

3 December 1979

LARGE MONDAY MEETING

On the platform: Dr Roles, Lady Allan and Dr. Arthur Connell

Lady Allan. This is the last week of meetings except for the Meditation Meeting next Tuesday, the 11th. In case some members of Professor and Mrs. Guyatt's group have not heard, their meeting will be on Wednesday this week instead of Thursday, the same time and the same place.

Would everyone please let the office know of any change of address or telephone number. It makes it quite expensive nowadays when people make a phone call or send a letter only to find that another one is necessary before contacting someone.

Now about the *Mevlana Festival which will take place on Friday 14th December*. This is for all turners and musicians, past or present, and their spouses if they wish to come and also for anyone who comes here to meetings, if they are interested in the Mukabeleh. Anyone who comes to the Mukabeleh on the 14th is then welcome to the party afterwards where there will be slow turning and anyone who wishes to learn will be able to do so as there will be people there to teach. The Mukabeleh will begin at 7.30 and those who are turning should be here at 7.00. Please remember anyone who is coming to the party that it is for those who have turned in or watched the Mukabeleh and so their names must be on either the turners' or the watchers' list so that we know how many to expect. Last year, it seems that people did turn up without notice and without contributing to the party and supplies of food ran out. There are lists on the far table on the landing and we hope that anyone coming will try and fill them in tonight, or at any rate, this week. The ladies are asked to bring a dish of food and there is a list for that; and the men to contribute £2 each for drinks and expenses. Helpers will be needed on the day so anyone who can come early, please put name and time on the helpers' list.

Then the office and the house will be closed over Christmas and the New Year from Friday afternoon, 21st December, until Wednesday morning, 2nd January.

Dr. R. Has anyone any questions about the Mukabeleh? The difficulty of course is numbers and also the fact that we don't want to put an embargo on it. But we have to consider that the Mukabeleh is a very special thing and this is a very special Mukabeleh. Is there anything else, Mr. Koren, that should be said?

Mr. K. I feel very much that although it is special, it is for all the people at Colet House and not to segregate the turners.

Lady A. I think it's covered by the fact that if people who are coming put their names on one or other of the lists and do contribute, all will be well. There was rather an excess of people not on the lists and who did not contribute that made it a bit difficult last year.

There will be three house-cleaning parties on three Thursday evenings in January – the 10th, the 17th and the 24th – at 7.30 p.m. Please come if you can. No need to put names down. But if nobody comes, we can't keep the house clean!

THE FOUR ROOMS

Dr. Roles. Last week we tried, what I am going to try on you this afternoon, with Dr Connell's group and they all tumbled to it very quickly. They also were able to link the idea with all the new discoveries that have been made since that time, when, in early spring of 1916, this was the first diagram shown to Mr. Ouspensky at the St Petersburg group which he had just got together. It's extraordinary how different it seems to us now! (Figure 1 on screen) I'm afraid it's rather rough and shaky but there have been descriptions the world over referring to man as a four-roomed house. It can be taken on many different scales. We're wanting to take it from the point of view of individual psychology and four rooms corresponding to what can be easily demonstrated in neurology as regards the structure of man.

