

30 May 1977

LARGE MONDAY MEETING

Dr. Roles to Lord Allan: Shall we have the announcements?

A. Yes. In this Society – and I think it has been generally appreciated – we have never made direct appeals for money or stressed this at all. It has always been our policy to rely on people as they grow in their understanding of this Work to appreciate that there must be a need for money in order to keep a house and an organisation like this going. This initiative is then with them to try and help to meet this need in any way they can.

Every now and again, however, we do mention the subject from the platform so that people can be helped or need to be reminded of the needs. Tonight I would simply say to you that it is now costing us about £16,000 a year and there are about 400 people in this room tonight or associated with this house. So if you would like to think about the implications of that it may give you an idea of what you might be able to do.

A. went on:

The next large meeting will be on June 27th, and the next Mukabeleh for visitors will be on June 10th. There will be no Mukabeleh on June 3rd.

The House will be closed over the Bank Holiday weekend from 6 p.m. on Friday, June 3rd until Wednesday morning, the 8th June.

There will be a Meditation meeting on the usual second Tuesday of the month – that is the 14th June as usual at 7.15 p.m.

Would the group-takers please remember to give out these dates at their meetings. We do not want people, for instance, turning up next Friday evening thinking that there will be a Mukabeleh.

Dr. R. So it comes to this, that the material – the paper – issued today and the one last week, are meant to last for a fortnight anyway. Perhaps there will be another given out on the 20th June at a small meeting we will be having then, but we shall meet again like this on the 27th.

Dr. R. (to A): There is something about the drawing class?

A. Yes. Barry Norman would like us to mention that the drawing group has been started and it meets on Fridays in this studio.

A. (to Norman) In the mornings, isn't it?

Mr. Norman. It could be all day.

A. Mr. Norman says that it is held at the moment between 4 p.m. and 6 p.m. on Friday afternoon, but if there is a demand it could meet all day on Fridays. He asks those who are interested please to put their names on the list outside on the landing and state on it when they would like to come.

There will of course be no class this coming Friday.

Dr. R. Would it be possible for the Professor (Prof. Guyatt) to look in on a Friday. He held a very happy drawing class here, and John Hersey before him, both of which were much enjoyed.

It is Jubilee holiday week, so get some country air if you can – not feeling that you ought to be turning up at a meeting; but after that it is up to you.

I would like to say that is the enthusiasm and interest shown by all our groups, new and old, which is making us continue to take a new look at our Western System. It is revealing all sorts of riches that we did not know were there; so the questions asked (particularly at the two new groups many of whom are here tonight) are a great stimulus, and we are most grateful for them. And this includes people in groups all round the world who get this material.

The sequence of this part of the System we have been exploring, goes in four stages: the Ray of Creation, the three Octaves of Radiations, the Table of Hydrogens and then a new diagram which many people have not had yet – the metabolism of the Three Foods, or ‘Food Diagram’ which we are coming to.

