

20 November 1978

LARGE MONDAY MEETING

Lord Allan. There are some announcements – mostly dates:

There will be a Mukabeleh for Visitors on Friday, 1st December; and the final big Monday Meeting this term is on December 4th. There will be Meditation Meetings on Tuesday, 12th December and Tuesday, 9th January; the first Large Meeting of next term will be on January 29th and group meetings will begin in the same week; the first Mukabeleh next term will be the 26th January with a Visitors' night on February 2nd and turning practices will start on Tuesday, 23rd January. The Mevlana Festival will be on 15th December and I expect there will be an announcement beforehand. We always say that everybody associated with the turning is welcome that night and anybody who comes here or goes to group meetings.

Dr. R. But particularly we want the people who have done so much for the turning specifically over the year.

A. But we do like to make it open because turning is part of everything that goes on in this House.

Dr. R. Oh yes!

A. Anything else? We did want to emphasise that people who come to these meetings are welcome to attend and watch any Mukabeleh on any Friday. The Visitors' Mukabeleh is designed specially for people who do not normally come to meetings.

Dr. R. It's part of our shop window! For genuine people from anywhere; just as the Meditation is for genuine people from anywhere whether they want to take part in groups or not.

A. And then you suggested, Dr. Roles, that the country meetings be told not to take risks on foggy nights.

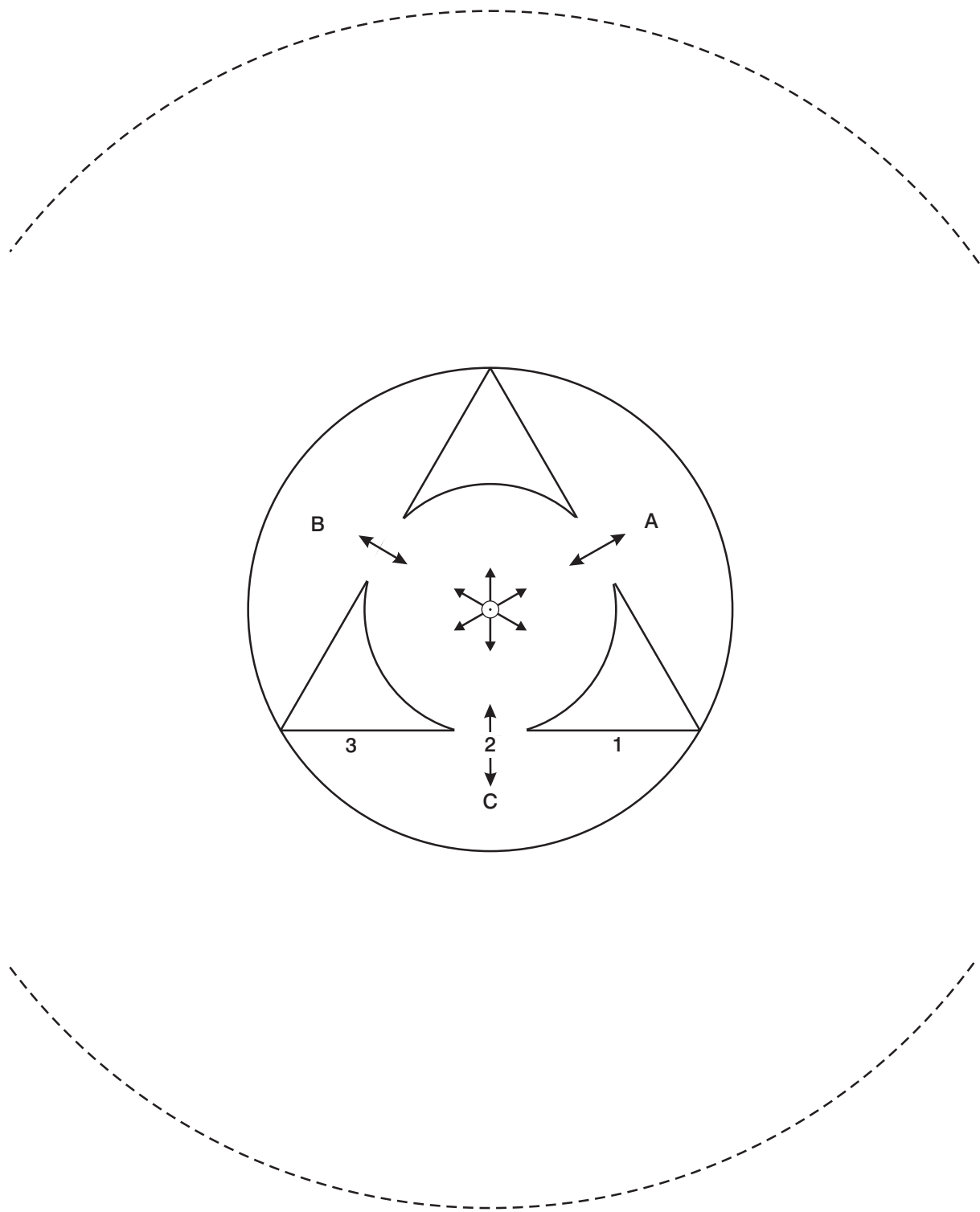
Dr. R. Yes, I think it's necessary to be judicious and attentive and not take *risks*; because the safety and security of each individual is more important than the meeting they are trying to get to! Be judicious about it and don't feel you've *got* to come or you'll be excommunicated or something! (laughter)

