

10 June 1980

GENERAL MEDITATION MEETING**COLET HOUSE**

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

M.W.F. There's nothing very much in the way of announcements except just to say that we have now got quite a number of names for the July initiations that we referred to before, so we would really like to know by the end of this week if there are any more people queuing up, so that we can make final arrangements as to whether we need one day or two. At this time of year we really do need to have some time to very often have a chat with people and there are holidays and so on with people away. So if you could let the office know sometime this week if there is anybody you haven't mentioned yet, please do. We aim to hold the Initiations probably on 2nd July and 6th July, that's a Wednesday and a Sunday. So you see there isn't really very much time.

Dr. R. How far do you want them to take their friends along the road in preparing for meditation? Do they need to mention the ceremony, for instance?

M.W.F. Really what we like is for them to know the people quite well and then usually one needs to mention the final things like the ceremony and the Tradition. And usually it is better if someone who has done that quite often mentions it nearer the time, as part of the run-up process. So on the whole we haven't asked you so far to talk about the ceremony, but everything else really, about all the good things there are.

Lady A. You wanted to know if anybody had any questions about all that before we go on.

M.W.F. We have got this note, as you know, outlining the sort of things that anybody really ought to cover when talking about meditation. I don't know if that's been useful or not?

Dr. R. As you've got some of your friends lined up and there may be others, I'd like you to know a little bit more in detail about the most recent instructions that the Shankaracharya has given this year, because the head of the School of Meditation, Mr. Whiting, who had audiences this year with him came to see me on Saturday and brought a photocopy of all his audiences and mentioned that the Shankaracharya was now stressing certain things which he had found had rather lapsed in the West.

One particular point was that it's necessary for any real meditation to produce effects that at some time or another the rhythm of the mantra was slowed. That brings us back to how we started. We stressed at the beginning, as from the Maharishi, that if the mantra was going generally right, it would not become monotonous; it would not stay repeating at the same rate, which is very boring and very difficult to keep your mind on. If something like that is going on, it must be corrected. There are two things that may happen to it. It may go, and generally does in the ordinary way, much slower. And it's the slowing which is so important from his point of view because it brings you to the quiet and peace. So if you leave it alone and just let it repeat itself, it will naturally slow, and as it slows it drops off the burden which is on your mind – the burden of past and future, of what shall I do, and what shan't I

do, all the personal problems. And the mind gets lighter, the mantra gets slower, and when the peace is reached the mantra disappears, so don't hang on to it. It's natural for it and everything else to disappear – all one's knowledge, everything, simply vanishes and you are left in complete and unperturbed peace.

Then, sometimes, having dropped all its burdens, the mind will suddenly become very light and will rise and with it the mantra will come back and will go very fast and this gives you a feeling of exhilaration. It's a kind of bonus which doesn't always happen but it has happened two or three times with me when with the Shankaracharya and I've asked him about it and he said, 'oh yes, that's all right; it's a no-claim bonus.' So, let me know now if you can, if there are any problems connected with the mantra becoming monotonous. You know what I mean? Any questions about this? Does it change speed? Hands up those for whom it sometimes changes speed. (quite a lot went up) But I notice quite a lot not putting hands up! Now is that so that for quite a number of you the mantra doesn't change speed nowadays – I'm talking about last week, this week, next week. Is that so?

Miss Cassini. Dr. Roles, how soon do you let the mantra take over its own speed?

Dr. R. As soon as it wants to. You don't give any definite instructions to the mantra. The mantra takes over when it wants to, when you leave it alone. So right from the start, or at least after the first five minutes, you say to the mantra: 'Go ahead! I'm stopping off at the next station.' You let the mantra take over as soon as possible, as soon as it will. It quite often begins at its own speed, and in good weeks when things are going well, it will very well start at its own speed when you sit down and shut your eyes – a speed you didn't intend. I remember a very interesting time when meditating with the Maharishi at the top of Simplon Pass with a wind coming off the glacier, we meditated for eight hours, twice a day, and the rhythm that he was doing the mantra at entered us so that our mantra did what his did. But that was probably Switzerland glamour. (laughter) But the people for whom the mantra doesn't change its speed, come on be brave and ask us about it.

Mrs. Beckwith. Dr. Roles, if the mantra doesn't change its speed, should one have a pause for a second or two and then start again as though one hadn't even sat down, as though one were really beginning again?

