

11 April 1978

GENERAL MEDITATION MEETING

On the platform. Lord and Lady Allan; Mr. Michael Fleming.

A. Dr. Roles is getting on fine but he has still got to build up his strength a bit. And I think he is also benefiting from having a little peace and quiet all to himself. Last time I saw him, I gave him messages of love and thanks from us all and I think it won't be very long before we have him with us.

A. Anybody got any questions they would like to ask about our last meeting?

Mrs. R. Drew. Yes, about Pure Emotion and speaking from the feeling and then doing what we say. Do we *have* to speak?

A. I'm sure that everybody appreciates that what was referred to was being consistent, and that the man on the spiritual way acted thus. The man on the spiritual way, if he felt inclined to act from impure thoughts or feelings, curtailed them; and the man whom the Shankaracharya describes as a bad man said one thing and did another. But behind this question is the idea of *having* to say anything. I'm sure it is important that we don't speak unless we absolutely *have* to. So often one sees the energy which should be derived from good and valuable experiences being lost – frittered away through talking about them. That is the way in which much valuable energy is lost. We certainly *don't have* to speak about those experiences and we will profit much more from them if we ponder them in our hearts and let the results be seen in our actions. Do you think that's right Mrs. Drew? You know much more about these things, than I do.

R.D. Yes, I think that's right; it has cleared up something that I wasn't sure about.

M.A. One could also say that this answer didn't relate to moments of Pure Emotion which are rare, but as a practical guide to everyday living. That one's feelings, thoughts and actions should match and then one would be clean and pure and consistent. If you can live like that, life is very simple. But one does have unfortunately all sorts of unpleasant thoughts and feelings and the advice given was try not to express them.

A. Fine. Thank you. Any other points?

I was thinking that we sometimes forget that the teaching and the System of Knowledge which lies behind this Meditation is an oral one. The main feature of an oral tradition is the disclosure by a teacher of the right knowledge to suit a question from the pupil; and the Knowledge which is disclosed is eternal, ever-present and always available. In those rare moments when our awareness and our understanding stretch up and out beyond the limitations of our everyday mind, then we, too, have access to that same Knowledge some of which we can manage to hold – in our hearts. If we ever claim it as our Knowledge, though, it is gone and we are emptier than before.

It is because these moments are so rare that we need the help of a Teacher with regular access to this Knowledge which he can make available only in answer to questions. Provided

we act in accordance with the answers given, it is likely that our own access to the Knowledge will become more frequent and perhaps in due time, we may be used as channels through which it can be passed on to others. This is particularly so if we work on those answers and make our own the Knowledge contained in them.

The Shankaracharya and Dr. Roles are able to answer our questions in this way, but I doubt whether any of the rest of us can, except in those rare short periods when we gain access to the same Knowledge which is readily available to them.

We thought therefore that tonight we might experiment by reading extracts from the answers which H.H. gave to questions from me during one of the twenty audiences which I had with him in 1964. We chose this because I was entirely new to the Shankaracharya then and my questions, as you will see, were elementary and simple. If this is thought to be a good idea, we might try it again sometime. If we did, you would see the steady increase in depth and scope of the teaching which has flowed from our steady questions over 13 years; for I repeat that in this System nothing is taught except from a question.

Our hope in doing this is of course that everyone will find an answer to his or her questions in the answers given to me. Most of us will have found how in answering one person's question, particularly if it was practical, Dr. Roles has often answered our own. Jesus said that we must 'love the Lord our God with all our strength and all our mind and all our heart; and our neighbour as ourselves.' Someone asked, 'who is my neighbour?' The answer – the story of the Good Samaritan – has answered the questions of countless multitudes ever since.

However practical and wide of implication these answers are, though, it is the actions which follow that are all important. The Shankaracharya has reminded us several times that if we want to go on a journey, friends will give us advice, directions, maps, money even, but in the end it is we who have to make the journey.

For us, that journey is within to the Atman and journey's end is unity through Atman with God and Man. No light undertaking – yet don't you feel that for us who follow this Tradition, it is in no way daunting? Would anybody like to ask about that or argue because you certainly can. If we had some of these ideas in the back of our mind, it might be interesting to hear Michael Fleming reading these questions and answers. Anybody like to say anything first?

Mr. Hodge. Does that Knowledge come from the Causal level?

A. No, it comes from beyond that, I think. It comes from the Absolute.
(to M.A.) Wouldn't you say that?

M.A. Who knows?

A. It's there all the time.

R.H. What you said about Dr. Roles answering all our questions is quite true because I know from experience that he went back to the cause of my question and not actually the question on the surface, which I thought I was asking.

A. Yes. I can quite see that.

M.A. reading:

A. Yesterday the Shankaracharya said there was one element common to all men in which wider experience could be felt. Could he say more about this?

S. In the beginning all men are created equal. By their actions or deeds they accumulate good or bad, and this good or bad gives them pleasure or pain in their life. By deep meditation one can reach to that common element which was created right in the beginning, and through that trace difficulties which come in the way of common man who seeks the System.

