

8 January 1980

**GENERAL MEDITATION MEETING****COLET HOUSE**

On the Platform: Dr. Roles, Lady Allan and Mr. Michael Fleming (M.W.F.)

There were the following notices: (on the screen) If you know of any people interested in meditation would you please give their names to the office. We shall probably be holding initiations about the end of February; and we'll carry on much the same as last term. It seemed to work quite well. There will be three Thursday evening Work Parties in January – the 10th, 17th and 24th – starting at 7.30. No need to put down names, just come. There will be a Work-In on Sunday, 20th January starting at 10 a.m. There is a list for names on the table in the hall. Bring your lunch, and soup and coffee will be provided. The next Meditation Meeting will be held on Tuesday, 12th February.

Dr. R. To judge from the media (radio and press and so on) we haven't had quite as happy a New Year as sometimes. The prophets of doom are really going at it very hard, stressing (what His Holiness hoped we would begin to see) that technological comforts are not everything and something else is needed. But it's no good being *only* a prophet of gloom; it is so easy to do. What's needed is something positive to put in its stead. And that, we all have here! Very definitely. I've got some cheerful news for you of all kinds. So I'll start this meeting by wishing all of you a very Happy New Year! And however unhappy it is on the surface, the more happy it will be internally! It seems to work that way!

But don't pay any attention to these prophets of gloom. They are rather like the weather-man who is apt to say, 'You'll see on the satellite picture all these depressions coming in from the Atlantic (laughter) and they are going to sweep over the whole country with sleet and snow and rain. So a very good afternoon to you!' (laughter)

Are there any questions you want to bring up or do you want to wait for a time?

(pause)

We've had some rather marvellous discoveries which connect the Shankaracharya's teachings – particularly what he calls the Inner Organ or Soul – with the question of energy and what our system taught us about what was known as the Big Accumulator. The whole energy system of the organism is now becoming workable, so to speak, because of that conjunction of the two approaches. I want, later on this evening, to show you what I mean – just the beginning of it – but it's going to be the chief subject of study this term, if you approve, because this is really what we need – how to get at the powerful energies we have in store but can't reach and how to feed energy to that big accumulator.

In the meanwhile, in the world at large everything is booming in the groups all over the world. Alan Bray is just back from New York where they are doing very well. Some people who had left have now returned. Mr. Rabeneck is quite well and they all sent their love and good wishes. We have had a cable from New Zealander, Nolan Howitt, from Benares having just concluded six excellent audiences with His Holiness in Allahabad which he will let us have. And we have had letters from all over the place on the subject which some of us have been studying this term, with rather encouraging results.

There is a natural Samadhi which can be made available at many different moments during the day whenever a change of consciousness occur. We have been studying how to make the most of those moments. Here is the reaction from a doctor friend, who knew Mr. Ouspensky, but who is absolutely isolated in the far west of Canada and you'll hear what he says about that.

Lady A. (reading) 'The recent material has been of enormous importance to me. I have said that meditation did not work for me or, perhaps I should say, I could not work for it. However this idea of the gaps between desires has been like a revelation! It has been a very important thing for me. It is amazing that one did not realise it before, but had to be told. It's so simple and so tangible and real. I find that I can often follow such a moment – the moment a new desire begins – with a moment of the Mantra, with exciting results. The moment is prolonged and one sees possibilities and further prolongation. Yet, it is distressing how much I am dependent on you, your writings, the words of Mr. Ouspensky for the Sattva to make these moments possible. I want to make it for myself and yet I feel a little like a child crying, because he is not tall enough to pluck the apple off the tree but needs a grown-up to help him.'

Dr. R. That's good to hear, and considering this doctor had a fortnight about three years ago, of almost continuous coronary attacks, (when his life was despaired of at least seven times) but has fully recovered and is back in practice since – I don't think he has done too badly! He's not just a little child crying. Does that raise any questions in your bosoms as they say in feminine novels? (laughter)

Well, it has to do with bilateral structure of the mind based on the two hemispheres of the brain and the general bilateral energy distribution throughout the 3 bodies – physical, subtle and causal. The quiet inward-looking hemisphere is in command at night and the outward-dominated one is in command during the day. If only the two could work in harmony, this would be the end result of all spiritual teachings and Yoga (which means the union of the two halves of a person – Essence and Personality.) This way of trying to find little gaps in the curtain during the day is a very effective and natural way of bringing about this harmony between the inner and the outer worlds.

