

Thursday 24 January

W. Your Holiness, your words yesterday made everything seem very simple and clear. May we continue that conversation. It seems obvious that there is a world of consciousness as well as a world of movement. One wonders why it takes so long to discover it when it is so obvious that in that world of consciousness there is stillness and one cannot be moved?

H.H. Birds have two wings by nature and it is the interplay of both the wings which allows them to fly high in the sky. If one of the wings is cut off or put out of action, then the bird is forced to stay on the earth and it cannot fly any more. Similarly, there are two wings of our existence—the material and the spiritual. Somehow people seem to prefer the use of one wing only and either cling on to the material wing or the spiritual wing. Since both are naturally necessary there is much strife in search of bliss. Unless people do realise the need to use both wings and refrain from being partial, the Atman will be deprived of freedom and bliss which all seek. Unless this truth is realized the work can't pick up speed nor can the flight into the spiritual world materialize.

W. One can see that there is no withdrawal, but discovering this other world is like coming into new world and it's like being born, or like being a small child, and the question is how to speak, how to walk and how to act.

H.H. It has been observed in the scriptures that the wise man behaves like a child, not that his actions are childish but because of the wisdom he is alive to the present; the goodness of a child's action is that whatever the child does it leaves no scar on the Antahkarana of the child. He always starts afresh. He may be happy now and may cry next but all in the moment. He enjoys it all and does not hang on to any action. No sooner is the act over, the memory of it is also gone, the happiness or sorrow is gone as if it did not exist. He is neither bothered by the past nor hankering for future. The wise man who behaves like a child is always filled with bliss. He does not leave his bliss to tackle the situations and he does so without being influenced by the deeds of the past or due achievements of the future. He is always in bliss and free.

W. When a man becomes established in this other world while dealing fully with the ordinary world, is he at the stage of Asansakti?

H.H. This establishment of a wise man in the state of stillness of the spiritual world corresponds between the higher levels of the ladder of knowledge from Asansakti to the Turiya. Thus Asansakti is the lowest level for such a man. As was previously explained, the entry into the spiritual world starts with a good impulse, the Shubhechha. Unless one has a desire of one's own, the spiritual world would remain at a distance. This good impulse would demand proper consideration, reasoning and then resolution in Suricharana. Having resolved, the discipline is allowed to work which reduces the abundance of blemishes, Rajas and Tamas at the stage of Tanumansa. The next stage is thus cleared for growth of Sattva, which throws the light of true knowledge on all that one perceives, conceives or acts. One feels light, for there is little to be agitated in Sattvapatti. After which the attachments with the material world lose their grip and one can naturally deal with all matters without any favour to any aspect or party. This brings in dawn of universality and justice in Asansakti. Having severed attachments, one has to acquire the true vision of the universe. Just as people see and value the form of a golden ornament and appreciate the appearance and the gold, the wise man gives up these values of the world and sees the gold or the Absolute or the Golden Atman in everything of this creation in Padarthabhawani. From this point the unity of the self with the Absolute comes within Turiya, in which all is united in pure Aham. He thus merges into the creative force of the universe. Thus one who has acquired the stillness which does not disturb his peace in the market-place would be at one of the higher three stages.

W. For years we have been running and running and running, trying to find this very possibility, not realizing that it was already there. Now when one sits with the people in London and meditates with them, one finds that pure consciousness which still remains when one comes out, so one may speak with them, move with them but still with that consciousness. And sitting here now, it seems obvious that one can see it. Therefore it seems that it is a practical possibility to find Asansakti. Is that really so?

H.H. The stage of Asansakti is certainly a higher stage in the development of one's being. This is where the detachment comes to maturity. One can consider this stage of securing a licence for driving. One enters the realm of drivers or leaders of society. You are now trusted to move with speed on public road without endangering others' life or body. A new driver usually likes to drive with speed to prove his ability. But there remains great difference between a new driver and an old and experienced driver. When road is clear and crossings are wide anyone can move along but in points of danger and crisis, only the experienced driver communicates with natural ease, whereas the new driver gets into panic and may press the accelerator instead of the brake and bring about an accident. The experienced driver understands the situation and avoids all danger and meets no accident. Thus Asansakti is good starting point but one still needs much experience for better drive.

