

8 November 1976

## READING 6

### DIRECT ROUTE

This part of our talks with the Shankaracharya last year answers the question: 'What sort of approach to the Divine Self is likely to be successful?' It applies to all of us and not just to one person.

R. The story of the King was so beautifully told yesterday that we would like to be identified with the man who did not want anything except to hold the hand of the King.

S. There is now no question about 'holding the hand' because you already hold the hand, and it is quite obvious that you inherit everything because you have already held the hand for quite a long time. Whatever might seem to come in the way, it is only the past reflecting itself sometimes like a dream; no conscious act on your part is needed to bring about the fulfilment of some desire not yet fulfilled.

Lady Allan observed yesterday that when she came here, she felt like a child in the presence of the Beloved. This is the feeling that one needs to keep because it holds off everything unnecessary. Mutual affection prevails so communication is possible and much easier. A quotation from the Sanskrit scriptures explains what it really feels like to 'behave as a child':

The devoted disciple, although he knows everything, yet he behaves like a child; and a child is not cluttered up with ideas of past and future; the child is always in the present! A disciple may know everything, but if he comes to the Master as if he had no links with the past or the future, then he is efficient and expert in every way. He has to do his work; yet, being expert, he behaves as if inanimate – that is, exceptionally simple in expressing whatever he has to present. His art and efficiency are reduced to the utmost simplicity, which may appear a bit crude, but it is pure.

He is wise and yet he is not pretentious, nor does he put on the face of a wise man; his behaviour is based on the simple quest for knowledge and he presents himself as if he does not know anything. Whatever it is he is looking for, or aiming at, he certainly does not aim at anything confined to the sensory world. Knowledge, Being, Consciousness and Truth are all that he is looking for.

This has been seen to be manifesting through you, and H.H. has no doubt that the Big Hand is in your hand, and you are not really troubled with conflicting desires any more.

(Record, 25 September 1975)

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Next day he returned to the subject, mentioning that, in the *Gita*, four types of seekers after the Absolute are described, and these correspond to the following illustration:

Suppose a householder has four children: the eldest has finished his education and technical training, has started a career and is bringing in money for the general family maintenance; he knows it all. The next one has passed his examinations but is not yet employed; while the third is still studying. These two are fully taken up with the ideas they are acquiring.

The fourth one is at the pre-school age so he is just playing around and enjoying himself. Though it might be difficult to know which of the four is most beloved by his father, it would seem likely that the youngest is getting most of that love. Because he is helpless by himself, does not contribute anything, and is not clever enough to recite any of the learned things acquired at school, yet he gets most. When the father comes home from work to have his meal, the mother puts the little fellow on his knee and he gets titbits from his father. Sometimes the boy picks up a morsel or two and puts them into his father's mouth in response to all that is being done for him. This tiny offering of the smallest child makes the father's day for him.

In the same way, the Absolute is father of all this universe, and whether one is incapable of doing or earning anything or whether one is about to earn enough to repay the debt, it doesn't matter; he loves all of them.

The last of the four types described above is the one who just cries to be united with the Absolute and in desperation surrenders everything, and then he is instantly attended to, like the smallest of the family.

(Record, 26 September 1975)

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