

28 March 1997

**LARGE MONDAY MEETING**

Dr. Roles to Lord Allan: There are quite a number of announcements.

A. This is, of course, the last Monday meeting of this term. On Thursday, the 31st, is held the Annual General Meeting of the Study Society and that is at 8.00 p.m. here. The first part of the business is for full members only. That is followed by a programme on Gothic Architecture which is available to all associate members (meaning everybody who comes to these meetings). It begins at 8.30 p.m.

Next term the weekly group meetings will start the first week in May, although there will not, in fact, be a large Monday meeting until the 16th May. So that will be the next meeting like this.

There will be a Meditation meeting on 10th May, but there will not be one in April.

Movements will start on Monday, May 2nd, and the first Mukabeleh, which will be one for visitors, will be on Friday, 6th May. Turning practices will begin that week, i.e. on the 3rd.

Some people may remember Mrs. St. Martin Watts who went a few years ago to live with her family in California, but she kept in touch with us here. She reached her ninetieth birthday last year and we heard from her niece recently that she died on the 3rd March.

Dr. R. She has been very faithful and we have communicated by letter and have been close to her almost up to the time of her death. She is all right.

A. We are looking for another room in central London where meetings might be held and we will probably want one next term. If there is anybody here who has got a suitable room which would seat up to perhaps twenty people, I wonder if they would let us know here.

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Now it has happened recently that people have been inviting friends in the SES to come to Meditation meetings here after having heard that they are open to anyone who has been initiated here. These meetings, however, were really meant for those meditators who are not being looked after anywhere else, and they are not really for people in another organisation who get help from that organisation. We certainly would not have room for many people like that; you can see how full the room is this evening.

However, if anyone else feels that there is a special case, they should just ask permission here first; and also, of course, one wants to remember that nothing must be done to upset anyone in the SES. Those who come to these Meditation meetings here should not say anything about it to anyone else till permission has been obtained.

Dr. R. I shall be talking to all the new meditators in the School of Economic Science tomorrow and I will mention it there. It is a matter of space largely and good relations between the two organisations.

Then about prospective newcomers: we have really got more people than we can adequately deal with already – not only here, but in our growing groups in a number of other countries, and we want to be able to deal rightly and look after them. So we are not keen to take on new people. Also we exist here for people who have nothing else and we don't want

to convert anyone who has other ideas. It sometimes happens, of course, that people come to the wrong shop – they come to a meeting here; find it is not what they want; so it is quite understood that they go on to some other shop that sells the sort of goods they want to buy.

Now I do want people to realise that we wish to avoid wasting their time and our time, so will those who sponsor them please make sure that they have nothing else and this is likely to be what they want.

Is that clear? If you have got prospective friends, do consult somebody here at headquarters *before saying anything* to them and raising their hopes falsely.

Dr. R. then continued:

First, regarding the two New Groups, we dealt last Monday with some of the excellent questions from the Guyatt's group so now it is the turn of the other group – Dr. Connell's. I would like you to hear some of their questions and since they are mostly here, I understand, I would like them to feel free to ask anything further in the anonymity of this big room, because this meeting is really meant for the newcomers.

Well, in the report I have got of Dr. Connell's meeting on the 24th March, which was a fairly full house, the first five questions are about the matter of *choice*, starting with Paul's question:

Is it only at moments of higher Consciousness that we have any choice?

Dr. R. No; everybody has some choice any moment if they only know it; and all the way through Organic Life in evolution there is always choice which results (so we are told by Darwin and his followers) in the 'survival of the fittest'.

But on the Spiritual way the only permanent choice follows the realisation that we are not the doers of anything, that we are not separate people but part of a united Whole of all humanity past and present; and then there are methods giving us very definite power of choice in the moment.

Do any of you want to ask anything further about that? There is always choice. Any moment, for instance, anybody can save one drop of precious energy; he has choice.

All right, we will go on with the questions until you get warmed up.

They went on at that group (after reading the paper) with about seven questions about the importance of the present moment *Now*; getting out of the habit of letting the mind create a world of its own and wander on into the future which will never happen or into the past which is over and done with. I am glad that they are realising the importance of this from their own experience as is evident by their remarks, because one cannot exaggerate the importance of attention to what is in front of one in the moment in the matter of choice which is the moment of Truth, the moment of choice.

It is brought out by Paul again at the end of that bit of conversation. He says:

You can think: 'I am so awake,' and then realise you are not awake at all.

Dr. R. It is like the story of the man who is carrying a lantern and feeling very conscious and bumped into somebody, and the somebody said: 'My friend, I am afraid your lantern has gone out.'

