

Wednesday 21 January

We started this Audience as we had done with all the others by meditating with His Holiness for about ten minutes. When we finished and in the quiet that followed Mr. Pickering asked the following question:

M.E.P. Why does it take so long for the mind to fall still?

H.H. Due to wrong practice.

M.E.P. What then is right practice?

H.H. It is the length of time necessary to remove the effects of bad matters and bad samskaras. The length of time necessary for this removal is not so very long. Yesterday I explained that though it takes a long time for clothes to get dirty, we can wash them clean fairly quickly. It doesn't take that much time to clean dirty clothes. Similarly the length of time taken in the establishment of samskara is considerable in comparison to the time needed to remove that effect.

M.E.P. It is not quite clear to me. I understand the simile of the clothes and the time taken to wash them. I want to know more about the method of washing.

H.H. Bhawana and Vicha. Bhawana is thought and Vicha is emotion, emotional attitude of mind; these are the two things which can do it. It's not like some sort of machine. We cannot use any machine for it.

M.E.P. A little patience is needed; I say this because at the end of yesterday's audience His Holiness said, 'These three things which if understood, would remove all doubts'; and when we made the transcription it seemed there were not three but thirty, and so the mind is moving more rather than less. So it seemed very important to remember that this area of work about the Chit, Chitta etc., was in the subtle world, which is very big and very moving, and that it is contained in one world of the Spirit, and to keep direction to that, is essential in order to understand about the Chit, Chitta and Sanchit.

H.H. You speak about keeping the direction. When we know the direction the labour is not so much. When we have lost the direction, when we do not know the way, then in comes the trouble. Here is an example:

A certain villager who didn't have much intelligence wanted to go to his father-in-law's place. Anxiously he went to the railway station. On account of the excitement he forgot the name of the town in which his father-in-law lived. He just said to the booking clerk, 'Give me a ticket to my father-in-law's place.' He couldn't remember the place so he just asked for a ticket to his father-in-law's town. The clerk asked, 'What is the name of the town?' He just couldn't remember. 'First go and find out what the name of that town is and I can give you a ticket.' When we know the place we wish to go to and the route to it, then our journey becomes easy. If we do not know this then we experience a lot of difficulty.

Chit is the source of power while Chitta is merely a subtle organ forming part of this assembly—Manas, Chitta, Buddhi, Ahankar. Chitta itself is something in us unable to do anything, just like a dead body, unable to move. Chit provides power, then this inert thing called Chitta is energised and begins to function. Is the concept of Chit and Chitta more clear now?

M.E.P. That is clear.

Dixit. Need we go further into the details or shall we go on with other questions?

M.E.P. Yesterday you used the word 'function', today, you have used the word 'organ', which appears different to me.

Dixit. To make this point clear I shall explain in the hotel.

H.H. I will tell you something which does not appear in any other of the discourses—the location of Chitta. Now this cannot be taken as the exact physical location. It is in the space between the middle of the throat and the heart; it is in the region that the energy being radiated by Chit comes and does its work for it. This is a very deep concept. Ahankara and Buddhi, these two things are connected in the brain and Chitta and Manas are connected with the throat and heart area.

The power coming from Chit manifests itself as Ahankar and Buddhi in the head, and between the middle of the throat and the heart it manifests in that space as Chitta and Manas. That is why great importance is attached to Chitta because it is situated in this space between the throat and the heart. Surgeons tell us that if the heart fails then death is instantaneous, clinical death takes place, but if the brain fails the heart goes on beating for some time, so failure of Chitta is something very important.

J.C-P. Can I ask just one thing? In English the heart and this that you speak of is associated with either true emotion like love or bad emotion like rage, it's in this area. Could you ask His Holiness if there is something about this Chitta and Manas and how this works?

H.H. In Hatha Yoga, this concept of Yoga recognises the existence of six centres, so the word used is 'Kosh'. The heart in the sense of Hatha Yoga, not the physical organ which is beating on the left side, is exactly in the centre.

M.E.P. Remembering the story of the father in law at the railway station, I wish to have confirmation that we are proceeding in the right direction.

