

11 March 1974

READING 7

Continuing to recount our second audience, here is Lady Allan's question (10), the answer to which does not only apply to meditation, but to the maintenance of any long-continued endeavour in the field of Self-realization:

Q. One has *no* doubt about *the* meditation, but one often has doubts about one's own meditation and feels it is only Grace which can purify it, one could not do it oneself.

S. This observation is of great importance, and great devotees have always expressed this situation all over the world. They do everything in their power to carry out the discipline of body, mind and heart and yet they feel insufficiency and have this longing for the Grace of the teacher. This, in fact, keeps the path of transformation and union open for the grace pouring from the teacher. The aspirant makes the effort by himself, while the teacher's grace joins in to enliven the stream of transformation. The feeling of insufficiency widens the possibility of the flow of influence from the teacher.

If, on the other hand, the aspirant feels confident of having done enough to deserve this or that, then this cuts off the stream of Grace so that reconnection is difficult, and further advance is impossible. (He went on to quote from the Indian contemporary of Shakespeare who wrote the popular version of the *Ramayana* epic, which is the only Spiritual teaching that crowds will flock to hear nowadays.)

The great poet Tulsi Das, in his devotional songs, has at one place expressed that 'your loving devotees, O my Lord, keep on listening and singing the songs of your praise and yet they are always thirsty for more. They never seem to have had enough.'

This passionate longing for unity and feeling shy of not being deserving, is the real thread to connect one to the Absolute. They are blessed who have such feelings; for them everything is alive and the unity is assured.

R. (11) When in a state of rest on the subtle level, i.e., when my Buddhi is at peace *between* desires, I have complete faith that we belong to Param-Atman and He belongs to us. But immediately Buddhi becomes active in any direction, this Faith gives place to doubts or worry, or something anyway less than Faith.

How can I cultivate the state of Buddhi which is devoid of reservations and doubts – except by a return to solitude and silence? (The quickest method found so far is to substitute thoughts of Param-Atman for worldly or selfish thoughts and then repeat the Mantra a few times.)

S. The need for rest on the physical, subtle, or causal levels is only necessary when some activity has been taken. If one did not activate oneself, one would not need rest because one would not have spent any energy.

The process of our creation is such that, in the pattern of this universe, both physical activity and physical rest are available – during the day you have the activity, and then you retire to get the rest in the night. The same applies to the subtle level and the causal level – the pranas [neurochemical apparatus], the mind, the senses, the Buddhi and the Chitta – all these assets are provided by Nature, and it is necessary for us all to make use of them. We cannot, and we should not put all these things to rest all the time. *We must use them and use them fully* so that we can go back to the rest and get all the energy recharged from the centre, and come back again to make use of all these glorious aspects of our Nature.

For example: one goes to the river which is flowing all the time full of water, and puts an earthen pot into it. When you submerge the earthen pot into the river, then the water without and within this earthen pot is the same, there is no difference of any sort. The only barrier is the earthen pot itself, but the earthen pot holds the water which can be used outside the river.

So the stream of energy going through the universe all the time (Samashti) is held by the individual organism (which is called Vyashti) like the earthen pot. You take the energy from this stream, use it in your daily affairs, and it must be exhausted. When it is finished you go back to the stream, fill it, and exhaust it again.

The same energy system is available to all of us. The ordinary man uses up his energy every day but only knows how to replenish his physical energy; from the rest at the physical level he also gets some rest on the subtle level and causal level, but very little – only what he can pick up by resting physically.

And so he keeps on going, but he does not really get the best out of his life because he does not get any adequate rest either on the subtle level or the causal level. Fortunately, we, having seen something of the Way, have been given all the conditions and disciplines necessary for finding rest on the subtle and the causal levels.

Another example: eyes are designed to see everything visible in this universe, but they cannot see if the sun is not there. If one thinks that it is only through the eyes that one sees, then one can try as hard as one can to see in the dark when there is no sun, and one will find that then there is no possibility of seeing anything.

But the power of vision requires all the faculties made available to the human being – the design of the body, the design of the senses, and of Manas, Buddhi and Chitta. They are all there to be made use of.

When we prescribe the rest on the subtle or the causal level, we are not meant to keep at rest all these faculties and the subtle body itself. We only need from time to time, as has been prescribed to us during two half-hours, to go into the Treasury, to go into this stream where the energy is available and make ourselves fresh. So all we need to remember is to go into this stream of the Param-Atman twice a day and then let it happen as we have been told, so that the energies are recharged, and then come out in the world and act as the situation demands.

How to act in the world is again regulated by the True Knowledge which is being given to individuals – one can waste the energy in fruitless activity or one can use the energy to good purpose. So one should use Buddhi, one should use Manas and the eyes, the ears, the body, and make the best use of all faculties according to the True Knowledge. Then, having spent one's energy, go back in meditation – two half-hours every day – and recharge oneself with the pure energy which is available from the subtle or the causal level.

(Record, 17 January 1974)

CONCLUSION

Some of you may link this account of the energy flow in the organism with the teaching of our Western System about 'accumulators'. Owing to the bilateral symmetry of the body, every major function has a pair of batteries, the switch from one to the other coming about efficiently only if each is emptied in turn.

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