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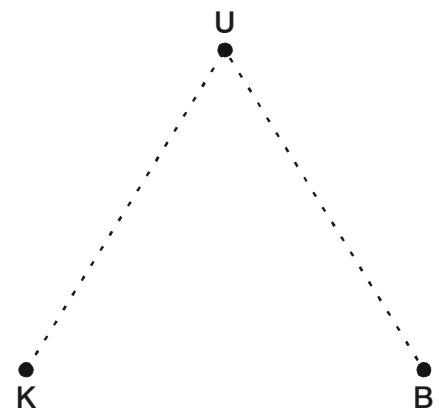
ADDRESS TO 100 NEW INITIATES,
Wakefield House, Wellington, New Zealand.

I have come because this very ancient and very secret method (secret until hitherto, from an old civilization stretching back to about 5/6000 B.C.), is suddenly being introduced for the first time into this lovely and fresh country, which I may say we have lost our hearts to already; and the two seem to match up extraordinarily well. You seem to be doing this better than we are in London. In trying to think what would interest you most, I felt that I might divide this talk into three parts:

PART I:

In the first part I want to take up what Mr. MacLaren has been telling you about Knowledge and Being. We have been making some discoveries about that recently, and we realize that you can work on Knowledge for years and years and years and it won't add one drop to your Being. Or you can come at it the other way and work on Being for years and years and years and it won't add one drop to your Knowledge. Some people seem to need to begin one way and some the other. As it was put in India where I have recently been, one sort of person seems to need explanations by reason and logic and another sort of person just wants to taste the fruit of the mango. It doesn't interest him to be told all about the tree on which the mango grows, so you just give him the mango and that is what he wants. By the mango they are meaning this method of meditation which gives you direct realization, direct taste, instead of just hearing about it. Some of you seem to be enjoying your mango and some are making rather heavy business of the chewing, but I don't think anybody is getting indigestion! The point is that you here in this room have been judged to have got quite enough knowledge, and your Being must now catch up with it, and only when the Knowledge and Being come together in a natural sort of way; when they are developed about equally, will the flash of understanding come—that flash of enlightenment which comes from the union of knowledge and being. You can't bring about that flash of enlightenment, flash of understanding with any kind of direct effort. It comes in God's good time; one mustn't be impatient for it; one must just go on gently carrying out this method and then at a given point suddenly, and quite unexpectedly, the understanding will come and then whatever that understanding turns to, whether it is an idea of the System, or whether a person, or whether it is a situation, it will be illumined. (Diagram on board):

To summarise all this about Knowledge and Being. —K. for knowledge and B. for Being, and you start on knowledge and knowledge is growing, or you start from Being and Being is growing, but until the Being and the knowledge meet there won't be understanding. U. for Understanding. See what I mean?—for all the knowledge in the world won't help this to grow and all the Being in the world won't help that to grow, and it is the meeting of the two that produces



the flash of understanding. Now-a-days in the western world you get people with an enormous amount of knowledge and very little Being and in India, much to Mr.Nehru's distress I think, you get people with a high degree of Being and very little knowledge, and he can't get anything done! I went through country parts and towns of India and you would see a man leave off what he was doing and just sit down and meditate and the thing can just go to hell. If a holy man appears anywhere near a town or a village, everybody drops everything, nothing is done at all. So *you* are lucky, you have got the beginnings of both.

Now there are many attributes of Being; the chief attribute is that ordinarily we simply don't exist, we *are not*, and you recognize that when the meditation brings you the realization of your real Self. Many of you have had a partial realization of this already, and there are many degrees. When you have the realization of your real Self you will feel that you have never lived before. But the other characteristic of the Being of a person who hasn't yet realized himself, that I want to stress to-night, is that he *identifies* with everything and particularly with unpleasant things. Chiefly he *identifies with his suffering*. There is quite a lot of confusion on this point; some Eastern philosophers say there is no such thing as suffering and that it is just illusion. I don't agree with all that at all; I think that suffering is a very real thing and there is enough of it already without making it any worse! In fact the great Sankhya Philosophy begins with the following words—"Learn to free yourself of three kinds of pain—three kinds of suffering", and by freeing yourself they mean not identifying with your suffering—being detached from it.

Suffering is a necessary part of corporeal life, bodies wear out and have things wrong with them, they feel the cold and the hunger and all the rest of it. The greater the suffering the more opportunity there is for not identifying and the greater results happen when it succeeds. The most wonderful example, of course, of not identifying with suffering is from the Gospels where Christ is shown suffering the most intense anguish that it is possible to suffer; not only physical anguish but the anguish of the Son of God who had a mission in the world to bring love and peace, and all he gets is that the crowd demand that he be crucified. His mission apparently failing and he is crucified between two thieves in the place of a robber, the lowest role which could be allotted to him. Now the anguish of that must have been terrible, and yet though that anguish was of course expressed in those words "My God, my God, why hast Thou forsaken me?"; yet he was able not to identify, to detach from that and be able to say "Father, forgive them for they know not what they do"; and to be able to say to the repentant thief on the cross, "To-day thou shalt be with me in Paradise". It is quite wrong to say that Christ didn't suffer, but the great fact was he was not identified with it.