Any questions? (another silence)

It could be a great help for meditators because, you see, meditation is not supposed to be done with the outward-looking hemisphere (the left or talkative hemisphere) at all. It can be started there and usually is with a word, a sound. But during the half-hour it must be kept silent, for the inner hemisphere is the one which knows all about meditation and the direction in which it is going or should be going. Try to find out all you can about this natural method of making use of changes between jobs, between trains of thought, between small differences in states of consciousness during the day.

Lady A. Dr. Roles, one of the most helpful things you've said recently about that, for me, was that very often the first intimation one had that there was a gap was that one found that the Mantra had arisen; and that I think would be a great help to many people – it's a little signal!

Dr. R. Yes, I'm glad to be reminded of that. I daresay everybody here has from time to time found the Mantra starting up for no apparent reason in the course of the day. Just as nearly everybody here has probably found little tiny bursts of happiness coming for no apparent reason. Both of these herald the gaps in the curtain that we refer to. People use them, either connected with the Mantra or not, in any way they can according to their lives.

Any questions or observations?

Mr. Hodge. These gaps seem to pass very quickly, Dr. Roles.

Dr. R. But in one moment a whole lifetime can pass because there are as many moments in the course of one day as there are days in a lifetime, or as the author of *The Cloud of Unknowing* says: 'atoms of time in one hour'. The space-time scale of the physical and the subtle and the causal worlds differ just as much. One moment on the causal level will give you what a lifetime on the physical level would provide. You, yourself, know that quite well!

Mr. H. These things are not on the physical level – they are on the subtle and causal level, are they?

Dr. R. Of course they have also repercussions on the physical level, but one has to remember that the physical level and the outside world are not everything. They are important but they are not everything. When illuminated from the subtle and causal level, then they look wholly different.

Mr. H. Is that why one can't see any physical reason for when these gaps take place?

Dr. R. Yes, I see what you mean – absolutely right, yes. Yet, quite often a physical reason is there. But unless we are trained to look for these gaps and the times when they occur, they are so quickly past that we don't notice them.

(To the room) I'm sure there are things you have found out for yourselves since we last met.

Mr. Wenham-Prosser. When we notice one of these gaps, is it a chance to break identification with the physical world?

Dr. R. One of the gaps occurs when suddenly, for one moment, you come into the clear, out of the usual state of identification, so, as you say, the great way to prolong them is *not to get identified again* with the next desire! For our system of meditation is supposed to look after all of those.

I'd like Lady Allan to read an answer he gave on this point (long ago before he mentioned anything like that) to a question my wife asked the first time she met the Shankaracharya.

Lady A. The question was:

It seems to me that His Holiness is trying to get us to understand that, by dwelling on our own shortcomings and deficiencies, we're preventing the power of Param-Atman from reaching us.

Dr. R. You see, so often now, what you call 'identification' is being obsessed by one's own insufficiency, especially in Britain today, and it is very undermining to the morale.

Lady A. And the Shankaracharya replied:

Your observation is right. All activities initiated by an individual are aimed at some sort of gain. Not gain in a bad sense, but personal profit. If, therefore, one takes to any thought or doubts about one's previous actions, then one gets involved with the consequences of those actions and creates a sort of identity between something that happened in the past and the person who ponders about it.

Dr. R. Isn't that what you are describing, Prosser? (yes)

Lady A. The Shankaracharya continued:

Since a mistake has been made, you are tying yourself to that mistake. All mistakes are taking away precious energy which could be more profitably used for better actions today and tomorrow. So if you keep on thinking about your mistakes or shortcomings in the past, then you are *wasting energy and missing opportunities as well*. If you can get rid of that useless waste, then it will be possible to engage your attention on the *next* moment – a process which promises to bring you extra energy by merging with the Absolute, Param-Atman, or any action related to Param-Atman.

