

12 June 1979

GENERAL MEDITATION MEETING

On the Platform: Dr. Roles, Mr. Nolan Howitt and Lady Allan.

Lady Allan. The P. D. Ouspensky brochure from Yale: will those who ordered a copy, please collect it from the landing table. *Bridge No.3* is also on sale on the landing, if anyone wants extra copies.

Dr. Roles. We'd like more people to read that.

Lady Allan. The next Meditation Meeting will be on Tuesday, 10th July, and there will be one also on August 14th; but you are being given advance notice that there will *not* be a Meditation Meeting in September. Perhaps you could tell people whom you know who come but are not here tonight.

In order to cut down noise (laughter as Dr. Roles banged his chair on the floor in order to move it an inch or so!) – it's the other end of the house, down in the basement – which disturbs people in the Quiet Room, the only way to get into the Refectory will be through the Green Room at the other end of the passage. This is for a trial period so please don't try and use the usual door opposite the Quiet room. To get to the Refectory, you turn right at the bottom of the basement stairs and do a detour.

Dr. Roles. Many of you know Mr. Howitt who has a group of about 200 in Wellington, New Zealand. A year ago he and Brigit, his wife, were on the platform with Lord and Lady Allan while I was in hospital. Before I introduce him to the people who don't know him, I think it would interest you to go into the history a little bit of how we first met the Meditation. I think there must be some people here who don't know about that.

All my work with Mr. Ouspensky was on how to prepare a School. 'A School of the Fourth Way', he called it; just as the Shankaracharya calls it a School of the Fourth Way. For him, a School was defined as 'an organisation for transmission to prepared people of Knowledge coming from Higher Mind'. He also said that a School, to be a real School, must survive the death of its founder. He said in 1935 that if before he died he could say that everything didn't depend on him, he could consider that he had founded a School and it would keep going. This we did and have done. The situation of course arises again as those who knew him get fewer and older. So he used to say to me, 'If it's all-important the whole of man's life depends on discovering himself and remembering himself at every moment, there must have been a simple, almost natural, method to enable him to do it. But, (he said) Gurdjieff didn't know this method when he gave me the System, it had been lost and maybe we would help to find it ourselves.' So we were sent out to meet every newcomer of note who came to London who might have a method and of course we met the most astonishing lot of people. All I can say is that the only thing we learnt was to have a good nose for the charlatan! We could detect a charlatan very well from a long distance by the end of that time. But we never met anything *real* until years after he died, not till 1960, when someone of our group came and told us about a certain Maharishi, who has since become world famous, who had a method.

As usual, I went to see, not hoping for much. The Maharishi had arrived here by way of California and New York in the autumn of the previous year – 1959 – and directly he gave me the Meditation, I recognised the method that Mr. Ouspensky had been looking for all through India during his long journey and had never found. He described it so well that one could easily recognise what is nowadays called Mantra Meditation. We took along leading people like the Allans and the Guyatts and others and they agreed that it was just the method that Mr. Ouspensky had described. We made great friends with the Maharishi; we had him here on many occasions; we had him at Church House at Westminster; and he gave a great many people the Meditation here and trained me very, very carefully and attentively in how to give it. We put on a show for him – we did quite a lot for him – what I call ‘Operation Albert Hall’ in November 1960 when we (together with the S.E.S.) hired an office in Albermarle Street, Piccadilly, and sent out 2000 invitations to all the notables including Pundit Nehru who was here with his party, but luckily the Pundit was dining with the Queen that night because the Albert Hall meeting didn’t go down too well. Somehow there was a little too much drama and advertisement. I successfully avoided being on the platform because the Maharishi was for putting me in charge of England with all the advertising and glamour of his organisation which, as a doctor, I couldn’t possibly have done. However we learned a great deal from him and my wife and I went out in the autumn of 1960 to New York and started them off there. The Maharishi asked me to look in on his people – about 120 of them – there to whom he had given the Meditation before coming to England and he was pained but not surprised when I told him on our return that not a single one of them was meditating. When he was there, they all said, ‘Oh Maharishi, Maharishi!’ but they never did anything for themselves. And that’s the trouble with glamour; it’s rather apt to happen.

In the spring of 1961 my wife and I went on with our travels and gave the Meditation to a group in South Africa in Cape Town, and another in Kenya in Nairobi in January and February. Then in May 1961 I went out as part of a crowd of 70 Westerners to stay at an Ashram up fairly high where the Ganges comes out of the mountains (to Mr. Howitt) and you went there on your own later, didn’t you? (Yes) The group here had given nearly £1,000 for the building of a Meditation Centre there which has since been made famous by the Beatles!

