

16 November 1981

SPECIAL LARGE MONDAY MEETING

On the platform: Dr. Roles, Lady Allan, Professor Guyatt

Prof. G. Well, there are few announcements and could you tell me if you can't hear, at all, because the loud speakers are rather different. There will be another Large Monday Meeting in a fortnight's time, on the 30th November, and the next Mukabeleh for Visitors, the last this term, will be on Friday 4th December. On the following Friday we will be celebrating the Mevlana Festival. Details for that will be announced later. Then, there will be a Meditation meeting on Tuesday, 8th December, and dates for next term will be given out at the next large meeting, on the 30th November. I think that's all Dr. Roles.

Dr. R. Well, I'm being allowed the first half-hour. I'm not going to talk all that time (!) but I would like to say that I've been allowed a preview of some of the marvellous cards, showing tremendous initiative and skill on the part of our different groups, right up to Northumberland, but I'm not saying anything more about them now because the main body are arriving tomorrow I'm told! But thank you very much for all your enterprise.

Now we've been trying to get around to a branch of the System that was taught to Mr. Ouspensky just before the Russian Revolution in Moscow which is specially designed and derived from the West, from the Greeks. The Doctrine of Cosmese is still coming and when we've heard that before, we've usually led up to it by quoting from the *Thoughts* of the 17th century mathematician, Blaise Pascal, at a former crossroads in the history of European civilisation, just as we're at a crossroads now. So I'm going to begin that way, asking Richard Guyatt to read that quotation, and then we'll see how lucky we've been since.

Prof. G. (reading)

Let man then contemplate the whole of Nature in her full and exalted majesty. Let him turn his eyes from the lowly objects which surround him, let him gaze on that brilliant light, set like an eternal lamp to illumine the Universe; let the earth seem to him a dot compared with the vast orbit described by the sun, and let him wonder at the fact that this vast orbit itself is no more than a very small dot compared with that described by the stars in their revolution around the firmament. But if our vision stops here, let the imagination pass on; it will exhaust its powers of thinking long before nature ceases to supply it with material for thought. All this visible world is no more than an imperceptible speck in nature's ample bosom. No idea approaches it. We may extend our conceptions beyond all imaginable space, yet produce only atoms in comparison with the reality of things. It is an infinite sphere, the centre of which is everywhere, the circumference nowhere. In short, it is the greatest perceptible mark of God's almighty power that our imagination should lose itself in that thought.

Returning to himself, let man consider what he is compared with all existence; let him think of himself as lost in this remote corner of nature; and from this little dungeon in which he finds himself lodged – I mean the Universe – let him learn to set a true value on the earth, its kingdoms, and critics, and upon himself. What is a man in the infinite?

But to behold another miracle no less astonishing, let him examine the most delicate things he knows. Let him take a mite, with its tiny body and its incomparably more tiny limbs; legs with their joints, veins in those legs, blood in those veins, humours in the blood, drops in those humours, vapours in the drops. Subdividing yet again, let him exhaust his powers of thought, and let the ultimate point he can reach be now the subject of our discourse. Perhaps he will think that here is nature's extreme diminutive. But in it I mean to show him a new abyss. I will paint for him not only the visible universe but all the imaginable vastness of nature in the womb of this diminutive atom. There let him see an infinity of universes, each with its firmament, its planets, its earth in the same proportions as the visible world; living creatures on that earth, and finally mites, in which he will find again all the features that he found in the first; and in these too he will find the same, repeated ceaselessly without pause and without end. Let him stand in amazement before these wonders; as astonishing in their minuteness as the others in their immensity. For who can fail to marvel that our body, which, before, was imperceptible in a universe itself imperceptible in the vastness of the whole, should now be a colossus, a world, or rather an absolute, compared with the nothingness that is beyond our reach?

A man who considers himself in this light will be frightened for himself; seeing himself suspended in the material body that nature has given him between the two abysses of infinity and nothingness, he will tremble at the sight of these marvels. And I believe that as his curiosity changes into awe, he will be more inclined to contemplate them in silence than presumptuously to examine them.

For, after all, what is man in nature? A nothing in comparison with the infinite, an absolute in comparison with nothing, a central point between nothing and all.

