

16 March 1970

## READING 6

### PART 1

There are one or two things to be added at this your last meeting before the Easter break, and I want to relate the new material we have been getting from the Shankaracharya with the way Mr. Ouspensky was speaking in New York towards the end of his life.

Reading 2 described the 'Alchemy of Happiness' in terms of the stilling of the mind and the melting of the heart. To this we can add a further quotation from the fifth of our recent talks with the Shankaracharya:

R. You said to me yesterday that 'Emotion has to go hand-in-hand with Knowledge of Truth when Pure emotion (Bhavana) and Pure intellect (Viveka) are brought together.' How do over-action or separate action of these two arise, and how do they show themselves?

S. The end of the Way is the same for all people. As there are two lights, the emotional light (Bhavana) and the intellectual light (Viveka), it is possible that people might traverse to the end by either light. But in the separate practice of one of these there will be unsatisfied desires left hidden in the being. To satisfy *all* such needs it is essential that those under discipline should work on both of these lines. Particularly for a person who is destined to be the leader of a group, this is very essential; because there will be a hundred-and-one cases of different types which he will have to tackle to give different people the necessary lead.

(24 January 1970)

Compare this with a meeting in New York on 11 August 1943:

- O. It is extraordinary how much of life goes on without emotion – people can write books and do everything without really having feeling... We must think that only by emotion can we get realization of a true idea. We don't get the real meaning without emotion.
- Q. Does the awakening of conscience help us to reach the higher emotional centre?
- O. Conscience, yes, very good. Awakening of conscience brings the development of consciousness in higher centres.
- Q. Is self-remembering the only way by which the development of emotional centre comes?
- O. Self-remembering is the only way. There are schools which begin work on the separate functions. But it is dangerous and it may produce wrong results...
- Q. You said that one cannot think without feeling?
- O. Yes, in higher centres thinking and feeling are not separated. Thinking means feeling and vice versa.

\*

## PART 2

After Easter I want to take up again the study of different kinds of memory, about which there are many questions today. For now, however, I want just to remind you that Mr. Ouspensky distinguished between two quite different kinds of memory, and these two kinds we are learning to ascribe to the subtle and causal levels respectively. The first kind Mr. Ouspensky referred to as psychological memory of which he said there are many separate kinds; developed very differently in different people; transient and easily lost. He was more interested in the kind of memory which could survive death, and he associated this permanent memory with one of his 'six activities of man' – namely creative art.

Now the conception of the Antahkarana carries on and amplifies this theme of his. Recently (*ibid*) I quoted to His Holiness his previous remark that:

In each individual and within each Antahkarana, the knowledge of all 'names and forms', with their possibilities is present in seed form, but the individual does not know that he knows;

and I asked:

When an individual becomes a medium for 'inspiration' and the expression of creativity of some kind, what is happening in his Antahkarana? Are those seeds maturing into plants via the subtle level?

S. It is true to say that of all the Knowledge, and all the Love, and all expressions which one can think and do to express the happening within the Antahkarana, the latter means artistic activity; all these are present in seed form. But as far as any given individual is concerned, those expressions are governed by time, space and matter. The possibility of *complete* realization of this abundance of all Knowledge, or all Love, or all activities, is impossible to attain. What does really happen is that a particular person with a supply of just enough Knowledge and Love feels satisfied and complete within himself. Through this he might be in tune with the Absolute. But it would not be right to say that any single person can make use of all the Knowledge, or all the Love, which the Brahman Himself controls.

He then gave an example of the river Ganges: the river is flowing with curative and auspicious waters. All the time people are going there and taking part of the Ganges to their home, or dipping in the Ganges; and even if millions and millions of people have baths there and take away some water with them (a pint or two), the Ganges will remain the Ganges. It will not dry up.

And so all this eternal Knowledge, and Love, and creativity is available to individuals according to the Laws of time and space and matter.

Even Brahma, Vishnu, Shankara and all these great figures who have happened to be the proceeding deities of Creation; they also have their Antahkarana. But their Antahkarana does not contain the whole of everything that the Brahman holds.

R. There is a Cosmic Antahkarana. Does the individual Antahkarana sometimes draw from the Cosmic Antahkarana?

J. Yes, H.H. did in fact say that the Antahkarana of Brahman imparts influences to the individuals from Himself. So the individuals derive all these from Brahman. As they advance, the association of coming closer to the Atman becomes possible. He said:

‘Coming closer to the Atman or having abundance of Sattva is practically the same thing. Without Sattva one couldn’t get near the Atman’, and if one didn’t work to get near the Atman, one wouldn’t get more Sattva. So this happens simultaneously and reciprocally.’  
(24 January 1970)

\*

### CONCLUSION BEFORE EASTER

At the fourth talk of the visit from which they have just returned, Mr. and Mrs. Allan brought back the following passage:

The physical help which one gets within the limits of time and space is fairly small, but H.H.’s mind is always open to help us a hundred times, and not only that, his heart is always ready a thousand times to help all of us – so he keeps us in his heart and mind all the time. The physical limitations are certainly very coarse and not much can be done, as one can see from ordinary daily life experience. For instance, people who walk on the street have to face so many obstacles and the motor cars driving on the road have to meet so many obstacles that the passage is not always clear. But for an aeroplane it is all very clear because there are not many obstacles – there may be a cloud or mist, or some bird flying might collide with it, but these are very insignificant – so even on the mental level there may be difficulties, but these difficulties are so small that they can just be forgotten. The speed of mind is far quicker, and can never be achieved by physical means at all; one remembers someone and you are just there. The speed of emotions, the heart, is far faster still, and H.H. keeps his open for all of us all the time. To connect in such a case is simply to remember; for instance, if one wants to talk to somebody by telephone one simply has to arrange the numbers in such a way that the line is cleared and joined so that one can have a talk. It is simply necessary on the spiritual line to remember the person to whom one would like to be connected and it is so instantaneous that there is no obstacle of any sort.

A. We have all had experience of this, and we are very very grateful.

(9 March 1970)

\* \* \*

