

20 November 1969

MEDITATION MEETING

DR. ROLES. We have discovered rather a nice way of enjoying these little meetings. Actually it came to me at my granddaughter's birthday party on Sunday! The point of life, as we well know in theory, is to find oneSelf – the source of all good things. We have all discovered I think, that we know very little about the lovely nature of the Self, but that anything which is happy and true and full of life is within His province. He doesn't get involved in all the perversions which mankind invent when they want to spoil His creation; He continues to be interested in His creation, which is entirely for pleasure and happiness.

Now the Shankaracharya often refers to this great game of Self-discovery as a game of hide-and-seek to find the missing Atman, and it has only just dawned on me that the Atman enjoys this game just as much as we do, and that if we are too dramatic, demanding and pressing, He naturally takes evading action! So we gradually learn to play this game by discovering what suits *Him*, and that applies particularly to the two half-hours of the meditation.

There is rather a good story which His Holiness told to illustrate this curious nature of the Self. There was an eccentric Guru who had many meetings at the Ashram; every once in a while he would get his servant to close the door of the Ashram just before the meeting and put up a notice outside 'No audience today'. Then after perhaps half an hour or so, he would get the servant to go out and take a peep round to see if there was anybody still around; if so, he would hold a meeting. This is rather like what happens in the half-hour quite often. If you just quietly stay on without demanding anything, He may invite you into His presence.

(Let me just repeat for the late-comers): This is a game of hide-and-seek and the missing 'he' is the Atman – one's own True Self, who is remarkably like oneself (in one's better moments) because he is just that! This game of the half-hour is played with that in mind, and the game is just as enjoyable to the Atman as it is for us; so that if our sights are on what gives our True Self pleasure during the Meditation, the cloud of our petty ego will melt away. I think we often approach the half-hour in too ferocious a spirit!

Is this not clear to most of you at times?

Mrs. Wilks. One sees it, but one seems to lapse back into it.

Dr. R. Personally, I think women have a lot to teach men on this subject of how to take evasive action if some man is too ardent!

Mrs. Guyatt. I have wanted to ask this for some time: if one occasionally feels one has a meeting with one's True Self and then it doesn't happen for quite a long time again, I wonder if it is the other picture that is formed – a rigid picture? One looks for something like that, for something that is not there? I think that is what happens to me.

Dr. R. You look towards Him and nothing happens, so you turn sadly away? If we could only not turn back to what is *not us* – all our shortcomings and all the remorse and so on – but very quickly whenever we remember the existence of the True Self turn towards Him – wherever we are, at whatever time, we wouldn't go for days and weeks in the desert!

Perhaps we could play this game now for five minutes, start the rhythm running (it is absolutely necessary to start the rhythm running), and then it is free to travel. There is then nothing else for us to do but watch it and see that the game is not interrupted by thoughts and other things – just bring your attention back to the rhythm alone with your whole heart centred on the Real.

Meditation

Mrs. Comper. Can one occasionally anticipate a meeting with the Real Self even in the midst of ordinary activities, or is it imagination?

Dr. R. I think meeting with the Real Self is very much His affair, but of course if one can remember Him occasionally in the midst of activity He might turn towards one. The pity of it all is that we never remember to thank this wonderful Being – who is really the Good Samaritan that picks the man who fell among thieves out of the ditch again and again! We forget Him all the time – we never say ‘thank you’, we never pay the slightest attention, and this you will be hearing about in the Food Diagram; for that ‘Carbon 12’ is remembering to love this Source of all good things – the pang that comes when you realise that once again you have forgotten!

Mr. Bray. Could one think of Him in some way as similar to the Sun, but really always inside us?

Dr. R. The radiations of the Sun are the Sun’s affair; they belong to the Sun. The light is our affair; the light is what we see of the Sun and the warmth is what we feel. Then there are all the objects on which the light falls; those are what His Holiness calls the ‘creation’ – changing all the time – but you can have the light without the objects. (to Mrs. Smith) I wonder if there is anything you want to ask, which might have made you want to have this meeting?

Mrs. Smith. I think I got an answer on Monday. It is the pattern for me in a way that repeats, and I always find it extraordinarily helpful to come here.

Dr. R. There is something about this house – I quite agree.

About what we actually feel happening in the Meditation: I wonder whether this is interesting? There is this creative energy, H12, and when one’s soul is heavy this energy is in the lower storey, nowhere else. The process of Self-realization, so I understand it from His Holiness, is the rising of this creative energy through a succession of 6 plexuses up through the body until it comes to occupy the Heavenly heart, and this prepares the way for the Atman to occupy successively each level of authority – something like that. It has to do with setting free the parrot from the cage, freeing this creative energy. I intend to ask him some more of course in January. He says that, as your soul gets lighter a little touch of happiness will cause this energy to rise; and if it gets up there, there is no need for it ever to come down. I have not actually been able to prove that! ...

Mr. Saffery. We know that everything seen or known or heard of or thought of is part of the Creator on the Ray of Creation, so... nothing can be wholly good or evil?

Dr. R. As we know, in the Ray of Creation worlds are created, but an awful lot of dust and

debris and stuff collects as a result of mechanical processes of creation. I don't think we can say that the Absolute is responsible for the dust! You say *everything* in Creation?

Mr. S. It starts from the Source down to the moon, or things that are the equivalent of the moon. In between somewhere is fashioned mankind – everything mankind does or thinks – everything is meant for mankind, from his sublimest thoughts to the most horrible crimes. So really what we are trying to do is to rise in that scale and not to fall. It seems like a speck of dust in the sunlight, either it goes up or disappears into the shadow; it depends on hot or cold. That really is the situation, that if we wish to, if we have the urge to, we can try to slow up as opposed to slowing down?

