

9 November 1970

## READING 7

## PART 1

Since the remark (in 70/25) that 'the Idea of Param-Atman is no new thing', people have sent me examples. Here are two particularly refreshing ones:

1. J.C-C. (who has to work on her own – being sister-in-law of the P.M. of Northern Ireland) sent this message:

I had particularly loved the way in which the Param-Atman is described – as the sum total of all the Atmans of all individuals *past – present – and to come...* That seemed to me astonishingly marvellous.

And she quoted a verse from a poem by Emily Bronte ('No coward Soul is mine') which came to her mind :

Though earth and man were gone,  
And suns and universes ceased to be,  
And Thou were left alone,  
Every existence would exist in Thee.

2. Lady Clwyd quotes part of a poem called 'Wonder' by Thomas Traherne:

How like an Angel came I down!  
How bright are all things here!  
When first among His works I did appear  
O how their glory me did crown!  
The world resembled His Eternity,  
In which my soul did walk;  
And every thing that I did see  
Did with me talk.

The skies in their magnificence,  
The lively, lovely air,  
Oh how divine, how soft, how sweet, how fair!  
The stars did entertain my sense,  
And all the works of God, so bright and pure,  
So rich and great did seem,  
As if they ever must endure  
In my esteem.

Though we chiefly want *our own* fresh formulations (for the number of *other people's* descriptions in the world literature are uncountable), the above poems may help us 'to make the exercise of Param-Atman work'.

## PART 2

Confusion last week only seems to have arisen in the minds of a few individuals who thought that (because the Antahkarana is dependent on the integrity of the forebrain), it is necessarily intellectual and devoid of emotion. But the Antahkarana is the seedbed which contains the causes of *all* the phenomena that appear in our psychic and physical life, and on the causal level those are all experienced as One. [If you want to tell the time you look at the hands and dial of your watch, but if you want to know the *cause* of the movements of the hands or to keep the watch clean and well-regulated, you have to open the back and see to the works.]

Within the Antahkarana (when in purified state) will arise evidence of the two higher centres described in our own Western System – the Higher Emotional and the Higher Intellectual in that order. His Holiness has been gradually bringing us to differentiate between *desires* (arising out of physical impressions) as experienced through Manas, and Pure Emotion arising on the Causal Level: Only by selecting and encouraging one single desire out of all the others, will the transition be made through the selective action of Buddhi. This paramount desire can be felt as a longing for Truth, leading to a love of truthful influences above everything else. It starts as what we call ‘conscience’, which is present in everybody but asleep. If it is awakened and obeyed, it leads us to the Emotional Realization of Truth in the Higher Emotional centre.

It was only at our seventh visit earlier this year that this was mentioned in relation to the causal body for the first time, so when relaying this difficult subject in another language we have to go slowly too, but we are now in a position to give you the beginning of the answer to these two questions from a letter (H.C-S.) handed to me last Friday:

1. Is there not a place for positive emotion (e.g. wonder and awe) in the psyche?
2. Is not Consciousness the light that lights all the parts of the psyche, though not itself a part?

### The Answer

The causal body contains the inner instrument (Antahkarana) which you have heard about, in which those four components (70/26) are jointed together – ‘synchroneshed’. It is a single unit, and there is no division in Antahkarana as such. These four parts are for the subtle body where they have to take certain types of action.

This unit of the Antahkarana is the source of pure Emotion (Bhawana), out of which come the attitudes underlying different types of desire. These desires first arise in the body-mind mechanism (Manas): it is the Manas which arouses the desire. But any desire is always supported by a certain emotional attitude – attitudes of liking or disliking, good or bad.<sup>†</sup> So whenever a given person has a given desire, he takes his attitude to it from the Antahkarana which gives it a particular colour, the colour that predominates in his Antahkarana. Manas has no particular colour of its own, but picks it up from the causal body which, as a whole and in its four parts, is governed by Rajas or Tamas or Sattva, and that particular colour will be followed by Manas.

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<sup>†</sup>An example is that of sex, where a physical desire will be governed by the emotional attitudes of the two concerned.

(He continues after a pause):

Between an activity and its consideration by Buddhi (intellectual discrimination) leading to a judgment as to right or wrong, there is an emotional state which is known as Bhawana – this emanation from the causal body. Manas resorts to activity for activity's sake, whereas Buddhi considers whether right or wrong; and besides these, the Heart stands as an impartial judge, as in court cases brought by a solicitor and argued by counsel.  
(21 January 1970)

In another talk he said that behind 'Higher Emotional Centre', which manifests in the state of Self-consciousness (Samadhi), lies the centre for Pure Reason (Viveka). [This would reach us through what our Western System calls the 'Higher Intellectual Centre' or 'Higher Mind', which manifests only in the state of Cosmic Consciousness.]

His Holiness says that ordinary people can see the operation of Pure Reason in the sayings and Scriptures left by Realized Men, like lights seen at a distance; but the rise of the Viveka is only possible in the individual through discoursing with a fully Realized Man or those who are wiser than you, provided that this goes hand-in-hand with the discipline of the purification of Buddhi from self elements.

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The beginning of the answer to the second question (H.C-S. above) can be seen in this passage:

The energy which is emanating from the Atman is in itself pure like white light, and that's what all those four mechanisms (70/26) should get. How does that pure Light turn into all the combinations of colours that we experience on the subtle level? It is the feeling of 'I and mine' that refracts the white light into different colours, which become more and more impure. As long as that refracting medium of the ego is present, the Light of the Atman is unable to express purity and simplicity through the four.  
(22 January 1970)

[In your discussion please see that people do not leap too far ahead – just take things step by step in the order given, trying to see the 'inner instrument' as one Whole. Later there will be much to quote about the separate mechanisms, especially the Buddhi with which we have to work directly.]

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