

18 February 1980

### READING 3

Here is a short quote from last Tuesday's meeting for all Meditators:

Dr. R. To the New Zealand party who had six audiences around New Year's day, the Shankaracharya confirmed that our meditation starts after the 6th step of classical Yoga, so there are only 2 steps for us; Dhyana (deep or Transcendental Meditation) and Samadhi (which of course has many degrees).

This time, when Michael Harris asked about the answer the previous party had about the natural Samadhi between two desires, this was his reply:

There is very little difference between natural Samadhi and Dhyana (deep meditation) because in either of them the effort is to be without any desire. When a desire arises and in between the fulfillment of it and the arising of another desire, there is a gap. Now in meditation also we try to be without any desire. To be without any desire we try to create a kind of vacuum – a mental vacuum – and that is a sort of Samadhi. So there is not much difference between Samadhi and deep meditation (Dhyana).

Dr. R. Yes, but it was said that in Dhyana you take a succession of small dips into the ocean of bliss as you float in and float out again. In Samadhi you take the plunge and you are immersed in the ocean and there is nothing else. [I was very relieved to know that he didn't recommend too much of that. I've always felt that I would like to leave that to somebody else. (laughter)] As long as you get a taste of the possibilities of Samadhi every now and then, the Dhyana – this floating in and out without any force or any desire – is very beneficial.

Now are there any questions so far about this calculated risk which Guru Deva and the people with him took of cutting out those six steps of the classical Yoga of Patanjali and starting right up here just before the 7th step? Why do we hear moans and groans about two half hours a day I'd like to know? The Kingdom of Heaven isn't as cheap as all that! (to M.W.F.) Do you hear so many moans and groans nowadays?

M.W.F. No.

Dr. R. First of all, about this pause between two desires. My wife turned up from our archives a poem which I am sure we have read to you before by W. B. Yeats:

My fiftieth year had come and gone,  
I sat, a solitary man,  
In a crowded London shop,  
An open book and empty cup  
On the marble table top.

While on the shop and street I gazed  
My body of a sudden blazed;  
And twenty minutes more or less  
It seemed, so great my happiness,  
That I was blessed and could bless.

Dr. R. This is what can happen. He was in unlikely surroundings – the marble top and the empty cup, a crowded London shop. And yet having built up a supply of Sattva, suddenly this could happen when he wasn't doing anything in particular, just gazing around. It happens like that, doesn't it? It just comes as a surprise. But *why* does it happen? This is what we need to understand. Why does it happen occasionally and why does it so often *not* happen? Anybody answer that for themselves? I'm sure you all know about it, but you're a bit shy of trying to express it out loud.

Mr. Torikian. Would you say, Dr. Roles, that one develops a taste for it? In fact, little by little it seems to gather momentum and becomes stronger every time and one seems to go into it as though one were attracted by a magnet.

Dr. R. Yes, you're right; there is a greater desire to do it. When you realise the usefulness of the thing, you go for it. Until your valuation for it gradually increases you don't do enough.

But there are more cogent reasons than that. We'll try it in a moment or two; but *who are you meditating for* when you sit and shut your eyes? '*My* meditation' – who is it for? *Me!* Is it? Because if so nothing happens; nothing can happen! The meditation is to give the Atman a moment of happiness, a moment in which you feel gratitude and you humbly lay yourself at his feet and give him a moment's happiness for his sake and not for your own! The Atman's natural food is happiness. A certain happiness which is all the more cogent if it comes at a moment when ordinarily you would be mechanically unhappy. Supposing you naturally ought to hate somebody who hurts you or attacks you and you don't, but instead of that you convert that negative emotion into a positive emotion – that is food for the Atman.

**Comment.** Tranquil happiness comes from 'giving up'. The two sides of our nature are like a squabbling married couple each with his own selfish point of view. Our instructions are:

'Practise giving up "I" all the time – just consider your body, mind and feelings as the property of the universal Param-Atman and offering them all to him.'

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