

13 June 1982

THE SUNDAY MEETING

On Sunday last (June 6th) George and Wyn Mellett arranged for a group to work in the garden of Waterton House, Dr. Role's shome. Everyone of those attending was aware that the day was remarkable. What follows is an account set down as remembered by most of those who were present.

Almost from the moment of the first arrivals, Dr. R. was watching, seated at an upstairs window, beckoning to each in turn to convey a wish or express a point. He knew all about everyone there. He was relaxed, carefree, jubilant. Some worked knee high in sludge as they cleaned the underground storm drain, others weeded, cut hedges, fixed rambler roses... Lunch was a happy picnic on the lawn, in the last of the morning sun.

Dr. R. appeared at the ground floor, 'quite youthful', as one said. He was in a light jacket, open-necked blue shirt and invited all to gather in one of the rooms opening on to the garden. A downpour started.

Dr. R. It's raining outside so we have lots of time. It is lovely to see so many old friends of my wife working in her beloved garden.

I want to go back to our roots, to why this Society was formed. Mr. Ouspensky brought his teaching to London after the First World War and founded our Society with the aim of helping people to realize their true nature by means of a system. Since our meeting with the fully realized man, we now know it as Advaita or Non-dualism.

He (Mr. O.) wanted us to make contact, inward or outward, or both, with those Western traditions that embody aspects of this universal teaching. It is present, for example, in several branches of the established Churches. He brought from Russia a special very old copy of the *Philokalia*.

He wanted us to be ready for a rebirth of religion, of spirituality. And that seems to be happening now. Perhaps it is because of the crisis in the Falklands and other troubles.

The latest example of a fully realized man we have seen is Pope John Paul II who, despite great difficulties, such as the Falklands, is seeking unity. His speeches have been full of great truths. He is wanting to show people how to lift their consciousness out of the personal to the universal level.

This includes the Orthodox churches of Eastern Europe. Through the Bulloughs, we have contacts with the monasteries of Mount Athos and the methods of Self-realization followed in their tradition. We are in touch with Father Dionysius who will be Abbot of one of the monasteries. We are being sent copies of his talks through a group in Vienna.

Dr. R. passed round a photograph of Father Dionysius. 'He has a youthful face, full of vigour,' he said.

Dr. R. went on. My wife, with Madam Rabeneck, was one of those who took part in Mr. Ouspensky's work in establishing Russian Orthodox music here between the Wars, a musical tradition very dear to him.

Music by a Russian Orthodox choir was played. Then we meditated.

Dr. R. resumed. It is probably the first time since Eden that someone has been preparing for death with the help of a fully realized man. It involves turning all one's ordinary conceptions upside down. For example, the idea that we are awake in the day and asleep at night. The important thing is the three jumps of the Upanishad to take us out of the dry and burning desert to the cool water of Self-realization. The three jumps to physical stillness, mental stillness, spiritual stillness. What we are trying to do is much simpler than we have been accustomed to think. Getting to the silence, the complete peace, is only part of the journey. There is a fourth stage. We can work for the first three, but for the fourth the hand of the Param-Atman must come to help us.

To enter this state of Turiya, no amount of effort or desire can bring it about. It comes when it is ready. It is all so simple.

We very foolishly complicate things. We do everything the wrong way round. One begins to realise that everything has already been provided by Param-Atman. One has only to be what one is. Very little effort is needed to be able to have a completely new realization of oneself, as my wife demonstrated.

Q. Sometimes it all seems so far away, so remote from daily experience. Is it that we think too much about *our* Self-realization? Is seeking Self-realization the true third line of work? Working for it, for its own sake?

Dr. R. Yes, but it is also first line of work. Colet's role, in part, is to put those good influences into society. The three jumps are not remote, they are really very near to us. But our situation is always changing and we have to fit them into the drama of life. The first decade is spent mostly learning to live in the world, with grown-ups.

The second decade is spent making discoveries for oneself and about oneself. The next decades, the third, fourth and fifth, are mostly spent on just keeping going – working, career, bringing up a family, fulfilling all the various obligations of life. And it is often hard to find energy for anything else. In the sixth and seventh decades, we ease up a little. The opportunities are there. This is when one sees that everything has been provided – by Param-Atman. So in the last decade, we prepare for the next stage of the journey, thanking Param-Atman for the gift of life.

Everyone has to play out their role in active life, keeping refreshed by making these three jumps to the cool water and thanking Param-Atman for all he gives. How is this to be remembered in the midst of all life's obligations?

Q. You once expressed it as 'by attributing things to their true source' and that expression has often come back to me because it touches everything, however different in kind or level, activities and materials, ideas, people, and so forth, physical, mental and spiritual.

Dr. R. So, for you it is pottery...

At this point, the sky had darkened and the fiercest thunder and lightning broke out. Voices could hardly be heard. Dr. Roles chuckled gleefully.

Isn't it marvellous that Param-Atman still does so many things that man cannot do. What a grand way to remind us of His presence...

But for the weather, the group would by now have been resuming work in the garden. The 'reminder' of the Param-Atman's presence created the opportunity for the conversation to continue.