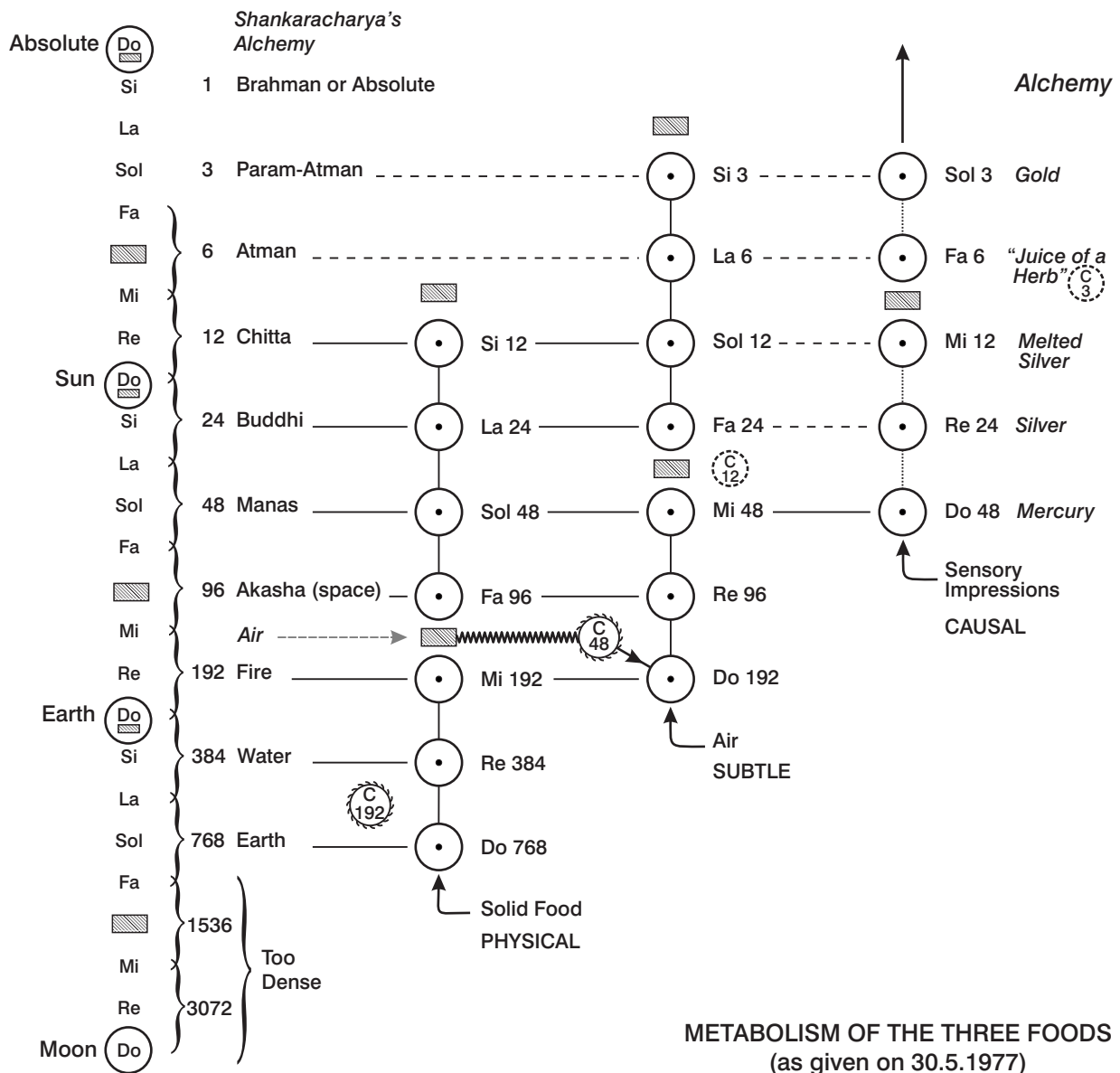
Referring to this Food Diagram, Mr. Ouspensky used to say ‘that from Psychology we come to Alchemy,’ so we want to read you this evening some of this week’s material (Reading 5), part of a small pamphlet (of unknown origin) which found its way to us about twenty years ago. It is called *The Alchemy of Happiness* and we thought for some time that it might have to do with Al-Ghazzali’s book of that name; Al-Ghazzali was an eleventh century Sufi mystic and one of the founders of European alchemy. He produced a shortened form of his great work (*Ihya ul ulum, The Revival of the Religious Sciences*) – and called it *The Alchemy of Happiness* but that seems to bear no direct relation to this pamphlet which seems to have come from a source further East since it uses the expression ‘the Atman,’ which probably comes from India. [See note on p.88]

Now about *The Alchemy of Happiness*: I think this will show you from what we will be reading, that there is a real meaning to *Alchemy*; namely, that it was not just a few crazy, ignorant people out for worldly wealth and prestige; but it had an inner meaning in regard to Self-realisation which is very, very valid even today.