A. Is it possible to communicate through this common element between two persons?

S. There are three ways of communicating. One is the coarse way of the word. You communicate and express through the word. The other way is the subtle way which is the mental way done through the mind, and further to that is the Causal way which is done only through the heart. The last two – mental and Causal – are in a way very unmaterialistic. You cannot put your finger on them. He says that as we do in the world by talking or by the help of mechanical devices, the Inner Circle does by inner ways of communication. They always do.

A. How can one hear those ways of communication?

S. Just as there are three ways of communication, there are three levels of those who communicate. The men of the Causal level, those who are on the highest level, only they can communicate through the Causal source; the men on the subtle level and men with higher consciousness can communicate through the mind. But for the ordinary man only the coarse way is left. In our general experience in the world, if somebody is annoyed with somebody or one has inimical feelings towards someone, one tries to hit or abuse in order to lower him down. If one fails through all these ways, then he starts with the mental process to create ways and means, plans in his mind, contemplates, conspires and calculates in the subtle way of the mind, and even then if he doesn't succeed then his whole being becomes hateful and he wants right from his heart that the enemy should perish. In the same way, if somebody has the feeling of love, the same three ways are experienced, that if you love somebody you try to do everything good for him. If you find it insufficient you think good in every way, and more so when you love with the heart, and the Realized man also makes use of these three ways in communication.

The physical world works in a different way in comparison to the inner world, the supernatural world. In our daily life we can describe a thing, we can know about a thing, we do things and then comes the result. But in the domain of the inner world, the result which is the experience has to come first and then communication can be made. So it would be rather futile to try to know the result unless one experiences, and for that there is the example of a degree of Master of Arts. A man who hasn't studied cannot comprehend what it means. It is there and one can describe that is Master of Arts, you read so many books; but unless one goes through the process and experiences the knowledge, one cannot know what it does feel like being a Master of Arts; and our aim at the moment in dealing with people and bringing them round to the System is to realise first that our inner and outer world must be united, we must come to a stage where any outer influence does not affect us. If we are moved by outer influences we certainly don't possess the power to

communicate properly because we will not have the equilibrium. That is the first stage where any communication of this nature is possible. In short, it would be advisable to reach that stage first and then try to comprehend what lies beyond.

A. Yesterday the Shankaracharya talked about two kinds of people, those who have faith and those who want proof. I have faith in that I believe the System and I believe in Meditation, but I feel that I must also know the proofs so that I can interest what he yesterday called the middle people. This seems to apply to the West particularly where people are trained not to accept things without proof. Can the Shankaracharya help on this?

S. Yes, it is possible to give proof to the scientific mind and you could take a common man from the street and measure his beats and the audition of his heart, and give him meditation, and after ten minutes of meditation measure the same and you will find the difference. It should speak for itself. Further to that, after a hard day's strenuous work, anxiety and the tension which one accumulates in the world today can be measured, and after ten minutes meditation that should be measured, and after half-an-hour of meditation it should be again measured, and one can see the result in peace and serenity which one can attain without much difficulty and right on the spot.

If the practice of meditation is carried on for three years, one can see that the Being has taken a different turn and the change is obvious. There are of course other ways by which in a short time change can be shown to people, but that is a temporary way and it is not advisable. The right way is the systematic way, and this is the systematic way which has been told to Dr. Roles and to you. So if anyone comes with a challenge, just ask him to meditate for ten minutes. If he is more adamant, ask him [to do] half-an-hour and let him see the result for himself and find it out. The continuous practice brings in the Divine holding (sampathi), which in turn makes life peaceful and serene. By personal experience he would learn to appreciate and wouldn't need to be told any more.

(Record, 8 August 1964)

*

A. We mustn't all rush off and feel that because we have been meditating for more than three years and we are not serene, then we are all flops! It is a temptation! But we all know that it does help to give us peace after stress and the change is probably much slower than we want it to be, but it is in fact happening.

M.A. He just said that after three years, you will see they have taken a turn (laughter).

A. Do chip in, if you feel you want to say something.

M.F. reading:

A. To meditate faithfully and constantly, a strong desire is necessary. This desire comes from dissatisfaction with present state. It would be far stronger if it came from experience of Self-realization. Is it possible to be given this experience so that desire can grow stronger?

S. The purpose of life according to the Eternal way is to be whole, complete, and One. This is certainly related to the supernatural world – the world which is not very obvious – and this wholeness can only be achieved by those who have a desire for it; and according to the System this Knowledge can only be given to those who

have an intense desire for it and not to others. One would not consider even the son, or the disciple worthy if he didn't show the intense desire. What one can do to interest them is to describe the possibilities in different ways to give a fair chance to arouse desire. So one should be careful to whom to give and to whom not to give. Anything which is given free or without any labour involved in it, is rather not much welcomed.

(*ibid*)

Mrs. Brunson. Lord Allan, can you say anything about the way desire waxes and wanes; sometimes one has plenty of desire, sometimes one appears to have none, although intellectually you know it is about somewhere.

