

2 July 1979

LARGE MONDAY MEETING

Lady Allan. This is the last Monday meeting this term. The first large one next term will be on October 1st and group meetings will begin that week. There is a Mukabeleh for Visitors this Friday, 6th July, and a Meditation Meeting on Tuesday, 10th July; and also one on 14th August but *no* Meditation Meeting in September.

During the holidays there will be two Sunday Work-Ins on 22nd July and 9th September. Details will be found on the lists on the landing tables. Anyone who can come will be most welcome as there is always plenty to do to keep this house in good order and people might find it a helpful stimulus to meet during the long holiday. Also during the holidays there will be maintenance parties on Thursday evenings at 7.30 for anyone who can come to them. No need to put names down for Thursdays but please note that there won't be one on 30th August.

Would the Saturday night caretakers please have a look at the rota for filling in during the caretaker's holiday. It's on the hall table.

Dr. R. Jami, can you hear? Would you like to come and sit up here?

Miss Harp. I'm hearing fine!

Lady Allan. Next term we're planning to have a Working Party on Wednesdays instead of the one at present on Tuesdays so if anyone would care to join that, they would be very welcome. Please let the office know during the holidays.

If anyone wishes to start Movements next term, would they please give their name to the office also during the holidays. After a period of consolidation we shall be ready in the autumn to move forward to new people, either for Meditation or for the New Group. So would you be thinking of any friends you think would benefit by this and let us know in good time.

Dr. Roles. Evidently I've called for a halt once too often, and now we want to give you the green light. We would like to try to reach more people who could possibly benefit from the Meditation. We've got all our people trained well and we have given up giving Initiations to the School of Economic Science; we want as many likely candidates – people who don't belong to groups which have rules that you shouldn't meditate as there are quite a lot about – but anybody who is free of brainwashing is very welcome. The more people know about Meditation and the private way of giving it that we use here the better.

We have been trying things on everybody of course – subjects for discussion at our groups. We have so many assets that it's difficult to decide just how to use them as they should be used. For instance, we inherited a very long but comprehensive Western system which Mr. Ouspensky taught us for ten years at least, but which needs very much re-writing. 'Reconstructing' he called it before he died. Much of it is out of date. A lot of discoveries which have been made help us to understand it far better than we did before. But this complicated Western system may be all right for people who were trained in it over the years,

and we have quite a number of those, but it takes a long time to learn adequately and so it doesn't work for new students of it at the moment. You can't, when you're driving a car, pass the traffic and say, 'Am I in the emotional part of moving centre?' or 'Am I even dispersed in my attention?' You need something absolutely for the moment, on the spot. And that the Shankaracharya's teaching based on his Tradition in the Meditation is specially designed for. He is always quite clear, attentive to exactly what lies before him, and is able to say the appropriate thing; able to see what the questioner is asking; able to reply to what the real meaning of his question is; able to drive a car; able to deal with any situation that comes along. So I would say that our profit at present would be to be sure that we know the basic facts of how this Meditation and the knowledge surrounding it could be used in the heat of battle of daily life. When I first told him extracts from our System and descriptions, he said it must have had the same origin but it has diverged and so the form of expression is a little different.

Now we have been studying the subject of Attention as related to levels of efficiency of different major functions – intellectual, emotional, moving – and we've been studying it lately in terms of Mr. Ouspensky's exposition of the Western teaching. There are one or two things that you can't understand any other way than through that System. For instance, the difference between instinct and sensation; instinctive action compared with action generated and directed towards something in the outside world. I know of no other place where the distinction is really made as it was when Mr. Ouspensky's teacher originally gave it to him. Instinctive means inborn, natural. For instance, a child doesn't have to learn how to breathe – it has to be beaten on the back perhaps, but directly its first breath comes everything proceeds instinctively. In the same way you have to start feeding it gradually, but all the digestive mechanisms are there. There are many other things we could mention that are inborn, not only physical – a musical ear for instance, in some people is inborn and they may not even discover it; our fingerprints are ours and like nobody else's in the world; a whole heap of things which we have got to understand as being inborn. How that comes about one cannot talk in public to materialistic systems which deal only with physical facts and physical explanations. We have our own explanation. Inborn does not mean hereditary only. There are some hereditary and familiar characteristics that run in families but a great many things are inborn in individuals and differ very greatly from their parents and siblings. So there is a lot we still have to research on and understand in relation to the instinctive inner functions governed and looked after by the quiet right hemisphere and the external sensory motor functions that have to be learnt. Nobody has the instinctive ability to pass a car driving test. They have to learn it. In fact there are very few external reflexes that don't have to be learnt – corneal and various eye reflexes, knee and ankle-jerks and plantar responses and other things that doctors use. For the most part you can say that everything on the right side of the triangle (A), every sensation and movement has to be learnt. On the left side it's inborn – instinctive and emotional. It's all there, it just has to be aroused and trained to work properly.

