

8 November 1965

## READING 5

## PART 1

We returned from India this time with every conceivable question asked and answered. By the end we ran out of questions altogether! At what point should we begin from which to make a fresh start this November? Dozens of points from which to begin have suggested themselves, and several attempts for this Reading 5 have actually been written – and rejected. Finally, Mr. Lucas's question last Monday (November 1st) has been chosen:

Could I ask a question about Self-realization? I am not at all clear about what Self-realization really means – quite simply what the word means...

Any of us could write wordy, theoretical answers to this. What matters is that each should ask and answer it in his own words from his own experience, about once a month! Because one's answers would grow with one's Being and would tell one if all one's efforts are in the right direction.

For example, in the 1930's Mr. Ouspensky in a lecture to new people said these words:

'To *know oneself*' – this was the first principle and the first demand of old psychological schools. We still remember these words but have lost their meaning. We think that to *know ourselves* means to know our peculiarities, our desires, our tastes, our capacities and our intentions, when in reality it means to know ourselves *as machines*, i.e. to know the structure of one's machine, its parts, the speed of different parts, the conditions governing their work and so on.

There are the first two meanings.

Later, when he had to leave us for America during World War II, he said:

I can promise you only one result of all this Work, that in the end you will *see yourself*.'

And now after our 30 years' journey, we can claim to have graduated from School to University, and a grander meaning of that same phrase begins to emerge. It means in the Shankaracharya's words:

To know the mighty Atman in whom all possibilities perpetually exist.

It is the fact that we have to realize *something already existent* that explains the choice of the expression 'Self-realization', rather than say, 'Self-creation' or 'Self-development'. I expect Mr. Lucas would agree.

But this Knowledge cannot be given or understood all at once. I, myself, have made four visits to India all prompted by this question. Each time I get told only what my questions show that I am capable of understanding.

During the present visit one of our party asked this very question and got an entirely fresh answer:

Miss P. What is Self-realization?

S. 'I am'; 'I am out of everything'; there are the two poles between which Creation exists. To realize this, that the Creation is myself, and still I am out of it, is the sole purpose of Self-realization; to become only the observer and allow everything to happen as it has to happen. One has to realize '*I am*' first, before '*everything is*'. Today I am in this puny form and have existed long before this birth; and also will live on when it is destroyed. To this vastness through Eternity is the journey of Self-realization.

Seeing their bodily form, people limit the Self to that body and the physical world around, without getting a glimpse of the vastness of Eternity. Once you realize the greatness of *what is not before you*, then you find right value of what lies before you. To find this proper value is the work of 'Self-realization'.

This was only part of the answer; and in fact every answer in every talk had a bearing on the same subject, and with all this you can (if you wish) be gradually getting acquainted.

(Discussion)

## PART 2

Surprisingly, it is still *our* ignorance on this vital matter which constitutes our chief obstacle. Two kinds of study make for quicker progress; one is to see the Mind of the Absolute in all the great Drama of Creation, and the other to see the same Mind at work in the little creation within himself and his friends. In both of these the experience of the Three Gunas is perhaps the chief clue. In Reading 4 (1965/44) you had the first instalment sent back.

Now you might enjoy hearing something more, but on the larger scale. This talk, at which we were both present, followed the question by Mr. Allan on his last evening:

A. All the great Teachings have as their main theme the unity of men with each other and with God. Why is it that so simple a Truth has always been difficult to grasp, and never more so than today?

S. Simple Truth has always been there. The pace at which men live and the Rajas that this speed produces, has made men forget this simple Truth. The speed increases all the time, creating ever more Rajas. We now go so fast that fewer than ever have time to remember. In fact, we now go so fast that the impression is given that it is we who are stable. It is of course the Knowledge and the Truth which is stable and we who are rushing. You put something valuable and important away in a safe place in your house. Then you go out into the rush of the world's activities and, lo, you cannot remember where you put the thing you value. Only when you stop and stay still will you recall where you put it.

We go on making more Rajas, and are devoid of sufficient Sattva. We must try to make more Sattva. This we do through keeping good company and keeping contact with Realized Man. A man sees the need for the rest of Tamas after hard work; if he could in a similar way see the need for Sattva after the Rajas which surrounds him, he would grasp the Truth.

A. Can mankind as a whole slow down the acceleration of Rajas or is that part of the Divine Drama?

S. Yes, mankind can do this. This foregoing was about individuals, and on that scale half-an-hour of meditation after Tamas gives enough energy for the day. At night, too, between Rajas and Tamas another half-hour is necessary. Thus, if we punctuate work with rest, we will build Sattva and slow Rajas.

As regards the Grand Scale of Creation, the human race is governed by certain combinations of the Gunas. When those combinations are favourable, everything is well and there is not much Rajas. When some big Law (not described) changes the combinations of the Gunas, and things become unfavourable, much Rajas is created. This carries mankind along willy-nilly and individuals can't do much about it. A special person is, however, eventually sent to check the movement.

R. Has the special conjunction of five Planets that was seen two years ago anything to do with present increase in Rajas?

S. There was a special light which came just before that conjunction that had its effect on the general atmosphere. As the light grew it drew people to Sattva and the effect of the conjunction was partly neutralised. The light, however, was not strong enough to do more than that and Rajas still predominates. This conjunction has had an effect on the atmosphere for 2 ½ years. Usually conjunctions are effective for only a few days or weeks at most. This coming November is going to be a very tense period and trouble may be expected. It is very important to have more people in Sattva at this time.

What do you think of that?

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