

1 October 1979

### LARGE MONDAY MEETING

Professor Guyatt. There are some announcements. The first one is a bit difficult to understand, so please pay attention. Would turners please note that there will only be practices on Tuesdays before the monthly Meditation Meetings – these are the extra ones. The normal practices will now be held on Wednesday evenings before the Working Party and on Thursday mornings and evenings at the usual time.

Mr. Wenham-Prosser. We'd like some more people to come to the morning practices.

Dr. Roles. While we're on the subject, we welcome back the party of seven from Istanbul. We've heard quite a bit of the great success of the visit. (to A.W-P.) It's really marvellous your friendship with Mr. Resuhi and Sitke Celebi. So we hope for great things. And I think Resuhi is feeling more cheerful as a result of your visit and even better in health.

Prof. G. We'd like to remind people who come to this meeting that they are welcome to watch Mukabeleh on any Friday evening at 8 p.m. If you wish to bring people to watch, it would have to be on the Visitor's night. If anyone wishes to bring someone, would they let the office know.

Dr. R. That's partly, I understand, because it has always been meant for Self-remembering – the Mukabeleh – and not primarily a show. Though we must give public demonstrations every now and then, the turners should be turning *for themselves* on the ordinary Fridays.

Prof. G. There has been a request from some of the turners to have a work-out one Sunday to improve the quality of the Mukabeleh. So we are planning to do this on Sunday, 21st October, starting at 11 a.m., so bring some lunch for your comfort. There will be Dervish music practices before the Mukabeleh on Fridays starting at 6.15. Should anyone be interested, just come along then.

We are in need of people to come along occasionally once a week during the day in their own time to help with light housework. This is because the evening Work Parties can't get into all the rooms which are often in use during the evening, so it is helpful to have them cleaned during the day. If anyone can help in this way, would they please let the office know.

And please may we have the names of anyone wanting to start Movements this term.

There are two small corrections in Reading 2: on p.2, 5th line from the end, it should read: 'and he ends his lectures with...'

Dr. R. It must be clearly understood that the quotations in the second part of this second paper (Reading 2, 1979/29) are from Mr. Ouspensky's *Psychological Lectures*, part of which we will ask the Professor to read a little later.

Prof. G. There is another tiny correction in the last line: there should be a dash after the word 'clear'.

Finally, small group meetings will be starting this week.

Dr. R. Any questions about that? Dr. Connell hopes to be less infectious by Thursday! He has a very bad cold at the moment.

Just a word about the party who have been to India and had such successful audiences – eight of them – with His Holiness. In the end we sent eight people because he asked for extra help with the translating – so we sent interpreter Jaiswal and his wife as well. As somebody said when they rang me up after seeing two at least of them last Monday and hearing a bit about it, ‘the Shankaracharya can seldom meet with such a marvellous lot of people’, and I quite agree. It all went very harmoniously in a very friendly atmosphere and the party all got on very well with each other. We are being treated in not the usual master-pupil relationship, but as a Western branch of the same thing. He again agreed that the system handed on to us by Mr. Ouspensky is eminently suitable and agrees entirely with his own – they must have had a common origin. Let there be no doubt about any of that. This alliance has been reaffirmed.

One of the most valuable things they brought back arose at the very first meeting from a question of Dr. Fenwick’s. The answer is very concentrated and rather difficult to understand unless you take into account the background and what he has said before on how we were started here by Mr. Ouspensky. It’s all about the fact that it is natural for people to get glimpses of higher states of consciousness any time, any day, besides just the ordinary deep sleep at night, the dream state which goes on night and day, and the daytime state, which is really a kind of hypnosis – a sort of twilight sleep. And yet human beings have all the possibilities of waking up for moments. So in this paper, I have first of all introduced in Reading 1 a lead-up to the new way of looking at it from the point of view of the Shankaracharya and his teaching; in Reading 2 I have given a short account as seen from the Western angle. Some people prefer Western language, but in the end you will have to realise that it is only a fully Realized man who knows how to do it. A lot of people say wonderful things but they can’t tell you how to do it.

A lot of you may have been just as thrilled with this last weekend by following the Pope – John Paul II – by hearing him and seeing him. I don’t think the West will find anyone nearer a fully Realized man, or have found, for a very long time. So there is plenty to go on for those who have been watching that. Then, of course, some of the things he said could have been said by the Shankaracharya; and both of them, we know, live up to it. This is from his homily at the Virgin’s Shrine at Knock in County Mayo:

Teach us that evil can never lead to a good end; that all human life is sacred; that murder is murder no matter what the motive.

This was also the essence of Mr. Ouspensky’s ideas of the Six Activities as applied to the human mind and soul (subtle and Casual levels) as well as the physical body.

So there are these two papers while we get sorted out with the material they have brought back. They have hardly had time to read the transcript yet for themselves!

