

24 May 1982

## SMALL MONDAY MEETING

(Not for circulation)

On the platform: Lady Allan, Professor Guyatt

Lady A. First of all, more visitors from abroad which is very nice – or another visitor, Molly Crickmay. I'm very glad she's here tonight.

Next Monday is a Bank Holiday and there is no meeting and no Movements, but group meetings during the week are taking place as usual; and there'll be another very short reading, just one side, and because of the difficulty of there not being a Monday it will be posted, just one copy, to each group. Then other people who normally have it will be able to pick it up with the next material which will be available at the next Meditation meeting on Tuesday 8th June. The next small Monday meeting is not until June 14th. There is nothing on the 7th because there's a Meditation meeting on 8th. So there's a short paper, just one side, to supplement for next week which will be posted, one for each group and new material will be available at the Meditation meeting on Tuesday 8th.

Unfortunately the concert, which was to be on June 22nd, cannot take place after all. We were given the wrong date as that evening is in fact the Public concert of Mr. Wiegold's ensemble. So please be sure to tell your meetings that the 22nd is cancelled.

Mr. Harris very kindly brought more copies of the booklet *A Method of Self-realization* with him from New Zealand and Group Takers were given copies last week. But we now have the task of deciding how to distribute the remaining 100 copies and it would seem a fair method if Group Takers would suggest who in their group should be given a chance to have one. It has to be people who have the time and the urge to make use of it.

We can't announce it at the big meeting and we can't provide a copy for every single person at this meeting. It's the booklet (in answer to a question asking exactly what it is) that Dr. Roles produced once or twice called *A Method of Self-realization*. It's extracts he's put together of mostly 1972 to 1974 Audiences, Ashram talks, Programmes that he compiled, and it was on roneoed sheets and certain people had it at the time and in New Zealand they wanted more copies and put it into a very convenient booklet form, of which we are very lucky to have a number of copies. They cost £2.

Then we want to give an opportunity to people here to see the videotape of the interview of Dr. Roles with Dr. Fenwick and Prof. Guyatt which Dr. Fenwick very kindly arranged to have made. It's come out very well and we can show it to about 20 people at a time on Roy's television screen in the Quiet Room. A good time seems to be Tuesday evenings at 6.30 pm and there are lists outside for names of people from this meeting who would like to come tomorrow or next week. Is there any other time that people would be keen on for viewing, and also, while we remember, could we put in a plea that you don't spread it around too much because it will only cause a lot of disappointment for people who will be very keen to see it and may have to wait a bit. So first we'll make it available for people here. Other people are not going to be prevented from seeing it but may have to wait.

Meanwhile, is there another time that would suit people more than the next two Tuesdays at 6.30 which are arranged – when Roy very kindly lends us his television set and recorder and has somebody to help him carry it along?

We haven't finished with the notices yet! It seems a very, very long way away but we are thinking about dates for the start of next term – the Autumn term, because we have been asked. But we'd particularly like to have school holiday dates for those of you who have children, and perhaps you could mention this at your group. Then it will be possible to decide, because I think we didn't fit in very well with school holidays in the Easter break and if we can get a rough compromise of the many different sets of dates we can try and fit in with the school holidays. So could you ask your groups and let the office know any dates you get?

And lastly, more about the poetry competition which was mentioned last week, and this is from Dr. Roles:

The object is to enable any poets we have to express the workings of their inner (right, or passive) hemisphere in those important matters which cannot be communicated in prose. The judges reserve the right to say what is a real poem because, as Mr. Ouspensky used to say, whole libraries are full of the other stuff, which consists of inferior prose imitating poetry, often by carving up the prose into lines!

Entries should be received by 30th June, so that the results can be announced on 5th July, when there is a large Monday meeting. We also have *Bridge No. 6* in mind. A good example from *The Listener*, some time ago:

There will be summer skies,  
There will be butterflies  
And flowers upthrust;  
When all that Caesar bids,  
And all the pyramids  
Are dust.

