

1 March 1982

READING 6

(for 2 weeks)

(R.G. & M.A.)**PART 1**

The main tenor of our first Audience with His Holiness, which centred on questions about Meditation, was set by M.A.'s observation 'If the best way was to sit here and say nothing for two audiences, and learn how to be still, we would be forgiven in London if we took nothing more home, because they all want more of this stillness, deep peace too.' This clearly pleased His Holiness and showed us that this was the right approach. We indicated that physical stillness in Meditation now seemed easier, but we were not still 'within'.

He said:

This achievement of physical stillness is not an ordinary thing in itself – it is a very important achievement. There are three factors which come together in Meditation – the body, the eyes and the mind. When the body is *totally* still, the next movement is found in the eyes, they will keep on flickering, however small that may be. When the eyes are still, it is most probable that the mind will follow suit.

(Record, 9 February 1982)

He went on to describe the 'frog' of the *Mandukya Upanishad* and the three jumps which you had last week. Jaiswal pressed further and asked the following question: 'Sometimes it seems that the body is totally still, and yet mind is moving around on different subjects. Can His Holiness say *more* about how to still the mind when the body is totally still?'

S. The relation of mind to body is already established and strong; nothing is independent, and everything starts with the body. If the body is still, there is no reason at all why the mind should not be still – so if mind is not still, the only conclusion is that body has not yet become *totally* still – there must be some movement in the body which needs to be stilled. Once it is totally still then you will find mind surrenders its movement and becomes still.

(*ibid*)

M.A. This leads to another question we brought about the 'Automatic' process:

Q. On an earlier occasion His Holiness said you could not tailor your physical body, but that you could tailor your subtle body but only by going to the Causal level; and that once the Mantra was pronounced properly the process was 'automatic'. People have asked to know more about this 'automatic' process, and whether they need faith that it is going on even if they don't recognise it? In other words, if they still feel inadequate about the deep peace, is the automatic process proceeding?

(Note. Dr. Roles had queried whether 'automatic' was the word used, and Jaiswal confirmed that it was – His Holiness had given as example that once you have planted a seed in right conditions, it *automatically* grows, though unseen at the beginning.)

S. In situations where mind does not become still, one can put a resolution to the mind that we are disturbed when meditation is going on – so (to the mind) 'I delegate *you* to be the gatekeeper of my inner body. You stay there and do not let any movement take

place in the body, in the eyes, and do not allow any thoughts to come into me, because I am going to be busy with the Self'. Put a resolution, make a resolution, delegate the mind, and see that the job which has been given is carried out by the mind – let it do this job! If it does stand at the gate of the inner being it will be doing the job properly, and you will not be troubled. This is a resolution which you have to give to your 'mind'.
(*ibid*)

Pause for questions.

PART 2

S. (cont.) When one sits for the Meditation in a still position there may be distractions outside while one is trying to meditate, and these distractions will attract the mind. One has to learn not to be distracted by outer influences. Apart from outer distractions, there are internal riots! These keep going in the mind, and this is only attending to certain subjects to which one has to attend in life. This is all mind is doing – it is presenting different 'files' for your consideration! When you are almost still you can give more energy to these files, so your mind tries to help you to look at those files. In fact this is not the time for files, so make a resolution – tell the mind this is not the time – 'When I have finished my meeting with the Self, I will surely attend to those files'. Then you will attend to those files later, resolve those questions which seem to be bothering the mind. This is the way – order him – he will follow your commands provided you do command – make a resolution, let him stay at the gate, and ask him not to allow any files to be presented to you because this is not the time – you will see them later on. And do see them later on.

Here is a story to illustrate this:

A man in pursuit of spiritual knowledge and practice turned to some sort of rituals in order to gain control of a ghost. He hoped to get most of his work done by this ghost so that *he* would be free himself to meditate, study and do spiritual work. So he gained control of the ghost in order to use it like a servant. But this ghost was very powerful and very quick. When asked to do something, the ghost completed the task very quickly and then returned for more orders. Before the ghost had taken on the job it had said that if there was no work it would devour the man! This was the condition – it must be kept busy all the time! This man thought there was plenty to do, so the ghost could be kept busy like any other human being, but the ghost was so fast that very soon it finished all the work the man could think of.

Now this man had an inspiration. He said to himself that with the quickness of this ghost it is impossible to give it enough jobs, so it should be given some job which would never come to an end. He got an idea and asked the ghost to cut a bamboo pole and bring it to him. He asked the ghost to fix the bamboo pole in the courtyard. When the ghost had fixed it firmly there, the man said 'Unless I ask you to come and do a special job, your general job is to go up and down this pole!' Now, going continually up and down this pole exhausted the ghost very quickly, and then it settled down at the bottom of the pole to wait for the next order from this holy man.

Now mind is very like a ghost – its job is to propose and counter-propose – there is no end to the variety of counter-propositions it can produce. This is the job of the mind,

and that is how it keeps people busy, and people get tired, not only mentally, but physically.

The pole is the Mantra. Order the mind there and it will settle down fairly quickly. There is no reason for mind not to follow you, mind always follows a command. If you command it to be peaceful, it will be peaceful. If your command is wavering, then you are not asking your mind to be peaceful.

(*ibid*)

(Pause for questions, and/or meditation)

Our second Audience was about Communication – on two levels.

Finally we got confirmation of Dr. Roles's suggestion for the future about the use of Sanskrit words and their translation. Then His Holiness went on to talk about communication in the inner world 'which is very extensive indeed', and which can only be reached through this stillness. He gave an extraordinary feeling of the reality and availability of this inner world, and *this is the world of Cosmoses that Dr. Roles has been telling us to find within.*

(Note. While Sanskrit commentators seem to like having half a dozen words for the same department of our psychology – subtle level – modern languages like English only use one word for very different functions. As His Holiness pointed out in our second audience, the word 'mind' is a conspicuous example. Throughout this reading it is safe to take this word as expressing the Sanskrit word *Manas* (from which our word 'man' is derived). This convention will be kept in future unless otherwise stated.)

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