

29 September 1980

**LARGE MONDAY MEETING****COLET HOUSE**

On the platform: Dr. Roles, Lady Allan and Prof. Guyatt (R.G.)

R.G. There are a few notices. Meetings of course begin this week and we'd like to keep the groups the same, more or less – just a few minor adjustments. But groups are to remain the same for the first few weeks to see what changes are needed.

Mr. de Lotbinière's group will be the working party for the first half of the term. So they will be starting at 7.30 p.m. this Thursday. The group which used to meet at lunch-time on Friday will now meet on Tuesday at lunch-time at the same place.

Movements begin this evening with the exception of the new class which will start in a fortnight's time on October 13th. There is still time for anyone else to give in their names if they want to start.

It has been found that the railings on the balcony outside aren't safe – just outside these windows – so we have to ask people not to go outside unless they are asked to do so for a specific purpose. And if they do, they have got to use due caution!

Thanks are due to all those people who came and helped at the Week of Work in the house – about 45 people came; and thanks also to those in charge. About 10 who put their names down didn't turn up and some of the evenings there were only a very few people, consequently we weren't able to do as much as had been planned. However, something was achieved and those who came found it well worthwhile.

Dr. R. There could have been better readings – better bait! They were a bit complicated, I'm afraid.

Lady A. Mr. Koren wanted it announced that next Monday there will be a meeting immediately following the small meeting for all practice takers and samazen bashis in the West Studio.

Dr. R. While we're on that subject, you probably know that Halisanne, the widow of the wonderful Sheikh who got Resuhi to start us all off for turning, died fairly recently, very peacefully indeed. Both Vilhem Koren and I wrote to Resuhi and Mutahara sending our love to her son, Sitke and to daughter Gulsum, and got a very nice letter back.

(to Alan W-P.) Now you've just been there, haven't you? (yes) And they said they were looking forward to the arrival of your children. Did everything go well?

A.W-P. Yes – they wanted to keep them. (laughter)

Dr. R. And did they turn in front of Resuhi? (yes) Were they alarmed by that?

A.W-P. No; quite undaunted (laughter) and very pleased.

Dr. R. Now, isn't that nice. How long were you there?

A.W-P. Two weeks.

Dr. R. I'd like very much to see you sometime. (Note. He came and told me after the meeting and was asked to relay it to the turners.)

We've lost three very old friends recently, and one we've known not so long. You know about Mrs. Hamilton-Pearson who was one of the first to be about with Mr. Ouspensky in this country and look after Madame Ouspensky when she came in 1920. But you might not know about Michael MacOwan who was one of our closest friends. In his case, he had a long illness and it was very very trying for Alexis who was with him constantly up to the end, so that it was a blessed release; and she felt that very much. She felt a wave of relief coming, as if from him, the morning after he died. And then quite differently, very suddenly, Mary Knights the elder daughter of John and Dorrie Northesk died of a coronary and only had two or three hours of suffering. Is Anne Bibby here? Somebody was with her the night before and she seemed perfectly well and didn't seem to have any warning at all. She was at a wedding the week before and saw all her family. Mrs. Little took her to hospital at once, where she died. Then just recently David Goschen met his death sailing off the coast of Brittany in one of those storms. It was the kind of death that he would have liked, I think. However, death is not a matter for sorrow except for the lonely people who are left behind; and the subject we're going to study this term will show you, amongst other things, why *we need* have no fear of dying.

There is one other thing I want to ask. Is Ron Miles here? (yes) Ron was recently on Athos and got permission to go, which is not easy to get, is it? (no) He has given us the most marvellous book all about it, beautifully illustrated and with a map, which I've never seen before with all the monasteries and Dependencies and hermits' cells marked. I'm putting this in the library for the time being with, if you don't mind, your letter inside. (R.M. I hoped you'd do that) I don't think you need attach any significance to the fact that you couldn't meditate while you were on the Holy Mountain. You had much bustle, travel, and you were in a crowd of people, weren't you Ron? I don't think there were any real psychological sinister underlying causes.

(Pause)

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Now for the question of how to begin. What has been coming over to me and several others for months now is a way of understanding better how to meditate and how to get the real meaning out of His Holiness's stories and words. I kept thinking that one was missing something. Casting about for the answer, a very marvellous thing came. It was as if the heavens opened and it is terribly hard to express. I have a feeling that everybody in this room knows just as much as I do about it and many people also in the outside world; I don't think it is the perquisite of anybody who belongs to some school or 'Order'; I don't think we're special people in any way. What we're trying to do is to acquire language in which this inexpressible thing could be expressed – easily understood by anyone who has experienced it. So I've tried to think of the simplest possible way of beginning, and I want it to be a voyage of discovery for each individual. There is no set policy; no established meaning. It's a way an individual can understand what he has discovered and communicate it to other people who have similar experiences.

