

## A NOTE ON DECISION

(GB)

As we have begun the term with the theme of eternal change and movement in unity, it is interesting, if one wishes to ascend the ladder, to remember the Western idea of many I's and the necessity of discovering amongst them a permanent centre of gravity. In the 1989 audiences, H.H. reminds us of the steps of the ladder of self-realization, and he makes especially clear the nature and necessity of Decision at step 2:

H.H. "...the good impulse which initiates the move on the ladder, begins with a will for self-realisation and is followed by decision regarding the truth about Self and non-self - as in the question: 'Who am I? What is this world? What is my relation to the world and it's Creator?'

Only when a decision is accomplished can the aspirant move with attention and some devotion to make systematic efforts." (23.10.89 Q.4)

Dr Connell stressed the usefulness of remembering as often as possible to ask oneself: "Who am I? Where am I? What am I doing?— and this is precisely the 'reasonable enquiry' that H.H. recommends to exercise and strengthen the Buddhi in its task of restraining the eager Manas from reaching out spontaneously to every available delight.

We may observe that Manas acts as an interface between two different worlds; if one imagines the surface of water and how reflections created by the ever moving waves prevent a clear view through—whichever side one happens to be on—one can see that it is necessary to allow Manas to be still before it becomes possible to appreciate our own position of standing actually between two worlds, whose scale and grandeur are the cause for wonder. On one side the inter-galactic body whose cells are star systems and for whom we as individuals may have reality only as a whole species and on the other hand, for our own cells and molecules, we ourselves are the inter-galactic body marching along it's unfathomable way. Between these two, in the flat-land of the ego, we weave an imaginary life from the endless strands of reflected reality shimmering constantly through our Manas.

It is upon this framework provided by reason that we can begin to decide that in fact we are not what we seem at first to be, that our true nature is at present incomprehensible to us and that there are quite new, entirely different worlds, rushing through and about us all the time. If we follow H.H's logic faithfully, it leads us to find that:

"Truth in its purest form is that individual and Brahman are the same."

Now, this is the basis of the decision: that everything we experience is inspired, supported and completed by the Atman who exists in the stillness that pervades everything. If this decision is upheld by the determination to keep this realisation in mind at every possible moment, the effect will be that every passing 'I' which momentarily claims the stage will briefly stand and be revealed in the light of Sattva, or attention, and in this way the balance of

our nature can gradually be transformed. This is the means of building up the ‘saturated solution’ of Sattva needed for Step Three of the ladder to crystallize into Step Four—which our Western System calls a ‘Permanent Centre of Gravity’ and which H.H. describes as the predominance of Sattva.

It may be reasonable to suggest that Sattva, or stillness, (or Bliss—Ananda), is the bridge between worlds, the carrier wave that supports all worlds, on all levels. It is through this stillness of Sattva that the Absolute upholds the integrity of all His creations and the more we can seek refuge in this stillness, the more able we will be to discern and serve His Will.

Deepak Chopra, in his book, *Quantum Healing*, also proposes that Sattva, or Bliss, is the connection between the worlds of mind and matter. He explains how the DNA at the centre of all the cells in our body is responsible for reminding every individual cell what, or ‘who’, it is, and what it should be doing at any moment. He goes on to say that DNA is like a radio which receives instructions from Higher Mind and that the carrier wave, (the frequency along which the vibrations travel), is Bliss. This being so, the more we discover the stillness of meditation, and the more we allow our cells to bathe in that bliss, then the more will those cells have strength to carry out their true purpose and avoid sickness and confusion.

This lack of Sattva on the level of our personal psychology leads us to remain in thrall to a constantly changing procession of petty tyrants, all of whom briefly claim the Atman’s place and power, making us subservient any passing desire. This is one of the mechanisms by which we forget ourselves and which HH calls ‘ignorance’.

His Holiness reminds us in the same audience quoted above:

“Meditation has already been given to you which should bring you to a state in which you will develop the capacities to make serious enquiries; if you have not reached this state then you should examine your practice of meditation again. The same applies to knowledge.”

And again in the next audience:

“Meditation helps to remove the limitations created by the dominance of Rajas and Tamas. These limitations separate the individual from the universal; Rajasic and Tamasic actions build up a limited Vyashti which cannot harmonise with the Samashti although in reality it is made up of the same substance. Through the act of meditation, Sattva brings about the balance and limitations disappear. In the equilibrium of the three Gunas all barriers are dissolved and one experiences Samashti as oneself, not as Vyashti.

Suvicharna (Decision), the second step of the ladder, is also translated as ‘resolution’, which in musical terms means the resolution of discord into concord; all the notes which have strayed far off course are brought safely home to rest.

\* \* \*