Dr. R. Param-Atman, you see, means the same thing as the Atman, the individual Self, only enlarged to take in the Universe. Whereas there is some confusion about who to call 'I' in a small way, nobody can possibly confuse anything they can call 'I' with the idea of Param-Atman – the 'Self that lives in the hearts of all'. And that's why we have been encouraged to think about Param-Atman, even if it is just the *word* 'Param-Atman'; remember, whenever we can, and substitute that idea for one's own petty identifications.

There is nothing you want to add to that question, dear wife, right now, is there?  
(laughter)

Mrs. Roles. It's a pity that one was so blind and didn't see the possibilities in that answer at the time! There was a very definite hint there which one missed.

Dr. R. Nevertheless, you asked that question and I've often been grateful for it! I think now then that we should be quiet and take this as an opportunity to rise up from our usual obsessions and *be still*.

### MEDITATION

We might do some more later. It's good to be as lighthearted as possible and I must say that I don't feel that this afternoon we have yet reached a threshold of lightheartedness!

The trouble is, as I was told in a letter from His Holiness a long time ago, that our minds become so tired, worrying about the future or going over the past, that we can never let that burden go; let our minds regain their energy and come fresh to the needs of the present moment. He said once in a letter:

Even if you have only one single moment to live, forsake any worry about the past or the future and make good use of that present moment with dignity and lofty thought. Never accommodate a doubt. Each moment of life should be lived with radiance, energy and sound ideas.

Now we'll help this connection with him about energy. Here on the screen (Figure 1) is the usual way we use the Symbol in connection with meditation. These are the eight steps of classical Yoga and you'll remember that the Initiation into Meditation comes after six steps (which no longer apply to ordinary householders in that form) have gone in classical Yoga and there are only two steps left which are Dhyana – transcendental meditation – and Samadhi. The ninth is very rare – Turiya – in the ordinary way. But when you have reached Turiya or Enlightenment, you are free of the circle altogether. This is the circle of life and of time.

The idea about energy is that this is the Inner Organ or Antahkarana, which they describe in his tradition, which is a big accumulator: or should we say, John Buscombe, power station? Is that O.K? Power-house of energy. (He nods) We were told that it was kept filled from the food we eat, the air we breathe, and the impressions we receive. They kept dark, in our Western system, that the whole thing depends on the source of energy

