

25 June 1979

**SMALL MONDAY MEETING**

Lady Allan. Next Monday's Meeting which is a large one will be the last Monday Meeting of this term. The next Small Monday Meeting is September 24th.

**PART 1**

Dr. Roles. You are not this afternoon playing the role of group takers but you are playing the role of our Senior Group of Self-realizing people like the Senior Group in New York, for instance, and you are out for yourselves and the quickest way to get there. So forget about your flocks.

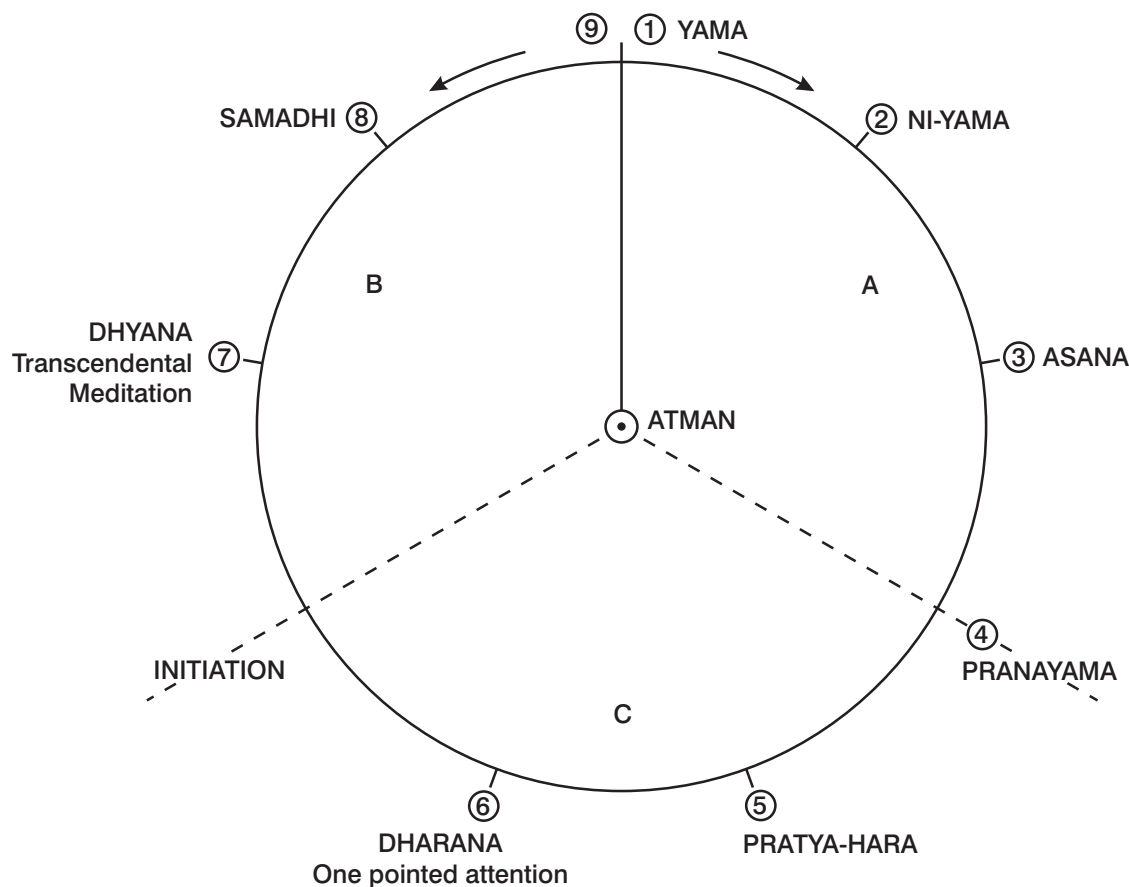
We've got Jami Harp here and Nolan Howitt and David and Sue Connell; we're in an exceptionally lucky position this afternoon. We want to discuss a question which is of very great importance on the Fourth Way – the relation of the pupil to the teacher. We won't begin with that; we have something to read to you about it; but this is very difficult to get just exactly right... rather subtle!

In the meanwhile we feel that part of our job here in Mr. Ouspensky's house is to go on trying to do what he spent his last weeks preparing us to do – namely to reconstruct the System in Western form, not using his formulations only or the state of knowledge thirty years back which he knew; but incorporating the knowledge and the language that was to come. So the attempts in these papers of the last two or three weeks and the one today have been to try to see if the discoveries – scientific discoveries – which he didn't know and would have liked to have known; if a new understanding of the System he was given by Gurdjieff; and if the teachings of the Shankaracharya – whether if all these came together, a new System would arise.

