

8 February 1971

SUPPLEMENTARY READING

Last week we agreed that it would be helpful, when considering Reading 1 for the third time, to have some supplementary material in the form of some extracts from our last two meetings. Here they are:

25 January, Monday Meeting

A. As Dr. Roles was going to India, I cast my mind back to the first time I was lucky enough to go and see the Shankaracharya, which was in 1964. Glancing through the Record I came across one or two things which I thought I might read because they are apposite to the line we are going to take this term. They also provide useful sentiments with which to start a New Year and a new term. I asked him rather bluntly:

A. In the Fourth Way is knowledge essential?

S. Of course it is. The Way of the householder is in action. There must be knowledge for any action. We need all knowledge in the worldly life. But one must keep this in mind, that the nature of this knowledge brings in pain and pleasure. What we need is to co-ordinate and harmonise our life with True Knowledge. This should be able to help us to do actions better and more precisely, at the same time binding us no more with pain or pleasure.

Then, speaking of Knowledge I went on and said:

A. Is there plenty of Knowledge about?

S. Supply of Knowledge is unlimited and available at all times. It manifests itself according to the need of the time. It is only available when the need arises...

Then I asked,

A. Has Knowledge been concentrated in certain parts of the world?

S. Knowledge is not bound to any land or place. No place is favoured. Knowledge is everywhere, all over. If certain types of people are prepared at a place, they will receive it. Preparation of mind is the only key to where this Knowledge will descend. If people at a particular place take to the ordinary way of life they will get ordinary knowledge. If at a certain place people are preparing themselves for higher Knowledge certainly it will be available to them.

Next, the question:

A. Are there any specially privileged places or people?

S. No. Anywhere, anytime, anybody who is looking for this Knowledge must get it, because the Absolute is not for single race, colour, creed or nation; it is for everybody who desires this kind of Knowledge.

A further question was:

A. Is it an advantage to have different ordinary life interests represented in an organisation, e.g., lawyers, artists, rich and poor?

S. Profession, or status, wealth or poverty, talent or no talent is no criterion for coming into this Work. *Intense desire* for development is only criterion. Anyone who has that desire is welcome irrespective of his position or prestige or wealth or profession.

And finally:

S. The purpose of life according to the Eternal way is to be whole, complete and One... This wholeness can only be achieved by those who have a desire for it, and according to the System this Knowledge can only be given to those who have an intense desire for it and not to others. One would not consider even the son, or the disciple worthy if he didn't show the intense desire...

A. That is not a bad way of starting out on a new year. The question is, 'Have we got this intense desire?'

Q. I am not quite clear what is meant by 'Knowledge being available when needed?'

A. What he is saying is that Knowledge is always there. We have all had experience of this – the answer to our problems is there if we can only make contact with it. What seems to happen is that if we get a glimpse of this true Knowledge – a flash of understanding – and then try to make it '*our* knowledge', claiming it as our own, it is lost.

Q. From one's own experience, it seems that one doesn't get any more knowledge until one has used the little one has had to its greatest advantage?

A. Yes, but we are tremendously blessed in this Work of ours. We get a profusion of knowledge. If we would only use it, it is always there!

Q. Half the trouble seems to be remembering that you want it?

A. Yes, because we think that *we* know all the time.

Arising from Dr. R.'s introduction to Reading 1.

The Noösphere and the Psychology of Mankind

Q. If you think of what you may become and get identified with thinking about it, you get lost in trying to achieve it?

A. If one has the *intense desire* which we were talking about earlier, one's aim will be centred on that, and one will not be daydreaming of what one might become. Our concern is what mankind might become rather than what we, as individuals, might become if we develop full Consciousness. Don't let us limit this to our own personal psychology, but concentrate on what mankind might become if there were Consciousness. In the words of the paper, if he became '*Homo sapiens*'.

Part 1. 'Good-will' (After readings from the life of Brother Lawrence)

Q. It is very simple, but again it takes one back to what His Holiness said about Knowledge and action. All his actions seemed to be based on his knowledge and trust in God.

A. Yes, and it has been said often that we have to be *consistent* in our thoughts and actions. If we were filled with good-will, then our actions should be filled with it too.

Q. Would you say that the best chance of having this good-will is if one wants it for its own sake, rather than for any results that it will have?

(from Ramakrishna): ‘The moment one wants some results, one has to apply some pressure on the laws of nature, which creates tension’

A. I am sure that is right. The moment one does anything for the ego or looking for results, one can be certain one won’t get them! If one is in search of good-will, it has to be unselfish; it creates selfless love.

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A. I might end with some quotations from the Shankaracharya. These are from my last visit when I was there with my wife:

She asked:

M.A. Can you create a devotional attitude by remembering Atman within you and this Tradition, or is there some particular way to cultivate such attitude?

S. Devotion is only possible by remembering or looking at somebody who happens to be superior in all three aspects, (i.e., all three aspects of being – emotional, intellectual and physical) or in the knowledge which one is looking for. So in that case remembering the Tradition would be logical. In fact the whole thing is in the attitude...

(Record, 7 March 1970)

And later he said:

If anyone wants to improve he has to listen and put that thing into practice. Unless it is put into practice there will be no further advancement. If one thinks that these things can be given to others as we give presents to individuals, then that is a mistake.

In the ordinary life when we are pleased with somebody we usually give them a present, but these material presents are of such a nature that they will somehow in due course be either destroyed or they will be consumed by the elements, so there will be some sort of deterioration according to the laws of Nature, and the present will be lost.

In the life of a disciple who is on the spiritual line, there aren’t such presents which can be given to anyone – the only thing one has is to listen to the discourse and immediately try to put it into practice. It is only by putting the whole discipline into practice that one would be able to see further.

