

16 June 1975

READING 5

INTRODUCTION

Anyone who understands the principle of three Octaves which help each other to complete one big process, can construct for themselves a picture which would be the most suitable way of expressing the progress of the Octave of Impressions on the Causal level with the two Conscious Shocks.

Whether or not you have been able to follow the detailed explanation given so far, you should have made from it some important discoveries leading to a new resolution about putting above all other circumstances a steady movement towards a change of your level of Being.

The first discovery is that, although physically the part of the brain which forms a basis for the *Causal level* is very small ('the field of the square inch in the house of the square foot'), yet the Causal level in the Real or Spiritual world is far bigger in its potential than the subtle level, which is again potentially bigger and more influential than the physical body. If you doubt the last statement, glance with your mind's eye at the millions of men that have from time to time marched to their death in some war for some cause of the rightness of which they have been convinced.

More immediate for us is the second discovery, namely that all the Shankaracharya's teaching comes from, and is addressed to, the Causal Level or Souls of men, and only secondarily concerns subtle and physical levels. That same principle appears again and again in the Gospels which, however, continue to be taken by so many people in a literal or physical sense.

PART 1. THE LADDER – ANY TIME ANYWHERE

What helps me is to take Self-realization as a straight line along which my feeling of 'I' seems to travel inward and outward at any moment Now. We will give you a description of this Ladder as we originally received it from His Holiness, for in his description it contrasts with the circles of time and space and the other creations of Maya. As he said, it is more like a spectrum proceeding from the darkness of the outside world to the Light at the Centre:

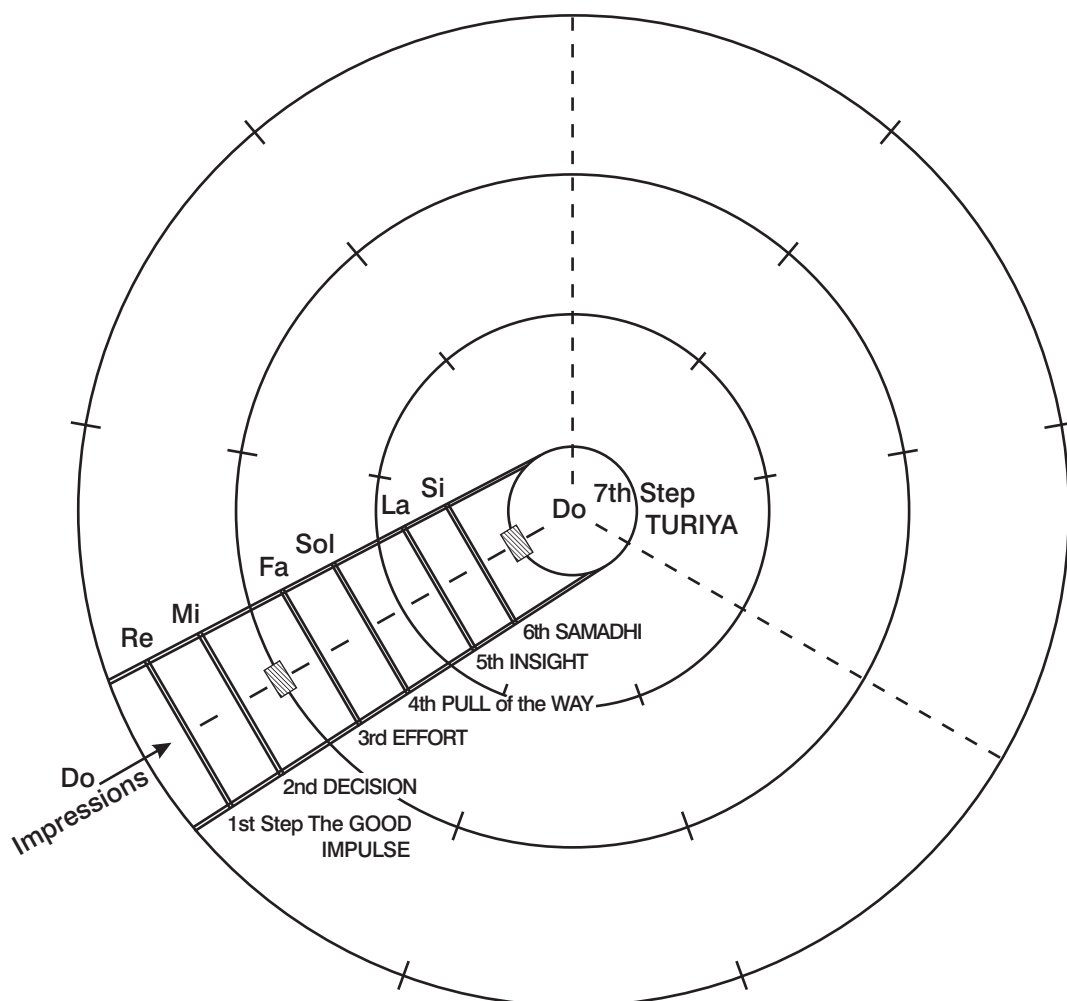
First Stage is the '*Good Intention*', the '*Right Impulse*', the arising of the right desire. This is the starting point which leads to:

