

14 March 1977

SMALL MONDAY MEETING

Lord Allan. There is another small meeting next Monday and then the final large one on Monday, the 28th.

Next term begins with a small meeting on Monday, 2nd May.

The group at present meeting at Chepstow Place has now got to find a new place for next term. We wonder if there is anybody who has a room available for meetings of about twenty people. We want it in a fairly central part because this is the central meeting, and if you know of anybody, or if you yourself have a room, would you let the office know.

The Reading given out today – Reading 5 – is designed to last until the end of the term – for two weeks.

Dr. Roles then began as follows:

Several questions have been arising about 'rules'. Some old hands feel that the Meditation has absolved us from rules. That is not my view. Though we still want to free ourselves from *imposing* rules, yet we feel that self-imposed rules are even more valuable nowadays as a means of remembering oneSelf. But for this senior group there is no need to write in here, or ring up before some project like having some meditators meeting in their house, or something like this. It is enough that each of us should try and remember to obey the rules which apply in practically every dealing with other people, as part of group work, and just ask themselves whether this is consistent and go ahead on that basis and decide for themselves.

These rules are a good set of alarm clocks for *waking up*. If your plan involves mixing people who belong to Colet with other people who don't, remember there is nothing fixed or arbitrary. Sometimes it is a good thing; sometimes it isn't.

The idea is to preserve this special relationship which we have together here at Colet from getting spoilt and dragged down and lost.

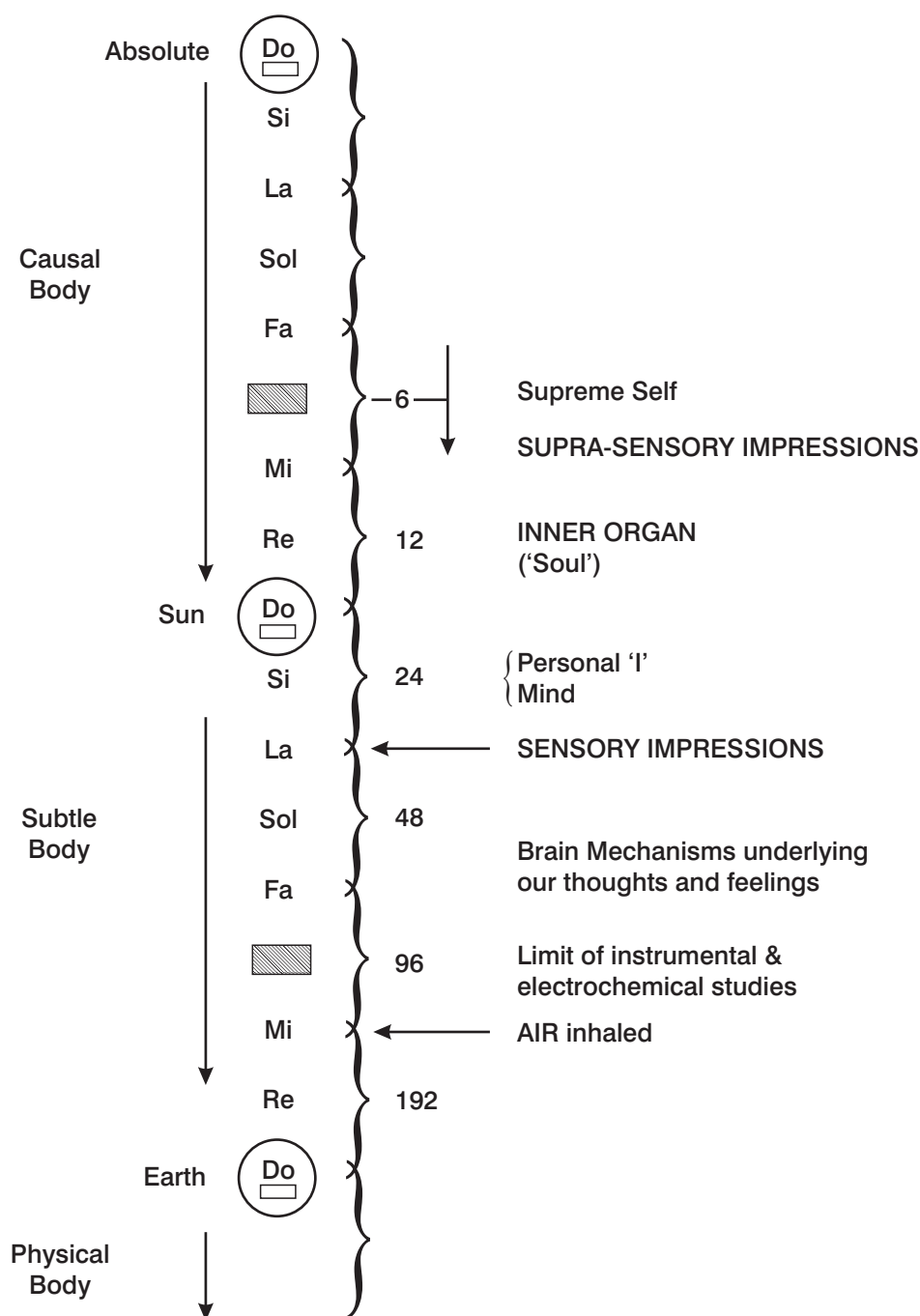
Dr. Roles then continued:

