya, and these continue from the quotations about the three Gunas which were the subject of the material last week:

#### 30.10.67 (6)

W. How would the Mantra be appreciated, would it be sound or substance?

S. The whole universe is divided in two – I and the rest! This is the world of division and we live in this world of duality. The method of meditation is to lead us from duality to unity. This method is not the end. It is like a rope through which we can go into the well or come out. Once the necessary job is accomplished it is left behind. The Mantra is not unity, it only leads to unity where the world of division has no validity. This unity is the Absolute, known as Truth, Consciousness and Bliss. Once we reach there, a miraculous alchemy takes place, and the Being is charged with energy just as one gets a motor battery charged for further use. If in meditation, after sounding the Mantra, we start looking for anything, maybe a sound or substance, we in fact undo the meditation. When we talk of appreciation, we presuppose the duality. In deep meditation we don't even appreciate the peace, truth, bliss or consciousness; we in fact become peaceful, truthful, blissful and conscious of the Self. One must give up all such ideas of appreciating anything about Mantra. This is exactly opposite to what meditation stands for. Start the Mantra and do nothing and follow the Mantra. The Mantra will naturally settle down into that unity where there is no activity and no division.

#### 31.10.67 (1)

R. Your words about 'Waking up' in relation to abundance of Sattva were of greatest value. Recently we asked our people to record:

- 1) What it feels like to 'wake up'?
- 2) What seems to lead to it?
- 3) What seems to end it, so that we fall asleep again?

So many and varied were the answers that I am publishing a small book called *Waking Up* to attract our friends to the Meditation. It is being printed now. So anything additional that His Holiness would say on the subject would be most welcome.

S. We had discussed it yesterday. (see Reading 5) There are two different types of world. One is the *physical* world, and according to the laws of this world we go to sleep in Tamas, dream in Rajas and wake up in Sattva to do our daily work. Being awake physically means only our bodies are awake and are being governed by the laws of the physical world. Then we have another world which we may call the *spiritual* world. Here again we have three states of our being. To be only physically awake means asleep in the spiritual world. This is the state in which most of humanity lives. The dream state of this spiritual world is more like the subjective world of individuals where knowledge plays its part, but it is not the True Knowledge. The awakened state means being alive

to the Eternal Laws which encompass the human race in eternity. This is the real wakeful state. There is a shloka in the Bhagavad-Gita which says: 'That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then it is night for the sage who sees'. Those who are really awake, they see both the worlds in proper perspective. For such men all the activities of the world for possession and pride are futile, for physical laws have no influence on such people.

There are other aspects also. Just as when on the physical plane one sees the non-reality of the dreaming state, so does one see the non-reality of the physical world when he is really awake. Thirdly, a man on the physical plane never forgets even in his dream that he is a man and not a beast, so the really awakened man, having known the Atman, never forgets even in the physical plane that he is the Atman and nothing less than that.

### 31.10.67 (2)

R. Will that be from the fifth step of the Ladder?

S. That is so.

### 31.10.67 (3)

R. Is this the starting point of what you said of 'Insight'?

S. This is not a general rule that after attaining the fifth step on the Ladder one will be able to have insight in everything naturally or knowing the thoughts of other people, but with attention he will be able to grasp those things. Insight has two aspects: One is to see the laws governing the object or the situations, and the other is to see the Self in other things.

### 31.10.67 (4)

W. Is it possible to put a question in relation to the Real World and the unreal world. If the wakeful state is as it were the lower level of the consciousness of the Real World, what are the higher states in this world?

S. It would be good to refer to the details of the Seven Steps of Knowledge which had been given long ago. After leaving the three steps behind, when one comes to the Fourth Step of 'Pull of the Way' then the Sattva starts building up, and in that state many good things seem to happen just as, if one said something, it might come true; one might see future events or have some visions or read the mind of other people whenever there is influx of Sattva.

When you reach the Fifth Step of 'Insight', then the attraction of the physical world starts losing its hold. The good things of the material world become easily available, but one doesn't wish to use them even though the physical forces for that way of using them are working. Due to presence of the Sattva and the True Knowledge, one just prefers to ignore them. One also develops a sense of 'seeing through' the things and situations. The next (6th) stage is of the 'abundance'. In this stage one begins to experience the Self in all things. Instead of looking at the outer form of matter, one looks into the heart of matter where the Absolute abides. This is practically the highest state in the world.

Beyond it is the state of 'Turiya' (7th Step) when no cognition of any duality is possible. Everything is just one, and even the knowledge of the manifested world seems to be lost for one sees only unity, and the world of manifestation and division is no longer seen. Turiya state doesn't last for long. It is mostly preceded by Samadhi, in which state there is no idea, no form and no word; it is all One.