Now I want you to hear that the Shankaracharya really knows this very well but has no language, no system, which has all arisen in the course of the last hundred years since Claude Bernard first discovered the inward nervous system.

Lady A. On the instinctive mind as the Shankaracharya expressed it in 1972:

S. This body is like a big town, the habitation of many. It contains a whole world of living creatures inside. They all possess life and desire to live...

Dr. R. The instinct of self-preservation.

Lady Allan continues:

S. Some appear harmful and some useful. They are constantly being kept in a state of dynamic equilibrium and this equilibrium keeps the body fit. Any disturbance of the equilibrium causes disease. Then the compensating forces of nature arise which tend to set it right. Similarly when the balance in creation is upset, then the forces of Param-Atman come into play to restore it.

(Record, 29 January 1972)

Dr. R. So this is a way we could well learn to look at the left side of the triangle (B) (Figure 1) as a whole town of living creatures inside us – the way Mr. Ouspensky describes all the different voices inside us in his chapter in the *New Model* on Experimental Mysticism. The mechanism of instinct is not designed by the Creator just to be cut out and put in a bottle which is how the medical profession usually approaches it at the present time! We have to learn a lot about how it could be used rightly. So I've been talking about the difference between the inborn and inner mechanisms – that side of the triangle which we call instinct and emotional as differentiated from the outward sensory motor mechanisms which have to be learnt. The base line (C) here is the means of learning – the elastic operation of the mind which is always changing and taking on the form of whatever it accepts. And our work begins, (however we're made – for there are different types of people of course) by setting up

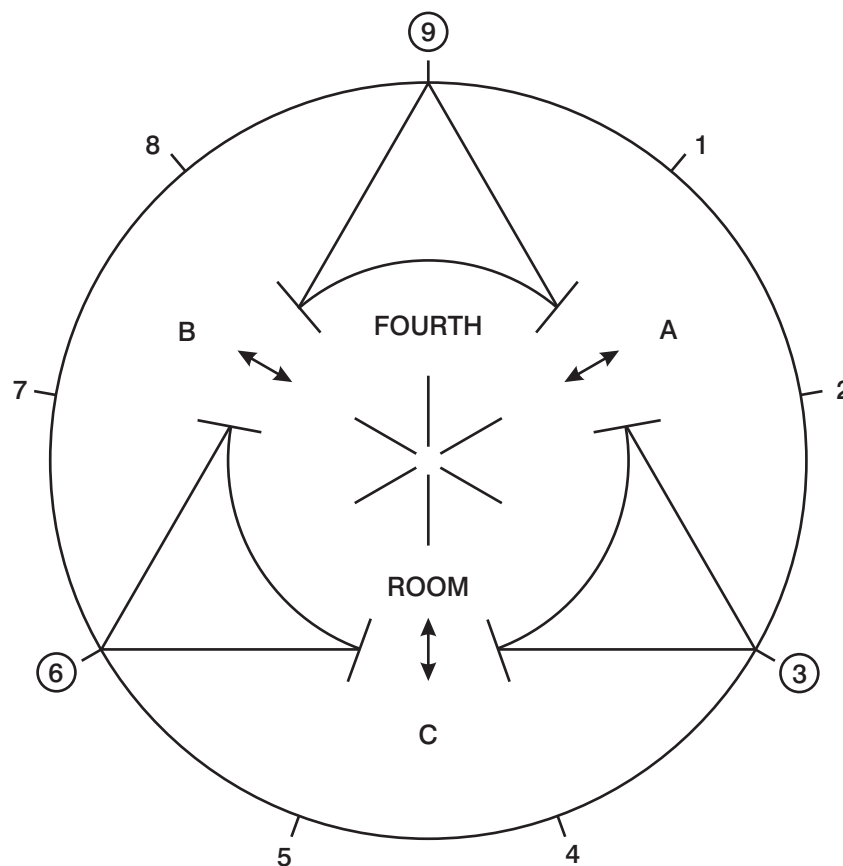


Figure 1. Symbol: 4 Rooms

first an *impartial observer*. Otherwise we shall not know anything about how our machinery works. You need to know just enough about the works as you need to know about your car, even if you are not an engineer or mechanic.