H.H. You are trying to go in the right line. I am only going into details and explaining things at great length so that you may be able to locate the right way. There are only some four or five things which have to be understood thoroughly, and the other things are much easier. The necessary things are—the Antahkarana, Manas, Chitta, Buddhi, Ahankara, Atman and Param-Atman.

Dixit. His Holiness has said he will give these things to me in writing;

N.G.H. I understand Param-Atman to be Absolute. I also understand Atman to be Absolute, yet His Holiness speaks of Param-Atman as Samashti (Universal) and Atman as Vyashti (individual). Surely there cannot be two Absolutes.

H.H. The difference is in nomenclature only; there is really no difference. The difference arises from the point of view of the body.

It is the same thing which occupies the whole Universe as Param-Atman, and which occupies this body as Atman. The images of the sun falling on large or small vessels are images of the same sun. Differences come only in the consideration from the view point of the body. The one which is permeating the entire universe is called Param-Atman while the same thing permeating our body is called Atman, otherwise they are not different at all.

N.G.H. We were told that the Atman which is unlimited descends into the Antahkarana which is limited. How can that which is unlimited enter into that which is limited?

H.H. When the light of the Sun descends, the sun does not descend, yet we cannot separate the two, the sun and the light of the sun! In the same way the Atman descends into the Antahkaran.

N.G.H. It seems with the sattvic state the four components all work for the self in their own way. As we are we are working most of the time in ignorance. Is there a precise procedure in the Holy Tradition from which to start and what plan of action is necessary to clean the Antahkaran so that it seeks Truth? This I ask so I may help the people in my group in New Zealand.

H.H. We have to cleanse the Antahkarana. There is dirt in the Antahkarana due to the Gunas—Sattva, Rajas and Tamas. We remove this dirt by providing light. What is this light? Is it the light of the sun, the moon, electric light or something like that? No none of those. The light is the light of Atman.

We can see the image of the sun in the water, but when there are ripples in the water then in this case the images appear to be quivering. The quivering is in the water, not in the sun!

If the water is dirty to a certain extent the image is not clear, but the dirt exists in the water not in the sun.

What are the methods of purifying and clearing the Antahkaran? I will explain in detail, though some are already well known.

Good Action, Holy Action, Holy thought and service, considering everybody to be part of the same Param-Atman, treating other people as our own selves. Remembering that the same pure Param-Atman permeates all the living beings which we come across, as a universal brotherhood. These are the things which purify the Antahkarana and provide light with which the Antahkarana is purified.

Sun, moon, fire, electricity, stand for four of the sources of light. A fifth source is Knowledge which activates everything. It is not a physical light—vibrations in ether—like the light emitted by the sun, moon, etc., but it is a thing which enables us to know. We can call the light of Knowledge a light but it is unlike the light we get from the sun. It is simply that which enables us to know.

Knowledge has two faces—one is yes, the other is no. Acceptance/rejection. Whether it is so or whether it is not so. If we sit in a dark—completely dark—room where we can see nothing, we shall still see one thing and that is our own Selves, the Atman.

So sitting in a dark room that which knows something like ‘I am here,’ that is knowledge. That knowledge is to be joined up with this physical light by which we are seeing all things. The joining of these two results in our worldly progress—action. Unless that sort of knowledge we possess sitting in a dark room, ‘that we also exist,’ joins up with external knowledge then action cannot take place.

All other lights become powerless in the absence of the light of knowledge.

The eye by itself cannot see anything, there must be light, and the brain, with the intention of seeing the thing we are looking at. We may be looking at a thing and not be seeing it. We can also see a thing but not understand it, that is also no good. Seeing and understanding both become possible with the power of Chit.

Knowledge is the giver of light to light. It provides light to worldly light but even if the worldly light does not exist, the Light of Knowledge does.

N.G.H. The words of a Realised man seem to bring this light of knowledge to the darkened Antahkarana.

