

9 June 1981

GENERAL MEDITATION MEETING

On the platform: Dr. Roles, Miss Sue Cassini (S.C.), and Mr. M.W. Fleming.

M.W.F. Just to remind you that Initiations are next Sunday 14th and the following Wednesday 17th and we are not by any means crowded out, so if there are any last minute requests, we could probably manage to arrange something if you would let us know quickly. The next meeting here is on Tuesday 24th July.

Dr. R. My wife sends you all her love and suggests that we have a little of her favourite music which has helped our meditation before now and might help us this afternoon. So later we'll have part of it – the slow movement of the Bach Concerto in F Minor for piano.

Lady Allan is in Istanbul. She spent three days with our friends of the Mevlevi and is now pursuing family business and sightseeing with her sister and brother-in-law and will be back on Thursday. So, as she is away, I've asked the BBC to come (laughter) and read for us; because Sue Cassini has performed yeoman service in getting two rather special tapes for us and doing other very nice things. We must keep our actions correct.

Now just to set the ball rolling, perhaps you would like to read one or two of these questions from the very newest group.

M.W.F. This one from a very new person about negative emotions and stopping explosions: Mr. Ross Russell: 'It's very important to stop negative emotions from harming other people.'

Dr. R. Like they do, apparently, with aircraft.

M.W.F. Yes, they give them a special coating and when they get over-charged with electricity, the electricity goes into the ground and doesn't hurt anyone of the ground staff who touches the airplane.

Dr. R. He suggests we try something like that for ourselves so as not to shock other people with our negative emotions!

M.W.F. Tim Penhale says (Is Tim here? No) 'Does conscience come into Being? I was actually taught to feel guilty. Surely conscience should be a positive thing, never connected with guilt?'

Dr. R. Indeed yes; this is one thing we've really got to be sure of – *conscience is entirely positive*; whereas most of us have, I think, been brought up like Penhale to regard it as something that tells you you're a miserable sinner with no further hope! It's one of the two ways in which the Atman speaks to the individual – one through the mind, the truth that the mind sorts out and establishes; and the other through the emotions. The emotion of conscience means, as Mr. Ouspensky used to explain, feeling everything you ever felt at once without contradiction. It's there in all normal people, only it is asleep and has to be shaken and woken up. And that's why we have to have a group of people and why it is so difficult to do – get liberation by ourselves.

Any questions about conscience? You agree, I hope, that the first moment of the feeling

of conscience is entirely positive and only thought processes spoil it after. Tom Fleming, I'm glad to see you. Have you any questions about that?

T.W.F. It's exactly the way I feel about it. The first spark is positive and then when you get bogged down, it becomes negative.

Dr. R. And that's fatal – we must stop that and try to nail the first feeling and to act on it at the first suitable moment. Any other questions? There was another remark.

M.W.F. Yes; Paul Bullough said, 'I would like to know how you can distinguish the personal sense as against the true sense of 'I'. Are they completely different?'

Dr. R. Absolutely and completely different. The way that H.H. has given us to distinguish the two is that whatever cannot be given up is the Real I; everything else that can be given up is the false I – the personal sense. So *one has to practise to get the full flavour of that.*

Most people here have heard the tapes about the new paradigm in the West that has been established by physicists – I'm not going to talk about that this afternoon, but it is very uplifting and shows us how to regard the Param-Atman which is the projection of one's own True Self, the Atman, on to the large screen of the universe. One has to keep it very large; the trouble chiefly is that we make it too small. If you think of the greatest, the most luminous, the most dazzling thing that you can imagine and realise that it's only one tiny part of the Param-Atman's glory, you will keep it on the right scale. I mean there's the full moon, then you think of the sun and our solar system, you think of giant stars like Betelgeuse; you think of our galaxy, the Milky Way, you think of super galaxies, and realise that all this world is simply a tiny part of Param-Atman's glory. That's got to be established first in the scientific mind in the West, but you won't get far with that unless you realise that it is all on the *physical* level which is a small part of the real universe. Whereas the Param-Atman manifests itself on the Causal level as well, visits the Atman in each person, each individual, so that a hot line exists to all this glory inside everybody, only they don't realise it. When we talk about the Param-Atman here, we speak about it from the point of view of going inwards and finding this glory within oneself. Any questions there about what the Param-Atman could mean? We've been advised for years now – since 1972 – to try to get the habit of substituting the idea of this Param-Atman for all thoughts of one's personal self, one's individual self; and unless you start early, you'll never do it – if you wait until you get to my age, just about to die, you'll never establish this habit. But luckily we've had years to prepare that! Any questions there? (silence)

