

19 May 1980

READING 2

PART 1

As a result probably of some words quoted from the Shankaracharya at the large Monday Meeting (80/17) there seems to be a growing feeling of impatience (particularly at the two newer groups) about continuing to put up with our self-made prison, when there are perfectly good ways of getting out (if only on leave.) We'd like you to hear those words again in which the prison is described in terms of the feeling of 'I' (false Ahankar).

When one feels the Ahankar, one always feels a limitation, a small circle, due to this feeling (which changes with the Gunas) and *through allowing this* one comes to limit one's 'I' to one's own body or good character or brilliance of performance or one's intellect or knowledge or whatever one seems to have. These are small circles created by the ego when governed by Rajas or Tamas, and are therefore extremely limiting. The other ego, which is Sattvic, is related to the Samashti or universal Being instead... So when the feeling of 'me and mine' arises in relation to anything in the outer or inner world, this Ahankar will be governed by aggression and excitement (Rajas) or by inertia and depression (Tamas). On the contrary, if the feeling is derived from 'Thee and Thine,' then all activities or all vantage grounds to which Ahankar rises in any individual will be of service to him and to the community.

Here are samples of your conversations last Thursday: (Dr. Connell's group)

Mark. A great help last week was becoming aware that *I am not* my turning thoughts. Is the right function of the 'moving mind' (Manas) that of being under direction to illumine various other areas within oneself? ('Yes')

Paul I. If you have a lot of Sattva, somehow you feel more part of your surroundings. I suppose then there is no dualism between you and everything else?

Martin. One is somehow aware of more and distracted by less.

Paul C. I think one has this feeling often after a Thursday or Meditation Meeting. It seems to last for so many days and then goes off.

Teresa. Why do we want to stay in prison?

[**Note.** It's just 'laissez faire' through *not* wanting anything much. It's worth remembering, though, that the underlying cause is the dualism acquired by human nature. When we wake in the morning the sensory world stands up before us; we embark on the round of activity, and Rajas dominates the scene. When we fall asleep it is the dream world we see (through the other hemisphere) in Tamas. One world obliterates the other; but either, acting separately, is false. A much more real world is experienced when the two come together under the influence of Sattva.]

Now the Guyatts' (newest) group at 59 Riverview Gardens:

Rosemary David. I see it as a prison with an open door which we fail to notice.

Christine Ahearn. It *is* a bit gloomy, the idea of looking for something we cannot reach.

[**Note.** We *can* reach it, but we are looking in the wrong place; like something we have lost, supposing that we lost it *outside* not inside our house.]

Solveig McIntosh. The glimpses of truth one gets at times are worked to death by the dominant hemisphere which turns them over and over mentally.

(R.G. 'We enjoy the trivial too much to get anywhere near the miraculous!')

Gerald Goldman. Isn't it like starting to appreciate a different reality? It is interesting that we are trained only to think of the outer world. Other cultures have concentrated on the inner world and have sources we know nothing about.

Solveig M. Is the language of the inner world quite different from the outer? How can one connect them?

[**Note.** Yes, we in the West have lost the language; each of us knows only one's own inner world and we even forget that everybody else also has a world of their own! These groups can provide practice in communication.]

PART 2

The escape from the self-made prison is one of those important aims which can be achieved by cultivating *unity and purity of purpose*.

To the Allans in that same year 1970, the Shankaracharya described something very relevant to our present stage: (Record, 1970 p.15)

There is another source which differentiates between purity and impurity of purpose, and that is within the Self. For those who are governed by Rajas and Tamas it is very difficult to make use of this source. Only in people who have enough Sattva within themselves will arise a voice to indicate that this particular undertaking is right or wrong. The call of the Self which at first is very small and only indicative, once it is understood and appreciated and followed it gets more and more strength and one comes to rely on this source as long as there is enough Sattva in the being.

When asked for help in getting abundance of Sattva, H.H. had said (Record, 1970 p. 39):

The Sattva is described mostly as Light – a light that is a steady light. So one of the major manifestations of the presence of Sattva is this *illumination* in any type of work one takes on. If one finds one is afraid to tackle a new situation or one has doubts on certain kinds of subject, that instantly means lack of Sattva.

What then can one do to change the situation so that there is abundance of Sattva in one's being? The cultivation of certain good qualities is very necessary. They are these:

1. One should always love to speak the truth; so there is no disparity between what one thinks and what one says; or between what one says and what one does. There should be complete correspondence between those three.

2. Cultivate the love of people, encouraging them to express their love for the Param-Atman (the 'Self that lives in the hearts of all') through certain kinds of action.

3. Be magnanimous in dealing with those around you, and in all those things which come within the influence of a Realized man.

With increase of these good qualities one would see that the supply of Sattva is increased.

(Pause for discussion)

(Reading continues) After a pause he went on:

One major factor in achieving success is that Manas, Buddhi and Chitta must all come together and stand together simultaneously. (We have been told, you remember, that on the causal level, these three work as one, the word 'synchronised' was used.) There should be no division between these three such that one should run on one line of action and another run on another line of action. So there must be complete unity of heart and mind and action. It is only through such means that it is possible to increase Sattva. And then one could see that whatever the situation, howsoever it might look on the surface, one would handle it with great patience and love, without putting a foot on any wrong lines at all.

* * *

(For two weeks)