Dr. R. There are many remedies, and that's a good one but only for a second or two. The thing is to enquire at once if it has got into a vein where it is not changing speed during a given day or week. You don't want to let it become a habit – this monotony. The reason for is that part of your mind is on something else always. It's a sign of duality of mind – as we used to say at Initiations, 'You've got one foot on the bank and one on the boat and the boat, therefore, won't move.' So you bring your attention back, *all* of your attention back, from anything else, all your attention back on the mantra. Then it will move. So enquire first as to why in this particular situation the mantra is not moving for you. There are lots of remedies like starting it again at a different speed after a very short pause. I shouldn't leave it too long or further thoughts will get in. Start it again at a different speed, take up a different posture; straighten your back and take a more symmetrical position; take two or three deep breaths. And with one of those ways and concentration of the attention I think

you'll find that it will then move either faster or slower and you let it do what it wants without trying to steer it. Have you ever tried that Sue Cassini?

S.C. I find it quite difficult to let the mantra go actually.

Dr. R. Yes, I can well believe it! (laughter) Stop being a terrier with your rat! (laughter) I think it's a sense of possession – it isn't *your* mantra for one thing. Over-active types should be passive during meditation. (to Lady A) What do you think about that?

Lady A. Well for me, I've found this idea that you could stay with the rhythm, let the sound go but stay with the rhythm has helped me because it's more difficult to think about or things and stay with rhythm.

Dr. R. That's the thing. Don't expect to hold on to the sound. The sound very soon disappears; is replaced by a pulse; then by a rhythm; then by a feeling that something has been there and is still there but you don't know where it is. All the physical characteristics of the mantra disappear and all your own physical characteristics – body, its aches and pains, sensations – all that disappears as you come through the subtle to the Causal level.

Any other questions about monotony during a half hour? Escape from it? Well that's all right. Don't let's think any more about the monotony.

Lady A. Kaffe Fassett has a question.

K.F. I just wanted to say that my problem is that I get the most marvellous ideas after about five minutes and I start building on them instead of going on with the meditation.

Dr. R. It's a great temptation. You have to manage to come back to those wonderful ideas at the end of the half hour when you want them for your designing. There's no reason why you shouldn't have marvellous ideas but you resist the temptation during the meditation. You can somehow stow them until the end of the half hour and then return to them. So it's quite good to sit for five minutes after the meditation and recapture them. If you promise yourself that, then you can resist the temptation of following them. All one's good ideas really come from the place where the meditation goes and it's part of the idea of this system of meditation that it gets you to the creative part of your nature.

Mrs. Simpson. When the ideas come they cause excitement. One doesn't get to the quiet place so quickly.

Dr. R. One doesn't want the ideas at all then during the half hour. You just have to say to your mind, 'no ideas please!' You must be master in your own house – mistress in your own house. There is no reason why your mind should monkey about in your august presence. They are just servants, all these voices and things that go on, and they must be kept in the servants' hall and not interfere with your work. You are the Atman. All the other voices are not the Atman at all and they are not you. Do you think you call too many people 'you', Sue, and 'me' – 'I'?

S.C. I find meditation goes best when it's emotional and it's difficult if I'm not feeling like that.

Dr. R. Ah yes, but dash it, you're emotional enough. (laughter) I mean you can't be emotional all the time and most of the time we are not emotional.

We're storing up emotional energy for times when it is greatly needed. It's very precious stuff – like gold dust. So don't wait until you are emotional or don't try and get emotional or don't smoke hashish or anything. (laughter) Take yourself as you find yourself and the Gunas will arrange themselves and if you let the meditation go as it wants to in that given situation, in that given state of mind, it will find the way from there.

I just want to talk, as you mentioned emotion, about this dualism which is what we all want to escape from so much... The dualism of the private inner world and the outer world which everybody knows about. There is no secret about this outer world which is reaching us all the daytime. But everybody has their own secret inner world of which this part is emotional. And this dualism remains because it is inherent in how we are made – the duality of the brain and the mind. Nature has brought us to that point and it is up to us to unite the two and we do that with the subtle level of mind, of thinking, of thought, of knowledge, by sitting and observing both the outer and the inner. We start the mantra from the outside as a sensation of sound and if we attend to it fully with the quiet part of the mind, it will penetrate to the emotional part and will store up energy for future use. It won't necessarily cause an explosion at that time! Better not. But it will purify and concentrate any emotional energy one has. So it is very precious. This whole system of meditation is to do away with duality. And that is our most precious possession in the West at the moment – the thing which could resolve all the troubles of Western civilization is a knowledge of this ancient Advaita, non-dualism, system which we haven't yet brought anywhere near to fulfilment but which depends on meditation. Any difficulty during the half-hour or in the receipt of meditation is due to some aspect of this dual nature.