H.H. The Realised man is not putting anything into the mind of the unrealised man. There is no transfer of anything, the words of a Realised man only awaken a thing which already existed in the mind of the other person. Here is an example: In the darkness a piece of rope looks like a serpent. Is the serpent in the Antahkaran or in the rope? It was in the Antahkaran, so the removal of wrong ideas, that is the imparting of knowledge, that is all the words of a Realised man do.

M.E.P. All is made so clear and simple, I wonder why we make it so difficult for ourselves?

R. (question about Atman and Jiva-Atman)

H.H. Really speaking, there is no difference between Atman and Jiva Atman, both are the same thing. Take for example a family. The head of the family is called by the wife, husband; by the son, father, yet the person is the same. Similarly the Atman and the Jiva Atman are the same. A finer distinction of Jiva Atman is to understand it as that which is afraid of death. Atman itself being eternal does not know what death is, when the same Atman becomes afraid of death then it becomes Jiva Atman.

Thursday 22 January

M.E.P. We would like to devote this audience to questions from various members of the groups both in London and New Zealand.

Dixit. Makes reference to missing portion of tape, Audience 3, about education.

H.H. The two kinds of education (Diksha) are Vidya and Avidya. What is Vidya? and what is Avidya? Avidya is language (Bhasha). Language is that which we use in the course of our ordinary worldly dealings. That is language. Vidya is that which we use for the spiritual uplift, and which enlightens us about what is Atman, what is Param-Atman. That is Vidya. When language is used for worldly matters it remains language only, but when language is used for enlightenment on subjects related to Param-Atman and Atman it takes the form of Vidya.

F.H. (London) With reference to the injunction to “express what you feel, do what you say”, in my experience what initiates and determines what I do seems to a great extent to be governed by emotion, or more precisely “what I am now” reacting to the situation I find myself in, and seems natural enough.

Years of training to act from what ‘I know’ and in accordance with reason and logic seem to interfere with what I do, somehow robbing or diverting the essential power needed for activity, with the result that I have little or no faith in my actions, which of course renders them inefficient. It appears that the heart and the intellect are divided and often antagonistic when it comes to decisions concerning the executive faculties. The question is:

Does what ‘I am’ not include what ‘I know’, and if what ‘I am’ includes what ‘I know’ why does what ‘I know’ seem to separate and disrupt? How can these two poles be brought into harmony to serve the Absolute Will by augmenting rather than vying with each other for power? This question is asked in terms of the individual but we see the answer may also be relevant to the state of the world at this time where the same disruptive forces are manifest.

H.H. What ‘I am’, this is a function of Ahankar and what ‘I know’ is a function of Buddhi.

M.E.P. Does one contain the other?

H.H. It is contained.

S.L. (London) We were told that the key to opening the heart is gratitude. How can one ‘give without reservation’? Can we remain open to every human being, and not just those we hold nearest and dearest? Is there any exercise that will tune up our awareness of the divinity in all of us so that we may care, give, administer to the needs of the Spirit in man.

H.H. We can show this readily to those who are near to us. How can we show it to those who are away from us? For those who are distant from us we ordinarily express our gratitude through feelings and those who are near to us we express our gratitude through action. The preparation for this is the purification of Chitta. When that is done we discover we are already joined up with Param-Atman. It is a delusion that we are separate from him. The preparation for this is a purification. When the purification is done we realise at once that Param-Atman is already with us.

R.S. (Auckland) How can I learn to attend to the present moment?

H.H. We should take recourse to our own sacred natures. A natural solution has a sweetness of its own while a forced solution does not.

B.W. (Wellington) I find a growing desire to help others both materially and spiritually in their various circumstances. The desire comes spontaneously from within and according to the need.

At such times the body seems to be an instrument, yet there is that which is watching it all happen. Could His Holiness suggest how one can 'stand aside' more and more and so be of further service?

H.H. The viewer is always separate from the thing viewed, what is there to ask about it?

R.D. (Wellington) Several years ago I experienced a flash in the mind in which I was shown the way to liberation of the householder. I find it hard to formulate all that was shown in that moment, but here seem to be the key points:

Firstly, one should think of Param-Atman at all times.

