

27 October 1980

LARGE MONDAY MEETING**COLET HOUSE**

On the platform: Dr. Roles, Lady Allan and Prof. Guyatt.

R.G. There are a few announcements. There will be a Mukabeleh for visitors on Friday, 7th November; and a Meditation Meeting on Tuesday, 11th November. The next large Monday meeting will be on December 1st and this will be the last Monday meeting of the term and the last Movements classes will be on that evening also.

The Mevlana Festival will take place on Friday, 12th December, and lists for names will be put out nearer the time.

The books on sale in the West Studio come from various donors, some are not wanted for the library as they are duplicates; most of the books belonged to Mrs. Hamilton-Pearson and were left by her to the Society.

Dr. R. Any questions people want to ask about that? The Dervish turning or any of these announcements, the Mevlana Festival?

We want to see if we can conduct a bit of research at this meeting. There are many people who have been here for a comparatively short time and a lot of old stagers who have been studying a system for years and years and years. And the old stagers are just beginning to realise that they are at the very beginning of understanding certain things – certain very important things. Which was the answer to the question you wrote? There are several questions we want to discuss – here we are! First of all, what we hope to get by coming to a Society like this and learning a lot of things. What is the object of the people who are conducting this society at present which we have inherited? It certainly isn't that you expect to have your ordinary lives interfered with and your ordinary problems solved for you and dictated to you because, as somebody has said, we are each of us given a knot or knots to untie in the course of our lives and it is only we who can untie them. If somebody tries to untie them for us, the knot will only be tighter the next time. These ordinary lives of ours have a purpose arising in our own nature and from our previous experience, but we have to untie those knots for ourselves. So there is little one can do about altering one's ordinary life – external, physical life. There is a whole heap, though, that we have to do about straightening out our inner life, the life that each of us alone knows – our psychology. One aspect of this was put in a question to the Shankaracharya:

Lady A. I offer this in terms of your diagram, Dr. Roles, because I felt it related so much to that. Dr. Roles had asked:

Does it follow that if somebody is very busy with a rushing around life that there is no room for Sattva and that unless he changes his form of life, has more quiet rest, he would find it difficult to meditate?

And the Shankaracharya answered:

It is not necessary to change the mode of life.

Dr. R. One is often asked this question. 'I have a very busy life for I am continually travelling or dashing hither and thither. Do I have to stop all that in order to be able to meditate?'

Lady A. The Shankaracharya said:

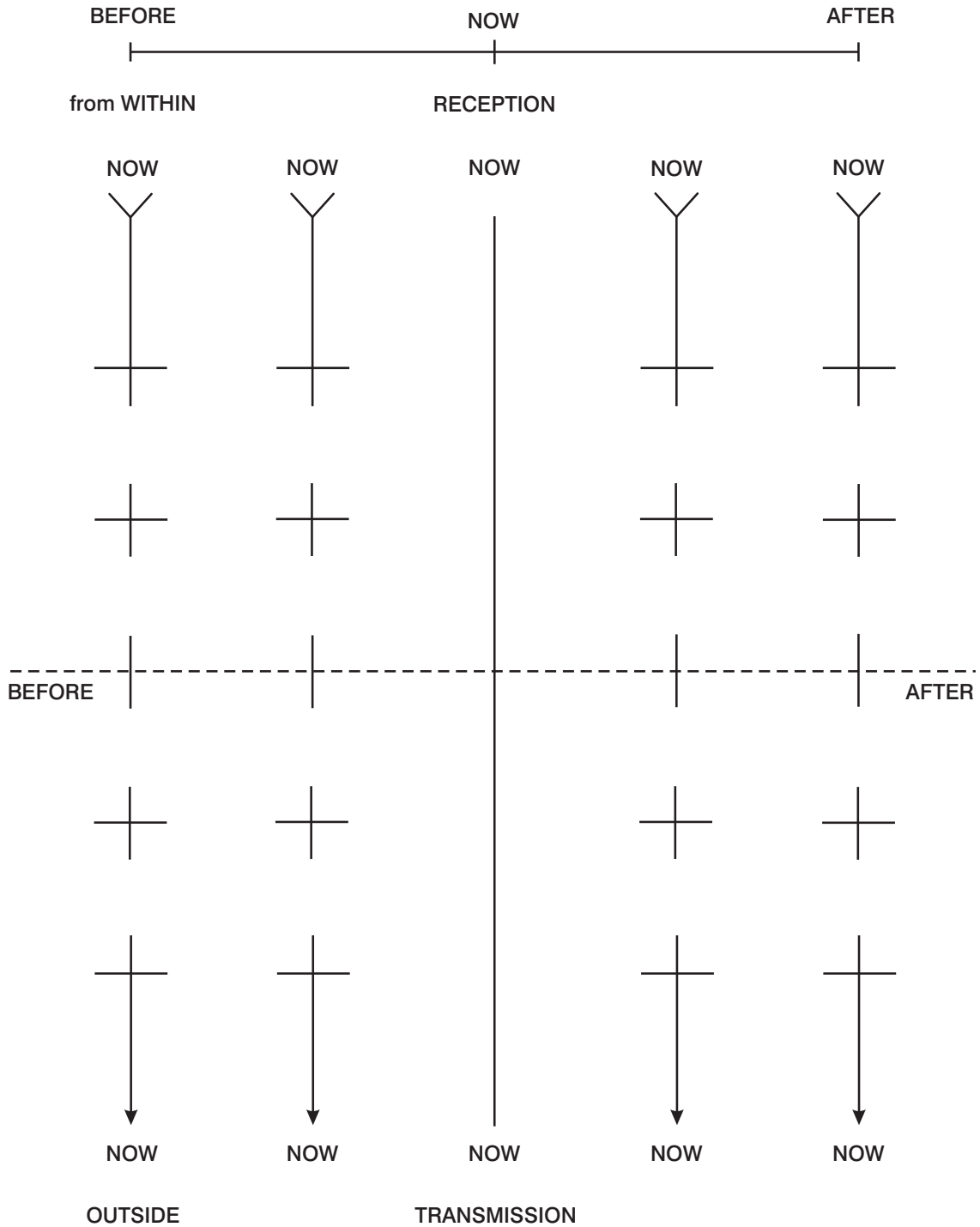
It is not necessary to change the mode of life. If somebody has a world which needs rushing around, he should just go along with it. But when he comes to meditation, if he has acquired the practice of going deep, he will get the relief, the physical relief also and the happy and peaceful feeling. But if one doesn't have that practice, then of necessity one will go to sleep or half-sleep, because a tired body is not well trained for it. For these people it is essential that they have some rest before they start meditation. Let them have their physical rest and then they can go for it.

Dr. R. So we have to remember that our life is roughly divided into decades. The first two decades are really learning how to live and bring up a family and get through the world successfully. Then comes the very busy part of one's life during the next two decades, the 30's and 40's; then in the 50's and 60's one begins to lay off a bit. And then the problem comes – when I retire at 60 or 65, I have absolutely nothing to do and how do I avoid going to sleep? So the requirements of different stages of one's life are very different and for different people. Let's recognise that. That's why each individual has himself to untie the knots which arise in each stage of his life. Any questions about that? You don't want to be ordered about, do you, and told what you must not do? That doesn't do today at all – that sort of thing. Only a few people want to go into monasteries and in a monastery you have considerable dangers from another direction, so let's take our ordinary lives for granted and try to lead them as happily and efficiently and as kindly towards other people as possible.

Now we come to the question of what this School is meant to do. The 'rushing round life' I'm taking as (referring to diagram) this horizontal line Before–Now–After. We were born (0) we live through 20, 40, 60, 80 years; at 80 we are supposed to die. So a lot of that time will be rushing around. Now comes the question of the meditation. And these vertical lines are not to do with that life at all. Every moment, as Mr. Ouspensky said, each moment has its own perpetual existence. That is the Absolute, the Atman, which is perpetually existing and is there for contact at any moment. Certain moments are more favourable than others. So I've extended this diagram, as you see, and I'm taking it that the upward direction means going inwards towards the light or illumination, towards Self-realization. And the downward direction means it's going outwards, away from the source of light within.

