

13 May 1980

GENERAL MEDITATION MEETING

COLET HOUSE

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

M.W.F. There are one or two announcements while we settle down. Sometimes we are asked by visitors from abroad who come to London and want to join in our activities if we can find them accommodation. We need to enlarge our list of places available and would be glad to know if anyone can help with this. There are three different categories needed. Firstly, a room in someone's house where they could live as part of the family for a week or two, paying for expenses. Secondly, a small self-contained flat where they could look after themselves. And thirdly, a small hotel known to be relatively quiet and moderately priced.

Dr. Roles. Really the room or the flat are most needed. An inconspicuous hotel with private bathroom in London during the 'season' is, we understand, from £35 a day! – Bed and Breakfast. Even for New Yorkers that sometimes feels a bit steep.

M.W.F. If anyone has information about anything on these lines, would they please let the office know.

The next Meditation Meeting will be on Tuesday, 10th June.

Dr. R. The question of interesting one's friends in the Meditation comes up. This is the main way of improving one's own meditation. When people have been initiated, they can go a certain length of time making progress but after a little bit, it's very good if they can find a way of interesting friends of theirs whom they know really well. This is the only way we're allowed to increase the number of people coming for Meditation. In our branch we are not allowed to advertise; and at the present time there are so many people in the field of meditation, advertising one or other sort of discipline called 'meditation' that it's very unwise to appear on the wireless or television or give lectures in public. The Shankaracharya is against it in our case because he wishes it given only to people who really want it and who can be given it and kept going by private endeavour. So now we do want at this moment to encourage you new meditators and older ones to bring your friends – find a way to interest them. It's for a specific purpose this time because there are two opportunities this term. One is the usual Initiation session in June for which there are only half a dozen did you say? (M.W.F. So far) In addition we have a man who is trained to take over the New York Initiations from Mr. Rabeneck. Carl Evans is being trained and he has been advised to come over here with his wife – Norma Evans – and they have chosen to come the first fortnight in July. So we very much want about 20 people to give the Meditation to in July. And we can learn a lot from Evans and he can learn some things from us. So will you give thought to which of your friends are clearly wanting something out of life which they are not getting? The difficulty is to bridge the gulf between that and the fact that meditation of our sort could give you, or put you on the way to anything, however varied, that you might want. If you know people really well, you could say, 'Well, we believe that to be true. Why not try?' Is there anything you'd like to say on this point?

Miss Cassini. Dr. Roles, I've always found that I put my friends off meditation when I've spoken about it. It's very difficult to know how to put it across.

Dr. R. Why not try a different approach? I know it's not easy at the moment because the climate is rather against meditation and so many strange things are being done in the name of meditation all around. Nevertheless for the specific purpose, it's easier to talk – it's easier to say, 'There is a chance *now* to have the Meditation and I'm sure you'd value it because... And there is a chance of getting it in July.' Whereas you can't go on talking whenever you meet them indefinitely about meditation or they will avoid your company! (laughter) It's not so much 'talking about it', as meditating so well between now and July that people will come flocking to you (laughter) to know where you get it from! There is no ban of course (from the point of view of School discipline) on talking about Meditation. One doesn't give special *knowledge* out readily; there are certain things that can be said in public, but rather few; the concentration of special Knowledge in a School is very important and must not be wasted by scattering it around. But Meditation is not in that category. It's meant for everybody in the world.

Mr. Caiger-Smith. Dr. Roles, in the area where we live many schools have been visited by the Maharishi's people and there are many public meetings and it is often mentioned in the press. Therefore it is very much a topic of conversation. What would you say to somebody who was interested about the difference?

Dr. R. I think that's rather favourable, Alan, – to be in the firing zone where you are. Because you can say that while the Maharishi's vocation is to get it round the world to everybody and use as much publicity as he can, there is also another need and that is to give it privately and quietly to people who like it that way. It really can be quite a private business. Nobody need know. And very often that's more successful for certain people. (to M.W.F.) Would you say there were other arguments we could put better? (No) You could get some of these people on the rebound, Alan! (laughter)

M.W.F. Some people are definitely nervous of making a commitment to some kind of organization which they don't want to do.

Dr. R. That's natural enough and we don't want them to feel that they are committing themselves to some time-consuming discipline or arduous task because nowadays people have very full programmes anyway. 'The Meditation doesn't commit you to anything. It enables you to get through your own programme easily and efficiently.' What else would you like in addition to that?