In contrast, we suffer an awful lot unnecessarily, and there is a story in this System about a man that sat by the wayside eating red peppers, and tears were streaming down his face and he went on eating red peppers, and people came up to him and said: "What are you crying for?" and he said, "I'm eating red peppers;" and they said, "Why are you eating red peppers?" And he said, "I'm punishing the man who bought these red peppers." This is what we are really doing most of the time; we are making ourselves suffer. There is no passport to heaven from remorse. We love having remorse, then we can go and do the same thing again!

Seeing that you have done something foolish should be a spur, not to negative emotion, but to not doing it again. So this aphorism in the System "Give up your suffering and create moon

in yourself” is a very worthwhile thing to remember, especially at this time, because this meditation is the most painless and direct way of giving up of suffering that could exist. Have you heard that expression “Give up your suffering and create moon in yourself?” What does the moon do? The System says that it is like a great weight, the pendulum of a grandfather clock, and makes the mechanism go. The weight of a pendulum makes everything tick, and if the weight were removed the mechanism would stop; and the System says that this is the same function as the moon has on organic life on earth. That all the movement, Brownian movement, population movement—are all kept going by the movement of the moon, and if the moon were cut off everything would be dead still. If one lifts an arm it is part of the movement, the movement of organic life which is kept going by the circuit of the moon. So “to create moon in yourself” means to make something, some motivating force in yourself, which takes the place of being motivated by external influences such as the moon; and the giving up of suffering is the way to create this motive force in oneself. Again, giving up suffering means not identifying with suffering. Now is that clear or would you like to ask anything about it? This is our chief work on Being. What separates us from the Divine Nature is our suffering and our identification with it. When we are not identified with that, then we have the motivation of our Divine Nature within us.

Now how does the meditation do that? We are withdrawing our attention from what is ordinarily going on—negative thoughts, feelings, aches and pains and so on; from all that we bring the attention away and put it on to the mantra, to the word. This the focus of our attention, so during the half-hour we are renouncing all the manifestations of the ego, including the suffering. Painless extraction of suffering. So if you are suffering about the meditation it is wrong! There is an old Dervish saying, perhaps you have heard of it—

“Through four renunciations
Ascend to perfection.
Leave life without regret.
Expect no reward in heaven.”

That sounds a very formidable and standoffish attitude if you apply it to the whole of your life. If you are going to spend the whole of life leaving life without regret, it is going to be rather a dull life and is going to be the life of a recluse. But one can perhaps realize that it mightn’t refer to the whole of one’s life, it might just refer to the half-hour. That is exactly what we do in this half-hour. Through four renunciations we ascend to perfection, for half-an-hour we leave life without regret, and if we expect reward in heaven we won’t get it! So that expression is really a very good description of what is happening during successful meditation. It is extraordinary how the experience of the meditation brings flashes of understanding of sayings like that and things we have read, which hadn’t made sense to us before. During the half-hour one has to be brave and put those things on one side and come back to the Word, but after the meditation is over often very rewarding thoughts come into the mind, little flashes of this understanding we spoke of and they become more and more and more.

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PART II:

The second part of this talk concerns the various principles about the meditation which I think you would like to know. One is that it doesn't matter in the least what your *past* has been. It may be the most murky past—it doesn't make any difference at all, you start from now. A lot of people say, "I've led such a frightful life that I couldn't possibly expect to do the meditation; I couldn't possibly expect the Kingdom of Heaven. I'm not that sort of person." This is absolute imagination. Everybody is that sort of person. I have given it personally to well over 1,000 people, just taking each person that comes along, and I have never met one yet who couldn't do it. One person who had had a leucotomy done—the front of the brain out—doing it. People who have had electric shock therapy; any people as long as they aren't actually in a padded cell, for then it is difficult to give it to them, but everybody else can do it. A lot of people don't want to—I mean some people don't want to—but everybody can. So that excuse is out!