Are there any questions from people who have tried to do this? Have tried to make more of these moments which we all get unexpectedly during the day?

I think I had better read part of a letter from Stephen Wood whom I see is here:

I’ve been trying this exercise of dipping into silence between jobs, between activities, during the summer. And have found that the difficulty is not that of actually remembering to do it, because this is easier if one actually resolves to do it,

comes to a resolution at the beginning of each day. But when I do this, I find more often than not that I am only aware of the background noise and cannot go deeper. This seems to be because if one has had a busy day, the effect is to harden the heart and thus the effort to come to a stillness is not done emotionally but only with the head.

That's on the right lines, but you must realise, Stephen Wood, that it is possible to train oneself to get in two seconds right through that background noise and only when one does that and gets to the silence by pegging away, does one get the answering grace from Atman which raises you from nothingness up to the fullness. Anything people want to say?

Mr. Stern. Dr. Roles, it's not a mental activity, is it? Trying to get to the stillness.

Dr. R. It's trying to *stop* all mental activity for a moment – all mental activity. 'When thou has ceased from all thy thinking and willing,' Jacob Boehme said, 'then you will hear the wonderful words of God.'

Miss Scrutton. I've tried the other way round from Stephen by trying to remember the Param-Atman and I can't say that I've been any more successful.

Dr. R. We don't know whether we are any more successful or not! That's up to the Param-Atman! If we have been successful, He will show us in due course when it suits Him. It doesn't matter how you try – try standing on your head, I don't mind – but this is the most important thing that anybody could be doing for all sorts of reasons which you will discover. Apropos of this being a mental activity, the Shankaracharya's point is that it is meant to be done in the heat of activity during the day. It's not that you stop what you are doing and sit with a holy expression and closed eyes. It is that you find a way of remembering yourSelf during the active life. So it is a cessation of *mental* activity and not a cessation of physical activity necessarily.

Mr. Wood. There does seem to be a part of you that knows how to do this, but you have to find the right part.

Dr. R. Yes. Also it is a matter, as the Shankaracharya has just been telling them, of *energy*. When the idea was first given to Mr. Ouspensky before the revolution in Russia, it was said that we cannot and never do remember ourSelves because we never have the right energy for it. So in order to get through the background noise, one has to have more of this right energy and that is what the Shankaracharya's answer deals with. Any other remarks or questions?

Mr. Smith. If this isn't a mental activity, Dr. Roles, what is the connection between the mind and consciousness? It doesn't seem to depend on thinking at all. It just seems to happen when it happens. But when one tries to prolong it, in my experience, one is interfering.

Dr. R. It has to do only with mental *inactivity* – stillness, Smith. Lots of people have these moments and would love to prolong them – it's a natural wish. But without knowing how, you only spoil it by any kind of mental effort or activity. And this answer they have brought back is telling us how to do it.

Mr. S. We're looking forward to that!

Dr. R. Yes, we want to get to it as soon as possible. Those who know our system as given by Mr. Ouspensky will remember that it belongs to the Fourth Way. The Fourth Way has been called 'The Way of the Sly Man'. There are three traditional Ways which Mr. Ouspensky called the Way of the Fakir, the Way of the Monk, and the Way of Yoga. The Shankaracharya refers to the more up-to-date Hatha Yoga which is control of the body, like the fakir very much; Jnana the way of Knowledge; and Bhakti Yoga the way of Emotion. Anyway what Mr. Ouspensky's teacher told him was that the energy each man needs for certain big tasks could be got by the fakir by a month of physical torture and suffering; by a monk in a week's continuous internal prayer with bowing exercises and fasting; and by the Yogi in a day of continuous mental exercises and postures. But on the Fourth Way the Sly Man manufactures and arranges for himself a pill and when he wants the energy, he swallows it. It's this that we need to do, Smith. When the impulse comes, we need to have manufactured a pill to take. And nobody else's pill is any good! Each person has to concoct their own pill, be their own doctor. (to Prof. G.) That occurred to you while you were listening to that story. (Yes, it did) While we're on that, let's just read that passage from Mr. Ouspensky's 'Psychological Lectures', bits of which I've put in the paper – Reading 2.

Prof. G. reading:

The question arises, is it possible to acquire command over these fleeting moments of consciousness, to evoke them more often and to keep them longer, or even make them permanent? In other words, is it not possible to become conscious? This is the most important point, but it must be understood at the very beginning of our study that this point has been entirely missed by all modern psychological schools. For with the right efforts and the right methods, man *can* acquire a control of consciousness and can become fully conscious of himself with all that it implies.

