

23 November 1981

**SMALL MONDAY MEETING**

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

Prof. G. There are just a couple of announcements. Next Monday's meeting which is going to be a Large one will be the last this term, and the first one next term which is a small one, will be on Monday 18th January; and the first Large one the following Monday, the 25th January... 18th and 25th.

Dr. R. Just two more meetings for me this year, aren't there?

Prof. G. Yes, next Monday, 30th November and the 8th December – the Meditation Meeting.

Dr. R. And Myrle Swan is coming from Sydney on the 30th December and she's going to stay three weeks, and her assistants about a fortnight.

Prof. G. And the magnetic board is up here by the far door. Will Group Leaders and their Secretaries please see whether their lists are up to date and if not could they make the necessary alterations or let the office know. So, if you'd have a look at the Magnetic board and see that it's accurate. Dr. Roles wanted to say something about birthday cards...

Dr. R. Oh yes. I was going to say that I'm absolutely overwhelmed and snowed under – I feel like a rather drunken bee fallen off a rose (laughter) full of nectar, and I would like you to promise to make all those cards and everything do for Christmas, because we just can't take any more. The house will be full of Christmas cards and presents and flowers from people who weren't at the party and all that, and somebody has to put up the cards and water the flowers, so let it be. It's absolutely marvellous and I 'want for nothing here below, nor want that little long'.

Now, about your lovely party: here are Clive Hick's photographs, which really are beautiful in colour; (holding some of them up) there's the quartet, and this gives some idea of the vastness of the gathering, here's me looking at the cake in a dazed sort of way, and Maureen and Dickie looking after me; there's the huge cake; and these are only a few of the prints which will be put up and made available for sale next Monday. And now I come to thank you for the main present, the videotape recorder. It's a thing that one can do absolutely anything from, with and on, and Ian, our New Zealand engineer, has been studying the book of words and showing me that you can take, for instance, Botham hitting a six and you can start in at the beginning or the end or go back or do him through quickly or do him through slowly, and the cricket match you see, the Match of the Century, the Headingly Test – we started looking at it and just saw Botham's century and then everything began to jump about like this... the players all ... so we decided there must be something wrong, we couldn't get it right and the firm are sending a man on Thursday I think, then we'll be able to enjoy it. But it really has every possibility – if you go winter-sporting you can set it to catch a programme in the middle of January and you don't have to worry about it switching off or anything – I had no idea such things existed. So thank you very much and thank everybody for their lovely cards and presents and for the poetry that people have sent.

I had thought I would be able to read two or three lovely poems but, Dame Ninette, I really can't read yours out loud – it's too beautiful for words. It started me reading Irish poetry again! Because I did my midwifery in the Rotunda in Dublin (in the heyday of Yeats and 'A. E.') and had plenty of practice – I had 27 abnormalities and in one case the poor mum, it was her 20th baby and her husband never even woke up in the same bed (laughter), but he was ready at the end for the drink which always appeared – the poteen, the 'dew of the morning', which one had to drink at any hour of the day or night – so I'm a great lover of the Irish people. I do hope nothing awful happens to them but I wish their violent men would shoot each other and not shoot our men or come over here and blow us up! I don't know what is happening with the so-called 'Reverend' Paisley this afternoon.

Now what shall we talk about, I'm rather past talking, I hope. Long, long ago Mr. Ouspensky sent a message back via me from New York, from New Jersey, to Lyne, to say, 'Tell them they must be able to answer all questions.' Now that applies to you all here now. We ought to be learning how 'to answer all questions'.

There are some very tricky questions from these new people, for instance Arthur Connell's Group. Do you know your stuff? Can you answer clearly? Last Thursday they were asking about Chitta. What does that mean to you, I mean how would you answer? Do you think everybody knows all that. (to Lady Allan: I'm sure they don't). There's no doubt about it, that all over the world the only thing that people seem to value at all – these groups in different countries – is what the Shankaracharya says, which is marvellous, and the Meditation – so you have to be up in certain words.

Well, I can't go into it, but when Mr. Ouspensky talked to his last meetings in New York he used the expression 'Moment of Consciousness brings very vivid memory' and that is Chitta – it reflects the vast Consciousness, the universal, and brings memory up of everything that you ever experienced; and Buddhi then has to select what is appropriate to say or not to say. That's really the gist of it. Anybody disagree with that, let's hang on to that for the moment. Bill, do you think that's OK? I mean is that what the general consensus of opinion is? If people say what is 'Colet opinion' about Chitta? (laughter) Would that be it?

