

30 October 1978

LARGE MONDAY MEETING

Dr. Roles. We'd like the people from the newer groups to be as near the front as possible so that one gets a picture of who they are – fitting the name to the person. Is Joe Skeaping here? (yes/no)

We have asked Professor Guyatt to be on the platform because he is just back from Yale and New York and can give you some impressions of the Centenary Exhibition. In the meanwhile we have some announcements:

Prof Guyatt. There will be a Mukabeleh for Visitors this Friday, 3rd November at 8 p.m. and it would help if volunteers for doorkeeper, ushers, etc., could fill in their names on the list in the Green Room – sooner rather than later, perhaps even tonight. They don't have to be turners, anybody is welcome!

There will be a Meditation Meeting on Tuesday, 14th November at 7.15 p.m.; and another large Monday meeting on the 20th November, as well as a final one this term on 4th December.

If you remember, at the last Annual General Meeting our member's subscription was increased from £5.25 to £10.00. This entails informing your bank and executing a new Deed of Covenant for those who covenant their membership subscription. Would all Members of the Society please go to the back of this hall after this meeting to collect the appropriate forms. This change-over is rather a large operation for the small staff we have available and your co-operation is requested to make this as smooth as possible by returning the forms promptly, preferably by completing them tonight and leaving them here at Colet.

We would like three volunteers to help with this who are not in the Movements classes. (Mr. Sampson, Mr. Beckwith, Miss Bullock)

Finally there is a brochure on the Yale Exhibition – a specimen copy – on the lectern on the landing and the cost will be £2.

Dr. R. There's no great hurry about the distribution of this brochure. Here it is. It's a much more elaborate affair than Yale usually do. They have spared no expense and there are various rather nice photographs of Mr. Ouspensky that most of us haven't seen.

I think it is far the best account of him that we are ever likely to see. A great many people have had a hand in it and they have been very generous about our contributions and it's all nicely anonymous. I hope that there will be quite a lot of interest in this in due course when people have seen copies which we will distribute gradually. (to R.G.) You brought back 17 copies?

R.G. Yes; I kept one illicitly for myself!

Dr. R. And you left half a dozen in New York? (Yes) And there are about 30 more coming by boat? (Yes) So there's plenty of time. I would like anybody who is at all interested in what Mr. Ouspensky stood for, and is going to stand for all round the world in the near future, to have access to this because there are a number of things which have struck people coming to

us for the first time as odd about what we do in this House and how we do it. It's all part of what he called 'A Fourth Way School' – a School of the Fourth Way – which he established here during the decade before his death in 1947 and which we have been trying to bring to fruition.

The people who put this brochure together had a considerable flair for remembering the important things and expressing them. I thought I would read to you the sort of thing – in the part which is called 'A Biographical Outline' which was put together by a young woman graduate at Yale, who had not met Mr. Ouspensky but was quite inspired about it – Merrily Taylor put:

One realises that, as he said, the System cannot be learned from books, but that a School is necessary and that a School depends on a teacher whose level of being, knowledge, and understanding is different from that of the pupils.

Dr. R. And the Shankaracharya fills that position very well for us!

Ouspensky said that his System differed from all others in '*teaching level of being*' and that everything else depended upon that.

Dr. R. There's always a difficulty about expressing this new idea of levels of Being to the general public, and Merrily Taylor had the inspiration of putting in a quotation from Mevlana (which I once read to Mr. Ouspensky who, although he had read it before, was glad to be reminded):

I died a mineral and became a plant. I died a plant and rose an animal. I died an animal and I was man. Why should I fear? When was I less by dying? Yet once more I shall die as man to soar with the blessed angels. But even from angelhood I must pass on. Everything except God perishes. When I have sacrificed my angel soul, I shall become that which no mind has ever conceived.

Her account continues:

Ouspensky was often asked if the passage of System ideas into general currency would not be beneficial to humanity and might also help the School. On one such occasion, a meeting on October 4th 1937, he answered as follows: 'It will happen by itself. There is no need for us to worry about it. Ideas will spread, maybe in our lifetime, maybe after us. Most of these ideas will enter into scientific or philosophic language but they will enter in the wrong form. There will be no right distinction between doing and happening. Everything happens, or occasionally something is done. There will be no right distinction between doing and happening and many thoughts of ordinary thinking will be mixed with these ideas. So they will not be ideas we know now, only the words will be similar. If you don't understand this, you will lose in this way.'

Dr. R. And that's why a School is necessary, just as the Shankaracharya's tradition has gone on for 25 centuries prepared to restore the balance if at any time the balance is lost. Wrong ideas creep in. A stable society is needed to put them right. More and more I have come to realise that what we are all here for is to be a meeting ground between the wisdom of men of higher Being that we met in the East and the know-how and detailed knowledge of the West. We are in a very fortunate position for being able to do that. So that's what we've got in mind.

