

9 December 1980

GENERAL MEDITATION MEETING

COLET HOUSE

On the platform: Dr. Roles, Lady Allan and Mr. Fleming

Lady Allan. The next of these meetings will be on January 13th. For those coming to the Mevlana Festival this Friday, it begins at 7.30 pm, not 8 o'clock for those who are invited. The house and the office will be closed over Christmas and the New Year from Tuesday evening 23rd December until Friday 2nd January. There will be a Work-In on Sunday 18th January and we hope there will be a response from those who would like to do something for the house and who value a day of good company. Notices giving details, and to put your name down, can be found on the landing table. And then would anyone who's not yet had one of the notices about the Society's financial situation please take one from the landing table. Most people have seen it already. It's meant particularly for those who come fairly regularly but haven't yet contributed to the funds. Those who've put their names down for the 'Music Workshop' this weekend will find a note on the hall board to say that plans are going ahead, and it starts at 2.00 pm on Saturday. If anyone else feels inspired to join in they can get information from Mr. Fleming or Mr. Maxwell after this meeting.

Dr. R. Well, first of all there's some good news, and that is that the Shankaracharya is going to be open to communication again. You have heard that he retired and handed over most of his official duties to his successor, who we also know, but he is still the Shankaracharya. He then went for two months to the jungle (not attended by anybody except for short periods, just relying on whatever anybody brought him for food) and then when he got back of course there were floods in the Ganges valley; so communication was very much interrupted. But now, just this last week, we've had indication that plans are ahead and the lines are going to open again in the New Year. So I really want to convince everybody that this an opportunity not to miss. We'll never get the chance to meet another Realised Man again; we never have met one before, and this is a chance. There are a whole lot of dark corners still to clear up. So don't waste time on other systems or teachings that describe the inside of a the prison in which we live; just go for this one way that we've ever met of getting out of this prison. Think up questions; think of the Shankaracharya's non-dualistic system, and concentrate on it. There's only one way up a mountain, you can't do two at once. Have you anything to say back to me?

Mr. Hodge. (rpt) Mr. Hodge says that during the day he finds difficulty in going deep within himself, and he feels that the memory of the pattern of what goes on in this house might help in one's ordinary day to go deep within.

Dr. R. But Hodge, we don't have to worry about that. You see, we're built on a symmetrical basis. During the day one half of us is meant to do duty, and during the night the other half while the first half charges up. You don't have to worry. There'll be a reading tonight about this subject. During the day a householder has so much to do – his job to do, the day is fully

occupied, and this is part of Self-realization, to do this as if a Noble Being is looking on, which He is – the Atman. You do it to the best of your ability. You keep in your heart the memory of the peace which goes with the Meditation and going deep, so you're only too happy to rush there after the active part is over.

I said that there were a number of dark corners still, and one of the things that could be of enormous use to us is the description of the *three Gunas, or three aspects of energy*, if we could only understand it. The difficulty I think chiefly in the West, has been that the famous 14th chapter of the Bhagavad Gita which describes them (and which is regarded as the Holiest of books and cannot be altered, but which was in fact passed down for two thousand years before the original Shri Shankara, twenty five centuries ago, wrote his commentaries) has hardened and narrowed in the process of time; and English translations put the lid on. That Chapter, the first half, is all about 'purity, passion and ignorance' – Sattva guna, purity, Rajas, passion, and Tamas, ignorance – as if one of those three was always right and the other two were always wrong. Now this can't be true, as one or two in the New Group, the newest group of all, have pointed out. Moreover, this unaltered fixed description was the main reason why Mr. Ouspensky couldn't go with that long before he met the System. These three aspects of energy are changing into one another all the time; in one situation one is good if it preponderates, in another situation, another. It's like saying you must drive your car always with the choke out, or with your foot on the accelerator. The three aspects of force, which give six combinations, cover every movement in the universe, and all three are always present. But, you cannot get that aspect of the teaching, that interpretation of the Gita, anywhere in India except from the Shankaracharya. Is there anything you want to say or ask as a result of your discoveries – we've been studying this for some time?

