

20 November 1972

READING 7

PART 1

You were promised that we would continue the account of recent talks with His Holiness. You have had the answers to Q.1 (J. R.) and Q.2 (M. A.). Q.3 (R. A.) was directly about meditation, so we shall quote it at the Meditation meeting on Tuesday, 21st November. Qs. 4 and 5 (F.C.R.) and 6 and 7 (R.A.) were put next day:

2nd audience, Wednesday, 4th October

Q.4. R. About the ladder of Self-realization. Twelve years ago when, after a year of meditation, we came to Rishikesh, some of us were speaking only of the 7th Step: Later, at Lucknow and here, I kept asking about the 4th and 5th steps. Now I want to ask about the first steps. We get many good impulses and we make plenty of good resolutions, but we don't carry them through. I want the energy and the will-power to carry through that resolution from which one never goes back – that the Universal Self should be all in all during each day as it is when one first wakes from deep and dreamless sleep.

S. You asked about the good impulses and all the good resolutions which come in one's everyday life and then are not usually carried through. One has to differentiate between two types of good resolutions and good impulses. One is born of the mind (Manas) and is the effect of time and place, certain situations or certain influences which come from outside. We seem to be in those situations, so we resolve to do certain things. The other is born of understanding (Buddhi), which comprehends that in such and such a situation we have this much energy or capacity; and so, with this capacity, we resolve to take up an activity or any one of the good resolutions, and then we carry it through. We just do not drop it because times have changed – the atmosphere is gone or our energy is dissipated. So one has to decide by one's own reason as to whether the resolutions to be taken are worthwhile, whether they can be carried through; and then, once having decided, we should keep to those resolutions.

Q.5. R. According to His Holiness's answer yesterday, it is the Param-Atman doing and we are just trying to prevent something coming in between the Will of the Param-Atman and the role we have to play?

S. In a telephone exchange there are thousands and thousands of lines available, and people in different places have their telephone installed; but the lines are available only for the asking. You have to ask for the number to get it.

Of the same sort is this Manifested Nature (Prakriti), which is threefold – Sattvic, Rajasic and Tamasic – one only has to ask for any of these Sattvic, Rajasic and Tamasic influences to be given to one and they would be available. The individual is also composed of these three facets of the Prakriti and so is the whole universe, for the Param-Atman has manifested this creation through these three Gunas. So the process works automatically. If one asks from the heart for anything, it should be available; and one can carry on according to one's good resolution, provided one really continues to want it.

One will sometimes see that situations are not favourable for one's good resolutions or good impulses, and they will fail – not because one doesn't want to carry them through, but because present circumstances do not allow them to be carried through, and one is handicapped by the situation which is not under one's control.

The Absolute, who governs everything, knows properly what is most necessary for certain situations, so if the resolutions are not being carried through, one should accept the situation as part of the Grace of the Absolute, even if it is in opposition to one's resolution. In due course things will change and go the way you want. To have good resolutions is not a part of worldly desire – it is of the Divine nature. One must wait until the proper turn of Prakriti makes circumstances available for the individual to carry through his resolutions.

Discussion

PART 2. (2nd audience cont.)

Q.6. R.A. His Holiness says we should ask from the heart – how do we do this?

S. There is a simple solution to the problem of knowing whether the resolution comes from the heart – a resolution coming from the heart stays with the heart. Any resolution which is lost in time is not from the heart.

Q.7. R.A. But in the example of the telephone exchange, His Holiness said you only have to ask and the line will be made available to you, provided you ask from the heart – this is not quite the same as resolution, is it? We form questions in the mind, but how do we communicate in this way from the heart?

S. The good resolutions from the heart spring from within, and that which springs from within keeps on reminding one again and again. The other type of resolution, which flashes into the mind, is the result of certain situations and associations. When these associations and situations are gone, then those resolutions are also lost in time. So one has to see if some idea or resolution is reminding one again and again in spite of all difficulties and opposing situations; then this is proved to be coming from the heart and must be kept going, and, in fact, you will be forced to keep this going simply because it comes from the heart.

As an example: if you have to go to a far distant city in a car, when you come to a small town you have to slow down the speed of the car because of the traffic conditions in the town. In the heart of the city you have to go slower still; and you may even have to stop for some time and start again. When the road is clear, you can go faster to reach your destination.

In the same way, when resolutions come from the heart, situations may delay their fulfilment, but the speed can be increased again when better circumstances allow it. However, if it comes from the mind, and is checked, you will not remember it, and it will be lost.

3rd audience, Thursday, 5th October

Q8. J.R. It seems to me that His Holiness is trying to get us to understand that, by dwelling on our short-comings and deficiencies, we are preventing the power of Param-Atman from reaching us.

S. Your observation is right – all activities which are initiated by an individual are aimed at some sort of gain, gain not in the bad sense, but personal advancement; and whenever

one takes to any thinking about one's deeds, then one gets involved with that deed, and creates a sort of identity between something that happened previously with the person who ponders about it. Since a mistake has been made, you are tying yourself to the mistake. All mistakes are taking away precious energy which could equally be used for better actions, so if you keep on thinking about your mistakes or shortcomings in the past, then you are wasting energy.

If you can get rid of that activity, then it would be possible for you to engage your attention on the *next moment*, a process which promises to bring you extra energy by merging with the Absolute or Param-Atman, or any action related to the Param-Atman.

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The Shankaracharya then directed us to put our questions to a Sannyasin who had just entered..

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