Dr. R. Yes, if you are taking it that there is *no difference between us and the Ray of Creation*? We are a replica of the Ray of Creation from the Atman to the moon – with everything in creation in us. There is no difference. By rising, we are rising up the big Ray as well as our own.

Mr. S. But the strange thing is, this is something which no one sees, if indeed, we do see! And really one begins to think in this extraordinary situation where everything is part of this ascent, then one is brought round to the idea that the end is the beginning, so why should we?

Dr. R. Isn't it part of the game – part of the Drama of Creation – that if there is no black we don't see the white; if there is no darkness we don't appreciate the light? I don't think we must repine because this is the law. If we were always angelic or archangels we would stop enjoying this drama! I don't know if that gets over your question?

Mr. S. I was puzzled by my own question!

Q. Often one doesn't make any effort, but there is something that wants to pull one?

Dr. R. The game doesn't depend on us; the drama depends on the producer, and we must not think about ourselves and repine about ourselves. We must simply try and understand the Creation and the play – to see how to help it forward, to play our own small role in this great drama a little better. Our hearts should be set on the objective world of the Creator and not be troubled with what His Holiness calls the 'surface ripples' of our own psychology.

Were there any people just now in that five minutes in whom the Mantra did not start? It often happens if one has a stone in one's mind or anything like that.

Mrs. Martyn. Said she was trying to stop her cough, but 'after it subsided, though the Mantra did not start, I felt this relaxation.'

Dr. R. It is probably going on somewhere, although we cannot feel it. This is, as far as one can tell, one of the commonest troubles. We all go through periods where we sit and nothing happens. If we start it, it just stops. This worries us, and certainly it is unrepaying; it tires one instead of refreshing. Has anybody found ways of setting the Mantra running? Everybody has their own way of doing this. The whole thing is to sit and not worry, but *will* the rhythm to start as it wants to. Maybe it wants to start somewhere else in a different rhythm; maybe it is doing that without our knowing, but worry hinders. What do you feel about that?

Mrs. Wilks. It starts, but then things come in.

Dr. R. It doesn't matter unless you turn away from the rhythm to notice those other things.

Mrs. Wilks. There is this slow rhythm in the background.

Dr. R. Just turn all your attention back to that slow rhythm. We should not have fixed ideas about what a good meditation should be, but let the rhythm go as it wants to.

Mrs. Rose. If one is in a bad state, one tends to have a conversation about being in a bad state. If one accepts oneself, where you are doesn't matter. If you can be *still* wherever you are, then something happens.

Dr. R. *Something* can be still, and your attention is with that something; there can be conversations going on in the house which don't affect you.

Mrs. Barnes. I find that when I get caught up in thoughts, one good way is to take a deep breath and then repeat the Mantra very slowly; then a different rhythm starts.

Dr. R. Yes, that is often a good way – many different ways work for a few days; then something else is needed. There is also posture – a particular posture can make one breathe in a certain way. Altering one's posture, moving around, taking some deep breaths, often avoids the psychological battle.

Mrs. Rose. We have to be centred in the love of the Real, and when I find that with the very act of sitting down there arises a whole series of surface thoughts and I cannot escape – this 'I am doing it' – if I have this love, all *that* goes, this 'I am going to start the rhythm.'

Dr. R. Yes, then all the little things go, including bodily changes.

Q. If one tries to find a genuine love of the Real, the rhythm arises from it.

Dr. R. If one switches from 'I am doing it', one gets promptings from within, how one should sit, how one should breathe, how one should repeat the rhythm... It should be its own guide; there is very little that other people from outside can do. It is from inside that one gets checked.

Mr. Bray. One is grateful for these helpful suggestions. Is it that the rhythm of the Mantra is going on all the time, but the problem is to contact the *real* rhythm?

Dr. R. We are told that when people have been doing this for some time, it is probably going on much more than we think. I would not say *all* the time; but many people often find it going on in the morning when they wake up, or after an operation, after an anaesthetic, or something like that. There is plenty of evidence that the rhythm can be going on below the threshold of our consciousness.

Mrs. Hammond. I found something helpful by chance. I got rather desperate so I repeated the Lord's Prayer, and along with it was the Mantra – coexistent with it.

Dr. R. Yes, you can begin that way by occupying this mind with repeating the Lord's Prayer and producing a little feeling; then the Mantra will begin. There are all sorts of things, none of which necessarily works for anybody else!

Anything else that could be helpful before we disperse?

I find that it is essential every day to remember the Fully Realized Man who is really our medium, our guide, our visual representative of our own Atman. The head of this Tradition is always groomed to represent each person's True Self, and stand for his aim. I find it helpful to remember that there does exist an embodiment of this Self, and to read something of True Knowledge. If as the day goes by, I just read the newspaper, then the meditation may not be good for a day or two!

We don't need to worry very much, but I think we could help ourselves by doing *something* each day, some approach to the Truth. But what we can get is the feeling of *wanting* to meditate; then as soon as it is possible we just sit and let it start, not trying to arrange our psychology; just take ourselves as we are; don't you agree? It helps at other times and during the twenty-four hours to read something which gives you a little Sattva. Shall we have a final few minutes?

Meditation

Just a thought to carry away. When asked what the Meditation is, the Shankaracharya said: 'To meditate is to be *One*.'

Sometimes in the evening after a half-hour, that prayer of the Sufi comes into my mind as he looks out from his tent across the desert after dark:

O my Lord, the stars are shining
And the eyes of men are closed,
And kings have shut their doors
And every lover is alone with his beloved,
And here am I alone with Thee.

That to me is meditation.

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