Now the other thing that we learned from the Shankaracharya is that each of these is divided into three parts, just as they were in Mr. Ouspensky's time (Figure 2), and since Sattva is intermediate between excitement and inhibition or depression, so it's in the middle in each case that the approach to the Atman at the centre is achieved. His system ('The Middle Way of Liberation') is so simple, if you understand it, that it can be used instantaneously while in action, or whatever the crisis or situation demands. There are the same three main divisions of the nervous system A, B and C – doing, instinct and feeling, thinking and knowing, in his system as in ours. He mentions several times things like the fact that the original Shri Shankara had all three parts fully developed but most people only have one or at the most two, and even these incompletely in operation. Given that, the whole thing can be done by the remembrance of the Atman at the centre (which is out of time and space) as differentiated from 'Nature' or Creation which is the dance of the gunas and which is changing all the time. So, to get to eternal stillness you must enter by one of those three paths and you must learn how to get enough Sattva to do that.

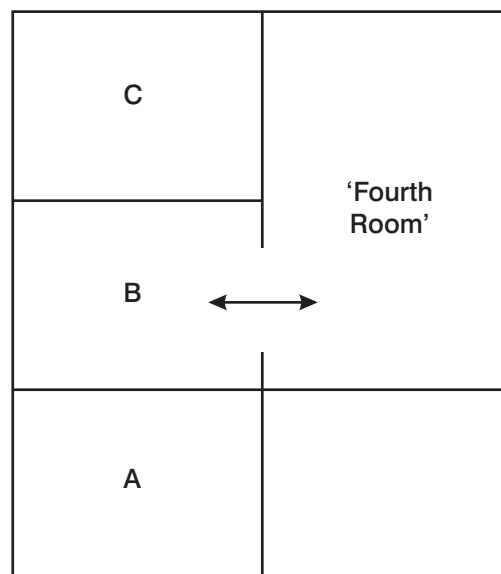


Figure 2. Three Storeyed House ('System')

(to Mr. Howitt) Is that all right by you so far? (Yes)

In the way he is talking in this passage that I want Maureen to read to you, the Shankaracharya describes how each one of these sides is like a balance with a fulcrum. Take the base (C):

Lady A. (reading)

S. We cannot have two priorities at the same time. Either give priority to the Param-Atman (inward) or to the world (outward). As soon as the priority given to the world is given up, Param-Atman manifests. Take the example of the balance; when the two pans of the balance are empty, the level is perfectly horizontal; as soon as something is put in one side, it comes down and the other side rises.

Similarly when the mind is not relieved of these worldly desires and things like that, that side of the balance weighs down.

So to experience utter bliss, it is necessary to free the mind and free the balance from the weight we're putting on the worldly side. Worldly matters are due to Rajas and Tamas but thoughts of Param-Atman belong to Sattva. The more we have them, the more joy and bliss we experience.

(Record, 27 September 1975)

Dr. R. In fact, that is in its essence all one needs to know in order to get through the day and deal satisfactorily with any situation that comes up. And also enough, if you really knew it, if you really understood it, to take on the next long journey when the body dies. It's practically all you could carry with you, in fact!

I hope that hasn't been too overpowering, but if people can bring themselves to stop me talking by saying something, it would be welcome!

Mr. P. Smith. Dr. Roles, a question came up at our meeting a few weeks ago about the relationship of the speeds of the different parts of the three functions. Taking for example the emotional part of a function, is this related in any way to the emotional parts of the other two functions? Are they balanced in some way?

Dr. R. I'm very glad you mentioned that and you are quite right. The *mechanical* parts of centres – the lowest parts – all tend to work together as one machine, an automaton. And when the attention is absent and a man doesn't remember himself, he functions as a puppet or automaton – everything happens to him. The *emotional parts* similarly tend to work together; if emotion is aroused through some sudden discovery or through some ecstatic experience, all the emotional parts work – one's movements and expression are different and everything. The *higher parts of the centres* – the 'voluntary parts' – usually demand absolute one-pointed attention. There are certain moments in your speciality of bookbinding, certain situations where you have to have your whole undivided attention on the particular thing you are doing, aren't there? (He nods) And so the voluntary part which produces the best possible work (like the story of the arrow-maker) is *specific*, much more specific than the other parts.

P. S. We were wondering whether the relative speeds of the different parts are the same so that if the voluntary part of the intellectual function is working, does it link with the same parts at the same speed in the other centres?

