

8 December 1981

GENERAL MEDITATION MEETING

On the Platform: Dr. Roles, Michael Fleming, Roy Jacob (later)

M.W.F. Just a few announcements; some of them are rather important. The next of these meetings will be on Tuesday, 12th January. Those of you who come here for the meditation only and wish to read some of the Shankaracharya's words, also the reports of these meetings, will find copies in the Blue Room on the Ground Floor. The Library is only for the use of Members and Associates of the Study Society and is not for those of you who come for meditation only, so would you please use the Blue Room if you want to read.

Dr. R. I don't want it to be too formidable or prohibitive – it's only that you'd have a freer time in the Blue Room.

M.W.F. The Journal, *The Bridge No.5*, is for sale on the landing. It might make a good Christmas present for people you think might be interested.

Dr. R. We'd be very open to anybody who finds some particular points in Professor Schaefer's address. There's a lot there we could discuss with the greatest interest and he'd rather like us to do that, wouldn't he, Bill?... particularly 'is Man a reflection of Nature or is Nature a reflection of man?' Because the word *Chitta* that the Shankaracharya uses meaning 'Reflection' has become much more illuminating since this new idea about the world has taken root.

M.W.F. And please, after all the festive celebrations, no Christmas presents or cards for Dr. Roles. He really does mean it!

Dr. R. Even from the people who *weren't* at the birthday party, the house will be full of Christmas cards and presents, and Ian has to water the plants and stick the Christmas cards up! So let's have a truce – no more presents, no Christmas cards.

The first job in 1982 is the reorganisation altogether of everything to do with Meditation. We've got, we are working out, a system of geography where we'll put pins in for the checkers and their addresses and then anybody telephoning for help should give their postal addresses and phone number. Then we'll match them off. As nobody else is going to be by the telephone over Christmas, Ian and I are going to do that; when Myrle comes from Sydney to Twickenham for three weeks between – on the 30th I think – we'll try it out. So if anybody wants a check or help in any way, they can ring my home number over Christmas, preferably in the morning.

H.W. I was just going to ask you – did you mean *help in any way*, or help over the Meditation?

Dr. R. Only the Meditation. This is all just about the Meditation. (laughter) I'm concentrating on that... not psychological help, not marital help and not other personal help... just Meditation.

M.W.F. About all that also, just a warning for next term – not a warning but just a plan to help,

especially sponsors to know what to say to somebody who may be interested. We thought it might be useful to try having a desk downstairs on the evenings of Meditation meetings where there would be one or two people with various experience who could really answer questions or talk about individual situations because individual situations are completely individual, and one can't lay down any rules about the general practice; so that's a plan – to have a desk downstairs on Meditation meeting evenings which is there really as a sort of information area for people who want to introduce somebody to the Meditation and need to know what to do next.

Dr. R. For those who feel devoid of someone to turn to for instructions.

M.W.F. And there's a lot material here about things that the Shankaracharya has said and so on, which could be made available.

Dr. R. Any questions about that side of it? It's got to come gradually in the New Year, we can't do it all at once. It's got to be on a new basis and we're going to empower a number of other people to initiate. In India, once you initiate someone, you are in complete control of the meditation and we want to get it like that. It's they who should say who should check and who shouldn't check. Michael Fleming and Maureen Allan will be upgraded to give the Meditation as soon as they can free themselves. At the moment we have only Roy Jacobs and Pen Scrutton because James and Mrs. Marsh are going to Northumberland over Christmas. After Christmas, it will be OK perhaps. You get the idea – we need to expand. Any questions there? (pause)

You know the story about the ants on the sugar mountain and the ants on the salt mountain? Well, we're meant to be a sugar mountain here. People should come for sugar and it so happens that just over Christmas and the New Year we're going to be flying ants as well. There's an exchange of ants between London and Sydney, Australia, for Myrle Swan's group is growing and she is looking after Auckland, New Zealand, as well. So she is coming here to be empowered to initiate and for an extra supply of sugar.

Then Mrs. Koren and her family have been asked over as ants from the sugar mountain to help our friends in Mexico; and to exhibit her watercolours and drawings there. They've been asked for Christmas just at the moment when it's nice for them, I think; but also it's exactly the moment when Mexico needs a shot in the arm and I think these five people are just the ones to do this. In Mexico City also we have a group of painters under Joysmith, Georgina's father, an English-speaking group. I don't know how your French is because they either communicate in Spanish or by signs! Except that Lupita writes all her letters to Helen Wright in French, as she did to my wife.