Well we'll read the latest message from the Shankaracharya's faithful secretary and business manager, just received, to whom I tried to impart something of what we had heard, but his only comment is:

M.W.F. He says,

I was under the impression that there was no misfit in Nature. Whatever help was really needed at any particular time was spontaneously forthcoming without its being asked for. If this was not so, what would be the use of His being omniscient and omnipotent? I am sure everyone of us will live as long as we are needed in this world. Even if we do not, how does it matter? Because it is definite that whatever happens is for our good and our interest. It is also asserted that the ultimate end will be our liberation. I am sure H.H. will be very happy to hear of both of you, Mrs. Roles and your good self...

Dr. R. He explains then that H.H. is away on a visit helping to build and consecrate a temple which has a number of complicated Indian words, so I really don't know where it is! That's really the gist of it; and that he is going to convey my letter to H.H. as soon as he can reach him.

Now I think it would be nice, don't you, to have a little music – this slow movement from the Bach Concerto in F Minor and go straight into meditation after that. It makes us want to meditate.

MUSIC & MEDITATION

Dr. R. Do you think that music helped?

M.W.F. It was very pleasant; I think we might use music more than we do.

Dr. R. Now I'd like you to hear something again. When our own party last went out to India (the Guyatts, the Fenwicks, Lady Allan and Jane in 1979) Dr. Peter Fenwick asked a very good question which got a very good answer – I think I see him there don't I? (Yes) I'd like Sue Cassini to read that.

S.C. (reading)

P.F. My understanding from previous talks with His Holiness is that the Mantra purifies the Antahkarana. Could His Holiness please let us know how the Mantra receives this power? Is it the sound of the Mantra or the fact that it has been given from the Tradition; or is it the purity of the heart of the meditator?

S. The sound of the Mantra has been given to us through the Vedic Tradition and its roots are in Brahman – Absolute itself. All these pure sounds which are incorporated into the Mantra are full of qualities and each sound has a particular element of meaning which combine to create a particular type of effect when this Mantra is being repeated by the individual.

Thus the meaning of the Mantra and its proper pronunciation by the meditator internally will have the proper effect which is embodied in the sound of the Mantra itself. It does three types of work. First of all it eliminates the impure, unnecessary and harmful traits in the individual or his Antahkarana. And secondly, it increases and develops whatever good he holds within himself. Thirdly, it makes the individual much more universal. There is a process of expansion which takes place in the Antahkarana so that he becomes much more united and in tune with the universe. These are the three factors which crystallise through the Mantra.

As far as the individual is concerned, certainly the purity of heart is a good precondition for the Mantra to work much more than it would in an impure heart. So, although the Mantra is the same, when given to different types of people, it produces an effect according to the capacity based on the purity of heart of the individual. Some people get the result quicker while others get it later and there may be cases where no result is seen and perhaps in frustration they may drop the meditation and the Mantra.

The third factor concerns the Tradition. The Tradition makes the Mantra much more potent because it has been evolved through the centuries and millennia and has been practised by great Saints and the forces of these saints have been passed from one to the other, from teacher to disciple. So there is this third type of force which comes through the Tradition. There are different types of Mantras. In our own Mantra – R A M – there are three elements. The first sound is the Rrrr sound which is the embodiment of fire – the Rajas element. And the sound Aa is the universalising element – Sattva which creates

expansion. The Mmm sound is the crystallising factor or the Tamas and cool factor which binds all the qualities together. These are the three elements of our Mantra.

