

LOOKING AHEAD

This term much of the material has been based on papers of Dr Roles in 1974-1975. This period marked 15 years of meditation and audiences with the Shankaracharya, but there still seemed to be uncertainties about what needed to be done, uncertainties that we all suffer from ourselves. As HH later put it in relation to the question of Individuality we discussed recently:

HH. Awareness should be focussed to observe whether the Self is being experienced as Ahankar (Ego) or pure Aham (Consciousness unqualified). To realise pure Aham, or to be pure Aham, all one needs to see is that the heart and mind have no more doubts and no contradictions are hidden or covered. [*Record 24.10.89*]

This seems to be an extraordinary piece of advice, the more one thinks about it. Do we dare to follow it?

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To return to the 1970's, Dr Roles had already in 1972 come to the realization that everything had to be done for the Param Atman and in 1975 he could say that at least sometimes there was pure Aham:

I now realise I have nothing of my own and that if I have some inner peace, the guidance comes. How to repay this vast debt? How to manifest the truth more in thought, word and action? This longing to be a better man has drawn me to your physical presence once more.

H.H. This realisation that "I have nothing of my own" is the best realisation. This is the greatest achievement of evolution possible, because it signifies that the level of individual consciousness (Vyashti) has been transcended into the Samashti level, the Universal level of consciousness. [*Record 21.9.75*]

By 1977 the tone of audiences was very different from what had gone before: fewer technical and intellectual questions, more of a Satsang. This was the last visit Dr Roles was to make to India and here are the last words exchanged by Dr Roles and HH

R. This very last remark of all again comes from all four of us – When, with Sattva, one realises fully for a short while, that one has nothing one can call one's own, then one is overwhelmed with gratitude to the Shankaracharya and His Holy Tradition without which one couldn't even make a start! May God bless him and give him peace, now and for ever.

S. The Tradition which the Shankaracharya is furthering at this stage and time, and to which He belongs, is also the Tradition to which you belonged before meeting him, and which you are now pursuing and which will be with you for ever after.

There is nothing outside this Tradition because it is the Tradition of the Absolute and belongs neither to the Shankaracharya nor to any other individual. We are together with you and part of the same Tradition, and confident in this feeling you should take whatever is being offered to you, and by putting it into practice keep going on the way to full realization.

It is in this last period from 1975 to 1982 that we see the flowering of Dr Roles's teaching and (unless someone has a better idea) we might study the full sweep of this teaching next term. We might then see how our own uncertainties and apparent failings can develop into certainty.

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Practice

This is the full record of what HH said about 'pauses':

FCR At one audience on our last visit H.H. said there were two kinds of Samadhi – “One is the culmination of the 8-fold system which again has two levels – Savikalpa and Nirvikalpa. But the other type, which is sometimes called Samadhi, is little known, but available to everybody. It comes at points where there is no desire – between desires – quite a number of times even during each day. Yet people do not realise and tap the energy which could be made available at that moment”. Some have been increasingly longing to be able to achieve silence at these moments. With all that the Realised Man has been saying to us on this visit, this seems to give wonderful opportunities, largely unexplored yet?

S. He remembers at a certain stage expounding this idea – that although individuals have been given machinery which produces desires one after another, yet because one desire follows another it means there is an interval between – the mechanical law requires an interval. The question is – how much interval can one win between two desires? The 8-fold Yogic system has been taken into Hatha-Yoga by Pranayama. In ordinary life of inhaling and exhaling if one observes, one will see that there is an interval between the next inhaling, and after exhaling – on this point the Hatha-Yoga system was made a special system of controlling the body, and after controlling the body one would control the mind. This system has been built only on this particular law of the mechanism by which we seem to live. Apart from this, every individual has desires, maybe related to the same desire, and we are almost plagued with these desires, but there is some time between each desire. Most of the time we do not allow this interval to stretch at all – no sooner is one desire fulfilled than we let another desire spring up. If people understood this and allowed themselves the luxury of a little interval however short it might be, they would find that they would re-charge themselves without doing anything but just being quiet for a moment or two. If people could practise this and enlarge this interval – say up to five minutes at one stretch – they would find that they had great power within, and the potentiality of realising themselves would not be far off if they could do this – giving themselves the luxury of two minutes of interval between one desire and the rising of the next.

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Attempts to observe ourselves and simply be present have been producing valuable and interesting results. As well as the constantly changing array of different 'I's presenting themselves there have been reports of better states, intimations of a Grace that lies waiting in the stillness and apparently unconnected experiences of peace and happiness. We may also notice how the sense of 'I' changes as the stillness deepens. At first, in the background, there remains a strong sense that this is 'my' stillness, and if this persists nothing much further happens. Yet sometimes an emotional element comes in and the feeling of 'I' seems to expand, becoming less personal and possessive as the field of attention widens to reveal the beginnings of a new state of consciousness where 'I' assumes a quite different quality. Being silent in a group—which we call 'good company'—can often be helpful in this respect.

Why is this? It's to do with the ebb and flow of energy. In the System and Indian teaching there are three types of energy, three Gunas: active or Rajas; passive or Tamas; neutralizing or Sattva. Active energy is obvious; passive energy is found in sleep at night, resistance to movement, depression; the third form has the quality of awakening, newness, sublime happiness. It is the third energy that we often long for but understand least.

All three energies are usually present, but one of them is in the ascendant. This teaching is the Law of Three. In the Creation, the Absolute starts by a threefold manifestation, the Trinity. We have three bodies, physical, mental and emotional. We live in three worlds, body, soul and spirit.

The universe unfolds as these three forces combine in six different ways. The Law of Three determines the intrinsic nature of every thing and event.

There is another law, the Law of Octaves, which governs how events unfold and succeed each other.

Examples of the Law of Three can be found in the basic triad chord that defines a musical key. Combined with the Law of Octaves creates the whole infinite variety of music.

By remembering to be still and present we bring a particular passive force to the mind, which attracts an emotional, active energy, and the combination results in the appearance of neutralizing or Sattva.