

24 June 1974

## READING 9

## 4TH AUDIENCE 1974 CONTD.

On the subject of the story about 'giving up' – Reading 8, and the final renunciation of 'giving up' the idea that you have anything, R. said:

Here are two questions from London:

John Sampson. (21) It appears that one's individuality is only part of the 'delegated adaptability' of Param-Atman, so are we just to be good receiving stations and transmitters according to our level of understanding?

S. In answer to J.S.'s question, one's concept of 'I' is of two types; the Real 'I' is the Atman, but the Atman by itself does not receive anything, and does not transmit anything. It is there, and it is everywhere, just like the Absolute; and like the Absolute, too, it forms something more, and that 'something more' is a part of this Universe, and we call that Ahankar, the Ego. This Ego is part of the Antahkarana (Soul), which includes machinery of several kinds – the Chitta, the Manas, the Buddhi, and the body. Atman uses this machinery to experience the Knowledge, the Being, and the Bliss. So this 'I' is now made into two – the inner one which is the Atman, and the outer one which is the Ahankar.

To appreciate oneself as just 'the receiving station and transmitter' is the best understanding one could have, because it is only the Absolute that has manifested itself as this creation which is passing through the individual and being manifested or expressed by himself – the Atman.

When people mistakenly think that the Ahankar *alone* is themselves – that Ahankar alone is the 'I' and there is nothing beyond it – then they start creating boundaries, and these boundaries are formed of the limitation of their understanding, or their knowledge, or the ideas which they have. It is not just the single body which creates the boundary, but everything to which the individual relates himself – the concept of 'my family', etc.

This act of limitation immediately puts obstacles in the way of the natural and full flow of energy from the Atman, and man has to live by the little flow which his nature cannot stop. Some boundaries are small, some are large but, in fact, all this which is within the boundary, or which creates a boundary, is not the real Self. The real Self is the Atman; it is separate from this universe, and yet the whole design of this universe is there for its enjoyment. So, when you separate these two, it is only then you come into difficulties.

But, if you keep both together, and feel that you are the receiving station, and transmitting it as a necessary part of the universe, then you would be able to enjoy the universe – you would be able to do what you are designed to do. If one wanted to find out the definition of Real 'I', then *whatever you cannot give up is Real 'I', and whatever can be given up is the other 'I', which is the Universe* ['The Show'].

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Maurice Pickering. (22) Questions must be a sign of the work proceeding – unless one is making some effort, there are no questions. But of whom should the questions be asked? Surely (after some years) it is to *ourselves* that the question is asked, and from the Self only that the answers can come?

Yet again, if a man by this logic were to say, 'I know all the answers, and so need no help,' would he not stand in great danger from ego? Would His Holiness please show us how to resolve this everlasting paradox?

S. The answer is very simple. The Atman never questions because He has no reason to question, so whenever a question arises, it never arises from the Atman. It always arises from the Ahankar because Ahankar is not fully realized; it is not the Atman, it is not the Absolute; so it wants to know, and it is necessary that there should be questions because the full Realization has not taken place. As long as full Realization has not taken place, the questions must arise. But if one allows the Ahankar to *answer* the questions, then one will be in trouble.

Should one put the questions to the Atman? That could be a proposition. If the Atman has no questions, certainly He must know everything; and He must also know the question of the individual, so should one question the Atman who knows the question?

No, one cannot question the Atman – one cannot ask questions of the Atman. But one can pray to Him. Be humble, and put up a prayer to the Atman to resolve the question – that is a way to appeal to the Atman, and then the proper answer will be available.

In the Isha Upanishad there is something again very close to this question (His Holiness quotes verses 15 and 16):

One verse says that this Self is hidden by a golden sheath of this Universal Being, Universal Body; so the body, the senses, the mind, Buddhi, Chitta – all these form the golden body within which the Self is hidden, and then a prayer is put to this hidden Self.

That which gives food to everyone, that which is the supporter of the Universe, and the One who gives like no one else – that is the One who gives most, who resolves and keeps on regulating this whole Universe; who is brilliant like the Sun, who looks after all His children in this Universe and with all these glorious things –

O Self, who is in everything, please now remove this golden sheath so that the Truth, the real Understanding, and the full Realization of the Self can take place.

So one does not question the Self; one only prays to the Self to resolve the problem.

(Record, 19 January 1974)

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