He had invited the Shankaracharya who was in a neighbouring city to come over and stay and bless the site and that was my first meeting with the Shankaracharya who liked us very much and stayed for three weeks instead of three days! At the end of which time, I went and asked for his blessing and made a date with him for the following year.

We came to regard the Maharishi as our means of meeting the Shankaracharya who, to my mind, was everything that Mr. Ouspensky had told me to look out for – a fully Realized man – no acting, no personality; he was just natural. A fully Realized man is just himself. He walks in his own way; he speaks in his own way; and he doesn’t imitate anybody else. The first impression I had of the Shankaracharya was of a man guarding a candle of Consciousness against a high wind. People were throwing garlands all over him and kissing his feet, crowding round him, he was just still, keeping his consciousness.

In August of 1961 I went out to New Zealand at the invitation of the School of Economic Science with my wife and we gave the Meditation to quite a lot of people.

Mr. Howitt. About a hundred.

Dr. R. And in this volume of our record, there is an account of an address we gave to 100 new meditators in your hall in Wellington; then a few days later to 70 in camp at Otaki which you still have? (No – they pulled that down.) It was a lovely place. We checked the meditation there and stayed for several days before returning via New York.

All that time I was centring the Meditation and the Teaching on what Mr. Ouspensky used to describe as the *real purpose of a School of the Fourth Way which is to develop the influence of Conscience in the individual*. Conscience leads to the emotional realization of Truth. For Mr. Ouspensky emotions were a means of cognition. They weren't just pleasant feelings. They were a means of knowing by direct perception. 'Conscience,' he said, 'was the most important thing for the individual. It told a man or a woman what was right and what was wrong at any particular moment *for them*.' It didn't apply to anybody else; a mistake people make is that if they have their conscience aroused, they want to apply it to other people and make them conform. It's not meant for that all. Inquisitions and heretics and all that are not on! It's for the *individual* to know what is a right or wrong action in a given situation. We have again started this year feeling that this was the message that people needed most today and that the chief reason for meditation was to arouse Conscience. Consciousness is elusive and changeable. People can do almost anything in the name of Consciousness. You can't define it. But Conscience is clear; it shouts at you; 'don't do that, do this'. It is interesting that Mr. Howitt gave me a translation from the Vedanta by a man whom the Shankaracharya has recommended – Swami Shivananda who has written the best Sanskrit dictionary we have found over the years. I'm going to ask Lady Allan to read what the Vedanta says about Conscience which is so like what Mr. Ouspensky said.

Lady A (reading):

Conscience is the light of the soul that is burning within the chambers of your heart. It is the little spark of celestial fire which makes known to you the presence of the Indweller, the author of the Divine laws of Truth and Holiness.

It raises the voice of protest whenever anything is thought or done contrary to the interest of its Master. Conscience is the voice of the Self which says 'yes' or 'no' when you are involved in a moral struggle. It is a call from within to do and act or avoid it. Conscience is the internal monitor. Conscience is a form of truth. Conscience is like a silent teacher. It is the inner voice without sound. It is very delicate and easily stifled. It is so very clear that it is impossible to mistake it.

Cowardice asks, 'Is it safe?' Avarice asks, 'Is there any gain in it?' Vanity asks, 'Can I become famous?' Lust asks, 'Is there pleasure?' But Conscience asks, 'Is it right?' A glad clear conscience is the temple of God.

(from *Daily Meditations*, Swami Shivananda)

Dr. R. Now this is where the Meditation should be taking us. Do we hear the voice of Conscience more clearly, more loudly, and at the more important moments of decision? Because checking from other people will never take its place. Conscience is what keeps you

meditating in the right way for you; the inner voice directs one's meditation. And the sooner people through the Meditation get to hear this guidance, the happier they are and the easier the Meditation is. (to Mr. Howitt) You've found that? (Certainly) Some people get it straightaway at Initiation. But usually people come very top heavy with lots of turning thoughts and lots of knowledge and a whole burden on their minds from the past and about the future. And this keeps one from hearing this delicate Voice. The people who come quite simply and with open minds to receive the Initiation usually have no difficulties at all.

(to Mr. Howitt) How many of your lot, do you think, do that? About 50–50?

Mr. H. Recognise this Voice?

Dr. R. Who take meditation very simply and easily.