A. We wanted just to give a notice to the people who have the material that was given out today. There is in it a reference to *A Lasting Freedom* and this is now out of print so anybody who hasn't got a copy will have to borrow one in order to refer to the similes.

Finally, when we suggested that people might like to buy the Yale brochure, we said that we thought it would cost £2.00; it now, I'm afraid, will cost £2.50. We thought it just fair to say that and of course it's still possible for more people to subscribe to it and there is a list for that purpose in the office.

Dr. R. We're asking Yale for 200 extra copies to go on with.

Well there was a bit of a schemozzle last week about this rather complicated paper and I don't want anybody to feel that they've *got* to approach things this way. We try to follow the Shankaracharya in giving what any given person wants and not foisting something on to them they don't want. We have to go by majority demands and people have seen in this symbol a way of answering very important questions, using Mr. Ouspensky's contribution to the Western system, uniting it in time with the Shankaracharya's teaching and so on. But I think I made the mistake of putting too much in Reading 3 so don't worry; for those who don't find it agreeable, it will come in time.



This universal symbol (diagram from Reading 3 on screen) has an infinite number of avenues of approach to it. It's a symbol that will in the end answer all genuine questions and some will find a way in to the use of the symbol from one direction and some from another, and some won't use it all. The Shankaracharya only uses it in private when one asks him about it. He doesn't have a blackboard, he doesn't put diagrams up at all.

Tonight I want to explore the possibilities of the symbol in its simplest form to the other division of man, namely his *being*. We have used it so far in relation to trying to put his *knowledge* together into a nutshell! But these two sides of man's nature (his knowledge and his being) must go hand in hand. If knowledge outstrips man's being, you get one kind of wrong development. You get what used to be called a 'weak Yogi' – a man who knows everything but who can do nothing. If, on the other hand, a man's being outstrips his knowledge, you get what was called 'a stupid saint' – a man who is pure all through but unable to teach and unable to adapt to changes in world knowledge. So on this Fourth Way of ours which is different from the three traditional Ways, we try to keep knowledge and being going hand in hand. Is that at all clear? Would you like to ask anything? *Being means all that a person is; knowledge all that he knows.*

Mr. Hodge. In an organisation of the Fourth Way, there should be a great deal of freedom for the followers. Is that right?

