

9 February 1982

MEDITATION MEETING

On the platform: Dr. Roles, Mr. Fleming, Mr. Dunjohn

Mr. F. There's not really anything to announce except that we have a rather short queue of people wanting the meditation, about four or five, so there will be initiations on Sunday, 7th March. Therefore if you have friends who are interested, give us a bit of time and we'll be able to fit them in all right. If necessary, of course, I suppose we could always have another day; but if you could aim at 7th March that would be good. The next meditation meeting will of course be the Tuesday immediately after that – 9th March.

Dr. R. (introducing Kenneth Dunjohn on the platform) Long long ago when I first started giving the System to the School of Economic Science in the late 1950s, Ken Dunjohn (then Chairman of SES) led me into the room and he, with Sir Kenneth Jupp (who is still a Judge on Circuit and so isn't free to come), have stuck with me ever since; so I've asked Ken Dunjohn to chair this meeting because a little while later when the Maharishi came on the scene and had a house in Regent's Park, we brought a lot of people there and he wanted somebody to help him check, and you and Bill Whiting came along...

Ken Dunjohn. With others as well – we were your representatives.

Dr. R. ...and picked up a lot of very good tips – and when I was going through the hall the other night (having laboured to try and answer questions) you quoted something valuable which you picked up from the Maharishi when he likened meditation to a children's game...

K.D. Yes, he said it's like the game we all remember playing as children of bouncing a rubber ball continuously without letting it stop bouncing, and that following the mantra in meditation can take on the same aspect. Just as the child follows the ball and bounces it and tries to keep it bouncing, in short bounces, and in high bounces, so the game of meditation is to keep the mantra bouncing, so that it doesn't stop bouncing. He told us to say this to people during the first checks after being given the meditation – it was most important.

Dr. R. Sometimes if it went higher it meant it was the long slow bounce. I'd like you to try to establish a more light-hearted approach like that because 20 years is quite a long formidable time to keep meditation going twice a day. It's amazing how many people have managed to keep the ball bouncing somehow. I don't want you to be discouraged because it's understood that it is difficult and that modern life doesn't get any easier, so I must say I congratulate you that you are still here after all this time and I want more people to join in the conversation – especially the newer ones.

(Silence)

Dr. R. While you are plucking up whatever it is you have to pluck up in order to join in this conversation, I'll ask Michael Fleming to read a question by Richard Hargreaves who's been meditating with us since the start but has been attached to the Council of Europe at Berne and (though another faithful Meditator) can't get here often because he's based in Switzerland.

Mr. F. (quoting R.H.) 'I've been trying to still all movement of the mind and body without much success. I was of the opinion that movement of the body could be easily stilled. I'm not so sure now. As for the mind, thoughts often seem to invade it even in meditation and the mind itself moves into the past or future as if it has a will of its own. What can I do to still all movement of the mind and body for a few moments, or for longer?'

Dr. R. It's the same problem for all of us and first of all we have to take ourselves as we find ourselves on a given day at a given time, and it varies a lot from week to week. And you sit and you say 'I'll forget about all previous meditations and now *this* half-hour belongs to the Almighty, so first of all I can keep my body still and symmetrical... fairly upright but not stiff. So let me do that.' And then the mind starts rocketing and you notice the bodily rhythms (collectively called the Pranas) which become more conspicuous when you notice them (digestion, breathing, heartbeat, etc). You notice all sorts of things that you don't notice when you are active; so sitting there with your eyes shut you become aware of another world and it's rather startling; and the ordinary dominant mind does its very best to con you out of it, because it likes being the master and it doesn't like being deposed from its high office. So it will do everything it can to trick you into coming away from the mantra rhythm and letting it continue to dominate. That understood? That is the psychological meaning of the New Testament saying: 'A man's foes shall be those of his own household.'

And then you realise that in this world inside yourself (the subtle or psychological world), things are totally different because the ordinary laws of time and space don't exist. They govern only the physical level where solid bodies move from one place to another (like Newton's law of gravitation). But thoughts are not under this law at all. So, time and space are quite, quite different in the subtle world and most of our discouragement comes from thinking in terms of ordinary passing time and ordinary external states. You agree with that don't you in theory? Have I startled somebody into asking something? (laughter).

Philip Smith. Dr. Roles, I'd like to pluck up this rubber ball again. If you bounce a rubber ball and keep on bouncing it you are patting it all the time. You are being active. Now if you drop the rubber ball it will gradually get smaller and smaller and smaller bounces until it disappears from bouncing as it were. How close an analogy is the rubber ball that you described earlier to the true state of meditating?

