

12 February 1980

GENERAL MEDITATION MEETING

COLET HOUSE

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

M.W.F. There is only one announcement and that is to confirm to you that there will be some initiations in a fortnight's time. So if there are any last minute people, could you let the office know straightaway so as to get everything in train.

The next Meditation Meeting will be on Tuesday, 11th March.

Dr. R. I really want to resurrect the Meditation. We're not getting nearly as much out of it on average as could be got. One notices that when the crunch comes – when tension comes near breaking point and suddenly all the things you thought you weren't doing, you find you have done a little bit of and you get by. We could do much better than that. The Shankaracharya said it's mainly a question of understanding what little there is to do. Understanding exactly what to do and then perseverance, not expecting dramatic results, but going on and on with it.

The New Zealanders including our friend, Michael Harris, who has just been empowered by His Holiness to initiate, asked a number of questions about the meditation and sent us his replies about the meaning of the whole idea of this shortened system of meditation first of all. We find that it is exactly what we gave you from the symbol last year. (diagram on screen)

So starting off with this rather theoretical side (see Figure 1, January Meditation Meeting) these are the eight steps of classical Yoga which repeat and repeat with every life. They have to be done again. It's only when the 9th point is reached – of perfection – that you get out of the circle altogether, or you used to in Patanjali's time 3000 BC. That's no longer necessary. (to Lady Allan) Perhaps you would read what he said this time.

Lady Allan. The Shankaracharya said:

The previous practice of Raja Yoga was to go through the eight stages one after the other. But it was felt that with the growing deterioration in the capacity of people, it would be a very heavy load and people would lose their patience if all the stages were gone through. So it was thought proper to start with the 7th step, Dhyana.

Dr. R. That is Dhyana or Transcendental Meditation. The Initiation enters at a stage when you already have one-pointed attention – Dharana – and the Yogi was not allowed to be initiated or do it until he had attained all these steps in which many of them never got as far. So it begins here before the 7th step.

Lady A. (reading)

Now when a person does Dhyana, then all the previous six steps come automatically in some degree. Previously they were made to practise these previous steps one after the other and then they were considered to be fit to enter the realm of the 7th step. But now we *start* with the 7th step. When you do sit for a meditation, Yama, Niyama...

Dr. R. Now wait a minute. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana...

Lady A. (reading)

These six automatically come. (And he explains briefly) Yama means control, when you sit you control yourself naturally; you have a fixed time...

Dr. R. You control yourself. You are able to sit still. That's the first thing – so you sit still – that's Yama. Niyama is...

Lady A.

You have a fixed time, that comes under Niyama; 'Niyama' means discipline...

Dr. R. Appointing a fixed time for yourself and keeping to it – dawn and dusk.

Lady A.

Asana means sitting erect; actually the scriptures say one should sit comfortably in a relaxed position. It's not necessarily sitting cross-legged; the essential part is to sit in a relaxed situation comfortably. So you are allowed to sit in a chair but you are asked to keep your spine straight which is a part of Asana.

Dr. R. He does say that a chair without arms is better, doesn't he? One is allowed to sit on the floor with one's back to the wall. One is allowed to sit anyhow one likes as long as it is symmetrical and comfortable and you keep a straight back.

Lady A.

The 5th is Pratyahara. Pratyahara means when your mind goes out and you have to bring it back...

Dr. R. You notice that he has left out the 4th. The 4th, according to the symbol – food, air, impressions – has to do with breathing. And it is called *Pranayama* and it is a highly dangerous thing to interfere with. It has to be under an expert, if you are going to do it that way, because it is trying to control an instinctive process from the head. I've known bad things happen to people who tried to do that. The complex mechanism of breathing just packs up, saying 'all right, do it yourself'. So he very wisely leaves out that 4th step and goes to Pratyahara...

Lady A.

Pratyahara means when your mind goes out and you have to bring it back. So later in Dhyana you are meant to keep yourself concentrated, you don't 'go out'.