In meditation we are supposed to give up all movement of the mind at once, directly we sit with our eyes shut in the prescribed position, we are supposed to give up all Before-Now-After thinking. Drop it. And it is particularly important to drop it and get right away from it during the first five minutes. Then we shall find that we are in contact with a world altogether out of ordinary space and time.

Everything on these vertical lines of 'Now' is instantaneous to us, so that it doesn't take minutes, hours, days, for something to arise on this line. It could be instantaneous. But what has to be is that you have to drop everything else and only then will you realize the presence of the Atman and gradually get to know His nature and centre your meditation on the Divine instead of on your own ego. But of course none of us really does this except for moments during a half hour. But even those moments are very valuable! One couldn't do



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without them now. Nevertheless we should be capable of much more in the way of creative work. The creative artist of whatever form – painter, sculptor, composer, musician – all the types of creative work which are possible for human beings arise from within, from the stillness within. The idea then has to be remembered all through the operation of creative art – a long time – and all that needs energy coming from above. This is the source of all good things, the source of energy, and this is reception and for the transmission and the creation of something on the physical level, the memory must be constantly present of what one has set out to do.

Would you agree with that, Mr. Sculptor Crampton? And what about anybody else? We're out to try and discover what latent creativity each of us has. Each of us probably has

some latent gift which nobody else has in quite the same measure, in quite the same way. I think everybody would like to encourage the creative side of his nature and spend the energy less on routine stuff, making beds and washing up or office work. Do you agree with that?

R.G. Dr. Roles, the creative side needn't necessarily be to do with the arts, need it?

Dr. R. No; for instance, you could cook creatively.

R.G. Yes, and you can garden. You can do lots of things creatively.

Dr. R. Yes; in fact almost everything you could do better than you do, and for the good of a power which is higher than oneself. Had you a particular thing in mind, like being a professor? (laughter)

R.G. No; but a lot of us get a bit edgy with the word 'creative' and its being always connected with the arts when it might have a wider use.

Dr. R. As head of the Royal College of Art, you ought to be rather pleased! But still, all right, it could be anything. But there are certain things it couldn't be. One can't be doing bad things in the name of the Atman, in the name of God. The Atman and the Absolute are all good, all benevolent, all wide-awake.

Philip Jacobs. One's best ideas seem to come when one is not actually paying attention, which would suggest that one's own personal psychology has to be out of the way.

Dr. R. When you say you 'are not paying attention' don't you mean when the ordinary hemisphere is out of the way for one thing? It's then the best ideas come, don't they? It is what is meant in the Gospels by the phrase: 'Let not your left hand know what your right hand doeth'. This creative part of one must work unrestricted, not dominated by utility and computerized brain.

I forgot that you were here, Dame Ninette, but it is true of dancing too, isn't it, that to compose a ballet or to perform or whatever, you can't just go along with the same kind of energy and the same kind of conduct that you would in conducting your ordinary life? (yes). The great thing is for somebody to discover in the prospective dancer this creativity and their way of creating. Is that so in what you have spent a large part of your life doing? (reply not heard or repeated) If we could just show, for the moment, what a many-sided thing human nature is, how many possibilities there are.

As I've said we can't do anything really about our external lives ourselves. We may have luck, we may come under good influences or good company. But what have we got to do about our own psychology to get out of the prison of repeating, repeating, repeating again and again the same things? Of course, a person's art will in life after life free them from recurrence. As Mr. Ouspensky said so often, why should a great painter have to paint the same pictures or a poet write the same poems again and again and again? So those who are lucky enough to be real artists have a way of escape in their creativity. That's one reason why I mentioned art. I'm sorry Guyatt that I'm back on the subject again! There are three things which *everybody* has to learn to conquer obstacles to the lines of consciousness – which is not the same as thinking at all. The first is that everybody is *ignorant* of the possibilities. Enormous numbers of people, the vast majority in the world, don't know that the Absolute

is within them – that they have this perfection to be called on if they can make contact. It's like a different game of hide and seek where the Atman is 'he' and everybody else is blind-folded. So the Absolute is 'he' in this game of hide and seek which is life.