Miss Cassini. Dr. Roles, what I haven't yet understood is that you said once that these triads exist on the physical level, subtle level and causal level, so can different triads be going on on all three levels at the same time?

Dr. R. The permutation of these 6 different kinds of energy are going on simultaneously at all levels of the physical universe, from sub-atomic particles to the world of nebulae; always differing because of the scale, and other differences as regards what produces the kind of results we would like, and what doesn't. So this whole dance of the world, set in motion by the Absolute, depends on the enormous number of different combinations of these Gunas. Right up to the highest, the purest level, it's simple, there are three forces under one Will, and the primary three combinations of these three forces are represented in almost every other religion. For instance, the Shankaracharya has explained that in the Hindu religion, Brahma is the active force in creation and symbolises a triad in which Rajas predominates; Vishnu, the preserver is the triad in which Sattva predominates, and that's why he's worshipped all over India; and Shiva is the triad which represents the passing away of any activity, which has come into being, risen to a maximum, and faded out. And so, as Shiva gets rid of unwanted things, He is also worshipped, particularly in Varanasi and other seats. So that's nice and simple up there! But in the next world there are six possible combinations, and in the world below where matter doubles itself in density, there are twelve; that takes us to the level of stars; below that twenty-four on the planetary level; and on Earth, forty-eight; but among

mankind ninety-six, and for a lot of mankind – perhaps in N. Ireland or some other trouble spot – there are at least 192! So down here it's very complicated! The idea is to free ourselves successively from these laws, so that one can transcend all the diversity between us and the bliss of Unity and we do that not only by meditation, but by thinking of Param-Atman, the Lord of Universe, all the time we penetrate to the unity behind diversity. That's the big idea, but we need a lot of practice and a lot of first hand knowledge. I don't know if you can glean anything out of all this talk of mine? Any other questions, or shall we read how the Shankaracharya describes the Law of Three in much the same way as Mr. Ouspensky used to describe it, which is how we learned about it?

M.W.F. reads:

In the 14th Chapter of the Bhagavad-Gita which describes everything about the three Gunas, Sattva is said to be the symbol of light, Rajas the symbol of activity, and Tamas for putting everything to rest, and whatever happens in the whole of Creation, these three aspects of energy must always be going together, all the time. One cannot select one or the other, because this triformal nature will not work if any one of them is removed, so we have to accept that these three must be there, and they are there for our use. If one wanted to be simply in Sattva, then all the household activities would come to a stop, because it requires *some* Rajas even to cook our food, and to eat it! To run the School also requires some Rajas, but one cannot allow oneself to be Rajasic all the time, because if you are always active, and do not allow yourself to be happy with Sattva, then the body will soon become diseased, and the same goes with Tamas.

Dr. R. You see that the Shankaracharya has removed our objections. There are two kinds of directions in which disease occurs, and there have been systems of medicine based entirely on these three. One is where Rajas is preponderating and you die from excess movement where different parts of the body wear themselves out; and the other aspect of disease, which is stagnation, where everything seizes up and you die of uraemia or something of that sort, and that is where Tamas predominates greatly. So good health, according to those systems of medicine, lies in the middle, between either extreme, where a third kind of triad predominates and can be cultivated.

M.W.F. continues:

So one has to accept this situation, and just let it happen, and only through the Tradition which you are following, and the meditation which you are carrying on, will a situation gradually emerge where you have more Sattva, and it is going to be very slow and gradual.

Dr. R. Did you get that Hodge? (Yes) We accept the situation. We watch and see, if we have an impartial observer not going to either extreme, we watch and see how the engine is running, whether it needs pushing along or whether it needs braking, and gradually, by experience, we learn to recognise this – and it's true about meditation. (to Lady A.) You were saying that to meditate you have to have *some* Rajas?

Lady A. Yes. The Shankaracharya said that to meditate you need Rajas to start the meditation. And then he said it leads to Sattva, so why misuse it afterwards?