Mr. H. I think that would be a high figure. I think probably, like you people are experiencing, our great difficulty is to keep it simple. So I'd say 20% have the simplicity. Even that might be high.

Dr. R. And the others gradually learn simplicity?

Mr. H. They seem to learn it more by seeing the effects on the actions of the people who have gained the simplicity, rather more than trying to formulate it. I find the hardest thing is to try and formulate simplicity!

Dr. R. Yes, and it's the hardest thing for people who try to help others in Meditation to keep it simple like that so that they hear their own inner Voice of Conscience. Now have you any questions or comments to make about this? Is that how you see it yourselves? That when your mind is clear and you are quiet, the Meditation seems to go nicely but when you're busy about something, it doesn't.

Mr. Hodge. Is this Conscience an organ within us?

Dr. R. For Mr. Ouspensky, Conscience was part of the 'emotional centre,' as he called it, felt in the heart. There is a difficulty in translating from Hindi because the Inner Organ or Antahkarana or Soul is translated in all Sanskrit dictionaries as 'Conscience.' Whereas really Conscience is only a part of what you might call the Soul; the emotional part which hears the inner Voice. The Soul, psyche, really is a seedbed containing all the possibilities of human nature in latent form, of which each person only uses a very small amount. One of these, of course, is the voice of Conscience. But there are other properties of the Fourth Room or Soul beside that. This caused a lot of difficulty in our first conversations with the Shankaracharya because the interpreter used the word Antahkarana when putting our questions about Conscience to the Shankaracharya. That's what the difficulty is, Hodge.

Mr. Hodge. In other words, Conscience doesn't come from our heads but from the heart.

Dr. R. Conscience is the emotional equivalent of what, to the mind, is Consciousness. Consciousness knows everything all at once by a mental process. Conscience knows everything all at once through the heart by an emotional process which leads to the faculty of intuition. We hear a lot of the two sides of the mind – the two hemispheres of the brain. The noisy one has to be trained by Consciousness. It has to be keeping in mind all the time the

Universal Consciousness, the Param-Atman... seeing the part in relation to the whole. But the quiet part (the right hemisphere in nearly everybody) goes straight to the emotional centre where Conscience (which is asleep in all ordinary people) will awake and will respond. Do you see?

Miss Wright. Dr. Roles, it doesn't mean that the strong emotion one feels is necessarily Conscience, does it? How can one tell the difference between emotion and Conscience?

Dr. R. Conscience and the mind should work hand in hand. The mind should check at every point whether what this strong emotion is telling it is fit and apt to the situation and is true with everything else that they know. So it must be checked by a trained mind and that is why a School is so necessary. A lot of people get very strong emotion following Meditation and they go and do the most dreadful things! We're always getting trouble that way; a court case is going on now because somebody thinks that her every act and deed and word comes from God, without thought for other people. It's very important to have a trained mind and to have friends who help one to see whether what one does as a result of this inner Voice conforms with the situation – the results that are appropriate and desirable. There is no criminal who doesn't probably work from what he thinks is conscience. A good murderer (laughter) is one who thinks that he is obeying his conscience which is telling him to shoot someone.

Lady A. I was going to ask... this doesn't mean and you haven't said that conscience is emotion. You've said that it is an emotional realization of Truth which is that it has an emotional feeling but it isn't emotion, is it, conscience?

Dr. R. Yes it is emotion but purified and orientated solely as a means of cognition of the truth. It means that you recognise what is the Divine Self and what is not the Divine Self. Isn't that how you see it?

Lady A. Yes. Isn't it specific usually?

Dr. R. Yes, entirely specific to the particular occasion and the circumstances. At this moment, in these circumstances, should I or should I not do so and so or say so and so? The voices of other emotions which were quoted from Shivananda – you remember? Cowardice asks, 'Is it safe?' Avarice asks, 'Is there any gain for me in it?' Vanity asks, 'Can I become famous through it?' 'Will my ego be pleased?' Lust asks, 'Is there pleasure in it?' But conscience asks, 'Is it right?'

Mrs. Cardew. And I suppose it would be harmless? It would not do harm to others?

Dr. R. Yes. Real Conscience always comes from the same source to everybody at any time in history and in any language and in any country – real Conscience is always the same and therefore it cannot do harm to anyone. It always takes into account your relations with other people.

Mr. P. Reid. Can it ever be conditioned in early years?

