

29 October 1979

## LARGE MONDAY MEETING

On the platform: Dr. Roles, Lady Allan, Professor Guyatt (R.G.)

Professor Guyatt. There will be a Mukabeleh for visitors this Friday, 2nd November. There will be a meditation Meeting on Tuesday, 13th November at 7.15. Will the House Committee please note that their meeting this evening will be held in the Blue Room.

Dr. Roles. There is very nice news from various outposts. Katie Hager in New York has had her second eye operation and is back on the job – very good result, both eyes working. A lot of the New York group have returned, having left for a time; so it's quite busy. They are still hesitating about whether to start the Movements possibly in view of this Peter Brook film which is so popular there. Then again, our Northumberland outpost has been in close touch this weekend. The Marshes' son and daughter-in-law have been down and we've talked to them on the phone. The group under Mrs. Hendry did a very enterprising thing. They held a meeting at Durham to attract people to Meditation and had quite a lot of innovations – music and all sort of things. Several undergraduates from Durham University came and it was a great success. So the group is increasing in size. Moreover it has now three headmistresses! (laughter) So the law of three is operating! (laughter) I think we can quite safely leave them in those hands! (laughter)

The two new groups here were, I thought, again right on the mark last week. Really their questions are most enlivening and helpful. I want somebody from Dr. Connell's meeting to come and pick up the report on which I have written some notes for next Thursday and Guyatt will look after the other one.

I just want to read you some of their remarks; it's a question of the language which was discussed. I think that there is a feeling among all the old hands that Mr. Ouspensky's language is very easy to understand and the Indian is very difficult. Quite the contrary, according to the new people. We'll read a few remarks from one of the very newest.

R.G. There was a remark from Diane Mahoney who said that 'one has no preconception about Indian words and they don't get devalued. Sanskrit is very precise. When young people come here and they don't know Mr. Ouspensky well, they prefer the Eastern words because they find it is very difficult to get the different meaning and it even seems very alien to the English they know.'

Dr. R. Well, just leaving it like that for the moment, of course people will differ. We try to cater for all cases and have something for everybody. But there *is* that angle. We have asked our senior people to send a list of Indian words which they have found indispensable because there is no English equivalent. There has been rather a meagre response to that – about 25 words mentioned by a few people who wrote in, of which only about 6 are in general use. So we'll go on with that next week and meanwhile I would like anybody to venture further and try and see if there are some Sanskrit words which are needed for our meetings – for understanding the System – for which there is no English equivalent.

Was there anything else?

R.G. Mr. Goldman said that he liked all the Indian words he'd ever heard! (laughter)

Dr. R. I think he's unique! (laughter) The thing about Sanskrit is that not only is there one word, but there is a word for every shade of meaning – 7 or 8 words for each thing for which there is no equivalent in English or current languages which apply.

Now Lady Allan will read some from Dr. Connell's group who are mostly here, I think.

Lady A. Mr. Anholt made two remarks. One was that he had always been grateful for the use of Indian terminology here because it doesn't have any previous connotations. And later he said, 'I suppose the most important example of seeing, feeling and understanding the meaning beyond the word itself is the Mantra.'

Dr. R. I think that's a very shrewd remark. The Mantra, when it is first given, has no meaning for anybody and that's the beauty of it. It acquires a meaning by use and increasing valuation.

Lady A. Mr. Skeaping voiced what some other people feel which is: 'It is true that the Indian language seems to have one word only to describe something and to translate it would probably mean using two or more in English, but I find that if one isn't actually acquainted with the Indian terminology, then it doesn't mean anything.'