W. I feel more like a driver of three days, only hoping that His Holiness will give a push from behind to establish it more firmly.

H.H. This is a happy situation. You have received the knowledge and experience will follow in course of time and work. The wisdom would arise from experience and establish you firmly. It is much better compared to those who either leave midway or do not start or do not even enquire.

W. It seems that if only just a few men could be established at this stage, then a great change would take place in the nation or as you said, even in the world.

H.H. One needs only 5% of the people to be well informed and trained to lead the other 95%. One in a hundred remains overwhelmed by others and is usually ridiculed. Thus preparation of good following is most essential. These must have proper information and they must try to put the discipline into practice so as to be able to deal with problems in public affairs. There must be also someone with thorough experience to guide these in all critical matters. There is an episode from Mahabharata which explains this well.

During the great war, when one day Arjuna was away from the battle to quell uprising somewhere else, the Kauravas set up a unique battle formation called Chakravyuha. This had 7 gates and each gate was well fortified to repel entry. Only Arjuna had the knowledge to penetrate this formation to break open all gates and beat the enemy. Since he was absent the other four Pandavas were worried and wondered what to do, since none of them had any notion how to penetrate this formation.

Arjuna's young son, Abhimanyu, offered his services because he knew much about it. While in womb he had heard the description of the Chakravyuha from his father who was describing it to his mother. But there was one snag. By the time Arjuna spoke of the 7th gate the mother went to sleep and the description stopped. The Pandava brothers said to him that if you could break six gates then we might all help you to break the seventh. Abhimanyu went to fight and broke through six gates. At the seventh he didn't know what to do. This was the gate of deception and all of a sudden a number of enemy generals appeared and killed him. There was no help at hand because others couldn't force their entry even at the first gate.

The story emphasizes the need for thorough knowledge and good practice. Without such background one can achieve much but the end may not be happy.

Most people have enough knowledge of their origin, their states of pleasure and pain; they also know the

approaching end, they work out a good standard of living and culture, but to find out that birth and death are appearances, pleasures and pains are ineffective, that one is eternal and needs no attachments to exist with dignity and honour for oneself and others—this is a different level of living. One who knows this alone knows, and he lives in bliss within all worldly movements and such a person leads the society or nation. Mere knowledge is not enough, for practice of knowledge is most essential. Smriti must become natural—only then material and spiritual worlds work in unison without any hardship.

W. Yes, it seems that the way is clear and it needs to be established. When the birds grow the other wing, then they are free from the earth. This is presumably the same for the man, that he enters the world of freedom.

H.H. In practical worldly life when someone is appointed to a job he is already educated and trained for that job. He takes oath to be faithful and sincere and then is introduced in the department. Even though educated and trained his work is not easy in the beginning. As he gets experience he does the same job with ease and efficiency. Similarly in the spiritual world one needs knowledge, must have resolution, be faithful and sincere and work with others. Only experience in relation to, ‘Who I am?’ ‘What is this universe?’ ‘Who is the Creator?’ and ‘What are my responsibilities to the Creator, the universe and myself?’ are helpful. When all this becomes natural and one can manage these affairs with ease and bliss then such a person becomes an example for the society and then he leads them.

There are many men who either take to physical world or segregate themselves to spiritual world. They may be well placed in worldly affairs and lead a good life or, having renounced the world, fear the practical world and ignore it. Both are partial and incomplete. The one who is complete is rare. Such a man is like a boatman, single, but good enough to lead many to the other side of the river. The wise man could be only one and even if he takes up one system, he will create helpers and reform the society or the nation. He will have to work hard in the sense that a teacher has to study more than the student,

People work for money which can buy them things for utility and pleasure. Many do this successfully to a limit. They all seek happiness but real happiness eludes them. They buy a foam mattress for comfort but their worries don’t let them sleep. A rich man’s son can buy a fountain-pen for Rs.1000/- but if he hasn’t learned, what use is the costly pen?