There was a question about the poetry competition.

Dr. R. said he had intended to tell about it at the Tuesday meeting. It has to be real poetry, not prose made to look like poetry.

It's got to be the real thing, the thing that only comes when we have made the jump. Where does poetry come from? There is something inside you, writing poetry. It must come from the Atman.

Q. It is a long time since we attended a meeting, because we live far away now. But it does not seem long. Time seems to have changed.

Dr. R. Understanding time is one of the keys. A whole lifetime can be lived in three seconds at the subtle level. Several lifetimes at the Causal level.

To understand this we have to develop a completely different idea of ourselves. The ordinary life is dominated by the active hemisphere, which we think we are. But it is not at all important. The Param-Atman speaks to us in a quite different way. Our whole conception of ourselves has to change. What we call working life is mostly spent out in the wilderness, far from the voice of the Param-Atman. When we prepare for sleep and enter the domain of the passive hemisphere, we come nearer to Him, and understand more of His language. Times of meditation, at dawn and dusk, are times of transition, helping us to bring the passive and active parts of the brain into harmony, and enabling us to carry some of the stillness into our working life.

Dr. Roles spoke of the connection to a realized man – one that could never be broken.

The connection is not subject to physical presence, or death, and belongs to a different time. The Realized Man has accepted us, all our Society, and nothing can break that bond. We were admitted to the tradition of H.H. in a formal ceremony. The bond between master and pupil is never broken, it is for ever.

Q. Our tensions seem to prevent us from realizing what we know to be true. Your story on the recent video tape told of three people. There was laughter when they reached the top of the wall, because the wall was not there. One knows this to be true and yet these tensions for me seem to prevent one realizing.

Dr. R. Your tensions are due to attending to too many things.

Comment. One feels one knows the answer here, but when one gets back home...

Dr. R. Another example of his (the previous questioner's) tensions...

There was some more very lively thunder and lightning!

Dr. R. All right Param-Atman! I am glad we are getting this display of power. We sometimes underestimate the power of the Absolute...

Comment. On the radio today one of the survivors of the Falklands was speaking of his experiences having been hurled into the sea. He was asked if he was aware of God (it was a Sunday morning religious talk show). He replied that at sea one had only to be aware of the immense waves and all the energy that was involved beneath the ocean to know that a power existed.

Dr. R. Before death one has to have the psychological and spiritual levels organised, or integrated.

Q. I thought the spiritual level was all right and it was the psychological level one has to work on?

Dr. R. It isn't a question of working on one and then the other. One just has to find the pauses during the day between psychological activities and through this one can get rest at the Causal level.

He also said:

If we belong to a Tradition the link is never broken once we have been accepted, such as by the Initiation Ceremony.

The Doctor then showed the group a photocopy of the sleeve of the record of the Russian Easter music which depicted an Ikon of the Trinity. He referred to the three figures as active, passive and sattvic aspects of human nature.

Dr. R. The sattvic figure in the centre is always mindful of the cup of blessings on the table. Giving thanks to Param-Atman for the gift of life.'

One of the group said subsequently that though knowing the ikon well, he had not realised before that while each of the three figures is obviously distinct, they are brought to a unity by the cup itself. Unity, that is, from the mindfulness of Param-Atman. By, as Dr. R. had said, 'attributing things to their true source'. Not by seeking unity, or stillness, or confidence on our own terms, or for ourselves. Dr. R. did not speak more about the picture, he simply asked that each look at it. The cup seemed to be standing there, filled with blessings.

The storm was easing.

Dr. R. We have to remove the sense of the personal, reverse our attitudes. It is all so simple. We must stop complicating everything.

I shall try to keep you in touch with the stages of the journey, by tape or video perhaps, if I cannot get to meetings.

Well, now I'm nearly talked out. I didn't think I should be. It is strange for me. (laughter) What would you like to do? Some of you would like to have a smoke. Well, take it easy. I'm going to smoke my pipe.

Work in the garden was resumed. The atmosphere was light and embraced the happy state that had so clearly been the Doctor's. He sat by the french windows, watching every activity. He chatted to most, inquiring after families, asking also about the SES. 'Tell Peter Green,' he said to one of the group, 'that my thoughts are always with him.'

Towards the end of the afternoon, the Doctor's son and other members of the family arrived and this created a joy for the Doctor that exceeds description. One of the group said he had never before experienced the presence of such love as that which enveloped the room when the Doctor rose from his chair to greet them.

People left, all recognising that they had been present on a day of great experience.

Later that evening, in conversation with one (I.H.) who has been his companion and helpmate this past year, the Doctor dealt with a number of matters which needed clearing up. Then he said:

Everything I have *had* to do, has now been done.

The need now is for simplicity. We have been habitually complicating everything. It is only necessary to be quiet, and to keep things simple. We have had everything upside down and back-to-front.

There is only one consciousness. The levels are levels of impediment to that consciousness. Everything is that consciousness. That is what we have to feel and know.

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Note: Monday 7th June 1982, 8.45 am. (the following day) Dr. Roles suffered a heart attack.
Friday 11th June 1982, 11.30 pm Dr. Roles passed away.