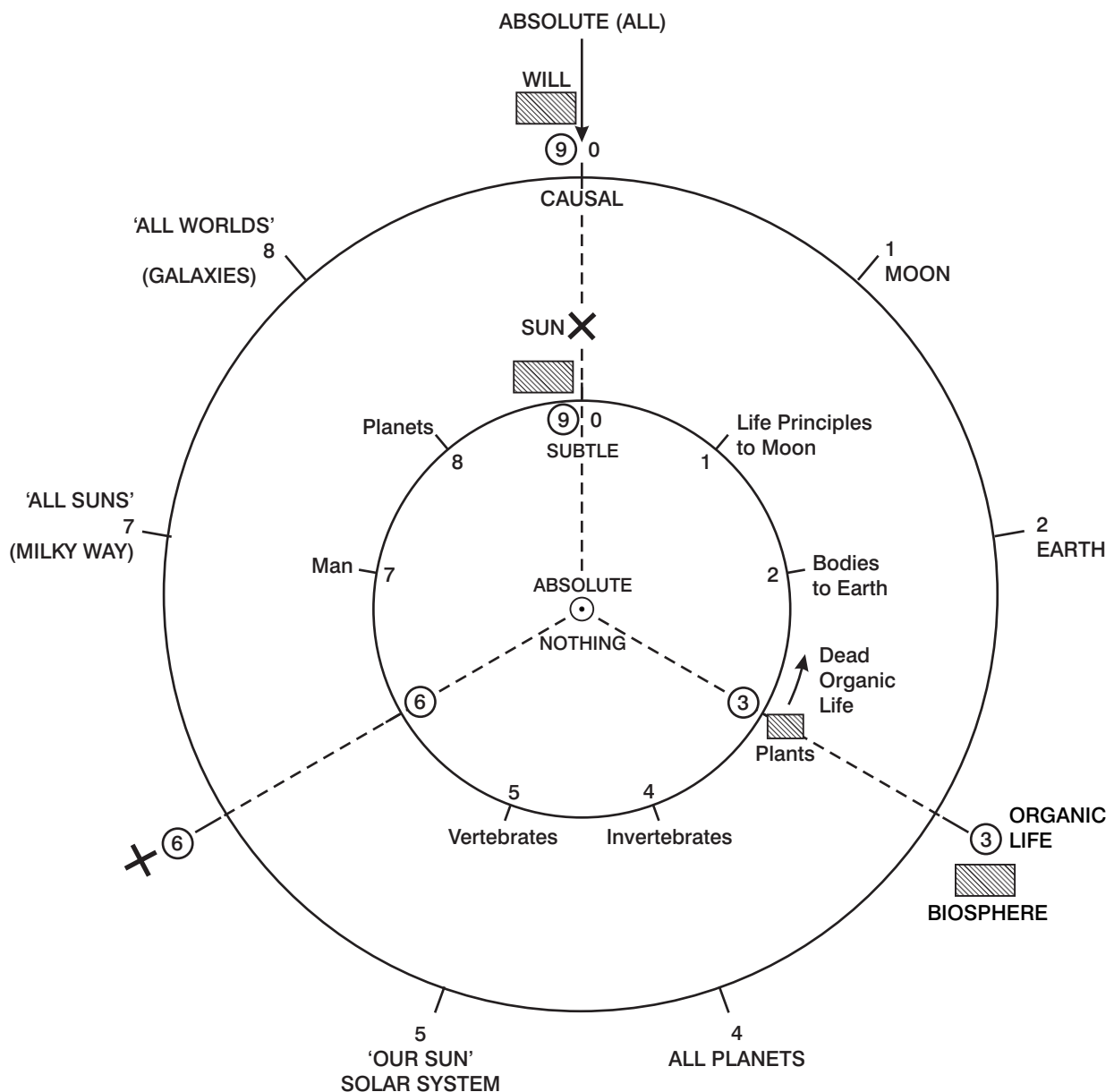
Dr. R. So it's not just the terminology, it's the meaning, isn't it? As H.H. stressed in his audience with you (Pickering). You may know a word but until you get really deeply into its meaning in the given context, which one does mainly through stories and illustrations rather than definitions, it's no good to one at all. So we may go on with this happy association then.

This afternoon at this large meeting we want to go back to our old System with fresh eyes, because at your recent audiences, H.H. spoke about the 'Absolute creating worlds'. The Absolute says the *Word*, lays down the plan, and the *manifest Universe is the meaning*. We start with a quotation from a question of Richard Guyatt's on that subject.