Dr. R. You see, this is that part of our nervous system that is looking outward which is controlled by the dominant left hemisphere and when you sit with your eyes shut, your mind keeps going outward to something in the outside world because of the dominance of this hemisphere. When it starts going outwards through this 5th step, you pull it back.

Lady A.

Then comes Dharana. Dharana means the pause between the two desires. In Dhyana you achieve that also to some extent; there is no desire, the pause which comes between the two desires is being practised in Dhyana.

Dr. R. Which is what you have been trying to do all last term! Discovering what is meant by the 'pause between two desires'.

Lady A.

So all the six steps automatically are imbibed to some extent in Dhyana; and although we start now with Dhyana, the 7th step, actually we are covering the entire range.

Dr. R. Then does he go on to talk about Samadhi and Dhyana?

Lady A. No. That is from another audience in answer to a question by Michael Harris on the Samadhi between two desires.

The Shankaracharya answered:

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 fulfilment 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 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, then Dhyana – this floating in and out without any force or 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 all the 6 steps of 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 these days?

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 table 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 all 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.

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 and 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 for that. We'll try it in a minute of 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. So the old system we used to study was right! It said that here at Impressions (Symbol, point 6) was the moment when you brought energy of a special sort – Carbon 12 – which is necessary to remember yourSelf to remember who You are. That's the *first* conscious shock and the *second* is to transform negative into positive emotion. That transformation of negative into positive emotion, as you well know, (to Lady A) is food for the Atman!

A little more of that and we should get more of this sort of experience that Yeats described.

Yeats, of course, was no ordinary man. He not only was probably the best Irish poet of this century, but he also meditated under a Swami with whom he translated the Gita and the Upanishads. But, nevertheless, understanding what our method of meditation is about is much more than half the battle. So could we either talk about it or do it?

Lady A. Dr. Roles, you asked about starting at the 7th step and from the way it was described, it sounds actually much safer than any risk because all the other steps are there and looked after naturally and not artificially.

Dr. R. Yes, quite right. It's quite safe; the only risk is that people don't go on and bother about sitting with a straight back, sitting comfortably, making their mind one-pointed. You are supposed to do it again and again getting better and better at the posture and the times you do it, and the straight back and the ability to bring the mind inwards, away from outside. You are supposed to get better and better at all that. That's the idea of describing the seven steps – you can't miss all those out. Is that how you feel?

Lady A. Yes. When you say that, I think I spend most of my time at step 5! (laughter)

Dr. R. Bringing your mind back?

Lady A. Yes, from the shopping and so on! (laughter)

Dr. R. This corresponds to a point which in another system is [called] the Linga Sharira which is the body that we have, not consisting of cells only but each person retains his likeness to himself all through his life – you'll always recognise him or her from childhood to old age. The cells change every few days individually except the nerve cells – the brain cells – but the Linga Sharira is the 'time-body', the body that goes on and is recognisable as Lady Allan or Roles by one's friends in spite of the slight greying hair or other superficial changes; the Linga Sharira remains the same and this is what you want to recall your mind to – who you are trying be free from the changing world outside. This is the Kama Rupa – the 'body of desires' – and that's why one wants to find some way in through all this background hubbub of 'want this, don't want that' which goes on. All things seem to meet together. When you get one thing clear, it seems to make other things clear. I hope I haven't made it muddled for you!

So now, thinking only of the Atman – neglected, put away in the basement, never thought of, never remembered, the wonderful Being of Light whom we all meet at death – thinking only of this Being of Light, let's shut our eyes and meditate to give that Being of Light a moment's happiness!

MEDITATION

Yes, well that's the direction. We keep doing it without any expectation of results, just out of loving gratitude. Then the Atman himself, Param-Atman, will respond, come to one's help with some of his bliss. Ananda is the property of God, of Atman, Creator; whereas Sattva guna which makes it possible is part of our psychological equipment. (to M.W.F.) Would you like to probe and see if there are any questions?

