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:

(Record, 3 February 1971)

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