Dr. R. Again, yes. The Shankaracharya agrees absolutely with Mr. Ouspensky on that. There is an immense difference in *frequency* (usually called 'speed of working') – the slowest of those principal functions is the intellectual. It is deliberately designed to slow everything down so that you can make a judgement. It's slow in relation to everything; for instance, although instinctive centre is receiving radio waves, we don't know anything about them until they are converted to sound waves and the valves of our radio sets make it audible so that our intellect knows and can experience. *We don't experience anything at first-hand except when our intellect, mainly the forebrain, is receiving and is conscious.* So (C) is for knowing, and that's the slowest. 30,000 times faster is the 'moving mechanism' where you have learned to drive a car, to react to emergency, and the moving centre mechanism does it for you. You see that very clearly in top sport (as at Wimbledon) where the intellectual centre and the

emotional tend rather to interfere – the very highly trained moving centre has faculties for producing exquisite performance provided the others don't interfere – it's all supplied by their training and practice. Then as regards side (B) the instinctive side works at just about the same speed as (A) with which it is closely connected because in the body there are two sets of nerves to every organ – autonomic and spinal. So on the instinctive level, this is working up to the same speed, 30,000 times faster than the intellect though its functions, of course, are governed by different clocks (the moment, the day, the month, the lifetime) all governed by the instinctive mind. But when the emotion is aroused, then other nervous centres are brought into play, chiefly in the fore-part of the brain deep inside, which step it up another 30,000 times. So that in fully aroused emotion, such as ecstasy, it's working 30,000 times 30,000 times the frequency with which our minds work ordinarily, and 'Time seems to stand still'; that's why I shouldn't say too much with the ordinary mind at meetings, Mark (Tyoun).

Lady A. Dr. Roles, if attention takes you to the centre, this seems to give the feeling of no time – 'time no longer' or 'time of a quite different nature' – and is why one is able then to feel that one has 'power over the hour' for a moment or two, even though these very high speeds are involved? Does that explain it?

Dr. R. Yes. Those higher speeds are much too fast for anything that *we* could call attention. The only way we can enjoy the full function of those parts is, as you say, by coming to the Atman at the centre which sees everything at once, knows everything at once, feels everything at once, is out of any temporal or spatial division. The use of attention is not only that you should attend to what you are doing and do it efficiently and not make mistakes, but it is that any spare attention should connect you with the centre. 'Buddhi' (Mind, C) can make a choice between what is useful to the Atman and what is not; or at ecstatic moments, reaching the Atman direct through the emotion with its great speed. Does that answer your question? (Yes, thank you)

Dr. Dewey. (back from New York) Dr. Roles, in our Western system there is a mysterious compartment called 'the Fourth Room' which I always understood was the very highest part of intellectual and emotional centres which one couldn't normally reach. Is this to be equated with the centre of your diagram?

Dr. R. It's not really, because the Fourth Room is represented by that (see Figure 1).

Dr. D. That's what I meant.

Dr. R. That is not to be equated with the higher centres as used in our system because that is described also by the Shankaracharya as two lights through which the Eternal Atman shines into the Fourth Room; one through the emotion and one through the mind. And the emotional one has to come first and that gives you full Self-consciousness, knowing everything that has to do with you yourself – everything all-together that you have experienced. When you've got that, you may get glimpses of Cosmic Consciousness, the part played by higher intellectual centre or higher mind. So it's not quite the same, Dewey, but it's along the same line.

Mr. Fleming. When a person is unconscious as under an anaesthetic, you're being fed by the other two at the time, but when you come out of that you realise that you've sometimes learned something. What happens?

Dr. R. Well, this is another thing which both systems explain and just let's collect that sort of observation in our storehouse. All questions can't be answered clearly for other people straightaway. But instinctive function (side B) is still alive, however deep your anaesthesia; a local anaesthesia only stops the connection with the brain; general anaesthesia puts to sleep the moving centre and produces muscular relaxation so it inhibits the moving centre (side A), the right-hand side of the triangle; it also puts right out reflected consciousness (side C) so you know nothing about what is going on. But nevertheless memory traces are left in the left-hand side – the emotional and instinctive – which you may remember afterwards.

I don't want to be too tiresomely detailed this afternoon. If there are any simple and important questions about the general use of the Symbol and of how we are going to unite in time both the System and the structure of the human machine.

Mr. Harbord. I was going to ask, Dr. Roles, whether we could link up the *Crest Jewel of Wisdom* of the first Shankara with the Symbol perhaps; but from what you've just said, we probably can't do that now.

Dr. R. I'm afraid so, though it's very interesting. Just now I want to speak about – 'Teaching without words' just as Mr. Ouspensky showed us during his last three years. The wise man is called a *Muni* – M-u-n-i (not you, Mrs. Ciappara!) which means, strangely enough, *a silent man, the man who doesn't talk*. The highest Eastern teachers, including the Shri Shankara, the original one, have often taught without words. Shri Ramana Maharshi, the chief saint of the early part of this century, and at times Shri Ramakrishna, the chief saint of the last century in India, often taught without words altogether. If we could understand in that way, our Shankaracharya also would teach us without words.

