

22 February 1982

**LARGE MONDAY MEETING**

On the platform: Dr. Roles, Professor Guyatt and Mr. Caiger-Smith

Professor Guyatt. There are some notices. People have been asking about dates for the beginning of next term and they will not be as announced last week. The first Monday Meeting, a large one, will be on Monday, 17th May. So would you make a note of that - May 17th. Movements will start that evening and groups will start the same week. And there will be a Meditation meeting on the previous Tuesday, 11th May.

Notices are being given out to Members today about the Annual General Meeting of the Society on March 25th. Would Members please take a notice and tick their names off on the list at the top of the stairs, otherwise we are obliged by law to post you one. After the meeting on the 25th there will be a talk by Cecil Collins, the artist, and a showing of his film: *The Eyes of the Heart* which is about his own work. Associate members are welcome at this, which will start about 8.15.

Then there are two notices for turners. Three early morning training Mukabelehs will be held on Thursdays - 4th, 11th and 18th March. Robing will be at 6.45 am for 7.00 and lists for names will be in the Green Room. It is hoped that as many turners as possible will come, particularly those recently trained by Mr Wilks and Miss Varley. Would turners also note that because of poor attendance, it has been decided that the Thursday morning practices will cease after the training Mukabelehs. The Wednesday and Thursday evening practices will continue at 6.30 p.m. (Dr R: I don't blame them for not coming out in that bad weather so early!) (laughter) If there are enough applicants there could be a course for new turners early next term, so if anyone would like to take part, would they please let the office know.

Finally, some money was found in the men's ground floor cloakroom a little while ago and it hasn't been claimed yet. So would the owner ask for it at the office. Anybody lost some money?

Dr. R. Mr. Ouspensky used to say one couldn't earn a living by hoping to pick up money in the street - so claim it - the Society isn't dependent on lucky finds like that!

Well, I had hoped to sit in a corner and listen to the flow of some marvellous impressions and material which was going to come from you two; but Lady Allan is laid low with a very bad cold and cough and so I can't just yet; but there's something very big to look forward to. It will take us just a little time to get it into shape and marshal some of the material and a new understanding through improvements in translation, so next term should be a very happy one. There may be a little happiness even for the rest of this term! (laughter) (to Prof. G.) You got the impression, didn't you, that now he has cleared away those remaining difficulties he expects us to get on and do something about it?

Prof. G. Yes, he does. I think, very early on in the audiences, he said that he hoped this Society would bring influence to bear in the affairs of this country; that we had the practice and we had the knowledge and that we should bring our influence to bear in the best way we could. He thought that we could do it and he referred to that once or twice in his answers. So that really poses quite a problem.

Dr. R. Yes. Anybody anything to say about that? You see we seem to be the only people who value *silence* as a means of conserving energy and acquiring wisdom. There are heaps of societies – the Wrekin Trust, the Inner Light Society, the Scattered Brethren – many, many societies all of whom have long lists of lecturers and long programmes and schedules. So now we are hunting around for some way of *showing by example that silence does pay dividends*. That's as far as we've gone at the moment. Anything to say?

P. Scrutton. As we aren't a very large number, can one think of it in the form of a power-house; can we do something in that direction?

Dr. R. We've got really quite big numbers to practise on, if you take all our young friends, children, grandchildren, their friends – it really amounts to a very large number of good people who are looking for what seems to everyone so obvious – that a different point of view is needed in the West – but don't know how to begin. If we didn't frighten people away by seeming to have all the answers and making our children nervous about being pulled into what they know as 'Colet' where they might have their freedom limited, or be bossed about, or to have to give up something important to them, I think there would be enough for the next stage which is learning to practise what we preach. What isn't understood, I think, in general is what our Western system put so clearly. Mr. Ouspensky – who heard it first in Moscow – expressed it shortly like this:

Prof. G. (reading)

The Way does not begin on the level of ordinary life. Between life and the Way lies the stairway. To get a step up this stairway one needs to put someone else on one's place. The people who can get up this stairway are ordinary honest and responsible citizens – householders. But two types of people fall down and break their heads: Lunatics and tramps. Lunatics are people misled with the wrong values, and tramps are people who have no values at all.