About *Happiness*: the happiness referred to is not just temporary ups and downs of pleasure, happy feelings, which are often considered to be very selfish; but it is one of the three divine attributes – the three attributes by which you can recognise the Divine Self within – Eternal Being, Absolute Truth, and unchanging Happiness, which comes unexpectedly in spite of external conditions. And it is a sign, the Shankaracharya tells us, of whether the Meditation is going the way it should.

So I will get Lord Allan to begin to read this, but before we do that, however, we shall look at the familiar diagram (opposite) of the three Octaves showing the three Foods – the solid food coming in at 768, and everything that has to do with the metabolism of that solid food is physical and refers to this body of flesh and bones – to physical sex, which is the most powerful energy in the organism ordinarily, and to the reproduction and procreation of children from the parents. So take that as physical – everything that is written down here.

The Air is invisible to us; we lose sight of it very quickly after a breath has brought the Oxygen into the lungs and transformed our physical metabolism from venous to arterial blood, through a mechanical impulse provided by Nature at that point. So Nature and evolution have brought the necessary active matter to the reception both of food and air and for the continuation of the digestion and transformation of food as far as it can go in the physical organism.



With regard to the third kind of food (Impressions, which come in at 48) Nature has *not* provided a sufficiency of the necessary active matter at this point. There is some of it present, which accounts for the tantalising glimpses of the subtle and causal worlds which everybody gets, especially in childhood. But only some of it, just enough to tantalise us and make us long for more.

But this (which we call the *First Conscious Impulse* as contrasted with the mechanical impulses), must come from a living Conscious individual or a living Tradition for a long time, until the individual becomes connected up with his own Divine Self, which then becomes operative in his life.

So the first Conscious Impulse is something which has to happen at the receipt of Impressions. That will send the Air octave further right up to Si 3, as well as sending on impressions to Re 24, Mi 12 to Fa 6.

This diagram is only an approximation, but it does show how three octaves are necessary in filling the intervals – each one filling in for another and keeping the process of life and psychology going from birth to death.

Well, that is just a preliminary.

In reading this 'Alchemy of Happiness', I would like you to pay particular attention to the Impressions Octave. This is the great developing point of human beings. We don't differ very much in what we eat or in the air we breathe; but we do differ enormously in what impressions we take in and what the organism does with them. So our Fourth Way and all the work centred here that stems from our Western System and from the Shankaracharya's Tradition, is all to do with the top half of the diagram of the Three Octaves of Radiation (that you have been studying); and this 'Alchemy of Happiness' gives a very good description, so we will now read the beginning of it to you:

A. reads:

My subject tonight is the 'Alchemy of Happiness'. The highest state of the soul in the Sanskrit language is called Atman, which means Happiness or Bliss itself. Today we often confuse happiness with pleasure. Pleasure is only an illusion of happiness, a shadow of happiness, and in this delusion a man perhaps passes his whole life seeking after pleasure and never finding satisfaction. Happiness is a state of the inner man and is not dependent on outside things. The one who is happy is happy everywhere – in a palace, or a cottage, in riches or poverty, for he has discovered the fountain of happiness which is situated in his own heart...

Happiness cannot be bought or sold, nor can you give it to a person who has not got it. All religions, all philosophical systems have taught men in different forms how to find it... and wise men in some form or another give a method... and have called this process Alchemy. Their stories (such as the Arabian Nights) are full of the belief that there is a Philosopher's stone that would turn metal into gold by a chemical process... gold calls for light or inspiration... a person who follows a religion and has not come to the realisation of Truth, of what use is his religion to him if he is not happy? A religious person must be happier than one who is not religious... otherwise the form is being kept but the spirit lost.

The whole process of making gold is described by the Alchemists in a symbolical way. They say that gold is made out of *mercury* (48); the nature of mercury is to be ever-moving, but by a certain process the mercury is first stilled, and once stilled it becomes silver (24); the silver then has to be melted, and on to the melted silver –

(Dr. R. Silver first has to be melted so that 24 becomes 12.)

