

11 January 1977

GENERAL MEDITATION MEETING**COLET HOUSE**

Dr Roles to Lord Allan. There are a few announcements.

A. Yes. The next meeting like this, the next Meditation Meeting will be on Tuesday, 8th February at 7.15 p.m.

There is room for a few more people at the Work-In next Sunday, 16th January. You could put your name on a list outside if you would like to join that.

And as you saw probably as you came in, the Society's new journal entitled 'The Bridge', is on sale in the hall and also on the landing outside.

Dr. R. then said:

Well, at the start of New Year its just as well to state simply the present position we find ourselves in; because of the various discoveries and directives we've had during the past year one can summarize it really by saying that we are now quite certain that the fulfilment of individual possibilities through Meditation, or any other means, demands the proper working of all the three storeys of our three storeyed house. In other words, the head, the heart and the hand or, the organ of knowledge, the organ of feeling and the organ of action – they all have to harmoniously developed by this method of ours, this way we are on.

In the past there have been traditional ways for extreme types of people who have only one storey; either they are intellectuals or they are devotional people or they are men of action and for them traditional ways exist based on that inherent difference. But for people like us, who have a little bit of everything, a Fourth Way is necessary – a Fourth Way which involves working directly on Self realization and pure Consciousness, thus balancing these different parts of our endowment. Its the 'harmonious development of man' which Mr. Ouspensky's system went for and which the Shankaracharya's also cultivates.

Now the Meditation is entirely for Being, it has nothing to do with knowledge, it doesn't require any knowledge, you leave what knowledge you have behind during the half-hour, it has nothing to do with doing, you leave behind the continuous stimulus to action which produces the merry-go-round of life – its entirely for Being – for purification of the middle storey and for being as like one's Creator as one possibly can until, if one succeeds the whole way, one becomes like the Creator himself. And I think that all the difficulties which arises in this simple technique of Meditation depend on not realising that fact, and in not doing some sort of control and disciplining oneself in some way to improve the balance of the three divisions of our organism. If one could do the Meditation as its meant to be done, the two half-hours a day absolutely perfectly, it would be enough in itself, but none of us I think in this room would claim to be able to do that. So to bring the Meditation nearer to perfection and let it show in our lives we have to so something about this harmony in the other twenty three hours of every day.

Now we've recently had a directive from His Holiness pointing out the chief difficulty in modern life – one of three main obstacles to Self-fulfilment. These three main obstacles, produce all of the difficulties met with in a half-hour of meditation, and with some people its

more of one, and others more of another. Those three obstacles have often been described to us but briefly to summarise them:

The first is called *Mala* which means a perversity of the mind that makes one fly in the opposite direction to the instruction given, makes one inevitably want to do something different; most of our mail is concerned with that from week to week! For you've only got to mention two half-hours a day and people write in or say: 'Can I do twenty minutes?' or 'Can I do two hours a day?' You've only got to say that you sit symmetrically with a straight back and somebody will write to say: 'Can I do it lying down or can I do it on my knees, or can I do it some way different?' (Laughter) This is part of human nature and one thing we've all got to do is to try to go with the instruction which is very light and not burdensome and not detailed, but just a few simple things we have to keep to – so let's keep to them. So that is this perversity – self-will Mr. Ouspensky used to call it – which is called by the Shankaracharya, *Mala*.

There's another obstacle described in both systems which is derived from a Sanskrit word meaning the 'sticky aromatic exudation from a tree;' the mind gets attracted by this aromatic flavour and gets stuck in this exudation just as a fly gets caught on a fly paper and can't get out of it. This was called in our system 'identification' and is very beautifully described in the *Philokalia*, very well known right back to ancient times, what's that called? (Mrs. Roles: *Kashaya*) I'm not very good on Sanskrit names – *Kashaya*. But although this plays an enormous part in everybody's life the Shankaracharya points out that we show signs, like the rest of the Western world, in being prevented chiefly by the third obstacle – we probably can cope with those first two but the third is a very subtle one and very hard to see in oneself and take measures to counteract it. And this is '*dispersion of the mind*' – *Viksepa* – the mind goes from one association to another, it's what used to be called 'imagining', 'destructive imagination', and all over the Western world today you see this distraction getting worse and worse. It is certainly evident in our work here and in our weekly discussion groups. Reports of our groups show as often as not that one association leads to another and the group skates over the surface of things, never penetrating deeply into one idea, in fact taking all the power out of any idea given.