I want from now to go ahead with the simplest of the diagrams derived from the Enneagram with the whole idea that each person should be able to construct it for himself and answer his own questions, or questions that are put to him, and not have to rely on somebody here on the platform or on material given out.

From my point of view, the importance of the Enneagram is simply to understand what the Shankaracharya is saying – his stories; his guidance which I have now accepted without question. I have no doubts at all that I need the guidance of a Realised man, that I have been accepted as a pupil, and everybody here also. With the help of the Enneagram there need now be no difficulty about language at all. The Enneagram, like music, or a work of objective art, contains a universal language.

But in order to get to that point, we need to find our way about this simpler diagram and begin from something we know very well from personal experience.

(Referring to diagram of Three Octaves on screen). The critical point is this one at level 24;



it is the top triad of the subtle level, and over this we have power and can make choice so that it would correspond with the level of H.H.'s concept of 'Buddhi' when doing its right job of discriminating right from wrong, useful from useless.

Now let us consider very briefly what the difference in level is. 48 is the ordinary operation of the brain – the brain's computers if you like – a very complicated apparatus which converts impressions (whether in the form of signals from receptor organs, or radiations, or sounds in air) into experience in consciousness such as sensations, feelings and thoughts; and that apparatus is controlled at level 48. This would correspond with the way H.H. speaks of 'Manas' as the mechanical mind that presents sense-data to us without selection, and is incessantly active all day, and also re-enacts the day's events in dreams at night – using pints of precious energy in the process.

At level 48 we all regard ourselves as wide-awake; the scientists too call it the 'waking state'. But to the Realised man it is just another kind of dream (see the story of Lakshman's

dive for the ring). Something is required at that point to raise our state from dream to reality from 48 to 24.

Take a tangible analogy: Of all the solid matter we select as *food* only that which is soluble and nutritious – 768 – and nature provides Carbon 192 for this purpose within the organism. This solid matter has to be reduced to a very fine state where it is completely dissolved into tissue fluid (lymph) which contains the ‘building-stones’ from which all the energy required at different levels of the body can be extracted and synthesised – vitamins, amino-acids, fatty acids, sugars and so on. That is 384; and that is achieved by those powerful enzymes in the alimentary tract which act on the food as it is taken in.

I have put in the material an ordinary example: for instance, one’s Sunday lunch of meat and two veg. Long before you actually take a mouthful, a delicious aroma has wafted itself from the kitchen and all your enzymes are mobilised – not only does your mouth water, but everything else waters as well – stomach, pancreas, intestine! So that by the time you take your first mouthful everything is mobilised for the transformation of the solid food into two further stages that take it as venous blood to the venous side of the heart; this is then pumped into the lungs to meet the inhaled air and become arterial blood (96) with its contained hormones conveying the products of food and air to all the tissues of the body.