Some of you may have heard that the original Shri Shankara used to say to his senior disciples:

In half a couplet, I can describe all the knowledge you need for Self-realization.
The first line of the couplet is saying that much, the second line of the couplet is
Brahma Satyam.

H.H. has explained that the first line of couplet means:

In half a couplet I describe to you the truth of the whole universe which has been
collected in millions of books and that second line is:

Brahma Satyam jagat mithya
(Absolute is real, the creation is illusory)

Brahma jivaiva naparah
(Absolute and individual are not separate).

Mithya, the Sanskrit word from which our word 'myth' came originally means impermanent – like a mirage.

And when he was describing this couplet, which we first heard of through David Connell, he used the 'hand-sign of Liberation' which he explained to us like this:

We have five fingers, the three (middle, ring and little finger) represent the three gunas and all the movement of creation; the thumb represents the Absolute. What does this fellow, the index finger represent? The person! (Dr. R. points with index finger of right-hand) Always making gestures 'now listen'! (laughter) It's the personality, this index finger. And the work of Realization means to detach this person from the three gunas, and make him realise that he is not the doer of anything, and bring him gradually into relation with the Absolute. And that is the *whole* of Self-realization! Also it's a good hand position for meditation if you're alone.

So as H.H. says, it's possible to teach everything needed for full enjoyment of all your potential with half a shloka (couplet) of poetry and one mudra (hand-sign). You remember in New York, Miss Harp, that they didn't really go with that, did they? The little senior group I collected at the Studio to show it, found it difficult. I think we here are finding it difficult too, to believe.

Miss H. I think it gradually took hold of them.

Dr. R. Oh I'm glad! The only people in New York who don't have to talk! (laughter)

Mr. Tyou. Could you say something about how one dedicates one's actions to Param-Atman?

Dr. R. I don't know whether you are the sort of person who can do that. It's not a common faculty but certain types of people who are based on the fairly full development of the moving centre and are leading active lives and have no time for abstract knowledge or capacity for devotion, can achieve full Realization by using any attention which is not being used on the job for remembering the Param-Atman and devoting this action to the Param-Atman. You don't say it in words but it's just as if you can remember your wife or family name through the day and rush off home at the end of the day's work – you don't keep repeating her name all the time. But if you are that type, that's your way of Self-realization. I don't know how engineers fit in to this? It's a bit of both, isn't it?

Be clear first of all when you really *have* got attention to spare, when you're doing some routine job, like Professor Guyatt making a bed. (laughter)

Mr. T. The reason I was a little puzzled was because I seem to remember hearing somewhere that one doesn't do an action for Mrs. A or Mrs. B or even for Param-Atman, one does it for the sake of doing it, for itself.

Dr. R. That's a stage on the way, you see. But if at all times when you have attention over, you remember the Param-Atman *in your heart*, you will realise that everything emanates from Him, everything is His, not yours. So every action and thought and word, you return to Him as the author, thereby *eliminating your ego* which is the chief thing we all have to do in Self-realization. For a 'moving-centre person' that's the way to do it. And that is what is taught in Karma Yoga which deals with the everyday life of the householder. For the Jnani – the Yoga of knowledge – a different way; and for the Bhakti Yoga – the Yoga of emotion, love, devotion – a different way still. Most of us are a mixture of the storeys. We all have a certain amount of efficiency, moving centre skills, a certain amount of knowledge, a certain amount of feeling. Over here one doesn't often meet extreme cases of only one centre, or

only one storey working. One does out East a lot; just going through the streets you see the most curious one-storeyed people, either emotional or moving or Jnana. Here we are all very much of a muchness. We are all educated by somebody's personality and we have all developed the same kind of personality and we all pride ourselves on having a good English personality and so we are all very much alike until circumstances take the skin off you and then show you what you really are. That's why we sometimes have to do that!

Now I would like to meditate...

MEDITATION

We'll be seeing some of you tomorrow week but otherwise I wish you all a very happy holiday, and if you have time, try to collect some observations about the very great difference between the different speeds at which the various functions work. Even instinctive function – a glass of water, a mouthful of water to someone who is desperately thirsty or Mr. Ouspensky's simile – a glass of brandy or vodka – does instantaneously what would take an ordinary laboratory many hours to do and produces effects all through the body. As regards moving centre which is very easy to observe, you see many examples where automatic actions do something far quicker than thought. Try counting every step as you run downstairs! And have somebody at the bottom to pick you up! (laughter) Anyway a happy holiday and collect some observations.

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