– and on to the melted silver the juice of a herb is poured, and then the melted silver turns into gold (6)... The real interpretation of this process is that mercury represents the nature of the ever-restless mind realised especially when a man tries to collect his attention... Such is the nature of mind, it becomes more restless when you desire to control it; like mercury it is constantly moving. When (by collecting the attention) one has mastered the mind, one has taken the first step... but for this stilling of the mind a special method is necessary and is taught by the mystic just as singing is taught by the teacher of voice production.

Dr. R. So this first step lies immediately in front of us. In the Yoga system from which our Meditation came, this is the fifth step and they are not allowed to meditate until they have achieved this stilling of the mind. People who do not understand this have difficulty meditating because they just repeat the mantra like parrots without letting it still the mind.

So now, are there any questions? I expect everybody here recognises the mercury – this

restless, changing mind – changing with all impressions, a changing particularly noticed when one sits with one's eyes shut.

Any questions about the change from 48 to the silver, the stillness of Mind, 24?

Q. What does the juice of the herb represent?

Dr. R. You are jumping much too far ahead! We are talking about the change from 48 to 24. What do you find affects that?

A lot of your questions at the new meetings have been all about this, so do pipe up.

Then Mr. Hodge asked a question which A. did not get.

Dr. R. Anyhow, Mr. Hodge is not one of the New Group by any means! You, dear Hodge, know the answer very well. So sometime I will ask you the answer to your own question. Now are there questions by people not yet brainwashed? (laughter) As there was no immediate response, Dr. R. went on:

Well, you are getting some good out of Meditation, and this comes, I'm sure, from the stilling of the mercurial mind for a few moments during a half-hour twice a day.

Q. Does bringing in the Third Force still the mind?

Dr. R. Of course, but what does that mean?

Q. It was a reference back to last week's Reading (4), where the second quotation from the Shankaracharya has been of great help.

Dr. R. Well, shortly, we said that it can't be done by the individual by himself except in very rare cases. So the intervention of some Conscious man or some Tradition of Conscious origin is needed.

That is not only true of Meditation: for instance, the Mukabeleh ceremonial came from Conscious people and has been maintained for seven or eight centuries by successive Sheikhs, so it can still have those effects which people experience here today.

There are also religious methods; there is the 'continuous internal prayer' as used in the Greek islands and on Mount Athos which achieve exactly this.

Occasionally too, a pure scientist, the scientific discipline will do this for him; and for the creative artist – again occasionally – the difficulty of his art will determine his way of living and will produce this result. Mr. Ouspensky used to say: 'What use to make great artists or poets walk the same streets again and again?'

Any other questions?

(to previous Q.): I think that answers you? (Yes)

To come to the 'here and now' – ourselves in this room – when we first introduced this – when we read it in 1958 – we were asked this question:

(Dr. R. then asked A. to read as follows from that meeting report):

A. reading:

Q. 'What is the first sign we can observe in ourselves and others of the results of the stilling of the mercury and the making of the silver?'

In reply we quoted from one of Mr. Ouspensky's meetings in 1942 (soon after he had gone to New York).

A. The question was:

Shall we be able to judge the changing in our Being without deceiving ourselves, and on what does the difference in level among ordinary sleeping people depend?

Mr. Ouspensky answered: On *reliability*. There are more reliable people and less reliable people. This is also true in the Work. Unreliable people don't get anything permanent, and cannot be used.

(Dr. R. And now, in 1977, regular meditation, regularly attending a group, regular Turning, regular practice of the Movements.)

A. continuing with the reading:

All this is both training in reliability and helping us to find the people on whom we can rely. And the happier we all are the better.

Dr. R. Does that bring it nearer home?

I find heaps of people here in this room and in far countries who have become far less volatile – much more reliable just with the little they get through our School based on Colet.