R.G. I asked: 'The System of Knowledge which we inherited from Mr. Ouspensky is composed of two related sides – the psychological and the cosmological. The latter, the cosmological, has never really been investigated in the light of the wisdom of H.H.'s Tradition, yet it is full of the most significant diagrams. Is there some way we could submit those diagrams for H.H.'s approval so that we could continue to study them?'

Dr. R. The diagrams all come from the Symbol – the Enneagram – which H.H. knows as well as we do and although he never teaches with diagrams – he never has to – yet I have submitted various versions of the Enneagram to him. It has had to be translated into Hindi and back again to English and I don't think he wanted to do it any more! (laughter) So I think we have done enough of that. Anyhow, he said that is '*one very good way of using the Symbol, but it's not the only way.*'

So cosmological ideas was your tack. So we'll take another look at the Ray of Creation, remembering that the Symbol is a blueprint for creation, because it is the only way of relating the two universal Laws – the Law of Octaves and the Law of Three Forces. It is the union of those two Laws which can give a man all knowledge if he understands how to use them together. (diagram on screen)



'BLUEPRINT of CREATION' shows concentric circles of 9 points, 7 of which form the repetitive series (octaves) and the three points 3, 6 & 9, express the law by which a series of events can be maintained in the original direction till completion.

Don't look at anything at the moment, except the outer circle, the bigger circle. The Absolute is everywhere and in fact, His Holiness says the Absolute is the only real and permanent Truth in the universe. Whether He is creating or not creating, He is eternally existent. Now the Law of Seven is the circular movement, repetitive, and it consists of the circle of nine points, six of which are part of the period or repetition and three points which don't take part in that which represent the Law of Three by which this repetitive movement can be altered by someone who knows.

So when the Absolute wishes, out of sheer boredom, to create worlds for His own entertainment and that of His children, (laughter) He says the Word, and exerts His will and issues a plan – the Law of Three and the Law of Seven; and probably hands over to a firm of contractors and builders and so on! Our System used to say: 'And goes off to the Riviera!' (laughter) So by His will, He bridges this interval, the other interval being at point 3 – one at point 9 and one at point 3: and point 6 you'll

see later what its meaning is. So He creates All Galaxies which is very like one scientific description (by Hoyle) of 'continuous creation'. As the galaxies pass out of sight and hearing round the globe of the universe, new galaxies come into being – the same as any population where the population remains more or less steady. It's called the 'Steady State Universe'.

Now the principle of this Ray of Creation is that we take only what concerns us. So of all those uncountable galaxies (8) we take our galaxy like the Milky Way (7) which you sometimes see on a fine summer night stretching as a beam across the sky. Of that starry world which consists of every kind of star, including star clusters from which stars are born, we take only the one which interests us – our Sun which is an average star. We put the Sun at point 5 and it turns out to be a whole solar system which is the only star which is near enough for us to see any other constituents of a solar system – planets for instance. Of all the constituents of the solar system, comets and planetesimals, satellites, we take our system of Planets (4) near the Earth and chiefly six planets we can see with the naked eye which include and have a direct influence on the Earth and could be influenced by the Earth – that's as far out as Saturn. Of these planets we take the Earth (2) on which we live and its single satellite – the Moon (1).

But you notice that mankind is not mentioned here at all. It wouldn't disturb things very much if it disappeared completely – if we succeeded in our endeavours to blow ourselves up! Instead of that, point 3 is filled by the Biosphere – the thin sensitive film surrounding the earth which enables vibrations to pass from without downwards and from the moon and the earth back to the planets. The interesting thing about this is that to the scientist in this whole living and growing Ray only one thing is alive and that is organic life on earth. They don't recognise any other life. But everything is alive, there is no death, only transition; and everything has its own psychology and its own relationships. So you begin to see what the threefold division means in terms of experience because the galaxies, nebulae, distant stars have nothing on us. They don't affect us physically and we begin to experience only here at point 6. We see our sun and we can see some of the planets very often with the naked eye and comets and so on.