Dr. R. That was in his Psychological Lectures back in the '30's and the last words of that course of lectures were these:

Prof. G. reading:

Very soon you will realise that all your work on yourself is connected with Self-remembering and that it cannot proceed successfully without this. And Self-remembering is a partial awakening or the beginning of awakening. Naturally, and this must be very clear – *no work can be done in sleep.*

Dr. R. So unless we wake up several times each day by learning to do this, everything else we do is just in vain. I've proved that for myself! Any questions?

Mr. Hammond. If we haven't awakened from sleep, how then can we work?

Dr. R. We all have moments of partial awakening every day, only we don't notice them. Everybody in this room knows what I'm talking about; and you do, especially, Hammond; I know that. Begin with those.

There is a help to this. When Mr. Ouspensky was first given the system, he was told certain rules which would help him to remember himself. It's very important to realise that the rules that are all there in this Work based on Colet are for the individual to apply to himself in order to wake himself up, produce more of these moments. They are designed to

catch one at one's most asleep state during the day. Some of these are well-known all over the world such as, 'Don't say nasty things about somebody else behind their backs'. Here in a brochure that Maureen was given, are the Golden Rules of Life from the Shankaracharya: 'Always speak the truth. Never tell a lie deliberately. Never speak ill of others – this weakens the power of speech'. Those for him are two of the golden rules.

This system goes one better than that because it knows how, once you get started, you can't stop. So it says, 'Never *talk* about somebody else behind their backs' – and then you're safe! Now anybody applying that rule, really honestly, will have many moments of awakening during the day! (laughter) There are a number of other rules which are available but only one or two which we must insist on here. Namely, that we never speak about the system which can only be understood by long study to anybody in the outside world who is not studying. So ideas must be put in certain categories. And you brought up a simile that His Holiness has used in the past and you caught him – he had forgotten he had said it. That knowledge could be put into three caskets. He originally said a leaden or wooden casket where any knowledge can be put and which can be said in public anywhere – that you can speak to other people about. Knowledge which requires long study and preparation, such as we use in groups here, has to be kept in a silver casket for prepared people who genuinely prove that they want to know and will stick to it for a certain length of time – two or three years. And in the golden casket is kept knowledge which Realized men have, which cannot be expressed in words and is never spoken of; but is understood on the Subtle and Causal levels. So that's another thing... If you carry that out, obey that rule, you'll have another lot of waking up periods during the day. And, by Jove, if after a month or two of that... we should see something! Another rule is that we don't talk outside about our own association with the Study Society and Colet House, nor do we talk about the other people who come here, as this is their own private concern. Other rules can only be had on application and only in relation to a specific rule that you're a little bit nervous about. You can't have a list – it won't work for Self-remembering! Any questions?

Mr. Hodge. Dr. Roles, do we get a glimpse of the golden casket during a Mukabeleh?

Dr. R. Oh, I'm, sure! Even I've seen many; but those who turn experience much more. I'm sure that's why people keep turning so much. It's not just the physical thing, is it? What is hoped for is that it is Self-remembering in an emotional way which is on the Causal level – Causal, not just physical. How do you feel it, Hodge?

Mr. H. I think it's something extraordinary. I don't like to talk about the experiences I get during Mukabeleh's. It's something out of this world – not in the world that I live in, it's in another world, it belongs to another world.

Dr. R. Yes, that's what I mean by the Causal world. You're quite right not to want to talk about them. That's the whole idea of what's in this golden casket and I'm very glad... I mean you can talk about it with some other turner who, you know, has felt the same thing – but talked roundabout, not too obviously!

During Meditation, which we will be discussing at tomorrow week's meeting, I'm sure most of us find that we get mostly this background noise. Stephen Wood's remark applies,

doesn't it, to that? For the half-hours, as much as any time, because otherwise we never notice it. So this exercise, this new technique, should help the Meditation a great deal and get over a number of difficulties that people keep asking Mrs. Fleming about. Don't they?

Long silence

Well, have you done anything else over the holidays – played tennis or skittles or bowls? Anything easier to talk about? (laughter)

Mrs. Drew. About this pill that the Sly Man swallows, Dr. Roles. We each of us have to have the insight into ourselves to know of what material our particular pill must be.

Dr. R. What happens is that we are told about going to the silence, for instance, when you get the impulse – then the individual has to work out how to do that, what ingredients he has to swallow, because his life is his own life and different from anybody else's – and his character too. So the detail of the constituents of the pill are different; but it's the same general form of medicine for everybody.

Mrs. D. One's own pill must be a personal rather unpleasant thing! (laughter)

Dr. R. One has to put sugar coating on it! (laughter)

Prof. G. Or chocolate – whatever will make one want to swallow it!

Dr. R. It's only in the initial stages that it's unpleasant because ego (Mrs. Drew) hates the idea. You see this method removes her authority and prestige. She has it all her own way without the method, so she opposes it. But once she is put in her right place, then *you* love it! It's what you have always looked for or longed for.

Mrs. Fleming: Is giving up one of the keys? Each person would probably have to give up different things.

