

29 January 1979

LARGE MONDAY MEETING

Dr. Roles. It really is magnificent to see how many people have managed to get here as if the bolshy weather didn't exist! But I repeat: do be careful. Don't take risks. There is no need to tempt Providence because we are now in a position where we can do very well at home by ourselves. We love to see you when it's not too difficult.

We're starting the New Year and we'll begin with the customary announcements.

Lord Allan. Perhaps we should start with the group organisations. The group meetings start this week and if there is anyone here who is not sure where to go, have a look at the magnetic board by the door. There are one or two changes since last term and Mr Fleming's group start the term as the Thursday working party.

The next large Monday Meeting will be 26th February and the last one this term 26th March and that will be followed by the Annual General Meeting of the Society on Thursday, 29th March. We usually have the meeting of the Members of the Society first and then at about 8.30 we have a lecture. We hope that Mr Caiger-Smith will talk to us on that occasion.

The next Meditation Meeting will be Tuesday, 13th February and we are planning that Initiations should take place on Sunday 11th February and Wednesday 14th February. After that there will be the Initiations for the SES.

There will be a Mukabeleh for Visitors this Friday, 2nd February and there is a note here about reminding people that these are primarily for those who have not already found a Way. If someone wants to invite somebody who belongs to another organisation, you should let us know before inviting them.

Dr. R. It's not exclusive, you'll understand. We welcome anyone genuinely seeking Self-realization whoever they belong to. But it is the business of anyone who intends to bring somebody to a Mukabeleh to know all about them, and if this person is actively engaged elsewhere to let us know before inviting them. Tell them to wait for a little until we see how much is party politics and how much is a genuine respect for the Mevlevi and seeing it as a way of development. Is that all clear? We don't want it to be thought of as a prohibition.

A. There is a note for those who have got the 1st Reading, particularly those who got it by hand last week: there are two alterations to this paper – p.1, para.2 'seventy years' should read 'sixty years'; and the last paragraph (b) should read: Some later contributions to the meaning of the Initiation Ceremony by H.H...' 'More copies of the Initiation Ceremony and' is deleted.

Dr. R. The Initiation Ceremony itself is obviously a secret thing between the initiator and the candidate and no copies should be allowed to leave this house. But for those people who have been meditating a long time – some up to 19 years – a little bit of what the Shankaracharya has been saying will give them a lift and perhaps restore to the meditation people who have let it go. That can be had, can't it, from anybody looking after the Initiation side of this work?

A. Yes. I think if anybody asked Mrs Fleming or Miss Scrutton, they would be available.

Dr. R. It's rather uplifting.

A. And then we were going to say a word of welcome to Robin Amis, but he isn't here though Stephen Wood is...

Dr. R. Our main groups in the West country were collected together by Robin Amis and his wife and they have now decided to join in the general movement requested by the Shankaracharya to centralise everybody on people he knows who are based on this house. So they are going to take their cue from us here, instead of seeing how far they could go on their own. Mr. & Mrs. Amis expect to keep their organisation more or less as it is until we see what kind of amalgamation becomes possible in due course.

(To Maurice Pickering). You see it is important that you should have free access to anything that the Shankaracharya is saying and the messages that come through, because one continually wants this connection with the Realized man – a very important part in the development of the Meditation. I don't expect you have any questions. It's working very nicely with you, isn't it? (yes)

We have had very generous contributions from that flourishing oil producing country – Mexico. Contributions to the Shankaracharya's school, to the flood relief funds, to us here; in fact, I'm thinking of going there and borrowing some money! (laughter).

A. The third number of *The Bridge* has now been published and is on sale on the landing.

Dr. R. It has been read by people in touch with Yale and they were sure that Yale ought to have a copy after all the trouble they have been taking and that this was entirely suitable, so a copy has been sent to Yale for their Exhibition. Apropos of that, there is an extract from a letter from the States which says: 'One of the Yale Library staff who in virtue of his position oversees the room where the exhibits are shown has said that in the twelve years he had been in that position, no exhibit had ever attracted so many visitors as the P.D.Ouspensky Centenary Exhibition. They were altogether astonished'. And I must congratulate again the editor of *The Bridge* and all the contributors because this copy does bear testimony to some important points of Mr Ouspensky's teaching, which are of growing interest today. Any questions about those things?