M.K. I can just about get by...

Dr. R. It will all come back to you, I'm sure. They have been having rather a thin time and I think they are suffering from a certain amount of the suspicion which afflicts young people whose family either on one or both sides have been in touch with some Society like ours, and as the children grow up they want to make sure of their independence. I think that's probably what your sister Melanie is wanting to make sure of, Rupert. I'm going to read you a story now to illustrate what I mean. It's a story I don't think you've heard very often and it

was told by the Shankaracharya at the big Festival to the crowds which we were at, and we got this translation.

A King's daughter was taking a stroll in her garden with her mother. She noticed one flower which was just budding, another which was in full bloom, and yet another which was withered and bent. She pointed them out to her mother. The mother said that the three flowers summed up the whole story of life and if she wanted further enlightenment, she should find a Teacher.

The girl began to search for a good Teacher for herself. A cheat came to know all this and posed before her as a very learned Guru. So the girl requested him to initiate her into the True Knowledge. The cheat asked her to give him all her money, which she did at once; then he took her to a lonely place and tied her to a tree. Then he went away, telling her that he was testing her and that she was to remain like that until he came back and untied her. She remained tied up uncomplaining for a long time, trusting her faith in the so-called Guru. The God Vishnu was impressed by her devotion. He sent the saint Narada to untie her, but she refused, saying that she would only be untied by her Guru. So Vishnu sent Narada to find that cheat. He was found and brought there. Vishnu ordered him to untie her at once and there they were, the cheat and Vishnu both standing before the girl who was now free. Even then the girl wondered whether she should salute the Guru first or Vishnu because it was the so-called Guru who had been instrumental in bringing Vishnu to her.

(Record, 1 February 1970)

This has, first of all, an external meaning. Nowadays when there are endless organisations with so-called Gurus in charge, one has to be very careful not to get tied up and have all one's money taken. That's the external meaning, and people quite rightly, especially children of parents connected with us, should make quite sure that we are not that kind of Society; and whatever people say about us or think about us, I don't want to be that sort of Society. I don't want to tie people up. I think we've got to stop, get free of our own legacy from the past when we did tie people up. So it now has to become a less tightly organised Society and to be much more of a friendly company of people, good company, people with the same general aim who like being with each other.

In Mexico the Spanish-speaking group are Roman Catholics and under quite strict rules and regulations already and I think they want to be careful they are not tied up again for a second time to a tree! So I hope you restore their faith in the Meditation, which is for everybody and is not meant to tie people up at all. Any questions about this?

P. Robertson. Dr. Roles, my parents are extremely negative about what they feel to be a very mysterious activity. What can I tell them? I'd love to be able to make them feel at ease about it, but I find it very hard indeed.

Dr. R. Yes. Roy (Jacob) come and sit up here, do you mind?

P.R. The problem is, Dr. Roles, that because we know each other very well, they are scared to ask me anything.

Dr. R. (to R.J.) Well, how did you agree with that? (laughter)

R.J. It would be unfair to ask my son what he thinks about this (Dr. R. But I do!) but I think I would answer him in the same way as I would answer anyone else. If they ask a direct question, I answer as truthfully as I can, and I can't quite see it from your point of view obviously, being a parent myself; but I can imagine that they would appreciate it being treated that way.

P.R. I'd love them to ask something, but they won't; and immediately I feel very wary about ...

Dr. R. What impression did the rest of the Quartet have of their visit here on that Monday? Did they confide in you after?

P.R. There was an element of curiosity, but there was also something much better than that, which I think we all recognise but we don't talk about things very much. We normally allow our music to be whatever is important.

Dr. R. Yes. Well this whole thing is an exercise in telling the truth, not the whole truth but the part of the truth which the person will understand, and won't make any mistake about. That's the guiding principle in what you say to other people. If it's the Meditation, you try and say as little as possible, just simply 'try that and see'. It's very different for different people, its effects. Just try – see how *you feel* about it.

I'm having Roy up here because Mexico, people in Mexico trust him and Heather very much indeed and will eat out of his hand, won't they really! (R.J. I don't think I'd better make any comment.) You are due to meet the family who are going out there? (Yes, I have given them something.)

