

## EASTER PROGRAMME 1966

### PRIVATE & CONFIDENTIAL

#### INTRODUCTION

The object of this Programme is to help us to realize that each one of us is a replica of Creation in miniature.

Obviously it is important to ask the right questions, realizing that it is the Creator Himself within us who has the ultimate answers.

The questions must be on the right scale, not trivial or personal, and not over-ambitious. We recall the prayer of the Kings of Siam:

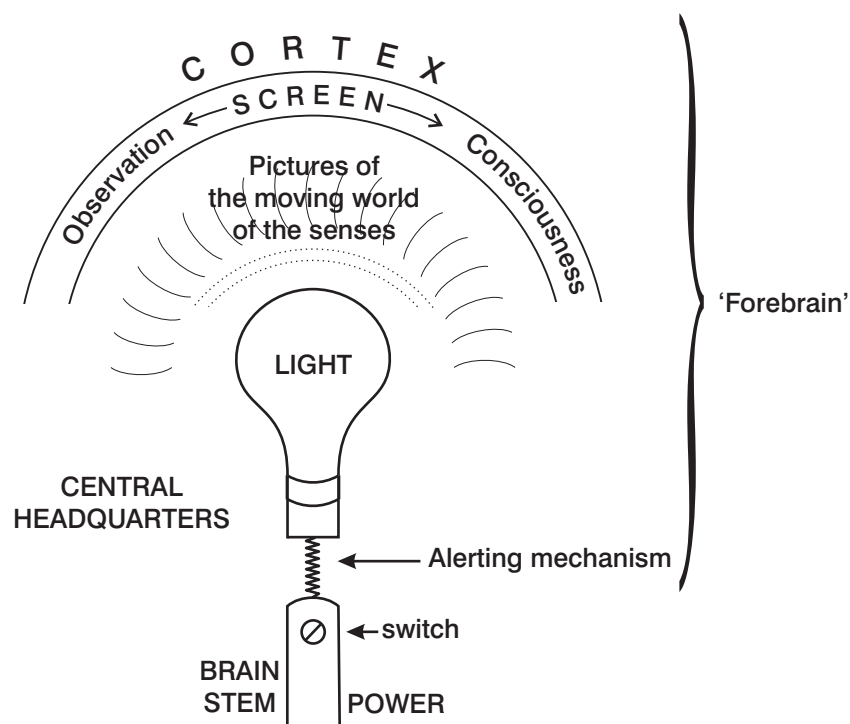
Help me to remember my own nothingness and Thy infinite greatness, so that all the questions of my life may be answered, and my mind continually instructed on the path to Heaven.

Remember, too, that questions can only be answered in a certain *order*. We must proceed from the elementary to the more advanced, for how otherwise would we understand the answers? Asking questions of oneSelf is an art which we learn as we go along.

So at some time during the day we should try to bring ourselves into a quiet receptive state by any methods we choose; occasionally the greater part of a day might be used for this purpose. It is at such times that one can recall questions that have always meant a great deal to one.

The thoughts contained in these sections may help to arouse different kinds of question of our own.

The simplest way to relate our experience to events in our enormously complicated nervous system still seems to be to use the simile of the three elements of a cinematograph projector – the Power, the Light and the Screen.



Much of the Shankaracharya's imagery also relates to this simile, as you will see from the questions.

Other Realized Men have used some of the same imagery, e.g.,

**Matthew 6:22**

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of Light. But if thine eye be evil, thy whole body shall be full of darkness.

If therefore the light that is in thee be darkness, how great is that darkness!

**1 John 4: 9**

In Him was Life and the Life was the Light of men...

That was the True Light that lighteth every man that cometh into the world.

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**THE POWER**

**Lucknow Record p.56**

S. One should never be nervous about being asked to tackle anything. One has all the power within oneself necessary to achieve everything. It is only necessary to remember the Power. If people are nervous it is because they forget their potentialities and remember only their limitations. These people get inferiority complex, anxiety, illness. The Guide should always remind them of their potentialities.

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Actions are necessary in life. When one acts in order to achieve something, after it is achieved he forgets about it, he is detached from it. But if he didn't succeed, he gets worried and the identification becomes obvious. This proves that it is identification which ultimately leads to more tense and confused state.

The other way to perform action is to do everything as a matter of duty and never bother about results. Gain or loss make no difference to the action itself. Love enters into this. One acts for the love of performing the action, and not for the result. This way leads to detachment. Once you act without identification, you do everything for Love of the Creator, and then the Universal Consciousness takes care of what you do. Love brings equilibrium, and all our profit and loss are dissolved in the Love.

Q. Can one use this power at will or does it come naturally when needs be?

S. There are ways to use the power by force in the Systems of Yoga, but for us practically it comes with necessity. This power is stored by Nature in the Sex Centre. By meditation one removes the cover, sheaths and accumulated impurities; and then it rises and cleans the whole nervous system, which in turn reacts appropriately to different situations.

