

'THE KINGDOM OF HEAVEN' I-V

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with Sonnets 4 & 52

c1982

## I.1

- This is a new way - a way of happiness - a way to the fulfilment of life. In order that our life may be fulfilled, two things are necessary - a method of reaching the kingdom of heaven within us, and an active life in the world, so that the influence of the kingdom of heaven can be expressed.
- But how can we reach the kingdom of heaven - isn't it difficult to get there?
- No, the way to it is really very simple.
- You mean it can be reached without effort?
- Yes, people think that effort is required, but that is actually untrue. You cannot get to a higher level by being active - in order to reach a higher level you have to be passive.
- So this is a passive way?
- Yes and no. When one does the meditation one is passive, during the day one is active. Both are necessary for the fulfilment of our lives.
- You mean activity is an essential part of this method?
- Yes, the more the better - but only what is natural for each of us - only what our normal life demands.
- But tell me, what is the principle on which the meditation depends - how can it get to the kingdom of heaven so easily?
- The principle is connected with happiness - with the simple truth that the mind is always searching for happiness. Not knowing how to find it, the mind searches for happiness outside us. But if it is shown the way, it will go quite naturally to the source of happiness within us. And it will go there without any effort on our part, for that is where the greatest happiness belongs.
- You mean this was never known before?
- Yes, it was known long ago, but the method got lost, and so the truth was forgotten. Instead, people tried to get to the kingdom of heaven by effort and struggle, but that way never succeeds.

## I.2

- But surely the meditation requires effort? To do it twice a day is sometimes quite a struggle.
- If you carry out the technique correctly you will find it is so delightful to do that no effort is required. If it seems to require effort, probably you are doing something wrong.
- What kind of thing might that be?
- Possibly you are opposing something. Some people get the idea that thoughts interfere with the repetition of the mantra, for instance, and so they tend to oppose them. But thoughts have no importance, and they are going on all the time anyway, for that is how the mind works. When they go on during meditation it is perfectly natural, in fact, some people say they are an indication that tensions are being released.
- But will they eventually die down?
- Yes, when the tensions and stresses in the body die down, thoughts will do the same. The body is like the mind - when it is perfectly at rest it experiences bliss, so it tends to go naturally in that direction.
- You mean we don't have to relax the body?
- No, it goes there on its own - it is always tending towards bliss, just as the mind is tending towards happiness.
- But when the mind and the body are at rest, what happens then?
- The mantra will be able to circulate through them, and fill them with new energy.
- Does this take a long time to happen?
- It depends on a number of things, and it is never the same. Sometimes it comes very quickly, at other times it takes half an hour or more - you can never tell.....

- Is it a good thing to prepare for the meditation before you do it, by reading or listening to music or some such thing?

- No, not good. There is no better preparation for the meditation than the meditation itself. The mantra knows what to do much better than we do.

- You mean one should do it just the same whatever state one is in?

- Yes, that is the whole point. You start as you are - good state or bad it makes no difference. The mantra works on this material - it knows what to do. But if you prepare beforehand you create an artificial state, and the mantra cannot work properly.

- I think I see what you mean - you let everything that wants to happen just happen - is that right?

- Yes, that is right - just let everything be.

- But if one is in pain, or physical discomfort, what does one do then?

- The same thing applies. Let the mantra go along with it, instead of opposing it. Then you will find it can help.

- You mean the mantra can take away pain?

- Nothing is impossible, but of course there are many degrees. But if you try to keep the mantra away from the pain, or try to repeat it in spite of the pain, it will be unable to do its work.

- This opens up a great many possibilities. But it is just the opposite of our usual approach - like leaving it to somebody else.

- Yes, one simply leaves everything to the meditation. The longer one goes on doing it, the more one realises that this is the great secret about this method. One does nothing oneself - the mantra does it for one.

- I think it needs great confidence.

- Yes I know. But confidence will come by degrees.

- I would like to know what one should do during the day to get the best results from the meditation?
- Do nothing different from that which you usually do.
- But surely there are certain disciplines which would help?
- No, it is not like that. The whole point about this method is that you let the effects of the meditation unfold naturally. Your usual everyday life is the best place in which this could happen.
- But shouldn't one try to be more aware during the day, or at least to hold something in mind?
- No, that will divide your attention - you will find it makes the mind dull. When the meditation works as it should, nothing will come between you and what you are doing.
- Then will there be no awareness?
- On the contrary, your awareness will be increased, and your actions will be different. They will come from beyond you - from the meditation - in fact, there will be no need for you to do anything, you will find it is already done.
- I find this difficult to understand - I thought we were trying to learn how to act rightly?
- That is right action - let me try to explain, for this is a big mistake we have always made.
- You mean the idea that we can do ?
- Yes, right action comes from beyond us - from somewhere deep down within us. Not realising this, we think it comes from ourselves - we think we are doing things. If we can get back to the origin of actions we shall find everything is different - even our movements will be different, and awareness will be increased.
- Then how do we get back to the origin of actions?
- Simply by doing the meditation. If it goes deep enough it will take us there.