As an example of the importance of our Tradition, there is the following story.

Dr. R. This story concerns the author of the Hindi *Ramayana* who lived about the time of our Shakespeare and is the greatest poet of India. He is considered to be the Shakespeare of India. In addition to being a poet, he was a Realized Man as well.

There was once a saint called Tulsi Das who wrote the Hindi *Ramayana*. He used to live in Benares and while he was sitting on the banks of the Ganges a small boy came crying to the river bank in the evening. He had come to the city to get medicine for his sick mother who was in the town across the river called Raj Nagar. At that time there were no boats available as all the boatmen had gone home. The boy was crying because he was unable to cross to the other bank and didn't know what to do about his ailing mother and her medicine.

The saint heard the boy crying and came down to ask what troubled him. The boy told his story. The saint then gave the little boy a leaf on which was written the Mantra R A M and he told him to hold it in his palm and swim the river. He would have no difficulty in getting across. The boy was very curious and thought he would like to see what had been given to him. He opened his leaf and saw the word R A M written on it. He thought, 'Well I know this myself and there is no difference between the word that has been written and my own. So I can do it myself.' When he tried to swim, he found himself swept away by the force of the water. When the saint saw what was happening, he said, 'But my dear boy, your R A M is not going to help you. You asked for help from my R A M. So take the leaf and hold onto it.' The boy in trouble took his advice and crossed the river.

S. Although things may seem to be the same, when it comes to the Tradition it has certain potent forces. In answer to the question, all three factors contribute to the efficiency or the force of the Mantra in creating the necessary growth for the development of the individual.

(Record, 29 August 1979)

Dr. R. So it is very important. Of course, we are always asked not to say our Mantra out loud, but this was a special occasion and I wanted you to hear this story.

I've had a letter from the Auckland group who prefer to turn to us rather than Wellington for answers to these 'difficult' questions in which they ask for a magic word. 'Can't we have a magic word?' Well, what have we been given but a magic word? It's just that they have lost the magic of it and, somehow, they and we and everybody has to keep getting the full flavour of it back. How one does that is individual – everybody may have different ways, but the way I do it is when I wake up in the silence of the night, I have this glow, a strong feeling of having come out of Samadhi. In that moment one has three ideas in quick succession, almost instantaneously. The first is the sound of the Mantra. I have to say that to myself. Immediately, I have to realise that the Param-Atman is the only reality in this world. I have to forget about everything personal. And in that same moment I have to realise that the Param-Atman is only discovered in silence. One's own Self with whom one is communing meets with the Param-Atman, the Self of the Universe, in silence. So that is the way to recover the magic of the Mantra. You start meditating; you let the Mantra take

you to the silence; and you wake with the feeling, come to with the feeling that the Param-Atman is the only reality. So let's go hard at that and try to... there are weeks when it doesn't work so well and weeks when it is better. Any questions now on the practical side?

Q. Dr. Roles, would you say how it is that you get behind the experience of pain when you meditate? If you've got a headache or something worse, when you meditate it's as if it ceases to exist.

Dr. R. Yes, it does! And I've never been in pain so bad that it didn't cease to exist if one left all thought processes and feelings of I behind – in Samadhi, for instance, nothing of that sort exists. Then you feel it all coming back as you slip out into the ordinary daytime state. And this is even true, we are told, by resuscitating people at the hour of death. And His Holiness has said that if the Mantra is the last thing we remember when we die, it will be the first thing we remember when we wake again.

So it goes not only for physical pain, but for mental suffering such as, Alan (W-P), you've been through, for instance, and we all have to go through from time to time.