Now sometimes the answer does not quite fit the question and this works both ways!!

For instance, Jonathan Leiserach said:

I read a Zen story about a man leaping around and saying: 'It is marvellous; I am so free, so free' and someone hits him on the head. 'Why did you do that?' he asks. 'To detach you from your detachment' came the answer.

Dr. R. Well, this story seems to be a mix-up of several different stories, so Dr. Connell naturally asked Jonathan where he had read the story, and Jonathan quite happily replied: 'In the Allan's loo!' (laughter)

Then there were questions stressing the importance of this strange condition which is chiefly called 'identification', (which we think is a bad word today), in which we spend all our waking hours except for a few exceptional moments which stand out above everything else in our memory.

It is more like imprisonment, infatuation. The mind when it is dispersed, when attention is lost, is led into captivity by some favourite group of thoughts or impressions, and one can be taken far, far away from the object of our search. Somebody asked:

As it is such a relief when we do get rid of that, why is it so difficult to do it? Is it because one quite enjoys running round in circles?

Dr. R. One does not know one is running round in circles! If one did, one would not enjoy it at all.

It is a deeply ingrained habit picked up in the cradle from our nannies, and afterwards from our parents; then in school. This repetitive thinking is a deeply ingrained habit, and it takes some getting out of.

This is really why we, as a bunch of people, exist to help each other get out of our particular identification at the moment, and out of long-term ones as well.

Any questions about that? (As no questions were raised Dr. R. read the next question):

Betty Brittain says:

We cling to the familiar, identification is quite comfortable.

Dr. R. For a time it is, but we don't associate cause and effect; so afterwards a prickly plant has come up from the seed without our knowing what caused it.

Then Miss McGovern, who seemed on target, remarks:

That coming to a weekly meeting seems to lift a veil from her eyes. She only knows about it when she has left and the veil is back again.

Dr. R. Finally, the meeting concluded with Mr. Henriques saying that:

Surely the thing that exists – the real permanent existence – is the Divine Self in everybody, the Atman?

Dr. R. Yes, since it is only the Atman that always knows and always remembers, it is only the Atman that you and I have to remember.

So, the whole object of life on any Spiritual path is to find this Divine Self and have the best possible relations with it. As we say at each Initiation: 'This method of Meditation leads us by the most direct route to the silence in which one realizes once more the eternal presence of this Divine Self, who is always there; but we make so much noise we never hear. But once that relationship has been re-established life becomes altogether happier in a thousand different ways – unpredictable and different for each person.'

Any questions?

Q. When one lives more in the moment, is it usual to become more forgetful about what we have done in the past?

Dr. R. It will differ somewhat because Memory will bring up a previous experience of the same state of Consciousness in which one Is. If one has had a moment of waking up before, the memory of that moment will be connected with this moment of awakening. Those rare moments in our lives when we have remembered ourSelves are like beads on a string connected together, and those previous experiences help each new one.

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Dr. Roles then went on:

Now I want to put up just for a little while one diagram (with diagram on screen). This is, as many of you know, a link with our Universal Symbol which connects the Teachings of any true religion or philosophy, not only with our Western System (in which we were brought up), but with the sayings of the head of the Tradition of the Meditation; and we are at this moment able to see that everyone who is a witness of the Truth is saying the same thing though in different words, at different times and for different people. For throughout our branch of Creation from the Absolute to the Earth's little satellite, the Moon, which is just one of the myriads of branches of Creation, there is a scale by which we can designate the different levels of matter. We have not yet really touched the riches which this picture can give; and next term there is a marvellous area of our System and the Shankaracharya's which has just opened up, but which I have not time to launch on today.