The one thing which brings them together for me are the various forms of the Enneagram which I have used over the years. Everyone has the right to use the Symbol in the way they want to, provided they can have it agree with everything and not be right for one thing and wrong for another. And this Universal Symbol can be used in many different ways which, by the way, one was never taught to do. It's up to each individual to find his own way. The picture on the screen shows the way I'm using it for the benefit of those who haven't seen this lately. (As in 79/1)

The three storeys of the house – feeling, thinking, moving – which we are trying to keep distinct by calling this A – the moving; B – the emotional and instinctive; and C – the intellectual; like the three floors of the house. This is of use because of the three traditional Ways both in India and elsewhere in the world, are the Way of Karma Yoga for the ordinary person, the householder, the active life; Jnana Yoga – the Way of Knowledge; Bhakti Yoga the Way of Emotion or Devotion; and then there is a Fourth Way by which through the direct experience of Conscience and Consciousness one can approach the Atman, the Self. And that Way has generally come from Raja Yoga – the King of Yogas – from which our recent adaptation of the Meditation also came. An adaptation which converted what was a full-time Yoga performance dating back for three or four thousand years into something that the Western world could use today.

EIGHT STEPS of CLASSICAL YOGA  
(Patanjali)  
(See also Meditation Meeting 1979/10)



So this corresponds with the main teaching of the Shankaracharya and his Tradition and our Western System, because the three Ways and the Fourth Way are what the two Systems have in common. If you like to remember that and turn to it bringing some important question of your own, you'll find a way of going further.

This is the eight-fold system of Yoga and H.H. has approved this version which I showed him once. Here again this is: physical (A); mind and intellect (C); and emotion (B). The four initial steps of the eight-fold system of Yoga we don't have to go into at all. They are a way of living which has nothing whatsoever in common with ours. As I've said before, parents who have an unwanted child very often hand the child over to the Yogis and the child is taught through these four disciplines to be a good Yogi. It's full-time and it's celibate and medieval – all the things that I personally don't very much like! Only after Pratyahara (5) which is reducing all the physical world to a single symbol and then Dharana (6) the reduction of the inner world to a single point by one-pointed attention; only after these have all been practised for a long time was the Yogi initiated into Meditation. And then there were only left two steps – Dhyana, deep or transcendental meditation, (7); and Samadhi, (8). And the circle would repeat life after life unless full Realization was achieved; if point 9 is reached the circle is finished. Point 9 is Turiya or Enlightenment, which is a very rare achievement, but once there it's there forever. ('Fully Realized')

(There followed some discussion and then)

MEDITATION

## PART 2

Now keeping the inner silence, I'd like you just to listen, (without bringing 'yourself' into it) to what this man said at this conversation. Shri Narayan is now our chief contact with His Holiness. I met him first of all in 1965 when he was in government service and still running on what he had learned from Guru Deva (the Shankaracharya's predecessor and the Maharishi's teacher) who always treated each person differently by his insight; and he treated this man in a very different way from what one might expect. Ten years later by the time Nolan Howitt got to know him really well, he had given up government employment and he had gone to stay in Ashrams and follow the present Shankaracharya wherever he went; he looks after his financial affairs and his correspondence, and the Shankaracharya prepares his food for him with his own hands.

Lady Allan. And Nolan Howitt writes.

The following are my thoughts and observations since being here in London, particularly bearing in mind the situation that has arisen since the death of Lord Allan.

One afternoon Shri Narayan came to visit us at the Yatrik and I quizzed him for quite some time on the manner of how H.H. looked after and cared for those related to him. I wanted to see how this compared with our own manner of working.

In a way it all starts with their equivalent of advertising. H.H. who is recognised as Shankaracharya and all that involves, holds talks at his Ashram at times that people know about.

Dr. R. I would correct this about 'advertising' (Mr. H. It's a bad word anyhow! Laughter) There are two types of School, according to Mr. Ouspensky. The type where the teacher acknowledges the level of his *being* and the type where he only shows the level of his *knowledge*. The Shankaracharya is publicly recognised as a fully Realized man. He doesn't have to say it. He wouldn't be made Shankaracharya unless this fact were felt and seen in every gesture he makes and every word he says.

Lady A. (reading)

Those who come regularly and become attracted to him are the equivalent of our early groups. They hear his words, stories from the *Mahabharata* and other classics; they hear explanations of their inner significance; and finally there is his own presence.

Narayan said that those who go away and practise the work gradually become connected to him subtly. He knows who are his. It is this subtle connection that is known by both teacher and disciple. So no external connection of disciples is needed because it is done inwardly. So-called disciples gather around him but he does not recognise them as such. Narayan also told me that from time to time these disciples would come and talk to H.H. and they would explain what they had discovered from putting things into practice. Then Narayan said an interesting thing. He said H.H. had found that usually the person himself knew what particular discipline – spiritual discipline – they must practise and that usually H.H. just confirmed this and added a few tips or refinements. They would then go off and practise. From time to time they would stay at the Ashram, be strongly in his company, and then go off and practise their particular discipline.

Narayan said that the teacher or Guru is the Absolute manifesting in a personal form to guide the aspirant. The Grace of God takes the form of the teacher and to see the teacher is to see God. The teacher, they understand, is united with God. As such, he inspires devotion in others. His presence purifies. The teacher is seen as a link between the individual and the Immortal. He is seen as an ocean of bliss, knowledge and mercy. When Guru Deva was asked, 'Why is it that everyone who goes in to see you comes out with something?' He said, 'This is the storehouse of the Almighty. In exact proportion to what a man gives, so shall he receive.' They believe that the teacher is a fountain of joy, that he removes all troubles, sorrows and obstacles. The belief that the teacher is God is very powerful. They believe a word from him is a word from God. He need not teach anything for even his presence or company is elevating, inspiring and stirring. His company is Self-illumination.