P. Kindersley. Dr. Roles, you've suggested several times that we make a very strong effort at the beginning of meditation. Can you say something more about that effort; whether it is physical effort, so to speak. Otherwise often I get stuck with the effort.

Dr. R. I quite agree; I think it is a very common thing – to put too much effort into it. One starts right away making a battle of it and no battle need really exist. So it's a question of sliding into it without this active hemisphere knowing what you're doing. 'Let not your right hand know what your left hand is doing'. Because this personality is the enemy of meditation – this active hemisphere. It wants to keep you in the status quo. It's part of the establishment! (laughter) So if you can slide into the meditation, begin without thought, just begin the rhythm of the Mantra, get it established and then keep coming back to the sound of the Mantra until the sound disappears and a throb takes its place and that is followed by silence – dropping things off all the way. But you're right – when one grits one's teeth and makes a tremendous effort, that is just the dominant hemisphere pretending. It may be it needs a little bit of quiet when one returns from the office before a half-hour; one may have to try various things to get quiet first. Any other practical questions?

Lady Clwyd. Is there any advice one could be given about rhythm; the rhythm of the Mantra? One understands theoretically. It's very hard to see how to push a rhythm without its being the wrong sort of positive effort. As for instance, listening to Bach tonight, it gives something and so often it does. But just to start off a half-hour knowing that the Mantra has got to have its rhythm found, I personally find...

Dr. R. Joan, that's enough! (laughter) I doubt if he can remember all that. (laughter)

M.W.F. (repeat) Lady Clwyd asks whether some advice can be given on the question of rhythm for the Mantra, a natural rhythm that isn't imposed by oneself, that nevertheless takes the meditation along.

Dr. R. Yes, you're absolutely right. If you don't take it on yourself, a natural rhythm will assert itself, often quite different from the one you've intended to use. Don't you think, Mrs.

Fleming, that it might start very slow – its own unexpected rhythm – and you may keep it right away at the beginning in the heart which is where you feel the Antahkarana. You feel it here. So you shouldn't dictate to the Mantra what it ought to do. The Mantra belongs to the Atman, not to you. Any other questions?

P. Saunders (repeat) She says she understands that it is very important to have the sound very clear, but she has difficulty in keeping it like that.

Dr. R. Only at the beginning, you know. You mustn't 'hang on' to the sound. It goes from the physical sound which is a very sensory thing, through the various stages dropping off all physical characteristics and so it will disappear into nothing, but will still be going on underneath. So it's only at the beginning that you have to preserve the sound and the rhythm and keep it clean and so on. After that you just have to be passive and follow it. Isn't that what you find?

It can start in a number of ways. It can start repeating itself very quickly, the way we sometimes do at Initiations – a quick repetition, going rapidly until it gradually slows; or it can start as a long single sound and become gradually more intense and loud and then fade away gradually and slow and then prolong itself. None of that happens? Has it ever happened?

P.S. Yes, it does happen but not always.

Dr. R. Aah! Then if it *has* happened, more than once, it can be got to happen again. So if you will meditate with someone you like, and don't want to hit (laughter), somebody congenial, I think you'll find that you'll be able, between you, to discover what you could be doing. It may be the posture that you sit in could be altered; various things of that sort. Anything you might suggest Michael?

M.W.F. Nothing just at the moment. It's always something one is doing oneself that is getting in the way.

Mrs. Fleming. Do you think the story of the man claiming the King might help? I find it very helpful that it's not our meditation but the Atman going through to claim the Kingdom and what is described as passing everything on the way.

Dr. R. Probably one of your ideas about the meditation needs to be changed – what it is about. To realise that it's not a duty on your part; it's not an act of demand or request. But it is a tribute to be paid to someone who has stood by you, like the Good Samaritan, all your life, rescuing you out of the ditch. You start meditating out of gratitude to your True Self. Some alteration like that may be necessary.

M.W.F. It's quite fatal, isn't it, to try and make something happen?

