

12 February 1974

GENERAL MEDITATION MEETING

[In spite of transport strikes and difficulties, 170 people came.]

Dr. Roles. There is some surprising new material about the Meditation, which will help both the champion meditators, and also people like me who aren't very good at it! Then, there will be some music, and a chance to meditate together.

We will have to lead up to it a little:

Lord Allan. This is in answer to a question by Dr. Roles:

S. This System of Meditation has been prescribed to all of us to guide each one into the Self. (Dr. R. That is Self with a capital 'S'.) This Self is like the great ocean full of Bliss, and it has a very sweet taste – one who dives deep comes out with radiance and a sweet smile on his face, and with enough Light to guide himself and others with him.

So, it is only a question of acquiring the ability to dive deep into this Bliss of the Self, then one would be good enough to guide the destiny of oneself and one's fellow men.

(Record 16 January 1974)

Dr. R. (to A.) Then at the next audience you asked:

A. How can I have His Holiness's help to dive deeper?

(and here, in short, is the beginning of his reply):

S. There are three ways in which this help can be taken. The *first* is within the field of activity, and of course there are a number of disciplines for that purpose.

The *second* is in the realm of the subtle body or mind – feeling, thinking, communication.

The *third* is in the realm of the emotions, and this is far the most potent of the fields. In this field the aspirant gets inspiration – inspiration to move on the Spiritual line.

[Also inspiration in ways of expression, such as artistic expression.]

This is what usually takes one to the deeper levels. To be on the deeper levels is to be in the purified states (of these three types of function). So when the activity which one undertakes is entirely tuned into the Truth – that True Knowledge which has been given to one – then the *physical activity* will take one to the deeper levels. When the ideas – the True Knowledge which is being imparted – are held in their true and pure form without being adulterated with any other ideas or doubts, these then purify the *mind* and take it through to the deeper level.

This third way to the deeper level is the realm of *emotion*, and for that the meditation has been prescribed; and the more one does it properly, the deeper one goes. One comes to a state where there is no division in the act of meditation; then one will find oneself at the deeper level. It is only through these three ways that one can go deeper. Whatever one says, one should do; whatever one thinks, one should say; and whatever one feels, one should express.

(Record, 17 January 1974)

Dr. R. Of course, one could only do that if one's thoughts, emotions and actions were pure, otherwise there would be chaos!

Dr. R. (to A.) Then there is your wife's question.

A. My wife then asked:

One has *no* doubt about *the* meditation, but one often has doubts about one's own meditation and feels it is only Grace which can purify it; one could not do it oneself.

S. This observation is of great importance, and great devotees have always expressed this situation all over the world. They do everything in their power to carry out the discipline of body, mind and heart, and yet they feel insufficiency and have this longing for the Grace of the teacher. This, in fact, keeps the path of transformation and union open for the grace pouring from the teacher. The aspirant makes the effort by himself, while the teacher's grace joins in to enliven the stream of transformation. The feeling of insufficiency widens the possibility of the flow of influence from the teacher.

If, on the other hand, the aspirant feels confident of having done enough to deserve this or that, then this cuts off the stream of Grace so that reconnection is difficult, and further advance is impossible.

Dr. R. So maybe, the people who so often come and say how insufficient they are, have got something!

Dr. R. (to A.) Then Lady Allan's next question came later on at the 5th audience. This 5th audience was a very emotional one; for on the Saturday morning, when he said he was going to turn up on the Sunday, I protested and said: 'But this is your holiday?' and he said, 'It is my holiday to talk to you'; and certainly this Sunday audience produced much that we have never heard before:

A. At one point in that talk, my wife said:

I feel rather impertinent asking this question, as I don't imply that I know much about this realm:

His Holiness has described the deep dive – the state of full meditation. Does that mean that we pass through the state of Samadhi to reach this, and is it the Mantra which leads us through, or has the Mantra been transcended before Samadhi?

S. What has been described to us as this profound, deep dive is the state of Turiya, which is beyond Samadhi. In Samadhi, there is a state of equilibrium, but the Mantra is still present there. When you go to the profound depth, then you pass through this state of Samadhi.

In Turiya, the Mantra is also transcended because, at this stage, the three factors – the act of meditation, the Mantra, and the one who is meditating – all these things are lost into one Unity; there is no differentiation or any attempt to do anything, or any knowing of any particular thing; neither is there the movement of the Mantra itself. That state is the real state of the profound deep dive.