Mrs. Crampton. Before we complete that section, you did say that there will be nothing on June 7th. There will be Movements, won't there?

Lady A. Oh yes, thank you, on June 7th there will be Movements as usual. The only Monday when there is no Movements will be this next Monday, the Bank Holiday. So on the 7th June, there will be Movements although there will NOT be a Monday meeting.

Prof. G. Good. What a mouthful!

The character of these Monday meetings is obviously going to alter without Dr. Roles here, because we won't be meeting to hear what our Teacher has to say to us. We will really be meeting, as I see it, to learn to stand on our own two feet. So they will be rather different. In my view, I feel that they should make a forum for us to discuss what's happened in the meetings on Thursday, and I hope that, through that, a development of the material might emerge quite naturally. We really ought to be able to discuss freely amongst ourselves the way groups reacted and I think if we do this we'll get a feel of what people want to hear about and how we can develop. Is there anything that people would like to say about that? Because I feel this will make this meeting live, and I also feel that people, especially Group Takers,

(but not only Group Takers) should come prepared to speak about what went on at their Thursday evening. Quite a difficult thing to do. I don't think there is a need for written notes any more, because I think if this idea works it could be enough. But I hope you think this is a good ploy to start.

Jeanette Reid. Can they NOT just be talking shops, but can we try and experience some silence as well?

Prof. G. Yes, I think that's a very good point. But I think it's important, without making too much of a talking shop out of it, for all of us to know what's going on in other groups, because that's an enormous help to each individual. But it's difficult to report on a Thursday, especially if you've taken the meeting. I mean, I don't know quite what to say about our own group. I might as well try to make a start. Luckily, Michael and Gillian Harris were there so they might be able to help. I enjoyed the meeting very much. It was a large meeting; serious, and there were four new people which always makes it a bit sticky really. One doesn't quite know what they are thinking and they sit there looking at you like owls! And you wonder what is trickling through their head. But it seemed to go all right. In fact we discussed the whole question of Sanatan in the first place and only got around to dealing with the first two principles. Would you like to say anything about that Liz?

Mrs. Guyatt. I think the idea of a religion underlying every other one rather made people gasp. And Paul Robertson talked about it quite a lot – he wondered was it just religion, the word religion has such strange connotations now. He said that he had been reading a lot of Plato and would it apply to that, in that sort of way. And we rather came to the conclusion it was really more a way of behaviour or mode of life.

Lady A. That is very much what Dr. Roles put in a note:

The word Dharma must be properly understood by Westerners as referring in a very broad way to general behaviour or adherents of a given religion rather than details of its ritual, which latter nearly always triggers off controversy.

That's rather what you arrived at?

Prof. G. Yes, it was. I was a bit worried before the meeting that perhaps there wouldn't be enough to talk about, yet in fact, as I said, there was only time for the first two principles to be discussed. One of the people in the group came up to me afterwards, who hadn't been coming for some months because she was on a training course, and she said that while she'd been away from the meetings she'd been got at by various people to join other groups which had rocked her. She was feeling rather uncertain about things and hearing about Sanatan was a tremendous relief to her because these other people had all claimed that their way was *the* way – there was no other method possible, and she found it rather refreshing and authoritative to hear this other point of view. Michael, did you have any reactions to the meeting? How did it strike you?

Michael Harris. Well I felt probably it was discussed in rather a big way – it was a general group discussion, but I felt that people would go home thinking, and probably next week would start to get stuck into really getting hold of it.

Prof. G. Yes – it was taken seriously wasn't it and in a big way. There weren't any niggling questions were there?

Lady A. It would be very interesting to know what other groups made of the first principle of what 'confidence and patience' meant.

Mr. Stern. We had a very large Working Party and that particular principle we felt came from the real Self, it's not the ordinary confidence one talks about in everyday life.