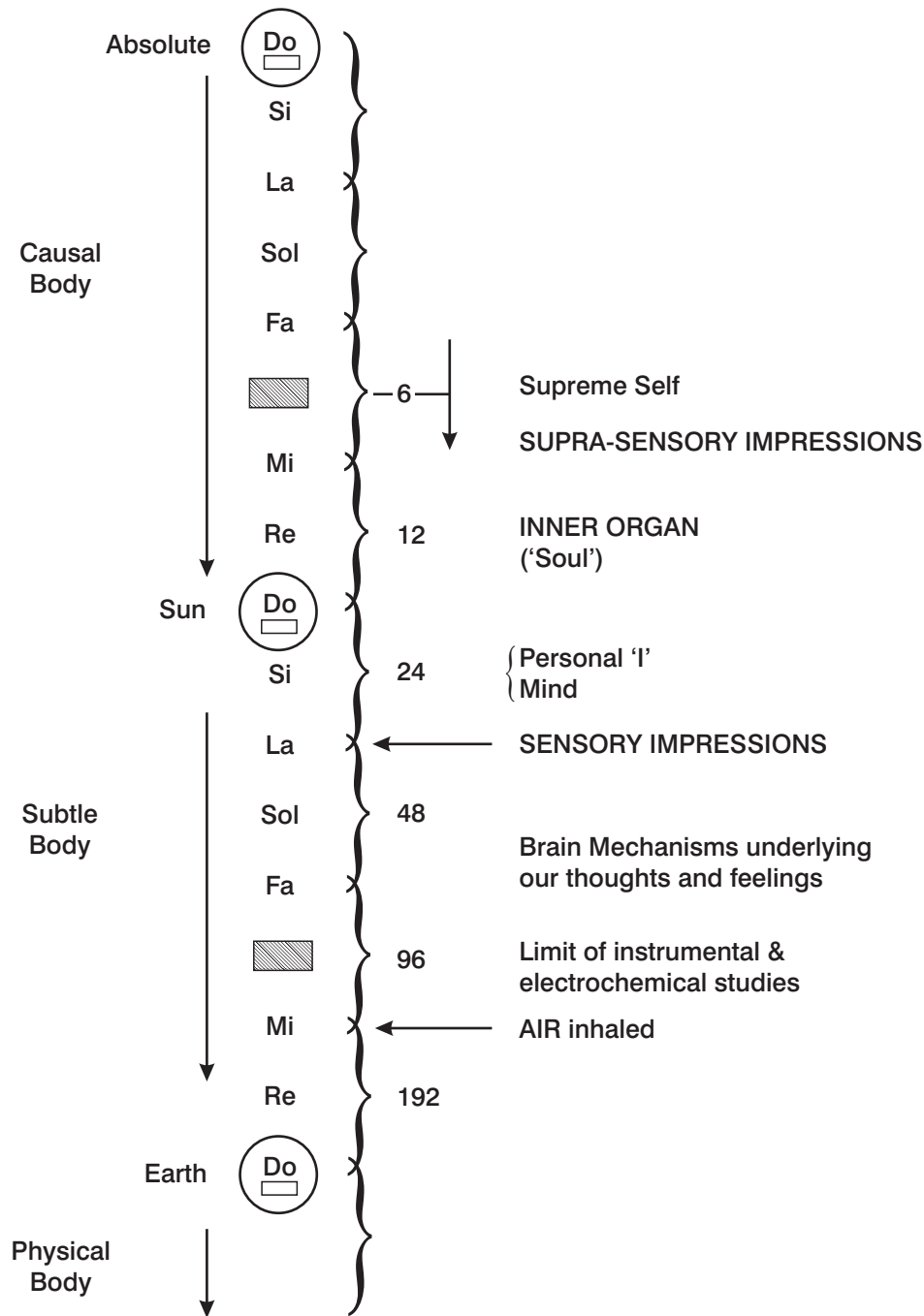
But just for now, I want to say that we must think in terms of the average 'Hydrogen' – the average matter at each level, because this is a Table covering a very wide area of ground and dealing with generalities rather than particular details.

For example, we have been told many times that man lives in a house of three storeys – head, heart, and organs of action. We have tried often to represent this in a diagram of a house of three storeys, and up to now it has been impossible to do it. We can see from this diagram why; for it depends on *what* person, what level of man you are talking about.

The ordinary 'man in the street' who has no special luck or privileges, lives in a three-storeyed house where 48 – sensory impressions – occupy the top storey; 96 – conflicting desires – occupy the middle storey; and where his body – the lower storey – is governed wholly as an automaton working as a marvellously connected whole, governed by his breathing and circulation – 192. This is man for whom only what he sees and touches has any existence – that is, a man who is centered in the physical body and its sensations.

The next stage is a man who has come under some discipline, be it only something simple like the Meditation, which he persistently works on, acts on, which has formed part of his nature. But also, of a certain discipline of thought at other times as well. This man's upper storey is H 24; in the middle storey is H 48, meaning that a certain reasonable point of view enters into the conflict and chemical play of the endocrine glands and his body chemistry; but his body is still governed by physical desires (lower storey 96).

This is the level that represents the subtle body of man which is present in everybody but not realised – he has no control over it yet.