Dr. R. This of course is the main part of the meditation because to reach the stillness, it's a matter of giving up. That's why I'm always on at you, Mark, because you're trying to *acquire* all the time and you'll only get what you want by *giving up*. It's not personal spite against you. (laughter)

Lady A. When you mentioned watching the Pope, I was so impressed with the pace at which he moved, very unhurried, and I felt I might see more moments if I moved with as much control!

Dr. R. I agree absolutely! This is very much part of your pill – and my pill! If I get old enough, I may not be able to move! (laughter) My only hope! (laughter) But you've got a long way to go before that happens! You'll have to start now giving up hurry and worry! (laughter)

Mrs. Gould. When one becomes aware of this mental activity, it gives a tremendous emotional shock.

Dr. R. A lot of it disappears when you really become aware of it and it becomes an emotional shock. There are a lot of little crawly things that can't exist in the light and once the light is thrown on your mental processes, these crawly things can't live there. These things you have to be told about, or you don't see them (by your nearest and dearest, your ever-loving wife, or someone like that). And there are some things which you can only root out by digging and digging and digging over a long period.

Mrs. G. Grandchildren are very helpful! (laughter)

Dr. R. Yes, very helpful. Can you tell me anything a grandchild said about you? Or would you rather do it in private?

Mrs. G. Not just at this moment!

Dr. R. Children, you know, a little girl of seven said to her mother, 'Mummy, you're absolutely horrid today, you haven't been meditating; go and do it!' (laughter)  
I'll hold you to that sometime, Mrs. Gould.

Miss Newington. It's very much on the periphery, but it connects with what has just been said. If one can find the right voice inside oneself which tells one to stop doing that, do the other thing, it works much better than even one's nearest and dearest telling one.

Dr. R. The higher centres are two ways by which consciousness speaks to you – higher emotional and higher mental centres – and in fact are speaking to us all the time. As Miss Newington says, you have to recognise which is genuine of all the voices that you keep hearing. Isn't that what you mean?

Miss N. (repeat) You've got to find the right voice and it's got to be inside you – that's better than one's nearest and dearest, however helpful.

Dr. R. Well yes, a bit of both. It's difficult to find the right voice if one is living in an isolated world.

Dr. Cox. I remember one evening coming along to Colet House, I managed to arrive at the right road and park the car, and got out of the car. Then I must have lost myself – for I next remember standing on the pavement with my medical case in my hand and a voice inside saying, 'You have now a medical case in your hand. Is this what you intend to do? Do you need it?' I woke up with a start! (laughter) I didn't want the case at all! (laughter)

Dr. R. Very good. I hope to get more of that! (laughter) And some surgeons have to look out they don't leave swabs or instruments inside us! Shall we now be peaceful?

## MEDITATION

I'd like Lady Allan to read your first question at the first audience and his answer.

Lady A. (reading)

Professor Guyatt asked: There is a tendency amongst new people who join our groups to want to follow several ways at once. They see the parallels between various teachings and they see no need to remain exclusively tied to one. How can one talk to them about staying with one teacher and one School?

S. It is true there are two types of tendency. One is the general which is universal and the other is particular.

When one has general appreciation of many things, which is the usual content of universal approach, then the appreciation is also very general. But general can never materialise in faith. So if people only have general appreciation or appreciation in a universal way of several teachings, then they can never get hold of any teaching. It remains general and universal. It reflects nothing, but it retains

nothing either. So if anyone wants to improve his or her lot, they will *have* to come to a particular system. All development follows a particular system. General appreciation is not conducive to the development of anybody's being or knowledge.

Dr. R. That's really why we have come to the point of wanting to make use of our natural endowment – these moments, flickers of consciousness which come during the day to all of us; concocting, making and taking a pill to enable us to do this to good purpose. And in general, using the Fourth Way, to which we belong, and not mixing it with any other Way. The Meditation, for instance, which was originally Raja Yoga, has been modified for use in the Fourth Way and should be done according to the instructions given, which were worked out by Guru Deva, the teacher of the present Shankaracharya and also the Maharishi's teacher. So concentration on that one particular area is more use than diffuse efforts. At the same time one needs to keep people's interest going, so we tell you stories and things like that and we put sugar on the pill!

Mrs. Mayer. (repeat) This doesn't prevent one having an appreciation of what we have in common with other ways and other teachers, does it? (Dr. R. It does rather, yes!) For instance, you mentioned the Pope tonight...

Dr. R. Yes, but I was thinking not of his teaching, but of him – his being – as showing what human possibility is. But we don't need to learn Roman Catholic liturgy! No, really we don't unless we want to.

So it does prevent one from dipping into all sorts of other teachings. One's time could be much better spent either practising the violin or this – or both!

There isn't a Meeting next Monday, but there is a Meditation Meeting tomorrow week.

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