Second Stage: *Decision*: This is the stage where rationally (intellectually) the man makes up his mind and can go further. He has no doubt about the Way, which is in line with his intention and conviction.

Third Stage: *Effort*: Certain particles of fine matters have formed in the organism which causes him to strive toward Sattva.

Fourth Stage: *Pull of the Way*: Where influences from the Way pull him from the outside world of sensory impressions of pleasures or pain so that these begin to lose some of their power.

Fifth Stage: *Insight*: which denotes that the man starts looking at himself and other things *as they really are*. He gets right values for everything; he realises about things what they are, how they are constituted and what their properties are.



Development of Impressions — The Ladder

Sixth Stage: *Abundance*, which is the stage where the outward pull is nearly gone, and he is filled with abundance of Sattva or Divine Love and happiness. The climax of this stage is Samadhi.

The last or Seventh Stage, which is called *Turiya*, is the stage of the fully Realized man, when he knows Himself; he knows all that can be known; he knows how to do, and whatever he does is just the right thing – right actions, right feeling, right thought – everything all combined. That is the Seventh Stage of the Seven-stage System of Nyaya for Self-realization.

(Record, 11 October 1962)

The figure is a picture I like to carry in my mind whatever is happening to me (whether in the surrounding physical world or in the subtler worlds within): ‘Let those changing circles of illusion revolve,’ I say, ‘but let me fix *my* sights on the Centre at any moment Now when I feel the good impulse and long to come to mySelf.’

Then one understands that the Causal level feels like an involvement of the *whole of oneself*, and not just this or that part of one’s endowment as experienced physically and psychologically. One understands in a new way what the Realized man is saying, as in the following passage:

When one feels oneself as a person, one always feels a limitation – a circle created by the ego. Whatever happens there has to be some limitation; but these limitations differ

according to the preponderance of one or another of the three Forces or Gunas [circles in Figure]. If the feeling of 'I' is dominated by Tamas or by Rajas, it will be related to whatever view one takes of one's body or one's knowledge or good character, or the brilliance of one's intellect, emotion or capacity for action, or whatever one seems to have. These are small circles created by the ego and, therefore, are extremely limited. But when the feeling of 'I' is dominated by Sattva, it is a 'waking up' related to the reflection (Chitta) of the Supreme Being.

If one accepts the limitations only as *imposed on* the Absolute, then one is not possessed by Rajas and Tamas; is not attached to one's actions or the outcome which one has grown to associate with them. So when the feeling of 'me and mine' arises in relation to anything in the world, then this ego is being governed by Rajas or Tamas in various combinations. But, on the contrary, if the feeling is derived from 'Thee and Thine', then all one's activities are vantage-grounds to which the Self can rise in any individual and which will be of service to him and others.

(Record, 30 January 1970)

One sees that the big and difficult Steps are at the beginning, and they get smaller as one approaches the Centre where (after some point between Sol and La – Steps 4 and 5) one experiences directly the Grace of the Atman. At the two intervals (between Mi and Fa and between Si and Do) the shocks have to be given by a Realized man and a great Tradition, without which one could never find the way through the maze.

Finally, one sees that the Steps up the Ladder depend on giving up successively what stands between the individual (Atman) and the Universal Self (Param-Atman); and one of the chief obstacles we have to give up in this day and age is all intellectual analysis and the doubts that arise therefrom.

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