So what is meant by Avarana is ignorance of the most important things of life and the fact of this is possibility within one. The second is *dispersal* of the mind which runs from one thing to another all the time. What's that called? (Vikshepa) Vikshepa or the discursive mind. We spend an awful lot of time dreading or dreaming up a future and regretting the past and both are absolutely useless! A complete waste of time and energy. And going on about oneself in ordinary life. One has jobs to do but one doesn't let one's inner life obtrude or one gets into trouble – so ignorance and Vikshepa and the third hindrance – which is called 'Identification' [Kashaya] is what you were supposed to have been discussing during this last week. It is a very strange function which nobody has ever understood except people who have got absolutely free from it. It is the main prison in which we live but what was called '*Identification*' in our system is not what our Indian translators want us to believe. *It is not the same thing as 'attachment'*. The answer to everything in the Vedanta is about attachment and that is to external objects. If you have a career, friends, a social life, give them up. If you have a wife, give her up. If you have a house, give it up. If you have property, don't be attached to it. Identification in our Western system doesn't mean that at all. The real word in Sanskrit which is equivalent to our word identification is '*Kashaya*' which is derived from a root meaning the sticky gum exuding from a tree in which insects get trapped and caught. Like a fly on flypaper they get into the gum and can't escape and this our mind is continually doing. That is one aspect of identification, but only one.

There is an example, which we could read, of that kind of identification. In these '101 Zen Stories' there are many examples of different sorts of identification. Here is a good one.

R.G. This story is called 'The Muddy Road'.

Tan-Zan and Ecke-Du were travelling together down a muddy road. A heavy rain was still falling. Coming round a bend, they met a lovely girl in a silk kimono and sash unable to cross the intersection. 'Come on, girl,' said Tan-Zan at once. Lifting her in his arms, he carried her over the mud. Ecke-Du did not speak again until that night when they reached a lodging temple. Then he no longer could restrain himself. 'We monks don't go near females,' he told Tan-Zan, 'especially young and lovely ones. It's dangerous. Why did you do that?' 'I left the girl there!' said Tan-Zan, 'are you still carrying her?' (laughter)

Dr. R. This is one of the drawbacks of so-called 'religion': that one is merely exchanging one set of identifications for another; one prison for another. Some set form of dogma stops you being a human being which is a pity. It's not religion at all but it is an accompaniment of many religions and the part most easily imitated – the outward forms and the rules and regulations and the rituals and the dogmas. But there is in every religion, as we have been taught, an inner core which is the religion to which H.H. himself belongs which is the religion of Self-realization within the outward framework of whatever religion you were brought up in – the Hindu religion, the Buddhist, the Christian religion. Each has an inner core and that's the real thing. Sanatan, then, is the root or origin of them all, union with the

God within. Sanatan comes from two words meaning 'eternal' and 'inner body'. We're asked not to alter our religion but to try and seek this inner core and practise it.

So for the true Christian this source of Grace is Christ our Lord and the true Christian has the nature of our Lord in his heart and tries to do everything that pleases Him and nothing that is against Him, nothing that is anti-Christ. So we are a long way yet from knowing what identification comprises. It really means that neither half of the mind must interfere with the other half. During the active life, if one's personal psychology, some pervading emotion or knot gets into one's mind, one does one's daily work wrong. One misses opportunities. Similarly the problems and habits of thought of the dominant hemisphere must not intrude into the quiet one during meditation.

There are kinds of identification where in the course of life one turns away from what is immediately in front of one and dreams about something – maybe dreams about Self-realization or something like this, and misses the 'moment of truth'. There are also kinds where one has a personal slant without knowing it; so one goes on being active in ordinary life but this personal slant enters into everything. You see this awfully clearly today when there are various elections going on for the election of the leader of the Labour Party and for the election of the President of the United States. You see how a certain slant comes in; whereas what we hope people will choose is a wise man, a man who is at one with himself. Then there are people who go right on doing the same thing over and over again oblivious of their neighbours and oblivious of changing circumstances. That's another form of identification. Then there is an identification which is just in one's thoughts, which one can catch, namely that one's thoughts are repetitive. The mathematician Dunne describes this. Every child has a father who had a father. That's legitimate thinking. But if you go on to the third step in the series – every child has a father who had a father who had a father – you get back into an 'infinite regress' as he called it, to which there is no end. And this is what our minds tend to do. They go on repeating, repeating, and one must be very quick to stop that process happening.

