

25 February 1974

## READING 5

### PART 1

Both the Meditation and the picture of the Solar System (which has to be seen on all three levels – physical, subtle and causal) obviously cut across all our usual views of ourselves and the world about us. Accepting only that this *may* be true, we would be wise not to sit and debate the matter in our present state of ignorance, but to press on with the process of Self-Discovery. Then we should add new dimensions to our view of ourselves and our surroundings. So we should now continue with the questions we asked the Shankaracharya on our recent visit.

[The next question and answer are really more for those who take groups or to whom people come to ask questions. We advise them to study this answer with a view to learning to discriminate between the different questions, and picking those that should be taken further. So we suggest that this is not read to the groups at present.]

R. (4) Will the pressure of questions and necessities, together with the feeling of insufficiency of one's ordinary state, force one actually to dive deep instead of merely thinking or talking about it?

S. There are two sorts of situations where questions arise. There is the one where people, who are by nature curious, raise questions; they may understand the answer or keep on questioning as long as they are not fully satisfied, but once their curiosity is assuaged they drop the question completely. These people who are activated merely by curiosity don't take the further step of wanting to go deep into the Self, for this makes no appeal to them.

The other sort are those who, starting with curiosity, want to enjoy and experience the True Knowledge that lies behind these answers they get. If they find any obstacles to further experience, then they ask more questions relating to the obstacles which prevent them enjoying the inner Being. When that kind of question arises, and proper guidance is given, then the door is open to them to dive deep without any obstacle and get the bliss from the Self.

(Record, 16 January 1974)

### PART 2. (to be read at your meetings)

Our first conversation continued:

A. (5) When I came in here this morning, I felt complete reassurance of the absolute unity that exists in all things, and I was again completely certain that there is no need for any anxiety, and that all things are cared for. How can one hold that?

S. When one comes to certain places which hold a particular type of influence just as Lord Allan describes, there are two ways of holding this experience. One is by the mind – by the thought or Buddhi. If it is held by the mind constantly and one reminds oneself about the experience and the taste of the experience, or the content of the experience, then in the course of time it becomes one's own.

The second way of holding is to hold by faith – Shradda – and that is held in the emotional body of the individual. It holds it very tight, this is where it is held totally.

Having held this from these two standpoints – from faith and from mind or thought, then it becomes one's own; and then wherever, or under whatever circumstances, or under whatever influences one may move about, one will never lose this experience which has become one's own. And over and above that, one would be able to transmit these influences wherever one goes, provided this influence is held by mind and by the emotion through faith.

There is an example from the life of a Mahatma. A particular Mahatma used to say that 'all movement is poisonous – not useful to the Self – and yet there is movement all over the creation. So it has to be held somewhere, otherwise the bliss of the ocean will not be experienced and the Self will not manifest; so this movement must be held somewhere.'

In the mythology of India, Shiva is depicted as holding that poison in his throat. He does not allow it to go to either the outside or the inside body, or it would kill the Truth about both the outer and the inner world. So he simply holds it at the threshold of the outer and inner body. He can do this because he is always in Samadhi.

Anyone who has acquired the taste of this great unity of peace in which everybody's soul is cared for, feels that if he could hold this he would, like Shiva or Shankara, be able to keep the peace himself and provide it for others who need it. Thus, Shankara is one who has the peace and can bring peace to everyone.

M.A. (6) I remember that His Holiness, at the beginning of our last visit, spoke about 'catching the spiritual influences which are available here.' I feel I would like to make the best use of our time to do this, so could His Holiness say more about it?

S. The questions and answers must certainly be carried through before the mind can come to rest; so the individual's questions must be exhausted far enough, at least, for him to be free from the load of them. That must be done, and be done carefully.

But apart from this, there is the Chitta ('reflected Consciousness') of the individual which could give him Bhawana – a state of pure Emotion, one aspect of which is 'Faith'.

**Note:** I don't think we could have understood this language if our Western System had not previously given us the following diagram:

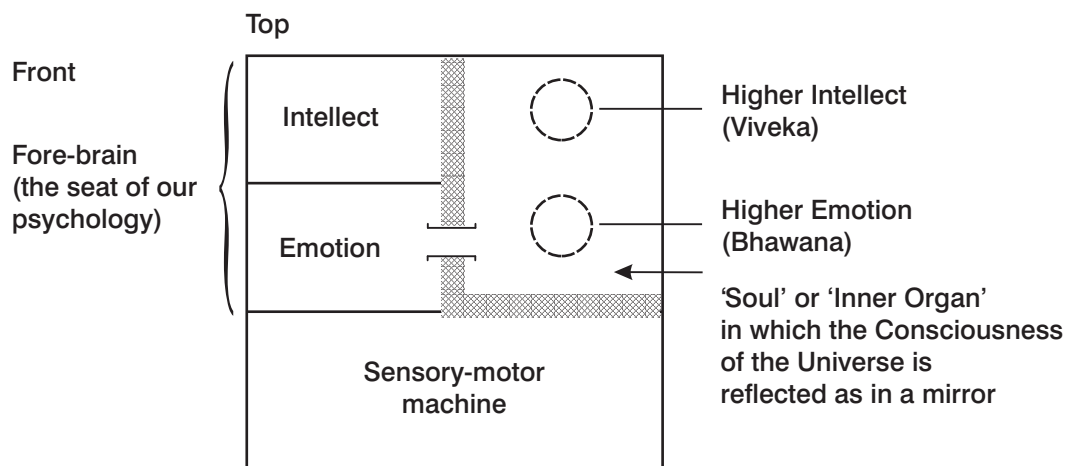


Figure 4. Hemisphere of human brain seen from the left

The individual psyche (subtle body) is separated from the Soul (causal body) only by a 'cloud of unknowing', which cannot be penetrated by rational thinking alone.

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Quotation continues:

So, if one is full of Faith, i.e., connected with this Bhawana or Pure Emotion, then one's state is charged with certain magnetic qualities and one is in contact with everyone.

In certain individuals this influence is more powerful than others; but, having come into contact with it, one simply needs to allow this magnetic force to work without impediment. Then it will attract those charged particles from the atmosphere.

When this happens one will be impelled to seek more of this influence and store it, so that one experiences a deeper relationship with the Unity around, and this is what His Holiness prescribes. One should just let the influence come into one's experience [through penetrating this 'cloud of unknowing'].

(Record, 16 January 1974)

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**Note on the Sanskrit word 'Shradda', translated as 'Faith':**

As the Shankaracharya explains, this is the very opposite of 'blind faith', for he has described it as developing gradually from the 2nd step of the Ladder of Self-realization – the result of drawing sound conclusions from one's own experience in Meditation. You will agree that a right understanding of it needs some True Knowledge to 'lighten our darkness'. Soon, you should come to see the relationship between this figure, (Figure 4), and Figure 3 of Reading 4.

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