The other thing I told some of you is that the *order* in which one gets results, the sort of results one gets, is an entirely individual thing. No two people are alike, so don't compare notes. That I would really warn you against. We had great fun in London because at one time the Maharishi came to Colet Gardens to talk to us, he came a lot of times, he was rather fond of coming there, and I said to him, "I met a lady just now who was doing splendidly until someone told her an awful difficulty they had had, and this lady immediately began to get that difficulty plus, plus," and he said, "Yes, nobody is allowed to speak of difficulties because it is infectious. People start talking of difficulties and everybody gets them, and before that they didn't know there were any." So don't compare notes about it. Husbands and wives, this is very important. Wife sees husband going into blissful state and feels she is inferior, or vice versa, and it has a very bad effect on married happiness! Of the people I have personally been checking, the ones who took it quite simply, just left the meditation to work itself naturally, have got splendid results straight away, and the only ones that haven't are the people who have been "doing"—either trying experiments or feeling that something must be going wrong so they must do the opposite. This kind of thing is the sort of difficulty one meets, so a great thing to understand about the method is that it is the complete absence of *doing anything*.

I have just been listening to these great Teachers in India where we were in an ashram high up by the Ganges at a very favoured spot for pilgrimages from all parts of India where people came to go up to the source of the Ganges. So many holy men came from all parts of India and they were all given the meditation of course, and the chief argument that the various saints and pundits had against it was, that "you are teaching the meditation so you *must be doing* something;" and these people we were learning from proved to them conclusively that there was no doing in this. All agreed that everything you do is apt to take you away from yourself. In this meditation therefore it is very important to realize that we are not doing anything; apart from the first few days starting the mantra, starting the movement, after that it starts itself. You sit down and shut your eyes and the mantra begins, and from that moment you are not ever doing anything. To revert to what we said about knowledge and Being, I think it is very, very important with this direct method of work on Being, not to put any knowledge into it at all. Not to connect knowledge, theories, ideas, thoughts with it in any way. It is good just to have the

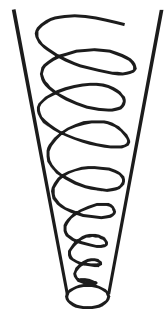
simplest possible aim. An aim more of pure feeling than of intellect. I don't know whether it would appeal to you, but I came across such an expression of aim which I will read to you. You need some emotional simple expression of aim which it would be good for each of you to try and find for yourselves. This is the one I found in the words of a great Chinese Zen teacher about 800 A.D.:

“Our original Buddha nature is in highest truth omnipresent, silent, pure. It is glorious and mysterious peaceful joy and that is all. Enter deeply into it by awakening to yourself. That which is before you is it in all its fullness, utterly complete, there is nothing else beside. Even if you go through all the stages of a Bodhisattva in his progress toward Buddhahood, one by one, when at last in a single flash you attain to full realization you will only be realizing the Buddha nature which has been with you all the time. It is pure mind which is the source of everything and which whether appearing as sentient beings, as ordinary men or as Buddhas, as the rivers and mountains of the world, or as penetrating the whole universe, is absolutely without distinctions such as selfness or otherness. This is pure mind, the source of everything, shines for ever and out of all with the brilliance of its own perfection, but the people of the world do not awake to it, regarding only which it sees, feels, hears and knows as mind. Blinded by their own sight, hearing, feeling and knowing, they do not perceive the spiritual brilliance of the source substance. If they would only eliminate all conceptual thought in a flash, that source substance would manifest itself like the sun ascending through the void and illuminating the whole universe without hindrance or bounds.”

Now it is important to realize that that which we are seeking is already there, it is our own right, it is our own nature; it has become obscured by the clouds of our ordinary psychology, as the sun is obscured by the clouds, and all we are doing is rediscovering that. We haven't got to go anywhere, we haven't got to take the train to any place, we just have to come back to our own true Nature.

The question was asked in India: “What is the relation between the Atman (the true Self) and Brahma, the Lord of the Universe?” “The Sun is shining everywhere on everything alike—that is like Brahma. The rays of this Brahma caught in the glass and either transmitted or reflected, that is like the individual Self, the individual ‘I’. This is what we are rediscovering. There is no distinction between the universal soul and the individual soul, see what I mean? So if one has some kind of picture like that, which is felt more emotionally than intellectually or in words, that is all the knowledge that one needs to reach the whole distance the meditation will take you. I have drawn for one or two of you the favourite diagram that is used to describe this:

Suppose this was a section of the brain and here is one of the areas of the brain associated with special sense. Suppose it is the sense of sight in the cortex. The cortex of the brain here is the centre of sight (the visual centre), so that the sensory impressions from sight are received here. Behind that over the surface of the brain is what is known as the visuo-psychic area, where the meaning and significance of what is seen is appreciated; and then further still there are other levels, until there is the centre of the brain to which every sense impression is brought, so that they are all together here. In the meditation you shut your eyes and you come away from the actual visual impressions, and as you go deeper you pass through visual memories and recollections of the meaning of things seen and you come to



more silent parts until you come deeper and deeper, until you reach the point where you transcend the finer phases of the mantra where there is nothing that your mind can take hold of. Where the word has gone, the pulse has gone and you are in the transcendent state where at first there is nothing—no ‘I’, no impressions, nothing. The mind doesn’t like that, it shies off, it doesn’t like this emptiness, you have to be brave and bring it back, and bring it back, and bring it back, and when you have done that often so that this is a real vacuum there, then that emptiness becomes a fullness. The Omnipresent (felt as mind, energy) rushes in and you begin to get the first realization so that your ego, your feeling of ‘I’, which has contracted to nothing now, expands again and that will be the beginnings of Samadhi and of Cosmic Consciousness. And all that follows simply and naturally through the meditation in due course and you don’t have to do any other exercises or do anything else. Anything you want to ask more about the idea of meditation?