Dr. R. We ourselves have been regarded as 'lunatics' up till now and not altogether falsely! We are thought to have something queer which we believe and we don't talk about and nobody else knows about. We don't seem to have ordinary values. So what we want to do is to be able to address or give our example to the great mass of ordinary normal people – backbone of the country – who are getting fed up with the way the general public is treated; but don't know the climate is going to change. Well... ?

Mrs. Simpson. Does that mean that the finer energy is in each one of us? That seems a good approach because there is so much spoken about energy these days.

Dr. R. I would say the conservation of energy is very important in the present day, especially mental energy.

Miss Cullinan. Don't we have to do what we are doing in our daily life to the very best of our ability, because it's something that other people can see. Very often they can't evaluate relationships although they may suspect that something is different, but the way one goes about one's work and one's daily life is very important to other people who have a great fund of common sense and also very high ideals.

Dr. R. Yes, I think you have put your finger on our most important and immediate job, which is in the paper this week.

(after repeat of 2nd half of question) I couldn't agree more. I think that's how it should begin... us, our families, and then a larger circle, and so on. Because the only way to recovery, economic and industrial, is to *do a day's work*. Everyone is always ready to stop off and argue and fight, but nobody wants to do the only thing that will get us through and that is to work. Everyone is saying this all round. So if we begin by adapting a small ladder which the Shankaracharya gave us some time ago which seems eminently suited to this, to this purpose, doing your own job as the first step on this ladder. I won't go into it further today. I'd like you to hear what he says about it. All right. But I absolutely agree. I think you have hit the nail on the head. Any other comments?

G. Beckwith. Did the Shankaracharya give any advice on the way to put somebody else on to the step that one is standing on?

Dr. R. It's implicit in nearly every conversation we have, and in his whole behaviour and action. He is always trying to do something for somebody. I don't know if you would have any special answer to that question, Pickering, would you?

M.E.P. He spoke on one occasion about a lit candle not refusing to light an unlit candle.

A.C-S. The question was about how to put somebody on your place, not what the Shankaracharya is doing, but what each of us can do.

Dr. R. Yes, well I've had some talks already with you and your wife on such subjects, and each of us every week gets tackled by somebody whom we could help, by understanding how to put them on our step. But about lighted candles – there is a story about a man bumping into another man and thinking his candle was alight. And the other man said, 'Your candle has gone out.' It's very easy to go about thinking one has a lighted candle and letting it go out. That's why a group of people are supposed to shake each other by the shoulder and prevent that happening.

A.C-S. Dr. Roles, to do with the Shankaracharya's suggestion that the Society should look towards having rather more influence in the world around, it seems so clear from everything he says that he judges the carrying power of his message to a particular audience and he starts almost always from something very clear and simple but profound. I wonder if the carrying power of the Society here would be greater if we could be quite clear in our minds about what things have the most carrying power. Certainly some things can be quite complicated and do not have a lot of carrying power.

Dr. R. Very good. Well now something you brought back with you from very early on in the first audience seemed to me to have a lot of carrying power that we could use, so would you like to read. There's a very early Upanishad, it's one of the earliest and actually the shortest, it's only about 10 verses in the original Mandukya; I've looked through all sorts of accounts of it and very learned commentaries and all that, but I can find no mention of this which the Shankaracharya told you!

Prof. G. (reading)

The shortest and one of the oldest of the Upanishads is the Mandukya which really means 'frog'. The sage who wrote it had evolved a system which says that with three jumps one can get into the deepest layer of the Self, just as a frog which happens to be on dry land and is getting scorched by the tropical sun wants to be cool and can in three jumps get to the cool depths of the deepest water. Similarly we need three jumps and with these three jumps it should be possible to establish stillness of the mind.

