

COLET HOUSE

9 December 1976

## MESSAGE FROM HIS HOLINESS

Having heard nothing at all from His Holiness for over a year – not since our last talks with him, in fact, in October '75 – we were overjoyed to get a clear directive from him relating to a repeated personal question of mine. At one of those talks, translator Jaiswal said: 'In the Vedanta there is a saying that Atman (individual Self) is Brahman (Universal Consciousness). This means that this human structure has the capacity to receive all the forces of Brahman, and find full realization. If that is true, why cannot Dr. Roles inherit them? And what can we do in this direction?' Since then I have written repeatedly to both interpreters asking for particular advice on this point; but there could be a number of reasons why I had no reply.

His present answer mentions three obstacles about which he has said a great deal at different times:

1. *Mal* is sheer perversity, which leads the mind (Buddhi) to do the very opposite of what is being recommended. Mr. Ouspensky's equivalent was 'Self-will and wilfulness'.
2. *Kashaya* (derived from a root-word meaning the sticky gum or resin from a tree) means that the Buddhi is unable to free itself from a recurrent train of thought (that at first is temptingly pleasant but always ends up as a very negative thing) like a fly caught on fly-paper. Mr. Ouspensky's word 'identification' gives the meaning better than the usual translation 'attachment'.
3. *Vikshepa* – mental 'dispersion'; the mind drifts from one association to another, because of the continued mechanical image-formation ('destructive imagination') due to wrong function of the computer mind (Manas). This is countered by the 5th step of classical Yoga, which the aspirant has to pass *before* he is allowed to meditate; 'this is called "Pratyahara" or "one-pointed attention" which means "abbreviation". 'When a given subject has become diffuse and dispersed, and one wants to bring the whole subject into a nutshell, then you reduce it to some symbol or point – like UN for United Nations.' (from 1971 Record)

(In the story of the two artists, the Yoga System is like painting, while our meditation is like polishing.)

We have, all this year, been trying to find some diagram or symbol which, while being simple and easy to carry in the mind, will bring everything requisite to meditation 'into a nutshell'. Have we now found it?

F.C.R.

## THE MESSAGE

Varanasi, 25 November 1976

All of a sudden, His Holiness came down to Varanasi for a night and I managed to put your question once again. He said that there is never any difficulty about the Self being Realized, because Atman always remains the same and all Truth, Consciousness and Bliss remain with it all the time. But in order to experience this the individual has to do away with three obstacles – Mal, Vikshepa and Kashaya.

*Mal* is not so much the problem, for it is obvious that the Search for Truth is in action, and there is no denial that it is being done with Faith in the Tradition. The *Kashaya* also is not too difficult, but *Vikshepa* is really terrible and very subtle. Only if Mind (Buddhi) is still, and all ambitions and desires are discarded, will Vikshepa loose its hold. Otherwise it keeps company in very subtle way without being noticed. This is the field to work on.

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