Infinitely far from understanding these extremes, the end of things and their beginning are hopelessly hidden from him in an impenetrable secret. He is equally incapable of seeing his nothingness from which he came, and the infinite in which he is engulfed. What else then will he perceive but some appearance of the middle of things, in an eternal despair of knowing either their principle or their purpose? All things emerge from nothing and are borne onwards to infinity. Who can follow this marvellous process? The Author of these wonders understands them. None but He can.

Dr. R. That reminds one, doesn't it, inevitably of the talk given to us at our Annual General Meeting by Professor Schaefer, and some of the things Sir Fred Hoyle has said on radio. The feeling that one gets is of awe from both those two when they make pronouncements on the media – awe – and they are both looking for 'the big hand, which is at work all through the universe'. But now there's a wonderful thing. Many of us here have been able to see the principle, for the first time, of the Greek idea of *cosmoses, within ourselves*. To see that the laws of the universe outside us and all around us, are reflected in the microcosm of our own psychology; and what's more we've learned from the Shankaracharya that we have to look with the silent hemisphere within ourselves in peace and quiet on the Causal level in order to see the outside world in its true shape and colour. So now, we'll get Lady Allan to read one or two things... I don't know what they are... but, which they have selected.

Lady Allan. Well we took one or two things from our records from the Shankaracharya. Dr. Roles doesn't know what we are going to read, and they are in two parts really, the first part is to

remind ourselves, which I'm sure Dr. Roles would agree with, of the great luck of this connection and the continuity of it and its permanence. And these are from 1964 until 1977.

In 1964 the Shankaracharya said:

The guide is always with the disciple. There is no question of leaving him at all. The guide will never leave him unless he sees the disciple reach his goal of Self-realization, when they will merge. The relation of a disciple and teacher is made only once and it stays long, as long as ever. Once you find the guide you find him forever, time and space are minor subjects, there will never be a moment before or after liberation when the teacher would be away from the disciple.

(Record, 15 August 1964)

And in 1977:

The Tradition which the Shankaracharya is furthering at this stage and time and to which he belongs, is also the tradition to which you belonged before meeting him, and which you are now pursuing and which will be with you for ever after. We are together with you and part of the same tradition and confident in this feeling you should take whatever is being offered to you and by putting it into practice, keep going on the way to full realization.

(Record, 2 November 1977)

And then one or two things that were said directly to Dr. Roles which, I don't know, we thought he might like to be reminded of?

(Dr. R. I would like to be reminded, yes.)

The majority of them were said in 1975 and there's a little message at the end which was said in 1978, but all these come from 1975. (After story of man who went straight through to the King at the Exhibition and asked to hold his hand.)

There is now no question of holding the hand, because you already hold the hand and it is quite obvious that you inherit everything, because you already have held the hand for a long time. The devoted disciple, although he knows everything, yet he behaves like a child and the child is not cluttered with ideas of past or future, the child is always in the present. His art and efficiency are reduced to the utmost simplicity which is pure. He is wise and yet he does not pretend or put on the face of a wise man, he behaves with the simple quest for knowledge and presents himself as if he does not know anything, knowledge, being, consciousness and the truth is all that he is looking for. This has been seen to be manifesting through you and His Holiness has no doubt that the big hand is in your hand.

Lady A. Well, then he went on and he said:

Dr. Roles is now very much like granite (laughter... but it was more than that) and fully supplied with the material. He is equipped now to guide any number of people anywhere. Whatever I have is entirely and fully given to Dr. Roles and he has almost everything, with the help of which he could meet any question in the universe (Dr. R. OHHH!) and he should remember this. (lots of laughter) There is really nothing more which needs to be added because he is now fully capable of answering any questions arising anywhere in the universe. He is a part of this holy family. He is a part of the Tradition.

(Record, 26 September 1975)

Dr. R. I may say that Mr. Ouspensky before he died said: 'You've got to find this tradition from which our system originally came. You must meet the man with the method and he will show you men of higher Being,' and to be told that we have actually fulfilled that and found this tradition (for which he himself searched all through India in 1914 is very very VERY satisfying). (Lady A. It is.)

Lady A. And then he gave a very appropriate message in 1978 when he said:

Please convey my manifold blessings to Dr. Roles, and I wish him a long, long life. Just as the son in his own right inherits his father's wealth, so it is in the case of spiritual teachers. Their spiritual disciples inherit in their own right what the teacher has given them.

