

17 May 1982

**LARGE MONDAY MEETING**

On the platform: Lady Allan, Professor Guyatt.

Lady A. Top of the announcements is welcoming Gillian and Michael Harris who I see there from New Zealand. They are here for several weeks, for the information of anybody who didn't see them on Tuesday at the Meditation Meeting. Movement classes begin tonight and group meetings start this week and the work party will be taken over by Mr. Stern's and Mrs. Garten's group, for half a term. There will be no meeting or Movements on Monday 31st May owing to the Bank Holiday. There's a Mukabeleh for visitors on June 4th and a Meditation meeting on Tuesday 8th June. The next large Monday meeting is on the 21st June. Those who came to the Meditation meeting last week will have heard that we have been given a special opportunity to have a concert here of contemporary music played by Peter Wiegold's ensemble – 'Gemini', who are giving a public concert in London on June 23rd. The performance here is the evening before that, Tuesday 22nd June. It would include a work by Peter Wiegold and also the first performance of *Aubade* by Michael Maxwell. As the concert will be given by professional musicians including soloists the cost will be £250 and this is a considerable reduction on the usual fee. 86 people at the Meditation meeting put their hands up and said they were willing to come and support this, and so it does look as though it's possible to raise the required sum. Are there any more people here who did not put their hands up last Tuesday who would like to come with seats at £2.50 each, we need extra hands please. (We can bring people within reason... That looks rather possible, provided everyone does come! Do you want money beforehand (laughter) (No, on the evening) Right, tickets at the door!) That's Tuesday, 22nd June and the time will no doubt be put up in the hall and given out later. *STOP PRESS*. The concert has had to be cancelled owing to a mistake in the date. The public performance is on the 22nd.

The last notice is: Dr. Roles wants to offer a prize – this is one of his surprises he mentioned last Tuesday. He wants to offer a prize for the best poem which expresses one of our main objectives; in simple and terse language. Something which can't be expressed in ordinary prose. Entries will be judged before the end of this term. Further details later. (It won't have to be much later will it?)

Prof. G. Well, here we all are at the beginning of a new term, and as you see, no Dr. Roles. This isn't to do with his health. His health isn't the primary reason, although it comes in – but it's not the primary reason that he isn't here. It's a matter of deliberate policy, and he warned us about this at the last big meeting. I think I'd better read what he actually said at that meeting.

But now I want to say various things about this our last Monday meeting of the term. First of all, I had in my pocket at the Annual General Meeting, a letter from the Shankaracharya got to me by special messenger, giving me courage and advice about how to prepare for my own next journey, and that is going to be my target now, however long it's going to take. So I am leaving it to the Society, the people who are going to take over, to find their own way through without somebody

standing over them making them think that he is doing their thinking for them because he isn't. You've got to do it for yourself and you will only do it from necessity. That's the first thing. But secondly I would like to remind everybody that this is Mr. Ouspensky's house. That he got it for us from the Russian Ballet, and that he had certain reasons for starting this sort of Society which was all about the psychological transformation of man – the possibility that man was only an incomplete being but *could*, by endeavour, if he discovered the right lines, complete his possibility. And that's what our Society is really for.

So as I see it he is really creating a new situation for us. He's getting us to stand on our own feet, to think for ourselves, to evaluate the situation, and really this affects *all* of us. The fact that Maureen and I find ourselves up on this platform is just the way the cookie crumbles. We've had no special remit, but of course we will hold the fort as long as he thinks necessary. But we are in a new situation and we've really got to think what we want and how we are to organise ourselves to reach what we do want. It's really a time to think things out a bit for ourselves, while Dr. Roles is with us to guide us, because he will still be guiding us but he will be guiding us in a different way and we have to be responsive to it. Perhaps you'd like to ask questions about that or discuss that aspect, because in the terminology of the old work, we've most probably come to an interval in an octave, where special efforts are needed. It might be quite easy for the Work not to develop along the right lines. Perhaps you would like to say something about that?