We have discovered so much since this Ray of Creation was given to us. Men have landed on the moon. There are satellites which are telling us about the weather, all the time, on earth. The Mariner spacecraft going to various planets photographing, observing – Venus, Mars, Jupiter, Saturn. We have calculated mathematically and observed by audio methods and by large telescopes far out galaxies and all the different kinds of stars. But nothing in all that has been discovered since this was shown in 1915 has altered the fact, has disproved that the diagram is true. The samples brought back from the moon don't prove at all that the moon is dead. It is supposed everywhere that the earth and the moon are dying and the moon is already dead. The System says that the earth is growing up and will become like one of the major planets perhaps and that the moon is as yet unborn – an embryo. Nothing they have got back has disproved that, as will be found.

Is there anything you would like to ask about that part of the diagram – the Ray of Creation – remembering that there are an infinite number of other branches of the tree... other galaxies, other stars, other planetary systems, probably?

Mr. Eastop. Dr. Roles, all things being alive, can it be said that there is some special quality which is present in organic life as compared to other things?

Dr. R. There is something special about each of those that makes them different from anything else, and certainly organic life is organic life. We don't know of any other life-bearing planet except our own. The probability is, of course, that there are a great many in the universe.

Any other questions? Most of you have heard this endlessly; but nevertheless, since the Meditation everything looks different to me.

Miss Cassini. Could you say something about the psychology of the various steps?

Dr. R. We're just coming on to that because the interesting thing is where you get to the *subtle world, the middle circle*. The other world is known only physically. Galaxies, stars, can only be known physically by radio astronomy, giant telescopes and by spectroscopes, by various technological devices. But this inner octave here which starts in the Sun (9) and comes in at point 6 which is the place between our Sun and other stars is where we have to see it psychologically as well as physically. Our System says that at 9 (small circle) there is a creative impulse from the unmanifested sun which takes form as the sun's disc shines its light on all the planets which split up the light, just as a prism splits up white light. Everybody is born with a certain kind of light during the sensitive period of early life not protected by personality – a certain sort of light according to the way the planets are located and the part of the world in which they're born shines upon each person. Through this 'inner' or lateral octave organic life is created. Man was designed to be the Regent of organic life, unlike any other subhuman form. We could then be called *Homo sapiens*, though most men are very far from being that now! Man, Vertebrates, Invertebrates; and there the living animal kingdom ends. The last two points refer to dead organic life. Can anybody guess what makes for life – what is the difference between life and death for organic life?

Q. Protein metabolism?

Dr. R. No; that's not on the scale we are talking about. It is the *green plant* that provides the air which the animal world can breathe. So we put 'plants' there at point 3. When oxygen fails, the body after the last breath goes to the earth – dust to dust – and something goes to the moon. If you read some of these accounts of people who have been resuscitated, you get a very clear description of what the moon is psychologically. Particularly in the one by Ritchie called *Return From Tomorrow*. Consciousness of a sort goes on for a time. It's a world of disembodied lives – a twilight world; unless you know enough to have made yourself a wedding garment; or prepared something for the moment which will decide your next and future lives.

Mrs. Simpson. When I first heard of the Ray of Creation what seemed a very significant thing was that there was Absolute above, and Absolute below, zero, and that it was a contained universe.

Dr. R. Absolute All and Absolute nothing. Nothing beyond the moon on our Ray of Creation, on our particular branch.

But psychologically now, have you any answers to your question? What does it mean – the Unmanifest Sun? The Atman. And this is the Param-Atman, the Lord of the whole Creation and they are of the same nature. It is the Atman that is present in everybody.

Miss Wright. Could you point again to where you said the Atman was? I couldn't quite see.

Dr. R. Oh, sorry. The Atman is, in fact, everywhere all through Man, but one can only realize Him, his existence, when these have all been quietened and you come to the supreme point of energy at the top of this small circle (9). That's one way of looking at it. I'm trying to show that there is a close relation between the Creator of mankind and organic life in the solar system and the Great Creator of the whole universe.