Dr. R. Yes; though naturally unity of the whole organisation is a prime necessity. We try to be a unified body of people, but this allows plenty of flexibility for individuals. In fact, the strength of the organisation will depend on how much differing individuals are each getting what they really want. There should be flexibility. It's very hard to achieve and you must bear with us while we try this and try that in order to see what the people of 1978 are really wanting. How they would put what is missing in their lives that they want. Any questions about this?

(Pause)

That's already changed a great deal from the time when we first learnt from Mr. Ouspensky in the 1930's, as he said it would. And he particularly laid stress at the end of his life on our not hanging on his words and trying to express things *his* way; but find in what way to express it after he had died. Knowledge and Being – be clear about these two sides. If the two go together, one keeps pace with the other and the two become united, you get what is called 'understanding' or 'comprehension' which is the hallmark of the Fourth Way. For on this Way one is supposed to *understand* what one is doing before doing it – not going by obedience, not going by ritual, but by understanding. That clear?

Incidentally we have learnt from the Shankaracharya that the way he defines understanding is complementary to this, but is a little different. He says that when the knowledge we get from outside (from books for instance, by education or whatever one meets with in life) happens to coincide with the knowledge that a man has within himself, intuitive knowledge or instinctive knowledge that people have, then it produces a flash of understanding. Interesting – one definition helps the other! Anyhow we're after understanding, and as so far this term we've given a chance to the people who want

knowledge, so now tonight let's see if we can use this same symbol for improving our being. (Diagram on Screen)

First of all, we are trying to approach the unity in the centre – the Atman or Divine Self – upon which everything depends, but which is ordinarily hidden and out of sight and not playing the part it should in our lives. Everything we do, we should try to relate, coming closer and closer to the unity of the Atman – the Owner of the whole organism.

There are *two Laws* (that both our system and the Shankaracharya's tradition describe) which apply to everything in the universe and the interaction of those two Laws results in complete understanding both of ourselves and of the universe. The Law of Octaves – the Law of 7 – governs the procession of events, relates a series of events to each other and to the direction in which they are leading. The Law of Three Forces governs the genesis of any single event. The Law of 7 is difficult. One learns about it in music; one learns in many ways (physics, chemistry, history, psychology) but any description of it in detail is likely to be complicated. It can't really be taken separately from the Law of Three Forces with which we begin, and both Mr. Ouspensky and the Shankaracharya choose to begin the discussion of these Laws with the Law of Three Forces. (to A. – you'd agree with that? – Yes) And the triangle in the symbol represents the Law of Three whereas the movement outward in ever-increasing circles represents the Law of 7. The combination of the two gives rise to a spiral – two spirals as it happens, one in time and one not in time but in its inverse (frequency), by which the unity is achieved.

Now about the *Law of Three Forces*. We're choosing to use the symbol to study man's construction as what used to be called a 'house of three storeys' and we've been taking it and trying to relate it to the fact that, as we all know, there is one division of our nervous system which can proceed automatically. Once any skill is learnt it becomes *automatic*. This is extremely valuable as a timesaver; in fact all skills depend on it. We're representing that division on the right-hand side of the triangle for reasons which will appear. There is another division which is very much left out of account nowadays. It's only the physiologists who really know it and study it – the *autonomic system*. Although the ordinary person is greatly affected by this part of the nervous system which governs all our internal life or our emotional life, yet we know no way of taking it into account because it is not, as its name implies, subject to any will that we have. It's 'autonomic'. Changes takes place very rapidly and quickly, our emotions change, and the ordinary man has nothing he can do about it. But linked between these two is the *part of our brain or mind in which we can be conscious*. We use the base of this triangle to signify the *forebrain* – the part of us which we think of or call 'our minds' and which really is a reflector, a mirror which reflects all the others from the outside sensory world and from the inner emotional world so that we knew what is going on.

