

9 June 1981

## READING 2

### MEDITATION AND CONSCIOUSNESS

Finding it essential myself to take each half-hour as quite new and fresh, I'm constantly reading the Record to get fresh views of what it could be doing.

One such is based on 1968 Record:

Beside the inevitable 3 states (sleep, dream and daytime state or 'waking sleep') experienced by everybody every 24 hours, there is a 4th – Samadhi which remains unknown in the West, although the machinery is provided for all normal people.

In meditation one could experience any of these states. One may sit still with closed eyes and yet allow movement inwardly (memories, desires, plans etc.) in the subtle body, or think about one's personal affairs or go into a blank mind or into a deep dark prison. One also by more thorough meditation experiences the state of Samadhi. In this state there could never be any experience at all except the Self, for then there is no one else left to experience anything. If therefore one experiences anything at all, even attending to the mantra rhythm or love for the Self, one has not reached to the step of Samadhi which is called 'abundance' or 'bliss'.

The real meditation does not usually last for long; one is lucky to have 2, 3 or 5 minutes during a half-hour of real meditation which is union with the Self. That would be sufficient to give energy to perform all actions with ease and efficiency. If one could get more than that, then the activities of such a person would be pure and the sphere of influence great; deep happiness would radiate all round, and the result would be obvious to all. This whole operation is very much like waiting for 3 hours for a trunk call, and, when it comes, having to finish the conversation within 3 minutes.

(Record, 19 February 1968)

(Pause for Meditation followed perhaps by discussion to make sure of the message!)

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About 10 years later we learnt that there are two entirely different forms of Samadhi. One is without any consciousness at all and is achieved at the culmination of Hatha Yoga discipline and about which the story of the 'Black Horse' was told. This is neither possible nor desirable for ordinary citizens, for it all has to be done again and again and serves only as demonstrating 'Yogi magic'. The other, called 'Natural Samadhi' is, by contrast, accompanied finally by full Self-consciousness; and provision is made whereby this potential could be developed by any normal person living a normal life if they are told about it and make persistent small daily efforts to remember at times of change of mental outlook or physical occupation of which a number occur every day. If two half-hours of meditation are sincerely practised, as prescribed, so that they become part of one's nature, all 6 steps of the Ladder of Liberation will in time be spontaneously achieved.

The 7th step (Turiya or enlightenment) is that of a fully Realized man who can achieve any of them at will. As H.H. expressed it – he can both walk on the dry land of material life and also swim in the water of bliss and consciousness when he wants to.

At the last (large) Monday meeting we were given a timely reminder by Claude Geoffroy of

the importance of this much-forgotten possibility. How have we progressed with it over the last year and how can we remind ourselves of it at our groups?

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You can easily find a number of illustrative stories (e.g. the Arrow-maker told in 1967 and 1978). Here is one of the first I ever heard him tell us as we sat at dusk on the shore of the Ganges (there still a mountain torrent) with the Maharishi translating:

Ten men were swimming across the Ganges at just this point where we are now, and because of the current and the crocodiles they were so worried that they counted heads before they continued their journey. But whoever counted always made it only nine. In their dilemma they were helped by a wise man who stood them in a row and rapped each one with his stick the appropriate number of times so that the tenth man got ten whacks and wasn't likely to forget – himSelf!

(Record, 1 June 1961)

Why not try it that way! The stick represents the blows of external life given to each person in precise measure according to his fate (cause and effect). We in a school of the Fourth Way *never* impose such discipline, and only support each other with loving sympathy; learning to play the role of Good Samaritan and to be 'everybody's servant'. That is our 'Way of Liberation' from the prison of selfishness, and that is to be like Param-Atman in behaviour as well as in belief.

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