Student: Going to sleep sometimes the mantra starts. What can one do?

Dr. Roles: The mantra is going to the different centres and any centre that it has reached will have a memory of it and that memory will come up like other memories, you see; and one of the gratifying things about the meditation is that quite unexpectedly the mantra will come up and begin to say itself and whenever it comes, it brings this lift, this happiness. It will come quite often during the day and usually when you most need it. Your anger may be just going to fly out at somebody, and it may even stop you in time. And that it happens when you are going to sleep is interesting because it’s explained that it will come and bring enlightenment during *changes from one state of consciousness to another*. When going to sleep, or waking up in the morning, or coming out of a day-dream either into deep sleep or into the more wakeful state, then these changes happen, and those are the points where a moment of enlightenment connected with the mantra will come. I dare say a lot of you have noticed that.

Student: Does the mantra continue all the way through or disappear?

Dr. Roles: The mantra is continuing, but as far as you are concerned it has disappeared, become too fine to be appreciated. Just as wireless waves can’t be appreciated unless they become slowed down into the realm of sound, so the mantra can only be felt when it’s coarse. When it becomes finer you can’t appreciate it, but it is still going on.

Student: You say when you get to the bottom stage the mind doesn’t like it, and it seems to pull back and you say you just have to be brave then. I have reached that level before and felt rather frightened and thought ‘Well, it won’t happen again.’ That’s what you are warning us about?

Dr. Roles: Yes. It takes various forms. Some people get frightened and think “where am I going to?”, and so on. Or one may get very bored. There are all sorts of reasons for not going on. That’s mainly at first so you have to take your mind, this busy noticing mind, by the hand gently and say, “Now come along now, no this is it,” and after a while it gets to like it. It realizes that it needn’t be going on tiring itself out the way it does, and then it won’t wander off so much.

By the way, at a certain point will come the next stage in realization —what is known as Samadhi—when you have pure bliss with no thought. The wrong kind of experts in the East make a great song and dance about this Samadhi and the fact that some people, by a trick, are

able to remain in a trance state of suspended animation for as long as even three weeks, and this is considered a tremendous feat. But I was glad to hear that the people who were teaching us didn't approve of that at all. They regard it as a cheap trick and they maintain that even five minutes or ten minutes of Samadhi is absolutely enough and all that is required, and stress that *one must not lose consciousness*. One must not go into a trance state; and this meditation is an effectual safeguard against that, because if you are pronouncing the mantra you're safe. You cannot lose consciousness, you cannot go into a trance, you're absolutely safe. Just pronounce it. And about cheap tricks, they told us a story:

There was a man who studied for many years with a teacher and he got the idea that he wanted to walk on the water. And so he spent ten years learning to walk on water, and at the end of ten years he came to his teacher and said, "I've just walked across the bay here," and his teacher said, "Oh, really, is that all you've learnt in ten years? You could have taken the ferry for two annas."

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PART III. (after coffee)

I thought you might be interested to hear the little I know about these two histories. The history of this method and of the great Tradition to which it belongs; and the history of our System.

(There followed a short resume of what the Maharishi told us about the Holy Tradition).

Well then, where we come into this story—about eighteen months ago—some body in our group in London told me there was a man in London from India who had a method. Now ever since I first began to study our System, my Teacher, Mr. Ouspensky, was always saying, "There's something missing in C our System," "Maybe the man who taught it to me didn't know it or maybe he suppressed it, but the most important thing has been left out. We're told that everything depends on remembering oneself and we try to remember ourselves and we find that we can't. Now if all man's future depends on him remembering himself, there must be some simple natural method by which he could do it, but that method has been lost. Perhaps you'll have to find it." So he sent me and other people out to see anybody who came to London who had any claims and, goodness me, I saw the most awful number of quacks. I went to see one Hatha Yogi person who greeted me with, "I am strong, my teacher weak man; my teacher is dead." He had the most extraordinary methods.

