

29 September 1975

READING 1

FOUR DEPARTMENTS OF MIND

Over the years we have had some difficulty in reconciling the Shankaracharya's description of the four aspects of the Causal Body (see below) either with our former System or with current neuro-psychology. By focussing too much on each of those *separately* we tend to lose the Unity which is the central aim of Self-realisation. I have found that by following His Holiness's advice and taking the Causal Body or Soul as a single entity where everything is One and where the light and power of the Pure Consciousness (Atman) is always playing, we can regain that unified feeling.

Let us then take 'Conscious Mind' as a single concept and regard its four components as simply its most important manifestations in our psychology. It is hoped that the following conversation will help us to achieve this.

To questions asked by Mr. Howitt about the four departments of Mind (which are all unified or synchroneshed on the Causal Level, but which on the subtle level are seen to act separately and often in disharmony), His Holiness spoke as follows:

S. I will explain the subject clearly: Any single individual performs different duties. Suppose he is a judge: when he goes and sits in court he functions as a judge and decides cases. When he comes home he is no longer a judge. To his wife he is a husband and behaves like a husband. To his children he is a father and behaves like a father.

Similarly, the Antahkaran (causal organ) performs four functions. The Antahkarana remains the same, but on different occasions it performs different functions. So when we perform the function, 'I want this, I want that,' it is Manas. When performing the function; 'This is wrong, that is right,' it becomes Buddhi. The same entity is performing, only its different functions give it different names.

N.G.H. And the functions of Chitta?

S. That which thinks in terms of past, present and future.

N.G.H. Is it then a memory bank of previous actions and their results?

S. Yes, it holds the memory.

N.G.H. So, in a way, it can have a lot to do with keeping the direction of a man's life. Is it Chitta that produces his actions on the basis of memory? (We call it 'feed-back'.)

S. Actions take place through our organs of action governed by Manas. Buddhi decides what to do and what not to do (calling up past experiences from Chitta), and Manas carries out the dictates of Buddhi. It is Manas that commands the organs of action to do particular things; it is Manas who keeps control of everything and gives Buddhi the necessary information which enables Buddhi to decide what to do and what not to do. Buddhi commands, and the final order to perform a certain action comes from Manas. When the order comes, the organs of action complete it. There is no direct connection between Buddhi and the organs of action.

Buddhi should take orders from Atman, Manas from Buddhi, and the organs of action from Manas.

(Record, 21 September 1974)

COMMENT

Later, he uses the simile of Buddhi as the manager, with Atman as the proprietor of a business or an estate. The matter of running the whole show rests with the manager. It would not be right for the proprietor to undertake the duties of the manager; they should each perform their own functions.

It would be very good if we could work out similar illustrations. In a ship, for example, Atman is the captain; there is an officer on the bridge, the Buddhi; the chief engineer, Manas; etc. This should be done in one's own terms from one's own experience. Someone who runs a business or owns a farm or estate, could do the same. We want more graphic descriptions.

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Mr. H. then asked about the possible function of Mind or, more correctly, Causal organ – namely the feeling of 'I' – Ahankar. Now the Ahankar (Ego) is of two kinds – pure and impure. The pure Ahankar relates everything to Atman, while the impure is related to worldly objects as one's personal possessions: 'This is *my* wife, *my* life, *my* house, *my* wealth'; and so on. The ego does nothing and can do nothing; it doesn't command actions. It is the root of all our entanglement in worldly affairs, and it is this upon which our Ahankar depends.

The pure Ahankar is already liberated; it considers itself to be the Atman and that is all.

COMMENT

It is chiefly for this reason that Schools of the Fourth Way, with a few rules and regulations, are needed, as the continuation of the conversation shows. It was the answer to this question of N.G.H. at their last audience:

N.G.H. What part does His Holiness, the Realized Man, play in this relationship between Dr. Roles and myself?

S. Dr. Roles' Guru was a Russian, Ouspensky; when he left the earthly body he told Dr. Roles that he would eventually find an Indian Guru. Then Dr. Roles made a search for such a person. Ultimately he came into contact with myself.

At one visit (in 1961), along with a number of other people, he was given a lot of written questions, and as a result of his answers to those questions I failed him. I put him in the third class as a safeguard against attaching too much importance to his wisdom. He was developing a sort of pride in his own wisdom; an 'I know everything' attitude, and this is the way to forgetfulness. But after his contact with me had continued and strengthened, he was given a first-class pass. (The Doctor realises this could be withdrawn!)

Because he who claims that he knows, does not really know anything, and also he who says he knows nothing, is equally ignorant; the criteria of knowing are really: 1) that one shouldn't be proud of one's knowledge, and 2) that one should not have any doubt in one's mind. To illustrate this I quote the example of Yajnavalkya and his wife, Gargi, from the Upanishad, *Famous Debates in the Forest*:

Both of these were very learned people. Gargi asked him, 'Are you the most learned man in the world?' Her husband replied, 'No, I'm not, but I bow to those people who *are* learned. Even so, if you should have any questions to ask I will try to answer them, and I will try to satisfy you.'

Another example is the story of the devotee who each day would bring a

poem to his instructor. Each day, after reading it, the master would say it was terrible, no good at all. So, one day, the devotee came to him and said, 'Here, for a change, is a poem by another poet – a well-known one.'

After reading this one, the master said, 'This poem is beautiful, most wondrous.' Then the devotee replied, 'It is my own poem; I only said someone else had written it in order to test you. Why did you say today that this was beautiful, while every other day you found my poems so bad?' The master replied, 'Now you have done this thing I cannot help you any longer; there is nothing I can teach you now; please leave the Ashram.'

PAUSE

N.G.H. What form of rules and regulations does His Holiness think would be best to suit New Zealand?

S. I do not want to lay down too many rules. Whatever rules I have already given should be followed. In following them, any doubts that arise can be resolved.

(Record, 26 September 1974)

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SUMMARY

When the manager (Buddhi) is rested and at its best under the influence of awakening (Sattva), the human mind will come up with all that we require at the moment we need it. It will do this at a speed too rapid to analyse. We should aim to reach the peace on the subtle level ('between desires'); and regular meditation is far the best way of achieving this happy and productive state.

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