Remember that the Param-Atman is on our side. The Param-Atman wants more people to have the Meditation. We want only 20 people during July and we're going to get them! And you may as well be on God's side, so to speak, rather than thinking you're doing it on your own! (laughter) So bring them along when they turn up. Only you'll need to start now, I think.

We're pursuing the usual topic, Dr. Fenwick (just arrived). We're specifically wanting 20 people to come for Initiation during the first fortnight in July. People who will be away then can come in June.

It has to be realized that mankind as a whole has a cosmic function in relation to the evolution of the earth in becoming Regent of the biosphere – organic life on earth, earth being the only life-bearing planet in our solar system. To achieve this object of fulfilling his destiny, he has to want it very much indeed. He needs to want to realize his possibilities so much that he would sacrifice anything else for it. And in fact this is the way to get it because getting full Self-Realization consists in *giving up* everything else, knowing that there is a pearl of greater price you go and sell all that you have and buy the pearl. *But it has only recently been understood that this refers to the subtle level (the psychological) and Causal levels, and not mainly to the physical.* It used to be taken literally and it used to be thought that by giving up your life and going into a monastery, and giving up your name, your money, your property, (everything *physical*) was essential. But with the increase of knowledge, that is, a general development of civilization, we're being taught differently. We're being taught that *what has to be given up is not a real thing at all.* You don't have to give up anything real – that in itself is an illusion. In order to get the truth, you have only to give up your illusions. One of the essential things – illusions that you have to give up – is that *you are a separate person from the rest of creation and therefore the doer of your actions;* whereas your actions and all other actions are a part of an extremely complicated pattern that you cannot alter. On the subtle level, however, there is nothing to stop you – you have choice, complete choice, of the direction of your thoughts and feelings. You can acquire complete choice just as you can switch on (at the physical level) any programme on the radio or the television, or go to any show in town. So you can choose the direction of your life; you can choose the direction of your thoughts, your interests, and the direction you choose – the one that never lets you down – is to substitute the Universal Being, Samashti, for the personal, Vyashti – the tiny individual small tree in a forest. So we try to get into our viewpoint a view of the forest and not be limited by tiny points of view about apparently separate details.

That's a lead-up to something which I want Lady Allan to read which I think will refresh you. But is there anything you want to say about this fact that man is capable of achieving the power to choose?

Dr. Dale Beckett. One already has the illusion that one has the power to choose. How can one tell when it becomes reality?

Dr. R. One doesn't remember all the times when one has tried to choose and failed. One only remembers moments which have turned up trumps. So you remind yourself of the few moments when you really have had choice and have used it! This illusion that we have the power to choose is one of the illusions we have to give up. The power to choose has to be worked for and doesn't happen automatically.

Miss Gabriel. So there is a power to choose on a different level. There is a power to choose on a higher level.

Dr. R. That's the point! That we have very tiny limited power to choose on a very mundane level. We can choose whether to light a cigarette or not; but when it comes to, for instance, being free of all negative emotions whatsoever we have very little choice, very little power to choose, and we can gain the power to choose. In which case there would be nothing separating us from God.

Well let's read a general description of this which we heard the Shankaracharya give to the public through loudspeakers – an enormous crowd.

Lady Allan. It was a Mela talk in 1970.

Being itself part of the Absolute, the individual being or Jiva has everything. Whatever is present in the Absolute is also present *in potentia* in the individual or Jiva. A big difference however is that the Absolute is the Commander and the Master of Maya while the Jiva is the slave of Maya, helplessly revolving in those never ending cycles of birth and death, pleasure and pain, future and past etc., until it gets liberation from the bonds of Maya.

As an individual, he is subject to three drives. First, self-preservation; second, desire to know; and third, desire for happiness. With regard to the fear of death, nature has arranged things in such a way that before death actually sets in, complete insensibility is produced and we cannot feel death actually taking place. Nor, by the way, can any creature feel being born. Yet generally speaking one wants to avoid death at any cost as an unmitigated evil. This is illusion. We come into this world from somewhere better and death returns us to our home.