Dr. R. Philip, we asked you to keep the mantra rhythm going, *not* let the outer hemisphere con you out of it by thinking or talking about the material analogy instead.

K.D. It was essentially a technique for starters, for beginners; later the mantra finds its own rhythm and goes by itself.

Dr. R. Yes. I brought this difference of space-time on the subtle level before you today because this is the key to Mr. Ouspensky's discovery about Cosmose – that time is different in different worlds contained one within the other which we inhabit simultaneously. And I want Dunjohn to read to you the first version of a story we heard 20 years ago, to see if it seems at all different to you now after that interval.

K.D. At one of his first private audiences with H.H. in 1962 Dr. Roles asked:

What is the relation between our sense of time and the state of Consciousness? When we go into deep sleep at night we lose all sense of time. In ordinary daytime state there seems often no time for what we want to do. In moments of consciousness there seems to be plenty of time. In bliss, again, time ceases.

In answer he said:

There are (subjective) variations in our sense of time. One day we think we have very little time, but actually there is enough. Another day we think we have plenty of time but really it is terribly short. Time for us mostly relates to the situation.

But there is also a real difference between the physical and subtle worlds. In sleep we see a lot, we cover large areas of time. But as a matter of fact our dreams occupy very little of our time. A dream which covers a big area of time takes very little time to pass through our consciousness. This difference between our dream and our waking state is a thing quite different again from our deep sleep. Time is different again in deep sleep and of course in bliss as well, time has a different measure; so *time varies according to the measure...*

Dr. R. And by 'measure' he means the unit of time. You can have a present moment of 3 seconds (the time of one inspiration and expiration), or you can have a unit of time of 24 hours (like the breath of the Biosphere) or you can have a geological unit of time of millions of years and beyond that again astronomical units of time. He's saying the same thing: 'Time differs according to the measure', expressed in Mr. Ouspensky's 'Table of Time in different Cosmoses'.

K.D. And he gives an illustration:

Lakshman the brother of Rama told him that he would like to see the great illusion of Maya, the Maya which Rama was always talking about. Rama replied, 'You will get into trouble through seeing it so I shouldn't bother if I were you.' Lakshman replied – 'I'm quite sure it won't affect me, and I'm still curious to see it.' So Rama said 'All right, you will see it by and by,' and left the question open. They went to the river to bathe. When they had finished bathing and both were coming ashore, Rama said 'My brother, I've lost my ring; do you think you could dive for it?' He went and dived for the ring and in that moment he lost his consciousness. When he came out of the water he was in a different land. It was a beautiful countryside. He met there a beautiful woman and they settled down together, established a home and lived like householders. He begot four sons and when he became an old man he caught malarial fever, developed a cough and eventually died. When his sons took him to the river as the custom was, to immerse his body into the water, and as his body submerged – at that moment, Lakshman again came out of the water and out of Maya. He went to Rama with tears in his eyes and repentance in his heart but still didn't remember what had happened. But Rama said to him 'You wanted to experience Maya – illusion. Now you have the experience'...

(Record, 19 October 1962)

Dr. R. In another version Lakshman says 'I've spent a whole lifetime down there' and Rama said 'I assure you you've only been there a couple of minutes while I've been standing here.'

K.D. His Holiness's comment was:

All the differentiation of time and space which we calculate in this world is the illusion. In the Atman, or in Brahman (the Absolute) there is no time, there is no space, it's all one. We see a distorted effect of all this both in our worldly consciousness and in our dream-world in sleep.

Dr. R. And Maya is the name they give to the illusory world below the water in which unawakened humanity live all their days.

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Peter Eadie. Why does there have to be oblivion between changes in time so that one forgets?

Dr. R. How do you mean – give an example, Peter.

P.E. The fellow who went down in the water for a lifetime did not remember when he came out.

Dr. R. This is due to the incorrigible habit that has been established in humanity since pre-history whereby the two halves of the brain (which is based on asymmetry of both sides) has become so fixed that through habit one sees just the opposite of what the other sees. When one is awake one uses the half of the brain by which you communicate with other people, (the *left* hemisphere), but when one goes to sleep at night that hemisphere is supposed to rest – while the other hemisphere does the work in creating dreams etc, or also rests – the two are meant to work in tandem, like one's right hand and one's left hand. But they never work harmoniously and what we've got to do is to develop the habit by which our selective mind (the Buddhi) knows what's going on, sees both sides and makes a choice. Yoga means the union between the left and right half and this is what we want to do in the Western way, on the basis of Western knowledge, physiology, and psychology and not be dependent on the medieval point of view prevalent both in Western and Eastern education systems. Sorry to be complex.