The level above that represents the causal body, also present in everybody but not realized; where the top storey is governed by 12 which you might call Love of God; it is emotional – fidelity towards an ideal, if you like. 12 occupies the upper storey; 24 the middle storey; and 48 – already some reasonable law and order has been introduced into his actions, so that he is consistent; what he feels he says, and what he says he does. He keeps his promises and lives up to his undertakings.

The level above this is that of a fully Realised man. He is governed by the higher centres; higher intellectual centre – 6, where his mind and all his knowledge is connected with one Whole – one single Whole; his middle storey is occupied by emotion which cannot turn negative – 12; and his lower storey shows obvious signs of avoidance of involuntary movement, awakened actions, posture and, above all, willingness to help anybody that comes to him to ask for help – 24.



Just dealing with those particular levels one must realise that each person consists of a definite level of Being, which is in the middle storey; the top storey shows what kind of being he can serve (our System says be 'food for') and the lower storey what kind of being serves as food for him.

Now this must be thought of figuratively – not just literally; so you can see that, for the fully Realized man, he can only deal individually with man in whom the top storey is 24. Certainly he can address the crowds; he can speak in general and attract people anywhere; but he can only have individual dealings with and give instructions to people who are under his discipline.

That may suggest to you a certain way of looking at ourselves; and may show the necessity of having a Spiritual guide who is fully Realized and of inspired writings belonging to True Traditions of the past. We cannot get through the top interval without help from above.

But, now, there is a further level, believe it or not! Every sort of Tradition and religion has the idea of Divine incarnation, called in Sanskrit Avatar. Of such is the Lord Krishna of the *Bhagavad Gita* or the Messiah of the Gospels. Such a belief is up to the individual and is best not talked about; but there are many possibilities shown in this picture for the individual if he can only climb this Ladder, get rid of his negative emotions and his doubts and wanderings of his mind, and all that. Many undreamt-of possibilities.

Any questions about that?

Mr. Hodge. You spoke of 'help from above'. Does that help only come through things like Meditation or the Turning?

Dr. R. No, no; we must get out of the habit of using such words as 'only' or 'always' – these extremes. Every sort of possibility is available.

There are three kinds of help from above we are told by our friend, the fully Realized man: there is the Grace of the Absolute which is showering itSelf on all the world – always there, always present. There is the Grace of Traditions and inspired writings by former fully Realized men, or from Divine incarnations (if you believe in those); and there is the ever-present Grace of a Teacher with whom one has immediate contact, directly or indirectly.

In our particular Way it works when a fully Realized man (belonging to a very long-lasting Tradition) sees the leaders of many different groups round the world, giving them the Meditation, looking after their Meditation, and letting them go back home and teach all the people associated with them, so that all the group under this particular person is then open to his help from a central headquarters. Three ways in which help is received from above.

Of course, certain techniques may or may not form part of this Grace; but that depends on the leader of any given school. Some people may have achieved it without any form of physical discipline, or without any form of meditation – I don't know. But you, I take it, are here because you haven't so far succeeded in that?

Any questions?

Q. To what extent is our development limited or hindered by a potential of being trapped by our evolutionary level?

A. I don't quite understand that.

Q. (same) Is our spiritual possibility at any given moment an actual thing, or is it merely a potential?

Dr. R. The possibility is real; it is potential only if you don't accept it. Until we accept it, it remains potential.

For instance, we have had lots of Knowledge over the years, but unless we practise it, it is unrealised Knowledge and remains just good information. The information is potentially good, but only potentially. Does that answer your question?

Q. (same) The question was: Can we all in this life, reach the top?

Dr. R. We don't have to remain bound to the past. That is what we have been calling 'identification' or being 'led into captivity'; it is this that binds us to the past. This way is the Way of Liberation – liberation from prison, from being bound. But we have grown up with the idea that we have to be bound, so we are bound.

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Dr. R. then went on:

Now I want to describe one more thing: there are many different ways of achieving Spiritual Liberation – Spiritual fulfillment. There have been traditional Ways in the past – Ways governed by which storey in a given person is predominant. For people with 48 predominant in the top storey, it would be Ways of Knowledge; if 96 predominates in the middle storey, it would be Ways demanding faith and obedience – religious Ways; for people in whom the physical body (192) predominates, it would be a physical Way, very often involving physical exercises and discipline. But those are really for extreme types who are equipped with a special endowment in one or other of these storeys, and this makes it impossible for them to go any other Way but one of the traditional Ways.

Now, we all here are probably a bit of a mixture; we have some development of each of the storeys. Maybe that is why we have gravitated here. This is called the Fourth Way – a Fourth Way which has always existed, though it only 'surfaces' at certain times in the history of humanity – a Fourth Way which is compatible with ordinary life. The other Ways require a retreat from ordinary life – special conditions and special disciplines; they are hard Ways and people of today – all-rounders – are unlikely to take to any of them.