Any questions? You don't *have* to be interested in Mr. Ouspensky. Some people are; some people have read his books. What we should be interested in is True Knowledge, whether in Western form or in the form of the wisdom of the East. Both are united for us in this symbol – universal symbol – from which everything that we have taught here in this House since Mr. Ouspensky died has been derived. I was going to refresh your mind about an example which the new people have had, which you all had, in the last paper.

Mr. Newble. The Shankaracharya once gave the example of the blind man and the lame man. Are there blind men and lame men in our Fourth Way? (Oh lots, yes!) And what are they like?

Dr. R. Like us, really. (laughter) And some are both blind and lame. But we are here to help anybody we can! (laughter) Anybody who can *walk* helps and anybody who can *see* helps. But the point of the story (which appears also in *The Arabian Nights* by Richard Burton) is that there are two approaches to truth illustrated by two kinds of painter. One who has acquired all the technique and the know-how and the skill, and the other who knows that at the centre is the source of True Knowledge in every man and that by polishing the walls of his house he can reflect this source of Truth. Some of each of these types of artists are needed – both are necessary.

Note. There followed an account of the diagram in Reading 3.

Any other questions? I'd like to concentrate on the emotional approach because everyone thinks that they can love, that they know what love is, and how nice to find the very quick way of getting to the centre. But True Love is very rare. There are two kinds of love, the Shankaracharya points out. There is love that makes conditions or is conditioned itself: you love me, I'll love you. Or there is the love which is undemanding and unconditioned. Something like that was felt by the unknown Elizabethan poet who wrote:

When love on time and measure makes his ground,
Time that must end, though love can never die,
'Tis love betwixt a shadow and a sound,
A love not in the heart but in the eye,
A love that ebbs and flows, now up, now down,
A morning's favour, and an evening's frown...

That sort of love is not one that appeals to the Creator, the True Self. Only an undemanding, unchanging love will get through that door. To illustrate that, the Shankaracharya tells a number of stories; one of which lives in one's mind about a famous saint in South India called Ram Das who had what the Shankaracharya calls 'a fair following – thousands of people'. From time to time he would set tests for his followers, not really in the form of tests of their loyalty to him, but they were really tests of their unchanging love for the Atman at the centre of their Being:

S. On one occasion, before a meeting, he strapped a mango to his leg and bandaged it, so that it looked like a big swelling on his leg. He gathered some of his followers together and said to them, I'm afraid that I am very ill. I have a very large

boil or carbuncle from which I am likely to die. The only thing that will save me is if somebody sucks the poison from this boil. Of course he will himself die of the poison, but that is the only thing that will save my life.

So the organisers of his work got together, the people responsible for the organisation and the teaching [laughter] and they came to him in a deputation, and said, 'Master, as you're going to die for certain [laughter] could we not set up a trust (laughter) so that we would have your authority for carrying on the work after you are gone?' And that was all that occurred to them! But from behind them a man came forward, pushed his way through, and said, 'If thousands of people benefit from your teaching, what does my small life matter? I think it would be a very good way to die.' Before anyone could stop him, he rushed forward and began to suck the poison. And to his great surprise, it was sweet mango! [laughter] So the trick was exposed and the committee, the organisers, [laughter] felt a little ashamed.

(Record, 25 October 1965)

I asked the Shankaracharya if he ever used this method (laughter) and he said, 'We've tried it on you several times!' (laughter) But luckily of course, Mr. Ouspensky had tried it first for a long time in many different ways, so one apparently passed the test. We haven't dared try it here. (laughter) One day perhaps we shall all rise to the required level for that. One thing about it, which Mr. Ouspensky pointed out, was that one could only use it on people who had asked you to do it. You can't pounce on somebody and test them. But if a few people *ask* to have that relationship with you, then there may be opportunities. So that is a way of getting through that sympathetic gate. Any questions about that? Any aspirants? (Silence)

In fact, however, the Fourth Way is something quite different. The circle is made up of an infinite number of Moments Now connected with the centre by radii. On the Fourth Way at any Moment Now, when you get the good impulse, it's possible to go through to the centre. You will be hearing about this Ladder of Seven Steps to Self-realization, but it's meant to be an instantaneous follow-up of whatever impulse you get whenever the situation admits of it. That's the kind of School which Mr. Ouspensky created here in this House.

And now Professor Guyatt, we'd like just to hear something of your visit to the Centenary Exhibition. He was on an official visit, as the new Rector of the Royal College of Art, to Yale where there is an interchange of postgraduates.

R.G. Yes. I was invited out to take part in the inauguration ceremonies of their new President. This was a marvellous opportunity to see the Exhibition at Yale. It really was a most interesting Exhibition. It was quite small, but took pride of place in the Sterling Memorial Library which is an enormous Gothic cathedral of a building right in the middle of the campus. The Exhibition was in six large glass cases which you looked down on, stretching up the middle of the hall and each case was divided in half, so you walked up one side and down the other. It was very nicely done. It was authoritative and scholarly, and for me a fascinating collection of photographs and manuscripts. Someone had clearly gone, I thought, out of their way to establish Mr. Ouspensky as a philosopher in his own right and not in association with Gurdjieff. This was made amply clear in quite a few of the captions. There were photographs of Lyne – Mrs. Roles came out in one of them looking at some sheep. (laughter) (Dr. R. And John Carnegie, Lord Northesk, making hay!)

