

9 March 1970

## READING 5

For descriptions of the 'Unmanifest' we have usually to go to the musicians and poets rather than to the thinkers and scientists; and, the Vedas apart, there is perhaps more to be found in the Hebrew Psalms than anywhere else. Psalms 90 and 91, for example, are usually considered to have been written at the same time and possibly by poets of the same circle. Both our prayer-book and Bible versions, though poetic, often depart from the original, and are best taken in conjunction with a word-by-word translation of the Hebrew. Psalm 90 contrasts the immense scale of man's creator with the transiency of human life:

For a thousand years in thy sight have passed like yesterday, and as a sigh in the night. Thou dost carry men away like a flood in their sleep; in the morning they are like the grass that grows up again... The days of our time are three-score years and ten; and though some be so strong that they come to four-score years; yet is their pride only labour and vanity, so soon does it pass and we are gone.

Psalm 91 starts abruptly on a quite different theme:

O thou that dwellest in the secret place of the Most High and dost abide under the shadow of the Almighty; I will say of the Lord who is my refuge and my fortress, my God in whom I trust, that 'assuredly He will deliver thee from the snare of the fowler and from the noisome pestilence'...

There are thus three characters interwoven through this psalm – the first speaker is the poet's own 'I' (his individuality); then there is his God (the Atman) who speaks in the last three verses; and between them is someone addressed as 'thou', living in His shadow and under His protection.

Who is this 'thou' that is given the image of a nestling under the wings of the mother bird? What are the 'snare of the fowler' and the 'noisome pestilence'?

But further than this (which might be a picture of the Causal body – the Unmanifested nature), hasn't the psalmist realized the essence of non-identification or 'detachment'?

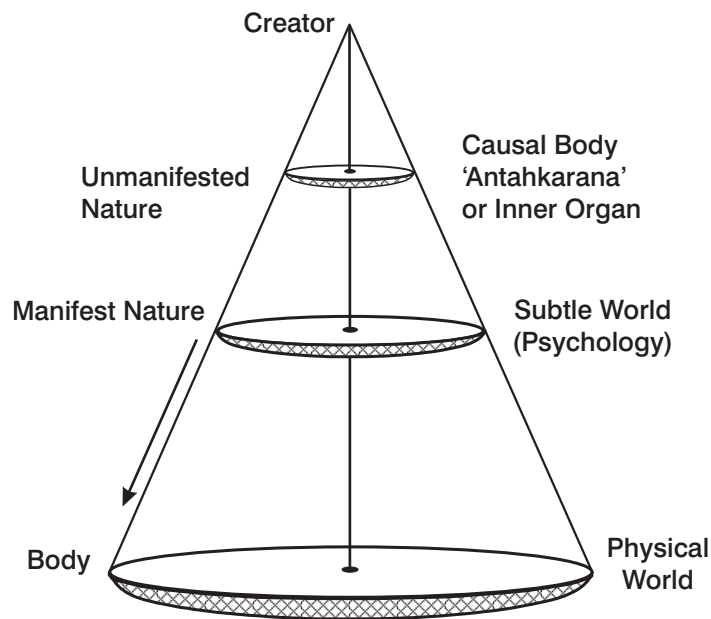
Thou shalt not be afraid for any terror by night; nor for the arrow that flieth by day; for the pestilence that walketh in darkness; nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea with thine eyes shalt thou observe and see the reward of the ungodly.

This does not, of course, urge men to be indifferent and unhelpful to other people – on the physical and subtle levels one is elsewhere urged to lead a loving and altruistic life. But for 'the protection of the centre', the innermost core of our being, no 'suffering' must penetrate to the Causal level.

(Pause for Discussion)

In that Psalm there is mention of 'pestilence and sickness' and at our first talk recently (part of which was read to you but was not understood) the following question and answer are very relevant to the understanding of the Causal level:



Dr. C. (about non-involvement) When a doctor is dealing with serious or difficult diseases, he becomes very concerned with the result he is trying to achieve. How to get over this dilemma?

S. Atman is, in fact, surrounded by three bodies, physical, subtle, and Causal; and all the three bodies are inter-related. On the *physical level* there is both a healthy state and also a state of many diseases. On the *subtle level* of the mind, there are also diseases caused by wrong points of view as well as those resulting from physical disease. In fact, ultimately, all the physical diseases owe their origin to something wrong on the level of the mind or higher.

Bad emotions further can come through to the 'emotional centre' (Bhawana) in the *Causal body*. (After discussion we agreed that this word stands for something very near what we have called the 'Higher Emotional Centre'). The ailments of the subtle and Causal level must be treated according to their own levels. The 'emotional centre' is not only 'feeling' but also is close to the seat of pure Cognition of Truth ('Viveka' which seems to be the 'Higher Intellectual Centre'). Physical illness must be treated by the appropriate physical means; mental illnesses by good ideas and improved attitudes and ways of thinking; and the Causal by fine emotions and emotional Truths.

(20 January 1970)

What is this pestilence or sickness of the Emotion? It seems to be an illness very prevalent all over the world today. How important for humanity it would be if a cure could be found!

At our talk next day this topic was resumed:

C. I was very interested to hear yesterday about the Causal body and Bhawana. Could H.H. say more to explain this which was new to me?

S. The Causal body is known as the inner instrument (Antahkarana) which you have heard about. In Antahkarana, all these four components 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 Bhawana, out of which come the attitudes underlying different types of desire. These desires first arise in Manas (the

body-mind mechanism); it is the Manas which arouses the desire. But any desire is always supported by a certain emotional attitude – attitudes of liking and disliking, good or bad. 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 is in his Antahkarana. Manas has no particular colour of its own, but it picks it up from the Causal body where everything is united. If it is Rajas or Tamas or Sattva, whatever the colour may be, that will be followed by Manas.

(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 a state which is known as Bhawana, this emanation from the Causal body. Manas resorts to activity, whereas Buddhi considers whether right or wrong; and besides there is a judge as in court cases brought by a barrister or solicitor. All that which is stored is certainly stored in Chitta (the Memory store). There you have these four.

R. A practical point is that when we are trying to *be One*, it is marvelous to think of a single inner organ like the Antahkarana, whereby all the other functions get programmed, rather than analysing one's psychology into different parts. This would be a very refreshing idea in the West – the idea of an inner organ with four gears or aspects depending on the concentration of three forces, and on a higher level synchromeshed or 'integrated'. Can we take this as correct?

S. agrees that this simile is quite suitable. The whole engine and its power would be much like the Atman Himself together with the Antahkarana, from which all the forces are derived that motivate the car. And then the engine can be divided into mechanisms such as these four gears: Ahankar ('I' feeling), Chitta, Buddhi and Manas.

Later (during the third talk) we learnt that these four divisions of Antahkarana manifest in the subtle body in two places: the intellectual processes, discrimination, and the sense of 'I' are felt in the head; the Consciousness reflected in Chitta, together with the finer emotions are felt in the heart.

With this preliminary information before us we should try to find this 'inner person' in ourselves, and learn more about it at first hand. The more one becomes acquainted with this Unmanifested nature of man the more evidence one finds on all sides; so that one understands H.H.'s aphorism 'Brahman is something that everybody knows but nobody knows well enough to describe'.

\* \* \*

