

1 June 1981

READING 1

PART 1

It is now clear to many of us that all the Knowledge is now available to a few top scientists that is needed to convey the new 'System' (Paradigm) in Western terms to anyone who is able and ready to accept it.

We in the Society would do well, therefore, to improve our Being through Meditation and the teachings of the Advaita (non-dualistic) Tradition to which it belongs.

The following two quotations may be helpful to this objective, remembering that the Absolute cannot be separated from his Laws of Nature any more than the Sun can be separated from its light and warmth that sustain the Biosphere on our own small planet Earth. The first of these comes from the January 1978 visit of a party of our New Zealand friends:

Brigit Howitt. Some years ago in conversation with Dr. Roles, His Holiness said that we need to learn to enjoy Buddhi both in stillness, as in Meditation, and also in activity. Could he say more about how one enjoys Buddhi in activity?

S. The basic Nature is pervading everything, and once we start experiencing it in all things, then you will be able to enjoy it whatever your circumstances, so the main use of the intellect (Buddhi) is that it should be used in seeing, observing, and feeling the all-pervasiveness of that perfect Nature – just as when you see a tree, then your Buddhi should be able to convey to you that the basic nature which is in me is also in the tree.

It is another matter that this basic Nature is making its appearance in different forms. In a creeper it is tender, in a stone it is hard, in the leaves of the tree it is green, in me – (Translator) – it is in another form. The form may be different but the basic Nature is the same. So when your Buddhi sees or appreciates this fact of the all pervasiveness of Nature, then in your everyday life, your normal duties, you will be able to enjoy the circumstances in which you are placed. Here is a story from the Scriptures:

At one time there was a demon known as Rakshu, who was fighting with Indra. At one stage of the fight when he was distracted, Indra's sword slipped out of his hand. Being disarmed, he was afraid that Rakshu would kill him. At this point Rakshu stopped, and said. 'Don't worry! It is all a theatrical affair that we are fighting and you have been given this job to fight me, so pick up your own sword again and then we will go on fighting, you needn't be afraid.'

So with that sort of feeling, when it develops, one will find that in whatever circumstances one is placed, one will realise that this is all a play, and if one realises it is all 'theatre' – a drama – then whether an enemy or a beloved one comes before you, you will be able to behave as you should behave on that particular occasion, and your Buddhi will not misguide you – you will be guided correctly.

Nolan Howitt. Could I clear one little point? With the individual, what is the difference between Vyashti and Jiva?

S. Vyashti is the individual's view of his existence – that is a *state*; and Jiva is the Antahkarana and it experiences that existence.

(Record, 8 January 1978)

PART 2

In the light of recent discoveries about the bilateral symmetry of the brain and body we can read again earlier talks like this one so that each individual can look into his own nature:

R. Manu said, 'A kingdom deprived of "Twice-born" inhabitants will soon perish, stricken by war and famine and disease.' I want to understand the meaning of 'twice-born' – does it only refer to a man's external situation – such as his 'caste' in India – or could it also mean a rebirth inside a man?

S. The meaning of 'twice-born' has always been related here in the world at large to the three hereditary castes – the Brahmins, the Kshatriyas and the Vaisyas. They are called 'twice-born' because they are a little more sophisticated; they take one of the disciplines of religion and try to practise it. But there is, as you say, another meaning. The expression also refers to a different category of people, those who are devoted to learning some System of Special Knowledge and spend their energies taking it further.

He then went on to speak about two kinds of *Laws*:

One category is called *Dharma – Natural Laws, Laws of Nature*, the other is called *Neeti – Man-made Laws*. The relation between them is like that between husband and wife. If both agree, there is peace, prosperity and contentment. But if there is conflict between husband and wife, there will never be much peace in the house – just eternal conflict!

The half of the individual psyche (right hemisphere) which can understand the Laws of Nature is under Natural Laws; while the other half (left hemisphere) is controlled by the man-made Laws.

These are respectively like a lame man (cripple) who can see but cannot move, and a blind man who is very active but cannot see in what direction he is going nor what will come out of his activities. So a way must be found by Buddhi, (the Overseer), for these two kinds of people to work together – the blind man should take the lame man on his shoulder. The lame can advise the blind which way to walk and the blind can be got around and do the job. But in the case of conflict nothing can be done; the blind will run the wrong way, and the lame will only talk. That should also be the relation of the Realized men to the public men – men of the market or government. If that relation could be maintained, the house of the nation would also have peace. Otherwise the nation will in the end disintegrate.

(Record, 25 October 1962)

Conclusion for each individual

To be liberated from this conflict we can remember this Aphorism belonging to our Western system:

A man can be born again; but before he can be born he must die; but before he can die he must first awake.

Several of us now know from our own experience what this means. For P.D.O. it meant (in a nutshell) the inner psychic death of the false ego with its selfish thoughts and attitudes and its identification with all our common negative emotions, arising from subconscious rage and fear. Then we shall lose all fear of physical death for in his words 'that death is nothing! If they don't know they are being born they won't know they are dying.'

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