

‘EASTER PROGRAMME’ 1975

PRIVATE AND CONFIDENTIAL

These most recent sayings of the Shankaracharya have been put together for my own purpose, which is to learn them by heart so that one can carry one couplet in mind each day of the week. Otherwise things go out of mind so quickly. Use them as you like; there is no rigid order. The one which touches both Reason and pure Emotion together is the one to choose.

1ST DAY

The happiness that lies between two states of unhappiness is not true happiness, since it has a beginning and an end.

Real happiness has no beginning and no end, since it is a natural property of the Atman.

2ND DAY

When Mind likes nothing and dislikes nothing, then we are happy.

The transient pleasures arising from things are not happiness.

3RD DAY

Detaching Mind from the favourable and the unfavourable alike, and applying it to Param-Atman brings happiness.

When our consciousness is at rest and Mind is steady, this is happiness.

4TH DAY

The individual Atman is only free from the cobwebs of Illusion (Maya) when the Grace of Param-Atman rescues him.

But the ways of Param-Atman are beyond human comprehension; and we wonder why that pure Consciousness which is good, should allow bad things to happen.

5TH DAY

But ‘good’ and ‘bad’ are just comparative notions; there cannot be anything good unless there is something bad by contrast.

Param-Atman is everything; friend as well as enemy; saint, householder, beast and man.

6TH DAY

These notions of 'good' and 'bad' are constantly creating conflicts in our minds and do not leave us any peace.

The remedy is to dissociate ourselves from the events viewed and associate ourselves with the viewer of the events – Param-Atman.

7TH DAY

Such things worry us as they do in a dream; but nothing of the dream remains when we wake up. What could all this be, but a wonderful show? Take it all in your stride and play the part assigned to you.

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CONCLUSION

There can be no universal moral code, it varies round the world and at different times. An individual can only know what is good or bad, right or wrong, for *him*. How harmful or merely futile, then, to let one's personal view persuade one to try to interfere and spoil the 'show':

Once a well-known author and reformer was watching a theatrical performance in Calcutta which showed, in a very realistic manner, the terrible atrocities committed by the rulers against their subjects. The show was so realistic that the reformer stood up and hurled his shoe at the stage, thus throwing the theatre into confusion. Whereupon the organiser appeared on the stage and said: 'This shoe is the best possible tribute to our skill.'

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