

23 February 1970

### READING 3

We shall all need more time to absorb the two papers which you have had since our return; so it would be better this week just to give a short summary, before going on to the real discovery which is opening up such new possibilities for us all.

You may have gathered that the keynote of both these papers has been the theme of unity and consistency. In Reading 1 came this paragraph:

One of the major factors (in Liberation) is that all departments of the mind should come together in Consciousness. In particular there should be no division between these three – the head, the heart, and the action (activities) – which should be completely united. It is only by such means that it becomes 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 it all with great patience and love, without putting one's feet on any wrong lines.

Reading 2 was designed to show that, in order to live such a happy and consistent *outer* life, an *inner* alchemy must transform our psychology, taking it once more as a single whole. The theme running through all the twelve talks we had out there was a description of the 'place' or 'medium' of the Mind where the union and the alchemy has to take place. If each of us can come to know intimately all about this 'place', and its rightful Owner, so that the alchemy can get underway, any other knowledge we shall be free to enjoy will come from the 'fountain of knowledge' which each of us has inherited and which is equally a 'fountain' of love, of consciousness and of happiness.

It may or not have been a coincidence that the Shankaracharya's talk to the crowds at the Festival on the last afternoon before we flew home, was on this subject of unity. We have just received a synopsis in translation:

As this great annual Festival is held on the sands of the Ganges, his opening sentences referred to the significance of this river in Indian thought and tradition. He said that, in general, the flow of Indian civilisation is directed towards this river – both physically and spiritually. Explaining the nature of that ancient civilisation, he said that its basis is Yoga. Yoga means union by fire. Man uniting with God is Yoga. A disciple uniting with a Master is Yoga. A boy and a girl uniting in wedlock, is also Yoga. Yoga is true when the uniting parties *never separate*.

After a fund of delightful stories and illustrations (which you will be hearing) he concluded by saying:

We want pleasures but we get suffering instead. This is so, because each pleasure contains the seeds of pain. The seeds of a thorny plant do not show any thorns; the thorns appear only later when the seed has germinated and grown up into a shrub or tree.

Clearly, we infer, the alchemy of happiness must be done where the seeds are, and before the thorny plants have grown up. If, as we go along, we try to practise this unity and purity of intent, we shall together be able to understand a new description of the laboratory where the alchemy is designed to take place in the general plan of the evolution of mankind.

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