

9 February 1970

READING 1

PURITY OF PURPOSE

Last term, in response to many requests, we made a special study of the System diagram of the 3 Foods. Though a little doubtful whether this would help our Self-realization in practice, I agreed to it because I longed to see whether after 40 years this diagram could come alive again for us and explain precisely things that could not otherwise be understood. Looking back, I think we can say that many people became convinced that this remains a unique and a rather wonderful way of studying the human organism.

But gradually, as always, our discussions mostly became arid and intellectual. Some people even asked to be excused further meetings. 'What is the good', they said quite rightly, 'of analysing everything in terms of labels and numbers? Why not enjoy what lies before us and take pleasure in doing as well as we can, what we have to do each day?' It became very clear that you don't get anywhere by sitting around arguing about Carbon 12. What you need is to have it constantly available for use. In other words, *one cannot 'wake up' without possessing the special energy of awakening* (which is called Sattva) and this depends more upon Being than on Knowledge.

PART 1

During our recent visit to India, Dr. David Connell and I had very vivid proofs of this. The first half-hour of each meeting with the Shankaracharya was designed to wake us up, to get us off the ground; only then were we able to put the real questions and understand his answers. The magic worked slowly; but after the third meeting, the two of us came to a definite resolution. Instead of speculation and discussion we would spend our time actually putting into practice what we were being told. The result was immediate; that very night for both of us the breakthrough occurred; we had the same experience as the parrot in the famous story when he got out of his cage. Thereafter the daily audiences became much more intimate and emotional.

Out of all the abundant wealth we received, what shall we begin to tell you? We'll start with the following extract from our fifth meeting which was in line with the beginning of this paper:

R. I am asking not for myself alone but because in Western cities, like London and New York, the cry from among our people is always more Sattva. They know very well by now that if they had Sattva things would become right. How to answer this cry? Is it a way of living, reading scriptures, helping each other, thinking of Realized Man?

S. The Sattva is described mostly as light. A light which is a steady light. So one of the major manifestations of the presence of Sattva is this ability in any type of work one takes on. If one finds one is afraid to tackle a new situation or one has doubts on certain types of subject, they instantly mean lack of Sattva.

What can one do to change the situation so that there is an abundance of Sattva in one's being? The collection of certain good qualities is very essential. The good qualities are these:

1. One should always love to speak the truth: so there is no disparity in what one thinks and what one says. Or what one says and what one does. There should be complete synchronisation of ideas and activities.
2. Cultivate the love of people, encouraging them in turn to express their love through certain types of activities.
3. Be magnanimous in dealing with those around you, and the other things which come within the influence of a Realized Man.

With these things one would see that the Sattva is increased.

One of the major factors is that all departments of the mind should come together in Consciousness and operate altogether and at once. In particular there should be no division between these three – the head, the heart, and the action – which should become completely unified. It is only by such means that it is possible to increase Sattva – the energy of awakening. And then one would see that whatever the situation, howsoever new and unexpected it might seem to be, one would handle any situation with great patience and love, without putting one's feet on any wrong lines at all.

(24 January 1970)

(Pause for discussion)

PART 2

During all this time something quite new to us was happening in the neighbourhood. Every year at this season the leading teachers of India come to this place and set up their tents and sell their wares. For a whole month hundreds of thousands of people come from all over India for Spiritual renewal. Picture to yourselves the scene: At this sacred place where three rivers meet there is a sandy desert, perhaps 20 square miles in extent. During the monsoon it is all under water; but in February for the Magh Mela (the great Religious festival) a vast town springs up, and we are told that the scene is much the same as it was before the dawn of history. There the wise King Ashoka (3rd century BC) used to come and distribute largesse to the crowds; and on the rocky promontory above it all the Moghul Emperor Akbar built a palace for his wife (which is now a military fort, though her green parakeets still nest in its creepers). Cars and rickshaws are forbidden, and camels are still the best transport apart from one's two feet!

While the Shankaracharya was seeing us every morning, he was addressing the crowd through a loudspeaker every afternoon for at least an hour for a whole fortnight. He never repeated himself, the theme and the stories were always different. There, he and his people are in open competition with all the rest; it is a 'free-for-all', and the crowd learns to discriminate the True Teaching from the false.