Mr. Richard Weigall. You said you need Sattva – it's a sort of symbol of light. Then why do you need to get beyond Sattva?

Dr. R. It means that in the material world light is sometimes necessary – not always; one can't sleep in broad sunlight so easily; one needs darkness and quiet for certain things. Light is an evanescent thing; a flash of light would clear a lot of difficulties and troubles, but don't expect to have it for long. Sattva is very delicate and quickly moving.

Mr. R.W. So it is a means and not an end?

Dr. R. It's a means and not an end. What we're only just beginning to get clear is that we need to transcend the whole lot, to get above all the Gunas and all the multiplicity and change to the stillness; and that stillness will, if the Atman (the God within) desires it, be filled with some token of his presence. It is He who gives you Self-realization, and in meditation it's very important not to think of it as '*my* meditation from which I hope to derive profit by picking the Absolute's pocket or getting at His larder'. It isn't like that at all. (laughter)

Lady A. Dr. Roles, do you think the idea of being the same in pleasure or pain, honour or dishonour, (I can't remember the full quote) but this must be beyond the Gunas.

Dr. R. Oh yes, it is, that comes from the description of a man who's risen beyond the Gunas. But I had a little difficulty about that because I couldn't do any of it! (laughter) I mean it tells you to regard friend and foe alike; it says you must be happy in honour and dishonour; be indifferent to success or failure, I just found I couldn't be doing it, so I left some of it out of Reading 4.

Mr. Torikian. Is there any connection between the Law of Three and the Law of Seven?

Dr. R. Well we can't go into that huge question, Torikian, but the Law of Three is the way one can influence the law that determines everything that happens; if things are left to happen, they happen according to the law of octaves, the Law of Seven. The Law of Three forces, to use it to understand it, is the way to condition this, to steer us to what one wants. But I'll remember your question and we'll go into it with a nice New Year in front of us, 1981; it will take us most of that time. Are you satisfied, Mark (Ty)?

M.T. I'm very interested.

Dr. R. Well, as long as your appetite is whetted and not spoilt, because we owe such a lot to these two latest groups who have joined us. Let's hope that their questions won't dry up because they were most stimulating; otherwise we'd have remained stagnant in Tamas and never got anywhere. So go on wanting to know things. Now I think it would be a good idea to do the meditation and to think of nothing at all, but to remember in one's heart one's own nothingness and the infinite greatness of the God within us, the Atman.

MEDITATION

Dr. R. Well good, about practical details... you will make sure, won't you that when you're meditating at home your body and your neck are straight; don't let your head go forward; rest it if necessary back onto something. This the Shankaracharya's very particular about; in

the same way your back should be erect – it's wrong to say straight because the spine isn't straight, it's got several curves in it – but we need an erect back and a symmetrical position of the feet. One can learn to hold this in a relaxed kind of way. Then again, about what speed the mantra should start at; it varies at different times. Sometimes one doesn't have to start it from here (forehead), it starts from within, and very often it starts very slowly, or it may start fast; it will vary very much if when you shut your eyes the mantra rhythm starts of itself. But one isn't always lucky like that, and one sometimes has to start it; and one tries experiments. Sometimes you pronounce it with the three syllables lengthening; sometimes you start it very fast, the way we often give it at the initiations – start it fast and let it gradually slow, much variation is possible, so don't go on doing the same thing if it's not working. Anything (to M.W.F.) you've got to correct, anything people are asking now?

M.W.F. I think sometimes if it's been rather flat for some time, it helps to say it rather loudly inside oneself if one's alone.

Dr. R. Inside oneself one is free to say it as loud as one likes. One can vary the loudness as long as it's inside one's mind. In fact if one gets sleepy it's a good plan to make it louder, because making it louder wakes one up. Conversely, if you can't get to sleep at night you pronounce it to yourself and make it go softer and softer and softer.

Dr. R. Well, maybe questions will arise. The other thing I wanted to say – don't expect immediate results. It's a long-term thing and if you can conscientiously do what you can in your way of living, you will get quite unexpected benefits.

