

*The key to understanding the secrets
Of the world's most famous prophet*

Meditations of Maharishi Mahesh Yogi



The Vedas:

Source of the Subtle Science

Deep
Meditation

The
Divine Plan

By His Holiness

Maharishi
Mahesh Yogi

Meditations
of
Maharishi
Mahesh Yogi



MEDITATIONS
OF MAHARISHI MAHESH YOGI
A Bantam Book / published May 1968

Cover photograph courtesy Mr. Philippe Halsman

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For information address Bantam Books, Inc.

Published simultaneously in the United States and Canada

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Bantam Books, Inc., 271 Madison Avenue, New York, N.Y. 10016.*

PRINTED IN THE UNITED STATES OF AMERICA

PREFACE

On a warm and dusty afternoon, high in the Sequoia National Forest, Maharishi sat at the foot of one of nature's largest trees, surrounded by a handful of people. These were the devotees who had gathered to hear the plans unfold — of how Maharishi was to bring his message of Transcendental Meditation to a world groping in darkness that had long yearned for such a message.

The question in everyone's mind that day was — how could one lone Saint, no matter how greatly endowed or ever so dedicated to his insuperable task, accomplish such an impossible dream?

As he spoke, he outlined how, in every major city in every country in the Free World, he

would establish a center of meditation. How he would initiate the untold thousands that would come to practice and to enjoy the benefit of Transcendental Meditation. He spoke quietly of how he would build a large Academy of Meditation on the banks of the Sacred Ganges in the foothills of the Himalayas. There each year he would train teachers in his system of Transcendental Meditation that they may go out into all parts of the world and spread his teaching. He told how he would travel around and around the world for nine years, speaking and teaching the wisdom of the "Twentieth Century" to all those who gathered to hear and to accept his ancient wisdom, now being brought to light in a modern world.

The shadows grew long and his plans for the regeneration of the whole world drew to a close. To many of those gathered there that late summer afternoon, this was truly an impossible plan. I, for one, that day was captivated by this

dream and over the years I have travelled at Maharishi's side to help him carry this message of "the Kingdom of Heaven that lies within" to many far distant lands. I have seen this dream grow to a reality and I have heard the expression of the heartfelt joy of the multitudes who have so greatly benefited from just such a wisdom given by One so Great. That dream of years ago is now rapidly being fulfilled and the shadow from a giant tree has now covered the earth and still that dream grows.

Charles F. Lutes
World Governor
International Spiritual
Regeneration Movement

The Vedas

Source of the subtle science

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THE VEDAS

chapter ONE

ETERNAL FREEDOM

The word VEDA is from the root, "vid," to know. Veda means knowledge. Knowledge of what? Knowledge of life. In colleges and universities there are so many subjects which tell us of the relative fields of life. Different branches of learning deal with the relative fields of life. No branch deals with life itself. Religion, philosophy, science, history, all the humanities deal with the past and the present, with the geography and history of time and space. All these subjects reveal to us certain aspects of life.

Vedas are also knowledge of life, the difference is that Vedas are concerned with complete-

ness of life, life as a whole and also in part. There are four Vedas: Rig, Sama, Yajur, Atharva. In order to give you some fundamental knowledge of Vedas we would just lay out the fundamental of life, fundamental of creation. Life as we know is universal, it has two aspects [Absolute and relative]. We would remind you of the four classifications of a tree: the outer tree, the root, the nourishment of which the root is made and the earth from which the nourishment comes. Like that, there are four different fields of life: outer body and all the surroundings that are the gross material field of life, mental sphere of life or the inner man, and then the individual pure intelligence. The basis of pure individual intelligence is the Cosmic Life, the Absolute Being which we gain during transcendental meditation. Meditation is a process to experience the subtle state of the thought and arrive at the source of thought. The source of thought is the field of infinite energy and intelligence. There is that pure intelligence that is experienced. All

these four different fields of life are fields of knowledge. The Vedas deal with these.

Now what is the connection between the Cosmic Life that is infinite ocean of Being and the individual life? How does the creation start? There is a set cycle of day and night. When the day comes we get up, when the night comes we go to sleep. With the day we come out, with the night we go into sleep, the cycle of creation and dissolution is like that. Dissolution means all the manifested life goes into a state of unmanifested existence. It is like a calm and quiet ocean, no ripples, no activity, just like a silent ocean, that is the time of dissolution. How does the individual life start from that deep silent ocean of life? It starts in the most automatic manner, as the day starts. Some time of the night is gone and then the day starts, the sun comes up, it comes up automatically. Similarly, the time of creation and the time of dissolution, that is, the day of the creation and the night of the universe come

on automatically. When the time of creation comes, it is held, almost in all religions, that the great Lord wishes the creation to be, desires the creation to be. Vedas also say, "I am One, maybe I become many." Eko-ham bahu-ssyaam. In almost all religions they say, "In the beginning was the Word and the Word was with God." That is, God wished and with the wish of God, with the will of God, the creation started.

Now how does, "with the will of God," the creation start? The will means an impulse, the desire has not yet become very gross, but the impulse of a desire. When God desires or in other words when it is time for creation to begin, then in that silent unbounded ocean of life a stir is created. And how is that stir created? If you take water in a big flat dish and the water is all still and then you give a push from one side, with one little jerk the whole water moves, one wave goes over the whole water, hum-m-m-m, like that. That means the first subtlest vibration starts

and that is the start of the creation, that is the start of the unmanifested state of life to come into manifestation. But manifestation means several individuals, innumerable, all creation. You give a push to the dish and one wave goes through. This wave is a hum-m-m-m-m. And what is that hum like? If you strike a bell it produces a hum-m-m-m. From that eternal silence a hum starts and this hum is called OM. You may have heard of the glory of OM and the greatness of OM, that OM is everything and that from OM the creation comes and into OM the creation dissolves, that OM is the sustainer of life, that OM is the beginning and end of all creation. All this is OM, that hum, which is the first silent sound, first silent wave that starts from that silent ocean of unmanifested life.

If you keep on moving the dish then that one wave breaks into many waves and you find a wave here and a wave there and a wave there. That basic sound of OM, that one hum of OM

is divided into different vibrations. And what is that one hum? This is how we express sound, in waves. Now if we want to express that hum in wave lengths then it would be almost a straight line whose pitch would fall into infinity. That means it is a sound eternal, one hum never ending. And that basic hum forms the ground on which the creation is created because all creation means different sets of vibrations. All these vibrations, all these wave lengths, are based on that one eternal wave length which is represented in a straight line. As long as the creation is to be, that hum underlies all creation.

Physics tells us that every little minute atom, and then finer particles, all this is just cycles of energy, waves of energy. One individual is nothing but a bundle of waves, nothing but a bundle of energy waves. Where do these waves come from, these waves of energy? They all originate from that one eternal hum and that hum in its exact status is the origin of the Vedas.

Knowledge of that hum is the knowledge of the Vedas. In order to have the knowledge of that hum we have to have the knowledge of all the vibrations of all the cycles.

Now this is the basic analysis of what Veda is. There are Rig, Sama, Yajur, Atharva. These are the names given to basic particular rhythms coming out of this fundamental rhythm of OM. Different meters of the Vedas are responsible or underline all the different forms and phenomena in the entire creation.

The Vedas are a very basic study of the fundamentals of life. That is the reason why, through Vedic hymns, it is possible for those expert in chanting those hymns to produce certain effects here, there or there. The universe is vast, so many worlds and all that. We do something here according to Vedic rites, particular, specific chanting to produce an effect in some other world, draw the attention of those higher beings or gods living there. The entire knowledge

of the mantras or hymns of the Vedas is devoted to man's connection, to man's communication with the higher beings in different strata of creation.

It not only gives us the knowledge of what is where, but is able to establish direct contact and that direct contact is just like the wireless contact in space. There is nothing, but through particular wave lengths we make contact. This knowledge is much more specific, precise and much more exact and very helpful for human life. The knowledge of the different rhythms, different hymns, that the Vedas provide, is infinitely useful. The knowledge of the Vedas is so far advanced, much by far than what we are today in our scientific endeavor because all our scientific theories are under investigation. We cannot say specifically much about our findings in the scientific field being final. We just try to see if it is successful, nothing is permanent. Whereas the knowledge of the Vedas gives us

direct communication with different strata of life and we benefit from it. This is basically the knowledge of the rhythms, of the vibrations, of the waves of energy.

Now this great science of life in the Vedas has been made very practical for every man. It would be exact to say that all the religions from times immemorial are just different branches of the main trunk of the eternal religion represented by the Vedas. All about the Absolute field of life and the relative field of life within inner man, mind, ego, senses: all these different classifications of different spheres of individual life and of Cosmic life, the entire field of existence, of knowledge, of power, energy, the whole thing is considered. It has been not only recorded as a knowledge but in its full applied form, so that it is useful for us in our day to day life and for our highest development, gaining life eternal here and now and eternal life on every level. The vast field that the Vedas cover is infinite. It is specific

yet it is infinite in its scope every sphere of knowledge is covered.

The whole field of life is covered in three main divisions. Each of the four Vedas is divided for our understanding into three parts; that is Karma Kanda, Upasana Kanda, Gnana Kanda. Kanda means chapter. Karma Kanda is the chapter of action. Chapter of Upasana, Upasana means to sit near, sit near God, sit near Reality, sit in contact with the real substance of life. Upasana Kanda deals with all the ways and means to get to nearness to God. Nearness to God means nearness to immortality, nearness to almighty great existence. Gnana Kanda is the field of enlightenment or knowledge, perfect knowledge, knowing through understanding and knowing through direct perception.

THERE IS NOTHING IN THE COSMOS, EITHER IN THE MATERIAL PLANE OR IN THE SPIRITUAL PLANE WHICH CANNOT BE DIRECTLY COGNIZED. VEDAS PRO-

VIDE A DIRECT METHOD OF DIRECT COGNITION OF MATERIAL EXISTENCE IN THIS UNLIMITED COSMOS AND ALSO THEY PROVIDE A DIRECT TECHNIQUE TO COGNIZE THAT WHICH IS EVENLY PERMEATING, EVENLY PERVADING THE ENTIRE PHYSICAL STRUCTURE OF THE COSMOS, THAT ALL PERVADING REALITY, ALMIGHTY GOD.

The knowledge of Reality, knowledge of fullness of life, knowledge of the One Reality permeating all these diversities, this knowledge is dealt with in the third chapter, that is the last chapter of the Veda. That is why it is called Vedanta, that is anta of the Veda. Anta means the end of the Veda. Life is giving that wisdom, knowing which we gain immortality on every level.