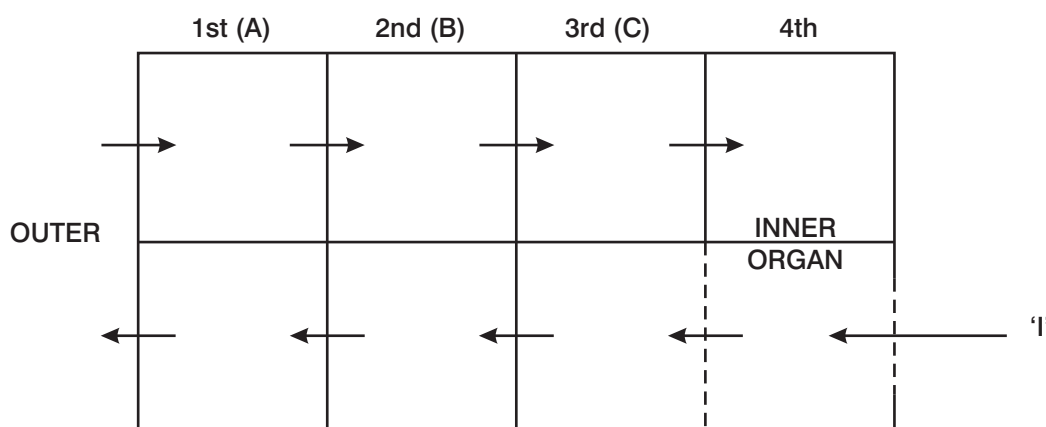


Figure 1

The important thing which was stressed then, and we want to stress now, is that these four rooms are part of man's inevitable anatomy – he can't get away! It's the battleground where everything is taking place. The physical body, the subtle body, the Causal body which includes both of those – one where there is still duality and one where it is all single – and which has been called all sorts of things. Many similes have been used. The earliest one was a chariot, horses, charioteer and the Owner. But if you want to be contemporary, you could talk about 'car body, engine, chauffeur, and the Owner'. That's the kind of general picture to have in one's mind at one of these gaps that you have been observing. Each time that happens – unexpectedly – one sees something new and illuminating about this. What was stressed originally was that in all ordinary people – common man – the arrow was always going from the outer world, the environment. The sensory impressions were making the body move; this set up desires produced by the body. Then came thoughts arising from desires. So that by the time the crescendo of activity reached the fourth room – the inner organ, the Antahkarana – one was a chaos of conflicting wills.

And it made it look so difficult at that time. It seemed to threaten you with years of toil before these bodies could be created and then each of them had to be stabilised and fixed so they could be used, one after another. We have been taught and we have confirmed, quite definitely, in experience, that these two arrows are going on all the time *without our knowing it*. Of course to a person for whom the physical body is everything and [for whom] nothing can exist apart from the sensory world, nothing but the 1st room exists at all – the question never arises and so the lessons of 'Life after Life' are never learnt. But for people like us who are looking, on the search, it's natural because of our structure to approach it in this way. This (1) is dominant during

the daytime, dominated by external environmental effects; at night this is out and so the subtle body (2) and Causal body (3) takes over in the dream world and in deep sleep. Always existing in the background is the Causal body which most people don't know anything about – they don't recognise its existence. But for the Shankaracharya it's important to make the effort to be centred on the Causal body as much as possible when you will be able to receive this illumination from the Atman, the 'I' which is eternally present. And then one's mind and emotions will be lit up. One will feel unity which will govern the psychology, the thoughts, which really in fact is that which sets the body in motion. The body is only partly driven by external events. Mainly it is driven by habits of mind and the power providing this drive is the emotion. If the emotion is very negative, it will have one effect and so on. One way of expressing the object of our attempts to find the natural pauses during the day when consciousness changes is that these arrows should meet somewhere here in the mind and one will get increasing valuation for this meeting which is always surprising, always thrilling, and which appear to be part of the natural endowment of human nature. But nobody knows about it! Once you begin to know about it even, one notices it much more often. So that's the theme at the present moment.

Any questions now arising? Or shall we read to you? Will things come easier later on?

Q. (repeat) Can one consider the interaction of intellectual and emotional centres on that diagram?

Dr. R. Of course one can. The fourth room – the 'inner organ' of the Causal level – that which is always there like a seedbed containing all the possibilities we have, but very few actualised, is largely emotional. And when you get better and better emotion (less negative) until you finally arrive at those positive emotions of love, joy, peace, bliss, that is what will finally determine the down flow of this arrow so that it motivates one's life the whole time.

There is a prayer which the Shankaracharya mentioned to us when you and Bobby were out in 1977 which is said by a man in whom this second direction of the arrow is operative, and who knows about it:

O My Lord, my whole being is yourSelf (4).

This Buddhi which was given to me is now your consort (3).

The five Pranas (circulations of the autonomic) are your attendants (2).