There are many who know how to earn and how to enjoy the pleasures of the world but those who can establish a good worldly life and yet maintain their bliss are rare. They remain blissful all the time under all circumstances and remain free from everything. The nations need such free men with unbreakable bliss in whom both sides are complete for they alone are free and can make others free.

W. It is valuable to be reminded that one must clear the fog. This is so very important in the practice of meditation. Presumably it has been cleared if a man has been established in stillness. A man who is established in stillness is in constant meditation as it is given in many scriptures, as was the story of wise man distributing the bread and staying in constant meditation.

H.H. In Indian tradition of spiritual study there is a peculiar practice still in use. This is known as Sinhavalokan. It is a general knowledge that when a lion moves in the jungle he stops for a moment and looks back to make sure everything is in order and he is in full control of the situation. The tradition of scriptural study is that when an important book (Arshagrantha—book by a wise man) has been thoroughly studied it is not put on the shelf for ever. It must be referred to again and again after some interval of time. One need not study the whole thing again. One needs only see some part of the beginning, some of the end, the conclusion, and some part from the middle. This will revive all the memory and nothing will be lost. This must be done again and again. Similarly in this spiritual, or other matter, one must look back and take a note of the stage one started, the stage one has

come to, and what one has done sometime in the middle. If one does so, then one will become aware of one's shortcomings and then do something about it. This practice is very helpful to one's progress on the way.

Friday 25 January

W. When people are given the mantra and they take it in for the first time, most people find that the mantra slows and they come to a state of peace and stillness. For some people the mantra does not slow and there is little change. Is there anything that should be done?

H.H. The natural course of meditation remains the same. Give momentum to the mantra and let it slow and be still of its own natural accord. The Manas has to follow the mantra, thus the attention is on the mantra. Mantra is not allowed to follow the Manas. Those whose mantra does not slow down must be keeping up the speed, or they are frightened to turn inward.

Just as one eats food and knows that it will go through the process of digestion and the energies contained will be transformed in the required materials for a healthy use and growth of the body, the mantra sounds and vibrations work in the Antahkarana in two ways. It cleanses the impurities and establishes stillness. In the still Antahkarana which is also pure, the light of the Atman shines. The process of meditation is to start with speed and then withdraw force and let it slow and come to stillness. This will do its necessary job in the Antahkarana. Those who cannot follow this should be separated from others. They should be asked to pronounce the mantra which can be heard. Let them do so for 10 minutes, after which they can start mantra silently and this will help them to slow down the mantra and find some stillness.

W. The sounding of the mantra is not clear. Does it need to be done at the time of the initiation or would that continue for some time when they are meditating on their own?

H.H. As far as the initiation ceremony is concerned, it has already been said the mantra will be introduced loud and clear. This instruction is applicable when they can't find stillness. So this must be later on. These persons must be kept separate from others during meditation so that others are not affected by them. The pronunciation doesn't have to be very loud, but must be very clear first and later with lips closed.

W. As His Holiness has said, some people are afraid to let go completely. They will go so far but they are afraid to let go to complete stillness. It seems to be particularly so with some of the ladies.

H.H. When one has to catch a prey, two modes are applied; one either shoots them or attracts them. Human beings can be attracted much too easily. Such people can be induced to pronounce the mantra in a melodious and rhythmic manner. This they can manage themselves and no other person needs to lead them on any set rhythm. Ten minutes of such practice should be enough to bring them round to usual meditation in which the mantra would slow down and then be still.

W. I think we need to clear one point on the arrangements for the initiations. I am not sure we made it very clear that in South Africa and New Zealand they have their own initiators, but for America, Holland, Belgium, Greece, Cyprus, Malta and many towns in Britain, there are four initiators based in London who travel to these places and give initiations, usually at weekends. His Holiness says that people who have been given the meditation have to be seen one week later and be checked. Would he like to comment, because normally these people go for two days and return to London to their duties.

H.H. There is no fixed rule for checking the pronunciation of the mantra. It can be checked after any interval,

even after one day or any number of days. The need is that it must be checked by the initiator and no-one else. A wrong pronunciation may not do any harm as such but progress will be slow. To avoid such happenings one must check in due course, before it is too late.