Secondly, one should conduct or spend one's life as though watching a show.

These two statements appear to contain the essence of the Way of the Householder. I have practised total acceptance of each moment as it unfolds. Letting go ideas as they arise in the mind in certain situations and letting go of fear when the mind gradually becomes empty of thought, a state of not knowing.

Can discussion of actual experiences to remember Param-Atman in small groups help? Could His Holiness give guidance on all that I have said?

H.H. Not knowing is also knowing. He does not seem to have been able to express himself exactly. It seems he wants to do good to others while keeping himself separate from them.

Note. At this point His Holiness asked to have his question repeated and He listened carefully to every point and then gave the following answer:

This is right; these two things contain the essence of the Way of the householder. It is also right about the total acceptance of each moment, however I would like to throw some light on this aspect. Happenings can be of two kinds, good and bad. The good happenings come from the side of the Atman or the Param-Atman while the bad ones come as a result of our previous Samskar. I emphasise the point that we should accept the good happenings and we should show our indifference to the bad things. We should accept the good things and be indifferent to the bad things; by bad things I mean those things which appear to be misfortune and the like.

Experiences relate to that which has already happened so discussions won't help. We can do nothing about them. What has happened cannot be undone but remembering Param-Atman is good in all circumstances whether alone or in groups. Here is an example:

A learned man went to a gathering to give a talk. The first sentence he said was, 'Does this audience here present understand me?' Everybody raised their hand in the affirmative. He said, 'Alright, since everyone understands me, there is no need for me to say anything else.' Next day he repeated the same question, 'Does everybody understand me?' Everybody said, 'No.' 'Since nobody understands me, there is no need to say anything else.'

This is about group discussions and happenings. When a good thing happens—good experiences—they are the result of Atman or Param-Atman, because they are incapable of doing anything bad. Whenever anything bad happens it is the result of our own Samskaras.

Modern man gives undue thought to what has happened in the past. From a spiritual point of view this is useless, we should rather think of how to behave in the future.

M.E.P. I kept on saying to my groups that the individual life is a very tiny thing, soon passed and that the facts, events, will not change whatever we do—but it is the attitude—the inner attitude towards these events—which is important for us in the spiritual world.

H.H. Keeping ourselves separate from what has happened and considering ourselves as a viewer of what is

happening, that reduces the burden on the mind. This is what is called seeing a drama. In every performance there are good and bad scenes, we should treat both as unreal. In a play there are prizes for crying as well as for good music and singing, but both these items should be considered as belonging to the dramatic performance only.

D.S. (Wellington) Often, when looking at a bird or other creature, flower, tree, moving sky, sea etc., when the mantra comes to the surface and I feel at once very close and very detached from what is in front of me, it seems as if we are all vibrating together. Could you explain this please?

H.H. There are two things, drastha and drayshya; one is the viewer and the other is what the viewer is viewing. What the viewer is viewing is always changing but the viewer remains the same. Ultimately it is Atman which is the viewer and the world is the thing being viewed. The two things are separate. Now, I am seeing you and you are seeing me, for me I am the viewer, and you are the viewed and the same thing in your case; for you I am the object being viewed and you are the viewer.

D.S. Recently, having been to several gatherings of people where there is a lot of conversation, food and drinks, I found that quite naturally I sit apart and do more watching and listening than participating. Since we lead the life of a householder, do you think that this may be unnatural? Although I felt very contented everything around me seemed not at all real!

H.H. It is due to one's own habits, some people like to participate and some people don't like to participate.

R.M. (Wellington) To me one of the most meaningful sayings in the work is that of Vyasa, 'I have made a critical study of the Vedas and the Shastras several times. The gist of all that as I have found is that we should think of the Param-Atman at all times.'

I would like to strengthen this thinking of the Param-Atman at other times as well as during the meditation. However, I felt that the mind needs something more positive to consider than just the concept 'Param-Atman'. That aspect of the Param-Atman which appeals most to the mind is that of Consciousness. The over-riding desire is to do some positive work on the way.

H.H. The name of Param-Atman is the best thing.