(*ibid*)

My wife said:

M.A. Once or twice when I have had a great desire to help someone in difficulty I have realised that I cannot help, but all I can do is meditate from this desire, and the right help may be given from elsewhere... Can help come in this way?

S. Yes, it is quite possible that some sort of help can be given... but there is another better way of helping others. It is not to have any desire as such, but to meditate so

purely that there is a wealth of goodness in the individual to which anybody who happens to need some help would come and take it naturally. In that case it will be abundantly available to everyone, very much like the sun which doesn't go to give light to people but because of its presence and the abundance of its light, anybody who wishes to have some help or light from the sun can take it. So the better way is to have a little more refinement or more Sattva in oneself which can be used by anybody who needs it.

(*ibid*)

1st February, Monday Meeting

a) Noösphere

Q. Is man's position with regard to the Noösphere rather like that of a cell in a body? It must be aware of the cells near it, but it can have no perception of the body as a whole, and still less can it understand that there is a mind attached to that body? Is our position like this?

A. It might be if we were not in this room tonight. That is why we are here and why we use methods like the Meditation, the Turning and the Movements. It is so that we can understand our place. Through these methods we get to a spot within ourselves which lets us look down from a higher level. In other words, we could not understand our true position unless we were able, through a technique, to get to the Atman, the Self – God. It is difficult to discuss in precise terms because it is a very big idea.

Dr. Roles said that the biologists were doing a very good job on the Biosphere. We, not being scientists, could not help much, but we could benefit as the result of their researches. He said that 'what needs to be done is to see the *psychology of the Noösphere* (of which our own psychology forms part) and objectively *determine its laws* without introducing any personal slant.'

Q. Did it not say in the Reading something about the relationship between the fertilised germ cell and its being the equivalent of a Realized Man, so that in that sense this cell would have some concept of the mind behind the body?

A. The actual words were: 'Just as the full possibilities of a cell are only realized in the fertilised germ cell, so the full possibilities of man have so far only been realised in the germ cell of humanity, "the Inner Circle"'

We cannot understand this with the logical mind only. We have to try and get to the *Causal* level, which doesn't change, is always constant. If we got to the Causal level, the Atman, the Self, the Master Mind will tell us about these things. He says: 'So we must press on and get through to the causal level, and ask those questions of our own True Self, the Source of Truth.'

I don't know if anybody else would like to say any more about this?

Q. If we had any glimpses, would they give what the laws of the Noösphere might be?

A. If in the Meditation, or through other methods, we reach the quiet place and listen, we could have glimpses of them.

Q. One gets a feeling of being started by them, but that if anything more –

A. ‘We live and move and have our Being’ in them, because we are part of the Noösphere. Our psychology is part of the Noösphere in the same way as our body is part of the Biosphere.

Q. This is what all the great teachers have been trying to tell us, that they are part of us.

A. On all levels. Our psychology is affected by the Noösphere, and our soul is affected by the Causal level. We can be living on all three levels at once. In fact, we are doing so.

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b) Good-will

Q. I don’t see ‘how within our own Society we could cultivate the maximum of good-will, so that in turn more of it could be spilled over into the world around’? I think we would have to advertise in the newspapers or mix with a lot of people?

A. We all mix with people; we are not a monastic society! If we have good-will we must pass it on.

Q. Dr. Roles is asking a question, ‘How to do this?’ I assume that we are not doing it?

A. In our Society what we do in the outer world is third line of Work. The other lines are related – work with a group, work on ourselves. If we do something about ourselves, as a Society we will have a bigger influence on the world. In the end it comes back to work on ourselves and in our groups.

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A. I would like to go back to what the Shankaracharya says about this idea of good-will. In the paper it is called ANANDA. In these extracts I am not going to use the word Ananda, but good-will. This is a question from me:

A. Could H.H. say something about good-will? Is it something that comes as a result of development on the Way, or is it a state which one can induce?

S. Good-will is the natural state of the Atman when all other things and obstacles are removed, then the Atman exists in the good-will; no one in the Creation can exist without some good-will. One might feel that as one develops on the Way and makes progress, so one feels that good-will is also improving or developing, but this is only illusory. The real state is that good-will is always with the Atman and so unchanging. It is only our view of it which has changed.

Men as they are born are not given any particular knowledge, but all the knowledge resides in the Atman, so in all individuals. This has got to be aroused by somebody who seems to be giving the knowledge, but in fact nobody gives any knowledge to anyone. One becomes an instrument to arouse the knowledge which is in everyone. When these two come together, SAT and CHIT, then the outflow of good-will takes place immediately; with the Truth and Consciousness, the good-will flows in. One would not say that there is any improvement or any excess availability of good-will because one is going on the Way, but it is clearing of all unnecessary obstacles which allows the good-will to flow into the life of individuals.

(Record, 7 March 1970)

I want to read one other quotation. I said:

A. Sometimes one reaches the good-will of deep meditation when one is in difficult circumstances and one knows one is lacking in Sattva. Is this some special gift, or Grace from a source outside oneself?

S. One should not think that because one is lacking in Sattva, one will not get good-will in meditation... If in difficult circumstances one had a blissful meditation and found it as a gift or Grace without having deserved it, this is a wrong presumption.

The gift or the Grace of the Absolute is always and everywhere available, and anyone when tuned-in to it, would avail himself of it.

...

[Grace and good-will are like:] When the rains come the pots which have their mouths toward the sky get filled with water, and if they face the earth they would not get even a drop of water. In the same way the Grace is raining from the Absolute, True Knowledge and the Teacher. From Absolute the rain of Grace is eternal.

(Record, 3 November 1967)

A. We can always get in touch with good-will by being open to it. That means removing the obstacles.

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