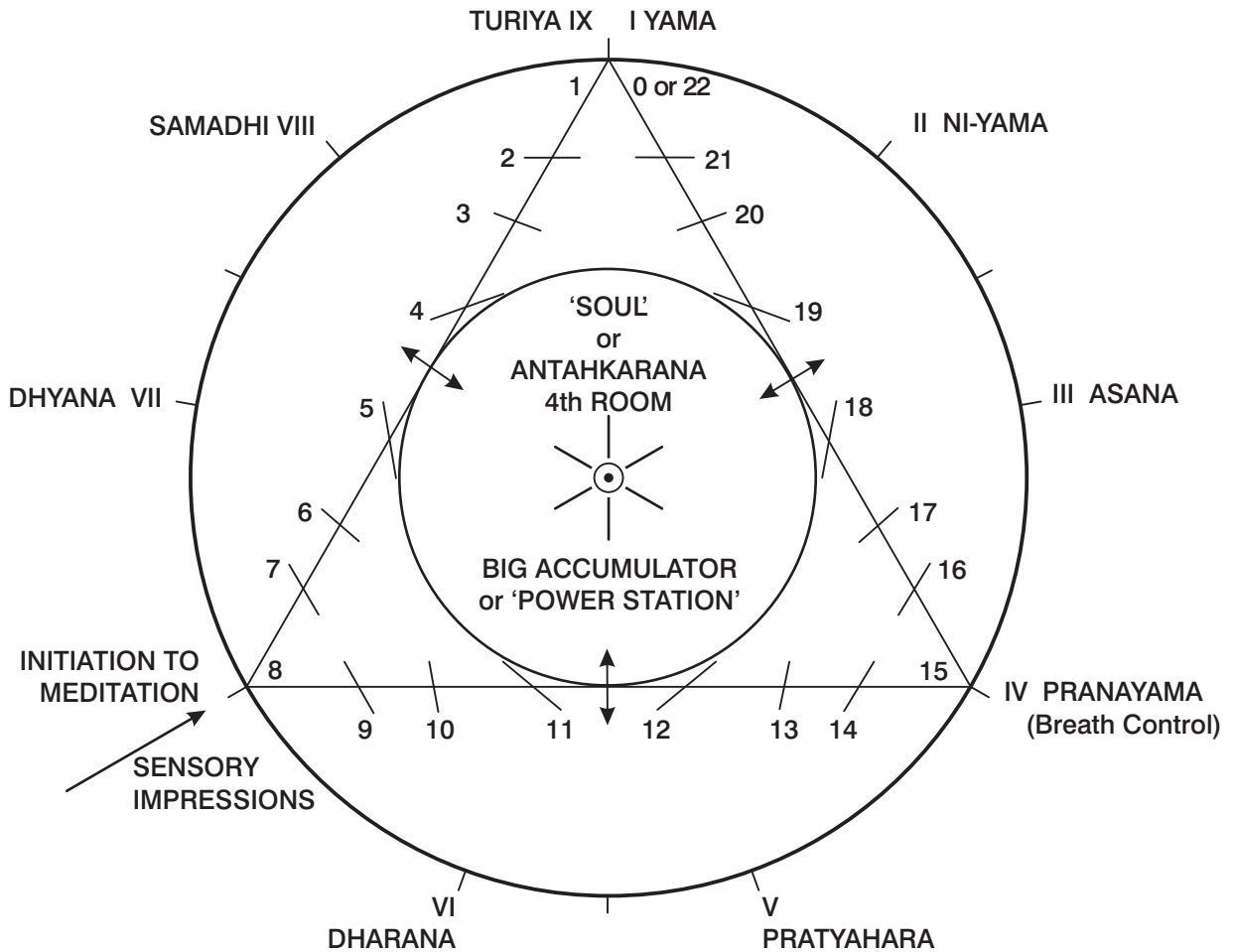


Figure 1

ROMAN Nos. for 8 Steps of Classical Yoga (Patanjali), plus Turiya.  
 ARABIC Nos. refer to:  
 (a) Chain of small paired accumulators or batteries.  
 (b) To the nos. of the cards of the Greater Arcana of the Tarot – see  
*New Model* p.208 & p.220, and the 'Pen Pictures' pp. 226–241.

which is *God within* – the Atman. And so it never really led to much, the study of energy in those days. But now we know that in this big accumulator is an ample supply of all the energies used in the human machine, from the very powerful and inflammable energy like brandy or benzene through coal as a form of fuel to paper and wood which is what our ordinary thinking apparatus works with – a nice cool wood fire! Our minds keep on being disturbed by the advent of these more powerful energies which are not under our control. From this big accumulator are fed all the different physical and psychological centres in the body, each of which has two accumulators – two small ‘batteries,’ should we say?

While one battery is filling up, the other battery is discharging; and vice versa. This is the planned machine. For instance, the inward-looking hemisphere and the subtle part of our life, psychology, is active during the night when the physical part is inactive. All the accumulators down here – these numbers on the triangle are chains of accumulators – are active during the day, discharging during the day; and all these at night in dreams and in instinctive processes – sugar metabolism and all the rest of it. The idea of the paired accumulators is a fundamental one. It has never been understood how the instinctive, inborn part of the autonomic nervous system differs from what is acquired from outside in the sensory motor mechanism. It has never been understood by anybody, has it Dr. Dale Beckett? In actual practice the psychiatrists don’t know how to relate this to a person’s life and experience. So there is quite a lot of exploration to be done by us all.

Just for now, I would like to mention one or two things we were told about, namely that certain common functions like *yawning* cannot be explained in any other way. *Yawning* is the filling up of accumulators when they are empty. Supposing both accumulators are empty at the same time, a series of yawns will fill them up again. Then about *laughter*. Why we have said that you won’t get far unless you are lighthearted and laugh a bit, is that laughter is the discharge of superfluous energy which is causing tension in the organism and it is due to the simultaneous impact on two sides of our psychology of opposing things. To see a bishop slip up on a banana skin seems to cause laughter! (laughter) I don’t quite know why! (laughter) It’s the conjunction of opposites. This has a great function because unless you laugh, this energy goes bad on you. Most of us don’t lead a life in which our physical energies are fully extended. The physical side therefore of the organism retains almost limitless quantities of energy. What happens to it all? We walk to the car, switch the engine on, and walk from the car here. What happens to it all? It goes into our psychological life and into our autonomic nervous system and gives rise to all kinds of disruptive emotions and wrong distributions of energy. Crowd emotions, violence, strikes and picketing display this every day.