R.M. (Wellington). The world is unreal, a mirage; then, what is Man, whose mind is so vast and yet who seems to require the body for his existence?

H.H. Man does not require the body for his existence; whether the body exists or not, Man does exist.

N.A. Who hears the Mantra?

H.H. The one who asks.

N.A. Who ceases to hear the Mantra?

H.H. The same one.

N.A. Also, who desires?

H.H. (laughing) Same answer to all the questions.

N.A. What does His Holiness mean when He says we should pray? I have often felt the need to pray but what does His Holiness intend?

H.H. If we think that we have done anything bad then we should pray, and if we think we have not done anything bad then it is not necessary for us to pray.

Whenever we feel any deficiency in ourselves then we need some recommendation for the removal of that deficiency. Prayer is trying to obtain that recommendation, it is an effort to obtain that recommendation for the removal of the deficiencies in ourselves. Param-Atman does not pray, it is the imperfect Jiva-Atman which prays. Param-Atman does not need to pray as Param-Atman is perfect. Because Jiva-Atman has deficiencies it therefore becomes necessary for him to pray.

Dixit. The meaning of the word 'recommendations' is the same as that for prayer. It applies to one who feels some deficiency in his own self and he feels it necessary to pray for the removal of that deficiency.

N.A. How should we pray, in words, in intention, in desire, in silence?

H.H. Prayer may be done by all these methods as long as there is sincerity. There should be a feeling of prayer in everything, all prayer can be done by any of these methods, through words, intentions, desires and silence, but there should be a free feeling of prayer; the value of feeling is important for without it prayer will be useless, it will not be prayer at all, it will be ineffective.

All these are forms of actions—when we pray through words it is an action; if we intend to pray, that is also an action; if we desire to pray that is a form of action; even silence is a form of action, but the underlying thing however should be the feeling.

B.H. (Wellington) May I offer my most sincere gratitude to His Holiness for his guidance, from which the following questions have arisen;

(1) Recently, I found great solace in the strong memory of His Holiness' present in the mind as a very real 'Presence'. This first occurred during meditation, and appeared to take over from the Mantra, bringing to mind for the first time a peace and certainty and an overwhelming gratitude. I have tried over a long period to bring the concept of 'Param-Atman' to mind but have found myself unable to hold it and the concept of Param-Atman now appears in the Person of His Holiness as an awareness of a Universal Presence in the heart, and this has awakened a great hope that in this way I might eventually find the way to stop the established habit of trying to use the mind to find peace and so never finding that Inner Peace with oneself so urgently desired. This unsettled nature of the mind causes much misery as the uncontrolled mind pulls one so hard to find solace in the wrong direction—in satisfaction of every changing personal desire and habit from the past. Previously, the 'giving up' seemed like an annihilation of myself and I found great difficulty in meditation.

H.H. Not annihilation of herself, but the annihilation of that which is separate. No one can annihilate one's own Self (laughing).

B.H. (cont.) Now I know in experience that that which lies beyond is ever present, universal and of the substance of Love itself. How may I best strengthen this knowledge and begin to take it into my daily life as a householder, so that my work and relationships with others may not be marred by old patterns of wrong thinking?

H.H. Recitation of the Mantra in the beginning, in the end, during work and in meditation, at due times, that is the method and ultimately her difficulties will be resolved by this. The name should be recited methodically. The method of taking the name is that the lips should be kept shut and the sound heard in your ears. Of course there will be no sound to hear through the ears for the sound will be in the heart. The Manas should be realising all the time that the recitation of the name should be going on.

N.G.H. When you say 'name' do you mean the Mantra?

H.H. Yes, RAM is also a name and a Mantra.

B.H. (2) I am very aware of a strong sense of right and wrong as regards everyday behaviour—thinking, speaking, ordinary activities—it seems to be an acquired conditioning from childhood and does not really seem to be my own. It seems to be discrimination but related to worldly values, to the difference between things and does not lead to the growth of understanding and compassion.

How can the True Discrimination which unites through love for and recognition of that which is the Same be awakened and strengthened so that it permeates one's life in the community as a householder opening the channels for the manifestation of that true Love which sees only the Good?