I think you will recognise that in our half-hours one or other of these three things play a part and that the commonest of all is this mental activity which obtrudes itself all the time during a half-hour. It stops us getting started, then, when we think we've got quiet, it pounces out at us; and so this is the field we've been advised to get to grips with at other times than during Meditation (when we only attend to the mantra and we don't bother about anything else), but at other times we must learn to counteract this dispersion of the mind which is part of the machine. It's due to superfluous energy, unused sex energy and the moving apparatus itself lets off its extra energy because in the ordinary life of the citizen we never get really physically exhausted in a healthy manner unless we play rugby or do athletics or something like that. So there's a great deal of unused energy in the machine and this energy as often as not takes the form of incessant activity all the time, creating wrong habits, destroying its substance and very much getting in the way of reaching the tranquility of meditation.

Now is that fairly clear? I'd like to hear if this is your experience, if you feel you'd really like to tackle especially the third obstacle because we've been given a marvellous way of doing it which we've never really got down to properly. Is it clear about these three?

Mrs. Moore. Its so clear that it feels that you've been speaking to me personally.

Dr. R. Well, as it was said personally to me I think I can hand it on personally to every single one of us. (Laughter) What we need is a little more in the way of example. There was a conversation entirely on this subject a long time ago and we can give you a shortened account of part of this conversation which I'll get Lord Allan to read.

A. You said.

R. In our system the uncontrolled activities of the mind are called imaginings. We had no way to get out of these habits but your suggestions are very useful.

S. The activities of the mind are twofold, one is directed to useful work for the Self and the other against it. The one results in improvement of our mental and physical equipment while the other results in destruction of some or all of these.

Dr. R. Its very clear that, for instance, much of physical ill health comes from misuse of the mind because the subtle level is responsible far more than we think for physical disease, tension and all that.

S. A sick person often likes to eat food which he knows is harmful or is prohibited by the doctor. People today are sick, they don't know what they should have and what should be left alone.

R. It's been found that the mind is either running into the past or the future and so is not making use of the present moment for Self-fulfilment.

Dr. R. He then told the story which is very familiar to all of you and I won't repeat, about the married couple who were continuously bickering and fighting each other about the future career of their, as yet, unborn son.

S. The nature of Manas (that's the machine) is to be active using up all the unspent energy of sex and of the moving apparatus for nothing and forming bad habits in the process. It must be given useful work to do in one's spare time.

Dr. R. For one really has eight hours spare time a day if one manages one's life efficiently. Nobody wants more than eight hours sleep, nobody works more than eight hours a day if they can help it, so that leaves another eight hours, and that is the time, plenty of time for putting one's own house in order. When industry adopts a forty hour week, it only makes things worse, leaving seventy two hours a week uncared for!

S. One uses a car to move fast from place to place; when one reaches one's destination one switches off the engine. Mind is like the engine – if you don't need to use it don't let it run for nothing; stop it or give it useful work.

Dr. R. Is that clear now? Any questions? Can we claim that we don't leave the engine running? Our minds, they run on don't they?

Mr. Michael Fleming. One supposes that useful work of the mind would result in some kind of definite action rather than simply letting the mental processes go on without putting them into action.

Dr. R. Oh, yes, it may be like that; but that's only one side of it because it needs a lot of going

into because its different for different people. What would constitute useful work of the mind is different for different people. Nevertheless, we have to recognise what an awful lot of energy substance the useless activity of the mind takes, and try and work out for ourselves each of us, ways of saving this energy, and we will find, I think everyone, that the mind is very seldom fully concentrated on the needs of the present moment. Its all the time running into the past or into the future; I don't know how many times I catch myself during the day, the mind is always somewhere else in time than just here and now, its incredible.

Mrs. B. Fleming. I discovered just recently that when you really have your back to the wall you're obliged to have attention and I find to have real attention is in fact a very restful thing.

Dr. R. Very restful, and in ordinary life it can only come in a crisis when you are really forced back on your heels. We try and produce situations here (such as in the turning of the Mukabeleh) where its very important not to let the mind run on although, Koren, you've said that its possible for a turner when fully trained and experienced to have a roving mind even during the turning? (Mr. Koren agreed.) Also in the Movements.

Dr. R. then asked Mr. Koren if he wanted to say anything further?

Mr. Koren. Only that this is one of the refreshing things about the Mukabeleh; even though the mind is running on all the time there are times in between when one is free of that and gets refreshment.

Dr. R. Yes, certainly one can see by the faces of the people turning that there are plenty of times when they are free of it. And during the Movements many people have said how they arrive tired and jaded at the Movement class and when they begin to keep attention, because they have to, then they suddenly feel refreshed and as if they had got their second wind.