Miss Scrutton. Are we going to get any more copies of the Brochure?

Dr. R. This is still debatable. We have asked for 200 more; but the original printing is sold out, it's a question of how many Yale wish to reprint. But they won't be able to afford to *give* them away in future so they will have to be paid for. We think that 200 we could guarantee but we haven't heard from outlying parts of the world just how many will be needed, so we have asked them to keep the book in print as it may have an expanding interest.

Q. Is the Exhibition still on at Yale?

Dr. R. In the Exhibition room, it's finished. It was kept on an extra month but has now finished, but the whole thing has been moved to another room – rather more of a museum – where it still can be seen in with Robert Louis Stevenson which reminds us of Mr Ouspensky's debt to

the *Song of the Morrow* and other current exhibitions that they want to keep going. A lot of people have travelled long distances in the United States to see it. Any other questions?

This is a time, I suppose, with the tremendous difficulties and rather gloomy outlook as regards the outside life and the struggle between anarchy and law and order all over the world, when the inner world seems to be blossoming and many things are coming together for us which have existed separately over the years. For instance, the Western system we were taught that Mr Ouspensky had in 1915 and which he gradually filled in, in relation to what is being discovered scientifically in neurophysiology because it must all be closely related to what is there, to the structure. This, a few of us are looking after as best we can as new things are discovered. Then there is the Shankaracharya's tradition, much, much older and approaching the same thing from a very, very different direction dating back into pre-history through the Meditation which shows us not only the same essentials as our Western system but how to get there which our system never showed. And many other systems which may be useful still psychologically. Take the Mevlevi turning in the Mukabeleh which is symbolic of just the same thing, and others which you will be hearing about. They all centre on this universal Symbol which has been known since earliest times to a few people and which is now really bringing everything together for us.

Why it's doing that is partly because all these other systems have tended to be incomplete in one very important respect. If the game of life is being played (as the game of chess is played, for the king) the King must never be forgotten and it tends to be forgotten first of all. That is why our Western system caused a lot of tragedies all round because it was said that this 'Real I' – the Divine Self which is in every man and woman born into the world – it was said that this had to be created in some way and that the grandfather of the grandfather of this 'Real I' was not born yet. This made many tragedies and the Shankaracharya from the first has insisted that we should realise that this 'Real I' is in everybody and he calls it the 'Atman' and it is closely linked to and of the same nature as the Self of the Universe (Param-Atman). His view of it is that there are many circles of space and time on different scales in the universe which all go by the name of Prakriti or Nature; but there is only one Lord of Creation – Purush. We must distinguish clearly between what belongs to the changing creation which is going on changing all the time and what is timeless and deathless and unchangeable. We must really keep this in mind the whole time, whatever we do. Kept in mind while turning, kept in mind doing the Movements, kept in mind at our meetings, kept in mind when we go to sleep, kept in mind when we wake up, kept in mind at any moment of the day when we have attention to spare. If we do that, everything seems to go better, until in the end, it will *all* go right for us, for the ones who do it, whatever happens in this changeable world. Is there any question about that? I think nearly everybody in this room has had some experience of how, when they have given up 'everything of their own' – kind of laid down their oars – something comes to their help. Faith can only be based on experience. Anything people want to say about that as a start – step 1? (Silence) Shall we say then that this proposal is passed '*nem con*'?

