

22 January 1979

### READING 1

In this 'Battle of Britain' situation which seems likely to continue for a few weeks or months, some of us will be thrown back more on our own resources owing to transport and other difficulties. This is no bad thing; all difficulties can be used to strengthen and raise each person's Being through one's own endeavours; our Society based on Colet House must be prepared to adapt itself to the conditions.

The ultimate cause of the present unrest all over the world (which was foreseen so clearly sixty years ago by P. D. Ouspensky in his *Letters from Russia*) is seen by the Shankaracharya as required for turning ordinary people back to the right direction, now that they have lost most of the support once given them by the formal religions and philosophies.

He said recently :

One has to realise the two aspects of the existence of Param-Atman. One of these is the idea which says that there is a God somewhere, and you connect yourself with that God at a particular time; and only when you call Him does He come to help you. When praying, then you unite yourself with that God; but immediately after, when you go back into the Godless life, then you are here, and God is *somewhere else*, so you live apart from God. This concept of a far-removed external God is not working and is not likely to work in this sceptical age, because it makes no appeal to the man or woman of today with all their scientific education.

So we don't need to talk any more about that kind of God – according to us today, the need for everyone is to understand for ourselves (and later to be able to explain to others) the nature of the Absolute or Self of the Universe (Param-Atman) who is immanent, always present with us, guiding and helping, at each moment in every walk of life. We need to present this picture of the Universal (Absolute) to ourselves and to our people at home.

(Record, 21 September 1975)

We should like to hear from you how you think we could go ahead quicker with that in the present circumstances. With this aim in view we are making available now:

- a) A new edition of the 1972 Programme embodying those couplets people have found most helpful and adding some more.
- b) Some later contributions to the meaning of the initiation ceremony by H.H. which, we hope, will brighten up the Meditation particularly for those who have been practising it for quite a long time.

This morning we received the following letter of assurance of present and future help from the Shankaracharya through our long-standing friend Shri Narayan, the man who deals with his financial affairs:

Thanks very much for your kind letter of the 9th inst. I am sorry for the delay in acknowledging the same as I was waiting to meet H.H. before writing to you. I have since conveyed your feeling of confidence to H.H. and he is very happy to know how you and the members of your society are utilising the vast material that you have procured for them. Indeed the connection established at the subtle level is very forceful and energising.

I had received a letter from H. (one of the leaders of our groups abroad who has frequently visited H.H.) desiring me to request H.H. to give him permission to stay near the Ashram for a longer period. H.H. has advised him to concentrate and meditate on the material already given. H.H. does not consider that a stay near the Ashram will bear any fruit.

H.H. is leaving Allahabad on 3rd December and would be back only in January '79. This year he is having extensive tours due to pressing demand from all over northern India including Madhya Pradesh.

I am always at your service. You are most welcome to write to me as and when you need my services, though I feel I may not be able to fill the vacuum caused by the sad demise of Shri Dixit.

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#### FURTHER MEANING OF THE INCANTATION

Based on a talk with the Shankaracharya in October 1965.

Q. People in the West ask what significance these words can have for them? – Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Param-Brahma?

S. With the first impulse, the Absolute (the Purush or Lord) starts the creation and Maya enters – her other names being Prakriti, Nature, the Phenomenal or illusory world.

(These two are described in the ancient 'Riddle of Narada' thus:

'There is a woman who assumes many forms: there is One who is the husband of the woman.' This we are assured has nothing to do with human sex differences; for 'Maya' includes all those men and women who remain under her sway, whereas the 'Purush' includes all those Realized people who are liberated from it.)

As Creation starts, out of the union of those two come three aspects (Gunas) of the Purush – Brahma, Vishnu and Shiva (Maheshwara); and the three aspects of Maya – the complementary feminine aspects whose names are Saraswati, Lakshmi and Parvati. On the universal scale, Brahma and Saraswati start the creation; they have all the knowledge and power needed to give the impulse, and regulate the laws governing the initial stages. Vishnu and Lakshmi preserve, protect and nourish its life, ensuring continuation. While Shiva and Parvati keep pruning and removing all that interferes with its evolution; and at the close of this World Cycle, bring it back into the same Equilibrium, which is nothing but the undivided Absolute – (Purush). These are the six combinations of the 3 Gunas created by the Absolute who is beyond them all.

For the individual at the Initiation the 3 primary Gunas are related to the Guru thus:

Just as Brahma is responsible for giving the initial impulse of Creation, so the Guru is responsible for creating the impulse of the Mantra in the Antahkarana – (Psyche) – of the candidate. Then in the form of Vishnu the same Guru looks after its progress and sees that the Mantra continues its work. And in the aspect of Shiva he cleanses and purifies by dissolving all the impurities within the aspirant so that its evolution can progress naturally.

(Record, 27 October 1965)

(Note: Even in Darwin's Evolution there can be no 'survival of the fittest' without the elimination of the unfit.

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## THE MEANING OF 'GURU'

There are many levels on which the idea of the Guru can be taken; but the word itself is made up of two components: the first, being G and U, symbolises the aspirant who is engulfed in ignorance and pressing towards the Guru; and the second component, R and U, symbolises the Light and the Liberation streaming from the Teacher. The concept of Guru (which is different from the 'teachers' in our ordinary educational system, where successive teachers are changed and forgotten) is of one who takes the individual under his discipline *for all time*, lifting him out of the 'Well of Ignorance' and into the open Light of Knowledge which lights up a new world for him. But this will only succeed if the disciple's faith – (Shradda) – in the Guru becomes firmly established through experience.

(Record, 26 January 1970)

Just as the Guru represents the Absolute, so the Initiator represents and transmits the influence of the Guru which must be as long-lasting as the Tradition with those 'cherished custodians' of the Truth mentioned in the ceremony as Narayanam, Shaktim, Vyasa, and so on to the present day.

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## THE MANTRA

Among the many Mantras which exist we were asked in 1960 to join in a world-wide experiment to see if there could be a universal Mantra. The one we were asked to use where possible, consists of three sounds in One. The R-r-r sound representing 'Fire'; the M-m-m sound being Stillness; and the A-a-a sound uniting them and bringing Light. The Mantra should not be spoken aloud, being meant to go deep into the Causal Level and produce its effects from there.

Though the Ceremony itself is spoken in Sanskrit and clothed in Hindu mythology, yet this Mantra is not an Indian word and seems to have come from Egypt sometime in the 2nd millennium BC. It has continued to be used since prehistoric times empirically, because composed as it is of the 3 Primary Gunas, it naturally produces its effects in the human psyche.

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