I had a letter last week from Senora Stulman in Torreon, our Northern Group in Mexico, about one of the first of our people to have the meditation, Dr. Rafael Santamaria. He had a heart attack, which wasn't considered very serious, but he himself had a premonition that he might not come home. He was taken to hospital and given oxygen, and his wife noticed that he seemed to be saying something – a last message perhaps – and so she took off the oxygen mask and found that he was reciting the mantra! This has created a very great impression among would-be meditators in Mexico. He died shortly afterwards and they feel that he died having accomplished something; for it's said that what you're doing at the end of your life will be the start of the next life. So there are benefits to be had which we don't know about.

If there are any questions please ask them.

Mrs. Brunson. Dr. Roles, you said it was possible to start the meditation in the heart. Could you talk a bit about it?

Dr. R. No, I didn't. Who said I said that? (laughter) Me heart's me own! If you go starting things in this chunky fleshy bit of your body you'll get fibrillation or something! If the meditation becomes emotional it may start in what can be called the '*spiritual heart*', and not the fleshy heart. I leave you to find out where that is.

Lady A. It's what you've just mentioned, Dr. Roles, about sometimes you have to start it and sometimes it starts of its own.

Dr. R. Yes, but I didn't say anything about hearts!

A.B. I think one realises that there are several levels of stillness, and perhaps the second level of stillness is to do with emotion.

Dr. R. That's better, Anne! You know more about emotion than I do! Second, third, fourth, fifth... When the mantra is emotional all sorts of things can happen, so you store up anything you can find which makes, or helps to make, meditation emotional for you. It will differ in different people and in the same person at different times. Sometimes it will be emotional, and then there will be lovely results, but a lot of times it won't distil, you see. The mantra, as I've often said, sometimes works in the drawing room and sometimes also works in the cellars or elsewhere, when you don't know much about it. There's too much of Ann Brunsdon doing things and then saying Dr. Roles told her to.

Mr. Harbord. (rpt) Mr. Harbord says he thinks you said about a year ago (laughter) that we might try and bring the mantra from the head to the area of the throat, which is the last part that dies when the body dies.

Dr. R. Oh crumbs! (more laughter) What will I have to pay for that in purgatory! It so happens that the organ of speech is on the energy route the mantra sets up. It's one of the chakras, and the energy that the mantra arouses in the body comes from below, up the six chakras to the seventh which is the union depicted as the 'marriage of Shakti and Shiva' in Indian literature. The throat is the 5th of these but to do things about that is beyond us and H.H. says unnecessary. It happens naturally. Have you found anything you could do Simon?

S.H. No.

Dr. R. Nor have I, really. (more laughter) Please pay no attention to anything I've said more than five minutes ago, one is just learning all the time what a fool one has been in the past. Now let's hear something at a higher level.

Lady Allan reads: (Continuation of conversation in 1977)

This question of unity with the Absolute has different facets. It can be said that every individual in the world has some unity with the Absolute every day. If he did not have some unity and communication daily it would be almost impossible to sustain life. Nothing in this Creation can happen without some link with the Absolute. For everyone who sleeps at night, in their deep sleep there is some union with the Absolute which recharges his body and makes it fresh and does away with his fatigue for the next day so that he can start another day's work. This is also a union, but this is not a conscious union. It is just a natural happening, but nevertheless the union does take place. Then there is the initiation into meditation and the full meaning of the Scriptures. Those who meditate, they consciously go into that unknown every day and establish their relationship – not through deep sleep, not through ignorance – but with some consciousness. Because of this a relationship is established with the Absolute, and as the days go by, one day one will have to transcend this physical realm and establish the deeper relationship. But if you think about these relationships or unities with the Absolute you will see that it is not the body that unites – the mind also remains outside, and everything is left behind except the Self, and the union takes place only of the Self with the Param-Atman – everything else is left behind. All one can do is prepare oneself and

do one's duty as best one can. If one has learned to do one's best every day one should not think about the final journey because whatever one has been able to do is enough – nothing more could have been done, and the rest will be added by the Absolute – the Absolute will look after it when nothing more could have been done in the circumstances. Even then, if there was something more yet to be done, the Absolute will create the favourable situation for the next life where one would be able to work better for the complete union. We here, in this room, can do whatever we think right – more than that we don't have to do – we cannot claim, we need not be afraid. The dispensation is in the hands of the Absolute, and we should trust that He will do good for everyone who has tried to establish the relationship with Him.