About immortality on the physical level, I happened to mention some teaching in the "Gita" about a cessation of aging process and

that I narrated on the level of your experience during meditation. When your words become finer and finer, when the mind experiences finer realms of thought during meditation, then the metabolism is reduced. As the metabolism is reduced the mind becomes finer and finer and the metabolism becomes further reduced, the mind transcends and gets to that state of Transcendental Consciousness. Simultaneously the body, the mind, the entire functioning of the inner machinery, all metabolic rate comes to zero. When this happens the physical structure of the nervous system comes to a state where it knows no action. It knows no action and without action it remains lively, yet without activity. This is that state where it has no decay. Decay comes, physical decay comes through activity. Cessation of activity results in cessation of the decaying process. As long as we can be in that state, the process of decay ceases to be. A very simple, very direct technique of attaining that state of life where neither the mental plane decays nor

the physical plane decays, mental and physical planes come to the level of the spiritual plane which has eternal life and knows no change. And that happens through this system of meditation which is being taught by the Spiritual Regeneration Movement.

This is the greatest blessing of the Vedas, this system of meditation is the greatest blessing of the Vedas. All the success of the Karma Kanda, the fulfilment of Karma, of action, lies in attaining a state where action ceases to be a bondage, where action ceases to decay life, where action is permeated by great eternal peace. Dynamic activity supported and supplemented by eternal peace, two great contradictory things, life and death, imperishable and ever changing. The field of activity is ever changing, changing, changing, activity means change. The field of activity means the field of change, means the field of death, to be permeated, to be supported, to go hand in hand with that which never

changes, imperishable, Absolute Being, Eternal Silence. This teaching is the greatest blessing of the Vedas. They teach us how to act yet remaining non-acting. How to be in the field of relative existence yet established in that field of eternal existence, never changing Being. How to live a life of temporary phase of experience and activity yet engaged in that state of eternal Being, Bliss Consciousness. Behave in the temporary, remain in the permanent, everlasting, eternal life, this is the teaching of the Vedas.

How to perform action. Now we will take these three different sections. The first is on Karma, the section on action. The second on mental activity is Upasana Kanda, the way of worship to God or the manner of sitting near God. How to do, what to do, so that we get nearness to God. Nearness to God is nearness to immortality, nearness to Almighty Existence. And then Gnana Kanda, that is, gain that knowledge whereby we live eternal life in God con-

sciousness all the time. These are the three different spheres of life: physical sphere of life of action and then where we stay and act, how we sit near God and then how we come to such closeness to God that we attain infinite union with Him, no separateness, these three spheres.

The whole Vedas are constituted in this way. The field of action, Karma Kanda, deals with what should be done and what should not be done, all the do's and don'ts of Life. All the do's and don'ts that we find in this religion and that religion have their source in the knowledge of the Vedas. This chapter deals with action right from birth to death and from morning 'til night, what to do and how to do. Very important, how to do.

There are all sorts of instructions, how to use the eyes, how to use the ears. If someone has just heard something, do not be miserable on that, this is how to use the ears. See something beautiful. If you have a flower then enjoy

the flower and do not bother about the thorns. This is the art of seeing so that whatever you see brings joy, brings happiness, brings life. See that which is useful, do not see that which is miserable. This is the art of seeing. Art of speech; they say you should speak truth and you should speak the truth that is pleasant. Do not speak unpleasant truth. This is the teaching of the Vedas. It has gone all over the world, it will remain with humanity everywhere in every part of the globe, because this is the truth. These truths are the fundamentals of life: how to behave, how to see, how to hear, how to say, what to eat and what not to eat. All these are nothing new to us but they have their origin in the Vedas. Man is taught, the child is taught, you go this way and do not go that way, you see this and do not see that, you hear this and do not hear that. If somebody is abusing someone, do not hear it. If some music is being played, yes enjoy it.

These are the things to do and do not do,

all the do's and don'ts of religion. Whether we understand them or not, they are for our safety. A child sees the burning charcoal there and so beautifully glowing that it wants to pounce upon it. And if you protect him, he cries out. You know it is going to harm him, he knows that he is going to enjoy it, but you protect him. You have that knowledge, he does not have that knowledge. If we know, fine, we behave like that, if we do not know we go by our elders. What do they say?

Today the fever of freedom is so great it keeps everyone shivering, they do not know how to enjoy their freedom, they just want to be free. Children want to be free from their parents, students want to be free from their faculties, from their teachers. They just want to rebel and are just going to animal nature, uncultured, drifting away from the great traditions of their religions, not knowing where to go in the world, just in bewilderment.

The traditions have to be kept, the parents have to be obeyed by the children. The general tendency in the free world is just disobey and run away and suffer thereby. By the time you gain experience after forty years, the main part of the life is gone in suffering. It is miserable. No, something has to be done by the wise people of the society so that the tradition is maintained, so that children are allowed to gain from the experience of the parents, that OBEDIENCE IS THE PROPER CULTURE FOR ETERNAL FREEDOM. Freedom is good, but freedom for him who knows what life is, freedom for him who knows what he is going to be in the future. Not knowing this little bit, not knowing how to swim, he just jumps in freedom into the water and gets drowned. All freedom to man, but freedom is useful when we know what life is, when we know what past is, what present is, when we know how to go about things, not that every man should be left to experiment by himself. It is a great cruelty to children when every child is

left to make his own destiny and we do not guide him. Everyone is just trying. Just like water on a leaf, it could drip down anywhere with a slight wind.

The knowledge of the Vedas is found in the scripture of every religion in all the do's and don'ts. Generally we do not have a vision of the future. By doing like that, what will happen? We do not know. There is a certain class of actions that are put in the category of sin, a certain class of action put in the category of virtue. This is virtue, this is sin. Maybe our mind is not able to analyze why it is sin and why it is virtue. It is better that we obey. That much training has to be from generation to generation so that no generation is left to make its own experiments and by the time the experiment is made and they learn the lesson that by doing sin something wrong happens. This we know by one experiment if we are cautious. Then by the time we have made the experiment no time will be left to enjoy life.

chapter TWO

CREATION

The basis of all this knowledge in every religion comes from the Vedas. The Vedas are revealed to men of sattvic life in the beginning of creation. When I say sattvic life I will have to clarify it. In the beginning of creation when out of dissolution the creation begins, all the species in creation come out as all the different people and all the different animals and all the beings, all creatures. When the night comes they go to sleep, when the morning comes they come out; everyone comes out as they went into sleep. Like that in dissolution all retire into the unmanifested nature. At the time of creation all come out as they went. In the beginning of creation all those

who have been sattvic people—sattvic means pure minds, much purer mind, very near to God and all—they dissolve into that unmanifested state. When the creation comes they come up as clear minds.

In the beginning of creation the entire atmosphere is virgin, it is pure and in that pure atmosphere, unto those pure minds comes the wisdom of the Vedas. The wisdom of the basic rhythms of life, the wisdom of the basic waves of energy which constitute the fundamentals of individual life in the entire creation, is recorded when it dawns to them. Risha yah mantra-drishtarah. Rishi is a word that means those who contemplate. Rishis (sages) are the seers of the mantras and maharishis are those who apply the knowledge for the good of the world. In the beginning of creation comes the wisdom of the creation, the wisdom of right and wrong. The wisdom of the creation means how creation comes into existence, how it grows, the entire

process of its evolution and all dissolution. In the process of evolution comes this good and bad. All that is good is that which helps the process of evolution. All that we say bad, helps the soul to go down, opposite to the path of evolution. Either we advance and make our consciousness grow—consciousness grow means become wiser, more intelligent, more powerful, happier—either we attain Bliss Consciousness and go high up or go down. Go down means become less pure, become degenerated, become less capable of power, energy and intelligence, become less capable of enjoying.

Now this we have experienced enough; when our mind becomes tense then we are doomed, all that good is around us but we just begin to feel bad and everything is bad and nothing is good. We begin to suffer. Next morning we meditate and feel good, this is also good and this is also good and you are also right and he is also right. It is a state of consciousness. That

means if our consciousness is pure and is in tune with that purity of life which is pure intelligence, then we are able to enjoy more, we are able to create more, we are able to understand more. If our consciousness is not pure, if we have overshadowed our consciousness due to something or other, maybe some wrong thought, maybe some wrong diet, maybe we did something bad and then the consciousness is down.

Low consciousness means we fail to enjoy, we fail to understand, we fail to produce. Productivity becomes less, creativity becomes less, understanding becomes less and the capacity to enjoy becomes less. That is why we meditate and make our consciousness purer and thereby gain more ability to enjoy everything. That is greater purity. In the beginning of creation when the entire Cosmos is so pure, in those pure minds which transcend and want to know something, the entire knowledge of the creation, all basic fundamentals of life, dawn to them. And how do

they dawn to them? In many ways they receive, are said to visualize the hymns, they come to their vision. Formulas come to their vision and these become the Vedas. To visualize the laws of nature means the functioning of nature is so vivid to them, is so clear to their perception that they know everything as one knows a thing when he visualizes it.

This knowledge in its fullness about the basic fundamentals of creation and as creation grows, all that knowledge comes from direct perception of those who meditate and remain in that state of Transcendental Consciousness in the beginning of creation. This time, in this age or after some time the creation has been, the atmosphere becomes polluted by quite a lot of wrong doings of wrong human beings. Animals do not pollute the atmosphere, their actions are carried out by the force of nature and when the activity is carried out by nature then they are bound to go in one channel. All the animals, all their activity is

bound by nature, step by step mother nature keeps them from evolving from one species to the other. Coming on to the human specie man becomes capable of mischief. This is freedom to man. He could put himself in accordance with the laws of nature and could evolve in the up-going current of nature or could go downward or this way or that way, because man is free to act. A man could sleep 'til twelve o'clock or could get up at eight o'clock or could get up at three o'clock. But if a crow is to get up and if nature wants the crow to get up at four o'clock or five o'clock, all the crows are getting up at five o'clock.

The activity of all these lower species is governed by mother nature and by that specific activity they keep on evolving from one to the other. But man is free, freedom to man in the free world. He can do anything, he can undo anything, this is his ability. That nervous system is so full that he could do this and do that. Either

he could meditate morning and evening and take it easy and put his life naturally in the up going stream of evolution or do not meditate and get angry on this and on that and create a hell of his life and disturb the life of others and destroy the whole harmony of the society. One man can do it. He has that freedom. That is why on man is a very, very great responsibility and this teaching of life is not provided. They say children are not told that this is right and that is wrong and they have to think like this and they have not to think like that because every thought, every speech and every action or every intention of good or bad produces influences in the atmosphere and pollutes the atmosphere or purifies the atmosphere.