Never did I meet anything real, so that when this lady told me that there was a man in London with a method I was prepared for the worst. I went along not expecting anything, but immediately he gave me this method I recognized it as something which had been hinted at by Mr. Ouspensky. He'd heard a rumour of it. This method I was given—this meditation—corresponded exactly to that, and from the beginning I began to get the results—there were more moments of Self-remembering during the day. So being of a cautious turn of mind, I got twenty of my old hands in London to go along and try it; they all found they could get results very quickly and, in the meanwhile, the Maharishi began to like us as much as we liked him, and so he came and spoke to great numbers of our people. In Church House, Westminster, we had two meetings of eight hundred people, and we had a number of smaller meetings at our house at Colet Gardens.

He eventually gave me the power to initiate people and I had to do it very carefully according to the Tradition; I had to watch him for some time and then he watched me until we got it completely right and I was so surprised when it worked—but it did.

Well now, he told us that with this great Master of his (the one I was telling you about), he had studied this method and found how it could be done by people living an ordinary life—householders. They wanted to put right the rift between spirituality and ordinary life which had happened in India where the spiritual life was the prerogative of the recluses—of people who give up ordinary life, give up their families and go away and live the life of a hermit and these recluses would come and teach recluse ideas to the man in the street.

A mistaken attitude to religion and to life has been present all through the history of India because recluses, trained to live the celibate life, have come and talked to the ordinary householders and given them all kinds of laws and edicts and recipes which belong to the recluse, the celibate. And you hear saints like Ramakrishna (who himself was a recluse) saying that the chief obstacles to spiritual life and development are “woman and gold”. Now quite right for the recluse, women and gold are very dangerous. But for the householder, the whole of life centres around them. The householder cannot get on without them and shouldn't try! So all sorts of mistakes like this, artificialities and so on, were created. And they were determined to put this right; so one of the reasons for the Maharishi's mission throughout the world, to give everyone the meditation, is to bring the spiritual life, the spiritual inspiration, within the range of all the ordinary people who actually do the work. If the world was full of recluses, nothing would be done!

But there was also another reason. The situation in the Western world has convinced the spiritually-minded people in India that we're in for very serious trouble indeed, and that before not very long. And there is a real urgency about this mission, to try to bring as many people as possible in the free world into the spiritual field. I'll tell you a little more about that later.

Anyway, by any means in his power the Maharishi has tried to bring himself to the notice of the world; and travelling through the big cities, New York, London, the capitals of various countries in Europe, he has given the method to hundreds and hundreds. But, I am afraid, very, very, few of them have gone on doing it long enough to get anything out of it. I should think it is no exaggeration to say that half-of-one-per cent of the ordinary unprepared people of the world have continued to do the meditation. And of course the other ninety-nine and-a-half go around saying it's no good. I've had many arguments with the Maharishi about this, and I've maintained that the most permanent thing he has done was to give the meditation to our School.

So there we are; in London alone there are more than a thousand people still doing the meditation after anything up to eighteen months, getting more and more benefit from it. Very, very few failures. They're being properly looked after, and the whole thing is quite different. Well, I got him to agree that he would go on his way, seeing as many people as possible in the world and we will go on in our way, not seeing so many, but looking after them more thoroughly; and that one process can help the other. Recently he held a course in India by invitation to concentrate intensely on meditation in order to be able to give it to others; and to this course I went and about nine others in the group. It was a three months' course; I could only

get away for six weeks, and as the building which is being prepared is nowhere ready yet, we were housed in an Ashram—a great big estate with many stone buildings on the banks of the Ganges.

There he had about thirty or forty of us from different countries in Europe, from Canada and America, and Australia and the same number of Indians with a large visiting population from far and wide. We did this method intensively, many modifications of it, with a lot of personal tuition and certainly got good results, possibly permanent results. But I had a strange feeling that for me the Maharishi was only a means to an end and that by going to India at that particular moment I was to find something of great importance from the point of view of our System. For we were lucky enough to meet the present head of the Northern division of the Holy Tradition—his title being “Shankaracharya of the North”.

(There follows a short resume of “Back to the Source”).

Finally, one evening down by the river at an informal talk the Shankaracharya quite electrified the nine members of our group. He said,

“The whole thing is that we never remember ourselves. All our troubles come from not remembering ourselves. Only we can’t talk about this because it is never understood. You will have to reach realization of yourselves before you can ever understand it, certainly before you can remember yourself. I will tell you a story:

Ten men were sitting on the Ganges bank as we are sitting now and then decided to swim across to the other side. On the way over they got nervous because of the current, and when they came to the other side they counted heads and to their horror they found that there were only nine, and however they counted and whoever counted, the answer was always nine. They almost began to prepare for the funeral, but of course the tenth man was always the counter himself. Always forgotten, not counted.