Now the Shankaracharya calls this (C) 'the Buddhi' and he calls that (A) 'the Manas' – the so-called computer mind which is all the time by a process of magic converting vibrations from the outside world through the sense organs into experiences of consciousness and nobody knows how it does it! He calls those the Manas and the Buddhi, and he hasn't got a very convenient name for the emotional part, (B) but when pressed, he calls it Bhavana or the emotional centre. But as our translators didn't know anything about it, it was difficult for His Holiness to communicate on the subject. (to A. Would you think that was so? Yes.)

Now the use of this diagram for improving our being depends on realising that this inner circle, the 'soul or inner organ' is, by nature, *still*. This is the potential and the way into this where everything becomes united is through the stillness. You can be still when your emotions are going hither and thither – your desires, emotions, feelings. You can be still even when you are in action physically. But what we never are is to be still in our minds. Our minds are going all the time – night and day. We never really get the rest we should have and which efficiency of the mind demands. And so H.H. stresses the 'Buddhi' as being that 'Mind' with which we should try to begin. In this Reading you have for today, I quote a very early and very full description he gave of how to do that, and how to stop this Buddhi (the 'Observer' which should be still) from moving with the Manas, the mechanical mind which is perpetually in movement. The first stage of the whole secret lies in that. This first stage of 'Self-remembering' would have to lead on later to the secret of control of emotion when working at its full speed.

Now is that going along all right? (Pause) You can't go wrong if at any moment you remember to say to your mind. 'Be still'.

Mr. Skeaping. Does Manas represent the physical mind?

Dr. R. Yes; it includes all that is called 'psychosomatic'. It responds to impressions through the senses and orders the reactions of the body in accordance. So it orientates us and the vast majority of people get through life well enough just with that. We must make sure of that first, we must be orientated with our surroundings. And it's done through *attention to what we are doing* – attention to what is coming in and our response to that which one can practise whenever one is *in action*. Does that answer your question?

Mr. S. I was of the impression that the Manas worked without attention.

Dr. R. Nothing works efficiently without attention; but Manas has its own attention which is a very clever and a very skilful one, but it can work without any attention that we have – you and me. This is responsible for all the evil and all the troubles and all the dangers of human life. There is a prayer belonging to our system. 'Help me to remember mySelf so that I may be in control of all involuntary actions through which alone evil can manifest'.

And of course the involuntary action becomes much more dangerous inasmuch as the emotion is entangled with it without 'presence of Mind' to keep things cool.

Any more questions? One learns by questions you ask; one is very ignorant all the time trying to find the Truth, so do ask questions because that's our way of learning and your way of learning.

Mrs. Simpson. You said that we could be still in spite of the excitement that arises. If as you go on, would this excitement that destroys everything, get less?

Dr. R. No; excitement is necessary and is all right provided one is not dominated by it. Excitement is part of the driving force; you can't do anything, go into action in any way, without a certain excitement of the nervous system, for if you're in bed and asleep, there's no motivation. But what is important is that we shouldn't be at the mercy of the movement of the mind in excitement.

Mrs. S. What about excitement about an idea?

Dr. R. Ah... that's here (base-line, C) The Manas doesn't get excited about ideas. It responds to physical stimulation. Each of these sides of the triangle is divided into three according again to the three gunas and excitement comes into each of the three divisions. But this Way of ours has also been called the *Middle Way*, and the middle is where the Sattva guna (which is intermediate in density between excitement and depression) operates. To profit from any one of the three sides, we try to be *in the middle* seeing excitement or depression, stimulation or inhibition, on either side like a seesaw.

Mr. Elliott. You mentioned stillness in the lower part, do you mean complete stillness? Because I remember that Mr. Ouspensky said that turning thoughts always go on and one should direct one's attention away from them. Do you mean that these turning thoughts would or could stop?