So this basic teaching of action and non-action and right and wrong action, this has to be given. All this teaching of right and wrong regarding action comes basically from the Vedas which deal with the very fundamental of ac-

tivity. Because the Vedas deal with that element which is inactive, that is Absolute, abstract, knowing no change, devoid of any activity, yet the source of all activity. And yet they deal with the fundamental start of the activity from where the creation started and then they deal with the activity of all animals and man and then various phases of man's activity. When it comes to various phases of man's activity then the Vedas prescribe do this and do not do this. The Karma Kānda of the Vedas, that is the chapter on action, is devoted to specific actions that are called yagyas. Yagyas are those specific actions whereby man makes contact with the higher beings in creation, different higher strata of creation. There are different yagyas to contact those higher beings and produce higher effects and gain desired accomplishments in life. All these innumerable types of yagyas are detailed in the Vedas. The criterion of success of those performances lies in accomplishing what we desire, innumerable yagyas to bestow innumerable

achievements. This is only to fulfill the desires of man.

This is Karma Kanda dealing with all the do's and don'ts of life and prescribing specific performances, specific rites and rituals. Every rite and every ritual is basically founded on the principle of those vibrations. There are specific chantings which go along with specific rites. All that we do, we make our offerings to our master and how to make offerings so that we get maximum out of the offering. When we offer a flower we say something, when we offer some water we say something, when we make offering of handkerchief we say something. All these rites and rituals are meant to supplement the effect of the hymns or the mantras or the vibrations or the sound waves that we emit through those particular mantras to have that atmosphere purified. This has a very, very great meaning.

The children in India are told when you get up you bow down to your mother, you bow down

to your father, you bow down to your elders. You go to the temple, you bow down to the Deity, you go to school, you bow down to your teacher. This bowing down, in the western world it sounds as if making a slave of a free child but it has a very, very, very great significance. It provides a great shield of security and assistance from all quarters for the child to grow on right lines with great energy, with great intelligence, with great accomplishment, very great. And these feelings of love for mother and love for father supported by this ritual of bowing down, this later on develops in devotion to the Almighty Great Father. All devotion to God and this devotion right from the childhood cultures the heart. Culture of the heart, the heart becomes cultured more and more. Man never in his life knows emotional disturbances because the heart gets developed as he grows in age. His heart becomes full with love and when the heart is full with love, no chance will there be for any emotional disturbances.

What a great psychology, what a great science of life and this is imbibed in Indian culture. And this is from the Vedas. Vedas say, behold your mother like God, behold your father like God, treat your teacher like God. With all this love and reverence and respect the child grows in energy and intelligence and devotion which are such great and necessary fundamentals of life, which provide such great security in life. I think this reverence to elders, this respect to elders, this must be the teaching of every religion. But because the basic religious teaching is not being brought out in its very pure form, it does not seem to have that great strength in it. That is why the whole thing becomes weak and disrupted. All these great yagyas, special performances, have very great significance.

Now it is a different thing that some generations take to the Vedic knowledge, discover, make research. Make research means find out the truth of it and apply that knowledge for

themselves to grow. Other generations lose all that, again the wisdom is revived, again certain generations lose it. Those generations who are able to adopt it with greater preciseness and accuracy, those people flourish more, they come to greater harmony and everything. Those generations who forget and lose the great secret practices do not shine so much in life.

chapter THREE

THE DIVISION OF LABOR

The present time is not very favorable but the wisdom is there. All the secret wisdom of the Vedas is there, it is not yet completely gone. It is there in seed form in India. Through this meditation, transcendental system of meditation, people are going to become much, much more refined and broader in their outlook and some will get into investigation of the Vedic teachings and truth and will bring it out and the whole wisdom of integrated life will be available for all. This that has come out is a timely thing and the Vedas are just timely. The knowledge of the Vedas is eternal and deals with creation and with dissolution. It is eternal knowledge, it is not knowledge

of one thing. It is eternal because it is the knowledge of the truth. The truth is eternal so the knowledge of the Vedas is eternal. It branched out through different religions in different lands, in different lives of people. Just like the main trunk is the same as the Vedas and this branch and this branch and this branch. Maybe there is a big tree and one branch to east and one branch to west. The mangoes grow out there beautifully and we enjoy the mangoes of the eastern and those of the west enjoy the mangoes from the western branch. They enjoy the mangoes, adore the western branch, this is my branch. East says this is mine and this is mine. Very good, but if either from the east or the west, from anywhere no matter from where, if the water keeps coming to the root all the branches keep on bearing good mangoes. If enjoying the mangoes and enjoying the branches and decorating the branches they forget to water the root, all the branches begin to be dry.

This is the condition today of all religions. All the branches expressing truth of life have begun to show signs of decay because the main root was not watered. Spiritual Regeneration Movement was started to water the root and then the roots should be watered from the west and should be watered from the east. This is what the Spiritual Regeneration Movement is doing. Watering the root of the tree of the Vedic wisdom means enabling every man on earth to find that completeness of life which is in the seed form present within everyone. And through this meditation one finds it and when one finds it, mind becomes better, mind begins to function with greater depth, becomes more intelligent, is able to see more deeply, understand things deeper, accomplish things much better, live in freedom in life. It is good for the individual and good for the society. The truth is the same as taught by the Vedas.

We were talking about Karma Kanda, the

chapter of action, innumerable types of action described and then again when the Vedas describe so many types of yagyas to do this, they also classify who should do this and who should do that. Different cycles, different wave lengths, and the radios are different. This radio is short wave length and this radio is long wave length and some radios have both.

The very physical structure of the child is cultured like that in order to pronounce those hymns with perfect rhythm to produce that particular effect. That is why they have the caste system in India: this caste will do this work and that caste will do that work. Someone does this work and in this way he is brought up and then this is the yagya for him. This is like the different types of radios to tune to different wave lengths. It has a very great significance. People forget about the greatness and fineness of this division of labor in society and begin to mingle. THAT IS JUST NOT KNOWING THE DEEP SIG-

NIFICANCE OF THE DIFFERENT SPECIFIC STATES OF EVOLUTION OF PEOPLE. Not having that knowledge and thinking all should get a chance for everything, what a terrible mess it is. All types of work have to be done in society. Some should make the roads and some should build the buildings and some should teach and some should cultivate the soil and some should bring all the wealth through trade. All the different kinds of work have to be done no matter who does it. It cannot be that the work in society becomes unbalanced. That will not be a wise society which does not have vision.

How many people are going to be physicists and how many are going to be electronic engineers and how many are going to be the students of commerce? Maybe that all the people take commerce, what will happen to the other departments? All the people take to science, what will happen? And if all these different avenues have to be kept then there should be an order. If a

man is born in this family say a dentist, for example a son of a dentist, he sees his father doing like that, like that, by the time he is eighteen he knows much about his profession. And now a shoemaker's son wants to be a dentist, how much greater learning he has to do. Someone who from childhood has been seeing his father doing like that, like that, if he takes to dentistry he will make much greater headway and improve on the profession.

It is a fine thing to be told by all those who regulate the action in society by the division of labor because all the types of work have to be done by all the people, by some people or other. If the division of labor is done according to families, it becomes a family profession. Then the profession will increase and become better and better. A son of an electronics engineer keeps on doing something at home, he sees his father doing like that and quite a lot of things are imbibed in his blood. It is in the interest of the society

that the professions of the families are encouraged so that in every generation there will be improvement. And then when the child knows that job he performs it quickly. If he has to learn afresh then he has to exert more. More exertion does not leave him spiritually free, does not leave him time and energy for spiritual development. All his energy is done on action and action and action. Most of the people we find do not have time because the profession in which they are involved is so time consuming. Time consuming means they have to exert more and exerting day and night they are not able to accomplish their target. Therefore they have no time for meditation. This is only due to completely unfamiliar jobs being worked by some people.

So those who will do this particular yagya, who will do this particular action to produce that effect, all this is a family concern. That is why they have the caste system in India based on the Vedic wisdom. Now, it is not being very much

minded in society and they are going for all mischief. It is a different thing now, but this is only due to the lack of knowledge and practice of the depth of the culture of India which is based on such fundamental truths of life that form the truth of the family and the life of the society. What type of man will pronounce what type of hymns in order to produce what type of action? It is a very fine scientific discrimination of human values so that each man is allowed to have the maximum spiritual development and thereby the whole society is allowed to have the maximum in a combined manner. The growth of each individual is maximum, the growth of the whole society is maximum. This is a basic teaching coming from the Vedic tradition.

The second chapter, Upasana Kanda, means to sit near God. Third is Vedanta, that is the end of the Veda, the chapter on knowledge. This chapter has nothing with regard to ritualistic performance. It is the knowledge spoken and heard,

and by hearing that knowledge one gets enlightenment because of the purity gained through the action, because of the purity gained in the mind through all those hymns and mantras and chanting. The practice of transcendental meditation purifies the intellect. When the master tells the student that you are that Reality which you have gained during meditation, Transcendental Consciousness, you are That and all this is That and That alone is and all this is nothing, immediately the man gains that unity, consciousness of unity in life in the midst of all diversity. One realizes fullness of life. We have this knowledge only through right action, through right thought, speech and action, through right type of diet, through right habit, the nervous system is cultured to be pure. And through right type of devotion, through right type of mantras, the mental sphere, the inner man, is brought to great purification.

Enlightenment means that the mind is able

to cognize the unity of life in the midst of all diversity. This knowledge is the third aspect of the Vedas. How to make use of the physical structure of life, how to make use of the mental or much finer structure of life and how to make use of the spirit which is the basis of life, the Transcendental Being. All these three aspects, spiritual transcendent, mental and the physical, all of them grow to a state which produces that consciousness which is capable of having that unity in the midst of diversity. So that one enjoys the Absolute, eternal, imperishable oneness of life at the time when he is enjoying the diversities engaged in the field of activity. This is the whole aim of the Vedas: that no man engaged in the field of diversity—field of diversity means field of death, field of change—no man engaged in the field of change should ever be allowed to remain there all the time. He should be given the opportunity, his body and mind should be cultured so that that imperishable state of eternal

Being permeates all these changing phenomena in the relative field. One must live two hundred percent of life, one hundred percent of life in the outside material field and one hundred percent of life in the inner spiritual Being which is eternal Bliss Consciousness. That one hundred percent of Bliss Consciousness and this one hundred percent of ever changing phase of material physical existence, both should be lived. Simultaneously both should be lived. This is the purpose of the Vedas.