W. One other thing that people respond to very readily in the development in general in the school is the appreciation of listening and the sound of silence. Could His Holiness say something on this matter?

H.H. As far as any listening is concerned, the term indicates an action by a being. When in stillness the being is supposed to have given up all activity. To listen properly is certainly a product of discipline. Listening to the sound of silence is either turning inwards to stillness or creating some inaudible speech in one's mind. When turned inward one can easily listen to the Manas, Buddhi, Chitta or Ahankara and they do not produce any loud sound. When totally still you are silence yourself and the Atman is in presence. The real silence comes not only from absence of physical and audible sounds but also from the silence of desire, reasoning, remembering or even conceiving some ideas about Aham and Idam. When there is nothing to listen then Atman is and Atman does not speak while every other thing does. Thus listening to the sound of silence is either being oneself or listening to someone in one's Antahkarana.

W. He directed our attention to the subtle qualitative essence in the elements. He said that the elements are moving and the essence is still. People found great inspiration in his words and were moved in practice to discover stillness in movement so that one could apparently appreciate that one is in touch so that that touch would seem to be the touch of Aham, the taste becomes almost a taste of Aham, or all smell gives the fragrance of Aham, and also the sound of Aham. Could he comment on that?

H.H. The Atman is fundamentally still but all that which moves is moved by the force of the Atman. Thus whatever seems to move and that which does not move are parts of the same Atman. Atman which is still is at the centre of power. Meditation which leads to stillness brings the individual to this centre of energy which he can use to conduct all movements in much more organised way. When mantra does go inward it does act in two ways: it cleanses the impurities of the bodies, physical, subtle and emotional and that leads it to stillness, the store of energy.

Physical body is composed of the five elements and is bound by movement called upon by nature or one's subtle and causal bodies. The Antahkarana can be both still and mobile. The movements are caused by desires (Sankalpas and Vikalpas) reasoning, thinking, worrying and remembering. When they are reduced the Antahkarana's movements are reduced and it can become still. Loss of all desires means a steady Antahkarana. Mantra cleanses the Antahkarana, and with this the scope to experience the pure Aham increases. Antahkarana acts like a mirror. A clean and steady mirror would give clean and steady reflection for proper appreciation and enjoyment. But a dirty or mobile mirror will either give dirty reflection or unrecognizable reflections. Both are useless for understanding or appreciation. It is therefore necessary to reduce the desires for a steady Antahkarana, and deep meditation to cleanse the impurities in the Antahkarana for clear understanding and appreciation of the universe made of elements and essence.

As for the touch of Aham or taste of Aham—it is misunderstanding of the terms. Aham and Idam constitute this creation. Aham is Sat, Chit and Ananda. Aham contains everything that reflects Sat, Chit and Ananda through elements, essences, sensations, thinking and feeling. Aham is still, although it provides all the energies necessary for the Idam and its multifarious forms of this creation to exist, provides all sensations through the elements and their qualities, and all thinking and feeling. To know anything or think about anything is to know and think of Idam. It is done by Aham. When one experiences the beauty of vision or the essence of the form and colour or touch and taste one can do so only from Idam. One never sees or touches or tastes the Aham.

What one experiences is the bliss which is the being of Aham. To be Aham is to be still. One can't touch it. Aham is beyond experience because it is the experiencer.

The eyes see beauty, but who does really feel the bliss of beauty? Eyes are instruments and the real witness of beauty and bliss is the Aham, the Atman, which provides the power to see. If that force is missing, eyes can't see. They see through the light of the Atman. Same applies to all organs of senses, organs of action, and also the Antahkarana, with Manas, Buddhi, Chitta and Ahankara. They enjoy bliss from Idam because the bliss, the Atman, pervades everywhere. Consciousness pervades everywhere. Consciousness is not movement. Consciousness knows itself, and knows everything through these agencies. When it knows itself then no Idam will be there. It is all in stillness. So the taste of Aham or touch of Aham is a mistake in terms. It is existence, consciousness or bliss itself.