Then after a pause:

So if, as a result of what we do, in Meditation and so on, we are neither more steady in the mind or more happy, then we should make enquiries as to how we can do better.

Are there any remarks or questions, however rebellious?

(Dr. R to Mademoiselle): You see happiness cannot be *given* to anyone. It is true, you can't give it. Those who love you would like to give it. It will come back if you don't worry too much. (to Richard Guyatt): What about it, Richard? It is true, isn't it? I mean – unhappy thoughts, critical thoughts, negative thoughts of this volatile mind, are a sign that the mind is running out of energy.

This introduces profound changes in the organism. We don't realise that it affects this Air octave and the whole Autonomic nervous system – we know the part of the nervous system which controls the inner environment. So, letting unhappy thoughts – critical, negative thoughts stay in the mind is a way of undermining your own constitution.

Mademoiselle. Have we to be aware of all this going in our bodies?

Dr. R. Do you like it Mademoiselle? If you don't like it, why have it? The idea of concentrating the Mind on something above the personal self and the body – like the Param-Atman – is precisely to do away with too much attention on what the ageing body is doing to you! For, after all, in a few years, you will have left it all behind when you go to Heaven; so it's only very temporary!

Apropos of that, of course, there is the famous story that the Zen teachers use:

A Samurai – the elite Japanese soldier class – went to a Zen adept, Ekido, who said to him:

'You a Samurai? I wouldn't have thought they would have accepted a person with a face like that! You are not worthy to be a soldier at all – far less study Zen.'

Whereupon as the angry soldier began to draw his sword, Ekido said:

‘Here open the gates of hell.’

Perceiving the master’s discipline, the man pushed his sword back in the scabbard, and Ekido said:

‘Here open the gates of Paradise’

That describes the ‘juice of the herb’ that turns the melted silver into gold. Someone asked about this – it is the second Conscious impulse, the transformation of negative emotions. After a pause Dr. Roles went on:

Well, there is plenty of time, and we have to come at this slowly in order to realise our riches; and there will be a chance at your meetings to ask practical questions about ‘How do I get more of Hydrogen 24?’

But perhaps we might read a little more. When the restless mind is stilled, and the memory has become silver, the next step is for the silver to be melted: and this ‘Alchemy of Happiness’ goes on:

A. Reads

When the mind is under complete control, and no longer restless, one can hold a thought at will as long as one wishes. This is the beginning of phenomena –

(Dr. R. Phenomena means the appearance of the miraculous from some other level than the ordinary level on which we live.)

– but some abuse these results, and by dissipating the power, they destroy the silver before turning the silver to gold. The silver must be heated before it can melt, and with what? – with that warmth which is the Divine Essence in the heart of man which flows out as sympathy, humility, unselfishness in a stream of a thousand drops... The moment this happens, the man really lives; he has unsealed the spring of happiness which overcomes all that is jarring and inharmonious.

Dr. R. So, it is warmed with the Divine Essence flowing out as sympathy, humility, unselfishness – doing things for people whether you like them or not, whether you expect a return on your money or not. Of that also I have seen many examples here.

And you see them in ordinary life. Many awful tragedies which seem to happen in ordinary life on the physical level produce these wonderful feats of unselfishness which we read about all the time in the news. We could do a bit more of that here.

Any questions about that?

Miss Bolton. It is this practice of ‘giving up’ that unseals the happiness which you have just read about?

Dr. R. Yes; everywhere in this diagram – to get to the level above, you have to *give up* being identified with what lies below. So every upward step means giving up something.

In relation to Impressions, it is giving up the self, the self-element in all our thinking and reactions, and everything.

Dr. Cox. Is it a question about internal consideration and external consideration?

Dr. R. Good. Dr. Cox, that question deserves a medal because we pay too little attention to this, which is an essential part of our System. Identification is the chief obstacle which keeps us down at 48 and 96. Freedom from identification brings us up to 24.