To culture the individual, to culture the physical aspect of the individual through right action, right diet, virtuous feelings, good thinking, righteous thinking and then through communication to the higher beings, the inner mind should be purified. So the physical aspect of life should be purified, mental aspect of life should be purified and the spiritual eternal Being should be brought to supplement the physical and men-

tal spheres of life. So that man in activity lives that eternal, imperishable, Absolute Being.

This is a bird's eye view on the Vedas. When you enter into the specific details, they are just the details, but this is a bird's eye view of the Vedas of the entire field and the purpose of the whole creation and the individual, and the connection of the individual with the different strata of life and with the omnipresent, eternal Being.

Upanishads deal with the knowledge aspect of the Vedas and the end chapter of the Vedas. "Bhagavad Gita" is said to be the milk of the cows of the Upanishads, as if each Upanishad is a cow and Lord Krishna took the milk from all the cows and that is presented in "Bhagavad Gita." It presents the essence of all the Vedic wisdom, Karma Kanda, Upasana and Gnana Kanda, that is the chapter on action, chapter on devotion to God, of sitting near God, and chapter on knowledge. All these three are combined in "Bhagavad Gita."

The commentary that is coming out will present the crest of the Vedic wisdom and the whole crest of Vedic wisdom is: start meditation morning and evening, start from the gross, get to the Transcendental Consciousness and during the day take it easy.

chapter FOUR

SUFFERING

The Spiritual Regeneration Movement presents in its very practical form the entire knowledge of the Vedas in its most simplified aspect and we arrive at the advantage of all. Through this meditation right action spontaneously comes. Wrong tendencies of the people going this way, going wrong, is only due to lack of efficiency of the mind. Mind is not able to think. One does not see the whole thing, not knowing the whole, he channels his energy in one particular direction. It is only due to not knowing the whole story. Transcendental deep meditation brings the vision of that Transcendental Consciousness which is universal Being. Thereby the mind be-

comes a bigger mind, when the mind becomes bigger, right action is a spontaneous result, right thinking spontaneously results. That is why this is a clue to all accomplishments in life, transcendental meditation.

Now religions for many centuries have lost one essential point. Why so much suffering in the world, so much distress, disharmony and fighting and all that, why? Because religion missed one point. And what is that point that was missed? The point that was missed is: religion prescribed be good, be pure and then the gates of heaven will be open for you. Be good, do good and by being good you will realize God. So being good is supposed to be the road to God. Now this is completely wrong. BECAUSE ONLY AFTER REALIZATION OF GOD CAN ONE BECOME GOOD. God realization is easier, being good is very difficult. All good in life is the result of contact with God. Only nearness to God, or with a good amount of God conscious-

ness alone, could one be free from wrong. It's just the table turned. Good life, righteous life is the result of God realization. THAT MEANS GOOD LIFE IS THE EFFECT, GOD REALIZATION IS THE CAUSE.

So when good life, which is the result which comes after God realization, when that was held as a path it never was found to be leading to God. Something that results from God realization, if we imagine that that is a path, is just imagination. It is not available, it will come to us when we have realized God. In the hope of God realization if we imagine being good, being good and thereby come to God, where is the path? Being good is not a path, it is the result of God realization. The path to God realization is this meditation. Transcendental meditation is a path to God. After realization of God, after gaining God consciousness, after gaining familiarity with that which is all right and controls the whole creation and evolution, after contact with the

Almighty, one spontaneously becomes right and righteous and all life supporting. So when the results of God realization were supposedly thought to be the path then nobody could find a path and when nobody could find a path nobody could find the goal. Very simple. This is what the religions have made a mess of the way to God realization. God realization is simple, and that was thought to be very difficult.

All good in life, all righteousness results from God consciousness or nearness to God. Not trying to gain God consciousness and nearness to God but trying to be good; as if building a skyscraper without the ground. And it was never raised. Very sincere seekers of truth, very great lovers of God, all the time just thinking of God and thinking where is God? ALL THE MISERY OF THE WORLD IS DUE TO MISSING THIS ONE POINT. And so unfortunately for hundreds of years, thousands of years, religions have been missing this. They have made a wrong

presentation of it. God should be presented first and from that would come out all religious life, all good life, all righteous life, all sense of right doing. Without presenting God is just beating around the bush in the name of right doing and be right and be good and then when we become pure the gates of heaven will be open for us. You cannot become pure without the light of God, so the gates of heaven will always remain closed for you. It is simple. This has been the question in my mind ever since I was young: God is omnipresent and God is almighty and God is merciful and in the heart of everyone, why should a man suffer having God within himself? And what is the value of oneself if he keeps on suffering?

The whole faith has been presented wrong. It is not the fault of the generations who are suffering but the fault of the findings of past generations which have passed on to us some wrong information about life. We have not been given to explore the great bliss of the Being that

is our own essential nature. Not being given to explore that, we keep on suffering, that is all. If the tree is not watered what is the surprise if its leaves begin to be dry? And they are sure to be dry, this way or that way.

Now is high time, it seems to belong to this age, the scientific thinking and finding the mistakes of all the past generations, finding the mess that these people have created and passed on to us. This belongs to this present generation because clarity belongs to the scientific age. All mysticism and unclarity and the whole mess of understanding and doing belong to the mystical ages. Now from the mystical ages we are stepping on to the scientific age we have and that is why it is the atmosphere that brings out such truth. Whatever we have been handed down we are careful to look at things, visualize things in their true perspective. And then we clear the mud that was presented to us. THIS IS THE

BASIC FUNDAMENTAL OF SUFFERING IN LIFE.

No man, no Christian should ever suffer; because Christ, being his savior, has promised the Kingdom of Heaven is within you. People ask me about Christ and how can we find this teaching in the Bible? Bible teaches this, Vedas teach this, Upanishads teach, Gita teaches this, Islam religion teaches this, Buddhism teaches this, this fundamental experience. This mistake of the religious people, the mistake of putting what they call it, the cart before the horse and the cart would never go. God is the driver of life and He should be brought first. Then the cart of life would be driven and go. If the life is brought first and God left behind, lead a life like this and be pure in life, then where is God? He lies behind. The cart of life does not go. No. What is necessary is this meditation and gaining clearer vision in life, greater intelligence, more creative intelligence and more of the inner Being

to come in life. And that is increasing the presence of God within us. Otherwise the whole field of religion is just left on the mental, on the basis of mental hallucination. Think, think, think, think, what is it? Thought of God is a thought of God, keep on thinking. You are thirsty, keep thinking of water, water, water, water and it does not satisfy the thirst. Thought of water is not water. No, it is not the thought of God that is going to help. It is the content of Godhead, it is our direct relationship with Him, it is our attunement with Him, it is our cognition of Him that is going to help. And that is simple, much simpler than any habit of righteousness.

If one smokes it is very difficult to quit smoking, but very easy to gain God consciousness and thereby not feel for smoking if smoking is bad. It is much simpler to attain God consciousness, much more difficult to go the righteous way. First thing is meditation and clear experience of Being in meditation which gives us

what we are, the cognition of what the God omnipresence is. Knowing ourself and knowing our Lord, we are free and better off wherever we may be, no matter where we are. It is simple and easy and this was what Christ said: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." If Christ had not thought that God consciousness is easy to attain He would not have said the word first. First ye seek the kingdom of God. It should be possible for the followers of Christ to first seek the kingdom of God, and the kingdom of God is within you. And so it is true for the followers of Buddha and followers of Krishna, Mohammed and all, it does not matter who. But it should be taken in right earnest, everybody has the capacity, everybody has it, has his own God within himself.

If someone tries to find God outside, fine, outside is also He, inside is also He. Find Him anywhere. It is easier to find one near than to

find one far. This is in terms of God, in terms of Reality. Myself is Reality, all this is nothing but Reality. Gain that consciousness through morning and evening practice and thereby gaining that state of Being.

This is the crest of Vedic wisdom which is the essence of Christianity, essence of Buddhism, essence of Islam, essence of any life.

QUESTIONS AND ANSWERS

Q. Does a man create thoughts? If he does not create thoughts do these states of consciousness exist without his creating them? Or are they actually created by men such as the contamination of the atmosphere?

A. No, man is responsible for what he is and what he creates. No thought could come to man unless he creates it. He creates the thought and then he experiences it. Nobody else could be responsible for one's thought, of doing this or that. He is himself responsible, he creates a thought, he executes it and then he suffers or enjoys from it.

Q. Didn't you say his habit pattern lies at the base of his thinking?

A. *And then habit pattern also is his own creation and we cannot get away from that creation.*

Q. *Doesn't thought greater than you are capable of ordinarily come to you in meditation to the degree you get into meditation?*

A. *Yes and then we get in meditation so again we cannot be eliminated. We get that thought at the origin of thought, that Being and then we get into it. So it's our own endeavour, it's our own desire, it's our own doing. That is why we say we are responsible for what we are and what we do and what we enjoy and what we do not enjoy. Everyone is one's own responsibility. And everyone has a great responsibility and responsibility is that before this physical structure ceases to function, it must be trained and cultured to give us that consciousness which will give us life eternal. Infinite state of life must be gained and to that effect this physical structure has to be*

cultured. The automatic way of culturing is: meditate morning and evening and take it easy.

Q. Maharishi, you have used the term heart, whole heart, several times. What do you mean by heart, full heart?

A. Full heart like the unbounded ocean, like the water in the unbounded ocean. Now heart is signified by the amount of happiness that it is capable of experiencing, great happiness. That heart is full which is capable of experiencing Absolute Bliss. The heart which has not gained the capacity to enjoy that Absolute Bliss which is omnipresent, that heart is not full. As the expansion of the heart is not full to given that infinite happiness that is possible to be had, that's full heart.

Q. What is heart?

A. Heart we say that bundle of muscles whose movement creates happiness in us, brings the ex-

perience of happiness, some physical structure which moves about and gives that experience of happiness.

Q. Maharishi, if we are subject to the will of the Atman, how do we have free choice in our personality?

A. We are subject to the will of the Atman? We are not subject, because Atman has no will of his own, Atman has no will of its own.