Mr. Hodge. Professor Guyatt, are you telling us that it's the people in the meeting, if we can all give our full attention and keep Param-Atman in our minds the meeting must go well regardless of who is taking it.

Prof. G. Yes, I absolutely agree. It's the state that all of us are in that produces the meeting and I think one must remember that it's the state that one comes to the meeting in which conditions the meeting.

Mr. Hodge. I think also that the meeting also changes us, in some way. It sort of gives us that right state – I can't explain it well.

Prof. G. I think I know what you mean, yes I agree. I feel the same thing myself. But you see we have got really a lot of material, we've amassed really a tremendous amount of material. In fact when Maureen and I were out in India the Shankaracharya said we had enough really – we knew it all! But it's how to put that knowledge into practice which is important – we don't want to become just a talking shop; we don't want to make the knowledge we have into a dogma and that is of course a great danger.

Lady A. But he introduced one safeguard – he said we were *almost* self-sufficient, he didn't say we *were* self-sufficient!

Prof. G. Yes! He also said he would continue advising us and that we could go out...

Lady A. Yes. But he said the intervals would be longer and the visits shorter... they couldn't get much shorter (laughing) than we had this time!

Prof. G. I saw Dr. Roles this morning briefly. He's in very good form but he really does want to

disengage himself from the responsibilities of Colet and of writing material and of taking the meetings – that’s on one level. On the other level he does find it a strain to get up the Colet stairs and his breathing creates difficulties. Sometimes being on this platform is really quite painful for him. But it’s the first consideration which is the important one – he says he is tremendously busy, and he hasn’t got the time to give to Colet.

Lady A. But in a sense the example of the Shankaracharya’s help and influence on us these past years from 8 hours of audience by one or two or three people should give us confidence that there shouldn’t be a problem.

Mr. Tully. I thought that the Doctor’s reminder at the end of the last meeting of our connection with the tradition of this House with Mr. Ouspensky seemed to give a clear direction in which he felt that we should continue. He seemed to be reminding us that that was why this house was here. It seemed to give an indication of direction.

Prof. G. Yes, I very much agree and I was rather heartened by it, I must say.

Mrs. J Ford. Can I ask, do you think that with the world in such a mess at the moment maybe Dr. Roles wanted us all to do something more on the third line of work?

Prof. G. Yes, the third line of work being?

Mrs. Ford. Well maybe I’ve got it wrong... isn’t it more for other people – now that we have all this knowledge maybe he wanted us to be more helpful to other people in the right way.

Prof. G. Yes. And also the Shankaracharya. A burden of quite a lot of his answers during our recent visit, was that we *should* bring an influence to bear on the world if we could, if we found the right way. But we’ve got to find the right way to do it really.

But you were saying how we should miss him weren’t you Mrs. Simpson?

Mrs. S. We shall miss Dr. Roles’ physical presence although he’s with us really.

Prof. G. Yes and I think we’ve got to find a way of *not* missing him, of coaxing him up here sometimes, and being in touch with him. And I think also that we’ve got to think up ways of how we can help him. There would be quite a lot of self-interest in that I imagine, but we want to help him as much as we can. He told me this morning that he would be interested in *real* questions – really good questions – I don’t think he wants to hear reports of meetings or anything like that ever again! – but I think if really good questions crop up he would be very interested to hear them. During the holidays Dr. Fenwick organised an interview with him – a videotape recording which lasted about half an hour (a copy will be available here for people to see at some time in the future); and he’s very interested in that as a possible way of recording his ideas. I think he’ll make his presence felt very much myself, but I believe we’ve got to learn a new way of understanding what he wants – and if we do I’m sure he’ll continue to teach us.

Mrs. Fleming. Do you think that what he said about the quality of our meditation at our Meditation meeting, that we need a better quality and to be grateful and say thank you to H.H. – but I thought at the same time our gratitude to the Doctor also might make us very close to him.