Difficult to understand planetary influences psychologically and yet for great masses of people it's the combination of planetary influences which determines the mass movements of mankind – wars and all the rest of it. There is quite a long lag period perhaps, but two planets move slightly closer and people go on fighting, shooting and bombing each other for many years after that, renewed always of course with the best aims and religions!

Q. Is this how the gunas work directly on mankind?

Dr. R. The gunas work throughout and in a big way, they work everywhere wherever the Law of Three operates. We can see them within ourselves when not under the single Will of the Absolute at point 9 (big circle) most clearly in this area here, because the autonomic nervous system, as you know, is powered by the three gunas.

Lady A. This very much links what we told many years ago that man's ultimate possibilities are related at this point of the Unmanifested Sun with full consciousness and with the Shankaracharya's teaching of the Atman. One suddenly sees the relationship very clearly.

Dr. R. One does; and one also sees the threefold structure of all organic life, of man who is a three-storeyed individual unlike other animals who are two-storeyed or one-storeyed. In fact, we are having a little game recently – regarding ourselves and our friends as *vertebrates*, which we are – higher vertebrates and mammals to boot – and you can go by three ways (if you haven't got any System) – the way of the dog, the way of the cat, and the way of the ape. You remember that dogs are wonderfully useful to man when trained. You have police dogs, sheep dogs, guide dogs. Horses also are most trainable friends of man. But whoever heard of a police cat! (laughter) The cat tribe, from small cats to the largest (the lion), are a *law unto themselves*. They decide what they are going to do. Although the cat has plenty of love and plenty of family feeling and all the rest of it, you'll never train it systematically. And further you have great difficulty with the apes too! (laughter) Because they tend to overdo things! (laughter) One scientist invents something and all the other scientists go one better! (laughter)

There's a story – is Peter Fenwick here? (Yes) A story about the psychiatrist... you probably know it... (laughter)

P.F. There are hundreds of them! (laughter)

Dr. R. A behaviourist psychiatrist – that's out of date now, of course – had a laboratory and a chimpanzee; and he arranged all the properties he needed, blocks, ropes, bananas, and so on. Then he left the chimp and went outside and watched it through the keyhole. After a little bit, he became aware that he wasn't seeing all he should through the keyhole and it dawned on him that what he was seeing was the eye of the chimp observing him! (laughter)

But all that's out of date now; and I'm referring only to these ecologist people who try

and learn something about man as a naked ape, and are not really going to get very far. Man is very different and was created as a self-creative being and in your conversations, His Holiness said that men were, in some ways, in a more favourable position than the gods because gods were created to be happy as a result of former good deeds and were, as it were, in prison in their bliss whereby they are not liberated and man can go by the way of liberation. He can free himself from duality, get away from thought of all the pairs of opposites – good and bad, and all the rest of them, right and wrong, all those things – and see the whole thing as a drama where there has to be a hero and a villain and other minor parts, and a crowd and so on. He can determine what kind of a tiny part he has in this big drama and learn to play that part better and better and better. It's a great advantage.

Miss Wright. Dr. Roles, seeing it as a drama, I'm a little bit worried about the meaning of one's soul, when the soul goes to the moon. Because if we are going to live again, surely we'll need our souls! (laughter)

Dr. R. Oh yes! Absolutely! But we get fitted with new bodies just as we fit ourselves with new clothes.

Miss W. Yes, but our soul has gone to the moon! (laughter)

Dr. R. It just goes there on a visit! (laughter)

Miss W. How can we get it back? (laughter)

Dr. R. We only go to the moon really until we get given a new body. It's a kind of waiting room at the station! (laughter)

Miss W. Oh, I see! (laughter)

Dr. R. I'm not talking at first hand! (laughter)

Miss W. (repeat) It's sometimes called 'life principle' and I wondered if the moon had to be bombarded with life principles before it could come to life.

Dr. R. Not bombarded, just fed; the moon has to grow; it comes alive through the life principles of organic life. But I absolutely agree with you; I do myself prefer the words '*life principle*' because if you have really a developed soul, you don't go to the moon at all! It's an undeveloped little fraction of a soul that goes to the moon, just enough to have kept the body alive during its short span of life.