Q. Is it the same as God's will?

A. Will and God's will, God's will is found in the transcendental state and we exert our will when we are thinking and planning and doing here on the gross. So when our will or mind gets to the field of God's will, pure Being, then we are in tune. Then our will becomes the will of God and God's will becomes the will of ours. That is how the whole stream of our life gets in tune with the up going current of evolution,

natural current of evolution. Then the will of the individual is "Let Thy will be done." "Let Thy will be done" is significant when the physical structure could move about in accordance with the laws of nature. Then only, "Let Thy will be done" is significant, has some meaning. Otherwise it is just a mental psychological feeling about it, there is no Reality in it. This happens in Cosmic Consciousness.

Q. Maharishi, is the capacity for knowledge found in the transcendental or knowledge itself?

A. That is said to be knowledge itself and Absolute knowledge. Then having been in tune with this, having been it, when the mind comes out, it becomes more capable of knowledge, greater and greater and greater, until this hold is fixed to the mind when the mind was here. Then the mind is knowledge and mind has maximum capacity of knowing. Both ways, knowledge and knowing, they find their climax in Cosmic Con-

sciousness when Being is full in the field of activity.

Q. On the subject of heart, you were talking about Arjuna and that his heart was full of love and his mind was aimed to fight the battle that was his duty. How do you make clear what is meant by full heart in the case of Arjuna?

A. In the relative field because his heart swelled in love for all those dear ones and all the innumerable dear ones coming together and how the heart would swell. That is how in the relative field whatever love could be gathered, was gathered before him. His heart was full with love.

Q. Maharishi, if we create our own thoughts, how do you explain that it sometimes happens that someone else has the same thought at the same time?

A. It is his thought that knows the incident is

happening somewhere. Due to purity of life the happening reflects in his mind. This is called intuition, something flashes in the mind due to purity.

Q. This is two people having the same thought simultaneously?

A. Yes, could be. Yes, generally it happens when one remembers mother. Mother is supposed to remember him, this is what they call telepathy, thought transference.

Q. Maharishi, how can we be judged for our thoughts?

A. Our face shows them. There is a proverb "Face is the index of the heart." Whatever you think, is does something.

Q. How are we to be judged for our thoughts if we are really not fully a personal being? Because no sooner do we find ourselves, we also see our-

selves as a part of the rest of the universe. We cannot say that we are personal beings because we are impersonal beings, we are both personal and impersonal.

A. That is right, both personal and impersonal. The bulb lights itself within itself and yet light outside also. So the bulb is restricted to that boundary of the bulb and yet, as far as the influence goes it is unlimited. Like that, the individual is bound and yet unbound.

Deep Meditation

*A very simple Vedic culture of India
ideally suited to the tempo of modern times*

*“Meditation is that technique which
brings our mind from the surface of life
to the depth of our Being.”*

DEEP MEDITATION

A very simple system of deep meditation. Meditation I define as the method of drawing the attention towards the inner glory of life. A method whereby our conscious mind could explore the inner avenues of being and fathom the depths of real, lasting, great glories of life.

We have been hearing for centuries past the Kingdom of Heaven is within us. Having the Kingdom of Heaven within, none of us has any right to suffer in any way in life. The son of a millionaire is not born to be poor. The sons of the Great Almighty Merciful Father are not born to suffer. No. Man is born to enjoy. He's born of Bliss, of Consciousness, of Wisdom, of Creativity. Not born of ignorance, not born of suffer-

ing, not born of any shortcomings of life. No. Just as there should not be any reason for a fish to be thirsty in a pond of water, so also in the Omnipresent Grace of the Almighty Father, there should not be any reason for any man to suffer in any way. If a fish is found thirsty in a pond full of water, maybe it is its choice, only a matter of choice. If a son of a millionaire is found to be poor, in torn clothes, maybe he takes to that fancy. Otherwise, not willing to be poor he has no reason to be poor. We have the cold in the outside veranda and a warmth inside in the living room. It's a matter of choice whether we shiver in the cold or be happy in the warmth in the living room. The connection of the outer life with the inner values of Being should be maintained and then all avenues of outer life will be much more glorious. Will be worthwhile.

All that we hear in the world today, in the name of tensions and suffering and miseries and all cruelty and suspicious and chaos in man's

life, that is only due to the connection with the inner life being lost in the individual life.

They talk of world wars. The world wars originate in the tension of the individual man. The cause of all world wars has been the tensions of individual life. The presidents or the leaders of two countries seem to be fighting, but the intellect of the leader of a nation is channelized by the collective intellect of the nation, to which each individual adds. Tensions in the atmosphere of a country are the products of the tensions of the individuals in that country. Each individual has his own share to offer.

The life of man should have no chance of any suffering or any tensions or any shortcomings in life. Only the inner life has to be kept alive. All activities on the outer surface of life seem to bring some tensions of the failure in that aspect of life. We want to achieve This, failing to achieve This, one tension is created. We want to achieve This, failure to achieve This, another

tension is created. So, tensions that we gather in life are only due to our inability of fulfilling our own desires. Now, desires are natural. Desires are legitimate. Every man has a natural desire to enjoy more, to know more, to be more. And these desires to have more in life, to amass more wisdom, to amass more creativity, to do more, to enjoy more, all these desires are natural and they are legitimate desires of man.

Spiritual Regeneration Movement refutes all that which you might have been hearing or reading in the philosophical books that it is the desires which are responsible for the suffering of man. It is the inability of fulfill the desires that is responsible. Every man must aspire for more in life. And he should go on aspiring for more and more and more in the field of relativity 'till he comes to That, beyond which there exists no more. All that ideology to kill the desire, to kill the ego, to annihilate the mind, all that doesn't belong to the man in the world. It belongs to the

monk's way of life. Out of the world they go, in silence in the caves, in the forests.

But a man in the world, his life is full with desires, his life is full with feelings of love and accomplishments and all that. Such a worldly life also is for freedom, for eternal freedom, for enjoying the Kingdom of Heaven here on earth, here and now. This is the message of the Spiritual Regeneration Movement.

It is not necessary to go for a monk's life. It is not necessary to have any sense of detachment, or renunciation, or any such abstinence from life, or ignoring the responsibilities of life. Doing all that they do, amassing all that they might aspire for, accomplishing all that they might stand for, all the people could very well rise to that great height of evolution where they will be living all values of inner life, and they will be glorifying the outer values of life by the light of the inner Self. And that will be through a simple system of deep meditation whereby our

conscious mind could be brought to the inner glories of life. Whereby we could turn within successfully. Get to the core of our own personality, that field which is the source of all wisdom, all peace, all happiness, all creativity.

Now this message, that a great storehouse of peace and happiness and creativity and wisdom lies in the heart of everyone, is not new. We have been hearing for centuries past that there is a great, a tremendous amount of potentiality hidden in man. It is hidden in us not because it is difficult to bring out, but because we are not bringing it out, that's all. The storehouse of all wisdom and creativity and peace and happiness is there. The brain of man is equipped with that ability to experience Absolute Bliss, Absolute Happiness, Absolute Peace, Absolute Creativity, Absolute Wisdom. The absolute Field of Life could be fathomed and experienced and lived constantly by man. This is the ability, and this is the merciful Nature of the Almighty. Absolute

Bliss Consciousness Being, the source of creation, is permeating the whole field of creation as the basic truth of existence. And man has the ability of experiencing it directly, has the ability of establishing himself in that field of the Absolute, and at the same time keep on behaving in the field of relativity. The ability is there. The field of the Absolute Being is there. It is only necessary to begin to experience it. The only one thing to be done is meditation, to be added as a part of the daily routine. That is all.

Meditation is not that as is understood in the West. In the West meditation is supposed to be just a superficial thing. Superficial in the sense that you take a line or a sentence or a thought and think about it. Always remaining on the mental thinking level is like trying to explore different avenues of a pond by swimming only on the surface. Fine, there may be found different corners and different avenues on the surface of the pond. Very well, all should be explored.

All the unknown should be known but remaining all the time on the conscious level, on the surface of life, on the thinking level of the mind, all the avenues of life will not be explored.

Much greater depth is there underneath the waters. Diving is necessary. Coming up is necessary. Meditation is that technique which brings our mind from the surface of life to the depth of our Being. When we take a dive into the water, the hitherto silent levels of the water, deeper waters become activated. As a result of the activity of the deeper levels of water, the waves on the surface are found to be more powerful. So, when by meditation the conscious mind takes a dive into the deeper levels of consciousness, as a result of activating the deeper levels of consciousness, the surface value of the mind becomes more powerful. The thought waves become more powerful. This is how the thought force becomes more powerful. When the thought force is powerful, the whole life becomes powerful. Whole

life is just a play of the mind. If the mind is weak, life is weak, accomplishments are weak, all tragedies are strong. If the mind is strong, thought force is strong, accomplishments are greater, tragedies are not found.

I needn't talk much in terms of tensions because I find the people in this part of the world are much more relaxed than I found in England and in other countries. A few months ago I was in America. People are so tense in that country. They began to meditate and they began to say this meditation is a non-medicinal tranquilizer. The best attributes that they could say of the meditation was that it helped them to sleep well in the night without tablets. I told them sleeping well is the result of keeping awake well in the wakeful stage. If the wakeful stage is better and fine, then sleep will have to be better and nice. So one has to take care of the wakeful state and all wakeful stages, dreaming stage, and deep sleep stage, all will follow.

A few weeks ago I was in Germany. How much tensions there! When I gave the first press conference in Bonn, the capital of Germany, the press told me that in this country "it's very difficult to find good response for a movement like this." I said, "Why?" They said, "Political consciousness is wide awake in the country." I said, "Fine, political consciousness is wide awake in the country and what is the life of the people? Are they not tense and worried and suspicious?" They said, "Suspicion has been increasing." I said, "Fine, that will go out with the message of this meditation." The next day, 100, 200 people were coming for initiation into this system of meditation, right away, without a thought. When they heard the message of meditation, an easy approach to the inner glories of life, a simple universal system of exploring the inner avenues of Being and by the Light of That, bringing more and more luster to the material glories of life, it was natural for them all to welcome this meditation.

This is the need of everyone everywhere in life, whosoever he may be, because, as long as man is growing to the state of Cosmic Consciousness, he has a chance to evolve more. He has a chance to get a better status, and a better status in life will be gained if the mind becomes strong. The mind should be strong. At the same time it should be a satisfied strong mind and not an unsatisfied strong mind. Otherwise, he will only create a chaos in the society. A satisfied strong mind, a peaceful mind, a strong mind full of wisdom is needed. Meditation does this with one stroke because it takes the mind to the field of the Transcendental Being which is the source of all wisdom, all creativity, all peace, all happiness. This is the message of the Spiritual Regeneration Movement and I bring out, from the Himalayas, this simple technique for it.

