

1 February 1982

READING 2

(For 2 weeks)

PART 1

We had plenty of 'feed-back' last week containing reaction (from 2 new and 3 senior groups) to the 'Story of the Elephant'.

1. Riverview Gardens (Some we already know, for others their very first group meeting)

Caroline Bingley. Surely all reports of a situation are limited by one person's experience, to assess and understand. For example the history of England and the history of Ireland, two versions of one situation.

Paul Bullough. Are all the different religions a connection with that story?

Paul Robertson. But is not the experience valid if it is accepted honestly that it is not the complete thing? (Conversation here about the two hemispheres – essence and personality)

Tim Penhale. I don't think we give ourselves enough TIME. In this story there is no suggestion of how long they took to walk around and assess.

Noelle Goldman. Could we hear again about the three-fold human nature; isn't that three speeds?

Paul Robertson. I do try not to mix up Cosmoses with other conversations, but I really DO want to know; are Cosmoses to do with perception?

Jim Franz. (new) In the States people are so terribly conditioned by advertising. So everything comes from outside, but they are not aware of it.

Paul Robertson. I would simply love to know what everything looks like from the Causal level. Is that where the Greek Gods sat?

(R. No, the Gods on Olympus were personifications of human psychology in some warrior's dream world, e.g. Zeus loved unprotected nymphs like Callisto and was a continual worry to his missus Hera! Only a few big myths like *Jason and the Golden Fleece* came from higher.)

Joan Robertson. About the elephant story. If I am blind I know the Realized man knows much more than I do. But does HE find there is more for HIM to know?

(R. Yes, indeed, a person's question connects with the 'fountain of knowledge within' and he comes out with the answer instantaneously, stories and all; but he only *answers the question* according to the capacity of the questioner; that's why his answers are always so fresh and our questions seem to light him up!)

Caroline B. Mentally ill people are sometimes very aware of energy within, but unable to express it.

Noelle G. I think it's a circulation like breathing in and breathing out.

Jim F. I have felt powerful energy; my perception was stronger and different. Is this the two hemispheres, one saying 'Yes' and one saying 'No'? I have felt it in wrestling and in Meditation – an incredible amount of energy.

Andrew Spira (back from Mexico) I long to connect this with CosmoSes. I know the language of CosmoSes is different, but I want to connect every day with it and my life inside and out. How can I learn it?

Colin Johnston. (new, from SES) What is the feeling of 'I'? What would it feel like if your 'I' was in the right place? How can I do it straight away? I suppose that if you could 'Remember' that would be the whole thing.

2. Connell/Sampson (Colet) – about 'Elephant Story'

Patrick Dalton. The group of us here could be a practical example. Quite often when you listen to other people's experience you warm to them but I think what is most valid is listening to many different views.

Yvonne Fisher. *We* really can't judge a situation.

(Dr. Connell. No – judgement is a function of the Deity.)

Rosemary David. Do you think it possible to look back on an incident in one's own past and have a very clear insight into it in the present moment?

(R. Yes, but quickly stop at that and return to the needs of the moment just ahead. If a single train of thought is allowed to start up, it's bound to bring some sort of regret – something futile and negative as you suggest.)

Patrick Dalton. But in the story of the elephant I feel it is slightly unfair. The blind man touching the foot knew the truth as far as the feel of the foot went. If the Mahout had said, 'This is only part of the whole'

(R. That's exactly what our Mahout says to us every time we see him!)

Dr. Connell. The point is that they started arguing, and if you argue you are talking as if you knew (which Mr. Ouspensky called 'lying').

John Sampson. And the point is that the Mahout knew far more than the blind people, just as do the Shankaracharya and those who listen and practise what he says.

Mark Tyou. (back from the USA having met the New York group) Is there some connection between the story and the fact that in the story nobody asks the Mahout to help?

(R. Yes, a double connection. First none of us is being quiet for long enough to hear what the Atman and the Shankaracharya say in reply to his own unspoken questions. ('The Voice of the Silence') And secondly only a tiny proportion of people (even in the 'Free World') today, even know of the existence of 'people like this Mahout' – a true guide out of all the false prophets. So it's for our Society to get the word around somehow,

beginning with those at home and abroad who have received the Meditation and the Shankaracharya's influence through this small section of his followers.)