Bill Anderson. It's what I would have said in a way, but it's the reflection in oneself of Chit which is the Consciousness in the three parts of Sat Chit Ananda.

Dr. R. Yes, Sat, Chit and Ananda that's what we are, whether we know it or not.

Mr. Caiger-Smith. Dr. Roles, in the reading last week there was an answer which referred to Chitta, which we didn't discuss because we felt it was the one thing we didn't see clearly. And we also find it difficult to understand it in the light of what you say now.

Dr. R. (Looking at Reading 7) Here is the question. 'Is it the attachment to outward forms which must be given up?' The Shankaracharya: 'Partly yes, more precisely the mirror, Chitta, of Consciousness should give up reflecting *only* the physical world and the Atman should give up the changing reflection in the mirror.' What's wrong with that? (laughter)

A. C-S. Nothing's wrong with *it* – it's my understanding of it which is inadequate!

Dr. R. Yes, all our understandings of it are wrong – but the fact is that the Atman has been given the habit *by us* of looking outward all the time at the passing scene and that is because the

mirror, which is Chitta, is always reflecting the *outward* scene and therefore the Atman is deluded, and that is what is Maya. So, the Chitta has to give up reflecting *only* the outward scene and be ready to reflect what comes from the Creator within through the other hemisphere, and then the Atman, the Real Self, the Divine Self, has to give up the reflection and allow you to see His (*our*) real face, instead of the reflection of the face in the mirror. It really can't be described by whatever passes for intellect, but it is to be experienced.

Bill A. Is this something that one can experience in the gaps?

Dr. R. Yes that's the thing, and it's so marvellous!

Bill A. It's another explanation of what is happening when one attends....

Dr. R. Yes, when your mind is not pulled into focus by something. It's the same in the science studio and the electro-encephalogram – if you don't have your attention caught by anything at all, then instead of the ordinary flickering 3-per second rhythm, you have the resting rhythm, the Alpha rhythm, and that should be what we ought to get the habit of doing whenever one's attention is not actively engaged – and that's quite enough, that's *all* one need do. Are you agreeing with all this, Maurice (Pickering)?

M.E.P. Broadly, yes.

Simon Harbord. Is there not a direct connection between Chitta and those quiet periods when you get very lovely creative dreams?

Dr. R. Yes; that is, those creative dreams seem to me to be when something is reflecting in *both* hemispheres working harmoniously instead of just *either* outer *or* inner, but both working in a creative way, calling on your previous experience, so for a painter or poet everything that's needed comes to hand on demand. Something like that; ask a real artist – I don't know. Is that how it feels to you?

Another way of putting it is that when instead of the constant battle between Rajas and Tamas, activity and sloth, (and tiredness) everything is charged with Sattva; and then you are sitting in the middle and not swayed too much to either side. Both hemispheres work.

By the way, there's this exciting new technique called 'Tomography', I've had several copies of the article in the *Sunday Times* which illustrates a little of it. It's a new way of registering what part of the brain is active at any given moment. For instance it shows very clearly that when one is listening to music and hearing the music *only*, that the quiet hemisphere is doing it... One part of the quiet hemisphere is all lit up, the 'temporal lobe; but directly you begin to analyse the music, and think about it – if you are a musical critic writing an article about it – unless you are highly trained the light goes out in the quiet hemisphere and the light appears in the other one; so we hope to have great things from this Tomography. My surgeon son, Nick, was explaining that it's going to have increasing use in surgery (all round, not just the brain of course) but that it's very difficult to read the photographs and you have to learn very carefully. But we're only at the beginning of what's possible. He assures me that there is no risk to the patient from it, that it doesn't irradiate *you*. We'll have to see, they've said that before, but I think it's all right. People are asking about this all round the world – Myrle gets a lot of questions about it; the School of