This idea of the Purush or Lord and Prakriti ('Mother Nature' – whose other name is Maya and who appears directly the Absolute creates worlds) must not be taken as having

anything to do with human sex differentiation. I got laughed at by the Shankaracharya because, being male, I took Purush as male and Prakriti as female. I was badly and severely mocked. (laughter) The real meaning which comes out in one of his stories is that the 'female' aspect of the universe symbolises all those people – masculine or feminine – who are still under the sway of Maya, 'the woman who assumes many forms'. And the Purush means all those realized people (men or women) who have escaped from her domination, who have liberated themselves from the implicit belief in the sensory world. Is that fairly clear? We aren't starting a sex war? Anybody disagree with that? Well that's step 1 about which I'd like Allan to read a bit from Reading 1 and which we hope you will start with.

A. (reading)

One has to realise the two aspects of the existence of Param-Atman. One of these is the idea which says that there is a God somewhere, and you connect yourself with that God at a particular time; and only when you call Him does He come to help you. When praying, then you unite yourself with that God; but immediately after, when you go back into the Godless life, then you are here, and God is *somewhere else*, so you live apart from God. This concept of a far-removed external God is not working and is not likely to work in this sceptical age, because it makes no appeal to the man or woman of today with all their scientific education.

So we don't need to talk any more about that kind of God – according to us today, the need for everyone is to understand for ourselves (and later to be able to explain to others) the nature of the Absolute or Self of the Universe (Param-Atman) who is immanent, always present with us, guiding and helping, at each moment in every walk of life. We need to present this picture of the Universal Self (Absolute) to ourselves and to our people at home.

(Record, 21 September 1975)

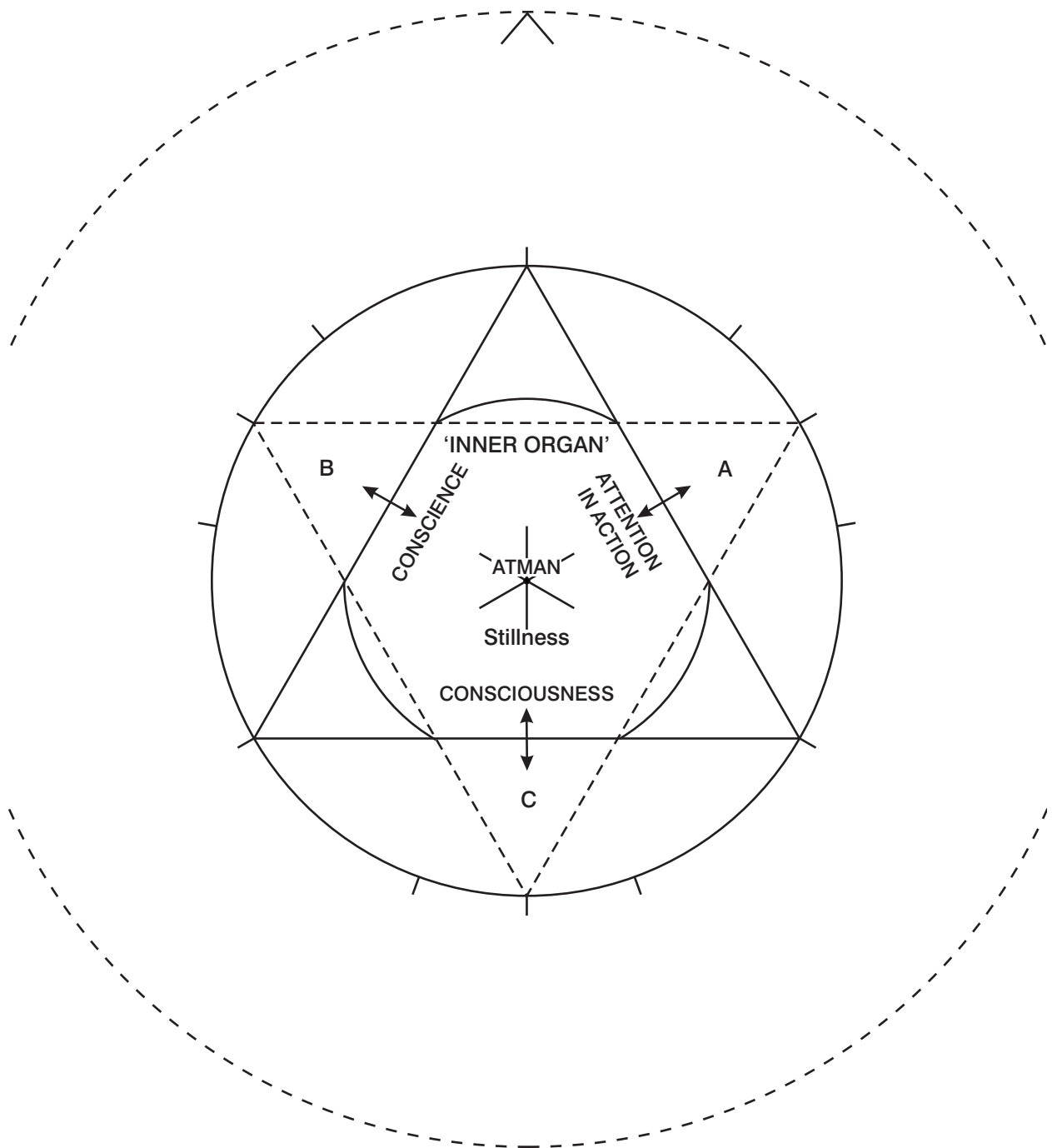
Dr. R. Well, you would agree with that. On the media you hear frequently that 'God is dead'. Well that first kind of God invented by people who live on the surface may perhaps be dead; all those different inventions about God have lasted a long time and done a great deal of good; but for now, for today's world, the urgent need which everybody half recognises and is looking for, is to find the *God within*. Don't you think that's quite a good beginning which we are borrowing from the Shankaracharya? How do you find it in your practice, Dr. Cox? Do you think that if you were to talk to somebody about God, you would prefer to talk about finding their Real Self than to quote from some of the past views about God?