PART 2 (From Monday Meeting, 25th January 1982)

I had last night the longest period of Samadhi that I've enjoyed lately; again and again each time I woke up so that I really appreciated what my wife whispered at the end – things like, 'Why call me back, it is so lovely where I was.' I want Lady Allan to read you what triggered it off. Different things trigger it off and this was a story – well, my remark first of all... in 1975.

Lady A. Dr. Roles said:

The original feeling with which I came to the first audience was a happy and triumphant certainty that when the realization comes, 'that I have nothing of my own' all doors seem to open. This first feeling is surely the *individual* (Vyashti) aspect and must it not be followed by the *universal* (Samashti) aspect?

(Dr. R. That is the individual changing into the universal which at once brings the feeling, 'the whole universe belongs to me'.) Then there is great joy. Well, he then told a story of which we've had many versions... I'll try and tell the first half of it, more shortly.

It was about a king who held a sale of goods – all given away at very cheap prices. Everything anybody could wish for was there in the stalls and people crowded in and bought all they could lay their hands on, but one man wouldn't buy anything. He went and looked at everything but he held back and (although people reminded him that the exhibition was coming to a close) he waited until the last possible moment and then he went straight to the king and said, 'I don't care about all these goods, but your hand has put all these wonderful things here in this world, so I want to buy your hand!'

Lady A. (reading)

And he asked the price of the king's hand and the king said it was very difficult for him to imagine that he himself was on sale or that his hand could be for sale here. There were other things to be bought, not the king. But the man said, 'It is you who have brought about such beauty, so I want *you*, not the things,' and the king said, 'If you really want me you can have me only by love not for money.' So the man said he was prepared, and he surrendered himself with great devotion to the king and then because he surrendered himself he won the king and then all the things in the exhibition which belonged to the king also belonged to him; he had no reason to buy anything more because everything was his own. He could use whatever he wanted whenever there was a need for a particular thing to be used. He didn't have to buy, he didn't have to claim, and he did not have to collect. It is only by surrender to the Absolute through love that one wins ALL; that is the way we need to go.

(Record, 24 September 1975)

Dr. R. Well, at the time, as I said at the next audience, this gave me quite a spell of Samadhi and I came in and said:

Lady A. Dr. Roles said to the Shankaracharya:

The story of the king was so beautifully told yesterday that we would like to be identified with the man who did not want anything except to hold the hand of the king. Even waking during last night with the feeling of grasping that hand which has given rise to all the wonders of this creation, gave me a taste of Samadhi.

And the Shankaracharya replied, to Dr. Roles:

There is now no question of holding the hand, because you already hold the hand and it is quite obvious that you inherit everything because you already have held the hand for quite a long time. Whatever might come in the way, it is only the past reflecting itself sometimes, like a dream; it is not your conscious act which brings about any desire to be fulfilled, which is not already fulfilled.

(Record, 25 September 1975)

Dr. R. Now we've been frequently told that any respectable Teacher refuses liberation until a fair proportion of his pupils are also liberated so this is coming about for our big family as a whole. You have to have confidence, you have to have grit and determination, and above all you have to be rather cute *about what to do when*. But this is all within everybody's grasp who's in this room, and a lot of people who aren't. So be cheerful and happy and, because outside life doesn't look too good, all the more will the pressure of the difficulty of life drive us into liberation psychologically. To experience the 7 Cosmoses within oneself, we've got to get from the physical to the Causal. We've got to pass through a sort of valley of 'twilight sleep', of personal changing psychology, and get to the Causal level where the 'emotional realization of Truth is Pure' and simple.

Now I would like to play (as Paul Robertson's here) a little of the disc he gave us. Here are the Medici Quartet (showing photograph) in rural surroundings! You're having a great spell of success aren't you, at the moment – we listened last Thursday. So the Medici Quartet will be playing part of the Minuetto and all of the Adagio of a Haydn Quartet, Op. 64, No. 4, and this has given us at my home a lot of lift to our meditation. This particular bit somehow, I don't know why... and then we'll go straight into meditation at the end.

MUSIC

MEDITATION

(To Paul Robertson, leader of the Medici Quartet)

Dr. R. Thank you Paul. We'll have some more before long.

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