So we start with this diagram on page 427 of *The New Model*. We ordinarily live entirely along this line of time:

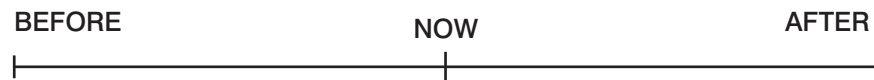


Figure 1

It's a most mysterious line anyway. It begins nowhere and ends nowhere. It's changing every moment as every moment Now comes from the future into the past. There is nothing real about that line anyway and yet the whole of life in the Western world anyway is geared to it. It's natural that, physically, we (like all three-dimensional bodies on the earth's surface) should be governed physically according to the movements of the earth and the moon. So our clocks and our calendars are the best that mankind has been able to do to have one single 'time' for everybody which is, of course, highly essential. We must have a single time even though we have to alter our watches feverishly every hour or so as we travel! We must have one single time for efficient living of human life.

But as Mr. Ouspensky pointed out, Newton's law of gravitation governs only three dimensional bodies – solid bodies – it shouldn't govern the mind which has no mass and no other characteristics of solidity. And yet our minds are weighed down and governed by gravity along with our bodies. Meditation, as the Maharishi pointed out when he first gave it to us, is a way of escaping from gravity. Freeing the mind from what doesn't belong to it so that it can be geared to the natural clocks which are everywhere in the human organism, physical and psychological.

Well, is there anybody who hasn't felt that in this room? I think we've all, over and over again, longed to express that to someone else since we were small children before we forgot what the answer is. But how to express it to anybody else? It's an entirely private matter – so nobody knows why. Everybody in the world is connected with Absolute. Nobody knows that everybody else is, or has been connected. And I know that Mr. Ouspensky found it, only we have neglected it.

So, as I put in this week's paper:



(Figure 2 – We can start by taking just one of the vertical lines.)

On that line of time 'Before, Now, After,' which is made up of a succession of moments, every moment has its perpetual existence *Now*. Every moment is perpetually existing. I ask myself: could this diagram of his connect with the Shankaracharya's recent teaching (to Lady A. & Prof. G. since you were out there both of you) that there are moments in the day when what he called 'natural Samadhi' (natural union with the Divine Self), are possible, only we don't know about them so they go by default. I'm quite sure now that there is that connection and they were talking about the same thing. And I think a lot of you have confirmed that. There are one or two tips which you might like, might save a bit of time.

(Pause)

One is that these moments are not in 'time' at all – *these vertical lines which express the perpetual existence of some moment are obviously not in time at all*. They all seem instantaneous. Therefore if one of the moments the Shankaracharya mentioned comes along, one has to be ready to register it instantaneously; put it off for a second and thoughts crowd in and the whole thing is obliterated. These moments, of course, come sometimes during meditation in the peace and silence but they aren't to be expected or thought about then. The rewards of meditation, of the peace obtained in meditation, come at other unexpected times; and chiefly when you really need them and you know you need them. But you must be prepared to grasp them instantaneously. They can only be held for a few seconds – up to two minutes – which we have proved to be the limit of consciousness ordinarily. And that two minutes should be spent in silence and *not* exploring the wealth that they sometimes reveal.

I don't know if that's how you all feel about it? If anybody has anything to say, we'd all be grateful.

Mr. Wood. (rpt) Could it be said that these moments occur when our clouds part for a moment and the sun shines through rather than that they happen to us? In other words, that they could be there all the time?

Dr. R. I think you're absolutely right. I stand corrected. The divisions along the vertical lines of Now are due to five sheaths mentioned by the original Shankaracharya which obliterate the clearness of the reflection of the Absolute. It's the clearing away of one or more of those sheaths that we feel as a moment of possibility. These vertical lines refer to consciousness not to mental activity. Unlike the way scientists always equate consciousness with thought, thought is the enemy of consciousness. In moments when you stop thinking and your mind is still between two trains of thought or desire, is when the curtain can part. Is that how you found it?

S.W. It just occurred to me then. Otherwise it would appear that eternity happens in separate moments.

Dr. R. Yes, a contradiction in terms! Now there's another tip, this line of Before, Now, After, is in apparent *movement*, isn't it? Our senses tell us that the phenomenal world is moving all the time like a sound-track or a film. That movement, as I said, applies to bodies – to 3-dimensional things. To an observer with a still mind there really would be no such movement at all. The mind can be perfectly still in the middle of doing things. So the movement is fictitious and the light is shining like the sun all the time.

Anything else anyone wants to say?

Mr. Torikian. (rpt) When one has defeated the laws of gravity, as you describe here, one seems to make contact with other people, communicate with other people without words or gesture; things seem to happen.

Dr. R. That's quite right, Torikian, yes. You mustn't get talking like the Maharishi's followers about freeing oneself from the laws of gravity (laughter) and having mattresses to fall on when they have levitated. This is a psychological thing, as I know you meant.