But its not only in relation to action, Fleming, its really to counter bad habits which we have acquired, bad habits *in general* of mental activity which we have built up for ourselves and which have never been useful and now at our stage constitute a serious waste of energy whether we are doing something or not. Please, Allan, continue reading what followed H.H's simile of the car ignition:

A. Then you said:

R. I would like to find ways of recharging the battery, and even more of not leaving the engine running.

S. It's only a matter of habit; just as some people pass the time playing cards, these habits are useful neither in the material nor the spiritual world.

Dr. R. That's when you are so engrossed by card playing that directly you leave the office you go and play cards inevitably – carried to excess.

S. Though no habits are good for the Atman, yet if one *must* have a habit let it be a good one, one which will at least fall on the better side of the fence. One should never allow Manas to establish a kingdom of its own.

A. And he told the story of the servant who was attending a Holy man.

S. This servant used to go to the town to collect alms and buy food. Once there happened to be a wedding procession. On enquiry he was told that

this bride and groom are in love and will live together in love and bliss. Going on his way he stopped by a well, and being tired he lay down and dozed off. In his dream he saw himself being married and took his bride home and was sleeping with her; she asked him to move over a little in bed, which he did, and fell into the well. (Laughter) A crowd collected and wanted to know how he fell into the well in broad daylight. So he had to tell his dream to the delight of all. Then H.H. said people create their own well and fall into it just for nothing.

(Record, 3 September 1964)

Dr. R. So this Viksepa or imagining is not just a waste of energy, but it lands one in all sorts of trouble as well.

Mrs. M. Simpson. Its a very addicted or deeply imprinted habit to let the mind read or listen in, even though the reading and the listening in is good.

Dr. R. Yes. In other words one really must now in 1977 get around (each of us) to planning our day more effectively in the direction of resting and perfecting the wonderful endowment we each of us have. The human mind is a marvellous thing with many, many departments and when working well with plenty of energy it at once comes up with absolutely anything you require at the moment you require it. So what it needs is energy and it's all the time spending this precious energy and making things so difficult.

Now we would like, I think, to rest our mind, I had planned to have some music; the trouble is that the numbers on the different recording machines don't agree, and don't expect you will get the bit we chose. Now in listening to this music you will find that the mind does not keep attention – its all the time wandering off – 'do I like it or don't I like it? It's not my kind of music' etc., etc., but if we just let the flute and the harp of this concerto get us ready for Meditation and produce Sattva, then we shall find it easy to go into Meditation after three or four minutes.

Music from Mozart's Flute and Harp Concerto in C Major, followed by,

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Dr. R. Are there any questions just before we stop, its about ten past eight. I mean questions about Meditation itself.

Q. Why did you use that piece of music, that busy piece of music?

Dr. R. Your remark is a perfect example of Mala – doing exactly what was not advised! I had chosen a very peaceful non-busy part (I only chose it because it's helped me a lot with getting quiet and is conducive to Meditation), I'm sorry you didn't get that. Anyway, just attending only to the music and not talking seemed to help a lot of us to get quiet when we meditated.

Now about the Meditation itself, is there anything anybody wants to ask, if it isn't: How can I do it differently?

Mr. Michael Harris. I was just going to say that the sound of the music, in any event, took one straight to the sound of the Mantra.

Dr. R. I am glad it did with you in spite of the fact that it was the wrong piece.

This term we want to study a direct method (which we've always wrongly understood) of cultivating the 'middle storey approach' to the Self, to the Atman and the Causal level. This has been thoroughly described and recommended by the Shankaracharya. Its the method prescribed for him by Guru Deva and in my experience is the only sure way of getting out of this incessant activity of the mind. Once he described this method in a nutshell: 'Bhakti is a power of the heart – let this single power drive all your machinery just as the single electric main drives all the machinery in a factory.'

So during this term I would like you to study the various things that have been said about this method; because if put into practice it will free the mind of this burden of Viksepa and give this peace which takes one straight through the Mantra to the Atman. *In Meditation one doesn't know anything.*

(to Lord Allan): You've had that said to you on several occasions. (A. agreed.) One doesn't know even whether one is in Samadhi, one doesn't know anything at all at the time, only afterwards. Meditation is for Being, one doesn't even know one *is*. So if, during each half-hour, we could drop all knowing (which is the subtle level) we'll get through to the place where everything exists – the Causal level – and in that Causal level the light of the Atman is perpetually shining. We've reached the stage now where we know really enough but if you do that, you'll suddenly find that, the system Mr. Ouspensky taught us and the Shankaracharya's system though described in such very different worlds, exactly coincide; so all conflict between the two disappear.

Well, a happy New Year, quarter past eight, time for dinner. We meet again here on the 8th February.

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