

15 February 1971

## READING 2

Last autumn it became apparent that the work bequeathed to us by Mr. Ouspensky had reached the stage where some drastic step had to be taken. Since it first reached London forty years ago, it has been grinding along through many adventures, though never quite losing sight of the goal. By 1970 all the preliminary training had been accomplished; only one thing was now necessary. Some person (it didn't matter who) had to take the final step to full liberation and then the way would be open for everybody, and many are ready for this almost at once. This realisation drove one of us, as by an irresistible force, to apply for yet another visit to our guide in January at a time which could hardly have been more awkward either for him or for us. For between January 10th and February 10th he would have on his hands the great religious festival which comes to Allahabad every fourth year and when three million people a day would be converging on the confluence of the big rivers close to his headquarters.

As things got more and more difficult I tried to get out of going, even suggesting that I should go on pilgrimage up to the Himalayas in June and see him there instead. A special journey to Allahabad by our interpreter to discuss this matter brought the following answer:

H.H. said that meeting in Josimath would not be possible because there are governmental restrictions which are at present insurmountable. So, it seems, you will have to be contented with Sattva available at Allahabad. Here again, this time, because of the Mela, H.H. will be busy, but this does not seem to bother him in the least. He is gladly prepared to give you audience in the mornings, which will be free of disturbances. Only special days like 14th or 26th January, or 10th February, would be difficult. You could start on 27th January and finish before the 10th February.

Regarding the other practical problems of special discipline towards realization of the Self, he says that more than enough knowledge and practical discipline has been imparted which should suffice if put into practice. There is no further short cut; miraculous mediums he would not resort to, for they certainly shorten the process but never lead to full realization. He emphasises again and again that the disciple must work himself and realize himself. No one can realize the Self for anyone else.

He then went on to say that you should make the journey only if you feel the need. Realisation of this need is a part of the work, but let the need be real and then one must act accordingly. You must make sure that you want his guidance towards certain matters of discipline, meditation or knowledge, or even just be in his company. All these are good and worth making a journey, but they must be real.

Clearly it was necessary to overcome all difficulties and go. It can be said at once that the object of the visit was more than amply achieved, as you will be hearing as soon as we can get things into some order!

Here is an account of part of the first talk on 28th January, which was a short one because of various material difficulties and the absence of our usual interpreter.

After exchange of greetings, R. explained that the reason for his coming now was connected with H.H's answers by letter last November to one of Dr. David Connell's questions about the need for guidance as in the children's game of hunt the treasure. He had replied that 'In the

Antahkarana (causal level) of each person (Jiva) there lives the Param (Universal) Atman along with the Jiva Atman (individual Self) for purpose of guidance, and that 'we should pray to the all-knowing Param-Atman in solitude with a settled mind.' Even a little attempt to practise this had given such promising results that I came here for intensive practice under his guidance. Can he say more? I have been very restless because of this urge.

S. Before answering, let us get the question right. The *eyes* are present and moreover they are performing their proper function of seeing all the time. The reason why the child does not find the thing he is looking for is that he is searching for it in a place other than where it actually is. For example, suppose we have lost a certain thing in our house, and that in searching for it we labour under the false impression that we have lost it somewhere *outside* the house. Similarly there is this false impression in this case of Jiva Atman and Param-Atman (the individual and the universal Self). In order to correct this we must get directions from someone higher.

You may recall a story which describes what is meant by this and shows how important it is to have the help of an enlightened man to show one where the treasure is and how to dig it out.

There was a certain man who deposited his treasure of four drums full of gold coins underground in a spot where the highest point of the temple shadow fell on a particular time and day of the year. He put a note in his will that on such and such a date and time he had deposited his treasure under the zenith of the temple. After his death his sons tried to get at the wealth; they even dismantled the top of the temple, but in vain; they also consulted others, but nothing seemed to come out of it all. One day an enlightened man came to their house, to whom they told their problem. He asked to look at the note and then advised them to call him a day before the date mentioned in the note, but meanwhile to restore the temple in full exactly as it used to be. On the appointed day and time he took them to the spot where the shadow fell and told them where to dig and how to unearth the treasure.

We can spend this week getting into step together by asking ourselves this question: 'Are we looking for the treasure in the wrong place?'

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