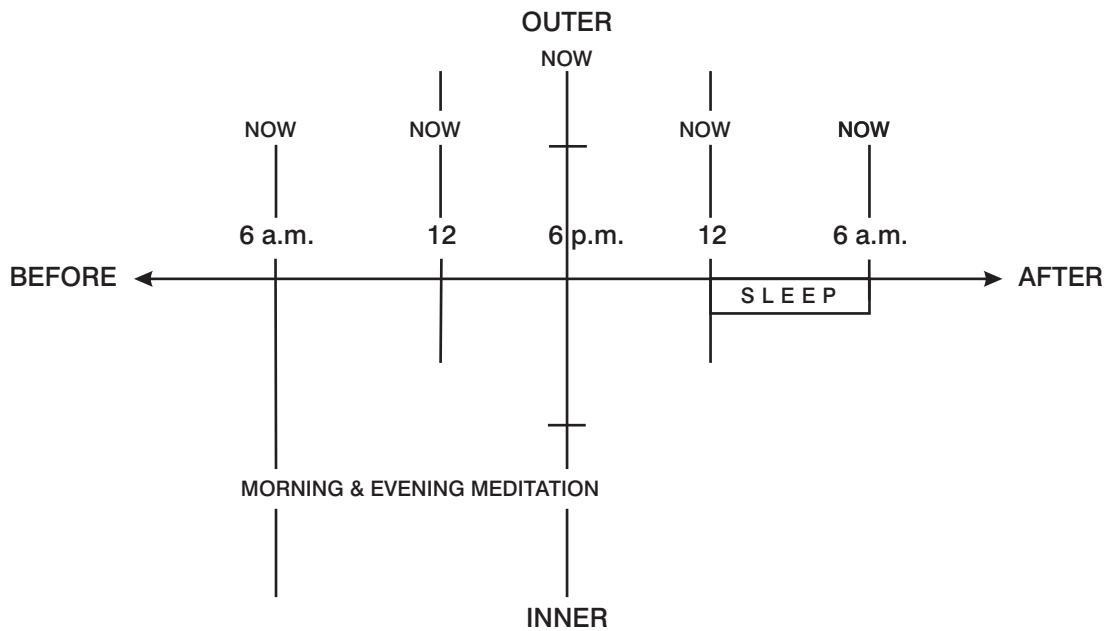
Meditation here (Bill Whiting) is full of questions asking for material on the subject; Wellington, Auckland; so if we could get going and understand something about it ourselves here, we'd find our knowledge very useful to others. You'd better ask Dr. Peter Fenwick who isn't with us today.

A.C-S. Dr. Roles, may I ask more about these words? Am I right in thinking from what you said before that Chitta is often dominated by the Jiva – the individual making it therefore a distorted mirror.

Dr. R. Roughly, yes. Broader still than that, Alan, is that it's the Chitta that goes up the ladder of Self-realization from start to finish. It's the Chitta, it's the reflection the individual is getting of the Supreme Consciousness and it's measured by clarity and intensity and duration.

Step 1 'The Good Impulse' may only get through to the Jiva (individual) once in a lifetime and is like a flash of lightning, very quick, and therefore we scarcely notice most of our experiences of it. The next step may last 24 hours – a day – the units of time change; stage 2, step 2 of the ladder is when it lasts a day, when your mind dwells on it and sees its importance. The third step in the ladder is when this attitude towards things begins to crystallize as the result of help received from without. Meditation, guidance from the Shankaracharya and so on. And all this is the Chitta and at the top, at the eighth point, at the eighth step of classical Yoga, it becomes one with the Supreme Consciousness, but nothing is reflected and you know nothing about it as in deep sleep. That's Samadhi – you are oblivious of everything else; there is only one thing – The Absolute's Pure Consciousness (Chit) – and that's where the Yogis usually end, that's what they try to achieve before they die. But there is a step higher (which the Shankaracharya has explained) where you're able both to be in Samadhi when you like and come out and live the ordinary life when you have to, and that is Turiya... what one aims for in those gaps, because nature provides everybody with the possibility of Turiya in those gaps between jobs.

So when we talk about this – Cosmoeses, you know, and all that – there's so much to say and think (but our current diagram does put it in a nutshell, borrowed from *A New Model*). This diagram (on screen) is best used as showing the 3 Cosmoeses in which we live all the time. Man is the Observer and he looks out and he sees outside himself, the bigger world, organic life and beyond that Mother Earth as a planet, and beyond that the sun; and correspondingly he looks at worlds smaller than himself and he sees that he is composed of myriads of cells, and that each of those cells has nuclear material composed of the smallest units, the gene. So that although there is a chain of Cosmoeses, it's a moving chain. In the big Universe there is the Protocosmos, the Absolute; next the Holy cosmos, the eternal unchanging; the Macrocosmos, the galaxy; then the Deuterocosmos, the sun, the solar system; the Mesocosmos, the constituent planets and their satellites, asteroids, and so on; the Tritocosmos, the living cover of the earth, the biosphere; and the Microcosmos, a unit, a species of that biosphere, and of course man is a unit and he lives on and in the biosphere and he owes everything [to] and starts and finishes with Mother Earth, but he knows also at first-hand the sun. It's good to start with the three cosmoeses like that and then you can go on if you like and become man number 7 and graduate to the galaxy. I think that's one way to use this but several people have written in showing that there are different ways and it's got