H.H. Discrimination is not natural. We became acquainted with it since we began understanding things. Before these things—prior to them, is the one who knows. That knower was always there and always will be. All these good and bad things have come up in between, but they come and go like the waves in the ocean while the ocean ever remains the same. Atman is like the ocean.

Nothing is good or bad; it is due only to our samskaras that things appear good and bad. If the attitude to see is good then everything appears good. Intrinsically, considering the fundamental nature, nothing is good or bad; for example: one man likes food, another man does not like food. So whether a thing is good or bad, the root of this kind of discrimination lies in the mind of the person, not in the thing itself. As regards Atman, what is the thing that is good or bad for the Atman, liked or disliked by the Atman? Everything can be good for it, everything can be bad for it. For example: take provisions, whether when cooked they will produce good or bad dishes depends on the cooking. Provisions themselves may be good, but if not cooked properly they will not appear to be good, so the result depends on how they are cooked.

Dixit. I told His Holiness that I am fairly tired, but explained that I am enjoying this sort of work. His Holiness said that everybody is enjoying. His Holiness is happy, you are happy and I am also happy. His Holiness says that He considers there can be no better service than this, that through Him somebody attains peace or elevation.

Friday 23 January

N.G.H. His Holiness said yesterday that Manas should be realising all the time that the recitation of the name is going on. This is a new idea about Manas to us, could His Holiness say more about this function of Manas?

H.H. The function of Manas is not external, it is internal. The same as the function of inhalation and exhalation, these are going on but we don't make any conscious effort, we don't even feel these functions are going on. In the same way Manas goes on working.

There is a natural way of reciting the mantra. We realise the recitation is going on in Manas. The lips are not moving but the recitation is going on in Manas as we feel it. All the time our hearts should be able to listen. Hridaya—heart—should be able to listen to the sound of the mantra although the mouth does not produce any sound. As long as we feel that the recitation is going on then we are deriving some benefit from it. If we do not feel that the recitation of the mantra is going on, the benefits are not occurring. Manas should know we are reciting.

N.G.H. For the concept 'I' His Holiness has used the two words, Ahankara and Aham. Could He explain how we may understand their relationship to the Atman?

H.H. Ahankar is related to the body and Aham is related to Pure Atman.

N.G.H. His Holiness said mind could be viewed in two ways—one of which is Antahkarana. Could He explain the other aspect of mind?

H.H. The place of Buddhi is the head and the place of thinking is Chitta. Ahankar and Buddhi originate in the head, Chintan and Sankalpa-Vikalpa (let me do this, let me not do this) originate in the heart; the space which we spoke of the other day. The vibrations related to Manas and Chitta take place in the heart and the vibrations related to Buddhi and Ahankar take place in the head.

N.G.H. His Holiness spoke of Knowledge as acceptance and rejection. With the acceptance of an idea such as 'Param-Atman contains all creatures' and the corresponding rejection of narrow concepts such as 'I am this small body' is the acceptance and the rejection of powerful ideas passed on to the Chitta? What effect does the acceptance of such knowledge have on Ahankar and Manas?

H.H. The negative ideas take us towards the Atman, 'not this, not this.' The positive ideas such as 'it is this, it is this', take us toward the world of the universe. Negative ideas mean rejecting worldly ideas by saying 'not this'. That takes us towards Atman. Atman cannot be rejected.

N.G.H. After meditation I was sitting down with the eyes closed; the still mind was everywhere, small thoughts flickered across the surface of the mind. A strong love of the Param-Atman flowed. I knew that everything belonged to Param-Atman. The hope was that He would make use of one's heart, mind and body. Could His Holiness shed some light on this state?

H.H. This is a state of Chitta. Good thoughts and feelings arise in the sattvic state. They are all sattvic thoughts, entertaining Holy ideas. To have such feelings and considerations that 'Param-Atman is pervading everything', these ideas belong to the sattvic state of the mind.

M.E.P. Concerning meditation—I understand that there are some obstacles to the deep dive and these are: torpidity, distraction and Bliss.