I say it is a simple technique. I may be doubted, how could it be simple? And if it were so simple, how is it tragedy in life seems to be

increasing everywhere? Tensions are increasing, why not everybody should naturally enjoy the Kingdom of Heaven if it is there? The reason for having lost that charm of life is lack of proper guidance. Just lack of proper guidance.

For centuries past the message has been broadcast that it is difficult, it is for some chosen few in life. Hundreds will aspire and one fortunate will be chosen and all that. No! A father has that compassionate heart for a son that he will not be able to afford any attempt undone for a child, whatever he may be, to improve him. There may be ten children for the father. The father wants everyone to be happy, even a very faulty, a very mischievous son and even a very obedient son. Both are the same in the eyes of the father. So the Almighty Merciful Father, He won't make a selection. No! It is a matter of choice for the son. Heavenly Bliss is open to everyone and for that, one has not to die. To get to Heaven, to enjoy Heavenly Bliss, one is not

required to die. It is there, present, in every heart. This is the great mercy of the Almighty Father. He has filled every heart with that great Heavenly happiness and if we don't enjoy then we are responsible, not the judgment of the Father or anything like that.

Those who are responsible to lead everyone to that inner Kingdom of Heaven, unfortunately for centuries past, began to bring the ideology of suffering and suffering and suffering. All this is from the platform of ignorance. The message of Christ has never been that of suffering. He only gave the right way, a direct way, to enjoy life and enjoy all values of life. "The Kingdom of Heaven is within," this was said by Christ. It's only the message has not been understood.

This meditation provides a missing link for every religion; such a universal principle of meditation. And what is that principle? The principle on which this meditation is based is nothing new, only a matter of knowing the viewpoint. That's

all. And what is that viewpoint? Each mind has a natural inclination, a natural instinct, a natural faculty to go to a field of greater happiness. A radio singing, a better melody comes from a different source, immediately the mind will run on to it. No training is necessary. No time will be lost. No strenuous practices are needed. If that is the greater glory, the mind will catch on to it very naturally. This is the natural tendency of the mind. Just this tendency is quite sufficient to lead the mind from the outer glories of life to the inner Heavenly Bliss. That is all.

Outside in the world the mind is hovering from point to point. The mind is not found steady on any one point. Why? Because no point is able to fascinate the mind to such a great extent as to satisfy the thirst for happiness of the mind. Like that, there being nothing in the outer world which could satisfy the thirst of the mind, and that is why the mind is being tossed about from point to point. Such a mind which is all the

time hankering for greater and greater happiness will easily turn within and will spontaneously, automatically, get on to that field of Being which is the ocean of happiness inside. Only a matter of information. That's all. Information and correct direction. If the information is there and the direction is not correct, then it won't do. When we proceed towards the light, at every step the light should increase. The intensity should increase. If it is not increasing, then we begin to doubt, this' doesn't seem to be the direction of the light.

The technique of meditation that I give to the people is just how to turn the mind in the right direction. How to turn the mind just 180 degrees, and one step, in that direction. As I said, the intensity of light increases as you turn toward the light. One step in this direction, the mind finds increasing charm. This increasing charm attracts the mind by itself, not much needed to thrust the mind in that direction. No!

Just a right turn and one step that way and the mind is found there already. Such is the simple principle of this meditation. It's based on the natural tendency of human mind to go to a field of greater happiness. That is why it is declared to be easy, simple, everyone could do it. This is the message of the Spiritual Regeneration Movement. And this movement is such an innocent movement, it knows no frustration, it knows no friction from anyone whatsoever. It meets the individual on the individual level of man; not on the level of any culture, not on the level of any philosophy, not on a level of any faith, not on any level whatsoever. It meets the man on the level of man and transforms him to the Divine. The principle is simple. Practice is much simpler.

If there is no such system of satisfying the mind by turning it inwards and experiencing the Heavenly Bliss inside, if there is no such system prevalent commonly known in this country, then here is this Spiritual Regeneration Movement to

offer all in that direction. It is only necessary to begin to meditate morning and evening. And how to meditate? I'll tell all those who want to do it tomorrow morning, that's all. It only takes a few minutes to initiate and a few times, ten or fifteen minutes each time, meditating and checking the experiences. That's all. Everyone must begin to feel better than before with the start of meditation, and two or three times such meditations and the mind makes a proper channel in the invert direction. And that is sufficient for the whole life. Fine. Go ahead the whole life, morning and evening a few minutes meditation and keep on enjoying all benefits of it.

QUESTIONS AND ANSWERS

I would like to invite some questions. And during the answering of the questions, I'll be dwelling in much deeper aspects of the subjects.

Q. Is this meditation prayer?

A. A very good form of prayer. A most refined and most powerful form of prayer is this meditation which directly leads us to the field of the Creator, to the sources of Creation, to the field of God.

Q. Through meditation, you say we can feel the state and influence of Absolute Truth. Through meditation with the mind, that mind is the instrument which man can know God?

A. Yes, yes. Because the instrument of our knowledge is the mind. It is from the mind that we can know the world, we can know the God, we can know everything. When the mind is engaged in the world, engaged in experiencing things, bound by time and space, then the mind is said to be individual mind. When the mind through the process of meditation gets to the state of Being, it is in that state the individual mind gains the status of Cosmic Mind, and that is the real status of the mind. The mind is said to be universal, said to be Cosmic, but that Cosmic status of the mind is not used by us as long as we are behaving in the field of relativity. That Cosmic status of our mind begins to be used when we come to the field of the Absolute, transcending all limits of creativity. Then, the mind establishes itself in its pure glory and that is Universal Existence. So this meditation is a way to give the individual mind the universal status.

Q. Is there any limit to our growth?

A. There is a limit to our growth and that is called Cosmic Consciousness. Cosmic Consciousness is that state where full one hundred per cent values of inner, higher consciousness is lived along with the ability to behave, and experience, as an individual in the field of relativity. All material values of life and all spiritual values of Being, both, then begin to be lived simultaneously in life by one individual. Then that one individual, remaining an individual, gains the status of Cosmic Existence. That is the limit to one's growth, and to that vast state of evolution, this meditation leads very directly.

Q. There are reasons of achieving that final thing, isn't there?

A. This is the Royal road to Realization based on one's own faculties.

Q. Will you just briefly outline the method of this, your meditation?

A. Principles we discuss here. A method I give each individual having seen him personally. Like that, each individual separately for practical training in meditation.

Q. Does it mean that you will be following up the progress too?

A. I have to follow up the progress, otherwise, only giving the meditation will not do. I have to see that it has begun to work. Meditation we don't do for the sake of meditation, we want some positive effects in life. For that, we are prepared to adopt this practice. The contentment of man through this meditation is not only contentment. Along with the contentment, wisdom grows, creativity grows, peace grows with the greater ability of action. That's why it's not that

which will make a man static, it is something that will make a man dynamic in the field of activity.

Q. Why is it for meditation necessary for the individual to register? Why is it necessary for you to have these initiations?

A. The thing is, the students have to take the responsibility and get themselves registered in some school and then the school authorities feel responsible for coaching, and keep the teacher responsible for coaching, and that responsibility is shared by way of registering the name. Initiation is the registration, some part of registration. One takes to guide and one takes to learn. Otherwise, the teacher will not waste his time if he thinks, "Oh, today he is coming out of his curiosity and no more hereafter he is to be found." That is why each school, each institution, has its own law of behavior, code of conduct. The wish is there to guide everyone, and

to be able to guide everyone some system has to be adopted in order that this may be systematic and not chaotic. It's a system. The message should be spread far and wide. The people should be invited, should be informed, that here is a chance for relieving all their tensions and becoming peaceful and happy in life.

Q. What is Self-Realization?

A. Entry into the Kingdom of Heaven within, getting out of the field of relativity, crossing all limits of creation, and getting to the field of the Creator, is realizing of the Self. Suppose anything experienced—a flower—the flower has occupied the mind so fully that the nature of the mind is not found, the nature of the experiencer is missing. Only the eye, the sight, and the object remain. The subject is annihilated, only the qualities of the object remain, and this is called objective life, material life. Pure Bliss Consciousness, that Bliss Consciousness of Absolute Na-

ture, has been overshadowed by the impression of the object.

Meditation is a way to reduce the impact of the object gradually. It cannot be overthrown suddenly. If we want all of a sudden to forget the flower, we will be remembering to forget! So, we just use a technique. If suddenly is not possible, then gradually do it. The best way is this.

If we know the process of continuously going from the subtler to a point, and as the object is being reduced in its status, the experiencer increases his status, until object is nil and subject is full. This is Self-Realization. Self is realized in its full 100% glory, devoid of any objective experience.

This is the way to increase the capacity of experience. As it is, the senses are capable of experiencing only the gross, long experiences through the eyes, nose, and ears, entirely gross experiences. And experiencing the gross for a

long time, the capacity of subtle experience is rusted, the machinery is not used. Only the gross facilities are used and when all the time the gross facilities of experience are used and the finer facilities of experience are not used, then life becomes dry and dulled. Tense.

Meditation is just oiling the machinery and making the unused parts come into use. Refining the faculty of experience. Eventually the faculty of experience is increased to such a great degree, that the inner Bliss, the all pervading God, comes to be lived a hundred per cent. When this stage is reached, and the flower comes before the sense, the subject maintains himself and experiences the flower at the same time. The quality of the subject, the Self, is maintained and also the flower is experienced.

This is the process of getting to the field of Being, and then coming out, the Self is maintained by Itself. Get to that status of the mind where the individual mind gets on to the Cosmic

mind, and is That. Meditation is the way. Just a matter of learning a technique.

Q. Are there definite steps leading to Self-Realization?

A. Self-Realization is a very automatic process. Automatic, because as I said, if a radio is singing here and a better, more melodious radio begins to sing, instantaneously the mind goes to it. The greater radio is already singing inside! Outside radios are found to be trifling—already the mind is tiring of them. Inward march of the mind is very spontaneous; only we have to turn 180 degrees inside. Direction of experience has to be turned, that's all. We are experiencing outside, through the sense, we are experiencing the gross. Just take a turn to 180 degrees. One full turn taken, one step gone that way, and then it pulls. Inner pull is automatic. As we advance inward, the charm increases, and this increasing charm attracts the mind in a natural way. No

effort is needed. It's just an effortless process. There is no obstruction, no hurdle. Even only a slight practice of it relieves a man of great fears.