Pen Scrutton. Yes, I think our group felt rather the same. Actually the de Lotbinières aren't here tonight but they were taking the meeting on Thursday. We did very much as you did, we spent quite a bit of time on the first part and just took two of them and we felt that there was so much in each one that we were going to need all these weeks and we tried after they were read just to keep quiet and absorb them, feel them, before we actually commented on them.

Prof. G. But it was the first two you took, was it?

Pen S. Yes. That was all we had time for really.

Lady A. It was the same at John Buscombe's.

Mr. Buscombe. This confidence comes from the real Self; but also having confidence to allow the will of the Absolute to manifest.

Mr. Brass. We also only discussed the first two and the first one reminded us of the story of the Holy man and the tamarind tree.

Prof. G. I don't remember that one; could you tell us.

Mr. B. He was told there would be a meeting with the Absolute in as many years as the tree had leaves and danced with joy because he had received a message. The messenger was surprised that he was happy and confident that the meeting would take place.

Prof. G. How did you get on with the second one – showing consideration for other people?

Mr. B. We felt the second one was closely related to the first. With this confidence and patience you would be tolerant and give people space.

Prof. G. Of course, it is what we call external considering isn't it? Which we haven't talked about for a long time. I was intrigued by the use of the word 'space'. Then I was told after the meeting that it's a very common expression in the States, 'Give me space, man!' (laughter) Crowding! It's a nice phrase.

Mrs. Reed. At Cambridge we had much the same as other people seem to have said. Particularly we were interested in the idea of space and we felt that it was an unusual combination – confidence and patience. In the ordinary way, one wouldn't put those two together.

Prof. G. I don't know how we got round to it, but with us we connected those two with study of techniques in art – I think through what Paul Robertson was saying.

Mrs. Guyatt. They thought that it was absolutely *the* way to think about attention.

Prof. G. Anyone else?

Mr. Skillman. We had exactly the same experience. We only took the first two. We read the whole paper first and then went back to the beginning and only got as far as the first two. But we felt that in a sense they are the easiest because they are self-evident and people were glad to be reminded of them, and that brought a warmth which was very nice to have in the group. I was hoping that there might be some hints of how to deal with the further ones when they come up, particularly No 3 and No 6 which seem very different and are connected with the senses.

Prof. G. I was going to ask for help with No 4. (laughter) That's a very difficult one I think.

Mr. Wood. I'd like to ask about the significance of the order; or whether the order is significant. We felt there was significance in the order and possibly it might relate also to the idea of the chariot. This gives a feeling that it might be to do with physical, subtle and Causal and I wondered if anyone else thought there might be something in this.

Prof. G. I hadn't really thought about that. It might be. Do you think so, Maureen?

Lady A. I hadn't thought that but it perhaps gives one a new way to look at it and see if it's right.

Pam Varley. Wednesday working party were also interested in the order and we discussed the first and fourth.

Lady A. An interesting deviation! (laughter)

P.V. And we also wanted to know what 'stealing from the universe' meant. We felt that we could understand taking too much in the way of food and so on, on the physical level; but we wondered if you could look at it from the point of view of stealing energy from the universe.

P. Jacobs. Could you look at it as getting energy gained from meditation and letting it flow through one and letting it take its part in the world, rather than holding onto it when it may go bad on you.

Prof. G. I think this is an approach. It obviously has got to do with payment hasn't it? And how one has to pay, not get things on the cheap.

P.V. It must be connected very much with discrimination.

Lady A. It struck me very much that it comes back to the individual because this all arises from the Self, the Atman, and that the fourth is not one that can be imposed. It must come from an inner understanding of what is appropriate.

Prof. G. Yes, and I suppose it must be to do with ego too.

Philip Smith. At Reigate we had a similar discussion about the first and second principles and also dodged about a little. We missed the ones that had to do with 'thou shalt not' – the physical senses and so on. We were interested in one question that came up: 'How do we know what we deserve?' This also led on to the idea that stealing was not necessarily having two television sets; we were more interested in the idea of what one deserves. Perhaps one might deserve not to be negative.