Dr. Roles. Both these readings we've quoted to you came from our last visit – my wife and I (with the Allans) in 1977, and I'm quite sure we could find more to continue on those lines. This description is very like Mr. Ouspensky's explanation of the parable of the Good Samaritan, where the man who fell among thieves is the Self, the Atman, which is of the same substance with the Absolute; and the Good Samaritan who rescues him again, and again, and again is the Param-Atman, the Self that lives in the hearts of us all. So the same thing is to be inferred on almost every page of the Gospels, if one only had eyes to see, and ears to hear. So at Christmas time we think of the real meaning of Christmas – it has a meaning in the ordinary way, a marvellous meaning where even tepid Christians are quite nice to each other, and there are children and parties. It also has a psychological meaning, and it has a causal meaning of a connection, as the Shepherds heard at the beginning of the Gospel, between man and God – 'Goodwill towards men.' It's still not all that late if anybody wants to ask anything.

Mr. Richard Weigall. (rpt) Mr. Weigall asks if you could say something about one's last thoughts before going to sleep at night, because if our last thoughts at death affect our next life, would it not also be a form of preparation to think that our last thoughts at night would affect our next day, and can you say something about it?

Dr. R. Well there is a secret to be discovered here, Richard, about the part which goes to sleep and gets out of the way last, the part which suddenly goes to sleep at a moment you don't know about – you've been awake and then you don't know but you are asleep. This is the same part of us which dies first when the death of the body takes place – this personality which crumbles with the body, the active outer personality. So it isn't the last thought of that, either at night or at death; it's the last thought of the emotional inner part of the mind, which results from all that one has practised in the past. So that last thought is not to think anything with this... (indicates)

Lady A. Mr. Weigall asked whether it would be a good thing to repeat the mantra when going to sleep.

Dr. R. Well, remember that repeating the mantra in the way you do during meditation is to keep awake. So you do it in the way I've indicated tonight, making it quieter and quieter and quieter until it disappears, and if you learn that art you'll be asleep at the end. So don't do two different things at once.

Mr. Weigall. I feel it's very important though that you go to sleep in a very good state.

Dr. R. I agree, yes. Nice dreams, much better. One way is to remember certain sentences, either from the Gospels or that a Realized Man has said and I do that – just a couplet – before I go to sleep. Like: 'In order to hear that inner voice one should pray to the All Knowing Param-Atman in silence with a settled mind'. Something like that, quite simple and slow. Or: 'Oh My Lord, my whole being is Yourself'. Or the Lord's Prayer, just one part of it. It's good to have thoughts of that sort instead of the usual stuff. But the mantra is for waking up.

Miss Scrutton. Because we tend to think that we can run the whole show by ourselves, I have found it very helpful last thing at night to try and think during the day what one has reason to give thanks for, and there are a great many things, and that has a very soothing effect.

Dr. R. If it's soothing, all well and good. Sometimes people make an exercise of this and go through the events of the day, and that is discouraged by the Shankaracharya as he says that if you're more fully realized you go to bed to go to sleep, and directly your head hits the pillow you're asleep. (laughter) So don't do too much of a mental exercise before going to sleep.

Mrs. Beckwith. Sometimes the mantra comes into one's mind before going to sleep, but very loudly. I find it surprising.

Dr. R. Anything the mantra does is OK as long as YOU don't superimpose it. But if the mantra wants to come, let it come, and let it come loudly or softly and let it go, but don't deliberately exercise the mantra, so to speak, because that keeps us awake. You're sure it's not your husband's trumpet?

Well I think we've all had enough, and now it's a question of some food for the physical body.

A very happy Christmas to you and your families.

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