Any questions about that? Has anybody noticed anything like that happening? You wait until you get to my age! You’ll find that explosions are going on all over the place, inside one as well! (laughter)

Mrs. Fleming. I find it a great help just to say ‘stop’ to myself. I don’t necessarily say that, but ‘where are you?’ ‘shut up’ or ‘what do you think you’re up to?’ – that sort of thing.

Dr. R. Yes; but one also needs to know oneself as a power-house or at least as well as you know your car, for instance. You have to know it well enough to know when an explosion happens, what it’s due to! Or when it won’t start, something like that. You should be able to take the plugs out and dry them.

Miss Cassini. Dr. Roles, this has been on my mind a lot recently because I notice periods when I am incredibly lacking of energy.

Dr. R. You? I've never seen *you* lack energy! (laughter) Good heavens, it's wonderful to know that! (laughter)

Miss C. I get very negative and I can't seem to do anything physically. Is it wrong to try to discover what it is that is the cause of it or should one just go to the next moment?

Dr. R. Circumstances differ, if you are doing too much consult Dr. Connell. But it's usually best to shake free of the whole thing and think only of '*now*' – what happens now – and remember that you are part of a great universe and not really lacking in anything. Suddenly an accumulator will fill up and everything will be all right. That's what these gaps are. They are a change from when one accumulator is empty and you switch over to another which is full. Although we are on a long-term study, we need to know much more about energy – human energy. Yet for the immediate moment, it's best not to analyse but to drop the whole thing.

For instance, if you suddenly get an access of mental energy and you begin to see things very clearly, it's much better *not to go on thinking* but to feed that energy back into your body so that you sit in the right position and walk with attention, do things better than you ordinarily would. Because if you go on with that benzene inside thinking with a part of your apparatus which is used to a wood fire, it's no good – it may waste a whole week's energy. Do you see what I mean? We have, each of us, to discover the immediate remedy when we find ourselves short of the sort of energy we need and we also have to make a long-term study.

All our difficulties with meditation have something to do with not having the right energy in the right place and yet we curse ourselves and we say how lazy we are and how we were misbegotten (laughter) and all the rest of it – which brings only more explosions!

Lady A. Dr. Roles, I remember saying to you before Christmas that just the knowledge about the gaps and the energy had been a tremendous help to me. The Shankaracharya said that if we learned to prolong these gaps, there was the energy equivalent to eight hours' sleep at night in one gap. When I was very pressed before Christmas and thought I was tired, I remembered this idea and I thought then that if I'm tired, it's my own fault because there are all these gaps and I've only got to just mentally stop and the energy is there! I think I had a feeling before that I had to make the energy whereas this gives the idea that the energy *is* there.

Dr. R. Yes, *is* there. You only exhaust your big accumulator at death! And that is death – the sudden running out of all supplies of energy from the big accumulator which are concerned with the physical body because it is only the physical body that dies.

So, will you and the Guyatts, and perhaps the Fenwicks, try and get together and see what was said in further audiences that applies to this idea of gaps and energy. (yes) We need to get on to some of the other material you brought back.

Dr. Connell. If you take one particular autonomic plexus – say the solar plexus, this, one feels, would work quite differently in a developed man compared with man No. 1, 2, or 3. Could you say something about this?