Dr. R. I mean stillness of this fore-part of the mind first of all. One knows very clearly when one's mind is dancing about and when it is still. That's what I mean first of all. The fact that the turning thoughts are going on means that they are operating chiefly in producing very important and far-reaching effects on the autonomic nervous system and the emotional life. We can't do anything about that at the present moment. That's going on all the time so that what the mind takes in is being assimilated and changing one's nature the whole time. *One becomes whatever one's mind dwells on.* All we can do is to salvage a little bit in the middle here (C2) and still that part of the mind which can be brought under our control.

Miss Blum. Why are turning thoughts worse at night? Is it posture – because we are lying down?

Dr. R. You're not necessarily speaking for everybody when you say that 'turning thoughts are worse at night'. I think many people wouldn't agree there. With me, when I wake up and find that my thoughts have been turning and I don't feel refreshed, it is usually to do with posture – I've got into a cramped position which has been operating the thoughts subconsciously. So I go with you that far, but I don't think we need expect everybody here to say that turning thoughts are worse at night.

Q. How much of what is represented on the diagram dies with the body?

Dr. R. Well, let's play for safety because I don't know the answer! (laughter) Let's say that *this* central point certainly does not die – the spirit, The Divine Self lives on not affected by life or death of the body. There is some evidence that the 'Soul' also continues, but keeps on being modified by the sort of life that one has been leading this time so that has something to do with the kind of life one will be leading in its continuation. It's quite sufficient to keep remembering the bull's eye there as being immortal.

Lady Allan. Could you say something about the 'feeling of I' in relation to that diagram?

Dr. R. It's important to realise that all the tissues and the organs of the body have *a* feeling of I and so do all the different changeable organisations which take part in these big formations. *They all have their own individual feeling of I.* What is important is not to accept that one is this or that according to all these changing parts or 'servants', but to accept only the Atman as representative and the only thing we should call 'I'.

Dr. Connell. How should one understand the system teaching of essence recurring?

Dr. R. It isn't the *system* teaching, Arthur! The system doesn't teach that life recurs. Recurrence is an idea we learnt from Mr. Ouspensky (though we find that the Shankaracharya corroborates it,) but it does *not* belong to the system in itself, because you don't stand or fall in the system according to whether you *believe* there is evidence for recurrence or not. It's *this life* we have to deal with, but I think what the doctor, like you and me, can recognise is that people are born very different and it looks very likely that they came from somewhere and they are going somewhere. But it's not necessary to believe it. The part which is supposed to be intrinsic to us (and you have to leave it to the evolutionists to decide how) is the *essence* – the part which is really you and really me. The personality we pick up as a suit of clothes which covers the essence during life and is dissolved at death with the body. But there is undoubtedly something which is born with us and the materialists are having great difficulty in explaining what this something is.

Mr. Redfern. How do the two frontal lobes relate to this diagram? Are they the bottom part of the diagram?

Dr. R. Yes, yes; as a matter of fact, it's very clear but I didn't want to trouble you with my hobby horse!! (laughter) but since you've asked, to the left from lower centre is the part that looks inwards, and to the right is the part that looks outwards.

We never understood this before at all, and yet it has been known since the earliest time. It's in the Upanishads in many places, but think about it from that point of view.

Mrs. F. Eadie. I understood you said just now that one is born with essence, what about Soul? Are we born with that too, or do we have to create it?

Dr. R. Yes, we are born with Soul which is subject to modification and you might say that future progress depends on the Soul being rightly modified because the Soul exists in potential. Its full potential is not realized by anybody. All the potential of the human race that has ever been manifested by anybody human exists *in potentia* in every normal human being. And only the tiniest fraction of this is realized by any individual. There is plenty of scope!

Mrs. Crampton. In any discussion on Being, the idea of the Causal level must be very important and one of the difficulties at our meeting was to see where and how it communicated with the subtle and physical in this diagram.