Dr. R. *It must never be conditioned.* Conscience speaks the truth, the whole truth and nothing but the truth. But it can stay asleep or be woken up in early years. It's born in everybody, but some are lucky in their family, in their parents and in their upbringing; the sort of life they're

born into, where conscience is awakened at an early age and kept awake. All normal people have Conscience. Consciousness is very variable – coming and going, sometimes here, sometimes not; but all normal people have Conscience. It falls asleep very often and has to be woken up. Somebody has to shake one by the shoulder. That's why it's a much better target than this shifting thing which is anyway only 'relative consciousness' – only the mirror image of the Real Consciousness which belongs to the Atman only.

P.R. I think I must regard conscience for myself as not being this true Conscience; I think what I regard as my conscience is really some sort of conditioned reflex sometimes! (laughter)

Dr. R. Well yes, Peter, it is with all of us, you know. We are often very mistaken about what we call 'conscience'.

Mr. Howitt. I think that if Sattva is dominant then the Voice is usually heard clearly; but when you get the activity or the darkness one can be very confused because I think there are other voices that speak as well.

Dr. R. Yes, His Holiness's approach to it through Sattva Guna is the best of all. Also Conscience is called '*the voice of the silence*' isn't it? (Yes) You can be sure that if there is a lot of noise going on and some voice is part of the noise, then it isn't Conscience.

Mr. M Fleming. How does Meditation awaken Conscience, Dr. Roles?

Dr. R. Good question! It is not being used that way by the great majority of people who came to be meditators all around the world, including many in our own organisation. If you have an understanding of what Meditation ought to be doing and you get some first-hand experience of these rather rare moments when it really does work in the silence, then you know what Conscience is. And then it's human nature to go for it! Once you have tasted it, you don't forget. The difficulty is to get enough of it to make it count in our lives, and that's why we spend a lot of time talking in this way about the general nature of Meditation rather than going into details and techniques and testing blood pressures and all the rest of it. There's a talk on radio about those aspects of Meditation tonight, isn't there? (I think so) Like all these talks on the media – I don't think you've ever heard anyone talk in public about the relation of Meditation to the arousal of Conscience, have you? It's usually a 'scientific' approach about whether it changes one's metabolism or not.

Lady A. Dr. Roles, do you think it's conscience that would help you to match the rest of your day to the aim of your Meditation? So often our Meditation is aimed in one direction and then we set off and go in another direction. Is it Conscience that would unite the two?

Dr. R. That's absolutely true – that the rest of one's day shouldn't be too different from one's half-hour. But the day is looked after by the busy left hemisphere which doesn't know about Conscience and so the quiet right side has to suffer in silence. It has no way of protesting. It's necessary really gradually to *turn upside down* so that the dominant hemisphere is reduced to equality and then the two will work together in conformity with Conscience as the right hand works with the left hand, doing different things but in harmony.

There are many riddles and sayings and stories because this can't be described *logically*. Here is one from a collection of what are called *The Riddles of Jesus*:

Jesus said to them: ‘When you make the two one, and make the inside like the outside, and the outside like the inside and the upper side like the under side and in such a way that you make the man with the woman a single one in order that the man is not man and the woman is not woman, then you will go into the Kingdom.

Now this has nothing to do with sex. It’s a description of how we are made and in fact refers to the two hemispheres. And the Shankaracharya has a number of riddles he has expounded to us as well as that one; the riddle of Narada, for instance.

There is a woman who assumes many forms and there is one who is the husband of the woman.

This, again, he says has nothing to do with sex. It’s a description of the dominant and the non-dominant... the Purusha or Lord, and the inner Nature or Prakriti. One of the difficulties is that one cannot teach logically how to meditate, just as one cannot describe the object of meditation, namely the God within. It only can come with individual experience until the taste is acquired. Have you had your question answered at all, Peter?

P.R. Yes, yes. I’m feeling much more full of hope! (laughter)

Dr. R. Well go on enjoying the taste, your inner taste, like knowing good wine from bad wine and then you’ll be getting nearer and nearer to Conscience and by distinguishing what is ‘Pure Conscience’ from what is conscience *plus* something else. We’ve had the tip from the Shankaracharya that the very first impulse that comes when one wakes from sleep is probably true; it’s probably conscience. But instantaneously it’s covered by habits and thought processes and conflicting desires so it is obliterated or changed, though you still go on thinking that this is conscience and you do things you regret after... only the very first impulse is to be trusted... The Good Impulse, the first step of the Ladder.

Q. Is true Conscience without guilt?

Dr. R. Yes; nothing negative about it. It’s a light which lights up the future for you; lights up the present moment and creates a future for you. And guilt is one of the ways of blotting it out.