Dr. Cox. May I ask about the effect of man becoming aware of himself and if this is related to the saying that man must create moon in himself?

Dr. R. This is one of the aphorisms of our System. 'Give up your suffering and create moon in yourself'. Give up your suffering! Suffering is a psychological affair. All embodied beings have pain; they are bound to. But suffering is unnecessary. Suffering is a mental torture – self-torture. Why does it say 'create *moon*'? Because the moon is what keeps everything in place, preserves the status quo. It's like the weight on a grandfather clock, Mr. Ouspensky used to say – the weight on the pendulum. It not only governs the tides on the earth together with the sun and the movements of the earth of course, it's one of the three factors

in the tides; but it also governs *all fluids throughout organic life*. If, instead of being governed by the gravity of the moon – the physical weight – you create a centre of gravity in yourself which will give you liberation from suffering, you will have a permanent centre of gravity which is a step around there for higher development. You need to have a permanent centre of gravity so that you always end up the right way up! Like Russian dolls.

Dr. Cox. Or cats!

Dr. R. Cats – exactly! The way of the dog, the way of the cat and the way of the ape, have largely to do with the movement, the different kinds of movement. I've never tried it, but if you drop a cat out of a second floor window, it is said to arrive with all four feet together in perfect order. I don't know if anybody has done that? (laughter)

R.G. I've seen it happen!

Dr. Cox. It does seem that man has to remember himself in a very large sense before he could create moon in himself or a true centre of gravity.

Dr. R. I don't know that it's so large, but it must be much more continuous. For instance, why I was so immediately interested in His Holiness, the Shankaracharya, was that he was the first man I ever saw who *remembered himself always*. When I first saw him, he was surrounded by crowds of people hanging garlands round him and kissing his feet; and loud cymbals and conch shells and all the rest of it. But he was absolutely withdrawn. He just simply went on with what he was doing. He comes in to an audience with no expression on his face at all (to Lady Allan) and as he assured you this time, with an empty mind. If a question is asked, he immediately answers and switches off when he has finished, to be ready for the next one. He doesn't think, 'Have I said this right or wrong' or anything, does he? This is what convinced me so much that he was the man Mr. Ouspensky told us to look for – a man who always remembered himself.

Does that answer the question about creating moon in yourself?

Dr. Cox. Yes, I think so. Remembering yourself seems to be very much connected with point X in the diagram to do with the Atman. Somehow it enlivens the whole diagram.

Dr. R. Yes; we don't really know how to express the psychological point on the inner circle. Let's leave some things mysterious for us to find out. We don't really know much about the Unmanifest Sun. We don't know much about what has to be produced here in each of us. There is a lot we don't know about, at all; we just know the labels, that's all.

Miss Cassini. Dr. Roles, could you say something about point 3 on the subtle level in relation to seeing the Being of Light?

Dr. R. To me, the Being of Light is the Unmanifest Sun, the light which is ordinarily unmanifested, because there is all this, the physical and psychological weather, in between. When your body dies, there is nothing in between, and (although your usual psychology goes on for a little bit and you feel as if you were in a dark tunnel) very soon this Being of Light makes itself felt and saves you from going to the moon. This Being of Light is absolute perfection, is pure love, without any qualification. Each person who has testified to this experience has said that there is no condemnation by this Being of Light, no criticism. He



loves you whatever you are; and he puts the question to you: 'How much of this sort of love have *you* shown in your life?' But He puts it without any ulterior motive.

Miss C. (repeat) You said earlier about preparing a wedding garment; and if you prepared a wedding garment, you wouldn't go to the moon. Miss Cassini is asking about the relationship of this to point 3.

Dr. R. Points 6 and 3 of the small circle. That's it! You've got it! That's what the Gospels talk about. Better get on with it! (laughter)

Mr. Harbord. Would it be correct to say that the centre of gravity for us here is our Mantra?