W. If I can give an experience to make sure that it is clear. When this hand goes on this table, it can feel a physical sensation, but, if one has some appreciation of the inner quality in the sense of touch, in that touch is the stillness. One appears to be in the presence of that which is one. And so with all the senses.

H.H. When one is one, there is no appearance of another one anywhere. Atman knows itself in stillness. When it experiences any sensory qualities it arises from Idam. It is not possible to experience any qualities of the Atman because it hasn't any. All qualities belong to Idam. Atman being the experiencer can't be experienced. There is nothing to be found out about it. The taste and beauty in Idam is only due to the power of Aham. Things become tasteless or beauty-less when the power of Aham is not there or not in the observer. If tongue is not in order it can't appreciate the taste, because the power of Aham is not available. No-one acclaims oneself to himself. No-one consumes himself. The sun doesn't light his own light. Whenever there is any claim of beauty or touch it relates to the Idam. When the beauty or taste is experienced as blissful then no claims are made, for it comes from wisdom that it is all expression of the Atman, which is everywhere. There is no duplicate Aham to be appreciated.

W. Yesterday His Holiness said that only a free man can help others and in his last message to the School he said "May you bring happiness to the Self, to the nation and to the world, by understanding your true path". Could he say more?

H.H. A man who is free, he alone can free others. This is true, but a man who is free never considers anybody bound. For himself he knows and experiences that everyone is free. It is because of the true knowledge. Freedom, experience and knowledge of freedom is not only freedom of oneself, it is the freedom in itself. When you reach that stage you do not see anyone bound, but others may, due to their ignorance. Because they feel bound they have to be liberated by one who does not see any bondage. Such a person uses his knowledge and ingenuity to see what are the points where these people suppose themselves to be bound and not free, the ties can then be released. And then if it happens, when it happens, all these people who have always found themselves to be bound would realise their ignorance that they were not really bound at all. They thought that they were bound. In fact all those things which were binding them were the expression of their own ignorance. This is what everyone has to understand.

There are two examples:

When monkeys have to be caught, there is a trick in doing so. A round earthen pot with a small mouth is buried in the open ground. Eatable object with inviting smell is put inside. When monkeys get the smell they come close and put their hand inside and clench the objects, which restricts pulling out. Monkey doesn't know that he can be free. He doesn't want to release the thing and yet wants to be free,

so he cries, and can't run away. That is the moment when the hiding man appears and catches the monkey for his own use.

Most of the people who think that they are not free are acting like this monkey. They are holding on to something, maybe things of beauty, fragrance or taste. Only if they could release their hold, they are free, because in truth they are free. And all our knowledge which is at our service is made available to everyone simply to show to the people that all this beauty is the creation of your own self. Free to be appreciated and create the bliss which is all you want, but don't attach yourself to anything because the moment you do so the bliss will disappear and you will not enjoy this creation which is totally free, there is no bondage whatsoever. Then there is another example.

A dog is given a dry bone to chew. There is nothing in the bone but because of the shape, in chewing it his mouth bleeds, which he relishes as coming through the bone.

This is all that is happening in this creation. When you hold on to anything you can't create this freedom. If you can just let it go and see that this blood which you are tasting is the expression of your own self then you will forget to chew the bone. You can appreciate everything in this creation and be happy and not be attached and miserable and try to be free. You are free and you are made free and a free man knows that everyone is free.

Blessings from His Holiness: You, yourself should feel free and understand yourself to be free and in bliss and give all this knowledge to all your men so that they can also feel they are not bound, they are also free, and the bliss of this creation is their own, and pass it on to your Society, nation and the world. I wish you success. When the true knowledge within you will throw its light in the world, others who have not received will also receive and find the same light and in turn they can spread that light in their Society and give the true knowledge, establish their freedom and assure that all the bliss they experience is their own. This is the way, the influences of Sat-Chit-Ananda can be passed on to the people and at large to everyone.

W. It is obvious that this knowledge is there for sure and it is just a question of getting it realized—as being with His Holiness seems to act as a confirmation of what he has already said.

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