I.5

- But if one does nothing to prevent it, surely one will become lost in what one is doing?
- There is nothing wrong with getting lost in what one is doing.
- You mean one shouldn't try to prevent it?
- No, the extent to which one is lost, as you call it, depends on the amount of energy one has. If one's house is full, nothing will overwhelm one. If it is empty, every little thing will do so.
- But how does one get the energy to fill one's house?
- Through the meditation - there is no other way.
- Then what kind of energy is it?
- Consciousness.
- I find it difficult to understand what consciousness really is?
- One cannot possibly describe it, but if you like, it is the opposite of getting lost in what one is doing. When one is lost, it is simply because functions are working without consciousness.
- You mean that functions can work on their own, without consciousness?
- Yes, and consciousness can exist without functions - it is this which makes the technique of meditation possible.
- How do you mean?
- The meditation works directly on consciousness, and it leaves functions alone - it makes no attempt to control them. As you will have noticed, it brings one to pure consciousness - consciousness without functions.
- But I thought you said the meditation works through happiness - are happiness and consciousness the same thing?
- Not quite, but very nearly. When we do the meditation the mind is attracted to the place of greatest happiness. That place is where consciousness is.
- And is there nothing else in that place?
- No, no - there is everything. It is the place where everything is one - where nothing is separate, for everything belongs to a single whole. You see, it is the origin of everything - the source from which everything comes.

- I gather, from what you have said, that the meditation fills us with energy in the morning, and then we are left to spend this energy during the day?
- Yes, it is like dipping a piece of cloth in yellow dye. When one has dipped the cloth, it is put out in the sun to be fixed. The light of the sun fades it, but some colour remains. By repeating the process again and again, gradually the colour becomes stronger, until eventually it is a full yellow - and then it never fades, however strong the sun may be.
- Which makes me wonder what the eventual aim of the meditation is - where it will take one eventually?
- Every time you do it, you get an answer to that question.
- You mean, one knows the colour of the dye?
- Yes, the cloth is dipped in the full colour every time, but later, of course, it fades.
- So one really knows where it will take one?
- Yes, sooner or later its effects will become permanent - sooner or later one's house will be full.
- I wonder what that would mean - do you think one's life circumstances would change?
- It is difficult to say, because everyone is so different, but certainly one's relation to other people would change.
- In what way would it change?
- One would be able to help other people. Helping other people is a very big thing - much, much bigger than everything we have discussed so far, which is to do with helping oneself.
- You mean it is more important?
- No, no, they are both important, for the one depends on the other. But helping other people is on a much bigger scale - in fact, there is only one thing bigger in scale that man can do.
- And what would that be?
- Helping mankind. That is the biggest thing man can do.....

- You spoke about helping other people - what did you actually mean?
- When you do the meditation you go inwards, during the day you go outwards. When you go outwards you become involved with other people. Sometimes you can help them, sometimes not.
- Then what does it depend on?
- The energy you get from the meditation.
- You mean the meditation tells one what to do?
- No, one will find it is already done. Afterwards, one wonders how it happened - one finds one has helped people one never could before.
- What kind of thing do you mean?
- Well, suppose one could take away their suffering, for instance....
- That would be wonderful - is it really possible?
- The meditation can take away one's own suffering, so perhaps one could take away other people's - in fact, it might come about in a perfectly natural way.
- But many people seem to think that suffering is necessary?
- No, suffering is not necessary - that is what Christ's teaching is all about.
- Then why did he have to suffer?
- Christ never suffered - he could not possibly have done so. He showed us that suffering is unnecessary, but no-one understood. They took it that suffering was right - that it had to be endured.
- But surely we cannot avoid suffering?
- Above a certain level it does not exist. That is what he was trying to tell us.

Christ suffer ? Christ the Son of God, who died  
That Man might live? Christ, who alone could bring  
That joy, that bliss that all the world denied ?  
No, Christ our Saviour was not suffering . . .  
But as the ocean, on the rising tide,  
Covers the white sand beaches, pure and clean,  
Washing the rack, the sediment aside,  
Filling new pathways with clear waters green;  
So did Christ die; and by the world unseen,  
He filled our hearts with a new loveliness;  
He brought new light where only dark had been;  
He brought new love, our hungry souls to bless . . .  
And when they came to take his life away,  
"Forbid them not" was all that he would say.