Now I would like just to read about duality. Last Monday, a week ago yesterday, we read a quotation from the Epistle of St. James saying exactly the same thing as I've been saying. I'd like Lady Allan to read that quotation and then we would slip into meditation immediately after.

Lady A. This is from the Epistle of James, Chapter 1.

If any of you lack wisdom, let him ask of God that giveth to all men liberally and reproacheth not. And it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man, 'dyspychos', is unstable in all his ways.

MEDITATION

Dr. R. That seemed very peaceful. I'm sure the rhythm was not monotonous for a great many people. One of the cures of this duality is the realization of what St Patrick of Ireland called 'A Threeness in a Oneness' all through the world. Our symbol shows that. And I'd like Lady Allan to read something about this Law of Three from those recent audiences of Mr. Whiting.

Lady A. Mr. Whiting asked:

People can find the stillness but the question is how can one live there? And the Shankaracharya answered:

S. In the pattern of this Creation that we inhabit, it is not necessary or possible to stay at one place for all time. (Dr. R. that's really what we were saying) This creation

is *Triformal* for it is governed by the Law of Three which is at the Causal level. The three forms of energy, the Gunas, proliferate at every level of Creation. They reign over and pervade all things and all events. No action and no being can escape. Sattva, Rajas and Tamas follow one another and yet remain ever together. This is the Sva-bhava of our creation (the product of individual nature and the environment) and all must conform to it.

One of these three factors is always forgotten, for men believe that they can only be either *active* in Rajas or *at rest* in Tamas. What has been forgotten is that there is a superior realm of *stillness* which has great potency and it is this that one reaches through meditation. But it is not possible to stay in meditation for long to enjoy the stillness, for the Law of Nature dictates that Rajas will take over from Sattva and Tamas will take over from Rajas. Tamas can certainly remove the physical fatigue but it can't provide the enlightening Sattva, for which meditation and wisdom must come to our help.

The realm of stillness has many times been described as a 'big house' or palace ('Thy Kingdom Come') to which one can escape from the small prison in which we live. When one wants to go to the big house, through meditation, one is only seeking the Sattva which predominates there at all places and for all time. But one need only visit there twice a day to be blessed with Light for the whole 24 hours and so transform one's life.

Can you satisfy your hunger for all time by eating too much at one meal? Nature will force you to honour the call of hunger which governs the physical body. This applies to all actions as well, for no one can rest the body for too long at one time. Can you keep your body clean by giving it one final and lasting bath? (laughter)

But though the Law of Three cannot be ignored, the three aspects of Nature can be brought into harmony without disturbing the stillness of the Atman. Thus the physical body is composed mainly of Tamas; the Subtle organs of knowledge and voluntary action are governed by predominant Rajas; and the Antahkarana of united Manas, Buddhi and Ahankar is made from the Sattvic aspect of Nature.

Dr. R. The Antahkarana is the inner nature, 'inner organ' or Soul where everything is one. All the feeling of 'I', the registering mind, the discriminating Buddhi and the mirror or consciousness – they are all one reflection of the Absolute. And each of us has this and perfectly clear access to it, if we want, and that's the place to get to.

Lady A. And it just finishes:

The machine is by nature finely balanced but cannot be properly used without meditation and Sattva.

Dr. R. I'm sure you all here know this third kind of energy, of which people always forget the existence. It has the characteristics of *illuminating whatever it shines on*. The mantra we've been given to use, whenever possible, itself consists of those three Gunas. It sometimes helps, as you go into meditation, just to recall this fact.

Mr. Hodge. That sounds a very true description, Dr. Roles, because with the 'R' everything seems to be alive and smooth, and when you get to the 'M' at the end it seems to come to a pause here. And something drops away and then you come back and start again.

Dr. R. It probably interests you Ray because you've experienced this 'luminous stillness' often,

not only in meditation but in Mukabelehs in the Movements and also at unexpected moments.

Mr. Arkady Rovner, did you find meditating here was agreeable? Could you get quiet and peaceful?

Mr. A.R (from New York) Finally, yes.