Q. Do you give different kinds of meditation to different kinds of people? Have you got different types of meditation for different types of evolution?

A. A very practical question. Basically, the theme of meditation is the same, that is experience. From the experience of the gross we go to experience the subtle and the Transcendent. Now, according to this theory, anything could be the medium of meditation. From the gross state of any form we could go to the subtle states of the form and transcend that. Any sound, any smell, any object of taste, anything could be the medium. Then the question arises, what should be the medium? If everything could be the medium, then what should be the medium of meditation? This medium differs from man to man.

Now, every man is basically just a bundle of vibrations. Each man, according to his evolution, is a bundle of specific vibrations and the process of evolution is that process which includes the quality of that vibration. When the quality of the vibration of man as a whole, when the quality increases, then we talk in terms of evolution: a man evolves with evolution; the quality of the vibration of that man increases. The highest state of evolution is Cosmic Consciousness and that is the purpose of every life. So every bundle of vibrations has to be refined, in its quality, so that it could come to that quality which will be able to retain the state of Being and the state of individual experience, both. That is the purpose of meditation. As it is, each man has a certain level of evolution and this is how each man differs.

Therefore, now the quality of vibration is changed in the most easy manner by the help of certain other vibrations. Something is vibrating

here and we set forth other types of vibrations and they go to improve the quality of the vibrations. So the medium of meditation that we give is certain vibrations, certain specific vibrations, to soothe that bundle of vibrations which a man is.

Q. That mantram like Om or something or some visual thing?

A. Some sound, some specific vibrations which will go to refine the quality of the man. I come from the Shankaracharya tradition. That is the tradition which is the cherished tradition from a long time past. They are supposed to be the custodians of the real knowledge of Vedanta and Yoga; the philosophy of unity; the direct path to Realization; to that blessed tradition I belong. So I know from the blessings of my Master certain specific vibrations which suit certain people, and those vibrations I give as a medium of meditation. Now, thereby, we get the advantages of

the specific vibrations and the method of meditation is such that it enables the mind to experience subtler phases of those vibrations 'til the vibrations vanish, giving rise to the Source of all vibration.

Vibrations which we set forth expand and influence the whole creation. When we speak, the words go, they strike against the pillar, against the ceiling, against everything. They must be producing some effect. The effect should be either for the life of that, or against the life of that. So every thought, speech and action of man, or of animal, or of nature sets up a vibration. Those vibrations spread against the whole of the universe, striking against all water, all fire, all sky, everything. When they strike against things, then they produce some effect, either good or bad. So, that's a great responsibility to man who could understand good and bad. Such vibrations which go to influence the quality of the vibrations of man are life-supporting vibra-

tions, and when they strike against everything in creation, they produce life-supporting influence in the whole field of creation. That is a universal gain.

One man meditates through the right medium and he produce life-supporting influences through the whole of creation, by virtue of a right vibration. And as we know, if we hit this flower against someone, it might hurt, but if we could excite the atoms of the flower, the effect would be stronger. Greater power lies in the subtlety of creation. So, when we get to the subtle phases of these vibrations, the power increases. The power of these vibrations is power to purify, to increase, power to improve the quality, power to add to the values of life. This power of the vibrations is found increasing as we go towards the subtler and subtler fields of creation. Thereby, one dive we take into the Absolute, and a very powerful influence we create for supplementing the life of the whole creation.

So, the individual gains and the universe, as a whole, gains. This is how, by the great power of the subtle vibrations of this type which suit a particular man, we are neutralizing the great tensions in the atmosphere. The effect is found in the homely life where tensions prevail. Within two or three days people begin to feel much, much better; great harmony in the circle of friends here and there, and this happens automatically, without any effort, by virtue of the right vibrations and exploring the subtle ranges of those vibrations. The whole process of this meditation is so scientific, it's so logical, that is why it is able to satisfy all types of people. All emotionalism will be satisfied because of experience of great charm; the emotions and the heart are satisfied by direct experience of great happiness. This is something which satisfies the intellect; which improves the intellect to a great extent; this is something which satisfies the heart; improves the qualities of the heart to a

great extent. So here is the heart and the head both developed. Very great gain.

Q. I would like to know more about the techniques of this meditation, whether it entails any physical technique such as controlled breathing?

A. No! No! This meditation does not feel the need of any prerequisites, no preparation to this meditation. We sit comfortably and take the mind and we are gone. The whole thesis of this, the whole principle of this meditation, is that the mind goes to a field of greater happiness and in the inward direction lies the great happiness. That is all there is to it.

Q. Are you of the same school of thought of Yoga as Milarepa that Evans-Wentz wrote about?

A. I haven't heard his name.

Q. A Tibetan.

A. *Oh, Tibet is farfetched. All the Tibetan ideologies that you hear, they don't belong to this age. All that in the name of Tibet is useful for the monk's way of life, not the householder's way of life. Anything of Tibet means very strenuous things and all that. It doesn't belong to this way of life. It does not.*

Q. *Is it a peculiar state, like sometimes where one hears very sweet songs come in?*

A. *In this meditation, we don't hear any voice, any sound, any music, so there is no danger. The nature of this meditation is a free, innocent go to the inner happiness. That which Christ said, "You have to be a child to enter the Kingdom of Heaven." Childlike simplicity, and this childlike simplicity is natural in the mind in the direction of greater happiness.*

Q. *What do you say. Sir, would be the difference between concentration and meditation?*

When you take into consideration concentration is the first step to unfoldment?

A. I do not count concentration as a first step. I don't think the need of concentration at all. Concentration means fixing the mind on one spot. Let the mind be fixed and not waver; let it be fixed here. Now supposing the beauty of the flower, the flower is beautiful, charming, no doubt, but how long could the steady beauty of the flower be enjoyed? Five minutes, ten minutes, then the mind gets disgusted, wants variety. So the process of concentration, which is the fixing of the mind on one point, because the charm is not found increasing on the point, the mind doesn't hold it long. That's why the process of concentration becomes a difficult process. The mind wants variety; goes here and goes there. That is why if we count concentration to be the first step, then the first step will be very difficult to overcome. Concentration is static. Now, meditation is a dynamic process leading the mind at

every step towards greater happiness, attracting the mind without any effort. So meditation becomes a spontaneous process and concentration becomes a strenuous process. So it's wrong to say that concentration is a first step to meditation. All those who can't show a direct way, they say like that: concentration is a first step and conquer the first step, and when man seems unable they say no, no, you have not the power of concentration.

Q. Would you call what you teach auto-suggestion?

A. This meditation is a very innocent method of getting to the Kingdom of Heaven within. It has nothing to do with auto-suggestion, or hypnotic process, or anything whatsoever. Just as a radio is singing and we begin to play a better melody and the mind goes there. Now, this going of the mind we don't call auto-suggestion. It's natural for the mind to enjoy more.

Q. A man tries meditation and he has some feeling that there is a blissful thought as the next experience, but then one starts to wondering, is it what he has suggested to himself, or is it a natural feeling? How do we find out?

A. A natural feeling, a very natural feeling. What happens in this case is: if the mind is allowed to go unbiased then it goes right away; and if it is made biased, either for bliss or against bliss, or for something else, the mind is not able to reach it; if it is allowed to go, then it goes without a thought where it is going, because the mind is concerned with the actual experience of increasing happiness at this step. Next step: the mind doesn't manipulate; it doesn't anticipate; it is drawn by the increasing charm at this step. Next step—increasing charm. Next step—increasing charm. So the go of the mind inwards is not due to anticipation but is due to the direct experience of increasing happiness at every step. So what the mind is concerned with is the experience of

this stage, and then it comes to some stage where it begins to enjoy very much.

Q. You speak of the conscious mind being trained to penetrate to deeper and deeper levels of consciousness in order to discover happiness and peace and contentment, the inner glory, call it what you will, the Kingdom of God—but is it true to say that if the conscious mind is trained to penetrate deeper and deeper into the subconscious mind, it is also possible to discover other things, evil things, suppressed anger and hatred, long established thoughts deep rooted?

A. It is a very good question. It makes clear my ideas about modern psychology. Unfortunately for the modern age modern psychology, rather psychiatry, tries to penetrate into the deeper levels of subconscious mind by way of memory; thinking about it; remembering of the past. Remembering of the past means just a few levels

below the conscious, not the whole field of the subconscious. That is why all these psychiatrists and psychologists are not able to lead a man to penetrate through all the levels of the subconscious mind. To some level they take a man and leave him there. That is why even after years of psychoanalysis man is not found to be growing in ability.

On the other hand, as you have rightly said, there are chances of discovering the more miserable part of the past and this is what happens to all those who unfortunately get into hands of these. What to do? The inner genius is marred, and it is marred only by discovering the forgotten misery of the past, so that the mind becomes saturated with all the miserable incidents. This makes a man habituated in misery all the time. Very bad aspect of modern psychology. If and when modern psychology would accept the method of this meditation, to uncover the deeper levels of the subconscious, then modern psy-

chology would be of some real lasting value to humanity.

Otherwise, as the science of psychology is going today, it is going to add to the darkness of human knowledge about the psyche. This meditation is a direct way to fathom all the deeper levels of the psyche, unfold all the deeper, all the latent faculties right away. For modern psychology, going on the path of memory, it's not possible to fathom all the past and look to the past of man. If the theory of evolution is correct, how many of the animal's lives and how many millions and trillions of lives have gone behind? Could it be possible to remember all that on the memory level in this short span of life? No, it's simply not possible. The very approach is wrong. We don't review our past. This meditation does not go to fathom the span of time. This theory of this meditation is—we take a medium and begin to experience its subtler and subtler phases. Mental thinking is the commonly experienced

subtle level of thought. What a thought is below mental thinking level, we commonly do not know. Meditation starts from the mental thinking level. Take a thought, reduce that thought below the mental thinking level and keep on reducing it by degrees 'til the thought is reduced to a point-thought. Transcend that thought and get to the Source of thought. The Source of thought is the Source of creation. It is the transcendent state of Being, the Kingdom of Heaven within, Absolute Bliss Consciousness.

Q. Adam and Eve were created by God and they were perfect and according to Him, they also sinned in their perfection. What are the chances for us human beings?