How is Bliss an obstruction to the deep dive?

H.H. I will explain. There is this state where everything is enjoyed. There is everything there to be enjoyed and one stays about in that state and hesitates, waits to take the deep dive into what I believe is called Turiya, where there is nothing. This blissful state is like floating; everything is there, one is aware of existence, the body, the world, everything, but it is nothing. One fails to take that further step to nothing. One is still aware of the body and surroundings as well as at the same time the Bliss.

One thing is Mal. Things like laziness which constitute Papa (sin) which means defects, impurities and other undesirable things. Vikshepa is not Mal but thoughts of past and future. We are sitting still but the Chitta is running very fast, this is Vikshepa. Kashaya is a kind of forgetfulness which is neither Mal nor Vikshepa. Emptiness means: "I am neither remembering anything nor imagining anything but am feeling vacant" — Sunyata, I am not remembering anything, I do not even know that I am meditating. Ananda is losing ourselves in Joy and forgetting even what is ours and not ours. The joy is so intense that we forget what we are, what is ours, even what is Atman and what is Param-Atman, that is Ananda. Kashaya is due to wrong Samskaras, the mind does not stay steady. [*Smriti=memory: Vismriti=loss of memory: Sunya=void*]

M.E.P. Is it distinct from Mal?

H.H. Mal is such a defect that meditation cannot begin at all on account of it. Not feeling a sort of joy in meditation. Kashaya is a middle stage between Vikshepa and Sunyata.

Kashaya is the inability of the mind to enjoy meditation. A middle stage which is neither emptiness nor

Vikshepa. Inability to realise what is real. Rather we should say it is as if when some people say that they have understood while they have not.

Sunyata (an absolute lack of knowledge) is under the influence of tamas (inertia).

M.E.P. Is it like sleep?

H.H. The blankness of sleep is total tamas; but this is a stage with a mixture of tamasguna. Holy actions remove the defect of Mal (dirtiness). Kashaya is not understanding while understanding. Take the example of a light. Around the light there is always darkness—the light is surrounded by darkness. This is Kashaya. It is light covered by a curtain of darkness or a curtain of darkness covering the light. That curtain can be removed by Dhyana. Through Dhyana and steadiness. Removal of Kashaya is by concentration. [*Ekagrata—one pointedness.*] Sunyata, to lift the mind off Sunyata you take it towards Ananda. As soon as Sunyata comes you think of the Mantra. [*Sunya=void, vacuity*]

The sign of Sunyata is that the body inclines or bends. During Dhyana the body remains perfectly vertical. We enter Ananda even if we do not feel it. It has got so much power that it does not let the body bend this way or that. Time spent in Sunyata is wasted time. We should remove the mind from this state of Sunyata and take it towards Dhyana. Ananda is coming but it is not apparent. One kind of Ananda is this—we like a thing and we get it. Another kind of Ananda is that which is not separate from us and we come to know it only after we have got it. One is the Ananda of having a thing fulfilment—while the other is of not having a thing. One is external the other internal.

One form of joy is created by a thing while the other form is not created by anything. That Joy which is not dependent on anything is the natural joy of the Atman. Atman is separate from this joy (Ananda). It is enjoying and is not the joy itself. Ananda is revelation. The joy is coming to us but we ourselves are not the joy, we are the knower of even Ananda. The viewer of Turiya is the Atman. Ananda is a state while Atman is not a state.

Take the example of a banana: Fruit is a banana, but if we put the question to someone, ‘what is banana’, they will say, ‘it is a fruit called banana.’ The skin, the pulp, the root, the leaves of banana all these are of banana, but not banana. What is banana? The final answer we are going to get is that banana is a fruit. A delusion of words and all the names belonging to it.

All these five—Mal, Vikshepa, Kashaya, Sunyata, Ananda, are due to the Gunas. Some to rajas and some to tamas. Who is it that is experiencing the Ananda, Sunyata etc.? The thing to which all these things are happening is the Ahankara and the thing to which nothing is happening is the Atman.