The Fourth Way makes use of some of the disciplines, like the Turning, the Movements to Music, and the Meditation. The Meditation that we use is adapted from the Way of the Yogi, Raja Yoga, for use in the Fourth Way, so it is now for everybody all through the world in a form compatible with ordinary life.

But there is a certain special method in the Fourth Way which we haven't begun to practice yet here, but which gives much quicker results. This level 12 here (pointing to diagram) is pure Emotion. The Spirit, the individual Self, wants one's Love only – the relationship of unfaltering Love with the individual Spirit and the Spirit of the Universe is the one thing which gets you through this narrow gateway to complete fulfillment.

It may strike you as odd, but the Gospels are a description of the Fourth Way; religion

only came into it later – religious sects, Traditions of different kinds; but, in the Gospels, the Messiah is spoken of as living among ordinary people and in contact with everybody around. His faithful apostles are drawn – fishermen, and so on – from among ordinary people. Therefore, if we understand the Gospels, and if we were brought up with them as our earliest reading, we can realise what this special method of the Fourth Way is, because it is put very beautifully:

Ye have heard that it hath been said: Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(Matthew 5: 43–46)

Now this is the Essence of the Fourth Way: it is not enough just to love one's friends; it is not enough just to love God when it is convenient, and when He is apparently doing something especially nice. One has to be trained to have unfaltering devotion whatever happens – never to lose that love. And in high-grade Fourth Way Schools this is practised, by the leader trying to promote a negative reaction as a test.

Under Mr. Ouspensky we had many examples of this, and under the Shankaracharya too. But one thing which is most important is that this special treatment must only be given to somebody who is really asking or it, who really understands. It is difficult enough then! But it must not be imposed upon everybody in a School and applied to people by tough disciplines which they don't understand. And in this way an evil reputation arises among people who don't understand what the School is doing. People on the sidelines hear something, and they think that the person in charge is doing it from ignorance or ill will.

The man who taught Mr. Ouspensky was described as a 'terrible man'; he got this reputation among people who did not understand, and Mr. Ouspensky was the first to say so in private conversation. Although he had to keep us separate from the people from whom he inherited the System, it was a mutual arrangement; but he never said anything negative about the man who taught him, either in public or in private.

I didn't meet this man, but I was taught to have a great respect for the way he introduced our System to the West, just before the Russian revolution in Moscow, and marvellous results have arisen from that. Moreover he was under very great difficulties in the midst of war and revolution.

So, maybe one day we will graduate – a few of us – to this level where we are deliberately provoked into reacting negatively. It would be good practice for never reacting negatively to one's God – to one's Divine Self.

Now is that clear or do you want to ask questions?

Q. Would you say what happened to St. Paul on the road to Damascus was an experience like this?



Dr. R. Well I wasn't there, and I don't know, I didn't know Saul when he was breathing fire, and I didn't know St. Paul; but one is led to infer that it was a good thing! That is all I can say. Each person is freely allowed to have his own private views about St. Paul! What I am speaking about is *Now* – the end of March, 1997. Where do we go from here?

Dr. R. then continued:

Not only is it the end of March, 1977, but Easter is coming up; and at Easter we think especially of Mr. Ouspensky and Madame Ouspensky, and the marvellous Russian Easter music and Russian Easter greeting: 'Christ is Risen'. My wife and others used to sing this Easter music under a Russian conductor, and it is the same idea which is beautifully expressed in our Easter Service, and which should dwell in our thoughts (if we want to get up past the final interval to reach the Unity) at this particular time of year:

Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the Resurrection from the dead.

For as in Adam all die, even so in Christ shall all be made alive.

(Corinthians 15: 20)

So do use this opportunity,

Remember that the true meaning of the Resurrection is not that the physical body after it dies, reassembles its bones and tissues and begins to breathe again. The physical body is dust (as it says in *Genesis*) and to dust it returns at death.

It means the Resurrection of the owner of the physical body into the subtle body, into the Casual body, and maybe into the Divine body; and is therefore true always and everywhere as a great possibility to be realized by anybody who wants it enough or for long enough.

So let us be quiet for the two or three remaining minutes and try not to forget.

#### MEDITATION

Dr. R. afterwards:

Well, a very Happy Easter to you all, and many thanks for all your help.

May I remind you that Spring is really here and this cold North wind will soon be blowing from somewhere different!

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