Now are you clear that there are as many forms of identification as there are people? Have you so far been able to find any examples in your own experience of identifications of any of these types? (Silence) You don't mean to say you're all free of all that! (laughter) It's great fun spotting them in other people, but one fine morning one must wake up and see them in oneself!

Zippa Moore. One does see them in oneself; the trouble is not to get miserable about it!

Dr. R. Oh good! No regrets. But we don't see more than very few forms that our identification takes. Let me say that there are also pet identifications on the vertical line reaching up very high indeed. I'd just like Lady Allan to read a story. There are two kinds of Samadhi – two steps are shown on the way to Liberation. First there is *Dhyana* – transcendental meditation, complete detachment, seeing things as they are. Then there is *Samadhi* – complete union with the Atman; but there are two different kinds of Samadhi. One kind which is called Jada-Samadhi which is unconscious Samadhi; done in a trance, it is the culmination of the Yogi System by full-timers too often. And, according to H.H., if the Yogi is not free of identification it may be worse than useless. And here is a story he told about it:

Lady Allan (reading)

A yogi went to a king to win his favours by demonstrating samadhi. And he agreed to go into samadhi for 12 years in exchange for a black horse which he thought was the best horse in the Royal stables. He went into samadhi and was duly buried. Before the 12 years had passed, the king and the horse both died; and a new king succeeded. He wanted to rebuild the place where the yogi happened to be buried but he knew nothing of the previous agreement. During the digging the man was found and at the end of the 12-year period he opened his eyes and asked at once for the black horse. He had carried the idea of the black horse with him all those years. But of course he was disappointed.

In contrast with this Jada-Samadhi, there exists another kind of Samadhi: 'Caitanya or *conscious* Samadhi' of the followers of Vedanta which is accompanied by Self-awareness and illumination. In this 'Nirvikalpa' Samadhi there is only unity – no 'other thing' – at all. Nothing exists but the unity of the Self. 'The Atman only experiences itself, for everything else is left behind' and we realize the fact that the ultimate energy is ours within. This is, in general, the form of meditation and the attention demanded goes right inwards from the coarse body to the most causal of all – the Atman.

Dr. R. And this is what we have been shown as a natural possibility within every human being – that quite often during every day there are moments where this becomes possible since everything is instantaneous on any one of these lines. Moments when one's mind is not going on the tramlines, but is just betwixt and between two obsessions. They call it two desires. Really it isn't desires, it's obsessions. Like that black horse which each of us has – our favourite identifications to which our minds tend to come back and back. There are moments of freedom from this and if we learn to recognise them it's a very happy thing. Learn to recognize and do what Mrs. Moore suggests: get out of it!

Now we're not interested in listening to all the different kinds of identification. What we want is to realise that this is our prison and get out of it. The Advaita system taught by the Shankaracharya is the only way I've ever come across where you can free yourself from this prison of identification. They recommend that you cut out all thoughts of yourself whatsoever when you are living the active life and try to establish the habit of carrying in memory the great Self of the Universe – something too big to be taken personally at all. And he suggests that we do it now; we begin to do this now. Because if you leave it until you are just about to die, you won't be able to do it any better! I don't think enough of us are taking advantage of the supreme help we're being given.

What about Dr. Dale Beckett? Do you find in current psychiatry a real solution to this problem of identification as yet? Don't you think it would be a very good thing if somehow we could get this idea across to professional people who know their job?

Dr. Dale Beckett. It would be very useful, but one hesitates to suggest just how it could be done.

Dr. R. And yet you're the one who may have to do it, you know. We must try and think, not write it off as impossible, but try and think if it isn't what people are looking for today, rather than some dogmatic religion – some practical psychology of which this would be a cornerstone. One would not be able to talk about cultivating the Param-Atman just at first anyway.

How would one do it? I think we ought to try and give attention to that by doing it for oneself first. Any help any of you can give us on this?

Bridget Hall. (rpt) Her mother used to say to her when she was a little girl, 'Don't worry. Think how long it takes for a drop of water to fall to the ground; and that is the length of your life.'

Dr. R. Very good, yes. Did you do it? (laughter) At one hospital I worked at, the superintendent had on his mantelpiece a big card with 'Don't worry. It may not happen!' There are all sorts of homemade truths on this subject.