Dr. R. Yes. Is there anything you think we ought to say or that you can come up with later?

M.W.F. Another thing that upsets it is when you're personal – get away from the personal, from these thoughts. Using the sound as an affirmation of the Tradition can be very useful sometimes.

Jason Smith. Dr. Roles, going back to the question that started that off, how is it that we know that the Mantra does continue by itself after we've initiated it?

Dr. R. Only by its effects. If your breathing continues after the sound of the Mantra disappears ... your breathing and heartbeat continue to be very economical, scarcely perceptible, and if you find difficulty in knowing whether it is physical sleep or not physical sleep. The only way you can tell is by practice, by how you feel when you come out of meditation. Is your mind muzzy as if you had been asleep, or is it clear as a bell? In which case it has been going on all the time, do you see? Things like that you learn from experience of its effects afterwards.

J.S. So you are not conscious of your breathing or your heartbeat when you are saying the Mantra?

Dr. R. Absolutely! Don't be conscious of anything! You shouldn't know anything in deep meditation. You are one with the Atman and there is nothing that could know anything about it. So it's not being conscious of what is going on at all. It is a merging with a Consciousness which is always there all the time, but which you don't know anything about ordinarily.

M. Tyou. Dr. Roles, if one has started the Mantra and it has gradually tailed off and become quieter, and then one starts dreaming, is that something to be avoided?

Dr. R. No, no. Just withdraw from the dream – quite quietly without mentioning it! (laughter) You notice out of the corner of your eye that various things are going on, various movements of the mind. You are not interested in any movements of the mind at this moment so you withdraw again and again, but without attracting the attention of this ruddy active hemisphere. Sorry, I'm swearing at it. (laughter)

M.T. Once one has started the sound, you say that things change. Is it rather like listening to the sound?

Dr. R. It is, very often, yes. It is more like allowing the sound that has always been there, and is always there, to come through. It's a sound which has been in human nature since the beginning of history. It's not an Indian word. It has much more in common with Egypt – King Rameses etc. It's a prehistoric sound.

M.W.F. It seems one has to go carefully and feel the way it wants to come through on a particular occasion.

Dr. R. Something like that, yes.

M.W.F. But it's right that there is a sort of changeover, isn't it?

Dr. R. Other people have said that they can't do it in the ordinary way with any rewarding results, but these same people have said that when the crunch comes, when you really have to, as is the case with myself and my wife at the moment, then it flows back. In ordinary circumstances, when you don't feel much need for it, it's more or less a sense of duty, you don't get much from it. But if you keep it going somehow, through thick and thin, it will serve you very well.

It's now ten past. Would you like some more meditation or would you like to ask some more questions – if anybody has a question which would interest a number of people? I

might just mention one or two bits of news. For instance, there is very good news about a friend of ours – Jami Harp. Much better news. I spoke about when the crunch comes – she has been very ill with cancer for some time. We've kept in close touch and one of us has visited her in California. Now Marc Gold writes: 'I have good news for a change. Jami has been in hospital for five days and she goes home tomorrow. She has an excellent young doctor, very positive and warm. Her spirits are better than I have seen in months. She has some colour and is eating well, gaining weight. She seems like the Jami I used to know when I saw her yesterday. This doctor, Dr. Eisenburg, according to Jami, said that a cure is not at all out of the question and that really lifted Jami's spirits.'

And of course she was the one who initiated for Mr. Rabeneck in New York and has been a tremendous help to him, and to the meditation in California and Colorado.

Constant examples come through of the unexpected benefits. I think some of you have heard of our West German friend who didn't think she was a very good meditator. She is a big business executive and was driving along when she saw another car coming at her head-on. Before becoming unconscious for six weeks, she said the Mantra and when she woke up she was still saying it.

So it's a long-term thing; and like that little boy, we can see what's on our leaf and trust to the Tradition.

Q. Dr. Roles, can we meditate for a few minutes please?

MEDITATION

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