R. Lane. We took the fourth one first because there was a question about it. We discussed who



was deserving what. And we came to the conclusion that the point is the Param-Atman within us and He deserves only the best.

Lady A. We might ask what the question was?

R.L. The question was, 'What does it mean – what do you deserve?'

Mrs. Simpson. It seems that always in the biggest moments of one's life, one feels that one doesn't deserve.

Lady A. You mean that one feels grateful – a gift? (Yes)

Prof. G. Are there any other comments people would like to make?

A. Caiger-Smith. In our small group, we were surprised at how specific and down-to-earth they were. And, generally speaking, it was a great refreshment to think that some fundamental religion begins with a state of doing, rather than a whole set of dogmas. This really is marvellously refreshing and would be a profound shock to most of Europe.

Prof. G. Someone said at our meeting – I think it was in the material somewhere – that in a sense we know them already, these ten principles. They're in us. They need uncovering.

Lady A. Luckily we've got a quote from the Shankaracharya saying just that, which will be in this short paper.

S. Harbord. There is something that isn't directly connected with this but it is connected. I came across a book – the *Bhagavad Gita* – translated by Chatterjee, who also translated *The Crest Jewel*. It's done in such a way as to draw inferences and connections with the old Bible. There are two or three editions and I've got the second one. In connection with this material, I've found it very helpful and other people might like to look out for copies in second-hand bookshops.

Lady A. Do you think it would be nice to finish, as Mrs. Reid suggested, with a little quiet – but one of the things you felt people would like to hear was the whole question we put to H.H.

Prof. G. Well yes, because it prefaces the second part of his answer.

Lady A. Well shall we read that and the second part of the answer?

Prof. G. Yes, do that. And then we might have a few minutes quiet.

Lady A. Richard Guyatt thought it would be nice for you to hear the whole question because there was a large second part of the answer which we'll have later:

R.G. Still staying with the question of the role of our Society in the world, we would like to ask His Holiness if he could tell us more about Sanatan Dharma being the root religion of all religions. We ask because we have been taught that there are different ways or religions for people of different types, and it seems possible that part of the work facing our Society might be to alert people to the necessity of finding their own path to spiritual development, whatever form that may take. Would His Holiness comment on the possibility of our Society developing work for the general public along these lines? For example, we are at the moment, in touch with a few leading scientists, artists of international significance, who are convinced of the actuality of a universal Consciousness. We would like to provide them with material to encourage

their work and the trend in outlook which might develop in the sciences and the arts as a result of their influence. Though this might not lead directly to the practice of meditation, it might well help to influence the world to seek for spiritual values and clear away the clouds that His Holiness spoke about.

S. As regards the first aspect of your question and observation... (Reading 1 on Sanatan Dharma)

Lady A. Before going on to the second part, the world at large which we'll take later, He finished (and this will be on this next short paper) after the tenth principle:

Considering all these ten factors, one can see that they do not only apply to the Hindus of India. They are for all human beings. That is how basic religion, or the concept of human religion is Sanatan Dharma. And the meaning of Sanatan is that the root of this concept or idea or religion has no end or beginning, it was not started by any particular man and it will never end, whatever happens. As long as human beings exist, these concepts will prevail. There is a Sanskrit shloka which says that if one learns to understand that one is part of this universe and one has equal status with everyone else, then give to others what you would like given to you. What pleases you should be made available for the pleasure of others, or 'do as you would be done by'. This sums up the concept of Sanatan Dharma. It is not a religion, it is a concept for humanity.

(Record, 10 February 1982)

#### MEDITATION

P. Smith. I'd just like to say that these principles read as if they had been written from an awakened conscience.

Prof. G. Yes, I like that.

Well, we've run out of time and we won't meet again for another two weeks, but do come prepared to discuss what has been going on in the groups or bring things with you that you wish to discuss because I'm sure that's the way we'll edge forward.

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