Mrs. Simpson. Isn't it something to do with the Observer? If the Observer is strong, you can catch identification. You can get into the habit of observing and do something about it.

Dr. R. Yes exactly, this is the function of the higher part of the mind, the Buddhi, which is supposed to be strong enough to select what is going on in the way of identification or what is going on in the way of its opposite – Self-realization.

Dr. Cox. It does seem that in the prelude to identification the mind forms an image and the mind has a fantastic ability to form an image. Once it forms an image, therein lies the root of the trouble.

Dr. R. The mind has to work in that way because before any voluntary action, at any rate, can be carried out, it has to form an image even though one isn't conscious of it in order that the musculature can carry it out. So it's a natural function that far – that the mind has to form an image and as you say it is very good at this. Now how does one interfere at that point?

Dr. C. Well as far as I've gone so far, the image is then held fixed so what was appropriate for that particular moment is then inappropriate afterwards because that image is then held in some ideal state and that holds the moment.

Dr. R. And here we get to the Gunas. There are three aspects of energy and what freezes is the Tamas. The image becomes frozen if one is full of inertia – Tamas. But it's mighty quick, isn't it?

Dr. C. There is an emotional element here because in a way one is aware that the formation of that image replaces one's longing for the Atman. I can't help thinking here that it is said: 'Thou shalt not form unto thyself any graven images for the Lord thy God is a jealous God.'

Dr. R. Giving up for the moment the ability to define the nature of God (laughter) let's return to the doctors... and say that one has to have something already prepared to hand, ready, with regard to certain favourite ways in which the image becomes frozen for you. You probably know a certain favourite identification of Michael Cox (laughter) or you can ask your wife. (laughter) You have to have a good idea of what the most frequent ones are and prepare something. My favourite image, as I know, is that I've got to be talking at somebody. I've got to be teaching somebody. I've got to be giving advice on all sorts of things I don't know about. (laughter) I've been trying to counter that in private life anyway (laughter) and it is possible to prepare an antidote. But we've got an awful lot to watch because it is certainly, as you say, the obtrusion of the emotional side into what is a purely rational decision quite often. This is very interesting to me and I would love to get some more first hand information on the subject.

Mr. Eastop. Dr. Roles, somebody told me a story which I found very helpful. I believe it is a Sufi story about a king who when he was happy couldn't stay happy and when he was unhappy, he didn't know how to become happy again. He sent for his wise man asking for a cure for his trouble. Eventually the wise man gave him a ring and when the king looked at the ring, it said inscribed on the inside: 'It will all pass.'

Dr. R. Yes, very good. Thank you.

There is another wholesale solution because most of what we are identified with – we people here, the acquisition of immortality, of salvation, however you like to put it – if we could realize that it is already in being, that it is already there, there won't be nearly as much anxiety and huffing and puffing and going on about one's failings or one's ambitions. Apart from the Sufis there was a Chinese sage describing Tao and he said:

This anxiety to acquire what is already there is called 'three in the morning'. The meaning of 'three in the morning' is this. A keeper of monkeys issued an order with regard to the monkeys' ration of acorns, which said that the daily ration of acorns was to be four in the morning and three at night for each monkey. At that the monkeys all got into a rage. There was a revolt. The keepers were manhandled. There was a hunger strike and all sorts of things that we meet every day! (laughter) And so the head-keeper of the monkeys said, 'Very well then, I will amend this order and in future the daily ration will be three in the morning and four at night.' And with this, the monkeys were very happy and satisfied. (laughter)

And of course, this is what is being tried for in industry here in this country. It's called 'setting up a Royal Commission to find a formula'. (laughter) You have to find what the citizens, what the shop floor workers want and (as far as it is possible, while getting your own way) to give it to them. It's no good giving what the keeper of the monkeys wants. The whole secret of leadership is to find out what the people you are leading want. I've been advising you about the College (to R.G.) but does that work? (laughter) (yes, it does) So you have to find out what the monkeys want! It's a universal thing for all humanity due to this ignorance that we don't know that the Realization is there already.