There are three parts to the Mantra which we have been given. (Here His Holiness repeated our Mantra twice in a long, slow, resonant way) ... You have heard the way our Mantra was pronounced; there are three measures to it: you start with the short 'R'; then comes the long 'AAAAA', and then the closing sound of 'M' is

lengthened, indefinitely protracted. This is how this Mantra should be said (not aloud, but within one's mind) so that all these measures come together; and the last sound takes one to the state of equilibrium and complete peace, where everything comes to an end, to the stillness.

(Record, 20 January 1974)

Dr. R. Understand that we begin to meditate in the way in which we have always begun it. But when it comes to this final step, this is how one pronounces the Mantra to oneself, in that long drawn-out way, where the last 'M' sound takes one beyond the finite world, beyond anything that one could know.

(Reading continues):

Dr. Roles asked:

One cannot bring the state of Samadhi out into the world? But one could bring the state of Turiya out into the world after transcending in the meditation?

S. The state of Samadhi is a transitional state leading to Turiya.

The state of Turiya is like going to have a bathe in the Ganges. When you come out of the river, you are a bit wet; but you do not bring the whole Ganges with you. You bring the effect of the Ganges and you feel fresh, and you take to any activity in a far better way than if you were tired, and unclean.

When you come out of this Turiya (which is the profound peace experienced by the Self), you take something of this great stream of the Ganges with you – this great stream of the Absolute. You acquire some strength from it, and with that strength you deal with all the situations which are presented to you in the world.

Dr. R. He goes on to recall the initial Ladder we were given, and you will remember that the 6th step was called 'Abundance'. He now calls that step 'Samadhi' where there is pure emotion – nothing but emotion; and the 7th step (which he described before as the final one), he now calls 'Turiya', translated usually as 'Enlightenment'. When you come out of Samadhi you bring nothing with you – you are dazed and dazzled. But from Turiya one is said to come out enlightened – as he said, 'After a bathe in the Ganges you are a bit wet, and come out refreshed, but you don't bring the whole river with you.'

Now that is new to all of us and I would like you to ask questions. Don't start off by saying 'this is far away; there is nothing I can do about it – I am not that sort of person – this is only at the summit and my character is hopeless from that point of view!' This is within the power of all of us if we only understand.

(Since the reading hadn't been heard clearly, it was repeated.)

Dr. R. One comment about that. You may not know that you have been through the state of Samadhi; that is the thing that is such a surprise. You gradually know less and less as you enter the deep ocean in this dive. So the people who think that they are not meditating, may simply not be knowing what is going on – which is quite as it should be.

Any questions, then, on that so far?

Q. Would it do yourself any harm in repeating the Mantra in that way even if you did not reach that level?

Dr. R. Try it yourself; but you will probably find that it works best at a certain stage when you have dropped all these superficial levels and all the small waves on the surface. Try it; there is no law how it must be tried.

Q. Is there nothing known when you are at the deepest level?

Dr. R. Even before that, it is better to leave all 'knowing' behind.

Dr. Fenwick. Is this, then, a total unawareness of passing time?

Dr. R. That has dropped off a good deal earlier – passing time. But though the mind has relinquished passing time, the body clocks are still operating, so you know that half-an-hour has passed.

Do you remember that in the later stages of the Eightfold Path of Yoga there is Dharana – one-pointed attention and then Dhyana, which is where you float without effort in and out; already in that state there is little sense of time. But that is the step before Samadhi, which may or may not be known as you pass through it except as a vague emotional feeling with the sense of a familiar 'presence'. Beyond that, you know nothing at all.

Probably all of us, coming out of that, have felt a bit ashamed – 'We've wasted an opportunity, we seemed so near to something great, but made nothing of it and seemed to drift instead of meditating.'

It is those doubts which cause the trouble; cut them out. There is a sure test: for when you emerge from this stillness you are not muzzy, but fresh and clear. If you had been asleep and dreaming, your mind would have still been active and you would come out confused and muzzy.

Any questions on that?

Mr. Koren. This very long way of pronouncing the Mantra: sometimes it happens by itself; but it seems (as I remember it) that the whole thing took very little time. If, when it happened and I came back, it felt literally like a second. Is that the thing, or is it something else?

Dr. R. Oh yes, that's just what is meant, but there are variations. It sometimes happens after the Mantra has gone very quickly, and it then becomes prolonged as a sort of hum, with no sound. It can also happen when the rhythm has been slowing and the final 'M' seems to prolong itself indefinitely or fade away. Again, it can instantly happen with no antecedents, but its essence is that it must happen naturally and cannot be artificially produced. It may last only a second, as you say; but at other times it may seem to go on; only because you have no sense of time, you are not sure for how long.