Of these we consider only the nervous system and the brain; which must be got ready for the receipt of sensory impressions, the third kind of food (48). Natural evolution has supplied plenty of the necessary active carbons for those processes, but *has not provided a sufficiency of carbon to enable us to select and transform impressions*; we have to learn how to do it and apply a certain discipline.

Now, what are we trying to do here? Remind yourselves of the state of a person at level 24. There are a number of descriptions which deal with that: One is, of course, the episode of the centurion in the Gospels – ‘I am a man under authority having soldiers under me; and I say to this man, Go and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.’ That has been taken by Christian mystics to represent the awakened Mind.

Here is a rather telling Zen story, for Zen methods also concentrate on this point.

One evening as the adept Shichiri Kojin was sitting in his room reciting Sutras, suddenly a thief entered with a big knife and shouted. ‘Your money or your life.’

‘Don’t disturb me,’ said Shichiri ‘you can find some money in that drawer’ and he went on reciting.

After a minute he said. ‘Don’t take it all; I need some for paying taxes tomorrow.’ As the thief grabbed most of the money and made for the door, Shichiri said. ‘You should say “thank you” when you are given a present.’

The thief thanked him hurriedly and disappeared.

A few days later he was apprehended and confessed among others, the offence against Shichiri. In the witness box Shichiri testified. ‘As far as I am concerned, this man is no thief. I gave him some money and he thanked me for it.’

After the man had done his prison term, he returned to Shichiri and became his disciple.

(*Zen Flesh, Zen Bones*. Senzaki/Reps. Tuttle Publishing)

Dr. R. then went on:

Here is an example of the right sort of detachment which His Holiness describes in a Realised man who acts on principle because it is right in the situation – not looking for any reward at all. I am quite sure that Shichiri did not calculate that the man would come back and want to be his disciple. He just did what was necessary at the time, without his attention being distracted too much from his reciting of the Sutras!

This is the state of a man who is remembering himSelf and all the functions work differently in that state; all the departments of the mind, all the departments of the body – they all work better and more effectively and more efficiently. Had he shown any fear or aggression for instance, the thief might have attacked him; but his authoritative Being imposed itself on the man.

Of course, this is what we should be getting from the Meditation, which is turning inwards, giving up everything until we get to the ante-room (12) where one could meet with one's true Self – the Atman (6); and as I say at Initiations which we started yesterday. 'From that moment life becomes much happier in many different ways and unpredictably.' Yet after some time the original impetus may die away; we stop giving up and we substitute thoughts and the half-hour becomes mechanical. We must not mind too much about that; it is inevitable in nature when the octave runs down. So we just try to get what help we can and don't add gloom to all the other obstacles!

Any questions about that? Does it make it clear at all what these different Levels are– 48, 24?

Mr. Lucas. What is 12?

Dr. R. You know perfectly well, Colin.

Mr. Lucas. In that context?

Dr. R. There are two stages – the head and the heart. 12 is felt in the heart; 24 is felt in the head. 24 gives you the feeling of 'I' and the feeling of decision. 12 gives you the feeling of Love, of Love of Truth, for instance, Love of the Divine Self.

24 has not very much power in itself; it needs the support of the heart and, as Mr. Ouspensky used to say, 'We have to bring heart to head, or head to heart.'

That is how you would put it, wouldn't you, Lucas? I mean, as a very simple beginning.

This is a tremendous Table with very many meanings and, anatomically, all the points it shows are also represented in the brain. The centre for digestion is in the brain-stem; the respiratory centre higher in the brain stem monitors the intake of air; and all these different levels of the brain-stem, the great central headquarters and the cerebral hemispheres can all be interpreted, if you know about it, in terms of these different hydrogens.

But I don't think most of us want to bother with that.

Mr. Geoffroy. Is it possible that Nature does not want us to smell the better food that is being prepared for us above?

Dr. R. I can see certain advantages to Nature in keeping us on the animal level and filling her perambulators! The question is whether *we* like that or not? Do we like to be servants of Nature?

Mr. Geoffroy. I would like to understand much more about this particular line.

