

21 November 1966

READING 5

We have kept Dr. Roles well acquainted with all that has been going on and he is very glad about it all and would like us this week to return once more to the theme set in Reading 1, which is surely the most important thing in the world for everybody, whatever methods they use or in whatever way they express it. Here is a continuation of that theme, with some additions:

Apart from the Heavenly Heart, everything we do, try to enjoy or carry out is *ego-centred* and not *truth-centred* – subjective, not objective. This applies to love. All the different I's are trying to see what they can get out of the situation, and this amounts to self-love or demanding love, not true love.

In the same way, Mr. Ouspensky always stressed that we have no will because all the will we have is self-will or wilfulness, which is the absolute opposite.

F.C.R.

From Records of P.D.O. Meetings

In work, one must try to use will, as much as we have it. If one has one inch of will and uses, it, then one will have two inches, then three, and so on. This is how it works.

Will belongs to the whole, and is another side of consciousness. In Russian the same word is used for Will and for Freedom. Consciousness means will, and will means freedom. Real moment of consciousness means moment of will.

It is not enough to educate the mind. It is necessary to educate will. You must understand what is our will. From time to time we have will. Will is resultant of desires. The moment we have a strong desire, there is will. In that moment we must study our will and see what can be done. We have no will but self-will and wilfulness. If one understands that, one must be brave enough to give up one's will, to listen to what was said. You must look for those moments, must not miss them. I don't mean create them artificially, although in a house special possibilities to give up one's will are made, so that, if you give up your (self) will, later you may have your own will.

Self-will is self-assertion. Wilfulness is going against something, against rules, etc. Both include a kind of opposition to something, and in that form they exist. Man has no original will that can exist without opposition and that is permanent. That is why it is necessary to subjugate it. This subjugation trains it so that afterwards it can follow a definite line. When will becomes strong enough, it is no longer necessary to limit it. So will cannot be left as it is.

Now it runs in all directions. It has to be trained...

Our will is a resultant of desires. Desires may be very well hidden. For instance, a man may want to criticise someone, and calls it sincerity. But the desire to do so may be so strong that he must make a really big effort to stop it, and a man cannot make real efforts by himself. In order to create will, man must try to co-ordinate his every action with ideas of the work; he must in every action ask himself; how will it look from the point of view of the work? Is it useful or harmful to me, or to the work? If he does not know, he can ask.

If a man has been long in the work, there is practically not a single action that does not touch upon the work – there are no independent actions. In that way one is not free, in the sense that one cannot act foolishly and without discrimination. One must think before

one acts. If one is not sure, one can ask. This is the only method by which will can be created. And for that, school organisation is necessary. Without school one can do nothing.

Q. Is will part of being?

Mr. O. Yes, the same as consciousness or understanding. Only if you work too much on understanding and disregard will, then instead of growing stronger your will will become weaker, or will remain the same as it was.

Extracts from Conversations with H.H.

August 1964

Q. Occasionally one comes out of sleep into wakefulness, corresponding to the description of expansion. How can one prolong these periods and how can one get more out of them?

S. There are two ways to supplement expansion. One is to think, discuss and hear from men of higher consciousness, or by reading books related to spiritual subjects; and the other is by practising it in one's own life as much as one can remember it. By practice and study the *expansion and awakening* would come quicker and stay longer.

Persistent practice is the key. One must go on practising. For example, someone wants to learn to ride a cycle. When he starts he chooses a lonely spot and tries to ride. He falls off and tries again. When he can just begin to ride, he goes into a lane, and by and by tries his skill in traffic, and thus he begins to move around freely without any nervousness, hesitation or fear. The same applies to the field of spiritual knowledge. By persistent practice and study, awakening becomes natural. Once it becomes natural one doesn't forget.

From the end of Reading 4 (FCR)

Finally, we must remember that there are many wrong ideas in ordinary thought about Will. Those of us who read the Gospels will find great value in asking ourselves the question: 'In what ways did Christ (as depicted there) manifest Will?' It's so very *passive*, in the face of all those in whom power is ordinarily vested, the Pharisees and Priests, Herod, Pilate, the Sanhedrin – the proud and active representatives of worldly 'Will'; and it is perhaps brought out most clearly in the *Hymn of Jesus*. But there is one of His similes which I commend to you since it specially refers to Will.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

(St. Matthew 7: 24–25)

Conversation with H.H., October 1965

R. If desires arise in the mind, what is the loving mind?

S. The ordinary desires arise from Manas, but the centre of Love is the Atman. It is from the Atman that love arises; although it is also expressed through Manas, which is the agency through which all these desires are expressed.

Now there are two types of love in Sanskrit, which can be called *undemanding love and demanding love*. One is motivated, the other is not. *True Love has no motive*. It is all-forgiving to the beloved; the whole life becomes a service so that the beloved may be pleased, and it will be for his pleasure that everything will be done without demanding anything at all; and if there is any obstacle of time or space between the two to prevent their meeting, it does not diminish or lessen. It rather increases; intensity becomes more. But in the case of the other love (which also works through the emotional centre) it is only for the achievement of certain results; and if the result is not forthcoming, then this love turns into avarice and anger, turns negative. This is how one can differentiate between them, for if it turns negative it is impure love. If no tension arises and devotion continues to flow, then one can say it is pure Love.

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