

20 October 1975

READING 3

At last Tuesday's Meditation Meeting, I quoted my wife's first question at our recent audiences; but (without giving the Shankaracharya's answer to her) I put in an idea of my own. This, being out of context, led to some muddle at that meeting.

I hasten now to give the question and H.H.'s answer which continues the subject of my own question and answer quoted in last week's paper (Reading 2).

J.R. Many housewives like me have a day that could be filled many times over with jobs to be done. I enjoy the work, and when the remembrance of the Param-Atman comes, my heart is warmed instantaneously. Why do I so often let things separate me from the real Doer, and the little lion revert to behaving like a sheep?

(Note. This was a reference to the story (of the lion cub that somehow got mixed up with a flock of sheep) which he told in his answer to the question she asked at her first ever meeting with him. (Reading 6, 1972/31)

S. The relationship between Universal and individual consciousness (the Param-Atman and the Atman) is always present. There is never a moment when this relationship is not in operation, but as was said previously (in answer to a question by Lord Allan) we keep forgetting this relationship. This happens because we get involved with other things and (as you say) do not remember the real Doer; but the relationship is always there – we should not feel that even in our ignorance, or by not remembering the Atman, the relationship would be dissolved.

It becomes alive only when consciousness comes into action, which means when one consciously remembers the Param-Atman; then it gets activated.

For example, electricity is made available from the power stations through cables and wiring connections, but the electrical force or energy will be made available only when the switches are turned on. So we have to turn on the switches to get united with the energy that would then be made available.

We know that we forget this; but to help our memory one has somehow to *convince one's mind (Buddhi) and come to a decision* – a decision that will not be altered by any other force later on.

(Note. That was described earlier as the 2nd step on the ladder of Self-realization)

The decision is of this type: that all our activities are done because of the inspiration by the Absolute and it is all done only *for* the Absolute and by means of the energy made available by the Absolute. Now if one comes to this sort of decision, then one will find that the remembering becomes much more frequent. There may not be *constant* remembering but nevertheless it will arise more quickly and more often.

In the street, the lamp-posts are placed at a distance from each other. They are put to light up particular places and the light radiates and gradually fades from the source, so that in the middle between two lamp-posts there is very little light available. Yet, however little light is available the way is clear to see. Two rememberings are like any two lamps; in between there will be no remembering, but the gap is bridged by the two rememberings.

So one should *decide* in one's mind once and for all, that every activity is for the Param-Atman. Whenever one has enough consciousness to remember, one should remember. And even if there is no remembering in between, then at the end of a particular job one should try to remember again. This will fill every detail of your activities with light and consciousness. Then you could forget that you behave like a sheep!

COMMENT

Those who went to Mr. Ouspensky's meetings will recall that this was his constant theme, and how frequently he would remind us 'to remember yourself just as far as next lamp-post.'

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