On our first Sunday afternoon (the third day of the Mela) we were allowed to take our seats by his platform and listen to the chanting and his discourse, a synopsis of which we were lucky to get. There must have been at least 500 people seated on the crowded floor of the marquee, and standing around outside an ever-increasing number. Men, women and children – all sorts – and all listening with rapt attention; it made us feel proud and humble by turns until we forgot our own egos and became one with all those wonderful people.

For now I'll only quote the small part of this public talk which relates to the subject of this paper – namely 'Purity of Purpose':

As the Being of every individual is a part of the Absolute, it is fundamentally Eternal; it is fundamentally all Knowledge; it is fundamentally all Joy. But look at Eternity fearing death! Look at knowledge missing all True Knowledge! Look at joy missing all Joy!

It is the business of Maya to make things look the opposite of what they are...

A hunter plays a tune on his flute to which the animals in the jungle love to listen; therefore they do not run away, and are killed by the hunter. An insect loves the smell of a flower, and it sits on its petals; the petals close up, and the insect dies. A moth likes a flame, so it rushes into it and dies. This is how blind desires created by Maya ruin us, and we do not realise it until it is too late.

We often do not realise the powers which we can command or acquire through *purity of purpose*. For example, although cutting of a human body is a serious crime ordinarily, yet surgeons do it daily in their hospitals because of the purity of their purpose. Similarly soldiers even kill human beings on the battlefield without becoming legally guilty of murder.

Guru Ram Das once tested his disciples in this respect by pretending to be ill, and telling them that the only medicine which could cure him was the milk of a lioness. While others hesitated, Shivaji went forth to bring it. He went straight into a den where a lioness was feeding her cubs. She gave a loud roar and was about to pounce upon him, when Shivaji looked straight into her face and said resolutely, 'I am no hunter, and I mean no harm to you. I only want a little of your milk for my Guru who is ailing. It would cure him.' The lioness was, so to say, hypnotised by the power radiating from Shivaji due to sheer purity of purpose. She lay down and Shivaji took her milk and came back with it alive. We may call this a miracle if we like, but it was purity of purpose that brought it about.

A great deal of unhappiness is caused by aspiring beyond our capacity and trying to do the work of others instead of that assigned to us. Doing our own work and taking pleasure in it is much better, from the point of view of happiness, than trying our hand on other people's work for greed of more money or power. A soldier would get happiness only by being a good soldier, a scholar by being a good scholar, and a businessman by being a good businessman.

There is no factory in the world for producing poverty. Still, some people are poor. The proper remedy against poverty is hard and honest labour only. The point worth remembering is that taking any short cuts to make more money through dishonest means would only lead to unhappiness and discontent. Money thus acquired would, therefore, ultimately be found not worth acquiring at all. One would be much better without it.

(25 January 1970)

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PART 3

How shall we in London learn to speak the same Truths in Western language and in the terms of 1970?

Though one or two people have the assignment of going to India from time to time to discover the true meaning of the Sanskrit words used by the fully Realized Man; for all the rest of us the meaning has to be found within ourselves. Thus by applying to oneself the test of Ram Das, one discovers who that lioness is, and why the test was given.

We always hope to be told something by someone else, but the ultimate Truth can only be told by the True Self within, who alone understands one's needs and speaks one's own language.

This was summed up at our Ninth Meeting as follows:

If there is any query arising out of the discussions here or in London that the words of the Indian System cannot be fully understood in the English language, H.H. rules out this problem. That isn't the problem; because the main principle of this discipline is the Meditation. Meditation is designed to improve the level of Sattva; and once the Sattva becomes more abundant in the individual, then a Light will appear within himself. If he has not received full answers on the intellectual level; if he is not satisfied about certain ideas; then he himself will be able to look at his problems and find the answers because of the Sattva within. In fact, all this is a human and not a linguistic problem; and attention is to be given to the human problem and discussions aimed at the solution of his own difficulties by the individual. If even one important question in an individual life is somehow solved, then he will be able to guide himself and learn whatever he needs. The best thing is to meditate properly!

(29 January 1970)

For those who have found the Meditation difficult, we have some fresh instructions which will be given on application either individually or at small Meditation meetings.

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