This physical body (1) is the temple in which your worship is carried on all day, and even when it sleeps at night I feel I am in Samadhi with You.

So you see (the prayer ends) my whole life is looking in your direction and there is no room for anything else and therefore no duality.

And that's what we all want to realise in this present life and if we manage to maintain that in the process of dying, everything will be changed in life after life.

Any more questions?

Mr. Hodge. Dr Roles, can you say something about the relationship between our daily thoughts and emotion?

Dr. R. Our daily thought is the chief fog on the windscreen; habitual thoughts going round and round make a complete block here (3) – from realising that this beneficent influence is at

work and that the Atman is there ready to help if applied to. As regards emotion, one of the sayings that comes to one's mind when one has these pauses is that the Shankaracharya says that 'the world wants your body, so serve the world with your body. But the Param-Atman (the 'I' that lives in the hearts of all) wants your love only. If you begin to love Param-Atman, it will be Param-Atman who comes to your assistance.' Does that answer...?

Mr. H. (repeat) That's very helpful because I've found that by repeating a little prayer at any time during the day can make one a different person.

Dr. R. You can get this reversal of the arrow to a certain extent at any of these pauses, if you happen to do the right thing, and it often feels very undeserved. The chief thing which is a characteristic of our ordinary thoughts – daytime thoughts – is that they are full of ego. They are all what I want and so on; and if one could substitute, says the Shankaracharya, Thee and Thine for me and mine, then this union would be effected. So we take the ego out of thoughts. Oddly enough, just to introduce a little lightness into the atmosphere which is a bit 'over-spiritual' (laughter) the Melletts very kindly supplied me with a poem from their Parish magazine. It's called 'Pause for Thought'.

It's a good thing the God above has never gone on strike
 Because He wasn't treated fair or for things He didn't like.
 If He had ever once sat down and said: 'That's it, I'm through,
 I've had enough of those on Earth, so this is what I'll do,
 I'll give my orders to the sun: Cut off your heat supply,
 And to the moon: Give no more light, and run those oceans dry.
 Then, just to make it really rough and put the pressure on
 Turn off the air and oxygen till every breath is gone...'

Poem ends:

Men say they want a better deal and so on strike they go
 But what a deal we've given God to whom our all we owe,
 We don't care who *we* hurt or harm, to gain the things *we* like
 But what a mess we'd all be in if God should go on strike!

It's a funny way of putting 'Thee and Thine' but it has some truth to it.

Any other questions now? I want to hear what you feel about this two months' study. (pause) Each person has to approach this in their own way. It's no good trying to put a single set of labels on this diagram (Figure 1) because it contains the whole of neuropsychiatry and all ordinary observations of human nature, so there are many, many different applications. People have asked if it relates to the Symbol (Figure 2). It simply shows you that as we are using the Symbol, just one small way of using the Symbol, the outward-looking part of the nervous system – the spinal and brain stem – is A; the (inward) autonomic is B; and the part where we are aware of anything is C (the part where we can be aware, the reflection of all this other part which goes on out of sight) and is situated in the frontal part of the mind. The fourth room is this Inner Organ; and you see that in this Symbol it is much closer. It looks a dreadfully long way away from the outer world to 'I'; but really 'I' is at the centre and one