A. It's like the chicken and egg situation, isn't it? The more you taste the fruits of meditation, the more you want to meditate. H.H. said that the ants would follow grains of sugar all the way along. I think desire grows with experience. If it's not there on any day and one feels 'Oh hell, I can't possibly meditate this evening,' it is only because one is weighed down by the events of the day. Anybody got any other ideas about this? What do you think, Maureen?

M.A. I think that's right. It should grow constantly in theory, but in practice it follows like all the other things in life – it goes up and down. Didn't the Shankaracharya once say that – he spoke about traffic lights and if you come up against a blank wall or a bad patch, it was like the Stop light, but if you tried to go across it when there wasn't any feeling there, you would probably get into trouble. You just have to be patient and wait until it goes green again.

A. That's helpful. Anybody else?

Colin Lucas. I feel there must always be a reason why it waxes and wanes and we can't always see the reason. It's probably something quite simple.

A. It can be physical health.

C.L. Like the reflector being dull.

A. Or clouds coming between us and the sun. Very often it is something simple, like not feeling well. Was that what you had in mind? (Yes)

Mrs. Mayer. If one is not feeling well, should one still go ahead and meditate? If one is running a temperature and one doesn't seem to be doing very well, should one still go ahead and meditate.

A. What do you think, Dr. Connell?

Dr. A. Connell. In some cases it is impossible, but one can use the half-hour for concentrating one's mind; something that will lead towards meditation, and this will help one later.

M.A. Can one also, in those circumstances, do what one can which may be only a few minutes?

A. Yes.

Mr. Tomlinson. Isn't it at these times when good company can help?

A. I don't think it can help when you've got a temperature! But I'm glad you mentioned

that. In Mrs. Brunson's case, when desire is lacking, seek good company or read what H.H. calls the Scriptures or any work connected with True Knowledge. That does stimulate desire.

Roger Clayton. At the end of the day desire is sometimes overlaid by the weight of the day, and I know that if I were to meditate, the weight would be gone and I would feel fine; but I still choose not to meditate. What can one do? (laughter)

M.F. One keeps coming back to this place. Gradually one remembers better where one's own true interests lie and one has to be firm. Sometimes a quick telephone conversation with somebody or a little piece of music helps, but basically it's only a second-class devil that is tempting you! And if one remembered that... !

Mr. Lucas. Supposing one just started doing it without thinking – before one had time to think?

[Comment. (F.C.R.) Now that in my experience, is the answer. Respond to the impulse *immediately*, before one's false ego has time to mobilise the mechanical part of the mind – i.e. before one falls asleep again. If you respond like that you get more such impulses and get to know 'the sound of that voice'. (Thomas à Kempis).

Nothing is more important. Even if you get the impulse, not at the end of the day but at the height of one's activity, it is usually possible to close one's eyes for a moment and repeat the mantra two or three times. But respond somehow!]

M.F. Flat batteries always talk as though they didn't know anything about the mains, don't they! (laughter) But do a very little bit and you begin to remember. It's just the beginning that's difficult.

A. Perhaps one ought to have in mind that meditation is for more than just lifting the weight from ourselves. It is also to serve a big universal purpose. That takes us out of our own ruts. Avoid thinking of it purely in selfish terms. We're pestering you with advice now; we'll stop. Anybody else got a question!

Sue Cassini. At the last meeting you repeated what the Shankaracharya said – once we begin to meditate, we should go on whatever happens. It has helped me very much. I've managed to meditate every single day, even if it hasn't gone particularly well.

A. He is continually saying that persistent practice is the key and he often gives similes like riding a bicycle – you've simply got to go on trying, you fall off for ages, but in the end, you will be able to ride a bicycle and in the end you will be able to meditate. But you won't, unless you go in for persistent practice.

MEDITATION

Dr. Connell. Lord Allan, I feel one should never never make excuses when one has difficulty with the meditation. This 'I' is the wrong one. One remembers that in 1947 Mr. Ouspensky had a very considerable temperature and yet he had complete control over his mind and was communicating without words. One feels that this gives one a picture of what is possible in connection with the stillness.

A. Thank you very much. Anybody else got anything they'd like to say?

Mrs. Koren. Could you say again what you said just before we meditated about the purpose of life?

A. 'The purpose of life is to be whole, complete and One'. And on the same lines the Shankaracharya said later in 1964 to Dr. Roles:

S. The Mantra is to help one's consciousness to be united with the Self. Once you have done so the Mantra disappears. Unity with the Atman is the aim, and in its purest form the meditator, Mantra and meditation become one... Everything just merges into one Consciousness.

...

Within and without is the same. The Absolute is in all. All beings are a part of the same. Everything exists in Atman and it is also reflected in the human form. Wherever you look you will look at the Atman.

(Record, 28 August 1964)

A. Let us always remember that it was the persistent efforts of Dr. Roles ever since 1947 and earlier that brought us to this Tradition and we do really owe everything to him. I'm sure I can take our thanks and good wishes to him when I see him later this week. Thank you very much.

* * *