Bridget Redfern. It seems to me that some of the key comes from the fact that we were told that we have almost all the knowledge but the knowledge is not much good without the being to understand it, and perhaps one should direct one's energies in growing the being.

Prof. G. I very much agree, yes. I think this is the crux of the matter.

Mrs. R. But at the same time I hark back to the point which was raised last Tuesday which is that in the very busy hectic life that I expect we all lead it becomes more and more difficult and more precious as well to remember it and put it into practice, and that is the time of course when one needs it most of all. Have you any advice?

Prof. G. Not really, but I happened to read an extract from an audience yesterday, in which this question cropped up, and the Shankaracharya's advice was that during your working hours you just work as well as you can and then in your other moments you remember and the two will then come together quite naturally.

Lady A. And I also read something which goes rather well with that where he said that we shouldn't be attached to completing things. That if we remembered that in factory buildings they stop their work and leave, or that at a certain time the court rises and leaves the business, and that some of our loss of energy is due to the fact that we don't leave things. That rather ties in with what you were saying (to Prof. G.).

Prof. G. Yes it does...

Sue Cassini. In a way I don't agree though. I think when there is pressure that's the time when you *have* to remember because you just cannot cope unless you do remember and somehow it really helps I find, to be under pressure.

Prof. G. Yes I think pressure can be helpful. But of course we are all madly different aren't we, and pressure can be a tremendous help – it certainly can be professionally can't it? I mean, I can't do anything unless I'm under pressure. But if there's pressure, there can also be identification which is rather different. If you can stand up to the pressure of events without getting sucked right into them and forgetting everything – fine.

Pen Scrutton. Recently we've heard so much emphasis put on rest – rest in the three parts of ourselves and this is what I find difficult when under pressure, to get this peace and rest. I suppose we're all made differently.

Prof. G. Mmm. Do other people find that? (Yes)

Claude G. I get the greatest rest from positive emotion. If one can get any taste of it, it seems to break up all struggles and personal views, and this is what we really need most.

Prof. G. Really getting away from the personal, yes. Giving that up.

Mrs. Macowan. A little while ago we were told to rest between one desire and another and I found that by appointing four different times of the day it's become a habit and it's very, very helpful. And when you actually taste it, that rest, you really begin to get a lot from it.

Miss Burdett. Do you think that many of our difficulties come because of what you mentioned earlier – the fact that man is not complete... I was wondering what the next step is. One

seems to be turned in on oneself instead of moving on genuinely to the next step. I mean one can talk indefinitely about a lot of ideas but actually to take the next step and to begin to blossom, so to speak...

Prof. G. But of course it's quite hard to realise that one isn't complete, isn't it? Or don't you feel that? I feel fairly complete (laughter), it's only at moments that I realise that I'm not!

Miss B. Well I think that this is all part of the process of attention and Self-remembering.

Lady A. Do you not think that the knowledge which has been the new element from the Shankaracharya of the perfect Divine Self within every single person takes some of the burden from that if one is prepared to let it manifest in one.

Prof. G. Yes, I think it is.

Mrs. Fleming. He did say didn't he that the Atman was complete. It's just because we're not in union with it. Everybody's Atman is complete.

Mr. Bullough. Would you say that we are incomplete in the sense that we are not joined heart to heart to other people? And the rest of creation.

Prof. G. I think it could be put like that, yes. What I really feel is that we're so sold on our illusions. We are so convinced that we are separate and it's fair old nonsense to say that we aren't all separate. I mean just look at us all! All separate people! But it's this whole illusion of life which we really cling to, which we daren't take a step away from! And I think we really dislike the idea of being incomplete, dislike the idea of living in an illusion. In fact it's terribly strange because we lead frightfully dull lives, and yet we are surrounded by splendour. We're surrounded by marvels and we chug along in a desperately dull way (laughter), *clinging* to it, because we daren't edge off. It's a very strange situation that we're in. I mean we are in an extraordinary situation. We don't know why we're here, how we came here; we don't know anything, except that we're going to die fairly soon! (laughter) ...and out of this lack of understanding we weave an enormous web of solidity, reality, we feel all is well, that we're all the same and that makes everybody comfortable. It's all rather nice and good and – it's very odd; for we live in the middle of the most extraordinary mystery.