Dr. R. Yes, very important. I think it's better to keep the idea of different levels of being from getting broken up into little pieces at the beginning, and deal with it separately and not try necessarily to relate it to the diagram at the beginning (although it is shown there), *because the fact that there are different levels of being possible for man is a new idea to everybody in the West*. They are not used to that idea. It rather takes your breath away if you hear it and it's useful to keep it strong and simple – that idea – before differentiating too much. In fact, how do we express this idea of different levels of being? What is *a* level of being? This so far has sounded rather like an older people's meeting. I'd like some new voices to speak up if they are brave enough and tell me if the idea of different levels of being means anything to them?

Mr. Hodge. ...

Dr. R. ARE YOU A NEW BOY? (laughter) You're one of our most experienced people, Hodge; in fact I'd like you to come up here and answer! (laughter) We want now to hear from somebody who has only been with us a short time whether the idea of *different levels of being* has any meaning for them nowadays? It's a much neglected side of human life. It's currently thought that one can be unreliable, unpunctual, sadistic, any sort of thing and still be a very good fellow! (giggles and laughter from the front!) How do the BBC deal with this? (more laughter)

Lady Allan. They find it very funny anyway! (laughter)

Dr. R. And yet it's fundamental to this Way of ours to realise that our being so far this century in the West, is lagging very far behind our knowledge and that many of the disorders of Western life could be changed if people paid more attention and knew better how to improve their being.

Mr. Lamb. Could you say what part of us is concerned with development at all?

Dr. R. Well, what part of Mr. Lamb *is* concerned with development? It will be different for different people.

Mr. L. Quite a large part, it seems.

Dr. R. Well, which? Is it your heart or your mind or your physical skill? What are you concerned with in your development?

Mr. L. I would say more with the heart these days.

Dr. R. Yes, same with me too.

Mr. L. But I don't understand from the diagram where the desire to return to the centre comes from?

Dr. R. *From the centre itself.* But it's always mixed to begin with, and the emphasis is different in different people. But the really telling one is if *the heart desires to unite with the Self at the centre.* That's the one that is powerful and effective. And whatever one's interest is, one must try before too long to invoke the heart, otherwise nothing gets done. People are different, you see, different things motivate them towards Self-realization – realization of individual possibilities. We must recognise this and try to give something of every side here.

Mr. L. I wondered how it is that one can become so concerned with stillness. Sometimes it's easier to work towards stillness.

Dr. R. This is comparatively new to us. It was never mentioned by the people from whom we derived the system, the people by whom it was brought to the West. It's the Shankaracharya and the Tradition of the Meditation that has made us realise its fundamental importance; and which had made us realise why we weren't so successful before the Meditation. So it's a new thing. We have been learning that in order '*to buy the pearl of great price, you have to go and sell everything you have*' – all that you have you have to give up. And Self-realization doesn't consist of acquisition – acquiring – but in *giving up*; and we begin the giving up

process by giving up everything that the mind desires, except one thing, and we give it up for only half an hour twice a day at the beginning.

Mr. L. And yet we all know those moments so clearly when we would gladly give up everything and go straight there. Why is it so difficult to do?

Dr. R. There is nothing preventing us doing this except ourselves, our habits that we have accumulated, our upbringing, even if it's just in this life. It's all that. And one of the chief habits is that we are never attending to the present moment which is when we *could* give up. We're always in the past or future. We're always walking on the circle one way or the other (clockwise when facing the future or anti-clockwise into the past) but so seldom actually in the present moment. It's in the present moment that we can give up and it's in the present moment that we can unite with the centre. So we have to acquire that habit and that takes a bit of time.

Now how goes the time? I would like another question from somebody now.

Q. The question of being and the response to the impulse or conscience that we spoke of some time ago, seems to depend on one's being, the extent to which one can respond to the impulse.

Dr. R. Yes; and beginning from where we are, we have great possibilities through any of these three gates when attending to the present moment with a strong desire in the heart to Realize oneSelf. We have great possibilities, even as we are!

Now I'd like just to drop everything away for five minutes. The material you have this week is devoted to the idea of being and now we try to be *still*.

MEDITATION

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