Lady Allan (continues reading)

In refusing to give up Maya, we invite all sorts of troubles. As the Jiva, or individual, is a part of the Absolute it is fundamentally eternal. It is fundamentally all knowledge. It is fundamentally all joy. But look at eternity fearing death; look at knowledge missing the most important knowledge; look at joy missing all joy and looking for it elsewhere.

It is the business of Maya to make things look just the opposite of what they are and to deceive the individual so that he can be kept in prison as long as possible. (This is the game we have to play, a sort of Blind Man's Buff.) But surrendering one's individual to the Universal Self or Param-Atman removes the illusion of Maya. Then there is a dawn of True Knowledge and we realize that no real death lies in wait for us; that no knowledge is hidden from us; and that the fullest joy is always with us, whatever the conditions. Someone asked: what happens when True Knowledge dawns? I replied, that there would be nothing to happen then. All the happenings happened before that birth and none thereafter.

Dr. R. Because one comes out of the happenings which are the dance of the Gunas, the succession of time, the periodicity. One comes out of all those 'happenings' into a still state where you can see that it was all illusion – that you were moving with all the passing events. It's like thinking that your train is moving when you see from a stationary train another starting up. We are not moving; we think we are. That's part of the illusion. And since contact with the Param-Atman or with oneSelf comes in stillness, stillness is the first aim.

Lady Allan. (reading)

So this is the game we have to play to escape from Maya, our prison. A hunter plays a tune on his pipe to which the animals in the jungle love to listen. They don't run away and are killed by the hunter. An insect loves the colour of patterns and scent of flowers so it sits on its petals, the petals snap shut and the insect dies. A moth, attracted by the light, rushes into the flame and dies. This is how blind desires created by Maya sooner or later ruin us and we do not realize it until it is too late.

We often do not realize the powers which are at our command through cultivating purity of purpose – say what one feels, and do what one says.

Dr. R. And he goes on to tell the famous story which you've heard (several times) about the milk of the lioness. I don't feel you'll want to hear that over again.

So it's *purity of purpose, and consistency of living, that counts* and not anything spectacular externally.

Well how would your friends react if you read that bit to them? Carefully selected friends. Just consider the matter; perhaps we are too frightened to refer to such things. Whereas people are in fact hunting for any sort of solution at the moment that gives any reasonable chance of success. So do please say what you feel about this and that.

M.W.F. I feel one spends one's whole day in a state of duality, a lot of which depends on the observing mind and one doesn't take sufficient opportunity of coming away from that part.

Dr. R. So how, do you think, can one alter this? How can one use one's potential on power of observation and see what the situation is?

There is an old allegory belonging to the System about man being a house containing many servants, but without a Master. The Master was away constantly. He had no official steward and the servants were all chaotic. The house was in very bad disrepair. And this is the ordinary state of humanity. What has to happen is that two or three of the servants get together and observe the state of the house and come to a conclusion that something has to be done about it. That's really what you mean by 'observing' in a positive sense?

M.W.F. One's true interest is not in being clever about how things should be outside, but to find one's way to the source. I feel in Meditation that I don't spend enough time trying to find the source of the Mantra.

Dr. R. The whole thing comes to getting the third force – Sattva – by such things as a gathering of people who are all after the same thing; hearing and discussing important matters neglected in ordinary life, reading inspired writing and, particularly in our case, the writings of the Realized man.

Well now, I think we might meditate and stop worrying, planning and talking.

MEDITATION

From that peace, it is rather like the story of Lakshman, one comes back from complete peace into the illusion and the prison. I don't know if any of you feel that? One of our doctors here, Michael Cox, wrote me a very good letter last week about the fact that the prison locks up both the physical and subtle and the Causal levels. He gives a very good description with which I entirely agree. But Michael, when I shall start celebrating, is when I suddenly see you outside the main door of the prison having achieved remission of life sentence with all the warders blowing kisses at you and the band turning out in Richmond Park to celebrate your home coming! (laughter)

Dr. Cox. And I'll make sure you're there! (laughter)

Dr. R. I'll be in the queue, yes! (laughter)

Miss Scrutton. It's a magical moment when one suddenly sees that one doesn't have to put up with this noise and all the arguments and discussions going on inside one and one can just do without it. That seems to be seeing Maya.

Dr. R. Absolutely! And you suddenly say to yourself: Stop! (when the situation gets desperate)
And it stops, the whole thing stops completely.

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