Dr. R. No, I don't think it's right to be too particular in this vast context. There are some people who don't meditate, yet who have a centre of gravity and have worked for a long time. No, that's not what's meant. It means that in your character which, we were told in the System, consists of essence, personality, life-principle and body, there has to be prepared within this being of yours something permanent, so that you are not just flotsam and jetsam! so that you are not just born haphazardly into the next life. Certainly, we have been told that there are great advantages from making good use of the Meditation; that, if it becomes so habitual to say the Mantra in moments of stress, it would be the last thing you say as you die. And the last thing you say as you die would be the first thing you remember when you come round again. Great advantages, because anything like a prayer is too much to remember. Man dies from above downwards. If the Mantra gets into his heart in a formless form, that is without physical characteristics, it can go on, But, as I say, mantra meditation, H.H. says, is one way, but it's not the only way.

Anything you want to comment on about this? His Holiness has a very similar picture: a circle of 9 points, the names are not so clear to me and they consist of the five elements and other things which several people writing in about Indian words say they have found difficult. Nevertheless, there is no antagonism between the two systems at all. What I would recommend is that anything to do with escaping from prison, with being rescued from the well of ignorance, you use the Shankaracharya's simple meditation and comment. If you want to study the universe and know a lot, then you use the Western system.

Lady A. This was what the Shankaracharya told us this time, wasn't it?

R.G. I think it was, yes.

Dr. R. He did? (yes) Thank Heavens! (laughter)

Well, it is all a dance, Mrs. Connell – the universe – and there is a choreographer probably or several and many dancers, and you'll have to pursue the analogy further, because I can't! I don't know enough. But we're told to regard it as a drama or a dance or a ballet or opera.

Miss Bolton. I have the feeling that a sense of wonder and adoration is somehow important in connection with that diagram.

Dr. R. I hope you feel it. One is so apt to spoil big things that if you feel a sense of wonder, that's all I ask.

Miss B. What I meant was, does it have a place in the life of the dance?

Dr. R. Oh yes, undoubtedly. The sympathetic nervous system as opposed to the brain and the spinal cord – the brain stem – is concerned with that. That is pure emotion, a sense of wonder, as he told Mrs. de Lotbinière.

Miss Cassini. I didn't understand the meaning of the centre of the diagram because that's where I felt the Sun should be – the whole meaning.

Dr. R. Call it the 'life principle' of the whole thing that physically keeps the whole thing alive – like the hub of a wheel. The wheel keeps turning round a centre. But don't let it worry you too much. The progress of Self-realization goes on when the life principle becomes the Atman and the Param-Atman – consciousness – when a tiny speck becomes everything. You become all. Look on it as a speck of consciousness, if you like; the difference between a live body and a dead body. That would be all right by you, Miss Wright, would it?

Well, it's time, gentlemen, please...

Neville (?) I'm glad to see you because I rather need your help over this question of language. Perhaps we could meet for a moment either tonight or sometime. I'll write to you, perhaps that would be easier.

It's now half past; is there a last question before we say goodnight?

Mr. Fassett. Why does one talk of the Law of Seven when there are 9 points?

Dr. R. Because the seventh point meets the first – the seven points of the period. 0 is the same as 9. Only six points between take part in the period. Points 3 and 6 don't take part in the period; they allow for changes to be made.

Lady A. Mr. Fassett doesn't look entirely happy! (laughter)

Dr. R. Well no, I didn't expect he would be! (laughter)

Lady A. Mr. Fassett is worried because his question was why was it the Law of Seven when there were 9 points, in fact, now you say that there are 6! (laughter)

Dr. R. I'm afraid there are 7 points – the first repeats the last... the seven points of the period. If you go on, you'll come into another octave. You need to work it out, you know, with a ruler and a protractor and a pair of compasses. That's all you need. I've been trying to do this since before Mr. Ouspensky died. So far, nobody has come back with anything! So do try and do it yourself. I wasn't told how to do it at all. It's free, absolutely free.

Would people put up their hands if they think they would rather avoid the whole thing – the whole Western system and cosmology and to hell with the lot! (laughter) Nobody!

Dr. R. That pleases you Richard?

R.G. Hooray!

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