Dr. R. Well, if you come again you must do it from the beginning. (laughter)

Q. Could the use of the mantra be to return the mind to its natural state?

Dr. R. The mantra can change the whole of a man. One small facet of its effect might relate to the mind.

Lady A. I hope I got the question right – whether its use returned the mind to its natural state?

Dr. R. Yes, and more than that because Nature brought the human being to a certain stage of development by the processes of evolution; but this is far from complete. It brought all the possibilities, but man has to complete himself by his own efforts. It would suit Nature very well if human beings like everything else remained hypnotised by this old witch so they simply continued to serve the purposes of nature and not their own. So it's up to man to escape; Nature's quite happy with him as he is.

It just requires a few volcanic eruptions, floods and some earthquakes – she takes natural steps when mankind or any other species becomes a nuisance.

Mrs. P. Wheatley. I find that I'm one that hangs on to duality. What you said about 'one foot on the bank and one foot on the boat and not making any progress', I feel rather sums up my life as it is at the moment.

Dr. R. Yes. Well let that saying remind you because it is a blessed relief to realise that one is imposing this limitation of duality on oneself! Nobody is doing it for you; but you're simply doing the splits all the time! (laughter) Just take your foot off the other thing back on to the boat and away you'll go! Everything will work smoothly and you'll be on the side of Nature and not against Nature, your natural life.

How do you feel Sharayu, visiting us from Malaysia? How long ago were you here? (two years) And she was with us when we visited the Shankaracharya at one series of audiences. I don't know if you have the same difficulty some times about getting peaceful? No, you've surely grown out of that! (laughter as she shakes her head)

We really have to transcend our usual nature and limited repertoire and meditation helps us to get out of ourselves – get above ourselves.

Mr. Torikian. (blind, with guide-dog) Dr. Roles, you have never spoken about 'contemplation' during the day. Do you think this adds to one's state?

Dr. R. It is important. Most of the things people call meditation, Torikian, are really *thinking about* something – contemplation. In Raja-Yoga which is where our meditation system came from originally, *meditation comes before contemplation*. A person is guided in meditation for a long time before they are encouraged to meditate on something – to contemplate something. But I think you have meditated long enough now and Mr. Ouspensky used to

find it very valuable to choose something big like the Law of Three Forces or some aspect of it and hold it in mind at certain times during the day, as we find it after meditating now. Is that what you mean?

Mr. T. Not quite. For instance, I spend plenty of time travelling in trains or walking and I find it very useful to hold the idea of Param-Atman in my mind and to stay with it.

Dr. R. You're all right – you've got a lovely big dog to take you along! (laughter) But we daren't let anything come into our minds in this traffic where people do the most extraordinary things suddenly. (laughter) So I should be very cautious about that. As the Chinese sage said. 'When walking, just walk. When sitting, sit. Above all, don't wobble!' (laughter) So wait until you get to some very safe place and your dog says, 'O.K.' and then do what you say.

Mr. T. I didn't mean in traffic. (laughter)

Dr. R. All right – I just didn't want any wrong ideas to creep in among the rest of us. But about contemplation – undoubtedly to think of something worthwhile quite frequently (instead of letting random thoughts rush through the mind) is very repaying and helps the next half-hour.

M.W.F. I certainly find that I spend a lot of time worrying about what is going on out there when I could just deal with the one that is worrying much more simply.

Dr. R. Yes, but can you do it on the Stock Exchange?

M.W.F. Difficult. (laughter) I just go on worrying about what's going on out there! (laughter)

Dr. R. Yes, I would too! (laughter) It's getting interesting. (laughter) People are beginning to speak naturally just now.

Escape from the prison of duality – how do we do it?

Mary Edwards. Dr. Roles, sometimes in the meditation, when it is going well, the three sounds of the mantra become one single sound and it seems that it is not possible to move from duality to unity except via the three. Is that right? That two must become three before unity is achieved?

Dr. R. I rather quarrel with your remark in general. First of all what do you mean about the meditation going well? Meditation is going well all the time. Why not? When it's in the drawing room it seems to you to go well; but when it's in the washroom or the basement or somewhere, it is equally doing useful work. So get rid of the duality of thinking that it's well now and went badly yesterday or something like that.

Lady A. I don't think I repeated it very well. It was that the three sounds become one sound, but in relation to duality, do we have to come first of all to the threefold aspect before we can come to the single unity?