(Record, 13 January 1978)

Dr. R. Well that's a lot to live up to and we want continual reminding, which you do, at meetings here and in your small groups.

Lady A. The message about the tradition and that you had inherited it, linked us, and somebody asked that we might read the bit which said, talks about all being on the train together which rather – but I haven't brought that – but it rather links us on your train I hope...

Dr. R. No, you see, we may adopt quite different roles, if repetition of lives is true.

Prof. G. What's happened?! (laughter, applause as lights dim and birthday cake glowing with 80 candles is carried in) This is your cake Dr. Roles.

Lady A. You are only asked to blow that (one) out! (cheers and applause)

Prof. G. explains that cake will be distributed all round and that Claude Geoffroy is going to organise blowing, handing round – everything. Everyone sings 'Happy Birthday'.

(P.S. Dr. Roles from Anne Bibby –Secretary at Colet. If you could have seen your two Lieutenants in the morning, wearing their pinnies and struggling to ice the cake, you would have been proud of them! Claude G. and Prof. G. – *and* they looked like they were pretending to enjoy it too!)

(Clapping. Dr. Roles, Lady Allan & Professor Guyatt chat between themselves...)

Dr. R. Where's Jaiswal, have you seen him?

Prof. G. Could I have your attention just a minute because Judy Brittain has something to tell us and present to Dr. Roles.

Judy B. Very Happy Birthday. These (a bouquet of flowers) are a token of our love – everybody at Colet – and this is just a token of the present that is going to arrive at Waterton tomorrow and it comes with the love of everybody at Colet.

(It turned out to be a Thorn electronic video cassette recorder plus a Test match recording!)

Dr. R. And I loved your article in *The Bridge*, Judy. (applause) Oh yes it's lovely.

Prof. G. Yes this is the token of a mystery present which you should find at Waterton tomorrow morning.

Dr. R. Unfortunately for me this week's paper is about Renunciation! (laughter) I have absolutely every material thing in the world I could possibly need... but I cannot hand it all back and I would only say that I think that my sort of renunciation on this occasion is to renounce all I-ishness and just behave as I'm expected to behave! (laughter and cheers)

Well, what people want now is to be quiet and then to hear some music. Shall we meditate now for as long as seems good.

MEDITATION

Prof. G. Well now we really come to the main event of this evening. We've invited the Medici Quartet to come and play to us in Dr. Roles's honour. Paul Robertson who is the leader of the Quartet will be telling us something about the piece of music that they are going to play. So I'll leave it to him to tell us about the piece.

Dr. R. (Mr. & Mrs. Jaiswal arrive) Welcome and may I just say now they are here that none of this would have been possible without our translator, Mr. Jaiswal and his wife Bharti. (applause)

(Medici String Quartet assembles)

Paul Robertson. (leader) Ladies and Gentleman, at the risk of ruining your pleasure this evening, I'm going to tell you a little bit about what we are going to play. In fact we are going to play the first of the mature Mozart Quartets – K.387 in G major – Mozart in fact wrote a number of quartets early on in his life and unusually and untypically for him they weren't altogether successful, and he gave up the medium; and then he heard Haydn's Opus 33 Quartet and was so deeply impressed that he dedicated a marvellous set of six wonderful quartets to Haydn with a very modest dedication – particularly modest when one remembers that Mozart was not always the most self-effacing of human beings! In fact he said that he viewed Haydn as being the musical father of these string quartets and he hoped Haydn would treat these, his children, with great care and cherish them and look on their faults kindly. Well, in fact it's said that this, the G major, caused Mozart some difficulty. It's rather difficult to imagine what was 'difficulty' to Mozart. His usual method of composing was to go for a walk through the woods and come back and write a complete symphony down whilst his children were playing and his wife was making tea. I mean it really was like that. So 'difficulty' perhaps can be taken with a pinch of salt. There are the usual four Movements and I would just like to say what a great pleasure and a privilege it is for us to be here.

Mozart's Quartet K.387 in G Major

APPLAUSE

(Later)

We and a lot of people met the Quartet over drinks, and Paul presented us with their own recording of Haydn's Quartets, Op. 64 with the signatures of all four of them inscribed. We will be playing bits of them from time to time at our meetings most gratefully.

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