(Record, 9 February 1982)

Dr. R. So this is a message with considerable punch if you understand its various implications. Three jumps. On the scale of the Upanishads of course these three jumps are enormous jumps which take a person from merely the physical level through the subtle to the Causal (or spiritual level) and establish full Self-realization. But within every pair of steps there are three jumps to be taken, and to get going at all, to get off the ground, to the Way (which doesn't begin at ordinary life level), you need to find three jumps that anybody can take. For instance, you could have a friend who mentions that there is the meditation, and that this has been the solution for them. The three jumps consist in listening to this friend, paying attention to it; in actually coming and getting meditation or perhaps hearing more about it; and then in trying to do exactly what you are told at the Initiation. And if you take those three jumps you get off the ground, and then you find what to do next. So let each frog here think what three jumps he or she can get into the way of taking every day to keep going. Does that appeal to you as a simple message with a punch? Instead of talking; meeting each other for years and talking and talking and talking. (Pause) Is everybody in the room taking three jumps? Every day? You should be quite high by now! (laughter)

Why every day – why do you have to keep it up continuously? Why do you have to jump, learn to jump a little further? Think of a frog being scorched on the sandy desert. Directly that frog moves, a lot of predators get at it. It's in danger. Danger on the surface of the land, danger on the surface of the water. Snakes, lizards, gulls... until it gets safely into the depths of the water, it is in great danger; and this we find in anybody who tries to get along the spiritual path. So once you have made a movement, you have got to keep jumping. (silence) Why do I always silence people! (laughter)

A.C-S. I think everybody is wondering just what on earth does the Doctor *mean*? (laughter!)

Dr. R. (to Prof. G.) What do you think he meant?

Prof. G. What do I think you meant?

Dr. R. The Shankaracharya. By the three jumps. Or what is it that you don't know that somebody means? (laughter) (to A.C-S.)

A.C-S. The things that happen if people actually don't jump. They start jumping and then stop jumping. Everything goes bad on people.

Dr. R. Yes, it does I think. It does, yes. I mean I think that's what everybody wants to ask, but I may be wrong... they can get too lofty an opinion of themselves.

A.C-S. Or they can find that something that meant an awful lot when they first heard it has suddenly gone dry. That happens to all of us. If one doesn't actually use it, try to find out where it fits, where it touches the next day.

Dr. R. You can talk unwisely and set up a lot of opposition and get into trouble all round. In the old days you could be burned at the stake – but not just at the moment in this country. You can develop more negative emotions rather than less; you can feel very high and mighty and disapprove of other people and be unkind to people who don't agree with you. All sorts of things which go right against what you are trying to do – spiritual development.

A.C-S. Yes, well I can't remember where the phrase comes from – oh it comes from *The Four Quartets* – something about '*moving in measure like a dancer*', and it seems to me there is a certain *measure* which needs to be kept so that one is feeding in a way from meetings, from papers, from ideas, and one has to answer this somehow otherwise you can't go on feeding. And there is a measure about this, and I'm sure the same thing applies to what you said to Mr. Beckwith about putting somebody on your place.

Dr. R. Well this is the Way we are following – the Fourth Way – sometimes called the Middle Way – and it avoids extremes. That's one thing. And the Sattva comes, the energy and the results come from the middle, not from either extreme, that's another thing. It is rather important.

Well, having the frog and the three jumps in mind, I would now like to have some music. This is music which Paul Robertson's quartet played, which we tried to give you before, but there was a mix-up. This is from a recording by the Medici Quartet of a Haydn Quartet, Op. 64, No.4 in G Major, the end of the Minuetto, a few seconds' pause and then the Adagio... after which we'll slide into meditation and see if perhaps we have touched the cool depths, and soothed the frog.

#### MUSIC – MEDITATION

We still have a little more time – what would you like?

H. Wright. There's one thing I would like to ask. What is the frog and what is the pool?

Dr. R. The cool depths are the Self. We've learnt that there are three degrees of stillness. First, *rest on the physical level* and everybody keeps going because they have perhaps eight hours' sleep and that provides enough energy on the physical level for a whole day's activity; but we don't know about *stillness on the subtle level* and until we can quickly use our opportunities for getting the still and the cool of the subtle, we don't get through all the personal psychology to the real depths of the Self on the *Causal* – the emotional and the spiritual level. And we ought to get over the hot sand and sea margin quickly to the cool of the spiritual level, the emotional level, as soon as possible, to be safe. That's how we've looked at it hitherto, isn't it?

H.W. And what is the frog?