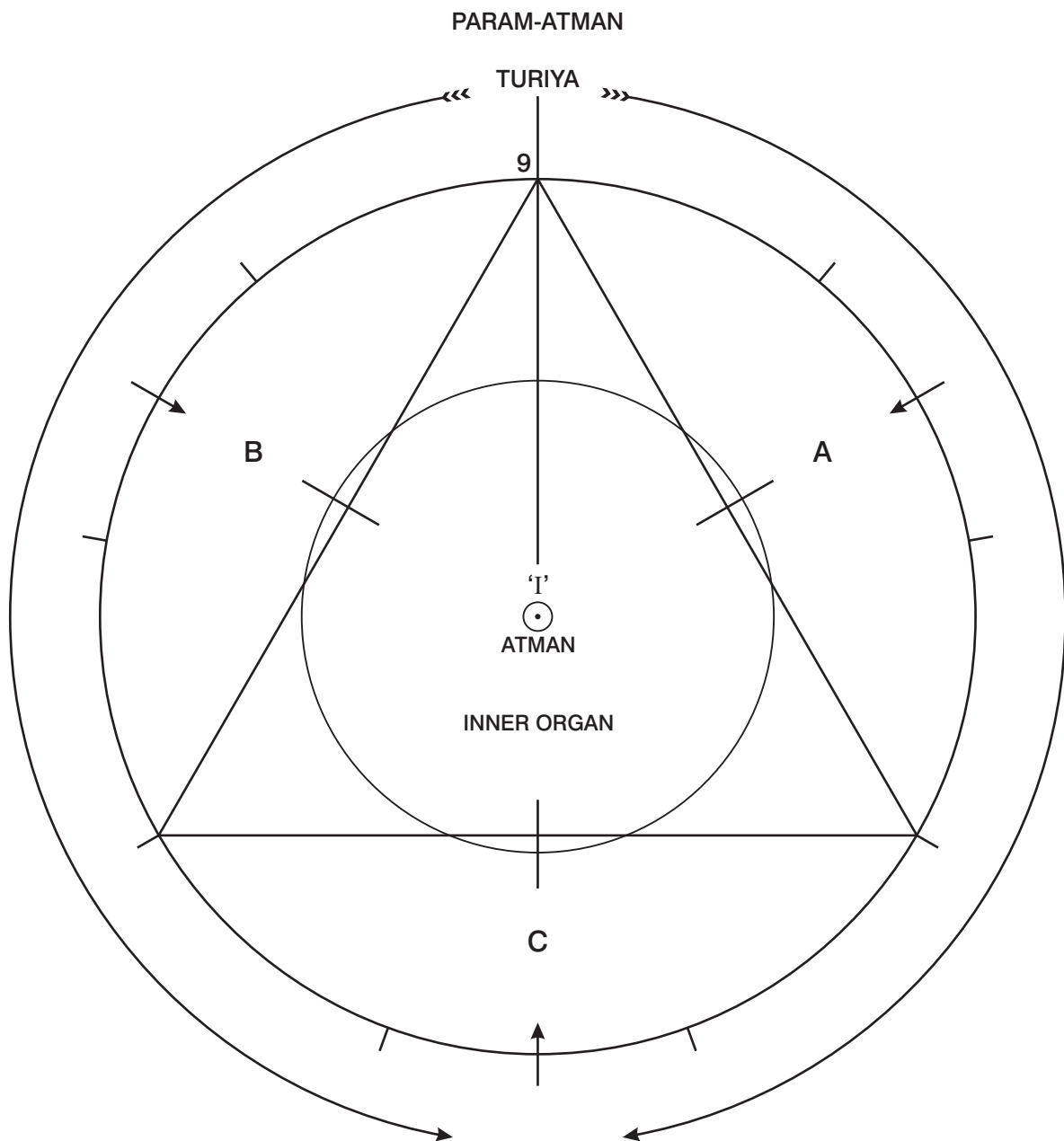


Figure 2

can approach through any of these parts of us, depending on the circumstances. Some prefer one way, some another; but it's up to all of us to use all three – develop all three.

But today, if there is something people want to ask about the simpler...

Mrs. Guyatt. Dr Roles, it is really a matter of the Buddhi facing the other way?

Dr. R. The Buddhi should sit in the middle and observe both ways – both the inner world and the outer world. Ordinarily these divisions – the practical world and the dream world – work without either of them knowing the other one, and pay no attention at all. The Buddhi, if awake, sits in the middle, keeps still and just watches the interplay of inner and outer. That is a preparation towards getting the Grace from above.

There are many, many references to this idea of man. There is one here. Could you read this, Arthur, from *The Cloud of Unknowing*.

Dr. C. (reading)

Here beginneth the first chapter. There are four degrees of Christian men's living and of the course of his calling that this book was made unto.