Mr. Torikian. It is here that one finds that one is really preparing for death in a way, not in a bad way, and yet one looks at the world and the world is full of life. All of a sudden, life begins to spring and cheer one up – something happens and it's *real* – it makes you *feel*, and there doesn't seem to be any difference between death and life. One seems to be going that way.

Paul Robertson. We seem to be encouraged during meditation to disregard negative manifestations we all have; I wonder if in terms of dealing with the outside world we could perhaps also take a more positive view. It strikes me very much here, if you don't mind my saying so, that we are all, here, very much more tentative about what we might do or how we could do it outside this house. The reason I say that is because coming back from Auckland in New Zealand, where Dr. Roles has never been physically present, although he's obviously had an enormous influence, it did strike me that they seemed to be vigorously self-assured and able to make mistakes in a much more cheerful positive fashion. (laughter)

Lady A. Yes that's very helpful!

Prof. G. (laughing) Yes, that's right! (to Mr. Harris) Would you like to say anything about that? Here's a chance if you can.

Michael Harris. It always seems better elsewhere. Coming here you see, London's so very much alive. There's such a substratum of energy and force available. I think in either case it may be part of this strange drabness that we carry about with ourselves, missing out on what is really there.

Prof. G. Well, I think it might be quite a good moment to have a few minutes of quiet.

#### MEDITATION

Well, Maureen and I have prepared some material for groups for the next few weeks. 'Prepare' is rather a grand word for it – all we did was to get Elizabeth Little to copy out a great chunk of an answer from the Shankaracharya giving us a very fascinating exposition on Sanatan. We asked him if he could tell us more about Sanatan which we had heard was a root religion from which all other religions stem; and he gave us a very long answer in which he enunciated the ten principles on which Sanatan is based, and we felt that this would be a very good time, when we are re-evaluating the Work and our position and our aims, to study this particular answer. I think it would be nice if you would read this extract from an audience way back in 1965. It leads into our material very well.

Lady A. In 1965 the Shankaracharya said about Sanatan:

The real meaning of Sanatan is 'eternal' which will dissolve or disappear with the dissolution of creation itself. It starts with creation, exists with it, and dissolves with it. But even in dissolution this will exist as the knowledge of the Absolute. These are Natural laws. In the ordinary aspect of the word, for the common man, it is taken as meaning to prepare a man for two orders of activities. One a worldly activity and the other of the world beyond. These would prepare you to discharge the worldly activities and also prepare yourself here in this life for the next journey. This is Sanatan Dharma. One can see this as Laws given by the Absolute. When the creation starts it runs on certain laws and exists on laws given by the Absolute. These laws are seen by certain people – Laws, as they are. This may be seen here or anywhere else according to other religions, Mohammed, who realized Allah, or Christ, who realized God, or anywhere. They are the people whose level is so high that they can see the Natural law direct from the Absolute working through creation. There would be no difference as to these laws seen by an Indian or anybody else. They are basic principles. But there are numerous secondary laws which are enacted according to the land and time – man-made on the basis of those original laws. They differ because you see them through traditions and different types of culture all over the world, but in a sense the Sanatan Dharma is the knowledge of the Absolute. It comes into existence with the creation, and is seen by different people, and after the cessation of this creation it dissolves again into the Absolute.

(Record, 26 October 1965)

Prof. G. The material which has been given out is part of the answer he gave us in which he spells

out the ten principles of Sanatan Dharma, and it's full of very interesting stuff.

Pen Scrutton. When you were reading that I was thinking of the Ray of Creation and all that Mr. Ouspensky taught us about that, and I connected it with what you've just been saying before we meditated about how dull we were and yet what Glory there was around about us. And you see we have this chance to climb up this ray of creation if we can... and I think I'm right in saying that Mr. Ouspensky used to say we were in a bad place here, we were under such a lot of laws it was all so heavy, and yet (Lady A. I can't go on much longer Pen!) (laughter).