This is how we go through life, but it is difficult to understand. Let me explain it this way. It is as if each of us possessed two houses. One is a tiny little house, nothing in it, bars on the windows, and in that house we live all our lives. We forget that we also possess a magnificent house full of costly rugs and furniture, everything we could want, servants at our command. If we could only remember that we owned also this other house, that would be Self-remembering. When we start to meditate we have come out gradually, out of the little house, and we sit for a time in the transcendent state—as it were between the two houses. If we come out of the little house often enough and sit for long enough, the memory of that big and spacious house will begin to come to us and will begin to direct us so that we walk there. We get a glimpse of it, later we may be able to go in, and finally we come to live there and that is whole realization. The memory of this big house is Self-remembering, but living there is Self-realization.”

Now I have never heard of anybody in all my travels and among all the people I have met in the world, I have never heard anybody outside our Tradition talk about Self-remembering; and I have never heard anybody else describe it from first-hand like that. There were many other

things too which made me pretty certain that our System came originally—like so many others—from that great Tradition. I think it must have branched off very early because, although it has certain similar basic contents—the Law of Three and the Law of Seven, the idea of Self-remembering, four states of consciousness, the metaphor of the cart, the horse, the driver and the master—all these things originated in India in this Tradition; although it has those there is no sort of resemblance to be found anywhere in India to-day between our System and any known Indian philosophy. What I think happened was that people from the borders of the Mediterranean, Asia Minor and Turkestan crossed the Hindu-Kush at some time, found some leader of this Tradition, stayed for enlightenment for two or three years perhaps, and then were encouraged to go back to where they came from and teach their own system; just as I was encouraged to do on this occasion. I believe that this method of meditation and our System were together originally; I think they are part and parcel of the same thing. I can't see otherwise why we should have taken to it so quickly and easily. I can't see why we should have been able to understand at once the Shankaracharya and what he meant and what he was talking about, if his and our Tradition hadn't originally come from the same stem.

Now both these teachings have lost a great deal, have suffered very much change in the course of hundreds of years of passing it on by word of mouth. I noticed in the Vedanta, as described by them out there, that much has been lost that is still present in our System. The whole idea of octaves has almost been completely lost. The idea of the Seven Principles (you have had this, haven't you?) is now degraded; they only speak of Atman, ; none of the other principles are ever mentioned or understood, except Prana which is understood in a thousand different ways. Chiefly they have absolutely no description of *identification*. Indeed, conversation could go on for hours, they'd tie themselves up in knots trying to describe what non-attachment means, about suffering, when is suffering not suffering, and so on and so on. And this one simple idea of identification would have clarified the whole thing! There are many other examples of what has been lost in their Tradition, and of course we know that a great deal of our System has been lost or misunderstood in our own Tradition.

Many of our ideas have been given us in fragmentary form and are difficult to understand because of that. It was called by Mr. Ouspensky "Fragments of an Unknown Teaching", and I think that the reason that it came down the centuries in a fragmentary form was that the meditation was lost and people spoke from theory and not from realization. I believe that a great epoch has now begun where our Teaching has returned to its source, where the meditation is now re-united with it and the future should be bright.

At the present moment I have been trying to preserve a link with the Shankaracharya whose character and way of speaking appeals to me tremendously, and who is in fact the present head of that Northern centre of that Tradition. The last morning of my stay in India I went to the Maharishi and said I would like to go and get His Holiness's blessing, 'May I do that?' He said, 'Yes', so in ten minutes I was given a large garland of temple flowers to take up, and there were the interpreters and there was the Shankaracharya, and I gave him this garland and I had an enormous white garland hung around my neck, and he said to me, "This connection between you and me is important. We must keep it up. You must send questions to me from your group." Since then I have been doing that. He is a very difficult man to reach. I know an

Englishman who has been out to India three times trying to find him and not being able to. But I had made a number of good friends among the Indians in the Ashram and I found out where he is going and his address. A member of our group chose to go to his Ashram and is there at the present moment being very well treated and helped tremendously with the meditation and sending us weekly accounts of work at the Ashram, which to me has the characteristics of a School of a very high order.

Just before coming out here I had an answer to two of the letters I wrote to him which I thought you would be interested to hear: "Greetings and love. Your letter has been received and the contents known . . . The following are the short answers to your enquiries which may be useful to you." The first question I asked was: How do you deal with the negative elements in the course of meditation?" The answer is: "Constant practice and renunciation will quell the negative thoughts, couldn't-care-less attitude towards them is the best remedy. For example, suppose a person works in an office, he is free in the evening after the full day's strenuous work, to worry about the office in this free period is nothing else but driving oneself crazy. Even if these thoughts come, as they do naturally, don't have playful association with them. Remain only observer to these passing shows and witness them." I think that answers quite a lot of the questions.

The next question: "How do you define the meditation?" "The meditation comprises three factors: A—the meditator, B—the object of meditation (that includes the mantra and the aim), C—the act of meditation which joins them. The sincere and real meditation is that when this trinity merges into one. This of course is possible only by constant practice, perseverance, love of meditation and unshakable trust in pursuit of the aim. The discipline is to offer the ego, the me, as sacrifice at the altar of Wisdom." (Now I find this a marvellous thing to remember, to carry in my mind). "The discipline is to offer the sacrifice at the altar of Wisdom; to feel this discipline even after the meditation, during the ordinary world activities is very helpful."

