

**TOWARDS A PRACTICE****PART 5. The need for a practice**

Audience 23/9/75

Jaiswal asked Dr Roles' permission to put a question. In the Vedanta there is a saying that Atman is Brahman. This means that at least this human frame, this human structure, has the capacity to receive all the forces of Brahman, and find full realisation. If that is true, why cannot Dr. Roles inherit them? And what can we do in this direction.

H.H. It would be impossible to transcend certain limits, if not on the feeling level, at least on the physical level. On the emotional level there is no barrier of any sort, which means all the forces are available. But there is a certain limit imposed by the physical body which somehow goes deep even to the emotional level and puts a barrier. By practice according to the way which is being given here, it is possible to transcend and to go far on the way to realisation.

Ordinary men have certain powers within themselves but if someone wanted to become a wrestler and devoted extra time and energy to exercises to develop his limbs, he can become a much better wrestler than the common man, and he could beat anyone. But even a wrestler, if faced with an elephant would not be able to transcend his physical limit. So these are the things we have to appreciate.

This approach of "not being able to do" is not helpful. In spite of knowing that Dr. Roles has transcended many limits - this is a constant feature which he exhibits every time. He should refrain from this; he should feel that he is capable of manifesting the glory and he will see that it will keep on increasing.

Letter from Dr Roles to Jaiswal 9/11/76

Dear Jaiswal

. . . writing to you to know if you've seen H.H. lately? In particular I ask whether he gave any answer to the question in my last letter to you? Just to remind you, it concerned what you said at our third audience: "This human frame has the capacity to receive all the forces of Brahman and find full realization. If that is true, why cannot Dr R inherit them? And what can we do in that direction?" One sees by now so many limits one has imposed on the Buddhi - besides the purely physical limits of old age (75 next week!) So any hint would be welcome.

Reply from Jaiswal to Dr Roles 25/11/76:

Dear Dr Roles

All of a sudden H.H. came down to Varanasi for a night and I managed to put your question once again.

He said that there is never any difficulty in Self-Realization because Atman always remains the same and all Truth, Consciousness and Bliss remain with it all the time. Self-Realization means doing away with Mal [=dirt], Vikshepa [=dispersion] and Kashaya[=glue]. 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 not being done with Faith in the Tradition. Kashaya is also not too difficult but Vikshepa is really terrible and very subtle. Only if mind is still and all ambitions and desires are discarded, will Vikshepa lose its hold, otherwise it keeps company in very subtle way without being noticed. This is the field to work on. [25/11/76]

Dr Roles likened Mal to sheer bloody-mindedness; “I *will* have my way, and let it be *anything* except what I know I ought to be doing”. Kashaya, he connected with the whole range of identification as in the Philokalia. Vikshepa, he explained as the ‘uncontrolled imagination’ of the System, the ceaseless driving belt of inner impressions.

At the end of the original Russian version of the Strange Life of Ivan Osokin, Osokin is visiting a magician who offers to help him, and who analyses Osokin’s efforts:

You live without thinking of anything, without trying to understand anything, you go with the stream. Don’t contradict me. You told me you flounder. But what is the meaning of this floundering? Be honest with yourself at least for one minute, and you will see that I am telling the truth. For example think what amount of time, in comparison with all the rest, you devote to understand what is happening, to search the meaning of life? You will see that you devote almost no time to these thoughts. Only sometimes you think incidentally. All your time is occupied with work or entertainment or talking or dreaming, with pleasant or unpleasant thoughts, irritation or suffering. No time remains for searching the meaning of life. . . In any life goal you invest more. If you start to make amateur photo you will devote to it more than you did until this moment in searching of the meaning of life, of everything that is happening to you.

Ouspensky talked of ‘long thoughts’ or ‘long thinking’: keeping one’s attention focused on a work idea for as long and often as possible. Unfortunately for many of us the ordinary day is full of varied activities apparently needing simultaneous attention, which is fertile ground for Vikshepa, scattered attention. The day is like an untidy bookshelf with no ends to it. It needs a couple of sturdy bookends and some hardback volumes to keep it straight.

So what is to be our practice? We all have our limits so it will be different for everyone, but at two ends of the day we find time – *every day* – for meditation or for stillness. During the day we try to carry this stillness with us, to sense the presence of one greater than ourselves whenever possible. Trying to ‘be present’, struggling with identification, trying to measure not judge, help us to remember this greater self. In time this may lead to ‘giving up’ everything.

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