M.W.F. When you were talking about the Enneagram, I was thinking how important it is to remember that none of this is connected with the active hemisphere at all. I think that's where, mostly, one goes wrong oneself and other people whom one sees, having a bad patch. It's when they are short of energy and think they can get it themselves.

Dr. R. The active hemisphere's job is to get you through the day and gradually to get acquainted with the idea that it isn't the only pebble on the beach!

Mrs. Beckwith. When one sees someone one loves, one's heart is very often melted and I wondered how to bring that feeling to meditation?

Dr. R. It's an individual thing – *how* one does it – but very often it is actually doing something for somebody even if you don't love them! (laughter) Without expectation of reward. It was said in the Gospels 'Love your enemies'. When one's small son is extremely annoying, he is your enemy! Don't beat him at that moment, not with anger. You can beat him just for practice. (laughter) That's a question you asked (to G. Mellett) when you took over Fortescue House, isn't it? 'Should one beat the bad boys?' And I said, 'Go ahead and beat them but not with anger!' And the school got better didn't it?

G.M. It worked! (laughter)

Dr. R. Well, then, if people don't like personification of any sort – supposing you are so scientific that you think only in terms of energy and you remember that we have said, last term, that our system described Big Accumulator or mains source of supply and chains of little batteries working in pairs for all the chief functions. For all ordinary life it is necessary to use these small batteries and keep them charged. The charging and recharging process goes on naturally; but for Self-realization one needs to get straight in to the Big Accumulator. The way to do that is based on emotional centre. You can't get through by intellectual or mechanical means. It's emotional and it's through, as we've been saying, love for the Divine Self. So whether you describe it as going to the source of energy, the Big Accumulator, to get recharged or whether you describe it as love for the Self, it's the same thing you're describing! It's the only thing that works.

We used that at the last Meditation Meeting here – the January Meditation Meeting – and two days after we had used that, we received the following from the New Zealanders which His Holiness had said.

Lady A. The extract was sent in a letter, the full account didn't come until later; the extract arrived exactly two days after the large Meditation Meeting in January when Dr. Roles had described the charging and the Shankaracharya said:

A battery when it is discharged has to be connected to a charging apparatus. But when it is charged, it is put in and connected to the car. While the car is running, the battery gets charged and discharged. Both functions go on simultaneously. The use of the battery by the various apparatuses means that the battery is discharged; the functioning of the battery causes loss in its energy. But at the same time the dynamo is charging it also. The same thing happens in the natural Samadhi. (Which we had earlier talked about in connection with desires, which was why Michael Harris asked the question.) Both things go on simultaneously – discharging and charging with the rise of your desire and its being fulfilled and the gap between.

Dr. R. He had never spoken in terms of a main electrical supply before. This is the daytime state where you are looking outwards. This set of batteries is charging up while the other which governs your daytime activity is discharging. At night the daytime set of batteries is charging while the other is active and letting off superfluous energy, which we mostly don't use because we don't know how to use it, in dreams.

M.W.F. It seems to be quite important not to think too much about this energy switch-over process. Is it at all like getting your second wind?

Dr. R. Getting your second wind was what Mr. Ouspensky used to use for exactly this process – this switch from one accumulator to the other accumulator in that particular pair.

M.W.F. If you're trying to run somewhere, the more you think about how out of breath you're getting, the less you don't get your second wind! I mean the more you don't get your second wind.

Dr. R. Yes. On the other hand, we always stop before we deserve to get our second wind, particularly in psychological endeavour. We never get second wind in Self-Remembering or

higher thoughts. But [that's] what Mr. Ouspensky used to practise – going on when you would ordinarily want to stop off. If you go just a little further, very often you'll get this switch-over and a sudden access of new energy.

M.W.F. Just like the twenty-ninth minute of the half hour! (laughter)

Miss Bolton. Doesn't this link, Dr. Roles, with what Lady Allan was quoted as saying in one of the papers about having confidence that this energy is there?