Another answer was:—"The simple answer to those who become depressed by failing in meditation because of financial worries and rushing around life, is that these are the persons who need more and even constant meditation. They will find that this system enlarges the intellect and makes it enduring, which in turn ensures more success in managing their everyday activities (so that they don't rush around!) Meditation affects all three levels, body, mind and spirit, of the being which are cleaned, purified and enlightened."

I asked him about the history of his Tradition and the meaning of the Vedanta, and his answer to that second question was: "The simplest and shortest message of the Vedanta is that Brahma is Reality and the rest is illusion. To have the notion of reality of the world as we see it is ignorance; to find the Self is the real knowledge."

Then I asked him about a special case; in London we had a member of the School who immediately I gave her the Initiation went into Samadhi, . lost consciousness and almost refused to come back, she liked it so much! I wrote and asked the Shankaracharya how to manage such a case, the answer: "Samadhi of the lady is the outcome of her sentimentality. It does her no harm but sentimentality must be supported by reason. She will not have such occasions long—this positively has an ascending and descending rhythm in it's nature. One should not be disturbed by such incidents. Peace, Peace and Peace. Shankaracharya. "

This inevitable ascending and descending rhythm in the meditation confirms that there are two sorts of people—one sort will get sensational results right at the beginning and then get depressed and disappointed when those do not go on; and the other people who do not think they are getting anywhere at all for a long time (though they are really getting quite a lot in a quiet way). With those two kinds of people you, Mr. Howitt, will have to deal.

I wonder if you will draw out that familiar picture on the board—the diagram of the three-storeyed house? Are there any questions while we are waiting for the diagram ?

Mr. Ward: Is it possible that the three Magi brought this to Jerusalem?

Dr. Roles: Well, it is almost certain that the School from which the Gospels emanated had very close links with the East. Whether it originated from this great Tradition you are talking about or not, one does not know, but we are sure that it had links. A number of the stories in the Gospels are taken from the earlier stories of the life of the Buddha. The different levels of consciousness are implicit, the idea of waking up all the way through the Gospels. Implicit also are the disguised references to the Law of Three Forces—the Lord's Prayer, for instance, is based on the Law of Three Forces, divided into three and each part is based on three. Remember also :- "The Kingdom of Heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened." Very close links but nothing definitely known.

Mrs. Andrews: Could you tell me where Mr. Ouspensky got the Teaching from?

Dr. Roles: Well now, I've promised to tell you the history of our System. It has had a chequered career. We think that part of it was put in Western form perhaps early in the eighteen hundreds—part of it was added then in the language of the day: hydrogen, nitrogen and oxygen had just been discovered by scientists like Priestley, Cavendish, Lavoisier, that part of the System was discovered in the West about that time. We do not know anything more about the history until we come across a very extraordinary figure, a Caucasian Greek, by the name of Gurdjieff, and he was a very remarkable person; he had the characteristics of "Man No.5", great power, great influence, but there was something wrong, there was a flaw. He had a very serious accident in a car and from that time he never again taught the System, that he once taught so beautifully. Disaster followed disaster. Mr. Ouspensky was always grateful to him, but he could not work with him any more and he wrote his book "In Search of the Miraculous" to repay him for all he had learnt and it gave Gurdjieff great pleasure before he died to listen to it. But Mr. Ouspensky himself left Gurdjieff in 1923 and started teaching the System in London to a very small group. Most of the people had gone to Gurdjieff's Institute at Fontainebleau which collapsed completely. Then in the early 1930's new people were taken in and my wife and I joined about that time. Just before the second World War at the time of the Munich crisis, he bought a large house in the country ("Lyne Place") where fifty of us used to go for weekends and some stayed there during the War, and also the house at Colet Gardens; and in that house was the acme of Mr. Ouspensky's work—those two years when everything began to go as he wanted it. Then the bombing started, the house at Colet Gardens was commandeered by the Admiralty and used as a Naval Training School, and Mr. Ouspensky was advised to go to America to preserve the Work.

He came back to England only as a dying man in February in 1947, and he said to me, "I want big meetings," and I said, "How many?" And he said, "Three hundred", and I said, "How long have I got?" And he said "Three weeks. You must prepare them carefully and see them in batches of twenty or thirty". When I asked, "What shall I say to them?" he replied,

"Why say anything, ask them what they want." We did that and had four big meetings at which he made it very clear that we were not to go on giving the System in his words and simply relying on his knowledge, just quoting him. He told us we would have to reconstruct the System in the light of the knowledge of the present day; his language was already out-dated, the language of forty years ago no longer has the same meaning or motive force.