Identification with people used to be called '*inner considering*'. You are not loving the person; you are not interested in the person, you are interested only in what the person is thinking of you, and what you can get out of them. That is inner considering, isn't it, Michael? (Dr. Cox agreed.)

Now practising the opposite of that is the very core of the method that we use in this Fourth Way – in other words, to treat any person from the point of view of what *they* want, and not what *you* want out of them. Put yourself in their shoes.

A Doctor has to do this and don't you find that it warms the heart, especially if one does not talk about it after?

So, let us remember at our meetings to be quite sure we understand this difference between *inner considering* which is slavery, and *external considering* which is Liberation – the beginning of unselfish feeling, and even love.

Q. Could you put on the diagram the point of that saying: 'Love thy neighbour as thyself?'

Dr. R. One could, Yes. 'Who, then, was neighbour to him who fell among thieves?' If you answer that question first, you will know what 'love thy neighbour as thyself' means. Read the passage in St. Luke again. As Mr. Ouspensky explained (*New Model*) the Good Samaritan became the neighbour of the man who fell among thieves by helping him. The ultimate Good Samaritan is that to which we all owe everything – the Divine Self, who is all the time rescuing us, pulling us out of the ditch, and we never even say 'Thank You'.

Elizabeth Guyatt. One version of the ladder started with good actions, didn't it?

Dr. R. That deserves another medal, Elizabeth!

The good impulse should be followed by what the Shankaracharya calls good actions, namely actions with attention and done from the unselfish heart. The hallmark of Hydrogen 24 is that we do the smallest thing with attention – as if in the presence of a noble guest. This consolidates our aim and makes this quiet mind more permanent.

At such a moment, don't let any thought come in to interfere. We should be in a state of attention and do ordinary things with attention, like the arrow-maker.

Q. (a woman). Does freeing oneself from illusions have a part to play in all this?

Dr. R. It certainly is the essence of it, because it is said that the three Divine attributes are absolute Truth, Happiness which doesn't change and Eternal Being, Sat-Chit-Ananda.

Illusion, according to the original Sri Shankara, has five skins to it. The final skin is that which prevents one from enjoying the bliss of union. So, to get this Ananda, or permanent Happiness, you have to demolish these five skins – to get more than just glimpses.

Q. Could you tell us more how Carbon 12 affects Hydrogen 24?

Dr. R. Well, Carbon 12 is the alchemical name for the First Conscious Impulse that has to happen – this technique of getting from 48 to 24. We have discussed this in ordinary language, but the alchemical name for it is Carbon 12.

Can we guess what Carbon 12 could be? We have said that Si 12 is the most powerful energy in the physical organism. It is not only the sensations of physical sex; it is also the most powerful physical discomfort or pain; or the most intolerable hunger or thirst.

So, it really means that you need help to bring a longing at this point for Union with the Divine, just as a man whose head is being held under water longs for that breath of release. This is a gradual process that has to be increased, and if you are shown how to do it by some Conscious source or Tradition, you must *practise* what you are being shown. Giving up for certain periods in the day everything else but intensification of that longing.

Finally, when the heart is melted, so that the silver is molten, on to the molten silver is poured the 'juice of a herb' (Carbon 3).

To which a verse of Fitzgerald's *Rubaiyat of Oman Khayyam*, (first version) refers:

The grape that can with Logic Absolute
The two-and-seventy jarring sects confute:
The subtle Alchemist that in a trice
Life's leaden metal into Gold transmute.

The Shankaracharya refers to this as 'Grace'. However, it must be experienced, and verbal definitions don't help.

Dr. R. then concluded:

Now, supposing we start from where we are now; stop thinking; not fight with this restless mind; but withdraw your attention from it and from all thoughts and movements by remembering the Mantra – the rhythm of the Mantra.

MEDITATION

Dr. R. Last week we talked about the Fountain of Knowledge; this week we have talked about the Fountain of Happiness. It is the same Fountain, the same Source.

I hope you have quite a lot of it during the next fortnight of the national Silver Jubilee celebrations!

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