Dr. R. Yes, we'd like to understand much more, we are just at the bare threshold of it. But, all our previous experience will come in and will help us at this stage. Shouldn't we question in what way Self-fulfilment is said to be 'against Nature'.

It was said by Gurdjieff to be 'against God' as well. We don't hold with that; but it might be 'against Nature' in this sense: The natural course of events is for us to remain asleep like sheep; and then Nature gets our wool and our mutton. I gather you are all here because you are not content with that?

Mrs. MacOwan. What is the interval just below the Sun at 24?

Dr. R. It comes there, yes. The intervals are not shown here; I mean, at 24 is what is called the First Conscious Shock, which really means that something has to be done at that point by a Conscious person. We cannot do that entirely on our own. It is a Conscious intervention by a Realised person which shows one the direction in which one's discriminative mind (Buddhi) should lead one. H.H. calls it 'Buddhi seeing with the eye of Atman'.

It is just like a chauffeur driving a car, and when the Owner of the car takes his seat the chauffeur is then under direction. Until the Buddhi is under the direction of the Atman, some Realised person has to do the job – give him his instructions for any journey. Then at this point (level 12) there must be a Second Conscious impulse whereby ordinary negative, indiscriminate emotion is changed into positive. That also needs doing by a Conscious person; you can't just do it entirely on your own. By a Conscious person I would include some direct Tradition of Conscious origin – like the Mukabeleh.

Q. (a woman) Where do you place Sattva?

Dr. R. Sattva is in all these triads all the way along. This particular diagram, when you are looking at it *from above downwards*, is the triad of Creation (C–O–N) active force, a creative impulse (C) uses the available raw material (O) to produce Sattva (N) on that level, and this Sattva can then be the raw material for the next; and so it goes all the way down. In every one of these there is the Sattva.

Then, *on the way up*, that triad is usually called O–C–N, Oxygen–Carbon–Nitrogen; and on the way up you start with raw material – Oxygen or Tamas; it meets with the necessary Carbon or Rajas; and becomes the Nitrogen or Sattva, which is the raw material for the next stage up. So these two triads are both shown in this diagram and are the necessary preparatory ones.

The final one we aim for is the one beginning with the Sattva – remembering the True Self, which means that everything you do is for the glory of the Param-Atman. That would be lovely, but we need to do a bit of preparation.

Well, you see, I have only indicated that everything really is in this diagram if we look for it; only we have to start somewhere simple, from something we know. We would get daft, quite dotty, if we go speculating.

We must not think too much with 24. It always produces rather fantastic things – people draw diagrams the whole time. You may get a taste of illumination; for instance, in Rodney Collin's books – *The Theory of Eternal Life* and *The Theory of Celestial Influences* –

it is all a bit fantastic; and any expert in any particular subject can refute anything that is said.

So we have to keep resisting the wrong use of energy, which is contrary to what we are after – what we want. Not just resisting, but liberating oneself from it. The habitual wrong use of our equipment.

Mrs. Guyatt. Can 24 understand what is necessary to take it to 12?

Dr. R. Yes. At each level you get glimpses of the next step. Taking the analogy of 24 being your chauffeur to get you through the day; it makes you take the right decision in a given project.

There will be moments when 24 is well aware that it is unable to decide on a given occasion; it so to speak says: 'I can't decide' and looks for the inner Voice to help it decide.

But if 24 is too full of self-will – ego and wilfulness – it won't ever recognise that it cannot decide.

There must be some higher energy (24 and 12) to enable the organism to go on and live for seventy or eighty years. There must be enough just to keep the mind ticking over; so it is in operation but in a very partial way.

Miss Irvine. Recently you told us of an experience when you had been meditating with the Shankaracharya and three times during the period of meditation the Mantra appeared to rise and go above your head. How do you explain that?

Dr. R. Well, it must mean that in the natural progress of the meditation, having given everything up that could be called 'I', you become automatically harnessed to the Param-Atman; and your attention and intelligence rise – all your Being rises through the seven gates.