Dr. Cox. The present state of affairs, I think, is that 'I just wonder who I am?' That is the situation practically. 'Who am I,' because of so many events and incidents, so many puzzling situations.

Dr. R. Yes, it's a question everybody is asking.

Now having broached the subject which will expand of itself at our different discussion groups, we can take it perhaps a step further with a further application of this universal Symbol. (Figure 2 of Meditation Meeting, 1979/1) Because from this very simplified form of it, you can answer eventually all questions relating to Self-realization of the individual – man or woman. For instance, there are known to be three divisions of the nervous system of man. He is a 3-storeyed animal and the only one we know. Other creatures are 2-storeyed

(vertebrates) or 1-storeyed (invertebrates). We can now pinpoint all the different details about each of these three divisions if we take them in a certain way. We can say that along side A (on the right) are the organs of action dictated by the sensory world, our physical senses. Along side B (on the left) is the autonomic nervous system which underlies our emotional life and the instinctive rhythms of the body – digestion, breathing, circulation and so on – the inner world that Claude Bernard described as governing the '*milieu interne*'; and the base of the triangle (C) – in which everything is reflected in such consciousness as we have – is what should bring the outer and the inner world together into one so that our endowment works properly instead of being full of conflicts. Those who are interested and anyone well-versed in the nervous system can get a great deal by going further with the study. But for most of us it is so complicated that we had better leave it to people who have been studying it for twenty years or so!



We have only recently realised that the way towards the centre develops from the *mid-point* of each of these organisations and are meant to work simultaneously so that even in the middle of a busy life, if you get an influx of Sattva, you can use all 3 to bring you to the silence in which alone the ‘God within’, the true Self, can be heard and felt. These three possibilities are in everybody but are not being used as they could be. They used to be described as ‘three traditional Ways’ – ways based on emotion, ways based on knowledge, ways based on dancing or ‘turning’ or other physical systems. We don’t need to bother ourselves about them – the Absolute is *immanent, here now* for all of us by all these three. Now are there any questions about that keeping it as simple as possible, as practical as possible?