Meditation enhances this power as well. The use of this power comes through use of one's talents and capabilities; those are its natural channels.

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S. In whatever respect you feel you are incomplete, the meditation will give you that very thing. That's why the expression 'completeness' is the most satisfactory answer to people's wants rather than specifying some particular attribute (such as peace, happiness, consciousness, Love, Truth), which some will feel they want, but others may not as they may think they have it already.

A man can improve and strengthen his body by regular nourishment and physical

exercises, to become a good wrestler, for instance, and beat hundreds of people in combat. Moreover, having seen a powerful wrestler, an ordinary man could become powerful by imitating the same process, so that, beside him others would feel weak and small.

The same applies to this Spiritual field. By Meditation and True Knowledge one can make oneself very powerful – even to the extent of being One with the Absolute. This Way aims at the All and no less. The key is to be contented with one's lot, but to look towards that Whole which one could be.

R. I never wanted power in the ordinary sense, but I would like command of mySelf so as to have the Power to help people.

S. Yes, Power to help people and illumine their path. People are like electric bulbs; a 25 watt bulb gives very little light; 60 watt more, and 150 watt gives a fine light.

## THE LIGHT

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S. To illustrate the relation between 'outer' and 'inner', one can take the example of the eye and the Sun. If there are few clouds in the sky the vision will only be a little misty; with thick clouds one will see less, and in the dark one can't even see one's own hands. The mechanism of vision is there, but unless the light of the Sun comes in, nothing is seen.

Those physical lights of stars, sun, moon, fire or lamp illuminate according to their power and distance; when they light up the physical world one can see. But the Light of the Atman is Eternal and all-embracing. Once connection with the all-pervading Light is established, one knows everything. This is the Light of True Knowledge, reflected in Consciousness.

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Where there is Light there can't be darkness; no one can see darkness when possessed of Light. Once those clouds are dispersed with the wind of discipline so that connection with the Light is established, he sees All – within and without. Everyone at times feels his own existence; but ordinary men can feel only body and some of its reactions; whereas a highly Conscious Man comprehends a lot more than meets the eye. That is because of the Light of Consciousness.

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He says that our Work leads to nothingness...

Certainly we are going towards something, but we are doing this by leaving all our possessions behind; and at a certain point we will be destitute of everything, everything that came from Maya, the illusory outer world – all our luggage.

Once the luggage is left completely, we are free and in a state which might be called nothingness, then we enter the region of Light and find in that region also, Happiness and Truth. That is the Kingdom over which 'I', the Atman, rules. He is... and He is All there; there is no nothingness there, there is 'everything'.

## THE SCREEN

### p.180

Q. How is it that you mostly start with the question that is in my mind, without being asked out loud?

S. The mind reflects and the impact is felt. This can happen in physical presence or absence. Distance doesn't make any hindrance to receiving the reflection. When one remembers, or is remembered by the Realized Man, the communication can take place.

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He tells about another aspect of this nothingness. He says everything, the Creation, everything that exists is felt by us because of the instruments we have been given, but that element which witnesses everything, the whole Creation, is the Atman. And this same element witnesses the nothingness, so in fact there will never be really any nothingness because there will be somebody there to witness the so-called nothingness. It is only the transition from clinging to our lavish possessions to leaving oneself free to go into the region of Light that one could feel as nothingness.

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The clouds that obscure the screen of Consciousness are like everything else, the product of the Three Gunas.<sup>†</sup>

Q. How may one become free of the Three Gunas?

S. One can never be free of the Three Gunas, but one can reach a situation where Gunas and their products don't matter. Our life exists because of these three Gunas, and absence of any will disrupt our existence.

The Creation has two partners – the Atman (Spirit) and matter; they are completely mixed, so common men can't see the difference; just as one can't see butter in milk. When you churn and process the milk, then the butter comes out, and you can see that butter floating in the buttermilk.

Discipline is the churning process in the life of a true seeker. Once he is thoroughly processed, his Atman comes out clean, and then it cannot ever get mixed up again. One has to live in the world of Gunas, but one can learn to float over it and not be affected. A Doctor never himself gets sick because he sees a sick person. He diagnoses the illness, prescribes a medicine and leaves it to work. So does a Realized Man do everything with the Gunas and still keeps aloof.

On the way to the full Realization of possibilities, there has to be a definite order of events.

First, one has to *observe* and to come to conclusions from collected observations; then one has to struggle to *Be*; then one's eyes will be opened and one will *see*; then one will distinguish the True Knowledge and will know when and what to *do*.

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<sup>†</sup>NOTE: The Three Forces – activity and its opposite, inertia, and a third invisible harmonising Force, which is neither of these, but which can be present to bring them together.