Mr. T. (rpt) There was a particular experience. I had a great need to get away from the physical level of things and suddenly it happened. I felt so grateful and things seemed to fall into place.

Dr. R. Yes, but that is geared to the nature of things and is therefore short-lived. We are geared to the physical level and nothing can be manifested except on the physical level. The Absolute demands that any wishes which are expressed to you should be manifested on the physical level. So it's no good risking the danger of trying to live your life thinking always of a vertical line of Now. While one is living one's life, one must attend to what one is doing and do it efficiently, and not have any thoughts of yourself and your psychology. That's out! On the other hand, when you go to your quiet room you give up any thoughts about your career and your life and your problems. One should be, as I say, a hundred percent single minded whatever one is doing. That has been neglected, I feel. Whereas it was stressed very much when the Maharishi first taught us.

Mrs. Reed has written in, like a number of other people, to remind us of various things. She recalls, and I remember very well, how when the Maharishi came here and gave us a talk (which was afterwards printed by his people the next year and published under the name of *The Treasury and the Market*) he said:

Come off the horizontal surface of the pond where you are thinking all the time and call it meditation, come off to the vertical and enjoy the bliss – by first of all going to the bottom of the pond and when your mind has shed all that weight and burden it carries, it will be light enough to rise and take in the whole of creation.

And the Shankaracharya says that too. Well now, hands up those who get that and are quite content and happy, because really more of us must get this more often. (I didn't see any hands, did you?)

Mr. P. Eadie. Is the Before, Now and After line connected with predestination and fate; and is the vertical line connected with will?

Dr. R. I want to warn you about thinking and this is an example of thinking! (laughter) You can think yourself into almost any association with this diagram – it's a most extraordinary one! These words, you know, they mean a different thing to every single person in this room – will, predestination etc. The whole idea of a symbol, a diagram, is to escape from words. For instance, quite contrary to what you've been saying, Jacob Boehme writes: 'When you have ceased from all your willing and thinking, then you will hear the wonderful words of God.' So it just depends on what you call 'will'; and in fact the Deity presiding over the inner life is the



Atman. The false deity which we worship in outer life is the personality, some of which is good and some false. If it's under Sattva it's right and looking towards the Atman. But with either Rajas or Tamas predominating, then it becomes false through excess or defect.

Mr. P. Smith. (rpt) The length of a moment seems to be finite rather than instantaneous and the length seems to vary according to the state that I'm in. Could you say something about that?

Dr. R. Well yes, we're going to say a lot about that in time! But you have made a discovery which is very important and led to a whole branch of the system for Mr. Ouspensky. As you have asked it, the moments on each of these lines of Before, Now, After, have different time values. In *A New Model*, Mr. Ouspensky took centuries and he was talking about historical time; but each century consists of days and you can take a day of 24 hours and then you may, as I do, (and as is shown in Figure 2) wake up at 7 a.m. – and the lines will be at 6 hourly intervals – 1 p.m., 7 p.m., 1 a.m., and 7 a.m. again, and at any moment they can connect you in the way that the Shankaracharya describes. So it's more practical to take *a day* than it is to take a *century*. But if you're taking a lifetime the day is easily observed – Before meant yesterday, After means tomorrow. Days succeed days and there are always slight differences. But you can predict quite a bit of your day's schedule during a given week. But when it comes to talking about a lifetime we have to realize there are exactly the same laws – you're born at 0, 20 years, 40 years, 60 years, 80 years, if you're lucky, you die. But what was Before and what is After is anybody's guess. The amount of stuff written about what happens... and nobody knows, because it is different for everybody.

Mr. Elliott. (rpt) I wanted to ask about the fact of time in one's life where some time seems to pass very slowly and some time passes very quickly and also there is the question of time standing still.

Dr. R. That passing sometimes slowly and sometimes quickly is purely subjective. If your day is very full, it passes quickly; and if you have nothing to do like me, it takes a long time. (laughter) On a railway journey if you're bored, time seems to drag. The feeling that time sometimes stands still is when you get on to one of these vertical lines which is out of time and you stay there for long enough. Because that may connect you with a much longer unit of time. You may get somewhere near this line, a much longer unit – or line. The lines represent smaller and smaller units. This is the molecular world, the electronic world, but the duration is what we notice most.

What about you Maurice, do you agree with that? Try and give it a bit of study without thinking, holding it in front of you and reading what His Holiness said to you at your last interview. Because I have learnt a lot about this diagram from what he said to you, as well as what he said to us. What I would advise people is if they would be so kind as not to talk about this too much at their meetings, not to introduce any intellectual ideas into this, or the dominant hemisphere will just take over as usual and it will all be reduced to dust and in a few week's time. If you would let it remind you in silence of something that H.H. has said... some sentence or some story. Now don't for God's sake send all those in! I'm already inundated. Put them in a notebook – they used to cost a penny; what are they now? (laughter) Put them in a cheap notebook; if you like, give them to your group taker, hand

them in and he can select the best. And then they can come into the office and we'll be able to handle them. We want material proofs of the application of this, but we can't have too many. And I should stick only to the Shankaracharya's words because once you get on to understanding the Gospels differently and all the other writings in the world, you'll be right below the earth.