Now I would like to tell you something of the process so I will get Allan to read you what is in the material this week. It starts with that very familiar story of the Seven Gates, and just to make sure that we are talking about the same thing I will get Lord Allan to read that:

A. reads.

A certain King announced to his subjects that he intended to abdicate and would hand over the keys of his Kingdom to the first person who came to him at four o'clock in the afternoon on the same day in one week's time.

Many of his subjects thought it a good idea and set out, but the King had set up a series of attractions at each of the Seven Gates from the edge of the city to his audience chamber with the object of selecting the best candidate. People stopped off to enjoy these enticements and all forgot their quest except one single man who reached him at the appointed hour and inherited the Kingdom.

That one man, we were told, was the Atman – the true Self – of the same nature as the King (Param-Atman).

Then nine years later, you opened the discussion again, and his advice was:

S. The Seven Gates are the seven covering layers of Prakriti –

(Dr. R. shows level 24 on the screen and says. This is Prakriti – and the seven covering layers are earth, water, fire, air coming in, ether and two elements of Mind – Manas 48 and Buddhi 24.)

S. (cont.)– enclosing in the most inaccessible centre of the Antahkarana the Jiva-Atman and the Param-Atman. (Dr. R. levels 6 and 3)

The individual Self, the Jiva-Atman – actually sits in the lap of the universal Param-Atman, but the trouble is that the Jiva-Atman, in spite of such close proximity, possesses an external outlook and feels limited and constrained by those external layers, namely the Seven Gates.

(Record, 28 January 1971)

Dr. R. The external outlook of the true Self, which is concerned about all this all the time, which is the one limitation that prevents him realizing who he really is – one spark of the Param-Atman.

It is the same idea in one of the earliest Upanishads about the ‘two birds who have made their nests in a single tree – the one eats of the sweet fruit; the other looks on not eating. The first is sad at the constraint of matter and its limitations, but when he sees he is identical with the bird of gorgeous plumage, all his sadness vanishes and joy is felt all round’. It is very difficult to describe except in such picturesque language because it refers to subtle and causal things for which our language is not constructed.

(to Miss Irvine). That is really a brief answer to your question, and you see this happening in Meditation, however occasionally, when one is lucky. However difficult it is to describe, one feels it happening, and one sees it in people as one is initiating.

Dr. R. then went on:

So, for some time, we rather have to avoid too much discussion and much laying down the law, and try and find the Truth of this inside; and I would recommend you group-takers to do that more and to look through what material you have from the Shankaracharya in the papers.

I am afraid we cannot lend eleven volumes all round to everybody, but it is all there; so if you can try and look out sayings of his and stories and see where they fit in this scheme of things. It is very rewarding.

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Dr. Roles then began:

Now there are some rather good questions. I only have one New Group report here, so will have to give Dr. Connell’s group their answers on Thursday; but this is at the Guyatt’s group:

A. reads:

Anthony Anholt. Are the Causal bodies within us?

Dr. R. The Causal body is within us. The Causal body when everything is working ideally is this top octave (of diagram). The subtle when things are working as they should be and everything in their right place is this middle octave and the physical below. But 192 and 96 are on the border line between physical and subtle.

Then he says: ‘Is the Causal body the Atman?’ No. The Causal body is the house of the Atman – the private room of the Atman where the Atman takes his rest.

Anthony Anholt. Is Samadhi there?

Dr. R. Samadhi is when you lose your identity totally at the level 12; where there is nothing but ecstasy, so you don’t even know what is happening until you come out of it.

On the other hand Turiya – Enlightenment – is where you emerge with sufficient enlightenment to handle your ordinary affairs – your ordinary life – for you have become the All-knowing Atman yourself.

Sarah Dickens. Is there any length of time between the different octaves?

Dr. R. Any set length of time between the different octaves? Of course there is. Each level of Hydrogen has a certain 'Time value', its own duration, which is what she means by a 'set length of time' – durability. For instance, metals are very durable; salts are more changeable; and 'good impulses' very evanescent.

The Atman and the Param-Atman are unchangeable for ever. So there is a definite time-scale difference, not only between each of the three octaves as Sarah asked, but between each Hydrogen.