M.E.P. It is mostly a matter of having signposts during meditation?

H.H. When the four things are finished, Mal, Vikshepa, Kashaya, Sunyata and only Ananda remains there comes a sense of extreme gratification and we wonder where to find a place that can accommodate that great Ananda which we have got.

M.E.P. His Holiness has said that Atman observes Turiya. Now this is two, so how is there then to be one, total unity? What is the next step?

H.H. I have said nothing yet about the view of Turiya. Therefore I will explain that there is an increase of power during Ananda which spreads and we take a dip in it. We are the viewer and master even of this.

For example: when we have got a huge amount of money we have no feeling of poverty. We feel ourselves to be masters of that wealth, but we are not the wealth itself. With a learned man we certainly have the feeling of being learned.

When we analyse Atman and Ananda then we feel we are the absolutely separate and extensive Atman. We feel ourselves even more powerful than Ananda, not even more powerful—totally powerful.

I will say more about Ananda. Suppose we have a heap of currency notes and we think that we are very rich, then we do not experience the feeling of being short of anything. Then if we wonder whether I am the riches or the riches are mine, we will reach the decision that the riches are due to me, it is mine and I am not the riches. If I am not the riches then am I poor? The riches are mine. I am rich and I am also separate from the riches.

Dixit. What else lies further?

H.H. Nothing else lies further. Despite all that is happening, the various states, conditions, incidents, that go on taking place or changing, still our existence remains. We should not have any sorrow or attachment with them. There is a flow of love and in love meeting and separation are both possible. Then our practical or worldly life would be full of love. It would be not love, any false attachment or any enmity (feeling of opposition) then our position will be something like a play on the stage where there is a prize for weeping as well as for laughing.

N.G.H. This stage that His Holiness speaks of as the cleansing of Ananda sounds very much like Samadhi.

H.H. This is the final stage of Ananda. A state in which the joy is so intense we are not able to experience (feel) it and the joy and the Atman become 'inseparable'. When we are feeling, yes joy is coming, then that is a kind of Turiya state, that is with the state of separateness. When joy and the person receiving the joy become one—that is Samadhi.

I don't like too much of Samadhi because in Samadhi the whole universe goes into Samadhi. The whole universe—the play comes to an end. Everything comes to an end; this play, the sun, moon stars, all these living things. Everything loses its existence.

M.E.P. There is one more thing. People come to a threshold, a door, and seem afraid to go on because they think that they may not come back. Yes, fear of annihilation. How can one assist, strengthen them to have good faith, that it's alright they will come back to existence?

H.H. (laughing) None of these states are eternal, they are all changing. After sleep we wake up, so no reason why one should feel like that.

Samadhi is due to sattva guna and sleep is due to tamas. That state from which one cannot be aroused is due to Tamas. It is dangerous. But Sattva—Samadhi, that will come to an end during sleep, when sleep is finished we wake ourselves up. There is none to awaken us like ringing a bell or creating some sort of sound. So we need not be afraid of that sleep from which we can never wake up. If there is still any doubt about any of the five states of Chitta please ask so that it might be removed.

N.G.H. I would like to ask one thing. Does the purification of Chitta bring about the ultimate cessation of the round of birth and death?

H.H. There is no such thing as birth and death; it is all like a dramatic performance, death is being enacted, birth is being enacted. Actually there is neither birth nor death. If the Atman dies then how would it feel the occurrence of death? Birth and death relate to the body, not to the Atman.

J.C-P. His Holiness said, if I remember rightly, 'Knowledge is the removal of deficiencies', in that case what is the rôle of the teacher in the work?

H.H. He emanates knowledge through words and the learner catches it, whatever he is giving out the learner is catching it and so the ignorance is removed.

Take the example of various oil lamps put side by side; by means of one lamp we can apply its light to each of them so that all of them will start burning. The one lamp which lights all the others is the Teacher and the others which start burning are the pupils. That one lamp will not refuse to light another lamp. You can go on lighting as many lamps as you like.

M.E.P. His Holiness has given us plenty to last for a long time and we look forward to seeing him again in three days time.