Mrs. Fleming. I get the feeling that it’s a mixture, one mustn’t have just one but there is a taste of all three together.

Dr. R. That’s very advanced! (laughter) You have to take it one at a time to do it thoroughly. For instance, in meditation the reason we don’t succeed better is that we don’t take the full 180° turn that the Maharishi used to recommend when he gave us the meditation; and give up everything during a period of meditation – everything else. And only then do we get energy and the help emanating from the centre. So I suggest we do that now. It’s the best way of distinguishing: are you coming to the peace where nothing is moving at all or are you indulging in something on the circle?

MEDITATION

Dr. R. Ten minutes passed for me very quickly. When one meditates with one’s friends here, one does get that feeling ‘Surely the Lord is in this place and I knew it not’.

I’d like Allan to read a further bit of that conversation with the Shankaracharya, giving a very cogent reason why, when you arrive at this point and realize that there is nothing which you could call your own, that it has all been given you – why this is the most profitable realization and opens up a new world for us.

A. (reading)

This realization that ‘There is nothing of my own’ simply unites one in all respects with the universe, with the Samashti.

Dr. R. The individual is called in his system the Vyashti – the individual separate self; and the universal Self to which he really belongs is the Samashti – the Universal.

A. (continues)

This does not in any way mean that there is nothing like the existence of the Self as well. The Self is there but then it is united with the Samashti, with the whole universe. Unless this realization comes, one experiences the Self opposed to the universe. So it comes about that there are two camps. One of the individual having its own existence on all levels and then apart from the individual is the universe and the individual has to communicate with the universe. But the realization that ‘there is nothing of my own’ simply unites the individual Self with everything there is in Creation.

(*ibid*)

Dr. R. This, of course is what is missing today. Everybody is feeling *opposed* to Creation, every

individual feels they are all right but all this that is going on around us in the world is in opposition. But it is all part of the universal Self. What we like, what we don't like, we give up all conflicts of that sort; we accept it all. There are organs and tissues in the body which we don't like – sensory nerves which give rise to pain, all sorts of things – but it's all part of the little world of man. So we must try to give up like and dislike with everything else pertaining to 'I' so that nothing stands in the way of acceptance of the help that's there waiting. Is that a refreshing thought for you in these hard times?

If, at your groups, you could come prepared with this feeling having done a little something on it – it doesn't require much, twice a day before you start work and when you've finished – then these groups will enhance this realization and everybody will gain.

It's now almost half-past seven but if there was a last question...?

Let's ask the experts, two of them in line there. First, Dr. Peter Fenwick. Do you think it's a tenable proposition, this? In *The Bridge* (No. 3) in your article, you just go as far as you could in discussing Mr. Ouspensky's work on dreams. You couldn't go on to say that *the* revelation kind of dream comes when the two halves of the brain unite, have united the day before. You couldn't go on to say that; you've said everything that could be printed at the present time, but you had that in mind didn't you (he nods). Then behind you is Dale Beckett, a psychiatrist. Have you the feeling that this is apposite to today's problems?

Dr. D.B. Certainly, but there is an obstacle which I always find myself up against and that is the general view that people hold of psychiatrists! (laughter)

Dr. R. Well, how many psychiatrists have this viewpoint? If they could only get this viewpoint and you really ought to start it in neuropsychiatry, people would flock to psychiatrists. You would all be as rich as Mexico. (laughter) But your colleagues tend to pull people apart, to get them to lose their confidence and realise that one has complexes and that one ought really to go into a mental home for a term (laughter) just temporarily! (laughter)

Well if you would think that over, we would very much like your help, both from the neurological and the psychiatric side, and anybody else with special knowledge because we want to see, to draw all relevant knowledge together.

And now I bid you goodbye and those who can get home before it freezes up, get home! I believe we've got a bit of time according to the weather report, don't you?

A. I haven't heard it.

Dr. R. Only just freezing roads and icy north wind coming along later tonight. (laughter)

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