

9 February 1981

READING 2

Many questions arose at Groups as a result of Reading 1 and were put to Dr. Roles by the group takers. The following is a selection from the discussion on one theme, which may be helpful.

Q. (Amis groups) The blind man says he was happy until he knew the fruit was ripening... This suggests the desires come from the inner part, the Soul, and not the body. I was under the impression that desires arose from the physical body?

Dr. R. No; all desiring part has to do with autonomic nervous system – the feelings, the desires, everything which has what they call ‘feeling tone’ attached to it. Otherwise the sensory impressions are devoid of feeling, the mechanism only connects with the outside; but any feeling tone is contributed from the inner nervous system.

Mr. Brass. Do any of the desires stem from the Causal level?

Dr. R. Yes, yes. These desires I mentioned come from many different levels. Some are just instinctive – wanting a drink of water, wanting some food; some are from past lives. There are all sorts of different levels of desires. Some are very negative and lead to very bad results. But some come straight from the source – the soul itself where the Atman lives – and are full of good. Our job is to clean out the Augean stables of our emotional natures, which are in a very bad way. Look at the world around and think what it would be without negative emotions, unnecessary negative emotions, based very often on imagination!

Q. (Amis groups) Does the Overseer’s warning represent the good impulse?

Dr. R. When the Overseer is doing its right job, it is seeing things with the Eye of the Atman and then it is a medium of transmission of all good impulses. And this is what we are made for and how it ought to be. The ‘holy man’ in many of H.H.’s stories is a man with a permanent centre of gravity whose Buddhi is always seeing things with the Eye of the Atman. But in us our Buddhi is weak and usually fast asleep.

Mrs. Reed. At Cambridge, we found the story had a very profound effect because it made us realise that we *don’t remember the Owner of the garden*.

Dr. R. The most important realization of all: Because the *Overseer is not the Owner* – remember that. The Overseer should be there all day watching the two miscreants, and keeping them on the straight and narrow. And if he goes away and doesn’t attend to his job we forget the Owner.

Mrs. Reed. A.F. said that when she went home from the meeting an emergency arose and she was able to cope with it very quickly. She wondered about the difference in speed?

Dr. R. This brings up a subject that Richard Guyatt and I were talking about – namely that for the physical, subtle and Causal the speed or frequency must be taken into account. The physical is often very slow, tedious and the results come up maybe years afterwards. In evolution, millions of years elapse before certain physical characteristics become eliminated

or established. But on the subtle all this can be done thirty thousand times faster at the speed of thought, and thought is the slowest of the assets on the subtle level. If emotion worked at its full speed, it would be thirty thousand times faster than that. So, whereas a sip of brandy induces instantaneous effects, as Mr. Ouspensky illustrated, on the physical level, the subtle level has about eight hours to do the necessary chemical analysis, and the Causal level, working much faster, produces effects which seem to be timeless in the physical world such as the explosion of a supernova star. This is illustrated by many of H.H.'s stories, notably the one about Lakshman's dive.

Prof. G. Can one think then of the subtle level as containing the physical?

Dr. R. Yes, that was what you brought out. Ordinarily we think of big physical body, little psychology lurking in the background, deep in there somewhere is the Soul, and in the very deepest darkest part is the Atman, the Self. This is absolutely wrong – upside down! In reality the Self is all that we are. Only our knowledge of it and our remembrance of it is very limited and we give it no honour whatsoever. So 'Hallowed be Thy Name' will bring the Self into its rightful position.

Lady A. I believe at Richard Guyatt's meeting one questioner rather resented the Overseer, and I think the answer H.H. gave me when I asked him how to get to know the vast potential of subtle world, helps to understand this?

Dr. R. We must just read you that question: 'Essence and personality are in tune with each other, the Overseer is a third person, what right has he to interfere?'

And here was H.H.'s reply to one of Lady Allan's questions:

S. It is not only information about the subtle world which is enough for the growth of the subtle body, but as you have said – the use of Buddhi is very essential. The function of Buddhi is to discriminate the right from the wrong. Unless one uses this faculty one would not be able to conduct oneself in the right way. *The development of the subtle body is only possible by use and practice of this discrimination.* Knowledge and practice are both essential because nobody will embark on any practice unless he has knowledge about the subject. It is always the knowledge which initiates activity. Activity is the practice of the knowledge and brings the manifestation and effects into being. So, if one wants to gather full knowledge of the subjects involved, devote full energy to practice to get the best required results.

(Record, 18 September 1968)

Late News Summary – Remember that all the characters in this and other stories are always living in oneself; but only one or two are 'holding the stage' at any one time. Learn to recognise those.

Today's bright text:

When the ordinary citizen turneth away from any wickedness he may have committed and *from now* doeth that which is normal and right, he shall save his Soul alive.

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