Lady Allan. There was one thing the Shankaracharya said about it that might encourage people; just one drop of this stillness is very potent; and one can usually get one drop of stillness in a half-hour, even though one cannot get a lot of it.

Dr. R. In any case, the peace at these deeper levels is not expected to last long, but as Lady Allan says, you feel different when you emerge even if you have had only a single drop; and you may not know anything at the time.

Miss Newington. Can what you have been describing happen quite quickly if one starts to

meditate; and then, after that, can the meditation go bad on you, or does it mean that you have not done it at all?

Dr. R. Yes, I think that is quite a common finding.

Miss N. But does it mean that it goes bad on you and you have not really reached that point?

Dr. R. That is only a thought, 'It has gone bad on me'. So reject that thought, which proves you started doing something else instead of meditating. You started thinking!

A. Even thinking, 'I have reached that point!'

Dr. R. Yes, perhaps thinking, 'I am now about to go into Samadhi!' – any thought process – just a single thought can do that to you because in Meditation the Buddhi – the questioning mind – should have no function at all; it should be completely still. If it is not still, then what you call 'meditating' cannot be the real thing.

Q. It seems that it is much easier to meditate with a lot of people, particularly in the Quiet Room here. Does this happen because something like an electrical current in meditation, as it were, encourages it? And seems to work when people are meditating together?

Dr. R. Yes, a kind of electromagnetism – a magnetic field. This is most likely to happen at what His Holiness calls a 'satsang' – a gathering of people about a Realized man, or in surroundings conducive to Spiritual experience. We have meditated like that in different rooms, or in the open air under varied circumstances with His Holiness, and with the Maharishi before him.

There are lots of possibilities we have not explored. It is nice to meditate with somebody who is congenial; but not everyone is congenial, so you have to experiment. We will try such an experiment at this meeting.

But first of all, let us get rid from our minds that, because we don't know when we are passing through deeper and deeper stages of meditation, we are not meditating. Don't let us go by what we know or think, but just follow the rhythm of the Mantra without any commentary. And don't have thoughts about yourself – that this is a good or bad meditation or anything of that kind.

(to Mr. Lucas) Colin, would you say with your experience of people meditating that it might be a common failing – people form judgements of themselves as meditators (good or bad) rather than just innocently following the rhythm of the Mantra each time, as it comes or goes?

Mr. Lucas, Yes, I would say that.

Dr. R, Really, as meditators, we are all much alike?

Mr. L. But the thing I cannot get quite straight is that directly you try and do anything about it, it doesn't go?

Dr. R. Isn't the preliminary to 'doing something about it' first *thinking* what you are going to do about it, some thought? (C.L. nods).

Any thought stops it going if you attend to the thought and not to the rhythm.

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Dr. R. There's just one thing: when His Holiness says that Turiya is a profound peace experienced by the Self, that is the Param-Atman, the Universal Self. The individual self – the ego – doesn't experience anything, knows nothing whatever about it. When you go into this perfect bath of Pure Consciousness in the universe, only that Consciousness is experiencing. That is why we don't know anything about these things during a half-hour.

(to Mrs. Churchill). Well, you asked about Turiya, and here you have got it.

Mrs. Churchill. Thank you very much; it is delightful. It makes a difference if you look at it this way, instead of looking at it as something only obtainable after years of practice when you are about to die anyway!

Dr. R. Yes, and some people we have seen get this in the first two minutes of meditation. Then, of course, they get fed up with themselves afterwards (like Claude Geoffroy here) because they are not getting it all the time, or even frequently. They think they are not meditating!

Remember that the Mantra is going on somewhere in the house – in the kitchen, in the basement, in the attic; but you only know about it when it comes into the front hall and reception rooms. Yet it is doing useful work in whatever room it is. It is only certain parts of the nervous system in ordinary people that are accessible to their consciousness.

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It is now 8 o'clock. I suggest that we have a little music to see if it helps us to get away from all thought processes – to this 'deep dive' in meditation.

Now this music we are going to try, is part of a record which we were given in India. There was a remarkable Indian poet who lived about 1290 AD. He wrote this lyric and set it to music when he was eighteen and, besides that, much other music before he died at twenty-one. So when we have heard this, we will slip into the Meditation.

(Recording of the poem, first in English and then set to instrumental accompaniment.)

Meditation

(A copy of this will be put in the Library and circulated as widely as possible.)

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