Anthony Anholt. Are there times when an octave is not completed when you realise that it is the wrong octave?

Dr. R. Absolutely right. Very few octaves in human life are completed in the original direction. In fact, we only see completed octaves in the cosmic events if we have eyes to see them. Not only in the very large world like the life of a star but in the very tiny world – the world you are chiefly studying, Bob Simmons, where the progress of DNA and messenger RNA, and the instructions given to each cell produce a completed octave. That is just how, in my ignorance, I see it. Do you agree about that?

Dr. Simmons. Yes.

Dr. R. (to Dr. Simmons) We would very much like to hear anything you can tell us – on paper if you like – about any of that if you get time.

But in human affairs octaves are broken all the time.

Take Meditation: it starts off in some people in wonderful form. Somebody gets right through in the first two minutes, but then things become more and more difficult and they have to weather these difficulties, and be determined not to give it up, but to complete the octave – with additional help from above at particular points (3, 6 and 9 of the Enneagram).

It is the same with Turning, in the Mukabeleh, don't stop off and get discouraged; be determined to get its full flavour.

Sarah Dickens. I still don't see the relationship between Sun, Earth, Moon on the scale of octaves?

Dr. R. No? Well, I don't blame her! But it is a question of 'sphere of influence'. On this straight line scale it is only a Table of Magnitudes, while in the Enneagram it is a Table of *Magnitude and Time*. The Moon is very small; the Earth is very small; but they are very important to dwellers on the Earth in the thin film of the Biosphere. The Sun, Moon and the Earth between them regulate all the tides – not only of sea and river, but of all the fluids in individual bodies of Organic Life. The Moon is like the great weight which keeps everything stable. We used to be told that at times in Turkestan many young people got free of the Moon – 'got too free of the Moon and just bounced', had no gravity, and would commit suicide or violent crimes.

Now that is happening everywhere *today* – not only in the middle East! At home here young people are just bouncing, a lot of them; they have got a bit too free of the Moon. Nevertheless, it is a healthy process; they have had to get free of the enormous weight of Victorian prejudice. So they have to bounce for a bit before they acquire a new kind of stability!

Would you agree, parents? (There were some answering smiles and nods.)

After a pause:

Dr. R. Those were very good questions at your meeting, Guyatt. Perhaps you will tell me when I ring on Thursday what you would like said.

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You want to know how to use the Enneagram? The Enneagram construction needs quite a fair amount of study, geometrical instruments, and so on and so forth. I dare say it is not in the programme of a lot of people. But anybody should be able to use this straight line version of the 3 octaves, and draw it for themselves.

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Then there is a cry from the heart – Mrs. Harris: Why is it so difficult to reach our objective when we are given so much Knowledge and help?

Dr. R. The difficulty lies in being given too much Knowledge and help! If you have to do it for yourselves, you get there much quicker. Luckily, the management will be changing soon and you may have to do that more. I think one can be at fault in handing out too much, too easily.

For instance: this transformation here (Second Conscious Shock at level 12). We have not begun to do anything like that in the way that a Fourth Way School should be doing it.

Q. (a woman) When you were talking about 12, you likened it to love of the Divine Self. Can that be translated into love of thy neighbour?

Dr. R. Surely, Yes; the Gospels are all about this; and when you look into the Gospels, you find our Lord saying. 'Inasmuch as you do it to the least of these My brethren, you do it unto Me.' So it is the same thing. Seeing the Param-Atman in everything is doing for everybody the universal service which is the same thing as doing it for the Param-Atman. But the Gospels say it much more beautifully and more clearly.

A. then asked. Could you say a little more about what a Fourth Way School ought to be doing?

Dr. R. You see, it is not enough to love your friend; you have to love your enemy. This means, in a School, that the Leader of the School deliberately tries to make you hate him. Many examples of this we had in Mr. Ouspensky's day. For instance, one of the early nights I sat up alone with him, when the other people had gone to bed, then a certain magic would come over the atmosphere, and one always was expectant that some wonderful thing was going to happen. Well, instead of that happening on this particular evening, everything went wrong. I was told that I was in a hopeless state – going quite in the wrong direction, and unless I did a bit better I had better go somewhere else and play games instead. I was given very dud stuff

to drink, and the whole thing got to such a stage that I looked at Mr. Ouspensky with murder in my eyes, and he said. 'Now you see what 'love your enemies' means! Tell me truly. 'If you had a revolver at this moment, would you shoot me?' 'Yes,' I shouted, 'I believe I would!'