P.E. I didn't quite hear what we should not be dependent on.

Dr. R. A medieval state of knowledge, which ignores the new psychology based on discoveries of the last two decades. The modern neurophysiologist is much more definite and precise, there is much more clear evidence available today, but only to specialists. The trouble is that in gaining that knowledge we've lost the power to use it. We've gained it because we've suppressed the quiet inward-looking half of the brain completely. For that other half of the brain can lead to control of the emotional centre and the instinctive centre, and those are the powerful assets which raise our level of Being and enable us to live according to this new knowledge, which otherwise just leads to more and more mental fatigue and more and more trouble all through the world. Now do I hear somebody else asking something?

Jim Franz. Does imagination have a useful or creative function or is it called something else, either in writing or music, creating something?

Dr. R. The trouble is we use the same word 'imagination' for creative imagination which is undoubtedly useful and for all the destructive imagination which is the prelude to madness. We use the same word. And nobody knows in which sense they are using it. You can say that

control of imagination, where you have an aim and then let your mind pursue its own course towards this aim, is one thing. But letting the mind behave just as it likes without any kind of rules and regulations or any kind of knowledge results in chaos and disaster. And also controlling the mind in a totalitarian fashion by too many rules and regulations also has a disastrous effect. What Mr. Ouspensky wanted us to do here was to collect together everything relevant about man so that we, according to the story of Lakshman that you have just been hearing, can see a dim view of the whole thing, the whole elephant, which is True Knowledge...

K.D. Dr. Roles, some of the people here tonight may not have heard the story of the elephant.

Dr. R. Yes, OK – I'm not going to retell it! (laughter) They can easily come and find it.

Mr. Hodge. Dr. Roles, the last time that I helped with initiations I found that there was a difference in time and that sort of time seemed to flavour my life for a week or so a little. (asked to explain further) Other people felt it too – there seemed to be a difference in *time*, you see.

Dr. R. I don't think a commentator who was not present at that moment would be useful to you, Hodge. I tell you why: it's because a lot of the differentiation of time is simply subjective. When one is bored time drags, when one is over-excited time goes very much quicker. All this is subjective. But the difference between Cosmozes, time between Cosmozes is an absolute organic difference. Just as the difference between time of operation of the emotional centre has the same Cosmic difference from the time which the moving centre requires (for instance) to drive a car fast through traffic; and just as that has the same Cosmic ratio difference from the ordinary thought processes... the slow process of intellect that the 'L' driver has to use before driving has been taken over into another world – the world of action.

Sue C. Dr. Roles, once you said that the most important thing to do was to get away from thoughts and is that why it's so important to be able to?

Dr. R. That's why, yes. Absolutely, because any thought process slows everything down and keeps you in the world below the water. So now, the relation between that story and meditation – why it's told at a meditation meeting – it took some years for it to dawn on me... that the story was about what happens in meditation; and I suddenly said to His Holiness when he retold the story, 'This reminds me of what seems to happen in meditation, that when I sit to meditate I seem to come out of the water of Maya, free myself, get away from it, and then when the meditation is finished (the half-hour is finished), I seem to slip back again below the water.' And he said 'This is a very important discovery for you. Go ahead on that.' I can't say I've gone ahead with it very far! (laughter).

Q. (a man) I feel that to meditate properly there should be first of all the real desire to meditate. How can I build up more love of the meditation?

Dr. R. Any *real love* is the solution. People talk gaily about 'love' but if you really love somebody, like wife or child, it's the way to get to love the Param-Atman. It's the way to two Cosmozes away, above the usual one (at least). You can't love equally all the time, but if you

get a spark of love, of real love, undemanding love, that's what will connect you with the Param-Atman who is the Lord of Creation, the Consciousness of the Universe, in the end. So go ahead on that!

You can't love an abstract disembodied thing called the Param-Atman. You have to love one of the manifestations of the Param-Atman which is some human being, because *every human being* is a spark of this Universal Consciousness. Well the next question usually is: 'How can I find somebody to love!' (Much laughter) I'll have to leave that to you. At 80 I'm not very good as a marriage agency!

Mrs. Tully. Dr. Roles, when you meditate, the deeper you go into meditation, the less you seem to know. (yes) Is there very much to know?