There are two things we want to do. One is to have some Meditation and the other is to go into very small practical questions, to try to clear up some of the difficulties. I think we might do that now. Most people, including myself, get stuck because they try to meditate with this dominant hemisphere and it won't work. How do you know that you are trying to meditate with the wrong part? Kenneth (Sir Kenneth Jupp), do you know? Have you got any answer to that? How do you know, on circuit, when you are meditating with the wrong part and when not?

Sir K. I think the answer is that I always know that I'm meditating with the wrong part! If by any chance – I don't know whether it will happen – but if I ever do the other thing, I don't *know* about it.

M.W.F. (repeat) Mr. Jupp said...

Dr. R. Sir Kenneth! He's a Judge of the High Court after all!

M.W.F. Oh dear, I shall get into terrible trouble!

Dr. R. Well there is one infallible way – if you are having conversations in words at the same time as trying to repeat the Mantra, you know that must be to do with the speech centres which are in the left hemisphere in nearly everybody. That goes for the written word; it goes for the heard word; it goes for talking; it goes for everything that uses words. Only now and then certain words become charged with emotion like such words from the Gospels as 'Whoso drinketh of this water shall thirst again...' Some of those words get through to the

emotional centre in the other hemisphere and help the Meditation a lot. That's why we are advised to read either our scriptures or something from the *Gita* or H.H.'s words; but for the most part, you can tell. Anything in words means you are not deep enough yet – you haven't transferred the Meditation to the quiet inward-looking hemisphere. The other thing of course is whether you are thinking of the future or going over and over and over the past, neither of which is permitted in the course of a half-hour. That's not what we want to do. Now, I'm sure this strikes home. I'm sure we all have times when we get stuck on some of those points; so do say... Hello, there's Nick Dewey, what do you feel about that? How many people, do you think, in New York are meditating with the speech hemisphere operating?

Dr. D. My feeling would be few of them there relatively speaking. The New York group, whom I love dearly, are a very emotional group. I found that they were a little too emotional at times.

Dr. R. Well, there is a slight split because some there, I believe, follow Carl and Norma Evans in wanting only Meditation and the Shankaracharya's words, while others have always been interested in our Western System. Anyway one half goes to the Meditation and really sincerely meditates.

Any questions from here about 'Am I really meditating?' or 'Am I pretending?' 'How do I know?' 'Do I get all the benefits that come when the Meditation goes deep, when you transcend?'

Ann Brunson. I've always wondered why one seems to get a very warm, very cosy, very nice sort of heat. How, why does this happen when meditating?

Dr. R. That is normal in meditation at times when Sattva Guna is present in quantity. And that will come by learning to love meditating and genuinely stopping all thoughts for two or three minutes while the Mantra goes out of sight.

C. Geoffroy. Dr. Roles, how can we charge the present without any thought of past or future? Make it really important?

Dr. R. When you are painting, Claude, full and fresh, when you have only got a certain amount of time, the light is changing and you have to paint fast – then you are in a receptive state, aren't you? And it's the same with Meditation, that you feel an emotional urgency about not going off the track and not going into ordinary channels of thought and so on. The real Meditation – the real aim of the whole thing is to transcend the stillness just on the physical level (which is rather on the level of sleep) – to transcend the peace on the psychological (subtle) level which is the gap between desires when one motivation finishes before the next begins; and *to find the peace on the Causal level.*

In that peace when all operations of the physical and subtle levels have stopped, you have complete satisfaction in everything and there is no longer any hankering after any remaining want. 'In that peace,' H.H. says, 'the Atman appears as the sole witness in its luminous glory and surveys the Universe as a single unit in which there is no play or any movement whatsoever. No movement on the physical or mental or even emotional level, and that could be called total surrender to God, to the Absolute, or complete faith in the Will of the Absolute. One simply accepts without any rejection or opposition or question.'

That's what we are all aiming for – and now I would like to meditate. I think what we'll do – shall we have some music and then slip into Meditation at the end of that?

MUSIC – MEDITATION

The other time and place when the same feeling can be found in this house is the Mevlana Festival next Friday and we do hope that you will support Vilhelm Koren – and a lot will devolve on you Billy (Wilkes) at that, and Peggy MacLaren and Pamela, so I hope that you'll have a marvellous evening and I'll be here in spirit with you anyway. For the rest a very Happy Christmas.

By the way, the music was from a tape put together by my son-in-law John Hersey for my birthday and it has a lot else on it which we will be wanting to play. It's the end of Monteverdi's 'Magnificat'.

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