

19 July 1968

**SUMMER PROGRAMME 1968****PRIVATE & CONFIDENTIAL**

The Summer Holiday Programme for which you are asking, could be on the following lines. You could take it as a starting point and fill it in for yourselves, or you could give me some suggestions for improving and amplifying it. It is a résumé of the line taken by your discussions since this Summer term started on 29 April. Each day there is a subject to contemplate after a half-hour's Meditation, or after five minutes of complete quiet with no movement of the mind at all and just the single feeling 'I AM'.

**1ST DAY**

Here is Maslow's question again:

I would like you to recall the most wonderful experiences of your life; happiest moments, ecstatic moments, moments of rapture, perhaps from being in love, or from listening to music or from suddenly 'being hit' by a book or a painting, or from some creative moment.

Now that you know more about these experiences, what do you find they all have in common? How do you feel differently at such moments, or does the world look different?

**2ND DAY**

(Question asked 6 May)

Is the content of a peak experience something like the continuation of a 'good impulse'? Ordinarily one tended to go back to what one was before.

Our System says that for the generation of something new the concurrence of three Forces is necessary. Can you recall examples which point to the nature of some 'Third Force' which has brought a succession or continuation of those impulses which used to come and go just by chance?

**3RD DAY**

'I am I, am I:  
The greater grows my light  
The further I fly.'  
All creation shivers  
With that sweet cry.  
(W.B.Yeats)

How to store up or release the 'honey-dew' or 'energy of Being' (Sattva) which brings one moments of Awakening like that?

Isn't it better to find the fountain-head of this energy within oneself than to rely on external conditions to produce it?

**4TH DAY**

(From Monday, 13 May)

He was asked how to 'stay with God all the time'?

He said you couldn't, and it wasn't intended that you should. If you were fully united with God all your life, you couldn't live your life. Even Holy Men are not in this state all the time or they couldn't help mankind.

(Mr. Resuhi in New York)

It is in the nature of this Sattva that it cannot last for long, a few seconds or minutes, never more than three hours.

(His Holiness, 30 October 1967)

How to live one's life, then, so that one doesn't fall away and cease to have 'good impulses'? It is for each person to work this out.

**5TH DAY**

(Question asked in India, 14/10/1965)

In my group we began to dislike Rajas and Tamas and to long for Sattva. There was much talk about Sattva, and we became very attached to it! Then we came across Lord Krishna's words again:

He who shuns not the Guna which is present,  
nor longs for that which is absent,  
and he who rises above the Gunas,  
shall become One with the Eternal.

Does to 'rise above the Gunas' mean first not to be identified with our actions and their results?

What exactly does this mean to you in practice?

**6TH DAY**

The Shankaracharya's reply:

The Creation is full of these three Gunas; everything is evolved from them and nobody can escape them. What we can escape is the clamouring for them, and once we have stopped clamouring for what is not available, things should be easy... Attachment (identification) in any form with anything is bound to lead to misery and bondage. So keep off attachment even to Sattva!

To meditate is to be in Sattva, but after Meditation when you walk away from the place, or in any activity you take to, you come into Rajas; when you go to sleep you have to come under Tamas. To be in the world, to live in this Creation, one has to use Sattva for a certain period, Rajas and Tamas for certain periods... The conclusion is that we must not be attached to any them, and keep observing.

**7TH DAY**

The Ladder of Seven Steps is really like a spectrum or musical scale. One step or note must lead on to the next. It starts each time with 'good impulses', but the 5th Step is the one where

... attachment of self to body or possessions fades away. At this point there remains no identification or association of self with anything else. This stage denotes that the man starts looking at things *as they are*. He gets right values for everything.

(His Holiness, 12 October 1962)

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**SUMMARY**

And He said, 'Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.'

(Mark 5: 30–31)

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Preserve (by formulating it in writing) anything valuable that comes up in the course of following this Programme. The group would like to know about it when you meet again in October.