Dr. R. This is a real tit-bit you are touching on! (laughter) Nobody realises that there is a whole system which depends on what we might call *The Ascent of Man* through the seven plexuses of the autonomic. From the bottom of the spine, the most powerful sexual energy, which cannot be controlled, to more and more control and more and more expansion. This is referred to as 'the marriage of Shakti and Shiva'. Shakti is the Divine Mother – the genetrix, the creatress, the consort of Shiva; and Shiva is the expansion of this energy to form a universal picture, instead of a narrow physical one. It is said that ordinary people live in the three lowest plexuses, up as far as the solar plexus, and that's all. We know what these plexuses feel like. We know what the solar plexus feel like. When we step off a pavement and a car with a siren rushes by us, we have this apprehensive or sinking feeling in the pit of the stomach – that's the solar plexus. As we get more Self-realization, our consciousness rises to the plexus in the middle of the heart where we have a sense of wonder at creation. 'Amazing' we say 'to think I never saw *that!*' And then to the throat – the voice, organs of speech, where you don't want to talk about trivial or negative things. You want to discuss only those things which please your Lord and Master. Above that again, is a lotus which is dual – two petalled lotus – which says 'yes' or 'no'. And above that is a thousand-petalled lotus which is Shiva which brings this Turiya and Enlightenment and abundant happiness. So instead of concentrating on Darwin and the Descent of Man, we could concentrate for a little bit on the possible Ascent of Man which takes place so much more quickly than we have been reading about – the dinosaurs being swept off the earth by the collision with a planetesimal, an asteroid, and that happens every hundred million years or so. This *Ascent of Man* can happen several times in the course of a day.

Now I'd like Michael Fleming to read the clue that put me on to this idea that what H.H. has been talking about – this inner organ or Antahkarana had something to do with what we were always taught to regard as 'the big accumulator'. This was a talk to his people at the Ashram.

M.W.F. (reads)

As compared with lower animals, the development of power is more marked in the human being. This power resides in the Antahkarana. Now take the case of an electric bulb. We generally see that a bigger bulb is more powerful in respect of giving light. Therefore, the question arises: What is it that should matter? The size of the bulb or the light it gives, the current it can carry? Again, if the bulb is blue, the light appears to be blue. If it is red, the light appears red. If it is clear, the light appears clear. If it is dirty, the light appears dirty. In spite of all this, *the light itself was the same in each case.*

Dr. R. The light itself is the same and it springs from the Light in the Soul – the Atman – and the soul is the vehicle for that Light.

M.W.F. (continues reading)

It was neither intrinsically blue nor red nor dirty. Just as differences were created by the bulb while light remained the same; similarly the differences in power displayed by men is created by the Antahkarana while the Param-Atman, the source of power, remains the same always. From poets the same power expresses itself as



poetry; from scientists as science; from lawyers as law; from soldiers as military; from athletes as athletics; and so on. Some manifest the power more and some less. But the power itself is neither more nor less from case to case.

Dr. R. We've got a lot there which explains so many things that will take us a little time to understand. The idea is the same: all the energy we need is there and the diverse energies that the human race shows are not due to any alteration in the source of the energy, only individual capacities and the way it is used.

Just before we part, I'd like to say that the same principle that applies in an individual person applies to *humanity at large* because *in the circulation of spiritual knowledge, the same principle of accumulators is to be found*. Some of these accumulators of knowledge have been going for centuries. The four seats of the Shankaracharya – north, south, east and west – have kept the same standard of energy for twenty-five centuries, at least, from when they were set up by the original Sri Shankara. Then we know that in Istanbul the tradition of Mevlana has been kept by the faithful for nearly eight centuries.

We made a quite close acquaintance with Mt. Athos in Mr. Ouspensky's day, and even before World War II a friendly Father Nikon (a Russian nobleman who became a hermit there and whom we knew) obtained for us a copy of their great book *The Philokalia* which we have here at Colet in the Russian text. Just now, under very romantic circumstances, we have had a fresh connection with Mt. Athos. Until fairly recently, it was dying on its feet – the Holy Mountain. There were just three or four old monks living as hermits. But now you read in the papers that it is swarming with pilgrims and tourists and they are having to make new laws about traffic control! Mules! So accumulators may remain apparently empty for quite long periods in civilization and then fill up again and suddenly begin to function. You can cite a number – the Vatican for instance – but there must be many such accumulators we don't know about. It's worth thinking about in relation to humanity and to what we are supposed to be here at Colet. *We are supposed to be an accumulator*. And we are supposed to keep abreast with the required energy of today so as to be able to supply what people demand.

That's one reason why I would like energy to be our subject of study.

Now it's a question of energy from food! (laughter) Twenty-past eight. I hope that I have shown you that I really believe in a Happy New Year!

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