

15 March 1982

READING 7

(R.G. & M.A.)

Our second audience started with His Holiness agreeing to Dr. Roles's suggestion about the use and translation of Sanskrit words. Later in the audience, in answering another question about the future of our Society, He returned to the subject of communication:

S. If individuals have to communicate with each other and live in different places, in villages people use their feet – they walk around; if they have to go a bit further they use other means – cycles, or horses. For longer journeys you can use a car, or for still longer distances a train. If you want to go still further – 8 or 10,000 miles, you take an aeroplane. Science has now provided us with another concept of travel – by rocket, so one can go from one planet to another as well. The verified results of their landing on the moon, and visits to other planets are already available, and there is no doubt science can achieve all these things.

But there is another world to which you cannot go by horse, by bike, car, train, plane or even by rocket, and that world is *within the human mind itself*. How do you find the real communication in the mind? What are the ways and means you use? That inner world is very extensive indeed, and if communications within are not correct people can go mad, and there is no scientific solution to it. There is only the spiritual solution, the philosophy, the logic, the reason. Unless you come to these things you will not be able to find proper communication. *The world which in truth is very little as far as physical things are concerned, is in fact very enormous*. The spiritual world is in fact one – *it is not in each single head – but one whole head* which is the universe.

(Record, 10 February 1982)

This leads directly to the subject of Cosmoses which Dr. Roles has recently re-introduced telling us that a quite new approach is necessary based on the necessity for individual experience by finding them 'within'. He spoke in Reading 4 of 'different worlds contained one within the other which we inhabit simultaneously'. He has also told us that to understand we need to take three cosmoses together.

There was much that His Holiness said during the second Audience which is of direct help in this quest. So, perhaps the best thing is to quote some extracts which struck us as particularly relevant, and see how they strike you. If they are read carefully with a pause between each, something interesting may arise to give us what we need in order to ask Dr. Roles the right questions to take us further.

S. Now we know that the individual is made of the three bodies – physical, subtle and causal. Similarly, the whole universal being is also made of the same three bodies.

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S. There is another world, which is beyond verifiable work on the empirical level. All that we can find and experience is governed by the physical world, but the other world which impels, and inspires, commands, orders, appreciates and creates concepts is something very different, and there is no empirical verification possible about that. All that

we see is the expression of the power of consciousness – when you see the actual expression you can verify, but there is no possibility of verifying that which is expressing itself.

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S. If you get the knowledge of this consciousness, then you become steady yourself, and you begin to enjoy the world without feeling lack of anything in yourself. Once you have got this steadiness then you will be able to evolve a reasonable or rational approach to your life which is of benefit to yourself and everybody else in the universe, which means your ‘Viveka’[†] will arise.

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S. Although scientists have come to the conclusion that intelligence and love are behind this creation, they have yet to find what it is that *uses* the intelligence, and what it is that expresses everything through love. That which loves, and that which is intelligent has to be found!

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S. Now, although we do find so many individuals on this earth, then solar systems, then galaxies, then to Brahman – one form, governed by one Brahman, there are thousands of such Brahmans which have got their own total cosmos, own universe, and they are all governed differently. Nonetheless, the laws are the same. But the Absolute has no end – there is no beginning – we cannot describe where it came from, or where it will go. So, the causal world is as real as the individual. The only question is how to connect the causal world with the individual world.

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Finally it is worth repeating the last sentence of the first quotation in this paper:

S. The world which in truth is very little as far as physical things are concerned, is in fact very enormous. The spiritual world is in fact one – it is not in each single head – but one whole head which is the universe.

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[†]Viveka – Discrimination between the Real and unreal.