**31.10.67 (5)**

R. When a person is getting on to the Fifth stage, the physical world loses its attraction and he is seeing the subtle connections between things frequently. What lies behind the physical world?

S. All manifested world of multiple form has originated from one single root. When one sees the unity behind all the diversities then the forms and laws governing them become secondary. One then sees the cause of the causes, and not only the effects. In the life of Shri Ramakrishna, once a snake appeared before him and he welcomed it as his lovely God in disguise. In fact, everything, even the tree, the leaves, the beasts and all other things seem to look like the Atman. This is a special kind of sight by which everything seems as the Atman.

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**PART 2. (FOR PRIVATE READING)**

It will help us to understand how His Holiness is encouraging us (in all his talks) to see the Seven Steps of the Ladder 'as a kind of spectrum', if we apply to it the principles of the Enneagram. This Symbol is built in a polar co-ordinate system in which there are two variables: (1) the length of the radius (R), and (2) the vectorial angle through which the radius revolves ( $\theta$ ).

There is a great central headquarters in the brain where many nervous centres are packed within a small space of not much more than a cubic inch; and here all impressions seem to us to be received simultaneously. Centred here, the 'Soul' or Buddhi (namely that part of the mind whose nature it is to be *still*), naturally sees everything as the present moment and not in the succession of Future, Present and Past. This attitude to the world can be symbolised by an infinite number of radii connecting the periphery with the centre of the circle ('I' or Atman), see Figure 1.

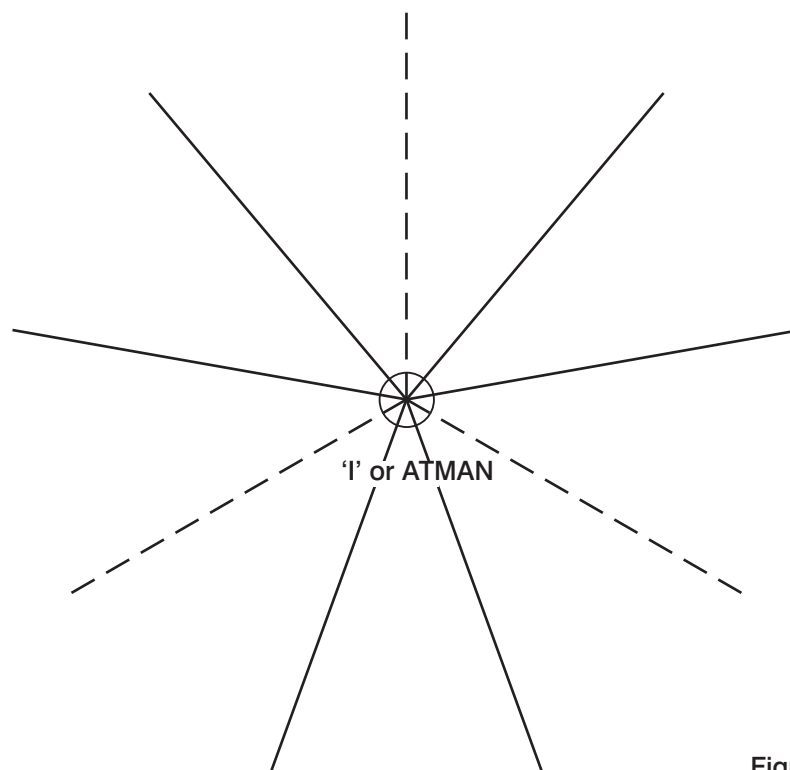


Figure 1

The 'Ladder' will then depend solely on the distance which separates the Being from the Centre. There is no time, no geographical space, no movement. It is this state of affairs to which the half-hours of meditation should bring us. The only barriers here are the veils or clouds which have been built up within one's own nature and which have gradually to be dissolved. These veils are merely errors about what is really 'I' – what in fact is the centre of the circle.

But when the innumerable elements of that total impression of the world are projected on to the vast surface of the cerebral hemispheres, they are all separated by time and space. Things are seen *in succession* by the part of the mind ('Manas') which is following and is dependent on cycles of sensory impressions – represented by the succession of angles through which the radius vector is turning owing to movements imposed from outside it. For instance, day follows night simply because of the revolution of the Earth, as the sensory observer stands at a point on the Earth's surface. This succession of night and day has nothing to do with the observer himself – it is imposed on his body (made of Earth) by the motion of that aggregation of similar matter which we call our planet Earth.