Dr. R. First of all the three sounds are all pronounced as one. We never pronounce our mantra in three sounds. We pronounce it as one sound and the three Gunas it contains operate therefrom. The fact that there are three sounds, three forces, unites, does away with duality by uniting the two sides of the brain – the inner and the outer. Surely more like that – but

don't think about any of this during or before the meditation, just slide into it, saying the mantra as one sound and letting it do all it wants to.

Is that answered?

M.E. What I really meant is that sometimes instead of repeating the mantra in successive repetitions, it becomes one continuous sound.

Dr. R. Oh yes, I'm glad you said that. Whether it goes very fast or very slow it becomes one before disappearing altogether. That you've found, haven't you? If you let it go as far as it wants to, it will become one and then disappear altogether.

Mrs. Reed. That helps me very much because repetition separates; it doesn't lead me anywhere. When it becomes like one wave then it fades.

Dr. R. Yes, what we were told when the Maharishi first gave us this, that whether it went very fast it became one, or whether it went very slow it became one – and then it disappeared. The great thing is the peacefulness and the fading out of all physical characteristics.

There is one last thing – it's quarter past eight and time to give your body one meal forever (laughter) and see how long it lasts! (laughter) The duality is occasioned by the thought of me and the God out there which enters into nearly all religions on the lower echelons. In this Advaita system – non-dualistic system – we must give up that aspect by eliminating some other self which isn't oneSelf at all from the scene. There is only the Atman, the Atman alone is Real. Anything else you call 'I' is not 'I' at all. So in helping the meditation, we get the habit, gradually contract the habit of substituting for all thoughts of I, all I-ishness, all self-love, self-thinking, a sense of the Universal. The Param-Atman means the 'I' of the whole world – the Self, the Consciousness of the Universe. Each of us is that. There is nothing else than that. We all are that. And the Atman in each of us is the same only it is limited like holy water in a bottle – encrusted in the human individual personality. Otherwise its nature is the same as the Self of the Universe.

(to M.W.F.) I don't know if you would read that first little bit before we go home. Any last questions?

Q. Could we have the meaning of the mantra again?

Dr. R. I can't give you the meaning of the mantra because the mantra means *everything* and any definition is like an earthworm trying to fly an aeroplane. It's a symbol of the three Gunas – the threeness in a oneness – three aspects of energy all contained in one. And by introducing this, we, as it were, introduce a little pill which will gradually produce its results and give you whatever it is you want. You want something – we all want different things, different things at different times. We haven't the appropriate energy to get these things. The Meditation can give you, when rightly used, that energy for whatever you want. That's all I can say about it and the whole thing is to go on until you know what it means. You'll know what it means when you reach the Atman. The Atman will tell you.

Shall we just have one last reading.

M.W.F. This was in August 1970 when Dr. Roles asked His Holiness a question in a letter:

R. Is there any further advice His Holiness can give on the subject that the Atman alone is Real and looks on all the changing events and situations as a passing show without getting involved?

S. In order to appreciate the Self described in the Upanishads one needs simple methods. Many such descriptions have been given in the past but more light can now be thrown on the subject. The states of consciousness experienced in deep sleep, dreams, the day-time state, spiritual awakening, Samadhi, etc., are governed by the influx of Sattva, Rajas and Tamas from people, situations and events.

S. (continues) These all undergo change, but the Observer who sees them all as a 'passing show' always remains the same. (Dr. R: that's you and me) This Observer never registers any change in itself; if any modification appears, then this must happen to the individual ego (Ahankar) since change is its very nature... (Dr. R: the false sense of 'I')

For example, pure gold always remains gold while its uses and shapes and forms are liable to many modifications. The sky remains the same, while storms, clouds, rain and snow keep on changing our view of it, and yet do not affect the sky in any way. (One experiences this vividly every time a plane takes us up above the cloud ceiling.) The waves of the sea cause no loss of gain to it. In the same way all these passing shows of the Gunas do not change the Atman, but only provide variety in its appearance.

Dr. R. So, Mr. Torikian, it's the Atman you should contemplate – some aspect of the Eternal unchanging basis of yourself and the Universe that you should use in contemplation. Try that anyway and see if it doesn't work.

Mr. T. (repeat) That is in fact what he wanted to ask – whether it was helpful to bring this to my mind.

Dr. R. We got there in the end, then! So now you can tell your faithful hound to get up because he has been very good, but I'm sure he is longing to go! (laughter) But don't forget that to eat too much will not do away with the demands of hunger forever! (laughter)

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