Dr. R. Very much. I think that is the thing that is mostly lacking in us. We feel of course terribly deficient, being British, in having any thought of emotion. It's an un-British trait, much more Greek isn't it (to Mr. Kedros). (laughter) So if you can call it by some other name, be confident that it is in everybody – an unlimited source of this energy. It's already there and all one needs is to know that it is there – and remember more often who you are.

Philip Jacobs. It seems amazing how good the Param-Atman is to us, considering how infrequently one remembers.

Dr. R. It really is extraordinary. How often does one remember that? H.H. says that:

If once in our lifetime we develop a faith, namely that we belong to the Param-Atman and that Param-Atman belongs to us, we are beyond the reach of all harm.

Things change their chemical nature for us – their psychological nature. Like this devotee Mira who drank a cup of poison which turned to nectar. That reminds one of the story about the elephant who was very big and very strong and very proud of the fact.

One day he was dragged into the river by a crocodile and out of his depth. Try as he would, he couldn't get a breath in, and just at his last gasp, he saw a lily floating by and managed to catch hold of it in his trunk and offered it to the Almighty. And the Almighty came running and bashed the crocodile on the head (laughter) and saved his life. As he came out of the water, he saw a strange shape going up to Heaven and enquired about it and the Almighty said, 'Yes, we put the crocodile to some inconvenience which has to be made good! (laughter) We don't take sides, but we saved your life because of the purity of your action.'

I don't think you believed that, did you Mark? That story about the elephant and the crocodile?

Mr. Tyou. I've always found that very beautiful. (laughter)

Dr. R. Good! I've been misled.

Mr. T. I'm not entirely scientific! (laughter)

Dr. R. I've many wrong ideas about very many people! And I'm terribly sorry not to have brought people along quicker over what the meditation is about. I think there are a lot of people here who know far better than I do. I think women as a whole – some women – know far more than the average man. Shall we put it that way?

Lady A. (laughing) I doubt it.

Dr. R. I mean the real experience of the Divine Being which is what he calls True Knowledge.

Mr. Geoffroy. Dr. Roles, in connection with this source of energy, a lot seems to depend on what questions one asks oneself. If it is the right question, then the answer comes instantly.

Dr. R. Yes, you're absolutely right. That's why from Mr. Ouspensky's time and also with the Shankaracharya everything is taught through question and answer because it is by practising that we see which questions get the answer we want for use on one's self. Can you give us an instance?

Mr. G. I once asked myself what all this was about; what we were trying to do? And feeling that I didn't know what it was all about. And instantly I knew what it was all about.

Dr. R. It may disappear, but the fact that you have seen it once means that it is there to be had. So let's perhaps ask ourselves what the meditation is about before we next sit down to do it.

Lady A. I'd spend that half hour thinking about it! (laughter)

Mrs. H. Caiger-Smith. Dr. Roles has helped very much tonight by saying what the meditation is for. That it's not for oneself, but for a moment of happiness for the Atman.

Dr. R. That is really the ultimate secret. Just as one's life is not for oneself, one's ego. It's the Jiva (the individual) Atman that comes into the world to find happiness in spite of conditions, and one's life is to enable the individual Atman to achieve that. Everything one does in one's life should be for that purpose. (to Lady A) This prayer that the Shankaracharya gave at Bobby's last audience, for instance, and which he carried with him:

Oh my Lord, my whole being is Yourself, and this
 Mind which has been given to me is your consort.
 The life-force, breath and energy which You have given me are your attendants.
 My body is the temple in which I worship You.
 Whatever I eat, or wear, or do is part of the worship
 which I keep on performing at this temple.
 Even when this body goes to sleep I feel I am in union with You.
 Whenever I walk, I feel I am going on pilgrimage to You.
 Whatever I speak is all in praise of You.
 So, whatever I do in this world in any way is all aimed at You.
 In fact, there is no duality in this life of unity with Yourself.