Mr. Howitt. I think it’s Shakespeare, isn’t it, who says that ‘false conscience makes cowards of men.’

Dr. R. Yes, old Hamlet: ‘Thus the naked hue of resolution is sicklied o’er by the pale cast of thought.’

Mr. H. It’s Conscience itself that makes a man, isn’t it – makes the individual?

Dr. R. Yes and Conscience is much more like ‘the naked hue of resolution.’

Mr. P. Smith. I think that perhaps the first impulse in a given situation could be recognised as Conscience.

Dr. R. It’s likely to be, but it must be checked by this ‘silent impartial observer’ which is what the mind should be. The mind should be quiet; whatever you are doing the mind should be still – a silent impartial observer that checks on this first impulse as to what is right or wrong at any given moment.

P. S. We often don't have the courage to put it into practice and this is where it gets covered up.

Dr. R. Yes, but you know you mustn't have too much blind courage! One asks, 'Is this the moment?' because Conscience very often tells you what's right but it doesn't tell you that you must act now – at this moment. Maybe the opportunity is coming up shortly, you see.

P. S. This is best seen, for me, when I'm doing my own creative work. When one has to make decisions and choices, it usually comes about that it's the first impulse that is the right one. If one can obey that and has the ability to carry out its instructions, that always seems to be the one that's right.

Dr. R. No, those belong to other faculties, for you must remember that it was said that Conscience applies only to the moral sphere about right and wrong and the relation with the Atman. We have senses, Smith, which tell one what is technically right or what is technically wrong – you didn't mean that in relation to bookbinding?

P. S. No, I mean in the concept of the work.

Dr. R. No, much more in relation to people as to what is fair, what is right and what is wrong. Conscience is the real basis of 'human rights'. What really is meant by human rights and fair play and quite simple things of this kind.

P.S. I was seeing really an analogy between creative work and the work of Conscience in that sense. There seems to be a similarity. If one is quiet, then one can catch the first impulse, and one can trust it.

Dr. R. Perhaps. But at the moment we are speaking about *Being* and not about *Doing*. And we see in our Symbol that this quiet in which you realize the Atman can come either from creative work, from doing something well, or from a feeling of love, or from the mind, clarity of mind in a given situation. We have three ways and in a Realized man they all three work in harmony. In some people the emphasis is more on one and in others, more on another, but our aim is to have all three leading us to the Atman in the centre.

In Meditation the mind has no function at all, nor has the body. You put the body in a comfortable but firm position where it doesn't obtrude. You have nothing on your mind at all. The mind has no function – it's meant to be getting a rest during the half hour. And so you're left with the rhythm of the Mantra and perhaps the emotional feeling for the Object of Meditation so that the meditator, the Object of Meditation (the Divine spark) and the technique become one. Shall we do that?

MEDITATION

Dr. R. Did you hear it? Several times something said to me without words – 'Are you saying the Mantra?' or 'Let it go as it wants to.' One is being directed all the time when one goes off the line in Meditation. That comes from Conscience.

Now I want to tell you some more. We invited Mr. Howitt over to help us solve the many problems which have arisen since the unexpected death of Lord Allan. If we weren't so happy about him having achieved Realization, if we didn't have his partner in everything with us, we

would indeed be in a very dejected state because he is really irreplaceable. Mr. Howitt was almost the last person he wrote to before he died and the Allans and he and Brigit have a very close understanding relationship. Also Mr. Howitt has a very close relationship with the Shankaracharya and particularly with his personal secretary through whom we communicate – Shri Narayan. He is very close to him and he has given me a very nice letter from him to read. Mr. Howitt is going to try to get an audience with the Shankaracharya on his way home from here in July but the Shankaracharya has offered – when we wrote to him about Lord Allan – to welcome Lady Allan and her daughter Jane and also any possible successor and has put aside the first three weeks in September for that. There being no single successor, it will be quite a party because we wanted him to take a look at two or three people and advise us. But that's all up to him; he's already very generous with his precious time. He is at present up in the Himalayas and we can't reach him until early July. But that's the plan – that there should be this party in September. And then in January he is seeing the head of the School of Economic Science and the head of the School of Meditation. We have to go a different way. They are oriented away from Mr. Ouspensky and that's why we had to part company. The Shankaracharya prefers, therefore, to deal with the two branches of the Schools separately. We get on all right – we're very friendly if we don't mix! (laughter)

I don't know what you are thinking of asking him particularly but that would be your secret, I expect.

