

15 March 1971

## READING 6

## PART 1

In continuing this week with the questions you sent out to India with me, and which received answers from the Shankaracharya, a question from Mr. Healey seems nearest to the general trend of the reports telephoned to me about some of your discussions at last week's meetings. Several of you (quite rightly) want to know how to take these descriptions of his, in a language foreign to us – causal and subtle levels, Antahkarana, Gunas, and so on. Are they factual or just symbolic? Do they bear any relation to the experimental facts known to Western Science – established facts underlying current neurology and psychology? If the Shankaracharya is to be believed when he says that all our troubles come from ignorance about ourselves, and about our relations with our environment; if all great Teachings are based on the idea 'Know thySelf'; what can the ordinary person know about his own nature, and how can it be imparted to him?

My own contention (based on Mr. Ouspensky) is that it is indeed dangerous to tinker with one's psychology or allow other people to tinker with it, without knowing *something* about how one is made. This is where Healey's question and its answer come in:

Mr. Healey. A few days ago I watched a man repairing a television set. He had opened it up and was working on it without disconnecting it. I said to him, 'Isn't that dangerous?' He said, 'It could be.'

This suggested to me that we live in an environment where powerful vibrations are going through matter in all directions. Is it possible that vibrations like that could harm humanity? I wondered if you could ask the Shankaracharya about it.

S. The whole of creation is full of vibrations, and those responsible for humanity know it; but those who do not know about them get frightened from a distance. The man who knows his own work fully, knows quite well all the dangers; and owing to his specialised knowledge manages to do his work without being overpowered by them.

Each profession works on this same principle. Teachers know their subject (and the errors that can creep into it); surgeons know how to operate, but even a good engineer would be terrified at doing a surgical operation. A lawyer works with full confidence in dealing with all sorts of cases, and wins. When he takes on a client knowing that his case is not true, only to collect his fees, he might pretend to win; but his lack of confidence would be likely to lead to his defeat. Electricians know how to work with power currents, and with high voltage they use rubber gloves and boots; they never get killed unless they go to sleep at their work; as long as they are attentive all will go smoothly. In all these professions, those who don't know their job face danger.

The creation also has such danger points for humanity, but responsible men (of the Inner Circle) know them and don't panic. For *them* there is never a dangerous moment. The only work required for this is to know one's job and do it efficiently.

A Realized Man would have learned all about the connections between the vibrations of the physical world and the finer vibrations of the subtle and causal worlds. He knows how to manipulate them, and would never be in danger. Those who concern themselves with those regions (of the psychological and the spiritual life) only need to learn the art of Self-realization (which deals with those connections) and they will see how easy the job is! All dangers lie in ignorance or half-knowledge.

There are some other people who are 'jack of all trades but master of none' (nothing personal here, Jack Healey!). They collect a little information from all those trades and take on any little job as occasion arises. They are neither confident in themselves, nor can they do other jobs with confidence, so their use is limited.

For real men the way is open to learn, so they can know and do their own work thoroughly well. On the spiritual level also, the field is wide open for intelligent people to learn, know, and be able to carry out the work of Self-realization quite simply and well.

(Record, 9 February 1971)

(Discussion)

In case, as it seems, some of you are interested in taking Self-knowledge further and bringing it up-to-date, we intend in the near future to put some questions on the platform to a neuro-psychological team (who we are lucky to have with us), and we hope you will put your questions to them also.

## PART 2

Those who prefer a more emotional approach, can conclude the meeting with a question (and its answer) by Miss Irvine (who was described to him as 'an eye specialist whose questions he has answered on our previous visits'):

Miss G. Irvine. Would His Holiness please say how the daily activities of a job in ordinary life can be brought more under the influence of Sattva? There are rare and wonderful times when a feeling of 'only being the instrument in trying to help people', is felt. How to make these more frequent?

S. A simile may be used to illustrate the answer:

Suppose one is engaged in caring for infants or small children, then there is never a sense of duty, work, service, obligation, help, sacrifice or any form of Ahankara (ego); for it is only play. This play is based on love, which is like an ocean in which bodies are engaged in a playful kind of movement. There is nothing in this play beside love; no idea of personality or ego arises from either side.

This is like the real Work; here persons are only instruments and the Creation is a state of happiness (not dependent on changing conditions). If one could establish the same relationship in daily work, then the doer being an instrument and the receiver also an instrument, the two Atmans are one. The unity thus achieved becomes a fountain of happiness. We all experience such moments of joy when we remove our covers of 'separateness' or personality or any kind of ego: the remedy is simple. Give up all idea of being the doer, and it will be all good-will everywhere... The idea is to serve without any idea of return, not even the expectation of happiness or of Sattva.

(Record, 2 February 1971)

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