I think it would be nice, having that in mind, to listen to something – I've put various examples in the paper this week for you to read and listen to in silence – and here is something that was said to you (Lady A) at a meeting we had with him in '72.

Lady A (reading) Dr. Roles says, on the vertical lines there are different states or degrees of consciousness: we can take deep sleep or unconsciousness and 4 states of consciousness. 1) sleep with dreams; 2) daytime sleep ('waking sleep'); 3) consciousness of Self; 4) Cosmic Consciousness (Turiya or enlightenment).

And the Shankaracharya said:

All these states belong to the mysterious creative art of the Absolute. Each of them is useful to the creator for one or other purpose. One doesn't have to choose any of them, but stand in the middle and see both sides of the passing life in the play of 'past and future' or of 'inner and outer'. One has to become the silent impartial observer of whatever happens; then even the most ordinary work becomes a source of happiness.

Wise men once discussed this question of how to derive lasting happiness (Ananda) out of all the multifarious aspects of the world (horizontal lines). The discussion led to the conclusion that one should not entangle oneself with either side, but should simply observe because the Absolute is behind all these passing phases.

When one of the listeners at this discussion went off, he saw an elephant coming along. He said to himself, 'God is everywhere! He is in me. He is in this elephant. God cannot hurt God. I will walk straight on!' As he approached, the mahout on the elephant's back kept shouting to him to get out of the way, but he refused; and the elephant picked him up in his trunk and hurled him on to a pile of stones by the roadside. When he recovered a bit, he hobbled along back to one of the wise men and complained that he had been misinformed.

The wise man said, 'Narrate exactly what happened.' And then told him: 'Certainly "God is everywhere" but He was also in the mahout. Because you disobeyed the Absolute, you were punished. You in fact obeyed your personal prejudice. Do not make impertinent preferences and then everything will be clear and one will easily find one's way without trouble.'

And Dr. Roles writes: When I first met the Shankaracharya in 1961 with the Maharishi translating for about 70 of us Westerners among many Indians, one of us asked him: 'If your tradition has been going for 25 centuries, why haven't you told the world?' Quick as a flash he said:

We *have* kept telling it but no one listens. The whole of our non-dualistic (Advaita) philosophy can be expressed in three words: 'God is everywhere' but you don't understand.

And he told that story so impressively that it was one of the things that convinced me that he was the teacher that Mr. Ouspensky had told us, before he died, to look for.

Dr. R. So personality always feels 'I am a special person.' I'll walk straight on, elephants or no elephants (laughter) 'I am also something.' Isn't that it? Our one need in relation to *self-discovery* (which is what I'm calling what we are trying to do) is to detect and shoot the bad parts of this personality, the false personality. And that's why a collection of people all having the same end, a Satsang he calls it, is needed. We can each shake each other by the shoulder when our personality is exhibiting the wrong way, and we should expect to be shaken back! But what we have to avoid is the school getting a false personality of its own! And every single school I've ever met except the Shankaracharya's does that. You know who belongs to who. You know who is a member of the School of Economic Science; a Scientologist, a Theosophist, a fanatical Irish Catholic or Protestant. You know who follows this dangerous gentleman in Poona. They all manage to brainwash or arrange the outside life of their followers. The outside life is the citizen's own possession. The householder, the citizen, is entitled to live his life in the only way he probably can live it and the way he has found to be best. And no organization should feel empowered to tamper with it. The organization is entirely to remind people of the existence of this possibility of the vertical lines, to give them support, to cheer them up. O.K. by you? (laughter) So shall we meditate now?

#### MEDITATION

I forgot to mention just now when casting aspersions on our neighbours that some people recognize who are members of The Study Society! But, if one were fully Realized as His Holiness says, nobody would know unless you revealed it to them. And only those to whom He had revealed it and who had been through the same experience, would recognize your authority to teach. So don't expect to be told here how you want to live your life.

By the way, will you please try and make this paper last for three weeks because next Monday is a small Monday meeting, the Monday after there isn't a meeting but there is a Tuesday Meditation Meeting. Then we might possibly give out some examples on that Tuesday, but this is all the 'bookwork' there is going to be for a bit. Just simple things that shed light on it from the Shankaracharya, if you would agree.

Tell Sean, Mrs. Crampton, that I'm writing to him. I very much want his help in this. Now you want this back up (dates) and we'll put this (Ron's book) in the library.

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