

15 December 1975

SEQUEL TO READING EIGHT

In this short time well over one hundred and fifty replies to the 'questionnaire' have come in, so I have some fascinating reading before me for Christmas and the New Year! Glancing through them one finds gems of enormous variety expressed in such individual words that it becomes clear that there are as many ways as there are types of people and patterns of living, by which we can start to dedicate our thoughts, feelings and actions to that Self which alone is Real. So the first objective of this exercise (which was to establish a link with anyone who should trouble to answer) will have been richly achieved. But that is, of course, only a beginning.

While waiting for the replies, I wrote to Margaret Cullinan (whose question one Monday had started all this) to ask what really was her question and what lay behind it. Here is part of her reply (9th December) which puts our general problem very well:

My question arose as I had been trying to find some way of 'bearing Param-Atman in mind all the time'. Working with figures in an accounts office as I do, the computer mind clicks merrily away; and although remembrances of Param-Atman do recur, sometimes unexpectedly, these have brought with them a kind of longing for something more... might it be brought about by creating in ourselves a special kind of love which would pervade all things for us, and make everything we do into an act of homage?... Not really sure how to make a start...

There it is – very honest, very humble. Too humble perhaps! We don't realise the untapped resources we have within call.

Clearly she cannot do anything extra in the office except work away 'merrily' and economically. No peace there between jobs, probably. But does her computer mind go on in charge after she leaves the office? How does she spend what spare time she has? Clearly she is short of Sattva and needs to collect more and store it. Perhaps she can experiment with that during the coming month.

Her approach reminds me of one of the couplets of the 1972 programme which I still repeat:

Therefore what we have to do is to have recourse to that immense source of energy, the Param-Atman, in fullest concentration and humility.

As soon as any other thought enters the mind, we are in the grip of Maya (illusion) which catches hold of us and takes us very, very far away.

So, while the human condition demands the same fulfilment at all times and in all places, the individual must find his own way to get it and do his own work, since it involves a complete reversal of all that he calls 'I'.

* * *