It was a very strange experience for me because I had to take part in a procession dressed in full academic cap and bells which are rather fantastic at the Royal College of Art. They're all lurex silver flames and I was really a-glitter in my mortarboard and gown. We had to robe in this Library and we had to process outside in quite a long procession around the campus. But I had to walk through this Exhibition and it was so strange walking past photographs of Mr. Ouspensky dressed up in this extraordinary garb! (laughter) He would have been astonished! (laughter) Two bits of my life coming together!

I had an interview with Mr. Rogers, the Librarian, who felt that the Exhibition had created the right sort of interest. Apparently a Professor from Los Angeles is setting about writing Mr. Ouspensky's biography as a result! He thought that the undergraduates were particularly interested and he feels that the Exhibition has been very successful.

Dr. R. Mr. Ouspensky's works are now required reading for anybody reading modern Russian history and general philosophy. They are determined to make him take his right place as one of the leading people of the twentieth century. So we'll be hearing more.

Then you flew to New York (Yes) and had lunch with Katie and Mr. Rabeneck and Bill Hager?

R.G. Not Bill. He came in late but I just saw him. Lunch with Katie, and Mr. Rabeneck and I had a long session which was very interesting.

Dr. R. And you left them 6 copies and told them about the Exhibition?

R.G. Yes, they were very pleased to hear about it. They are going by car to see it – some of them.

Mrs. Roles. How long will the Exhibition be in that place?

R.G. It is to continue till the end of November – a month longer than was originally planned.

Mrs. R. And then it will move?

R.G. I think so, yes. The Librarian told me that they now own all the Ouspensky papers.

Dr. R. Which were discovered in the basement at Franklin Farms, Mendham, rotting away, by Ralph Phillips who rescued them and put them in the possession of Madame Ouspensky's granddaughter, Tanya, who was also at this Exhibition and is the trustee from whom copyright (apart from this brochure) has to be obtained. Thank you very much, Richard.

I want to conclude this meeting by bringing again to your notice the relation between the Tradition of the Meditation and Mr. Ouspensky's teaching which we had during the 1930's and up to 1947, his system of knowledge, which he admitted was fragmentary; and he said that if we wanted to get to the source of the System, we had to find it in India. If we found a method (and he gave us a rough idea of the method of Mantra meditation) we would find Conscious people who could help us, which has all come true. We tried the System on the Shankaracharya and about fundamentals it was astonishing that it was exactly the same. But with the added precision of Mr. Ouspensky's teaching of this system, we have been able to understand much more of the Shankaracharya's words than we would otherwise have done. Not knowing this system, our interpreters have been quite unable to get at the depth

of the inner meaning. For instance, here is a passage about the Rooms. He calls Room 1, Room 2, and Room 3 the three rooms which we labelled B, C & A in Reading 3. (See Part 2 of Reading 3, 1978/37.)

Now about other questions which were asked at the new groups, which was just before in the conversation. Carry on about the walls:

S. We have been given an analogy of the body to three types of rooms. A Sattvic body which would be a room built of glass and a Rajasic body built of mud and brick; and a Tamasic body built of iron. And we were told what is implied with these things. He says that, in fact, all bodies are built of glass. But what happens is that the Rajasic body accumulates dirt so that you can just peep through here and there and see something going on around you and in you. But a Tamasic body will be that glass which is fully covered with mud and has become completely opaque and you cannot see anything of what is outside or inside, and no light can penetrate into that body. So long as the glass is clean, communication is possible inside and outside. This would only happen through being conscious.

(Record, 23 October 1965)

Dr. R. So we'll picture the walls of our three rooms in which we live coated with dirt to a more or less opaque degree and our job in Self-realization is to polish and clean these walls. We have all noticed that when we start meditating, shut our eyes, try to cut out awareness of everything else, how very extraordinary – what a lot is going on, a whole dream world that we never notice. Gradually the meditation will clear the dirt if you persist and don't get discouraged.

So there is great similarity between the two systems – the Shankaracharya's and Mr. Ouspensky's – and they are beautifully complementary. One helps the other. In the West there is much more activity and movement, blind men are moving at high speed but quite unable to see where they are going. In the East, in the past at any rate, they sat around and had the highest form of wisdom and Samadhi and all that, but were unable to move hand or foot. It is essential therefore for the blind man to take the lame man on his shoulders and then the lame man can show him where the fruit is growing, but he can carry the lame man to his destination. That's the idea of that story.

We've got five minutes so shall we leave the circle of passing time and recurrent minutes, days, years, lifetimes, and drop everything?

MEDITATION

Dr. R. The most important business now is for the Members.

A. Yes. Would Members of the Society please remember to call at the back of the room before they go.

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