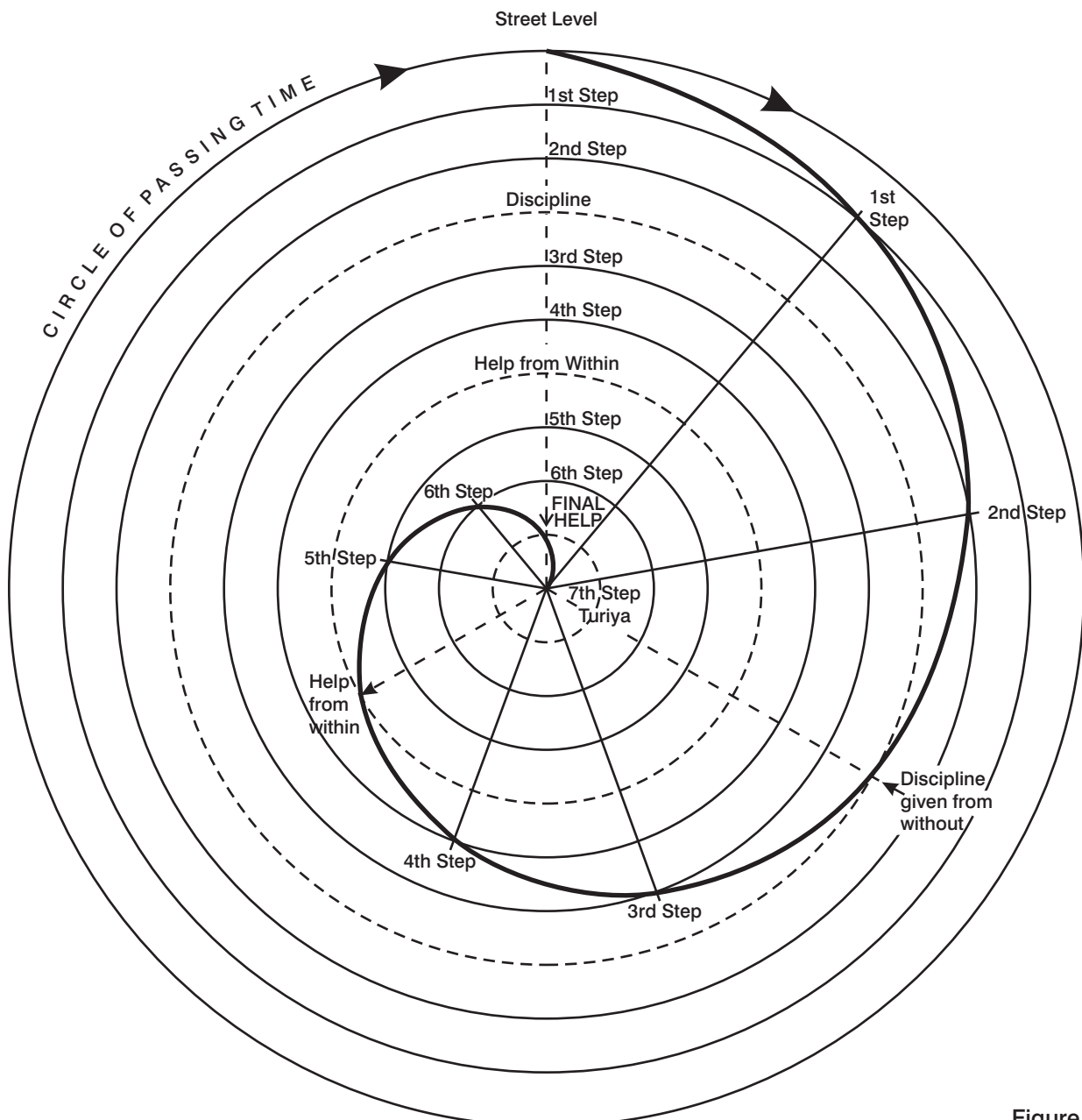


Figure 2

The world 'in motion', then, is an artifact which we have to live with.

The resultant motion, compounded of radial length and vectorial angle, gives a spiral (the hyperbolic spiral) passing from the periphery to the centre through an infinite number of whorls. (Figure 2) The observer's consciousness is merely moving inward or outward along a radius, while the movements imposed on his body take him through the successive cycles of seconds, days, seasons and lifetimes, which we call 'time'.

From day to day or week to week the line of the spiral is for most of us a very irregular one with many minor deviations and oscillations. For weeks we may be more than usually 'identified' with some exciting activity or some difficult situation, so our consciousness may then be moving outwards instead of inwards. Some days also we may fail to be attentive in meditation and miss the help it could give us at Step 3. But on the bigger scale of the 'succession' of lives, these small fluctuations become negligible, and such lucky souls follow a steadily progressive line of life.

So we are now again at the point we started at, twenty years ago, when we used this same picture to show the circles of 'passing time' and lines of the present moment, 'Now', along radii. But today we no longer have to accept this from hearsay, for many of us have proved that every moment can have different values according to the state of consciousness.

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