Mr. Howitt. It's one I don't know myself yet!

Dr. R. When one gets into that audience chamber something comes into one's mind.

Mr. H. It just seemed that having come so far and it does happen to be on my way back, it is too good an opportunity to miss. Otherwise one has to come back again!

Dr. R. I know, yes. And it really is very good of your Group to spare you for this month. I don't think they would like sparing you again.

Mr. H. It's the first time I have ever left them during the term and I've been waiting for a long time to find an excuse to do just that! (laughter) Besides I've always come over here in the winter and I think I've had seven winters over here and I had formed a picture of a very grey, snowy land and when I arrived, I came in on the Tube train and couldn't work out what had gone wrong with the country! Suddenly I realised that there were leaves on the trees! (laughter) I had forgotten that you do have leaves on your trees!

Lady A. We still don't have blue sky though!

Dr. R. I like Howitt particularly, though, because he played wing three-quarter for Wellington! (laughter) and he is, in my opinion, quite a normal fellow!

Mr. H. When Dr. Roles was talking about his first visit to New Zealand, I couldn't help thinking about how we had had someone come over – I won't mention any names – who was the head of an organisation and was very, very strict and in fact caused quite a lot of fear and uncertainty in people and then we heard that *his* teacher was coming over! So you can imagine what we thought was going to arrive! I wondered if we would have any people left at all! (laughter) but we didn't find such a fearsome person after all!

Dr. R. In relation to the Meditation, the Meditation is for all the world, for anybody. We think that a School helps to keep people meditating for longer than they do when they are on their own! But it doesn't really take with a School that is too top heavy with teaching and rules and regulations and things like that, does it? (No, it doesn't) The Shankaracharya feels that the greatest freedom is needed in relation to the Meditation.

I'd like to read again that riddle:

Jesus said to them: 'When you make the two one, and make the inside like the outside, and the outside like the inside and the upper side like the under side and in such a way that you make the man with the woman a single one in order that the man is not man and the woman is not woman, then you will go into the Kingdom.'

Now that agrees with what the Shankaracharya says: that on the physical level and the lower psychological level, men and women are different; but in the Subtle world and the Causal world there is no difference whatsoever – absolute equality, even at our stage, which is very lowly in this room, there hasn't been the slightest sense of 'I am a man' or 'I am a woman'. It's all absolutely equal. On the way of Self-realization, the two are one and I think that is the meaning of that part of the riddle. There is no problem but I do feel myself that the two – men and women – on the lower stages can help each other no end. I would hate to be a celibate! I think that is dodging the issue and you lose an awful lot that way. The Shankaracharya counsels moderation in all things, no extremes either way. I think we should enjoy each other's company and enjoy each other's help too to the greatest possible extent. I don't think men would get anywhere on their own quite frankly! (laughter)

Lady A. Dr. Roles, Nolan said something rather helpful to me the other day when I asked him about Meditation in New Zealand. In relation to what you said about Conscience this evening, Nolan said, 'Well, we just have two sorts of meditators – those who sound the Mantra and those who don't!' (laughter) It struck me that this was somehow related to the help that Conscience could give you.

Dr. R. What exactly were you meaning, Nolan? That some people were just pretending?

Mr. H. I seem to remember that His Holiness had said that there are three types of meditators according to the dominant Guna. There are those he called the Tamasic meditators who like to get very comfortable and get in a corner and make everything very nice and then close their eyes and go to sleep! (laughter) The next kind sit down and they are a home for all the flying thoughts – I think that's the people under the dominion of Rajas. And I find people who are plagued by these two. Then there are others who are fortunate enough to sound the Mantra and then allow it to pass through its stages and manage to stay there – they finish their Meditation upright! (laughter)

Dr. R. Oh yes, but of course at a certain point it disappears. They mustn't hang on to it. (Oh no) Do you have people there who use their meditation as the critics in England say – as an excuse for not washing up? (laughter) This is one of the criticisms of meditation by the wives of keen meditators!

Mr. H. Perhaps the wives don't betray the husbands so much over there! (laughter) I haven't heard about it!

Dr. R. Well, that's all right then. It isn't an endemic disease in New Zealand! They're all rather do-it-yourself people, aren't they?

Mr. H. Someone else has given us that reputation.

Dr. R. Well, it's time for supper. It's (I think) after half-past, I'm sorry. But I have enjoyed your company very much and you always revive my meditation when I meditate with you.

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