Ghostly friend in God, thou shalt well understand that I find, in my boisterous beholding (according to my rough, unskilled observation) four degrees and forms of Christian men's living, and they be there: 'Common, Special, Singular and Perfect.' Three of these may be begun and ended in this life; and the fourth may by grace be begun here, but it shall ever last without end in the bliss of Heaven.

Dr. R. The first one is Common – the common way of living when you think there is nothing but your physical body and other people's physical bodies and our profession think that their patients have only physical bodies. The Special is people who study and have some sort of discipline, even though it's rather small like the Meditation. The Singular is his way of saying 'unified'. And those three, according to the Shankaracharya, can be purified, completed, and crystallised (so that they can be used and become permanent) by anybody in this life. But the fourth is for great men once in a way and as was said, 'can be begun in this life but continued ever after in the bliss of Heaven.' That was a Neo-Platonist idea and belongs to the 14th century and of course Neo-Platonism – the translation into Latin and again into English – happened about the time – early 15th century. And Dante... There's a reference at your meeting to Dante?

Dr. C. From Mrs. Teresa Melidis:

How does one get into the fourth room? Do we know the next step? The way it looks to me there is that it is going backwards into a state of Dante's *Inferno*.

Dr. R. A state of Dante's *Inferno*. But he did in fact write *The Paradiso* last of all, didn't he, in his life?

Mr. Anderson. Yes, he did. He had to get to Paradise from Inferno by way of Purgatory.

Dr. R. Isn't it lucky we have been saved that necessity? (laughter) That the pauses are meant to lead to Paradiso and not the other, and that is achieved if one tries to do what ought to be done in the best way possible. Then one has nothing to blame oneself over and then those nasty thoughts about your own insufficiencies and futility don't set up this Purgatory in which we are apt to live.

Mr. A. At the beginning he says that he had to go through Hell, partly because he had fallen into a deep sleep. (laughter)

Dr. R. Yes, quite so! When does your book about him come out, Bill? (Mr. A. Next April.)

Dr. R. Well now in these enlightened days we know a lot more than they knew in 1916 but it doesn't seem to do the world much good! For instance, we know this about the symmetry of the brain and body and this young Paul at Dr Connell's meeting... Do you see the Marshes here? (Yes) Oh yes, and is your adopted son Paul with you? (No) We're going to read his rather classic remark at Dr Connell's meeting – a very good observation. And it's very nice to know that he has come top in his medical exam at King's; because very often the youngsters who take to meetings like ducks to water neglect their careers to some extent. Nice to see somebody succeeding in both! So do pass that on to him.

Dr. C. I asked:

Regarding emotional life one experiences through one's non-dominant hemisphere. Do you ever ask yourself which hemisphere is dominant at the moment?

And Paul Ignotus said,

Yes; I find it very interesting and have a personal example relating to patients. Although they have things wrong that one has to think about, if you think purely with the left hemisphere, you don't get very far. If you allow the two-way flow between the patient and yourself with the two hemispheres, you get infinitely further. Observing the other physicians and the professors, you can see those who do this and those who don't. The ones who do use both hemispheres seem to have a moral 'placebo' effect on the patients.

Dr. R. (laughing) That's pretty good for a second year medical student! I'm glad I didn't have him watching us at Bart's! (laughter)

The other questions we might quote from your meeting have reference to the fact that you determine your own environment, if you get a little of this reversal of the arrow. Ordinarily we are at the mercy of the environment, but if you are proceeding in a direction dictated by the Self, you pick things which refresh you and lead to thoughts of the Self, lead to increase of Sattva. And although it has been said that the film of one's life is already made, it isn't wholly true. There *is* a film that is already made from your past but in fact you can go to any of the cinemas in London and choose what you will attend to and what you won't; or from television – although every kind of programme is on the small screen, you have the power to switch to whatever programme you want and you don't have to sit through the lot. A choice of environment is thrown in as a bonus.

