

1 March 1971

## READING 4

## PART 1

This week it is suggested that you go through Reading 3 again in order to see if more people have got to grips with this important subject of the three worlds, Physical, Subtle and Causal, in which we live all the time. It needs constant observation and the interchange of good, clear examples to get the practical benefit from this conception.

Physical space-time, a convenient artifact created by sense-data and the computer mind, is good enough for taking us through our short life on the material level. Of course, the worlds perceived by every different animal species with its own specific sensory and mental mechanisms will be different. Even among *men* of different race (African, Asian, European); or men of different training and interest (scientist, artist, labourer, businessman); though they imagine they perceive the same world, are perceiving it differently. Finally, one knows that one sees this world differently in different states. So there is no permanent truth about this artifact of the sensory world, though it may seem good enough for many people.

But it certainly is *not* good enough if we want to live in a different world and find the causes of what happens in and around us, and so make any change for the better. If we shut our eyes or wake from sleep in the morning, we are bewildered by the totally different space-time of the subtle world. That bewilderment will only cease if we penetrate for short periods to the *causal level* 'where there is Time no longer'.

This question was given me by the head of the School of Meditation to put to His Holiness last month:

Q. With reference to the causal level and the Param-Atman, the tendency in the School of Meditation is to think of the causal as remote. How to believe that it is immediately present and capable of purification and modification?

S. The Causal Body is not at all remote. It is immanent and present all the time with the individual, and is subject both to purification and to increase of impurity. It is also called the 'body of non-knowing'... Just as one has experience of the body and mind in the waking state and in the dream state; so one knows that there is a third state of deep and dreamless sleep. It is like a deep darkness in which all things, though present, cannot be seen and yet there remains a knowledge of the Self.

This is experienced in two ways: In deep sleep it is full of Tamas and everything is covered over with darkness and ignorance, remaining dormant. But when the Light of Consciousness falls on this region, then one experiences the full glory of the Self in the light of Sattva. One will then experience nothing but light and bliss (this is why it is called the 'body of non-knowing'); but that will charge the causal body with energy in such a way that purification will take place; and could be known through the efficient, attentive, conscious and perfect work produced by that individual in any walk of life.

Because it can't be known without experiencing it, one should not make the mistake of taking it as *remote!* It is immediately present and can be purified and changed through meditation and knowledge of the Truth.

There could be two kinds of house, one built of opaque material like bricks and concrete, from within which you could see nothing whether inside or outside. That would be like the causal body in deep sleep.

The other, made of transparent material like crystal or glass, would always transmit the light so that you can see in and out. This is the Sattvic causal body; within it shines the Self.

(Record, 2 February 1971)

## PART 2

For those groups who would like to follow it up, there was an interesting remark by Dr. Simmons at the Teddington Group, when they last met, which seemed to lead directly into this recent reply by the Shankaracharya:

(Dr. S's question, as relayed to me, was: 'There is a paradox from which I suffer a good deal – an attitude connected with the way of the magician and the true holy man – the idea that you can gain control over your fate by hook or by crook, or the way of the holy man who does everything to the greater glory of God. I used to find the first way very appealing, but I find the latter more appealing now, but almost impossible to conceive.')

S. In pursuit of Spiritual development, people usually meet two types of leader. The first type belongs to the Way of Yoga. They have gone through the eight-fold system (of Patanjali), and through that long and arduous discipline they have achieved certain exceptional powers which they can use for their disciples or even for their own ends. They can show certain magical or even miraculous performances and their disciples love them, have faith in them and keep hanging on to them, *as long as the miracles last*. Later on, either they break away; or sincerely take to the discipline themselves to work out their own emancipation; or achieve some miraculous powers for their own use and satisfaction. And here they stop.

The other type is the wise man or man of good 'being', who does not care for miracles, and works through knowledge, being, meditation or devotion to the Divine Self. He works on the removal from his followers of insincerity, of dispersion of the mind, and of identification. He knows that the Divine Self does not need any developing, for it is of the same nature as the Absolute; but that it is only ignorance, due to the above obstacles to Consciousness, which prevents the real Self from exercising its nature – its innate Truth, Consciousness and Goodwill. To achieve the removal of these causes of ignorance, he prescribes a certain systematic conduct of life; gives them knowledge by which they can arouse the power of Reason and put right their mistakes for themselves; and also arouses emotion to lead them to devote their energies to the service of the Universal Self (Param-Atman).

This he has to keep going constantly, and often brings a little fire to bear so the individual becomes stronger.

Just as a potter makes different objects from wet clay and then fires them to make them dry and hard (for only then can these objects be used); similarly those who are working systematically need some heat to strengthen them to keep towards the Truth and not break under temptations.

(Record, 3 February 1971)

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So Dr. Simmons' remark brings us back to Mr. Ouspensky's conception – that there are activities which may look alike, but which are very different both in conception, operation, and result.

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