

26 October 1981

READING 4

In order to grasp something of the new paradigm (with its postulate of a supreme intelligence in command at all times throughout Creation as manifested in the Laws of Nature which can be studied scientifically) – it is necessary to see the same intelligence and the same laws at work in the miniature world of human psychology as revealed chiefly by the discoveries of the last two decades. Such a study has never gone far owing to the substitution of changing theories for first-hand information due to lack of a reliable method. This Society for the Study of Normal Psychology has over the years accumulated enough evidence and we should by now be able to interpret correctly its main features.

On Sunday morning Mrs. W-F. left with me the following note: ‘The death of Jami Harp whom many of us knew and loved has brought a deeper understanding. One can only comprehend the principle of “worlds within worlds” so evident in the Universe, as simultaneously existing in Consciousness when aware of the same principle within oneself. There is no way if you haven’t the material required; but the marvellous thing is that we have! For example one of your first meetings with the Shankaracharya (as recorded in “Back to the Source” 1961) has become illumined for me.’

Before you can become what you *are*, you have to come out of what you are not. It is as if each of us possessed two houses; one a little prison with no furniture and bars on the windows, while quite close there is a palace with everything you could desire but whose very existence we don’t suspect in our ordinary (daytime) state. Through meditation we first come out of the small prison and sit for a while *between* the two houses before being able to visit the palace and eventually go and live there.

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Another example may bring us a step nearer: At one of our groups in Midsummer 1972 this remark was read out of a recent letter from the Shankaracharya, ‘that the subtle level often creates dreams out of the unfulfilled desires and secret fears experienced by the individual, thereby working them out of the person’s system’. Whereupon Mr. C. (a schoolmaster) remarked:

What you have just read reminded me of a story about a tramp who slept rough in Hyde Park and was happy because he always dreamt he was sleeping in the Ritz Hotel. Someone interested in him booked him a room for the night in the Ritz. When asked next morning how he had slept, he replied. ‘Very badly; I spent the night dreaming I was sleeping on a hard bench in the park!’

H.H. liked the story which I sent on to him and spoke at length on it to our interpreter. The gist of his remarks (only recently illuminated by recent discoveries) can now be given as follows:

This story is very useful in understanding the working of the registering part of the human mind (Manas) when working below the threshold of consciousness at night. It is never satisfied with the poor food offered it from outside during the day when we live much more in the past or the future instead of in the present which is much more important than either. This combination of dissatisfaction with the present and the

perpetual desire for something different in the future or regrets for past failures causes perpetual unhappiness. The remedy is to see with the eye of True knowledge (the Buddhi impartially observing both worlds) the *same thing* in everything and that same thing is the Universal Consciousness – Param-Atman. Then both parts perform their right function, and the outlook becomes balanced and unified, unrest giving rise to tranquility.

(Record, 8 August 1972)

But he pointed out that in our activities we must not divide the mind, but keep the attention on the duty of the present moment; and also that it is important at night to sleep and not to try to observe dreams which only leads to insomnia. If we keep the Param-Atman in memory whenever we ‘wake up’ we shall get many glimpses of the workings of the human mind.

[Comment. Last week’s diagram can illuminate the above description, if you keep to the convention that everything above the line of ‘passing time’ is seen in the surrounding world by day, while at night we go below the line in varying depths of sleep. Use it or not as you prefer.]

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Our interest of course does not centre in the recall and interpretation of dreams, but in understanding ‘the subtle level’ – our psychological life. The new discoveries together with the coming of the meditation in the last 20 years can for instance confirm the striking conclusions outlined on pages 294–295 of the 3rd edition of *A New Model of the Universe*.

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