They believe man can only learn from man so God teaches through a human body. The teacher is the gateway to Pure Consciousness but the follower has to enter through it. The teacher is a help, but the actual task of practice falls on the aspirant himself. Beginners need a teacher. To light a candle you need a burning candle. An illuminated soul can enlighten another soul. The blessing of a teacher is very important. These blessings are obtained by pleasing the teacher. A teacher can be pleased with his disciple only if he carries out his spiritual instructions implicitly.

In answer to a question about the qualities of a disciple, I was told: a disciple is he who follows the instructions of the teacher to the letter and spirit and now propagates the teachings of the Guru to less evolved souls on the Path to the end of his life. A true disciple is concerned with only the Divine Nature of the teacher.

Dr. R. This is very important. 'A true disciple is concerned only with the Divine Nature of the teacher.'

Lady A. (reading)

The teacher's actions as a man are not the disciple's concern. He is totally oblivious of it. To him the teacher is Teacher even if he acts unconventionally. Evidently true discipleship is meant to open the vision. It kindles the spiritual fire; it awakens dormant faculties.

There are said to be four classes of disciple. The best disciple is like petrol or aviation spirit. Even from a great distance he will instantly react to the spark of his teacher's advice. The second class of disciple is like camphor. A touch awakens his inner spirit and kindles the fire of spirituality in him. The third type of disciple is like coal. The teacher has to take great pains in order to awaken the spirit within him. The fourth class of disciple is like a plantain stem (hard and rigid). No efforts over him will be of any avail. Whatever the teacher may do, he remains cold and inert.

They say two things are necessary for a beautifully finished idol or image; one is a perfect, faultless, good piece of marble; the second is the expert sculptor. The piece of marble should unconditionally remain in the hands of the sculptor in order to be carved and chiselled into the image of God.

Dr. R. 'The marble unconditionally remains in the hands of the sculptor'

Lady A. And then Mr. Howitt comments. 'In comparison with the SES...'

Dr. R. No, I don't think that we need to go into that...

Lady A. The next line says:

‘The Study Society is much nearer to H.H.’s method of working.’ (laughter)

Dr. R. Well, he has tried both and that is his point of view, but there are other points of view!

Lady A. I agree. (Reading)

There are different types of sages or gurus. H.H. corresponds to one called Purnayogi (Mr. H. I’ve got the word written down) They can initiate an aspirant in any particular path for which he is fit.

Dr. R. That was the striking thing about him... this tradition. They are in touch with the leaders of all the paths and can advise on any. Is that all?

Lady A. I think it is... it’s just about how the teacher finds what particular path the student is fit for and initiates him in that.

Dr. R. I’m reading this to you since Mr. Howitt wanted to know or look into that attitude of the people at the ashram around H.H. in India and compare it with another branch of the Fourth Way – they are both Fourth Way; namely our branch where we are told never to ‘surrender’ ourselves to a man, an individual, and where both Mr. Ouspensky and his teacher went out of their way so often to stop people having a devotional attitude to them. They even deliberately provoked and then tried to destroy any such attitude.

I don’t think we should take the above account by its face value as rather primitive or naive. These people know the difference between a human being and God, just as if they worship a figure of Shiva, they know that this is only a figure representing what they experience on the Causal level as Shiva. So don’t dismiss it as primitive. Nevertheless, we, I would say, have to realise that the Atman is the Supreme Teacher of the individual, and the Param-Atman – the Self of all creation – is the Supreme Teacher of the Atman and that any individual may have to reach by a series of teachers of different levels and degrees of being and knowledge so that he finds the fully Realized man who can do all those things – mentioned in this account. Would you say that would represent it? (Mr. Howitt. Yes indeed) We, here, claim to be at the most, ‘trainee teachers’.

Lady A. Dr. Roles, when I read that I felt very strongly that I remembered you telling us what Mr. Ouspensky had said: that you could be in this room, at this so-called Senior meeting, but that didn’t mean you were in School. Somebody might be in School in this room one week and not another week. This whole thing has that flavour and from the time I first met the Shankaracharya that was the flavour I got at once; and that any of this sort of thing was not what’s meant by what Mr. Howitt has written because he absolutely puts it aside. It’s how much you can open yourself to accept what’s available. It is that relationship that’s described.

Dr. R. Whenever I’ve mentioned devotion or something like that, he laughs aloud and says, ‘No, doctor, you don’t have to surrender!’ (laughter) So he treats people differently. Nevertheless I think we can learn a lot from the sincerity and wholeheartedness of Shri Narayan’s account there. And this great teacher, the Shankaracharya, has been my whole first-hand experience of the Param-Atman which I should never have known but for him.

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