Dr. R. There's only one thing to know and that is that you yourself are infinitesimal, know nothing, and all you've got to do is *get out of the way* because then you will hear the voice. Jacob Boehme(17th century mystic) said: 'When thou has ceased from all thy thinking and willing, then thou wilt hear the wonderful words of God'. In the very moment of that realization you get everything! So you are getting out of the way of the Almighty which is why we are born embodied beings. This is the game of life... 'bouncing the ball'.

Mark Tyou. What is it inside one that, when one becomes quiet, feels young and joyful?

Dr. R. That is the Atman. The individual ray of the Universal Consciousness which is in everybody, and it comes into the world to learn the secret of happiness and what you've observed is a very big step toward learning the secret. You ask yourself 'What will make the Atman happy?'; and you find that quiet is a first step in this.

I wanted to say to Margaret Tully that every human being meets with this Lord of Creation, the 'Being of Light' at the hour of death, though the vast majority have so much going on in their minds that they don't realise it and they don't remember it. Several recent best-selling books like *Life After Life...* there are quite a big proportion of people among those revived from clinical death who have realised how marvellous it is. My wife I watched and two or three other people watched also. She was marvellously happy as she got nearer and nearer to dying. So bodily death is something to look forward to and not something to fear for *we* never die!

K.D. On a different time scale? Is this another emerging from the deep as it were?

Dr. R. Yes. It's one reason on a different time scale, for telling that story. The Hindu Vedas tell the story in relation to life and death – in other words Lakshman was born, lived a whole life through (the ordinary sort of human life) and when he died, he emerged into the stillness beyond, very, very glad to see his brother again, and his brother represents the perfect man, Rama. This was just a little show Rama put on for his brother who wanted to see for himself what the Maya (illusion) is that keeps everybody from Liberation which is our birthright.

K.D. And he was there waiting.

Dr. R. Yes, and had been there all the time and IS there in each of us all the time. Now my active half is going to take a dive – and then I shall emerge from the water...

MEDITATION

Well I got the feeling myself of being able to keep above the water – keep the Light above the water of thoughts – and I would like to know if anybody else did, even for a few moments... shut your eyes and put up your hands! (not a single hand went up) Forget that, you'll be accused of boasting! I'm sure there are more people who got that same feeling of Being. (K.D. Mrs. Mellett says just a few seconds) Yes, though I think it was more than that – only your dominant hemisphere didn't recognise it!

Mrs. Guyatt. It really is, Dr. Roles, that YOU must disappear completely, mustn't you? Even a thought comes from you – the feeling of 'I'?

Dr. R. The feeling of 'I' as separate. 'God is everywhere but I am also something'

Mrs. G. Thoughts come from 'I', don't they?

Dr. R. Yes. I don't know if some of you recall what one has had a lot of corroboration of from meditation – there was in our Western system *a simile of a man being like a house with many servants in it*. Very chaotic, but a few of those servants clubbed together and formed what was known as 'deputy steward' and they did what they could about putting the house in order. They didn't know very much but managed to get some of the servants in the right place – the coachman out of the drawing room and into the stables and the pigs in nice clean pigsties. And when it had become reasonably ordered then the real steward (who was comfortably asleep somewhere) would wake up and get the house ready because he (the Buddhi) knows the Owner, so he would get the house ready and then the Owner would come. Really what we have to do is to realise when we come to ourselves that we have been pretty chaotic and get things into some sort of shape. Stillness – so that we can see what's going on and be efficient at doing our own jobs. *Step 1* – right and appropriate action at any moment. The next step to doing your job is naturally an *increase of good thoughts* going on in your mind – you aren't feeling guilty and are more at peace with yourself if you've done a good day's work. This increase of good thoughts causes *Step 3* on this mini-ladder which is a *diminution of bad thoughts*, and this diminution of bad thoughts is what is necessary for a liberation of Sattva guna – liberation of this third force – a lovely feeling of freedom and awakening. So it starts with doing one's job and not with airy-fairy dreams of future states of humanity or something, or life after death. It starts with 'Now'. You will hear about the other steps of the ladder, but *the end step is to have no personal thoughts at all*, which is what Mrs. Guyatt said just now. Getting away from personal thoughts, they come from 'I' as you just said.

(to Mrs. G) Have you had a cable from Dickie? (a postcard) A postcard has arrived – the Indian posts are working... (and from Maureen too) Good Heavens it's a record year! (and one of the first things they saw was an elephant!) So they weren't blind – they saw a whole elephant! (laughter)

Now it's after quarter past eight... what do you want to do – get home and eat? Get your cars home safely? Cultivate that attitude of coming 'out of the water' when you sit down to meditate and shut your eyes – it gives a lovely feeling of freedom.

Thank you very much – those of you who said things – such good things!