Alan Wenham-Prosser. But we *do* know. I'm sure we all know the times when coming out of meditation or coming out of deep sleep, there is a fleeting flavour of a stillness, of something which is not affected by the physical and mental... This flavour is not weakened by passing time.

Dr. R. Yes, Alan, it's good to know it for a fleeting moment and if you know it even for a fleeting moment, it's something; for the world is divided into the people who know and the people who don't know. But one needs to remember it more often than that.

A.W-P. You can recall the flavour of it.

Dr. R. Yes, it's a question of taste. The taste of a tea-taster (or of the wine taster) has to be acquired. And the taster of identification has to acquire this taste, this distinction. That's why a collection of people, if for no other purpose, is needed. You can't learn how to do it alone. It's very hard to acquire this taste if one is on one's own.

Sue Cassini. Is identification bound up with negative emotion?

Dr. R. Very much so! And here you are – going along splendidly as usual! (laughter) Because the negative emotions which are the plague of life, stop Self-realization more than anything, are based upon those two things – Vikshepa and Kashaya; based upon discursive mind, imagination, and identification. They can't exist without. There is no centre for negative emotions in the human organism; if there were, we couldn't develop. All our negative emotions are self-created through ignorance, through wandering mind and imagination, destructive imagination, and identification. But can you give me any example? What prompted this rather bright suggestion?

S.C. I've been very aware of it recently for some time and I know there are certain areas of my life, usually to do with emotional things, which bring about tremendous identifications and which seem to envelop me and feel like a prison.

Dr. R. It's a horrid feeling, isn't it? One would like very much to get out of it; all of us would. This is what we are here for.

Lady A. Dr. Roles, you've spoken several times recently of the need for *confidence* in this – what you've been saying tonight that each of us has the Divine within and that it is already there. It's how to serve this rather than how to possess it, isn't it? One so often forgets this. To taste it you've got to open up to it. If you try and possess it, it takes two steps away.

Dr. R. Of course, it would be very helpful if the one who is saying all this were a great saint who is free from identification! (laughter) That would be a sure guarantee. H.H. has said that it is not a question of effort, but a question of understanding what needs to be and (as you say) of the confidence which enables you to do it. Most of our troubles come from lack of confidence.

Philip Jacobs. Dr. Roles, Lord Allan once said that he felt this 'feeling of I' was very much the same when he was a young man and when he was a man of 60. And H.H., said, 'Yes, this is the Atman.' And I felt that this wasn't the sort of remembrance that one gets during experiences, but something that was much more with us all the time.

Dr. R. Yes. We've just got to realize that we are the Atman and the Atman is frustrated all the time. There is no one else that you, Philip, could call I, except the Atman. Only it is frustrated by ignorance, and impotence, and that's why we have to think of the Param-Atman who is of the same nature but so big, like the two birds on the tree in the Upanishad. And when this Atman sees the magnificence of the other bird, the Param-Atman, then there is joy all round! There is only one way out of it, I'm sure, and that is to cultivate the thought and the love of the Param-Atman, and to put some meaning into this word Param-Atman, which is only a word to most of us.

Maurice, do you think it would be profitable to try and recall from our Records other stories of His Holiness which illustrate not just forms of identification, but ways of liberation from identification? He is full of stories of identification!

For instance, there was a married couple who were always at each other hammer and tongs, arguing the toss all the time. And a Realized man happened to pass that way and he looked in on them and asked them what they were arguing about. They said, it's about what career our son should adopt. I want him to be lawyer and my

wife wants him to be a doctor, like members of her family. And the wise man said, 'Well, all right, fetch the boy and we'll ask him.' And they turned very pink and said, 'The boy isn't born yet.' (laughter) And he said, 'Well, use some of this energy that you spend in argument on getting a boy and wait until he gets to the years of discretion and then ask him, but don't talk about it now.'

And H.H. has said, and it has been a tremendous help:

Even if one has only one moment to live, one should forsake all worry about the past or the future, and make good use of this moment with dignity and thoughts of the Atman – 'wholeness' or 'holy thoughts'.

So supposing we had only one moment to live, let's shut our eyes and do that.

MEDITATION

I'm sorry there was no paper this week, but I'm afraid it was deliberate because I wanted you to get to grips with this problem and not just to have another paper. But there will have to be a paper next week!

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