Lady A. (To Prof. G. after repeating). Actually that ties in rather well with something you're going to read.

Prof. G. Yes. And I was always very heartened when Mr. Ouspensky said we were in a bad place in the universe, because it gave one a reason for one's poor performance!

Lady A. Yes I didn't go on with Pen's question that she had remembered that we were under a great number of laws here.

Prof. G. Yes, in a very dense spot!

Ann Brunson. D'you think we still are?

Prof. G. Mostly, yes, but there are flashes aren't there.

Sue C. Dr. Roles has been saying quite a lot recently that all the cosmoses are within us and everything is there, and what's so wonderful is the Shankaracharya's teaching is from above down, isn't it, and Mr. Ouspensky was from below up, and really we've got to find that balance.

Prof. G. Just to finish off I'd like to read something which I chanced on in my papers and it does rather tie up with what Pen was saying.

Ken Dunjohn. Could I just ask before – I think it was perhaps slightly inevitable that from your introduction this evening that perhaps many of us had rather selfish thoughts about the Doctor not being here and what this means for us, and I wondered whether you could say anything about how we could change that and think more about *his* next stage or journey. How to help him rather than the other way round.

One thought that came to mind when you were reading the Shankaracharya just now was that a long time ago we were taught and we have all experienced that attention seems to help us so much and that to bring attention into our lives we perhaps needed some alarm clocks to remind one to work, and everyone's got to create their own alarm clock. And I wondered whether the thoughts of Dr. Roles's next journey could in some way be an alarm clock to use to help him as well as ourselves in this way.

Prof. G. Yes I think it could. I think this situation could really jolt us out of our habitual approach to Colet and this would be marvellous if it did. And if this produced what he talked to me about this morning, of Real questions for him to answer and to think about, I think it could be a way of helping him. I quite agree.

Lady A. When you spoke about our position and how we behave it struck me very much in

relation to giving up. That if we could give up this idea of separateness then immediately we can manifest and enjoy what is around.

Mr. Wenham-Prosser. If we are going to do this 'thought for Dr. Roles' can we make it at least the one thing that we do which is totally selfless without any thoughts of reward.

Prof. G. Yes I'm sure that's the way to approach it. Well let's finish by reading this. I came on it, in Dr. Roles' own handwriting amongst my papers and it's under a diagram which he had drawn putting the Ladder of Self-realization round the Enneagram, and he'd written this underneath it, which I thought you would like to hear. He called it 'The Ascending Octave of Self-realization'. And when he talks here about 'deep sleep' I'm sure that, in this context, he is talking about our ordinary deep identification with our lives – not deep sleep in bed – but the way we are so attached to our life and so identified with our outlook which is our habitual state of consciousness.

Prof. G. reading

Dr. R. In the ascending octave of Self-realization, we realise that there are three stages in passing from the wholly subjective states to the purely objective. In deep sleep we do not even remember the existence of the real world. Good impulses are forgotten as soon as felt, and resolutions are unfulfilled. In such states we are usually quite certain about everything. There is only one point of view and this is it. But when we are getting glimpses of the real world, we begin to be uncertain. We don't know what to trust, we are astonished with the sudden changes from clarity to obscurity which we experience. Only when we have learned by practice permanently to distinguish and hold to the Truth do we experience the happiness and certainty of the fifth, sixth and seventh steps (that is insight, abundance, and Turiya). Then we can take up our abode in the real world and look in detachment at ourselves and all that goes on, knowing it for what it is. So we must push on, reminding ourselves constantly of the great aim.

Prof. G. And then he ended with a quote from the *Dhammapada*:

Wakeful amid the heedless, keenly vigilant among those who are asleep, the wise man forges ahead just as a charger outdistances a horse of lesser strength.

So I hope we'll all charge ahead... and thank you very much.

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