

29 April 1974

## READING 1

From what one hears it seems that many of you would like to continue to hear the questions and answers given during our January talks with the Shankaracharya. Most people would seem also to want, for the present, to keep the shape of our small weekly meetings – some silent practice of attention, a short reading, some meditation, and a little discussion with the aim of penetrating more deeply into the meaning of each question and its answer, so that spontaneous questions of our own will arise to improve our understanding of what is most important at the moment.

At your first meeting next week you might like to hear again Lord Allan's question (14) at our third audience (as given in Reading 8 at the end of last term), together with the answer about 'remembering and forgetting' with the lively simile of the mongoose! Immediately after that, Allan put a question which I am sure most of us have very much at heart:

A. (15) Even if the aspirant has absolutely no doubts about the Knowledge given by His Holiness, it is still necessary for him to experience it before it becomes his own. Should he wait patiently for this experience to come through meditation, the Shastras (inspired writings), the help of the Guru, or can he ask or do anything which will hasten it?

S. Ultimately one doesn't really need to do anything extra because the mechanics of the course we are going through are such that it will take place by itself. When one hears whatever Knowledge is being imparted here, one holds it in one's mind and that establishes a Sanskar – some effect on the Essence of the individual. It is understandable that this will not immediately become part of the Self of the individual – it will not take root in the Self of the individual immediately, because it has to go through other stages as well.

[Pause for silence and questions which naturally arise after one listens carefully.]

He then outlines three stages by which the words of the Realized man take root – here is a short summary omitting the Sanskrit names:

First, you listen and try to grasp what you can; 'everything will not stay, but *something* will remain in the mind.'

Next, you think about this 'something' that remains, and 'you will see that quite a lot will have to be given up because you will wish to come to a central point... in order that the essence of all this thinking which has come from the words should enter your Consciousness (Chitta).'

The third step is to practise the 'giving up' while keeping this essence in mind so that you render permanent what you have heard and thought about. He goes on:

In course of time you will see that these three stages together create some sort of power in you – the Power of the Absolute coming through the purest part of your soul – the purified Buddhi.

This Power (Shakti<sup>†</sup>) is such that it always comes to the help of the individual in a new form – it is always ever new; so that whatever situation you will be put through, this power will give you such facility that you will meet the situation in an entirely new way. These are the three ways in which the forces will come to your help.

---

<sup>†</sup> See note overleaf.

When one is coming into spiritual contact, and under spiritual influences through the words which are being imparted to you, they are not only physical – they are not just words being heard, because through the words the spiritual influences enter the subtle and the causal worlds. They are being put in there automatically – this is an involuntary process; through the physical world some effect comes into the subtle world – the mind – of the individual, and is passed on automatically into the causal – the soul.

So this process of listening to the words of His Holiness itself is not just knowledge on the coarse level, but it is doing its work on the mind and on the soul of the individual. This will keep on creating the same Shakti going into the individual. All one needs to do when one is not facing His Holiness, is to remind oneself of all that has gone on here, all the Knowledge that one has heard, and go through it again and again. In course of time and through the mechanics of Nature (Prakriti), of which human nature is for us the most important part, our Sanskar (Essence) will itself undergo a change – one need not try to hasten this process.

[Please send in only one or two new and important questions which need a further answer.]

\*

#### †NOTE ON SHAKTI

We had previously as recorded in (1970) that this Shakti is the Power of the Absolute manifested throughout the Universe like the light and heat of the Sun in our local solar system, and is received by the individual through its reflection (Chitta) in his Consciousness. This Chitta is like the mirror in which you see your own face and, when the reflection becomes perfect, it will be exactly the same as the face (Pure Consciousness) which gives rise to the reflection.

\* \* \*