That kind of thing.

Well, the Shankaracharya is up to that too quite a lot. We have met with a number of occasions when he does something to make you hate him and looks on with a twinkle in his eye to see what effect it is having!

You remember how we wasted a whole week when he put on a very dud Swami to do the talking and we had to listen to him the whole time and got more and more mad with him.

Peter Eadie. It seems that we have to create a state of devotion in order to get higher impressions. Can you say a little more about this?

Dr. R. 'Devotion' is a favourite with 'middle storey people' isn't it, Peter? It comes easier to them. But a lot of people don't like devotion – Bob Simmons has often said he doesn't like a way demanding devotion.

Peter Eadie. Anybody who has turned knows what this means.

Dr. R. Well, all right, if we know what it means, that is super.

There can be no harm in being devoted to the Truth, or to fix your aim on something and be devoted to your Aim. No one would quarrel with that.

But when it comes to personal devotion to somebody, we get into trouble, but it is a matter of taste. I mean, there is no law against even personal devotion.

Peter Eadie. I was not thinking of it in personal terms. I find it difficult to get a word; but I was thinking in terms of warmth or worship.

Dr. R. Yes, I know what you mean; its only difficult to find the words.

One has to be devoted to the Supreme Power to get throughout this narrow gate (top interval) and become One with that Supreme Power. So that final step is devotion to one thing – the Supreme Param-Atman.

There is one point about devotion: the Shankaracharya says that the more you know the Param-Atman – this marvellous Creator of all things beautiful and true, the more you are bound naturally to be devoted. So, not being devoted is simply ignorance of the true nature of the 'bird of gorgeous plumage'.

Peter Eadie. That is why the couplets and things like that are so important.

Dr. R. Yes. Or you can just try to cultivate the kind of feeling which we get in a Mukabeleh, which is beyond doubt and beyond thought and beyond words. If we do not make a personal God in our own image, there is plenty to be devoted to.

Q. (a woman) Does the existence of a Fourth Way School depend partly on the questions which members ask?

Dr. R. Yes, that is rather important in a Fourth Way School. In Schools of the Religious Way you are told what to do; you go by imposed obedience whether you ask or not.

In a true Fourth Way School (of which none of us has any real experience as yet) you are

not told; in fact, it is very difficult to get an answer from the Shankaracharya about how you should meditate, for instance. You get very little in the way of instructions. He just says to each person. 'Well, what do you do?' And you have to tell him; so he can say: 'This that you are doing is wrong, but that is right.' He avoids any rigid general code of instruction.

The only general instruction is that you 'give up'; to get to a higher step you give up half of what went before. All the way, it is giving up, giving up, giving up. Only when you have given up everything personal then, suddenly, something takes over – the Universal takes over or you become one with the Realized man – however you like to express it.

Miss Scrutton. If something takes over, why is the arrow at the top going upwards?

Dr. R. Sorry, it should be a two-way arrow! Your difficulty is just that those top matters are too fine to be defined. We cannot separate them in our mind; it is all One Supreme Power. That is what is meant; and 'you are that – *tat twam asi*'.

In the early Christian Tradition there was tremendous difficulty in defining them at the Council of Trent: the Father, the Son, and the Holy Spirit: 'The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible; yet there are not three incomprehensibles but One Incomprehensible.'

So let us try and give up trying to define those abstract ideas; just as we give up being very concerned with the densest kinds of matter which are of no use in the organism. That is all.

Well now, it is after half past seven.

Thank you very much for your interest. One so often feels one is entirely dependent on your questions. So we meet next Monday for a small meeting. Perhaps then I am going to ask *you* the questions!

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