

14 June 1976

READING 5

In last week's Reading 4, I tried to express something of the situation in which we found ourselves in New York before lecturing to a largely unknown audience. This week we suggest that you imagine yourselves in a similar position with the request that, without talking science too much, we try to lead them toward the idea of the Third Force or Sattva Guna in the most refreshing way possible.

How would you do that in speaking to unprepared people. In fact how would you begin?

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Thanks, most gratefully, to Lady Allan and to Mrs. Mellett we now have the typescript of the two Lectures which have to be got into printable form for the New York group to edit and publish, with the request that we change as little as possible. Here is a short example from near the beginning of Lecture 1 after a short explanation of the reason for the title *The Unity of Conscious Experience*:

The chief benefit we derive from all these scientific discoveries of the last two or three decades is that they convert into matters of fact, what has been known to a few great men – 'Self-realizing people' – all through history; but which has hitherto been subject to the accusation that it was empirical, subjective and might be the product of imagination... I've only time tonight to mention two of these which have great practical bearing on Self-realization and meditation.

(Try to think now, which two would you choose?)

This was how we continued:

One of them is being called the 'Three World Concept'... which some scientists of repute have recently agreed to accept as a good way to look at oneself and the world around. We go with them some of that way – for instance *World One* is the material and sensory world of flesh and bones and brain; objects which can be touched and weighed and measured. This is a very limited world; to believe in this world exclusively gives rise to absolute 'materialism' and is one of the causes of the unhappy situation in which many people find themselves today...

World Two is our private world which is different in every person and which nobody else knows about – the psychological world of our thoughts, feelings and desires, our intentions and resolutions; our dreams; even the 'seven deadly sins' and the other frailties of our human nature. Since we would rather die than let anyone see it, it is quite a shock to realise that somebody is seeing it all the time; for behind that world is what some scientists are calling *World 3* – the *Third World*, which we call the Causal World. This, however, is not to be limited to the abstract intellectual world of physicists and mathematicians as they would have us believe. It is more like a seedbed in which all the possibilities of the human race exist in potentiality, in seed form. In that Causal World, which used to be called the 'Soul,' there exists 'the All-knowing Self,' who witnesses all that goes on – including our most secret thoughts, and who reveals himself in all that we perceive. That is the real goal of meditation or any other discipline – the real and permanent goal – union with that.

The other discovery (with which I have bored my friends in London and New York so much that I'm not going to repeat it now) is about our dual nature – the fact that though anatomically symmetrical, the two halves of our brain are functionally asymmetrical, and we are like two people looking at the same world from quite different points of view and with quite different consequences.

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Leaving on one side for the present that second discovery, I am asking you how you would go about introducing the Shankaracharya's description of the Physical, Subtle and Causal Worlds, from your own experience and as a practical guide to people who might want to try the meditation as a hopeful means of realizing their latent possibilities?

(As the above quotation is intended to be part of an unpublished book, we'd like you to treat it as confidential and keep it under your hat.)

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