Dr. R. You! We are taking it in the psychological meaning. Your psyche... what you alone really know and nobody else (because you simply won't let them – quite rightly). All that we don't see about each other. I wonder what sort of answer you're looking for? The frog has

three aspects. It has a body, it has a psychology or an intelligence, and it has a causal nature in evolution; and the same applies to you, only you've got a little more. (H.W. still looking doubtful) What is she wanting? (laughter)

Prof. G. I don't know if this helps at all, but he did speak about this very extensive inner world and how were we going to communicate in that. How could we reach *there*?

H.W. Really the pool is oneself, and after listening to that music I felt: 'There is no need to go leaping about!'

Dr. R. Good, that's what we were hoping for! But of course you happen to be specially sensitive to music. You've got to get into your Self instantly at will, and it can only be done in three jumps. The point is that we live on the surface in this outward looking hemisphere all the time and that's all we know about other people, and all other people know about us and they get rebuffed if they try to talk about anything that belongs to this huge inner world of theirs which they know exists but which is indescribable. Even the Shankaracharya has taken over 20 years to get us to understand.

Prof. G. In fact I think that was one of my most marked feelings about His Holiness – that he was talking from this inner world. It was very different from talking from the outer world.

Dr. R. Yes, the outward world seen with the outward looking part of the mind is so dull! Usually it is very 'formatory', that is it can only count up to two, and asks questions like 'What is the difference between God and the Param-Atman' which was asked last Monday here. You might as well ask what is the difference between Chateau Lafitte and Horlicks Malted Milk. (laughter) It's a non-question – but we spend hours and hours discussing these non-questions.

C. Geoffroy. Dr. Roles, why are the walls of an imaginary prison so powerful?

Dr. R. Yes, I know. And why is an imaginary snake so much more difficult to kill than a real snake? Because if it's made of India-rubber you can hit it till you're tired and you won't kill it, for it's only that imaginary snake that makes the prison of Maya.

C.G. I'm surprised at the amount of resistance. When one wants something very much for a long time, and still can't move at all.

Dr. R. Yes, I'm surprised by it in myself too. Really it's very tiresome. But you see this personality of ours is so established and is so used to dominating everything, that it does hate giving up and getting out of the way.

C.G. It seems so elementary, yet one can't even begin to overcome this.

Dr. R. But look, we're paying much too much respect to it. We really should treat it very cavalierly indeed and it's only a silly little habit which has got so exaggerated. You can make your mind think about whatever you like. What's stopping you?

C.G. It did say three jumps of the frog... they weren't supposed to be impossible jumps.

Dr. R. Really you see, the first three small jumps are devoted to getting the right kind of energy (Sattva) which will automatically break this feeling of 'I' – break any desire to hold on to it

at all. (Thank you very much Simon for the letter you wrote, which is being used in Reading 5 as you can see.) You can do it very quickly indeed, Claude, if you watch out and just *refuse* to listen when you hear something starting up in your mind, get rid of it quick. When you first wake up in the morning, if you wake in the night, if you come round after meditation, any such moment of change, get rid of the counter-voice at once. You can correct that habit quickly in three weeks with absolute certainty if you really get at it.

Prof. G. Yes, he said in one of his answers that we weren't decisive enough and we didn't give strong enough orders to the mind. If one did, it always obeyed eventually.

Dr. R. We must have that bit you brought back about the personal servant (the manas) which transforms incoming impressions into experiences of consciousness. This personal self needs orders, clear decisive orders and it will obey.

Miss Scrutton. One order that seems very important to me is to take the first step, because without that, nothing happens whatsoever. And it has seemed recently that the moment one takes that first step then things open up.

Dr. R. But one step is not enough; learn to make the three jumps almost instantaneously – the Law of Three Forces.

P.S. I was thinking more of the little ladder actually.

Dr. R. Yes, so am I!

Sue Cassini. Dr. Roles, could you explain what the three jumps are between each big jump ?

Dr. R. My dear, you'll have to find this out for yourself; details are different for everybody. You take the first three jumps and you'll see clearly in front of you, because the fourth step gives you that energy that we all long for and don't have enough of – Sattva. But you won't get it by asking anyone else. *You've* got to do it.

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