Dr. R. And that found approval with the Dean of Westminster at St. Margaret's?

Lady A. Yes, yes indeed. I gave it to him and he put it in the front of the service sheet. He chose to do that.

Miss Blum. We usually start off meditating for ourselves, but does this then turn it into an act of Meditation?

Dr. R. It can be very different at different times for different people. The great thing is to remember that it shouldn't be for ourselves. If it is going to turn that way, it's *you* will have to turn it – this won't happen mechanically.

Of course at the very beginning you don't talk big to people who want to try the meditation. You say, 'Yes, it will give you energy.' There is no need to make big promises

about it. But as one does it, one gradually finds that the results come when you are not grasping at something – trying to get something for nothing. For really we are nothing at all. The individual – the Vyashti – is like a single tree in a huge forest. It really doesn't count at all. Until it realises the Samashti – the universal – and sees the great forest instead of one tree, one doesn't get the Realization.

Mr. Newble. Dr. Roles, is there any important transition when one comes out of meditation when one has finished the half hour – is there anything particular one should bear in mind then?

Dr. R. I think it was the original intention that when we meditate, we meditate 100 per cent; when we come out of meditation, we live 100 per cent. We turn, Newble, to what lies immediately before us but in fact, like having had a bathe, something remains from the meditation and perhaps you'll cool down a bit for the next job in hand. But really you shouldn't be looking back over your shoulder at the half hour's peace and silence; you should be doing what you've got to do in the most artistic way possible. The only thing that is worth remembering in your heart is that there is this Divine person looking on all the time. Everything shady or any poor quality work we do, is seen and recorded and the use of our feeling of 'I' is to have a certain pride. It was said that the Ahankar of a policeman prevents him doing something unworthy of his rank! One can justifiably try to live up to this fact, that there is this very important personage present all the time.

Lady A. Isn't it also, that you and the personage are one in effect?

Dr. R. Yes. And you only know it at death when you see your whole life before you – all the things that you had forgotten. In spite of that there is this uncritical Love for the Jiva which we should adopt towards other people.

Mrs. Goldman. Could you say something about talking about meditation to other people? Sometimes people notice something about one, but one doesn't quite know how to talk to them about meditation.

Dr. R. As much as you're getting something from your own meditation, so you'll talk, say what is necessary to say, say what would appeal to them and say it convincingly. There is no general rule. Everybody is different. Everybody has a different approach but what the Shankaracharya does insist is that as long as your own meditation is going as it should, so you will speak in the right way. But the great thing is not to make claims: 'Come with me. I know the answers.' Too much of that is being done today and the meditation is getting into disrepute again. It's rather difficult at the moment to bring up the subject of meditation because people say, 'Look at so and so.' But if they are friends that you know would welcome the idea, that something could be done in private without glamour, something to be gained by just an ordinary person who isn't a pundit of any sort, that's what they need to know.

Mr. Tyou. Dr. Roles, is making contact with the Big Accumulator similar, or the same, as making contact with the Atman; or are the two different?

Dr. R. Really the same; they are different aspects of the same thing. But which of those approaches brings love for the Divine Self which is essential?

Mr. T. One would feel it in oneself either as energy or as love?

Dr. R. Yes, yes. And it would be at the one time one way, and another time, another. At the same time our Western system is very useful in describing that for every particular thing you need a certain sort of energy. If you want to write a book, you need a certain sort of energy. If you want to paint an original picture, if you want to make a discovery, a certain sort of energy is needed which is different in every case. One should know more about the different kinds of energy. Our system goes on to tell you how to describe them.