Mrs. Fleming. Could you say that is the discrimination of Buddhi?

Dr. R. Yes, yes. But in fact it means that the whole of your organism is oriented in a different way from usual, but it begins with Buddhi.

Do you get this, Mark?

Mr. Tyou. Yes, very much. There are no questions I want to ask, but it is a very useful way of looking at it.

Dr. R. It takes a long time to practise this.

Mr. T. This possibility of changing one's environment, by going inwards and outwards, can you say what part will might play in it?

Dr. R. Ordinarily you must admit that you haven't got a will which can control all parts of your organism – your emotions, your desires, your unconscious thoughts and so on for more than thirty seconds, and not all of it then! But if you come under one Will, then the Soul – the inner organ, Antahkarana – which is a seedbed of possibility is under one Will and the Gunas are not dancing to it. It's still. So that a single will and a single consciousness are another side of the same thing and you would be directed by a conscious will which never changes, instead of being at the receiving end of dozens and dozens of different conflicting desires. That's how it was put in 1916.

(To Patricia Saggs) The New York group has been very interested in this and I thought you might like to hear a paragraph from Mr. Rabeneck's letter which I received today which is very informative, I think. Would you read it, Arthur?

Dr. C. (reading)

This new approach, so direct and seemingly simple, remains very elusive because of one's own attitude of viewing the subtle world as 'my psychology' instead of accepting one's almost total ignorance of forces functioning on that level.

Dr. R. So there they have the idea of 'me and mine' being one of the blocks which stops this operation of a will which is beneficent and unchanging.

Mrs. M. Edwards. Dr Roles, is this what is meant by the energy for change we have been hearing about?

Dr. R. Yes. There are many different stages, you see. Just now we're talking about the full operation in a Realized man. There are many different changes which have to be made before that stage is reached. But it is all to do with that. Is that your question?

Mrs. E. Yes, it is to do with the current going the other way, in other words.

Dr. R. You showed it yourself the other evening! It's to do with that. But even if we just waken the driver, the chauffeur, and make him attend to what he is doing and do it in the best way, you are a stage on the way to Will. And then it will be much easier if you suddenly get a little inspiration. You won't be knocked all of a heap which you would be if you were hundreds of discordant people in the same skin.

Lady A. That flow is ever-present?

Dr. R. It's always present and nobody knows about it! Practically nobody knows about it, but it is always there and it's a natural way to Self-realization – if people could only know about it. Somebody asked Anne Garten who writes, 'We felt we knew what a gap felt like at the physical level and at the subtle level, but didn't know what it meant at the Causal level. It was thought that it might be a moment of understanding when everything comes together'. And Mrs. Garten wonders if it is the silence in the Meditation because the Meditation is supposed to reach and act in the Causal level. Those are a means to an end certainly, quite true, but the little fact of death and birth is what a gap feels at the Causal level. The moment of death is a gap at the Causal level – until rebirth. That's when it pays to have kept the Param-Atman in your memory for a long time because it's impossible to do it in a hurry during the difficulties of dying.

Mr. Faires. It came to me last week that all we have been learning in these last two months had explained the Biblical saying which I had not understood before: 'To him that hath shall be given and to him that hath not shall be taken away even...'

Dr. R. It's extraordinary how various Biblical sayings do come to one's mind even as far back as the Psalms: 'Be Still and know that I am God'. We've all been saying it almost since Adam but have never known how to apply it, or very rarely know how.

I wish when we had first met and you used to come to our groups, Faires, that we had

had this as an answer to many of your questions. My answers were always much too intellectual, I think, complicated. I don't know whether you got any taste of that at the time of your coronary? Because it is at times of adversity and near-death experiences that one discovers the dividends that this leads to.

Mr. F. It was the first real experience of what loving meant.

Dr. R. So you were able to say thank you instead of how awful! (laughter)

Mr. R. Weigall. Dr Roles, two questions: first, is that diagram another version of 'Thy Will be done'? And the other question is could you say more about the pauses during the day – not the half-hour's meditation – actual pauses throughout the day when one is with other people and you don't want to interrupt your time with them by closing your eyes.