Well, fourteen years have past and I can't claim that we have managed to reconstruct the System entirely afresh. But we seem much nearer to doing this since the meditation. We want to take away the rather gloomy tradition in which we were brought up. Gurdjieff was a very terrifying man and those who worked with him always used the method of fear; there were a lot of broken bones and sadness all around and a great deal of unnecessary violence. We have tried to get away from all that. Mr. Ouspensky himself always said violence is unnecessary. He only had to lift his little finger and you would be only too glad to do what he wanted you to do. We have got rid of much of this gloom, but we haven't got it all out of our bones yet! It is no good having a System of which the principal tenet is to transform negative emotion into positive emotion, if we have a gloomy point of view about anything! Now I have met you, I would like to say what a very cheerful lot of people you are, and I am going to rub that in when I get back to London.

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I just want to use this diagram of the three-storied house to sum up. Impressions, as you know, come into the top storey and we block them when we shut our eyes, eliminate noise and choose very quiet surroundings with a minimum of bother from our bodies, a minimum of discomfort. We start the mantra and it goes deeper and deeper until we reach this transcendent state and lose all our ordinary negative feelings and all the goings-on of our ordinary psychology; and when this centre of our Being becomes a vacuum the energy of the Higher Centres rushes in. You remember that there is the Higher Emotional Centre, which works in the state of full Self-consciousness, and when this positive emotion rushes in here you have a state of pure bliss, which is called in the East "Samadhi"; the essence which our System teaches being that you must retain your consciousness. The Higher Centres are working in people all the time, but they aren't conscious of them. It's the consciousness of Higher Centres which counts, and this meditation is a wonderful way of achieving that. Then, as you see, we have an interval here, and then there is the Higher Intellectual Centre, Higher Mind. Having repeatedly got full Self-consciousness and the command over Higher Emotional Centre, then coming out into the world, we begin to get flickers of Cosmic Consciousness; there is still a feeling of 'I' in Self-consciousness, but when you transcend all that feeling of 'I' and the drop merges with the ocean, then you reach Cosmic Consciousness and the operations of Higher Mind.

The other interesting use of this diagram concerns the Seven Levels of Being. This would correspond to Man No.7. He has Objective Consciousness, he knows the world as it is; he has command of the Higher Intellectual Centre and he has Will and can Do. Man No.6. has all the knowledge possible for man to have, but he has no Will and he still cannot Do. Man No.5. has permanent 'I' " permanent command of Self-consciousness; has unity, cannot have negative emotions.

Now there are quite a considerable number of people in the world—I've met three or four, even half-a-dozen—who were Man No.5, but cannot get further. To get further they would have to be melted down, which is painful. Why is that? Why is it possible for man to get that far and no farther? In the answer to this question lies one of the wonders of this meditation, which has been carefully described by the Maharishi. What is ordinarily called 'meditation' in the world is that you fill your mind with some concept—for instance, the concept of God. You meditate on God, you form a mental picture of God and it's an entirely an artificial picture; it cannot be the Truth, it's created by yourself. Now, this may take you a long way, you may lead a very holy life and you may be accounted a very holy man; men will come to you, flock round you, but you're stuck; you can't get Cosmic Consciousness, you've formed an artificial shell that your mind cannot transcend.

Now many people ask the meaning of the various mantras, and I say that in this meditation you don't think of the meaning; for the wonderful secret of this meditation is that we don't form an artificial shell. We simply take it as a vibration, and the vibration comes here (down into Emotional Centre), and when the energy and enlightenment flows in then we know the real meaning and not an artificial one. Meaning comes from direct realization. There is an interesting concept about the differences between a man who is stuck here and a man who reaches Cosmic Consciousness. The System tells us that Man No.7 is said to be "immortal within the limits of the solar system", and it is a belief of the Leaders of this Tradition also that anybody who has achieved Cosmic Consciousness continues to exist, that death makes no difference; it isn't that they exist as a person, they form part of the Cosmic influence which directs mankind.

Great events are said to be afoot in the near future, which fact has actually inspired this endeavour to give the meditation to the whole world. You've probably heard of the mysterious entry of five planets into the sign of Aquarius next February—the astrologers in London are getting very worked up about this and wondering what mountain to fly to! But the people in the East point out that the last time this occurred (these dates have been verified by the Astronomer Royal, although he won't commit himself on the significance) was at the time of Christ. Quite true, 2,000 years ago; and the time before was the time of the Buddha. So in the East they are looking for a new saviour of mankind, and perhaps the chief reason for giving the meditation to everybody is to prepare them for the advent of a new Messiah. I can't guarantee any of this, but I understand this is the reason why this meditation is being given all round the world, having been kept secret for so very long a time. I believe that our School has a part to play in any event that will be coming, however big.

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