The other thing it is said which is very useful is that although the system of accumulators – small batteries connected with the main source – is laid down by nature, an inherent part of the human structure, the whole system works extremely poorly in the ordinary way. We never go on long enough; the small accumulator doesn't empty cleanly so the other one doesn't take over completely. They both become half-full of a soggy mess. (laughter) Meditation should clean out the accumulator system if you do it really thoroughly. The normal tendency is to do it slightly for a little and the accumulator is half empty and so you stop and turn to something else. But if you really meditated for half an hour, you would clean out most of the system of small batteries in one. And then whatever you had to do would be done with the right energy.

How about the right energy? It's a quarter past eight.

Ian Goldman. Dr. Roles, I find what you have been saying today incredibly relevant to what has been happening to me this past week. I've suddenly begun to realise something of this *'gratitude for' rather than 'possession of' the meditation*. The relevance is in the sentence that *'we cannot do it'*. I'm not sure whether it's me personally but it seems tremendously important in avoiding the self with a small 's'.

Dr. R. Well probably you put it into my head! I'm very grateful. But why should *you* decide where it leads? It is for the object of meditation – the Atman – to decide what it's for and what it is going to be used for. Instead of that, we take the reins in our own hands and start doing what *we* think is right, don't we? This idea that the only real thing is the Atman and that the individual's sense of 'I' is nothing works in both directions... both impression and expression through action.

Mr. G. The other part of what I was saying is that I found it tremendously freeing of myself when I looked at it from that point of view.

Dr. R. It's a lovely feeling. Why doesn't one do it more often? Do you think, Señor, that our Mexican friend is getting any of this? (Miguel Angel)

Juan Miguel. I think he is getting a bit. In spite of speaking no English, I think he understands quite well.

Dr. R. I hope so.

Q. Since the Atman is so good, why do we find it so difficult to have faith and discipline?

Dr. R. It just depends how much time one spends on it. How much energy one gives to it. I frequently annoy people by reminding them 3's into 24 – 24 hours in a day – makes 8, and

that only babies need 8 hours' sleep or more and only slaves work 8 hours a day all the days of the week. Unions certainly wouldn't allow it! (laughter) And where do the other 8 hours go? Answer me that! If you used even a bit of those spare hours, it wouldn't be difficult. In short, the whole thing goes by default and it's our job as a Society to try to bring it to the notice of people how natural the need for meditation is, how natural is this question of gaps during the day, gaps when there could be natural Samadhi. All these things, it is our job as a Society to try and bring to the notice of our friends.

Dr. Connell. One finds that three seconds of negative imagination gives one the sensation of loss of energy and one hasn't found a way of what is right to do. This sensation of loss of energy seems to go on. What one tries doesn't work simply because one has burned up too much energy.

Dr. R. Yes, quite. One can with a real explosion of anger spend all this week's energy. We do waste an awful lot of it. Really the question of energy lies with emotional centre and here in the pelvis, the lowest point (because this is seen upside down – referring to top of Figure 1, 80/1) with the most potent energy at the top, there is an *ascent* – the Shakti, the consort of Shiva, rises seven steps to meet Shiva and the marriage of Shakti and Shiva takes place at this point and so while you are off doing something here with your mind, something has to go on there as well.

As regards the mind, which is where we start, H.H. gave a mini-Ladder to the general public and he said that the first step of this Ladder is Right Action, doing what you have to do as well as possible. The doing of right action leads to the second step which is Good Thoughts. A job well done gives you a good thought; and a job neglected makes you feel unworthy. Then the getting of good thoughts leads to the 3rd step which is the Diminution of Bad Thoughts. All the horrors that go on in the back of one's mind get lessened if you put good thoughts instead. And the diminution of bad thoughts leads to the accumulation of Sattva guna which gave Yeats his experience – 'twenty minutes more or less'. So the Ladder goes on, but the end point of this Ladder is to have no thoughts about yourself at all, but put the Atman in their place. Then negative emotions won't exist, won't drain away all one's energy.

Well, time gentlemen please, as they say at our local. (laughter)

(to Jack Torikian) Your dog has been absolutely marvellous. I expected him to stop me a long time before now! (laughter)

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