Dr. R. You're speaking about your orchestra?

Mr. W. Yes. It's rather embarrassing if you... (laughter) stop playing and have a little pause! (laughter)

Dr. R. I can't think you're supposed to do that! *Incidentally, it's not meant to lead to a stop of what you're doing!* It's taken for granted by the Shankaracharya that your whole day is full and active and that you have definite obligations – a definite programme to carry out. This is an inner stop, a mental stop. Even if you're playing a fugue, you have some psychology going on, some psychological burden. All you have to do is not to stop playing, but to drop the burden internally. This is easier done at other times when you are not playing in the orchestra. (laughter) We carry this awful burden about with us of 'my worries' and 'my difficulties' and 'what I am going to do on Tuesday week' or 'what awful things I did last year' and none of that is of the faintest importance compared with the present moment.

Mr. W. (repeat) So our ultimate aim would be to reverse the arrows, as shown in the diagram, and then live permanently in that way.

Dr. R. Ah, that's very optimistic! Even for an orchestral player! (laughter) The idea is to get a couple of minutes during a half-hour of meditation (and sometimes in between) and that would set you up for the whole day. Let's not go too far ahead.

Miss Newington. Dr Roles, does that diagram represent the two halves of the brain?

Dr. R. The two halves of the brain were not known about as physiological facts when that diagram was drawn in 1916. It was known, of course, that in all mystical systems there was an inner and an outer way of looking at the same world and mystics had a way of achieving – for instance, Jacob Boehme, 'When thou hast ceased from all thy willing and feeling, then wilt thou hear the wonderful words of God'. Anybody who practises this intense desire to reach God will find help and find a way of doing it. Now, from what we know in 1979, this represents the working of the active hemisphere looking outwardly at the outside world and it expresses public opinion – the prevalent opinion in the country and the social class in which you move. This represents the private world that nobody knows but you – the inner world which even you, during the day, don't know much about although it is operative during the day. You only know it as you wake from a dream at night. You come out of that

dream world, but you only come out of it if this outer hemisphere wakes up. Otherwise you don't know about it. So the two are divided in those first two rooms. In order to have this state of the Buddhi which you referred to where the driver of the car is attending both to the instructions of the Owner and to what is going on in the road around him, the two hemispheres must work together in harmony, as they often do. When one is doing difficult skilled work with full attention, they have to work together. In the inner organ, hemispheres and so on no longer count for anything. One is a single person and, as the Shankaracharya says, 'in the Causal level we are never separate'. We are with everybody.

I think we should spend our last five minutes going for stillness and peace.

MEDITATION

I think you might just read two or three sentences from there. This is the answer the Shankaracharya gave to my wife to the first question she ever asked him at their first meeting.

Lady A. (reading)

Although individuals do feel a separate identity, in reality there is only one identity and that is the Param-Atman. In our Antahkarana – the inner organ – and the subtle body we have this individual being and because of ignorance and other influences, it seems to feel a difference from the Param-Atman and that is why one wants to unite with the Param-Atman. For this unity of the individual and the universal it seems as if the effort is being made by the individual himself. The individual, if indeed he does anything at all, only removes the impediments which block his vision of the unity of the Param-Atman. In fact the movement is only from the Param-Atman's side. It is the Param-Atman who reaches out to the individual himself. The love or devotion should be developed by removing the impediments and that, of course, is possible through the Meditation and the attention which one brings into one's life. The effort is, of course, made by the individual, but he makes little effort. The greater effort is made by the Param-Atman.

(Record, 3 October 1972)

Dr. R. He must make those little efforts – very little to be done but one must do it!

Lady A. I should have read the sentence before – I'm sorry.

All these things have got to be given up for the real unity or the real love towards the Param-Atman and this effort is, of course, made by the individual.

Dr. R. I think with that we must salute the end of term. Some of us may be meeting at the Meditation meeting next week but otherwise it's a Happy Christmas to you all.

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