plenty of opportunity for research but once you've found *your* way of seeing a diagram like this it connects with the Universal Symbol (also a Greek name). This is easily put across in a circle, because 6 a.m. yesterday becomes 6 a.m. today and these vertical lines of 'Now' are really radii rays at any moment. Once you make a symbol which puts everything in a nutshell, you just flash that in front of your inner eye when you want an answer to anything and that's what we've been running on for (how long is it now?) 30 years? I don't know if you are more confused or less confused! But if you do it yourself you won't be confused.

There was some further discussion and Dr. Roles continued:

Dr. R. I think that what *is* important for checking the meditation is the ability to see *into* a person and what they need. And there's a class of 'Realized man' that doesn't have anything to do with institutions. They are the 'holy men' in H.H's stories who have their own life, nobody knows anything about it, but they just *happen* to be in a place where somebody is needing something at the moment they need it, and they *happen* to say just what's needed, and I believe that the future of the people here in this Society lies there and not in any institution. I think it may be impossible to keep a great house like this going with rates already £6,000 per annum, and going on up. But that would be wonderful if we were realized enough to know who was needing what and when and a lot of you qualify very well for that.

And arising from this (I'll put this question back to you) *who first invented the idea that love between the sexes was opposed to the spiritual life? Where did that get in?*

Lady A. Has it got in?

Dr. R. It's everywhere.

Lady A. Oh dear! (laughter)

Dr. R. Especially in India. I mean over here you give up God in order to enjoy love, but in India you give up love in order to enjoy God! Everywhere there's an opposition occasioned by the duality in which we are made and it crept into the Jewish story of the Garden of Eden. Of



course it *would* be Eve that was got at by the serpent, and by whom all the trouble was caused and that's the attitude that people have had. But it's just as bad if you become a matriarchal society, so that's why I'm starting a 'Man's Liberation Movement'. (laughter) Why do you have to become a monk or a nun if you are really wholehearted in your endeavours to realize your possibilities? Why is it considered that that is so?

Prof. G. Of course, love between the sexes is a marvellous example of three forces isn't it? Something quite different happening.

Dr. R. Absolutely and it's the most wonderful gift of God to man. In the animal world of course it is the female, that commands the situation. She gives the green light and if you are a lion you wait for it patiently and when you get the green light there's no stopping you! For human beings it's not the same somehow, but woman still 'calls the tune'.

Lady A. But H.H. very much regarded husband and wife as one and when I was lucky enough to go for that first time with Bobby he said – I've forgotten the exact words but something like, 'It's right that husband and wife should come together and do work in this together as one' and one felt that this was his attitude.

Dr. R. Absolutely, as I said, I think the family is the unit of human life, *par excellence*.

Lady A. And women are very much part of his Ashram, even at audiences with the Guyatts, it was women who sat at his feet.

Dr. R. There is this little difficulty that they tend to say that there is no difference between man and woman at all. I always hold that there is a big difference between man and woman on the physical level and that must be kept, and that's what Mr. Ouspensky was after – a very manly man and a very womanly woman. But from the very lowest part of the subtle level men and women are exactly equal, and on the Causal level also. 'Marriage in Heaven' etc., or whatever it is; I think that this is what this Society should know all about and should be able to help people over. There are still an awful lot of tangles going on, people still ruin their marriages right at the beginning, or if they don't believe in marriage they ruin any faithful association because *fidelity* is a very important thing in human nature. (To Mrs. Connell, Dame Ninette de Valois) I never know how Lilian Bayliss managed so marvellously in the beginning of the Royal Ballet. How is it that the Royal Ballet has kept so free of any kind of scandal?

Dame Ninette. Has it absolutely? I didn't think it had! (laughter)

Dr. R. Well, it's been wonderful to an outside admirer like me.

Dame Ninette. Yes, I think on the whole it *has* been. I think it's just in dedication and discipline and that they have a great love within... all of them. They're very much a big family. Very much so.

Dr. R. Well, it's a good example to follow. Now it's 'time gentlemen please' – 25 past seven, gone very quickly. Here are these photos for you to glance at and thank you Clive (Hicks) very much for taking them.

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