A. If we have chances to sin, it doesn't mean that we should not try to raise ourselves up from those chances. If the chances could be made for us to rise above sin, well, we should try and this meditation is a direct way to it because after all,

what is sin due to? Only due to inner discontent. Sin means wrong doing, wrong thinking. Wrong thinking, wrong doing is only due to not finding a legitimate means to fulfill our desires due to inability, due to discontentment. This meditation makes us content. It brings us more ability for achieving something through right means, and very easily a sinner come out of the field of sin and becomes a virtuous man.

Q. Maharishi, from what you say, free will plays as great importance in our life as fate itself, is that so?

A. Exactly, exactly. Man has freedom of action, full freedom of action. Our past actions, which we call today our destiny, try to influence our present but we have complete full free will, full freedom of action. This distinguishes man's life from the life of beasts and other animals. They are not free to act. Their actions are all controlled by Mother Nature. They are all bound in a par-

ticular way. The species of cow has to go that way. The crow has to get up at six o'clock. The actions, the behavior of animals is not free. The behavior of man is free. He can keep on sleeping until twelve o'clock, until four o'clock, it doesn't matter.

Q. I am trying to find out whether fate has any part in our lives at all.

A. Fate, oh it has, it has! Just as we have deposited five hundred pounds in the bank, Now five hundred is there. If we don't deposit more or if we don't withdraw from it, the five hundred is there. But that five hundred is at our disposal as the result of our past doing; we are free to add to it or minimize it. So there is something fixed in our life. We accept one hundred per cent the theory of fate. At the same time we accept one hundred per cent the theory of action; the freedom of man. Both go hand in hand, they don't contradict each other. In all instances, fate is

present. Fate is our own doing of the past. Some tendency of the past may come to us. Due to some miserable action of the past, some sinful action of the past, a few hundred pounds lying on the table, nobody is seeing, why not pocket it? That tendency is a result of some bad action of the past. But this tendency, if our wits are alert, our ability of present action is alert, and our consciousness is alert, we say no, no, the money doesn't belong to us, it is not ours—finished. So the past sins might induce an action in the present but it is not necessary that we have to submit to that influence. No. No. We are free men to submit to that tendency or not in the present, and this is the human mind.

Q. This is a terrible question, but may I ask you? It's about Christ. You know He must have attained absolute God realization, and St. Paul says, "Being the likeness of God that your next step is to be equal with God and remain on the

Transcendental level and become obedient to death, even the death on the cross.” Well, now we see, why did He at the Transcendental level, setting us an example, give up this God Realization and end Himself and come down and go right into the gross realization of matter, instead of remaining as a star, you might say, for us to keep on the Transcendental level. That’s my main problem.

A. Transcendental Being when realized is realized for all times. When the white cloth goes into yellow color it becomes yellow, and then the yellow color becomes fast. Then the yellow color doesn’t fade. A man realized in Cosmic Consciousness, he is living the Transcendental Being, living the Transcendental Being and experiencing the things in the outer field. That is, he has two types of status and both are in his person: one status is that of an individual bound by time and space and causation, behaving in the field of multiplicity; other status, simultaneous status, is

that of the Universal Being, unbounded by time and space and causation, remaining, maintaining in the field of unity, maintaining unity of universal existence. These both go together for a realized man. When Christ was behaving in the world, lecturing and crucified, it doesn't mean that He cast aside his Cosmic Existence. No. The man being Cosmic behaves as an individual and this is fullness of Realization. And this is integrated life. All values of the inner life are linked along with those of the order, hand in hand.

Q. Maharishi, why is in the Christian circles, such an accent laid upon the suffering of Christ?

A. Due to not understanding the life of Christ and not understanding the message of Christ. I don't think Christ ever suffered or Christ could suffer. The suffering man from the suffering platform sees the Bliss of Christ as suffering. Green specks on the glass and everything is seen as green. The suffering man sees a man and he sees

him suffering. It's a pity that Christ is talked of in terms of suffering. It is a painless suffering. Those who count upon the suffering, it is a wrong interpretation of the life of Christ and the message of Christ. It is wrong. The One who says that the Kingdom of Heaven is within, and that I and my Father are one—where is the question of suffering? The message of Christ has been the message of Bliss. The message of Christ has been the message of the Kingdom of Heaven here on earth—now. How could suffering be associated with the One who has been all joy, all bliss, who claims all that? It's only the misunderstanding of the life of Christ, and we can understand that nobody can be held responsible for this misunderstanding, we know how it follows the times. The big highways, the freeways are constructed. After some time, they are worn out. They are repaired and again, after some time, they are worn out. The message of liberation from time to time is given by the Saviors of hu-

manity. They come out and they give the message. The message is adopted by the people. After some time a few generations pass and it becomes dim. Nobody, no one man, could be held responsible for it. It is the time that does it. So the message is revived. It is revived from time to time. Again it goes into oblivion. Again it comes up. Again it becomes destroyed. It goes on in the general cycle of time. It simply goes on. Nobody is responsible. It is just natural.

Q. Maharishi, I was arguing with someone today about happiness and he said that there is no point in striving after happiness because unless one has an equal amount of unhappiness in one's life, one wouldn't see the happiness at all. I wasn't able to answer him.

A. Unless there is fifty-five hundred candle-power of darkness, the fifty-five hundred candle-power of light will not be appreciated. What is

that logic? Unless we have an equal amount of darkness in the room, the light will not be appreciated. It doesn't seem to have any connection at all. Darkness is not necessary to be able to enjoy light. Is it necessary? At mid-day we enjoy the sun as it is. So in order to be happy in life, suffering is not necessary and suffering and happiness are like light and darkness, they don't go together. Common sense doesn't accept that suffering could be necessary to enjoy life. Just as darkness is not necessary to be able to enjoy the light. Light is enjoyed by virtue of the light and not by virtue of the past darkness. It's no argument, it is just a very narrow-mindedness trying to reconcile anyway with whatever understanding they have and trying to justify absurdities.

Q. May I say suffering may not help you to be happier by contrast, but suffering will build character?

A. If the character could be built, it should be

built on the platform of happiness and not suffering. In order to build character, we need not acquire suffering, because suffering means a discontented mind, and can a character be built on the platform of discontentment? No! It is the happiness, it is the contentment, the contentment in life, that brings and builds and maintains the character. Therefore, to be moral, to be virtuous, to be right, contentment is the basis. This meditation leads to contentment very directly and thereby it makes the man full of morals, full of virtues, full of right thinking, right doing, right speaking. All the rightness flows in life in a natural way. This is the ethical value of this meditation. All the wrong that we see in society, all the necessity of these jails and all these, all that will not be necessary, only if meditation could be practiced by each man everywhere in life. Then every man will be naturally right thinking, right doing.

Q. Surely, he must be a very selfish person if he

sees trouble in others and is happy and contented.

A. The thing is, an unhappy man, even if he has great desire to help others, what can he do? An unhappy man is himself worried and miserable. What can he do? In his sympathy he will begin to weep, other than that he has no ability to help. The result will be that only one man was weeping and now the second also begins to weep. But if he gains the technique of meditation and begins to meditate, he becomes happy in himself. He becomes wiser, more able than before, and then he goes with a happy face, a smiling face, a great atmosphere of harmony to the suffering man. He changes his atmosphere, cheers him up by his mere presence. Therefore, even if we have a desire, as all of us humanly have the desire to help other suffering people, the only way to help others is to get the technique of being happy in ourselves. If the poor man wants to help another poor man, the first thing would be to earn some-

thing. Grow rich, being rich, approach him, give him something for the time being and give him the technique of earning so that he may not go poor any more.

So it is extremely necessary for us to acquire the ability of maintaining our own standard of peace and happiness before we jump into the world of suffering. When a man becomes happy, his compassion grows. A happy man would be able to see the unhappiness of others much more than an unhappy man. An unhappy man is busy suffering himself, he has not time to see the suffering of others. The compassion is not awake in an unhappy miserable mind. But compassion and kindness is wide awake in a man who is happy, who is peaceful. Therefore, we need not keep ourselves on the platform of suffering. It's not a good idea that if we become happy, we will not be able to sympathize with the suffering people.

This meditation gives us a stand on our

peace and happiness; and more ability, greater compassion, kindness, all virtues dawn. With that we maintain our peaceful surroundings and wherever we go we take the aura of peace and happiness. You attain a status in life whereby through every thought of yours, through every speech of yours, and through every action of yours, the whole creation could be helped without your trying to help. Otherwise, trying to help, how many can you approach: 1000, 2000, ten thousand, a million? But that is not the whole. That is why this meditation establishes a man on that status whereby he becomes the embodiment of all harmony. From him emanate the vibrations of peace and harmony, and without his knowledge, he is helping the whole universe derive from him all help. This is something to be aimed at.

Q. If it is the tendency of the mind to go to inner peace, the why do these calamities come?

A. *The thing is, collective calamity in life and collective disease and all that, they are the result of great tensions in the atmosphere. All that tension, as I said, is due to the tensions in the individual life, but the tendency is there to enjoy more. As a result of this tendency, man should be found to be happier and happier every moment—but this is not found. The reason is, man searching for happiness, when he does not find legitimate means of getting to greater happiness, then he begins to adopt illegitimate means. No thief goes for greater sin, he goes toward greater happiness and the means which he thought would be a means of greater happiness come out to be illegal means. It creates tension in the atmosphere and such tensions created by the illegal thought and speech and action of the individual keep on being stored in the atmosphere. When the atmosphere becomes so tense, it goes beyond elasticity, it breaks into some collective calamity, and all those responsible for adding to such ten-*

sions in the atmosphere get suffering out of it. No man suffers out of the doing of anyone else. One's own post-card, one's own letter, is delivered.

Q. Maharishi, what about the suffering of a child?

A. His own doing. Suffering means the result of some wrong doing in the past, that is all, whether the child suffers or the old man suffers. The child is suffering, and due to the suffering of the child, mother suffers and father suffers. Now the father and mother are suffering not due to the suffering of the child, but due to their own actions of the past. Suffering is one's own repayment of deeds. The theory of Karma, the theory of action is very clear; no ambiguity, no complexity or complications there. As you sow so you shall reap. Meditation is an action which takes a man out of the influences of relativity. Come out of the experi-

ence, out of the binding influence of action, right into the eternal freedom of life. That is why we have a message of meditation. It does away with all complexities of Karma and everything.

Q. When you mention about our past actions, do you mean in this life or previous existences?

A. Past means past. Ten years past or a thousand years past. Past means to the extent we can believe in the past. If we can believe only ten years, then ten years past. Past means something by-gone.

Q. Man may struggle towards Consciousness for thousands of years. Is this method of meditation new?

A. Nothing new. Nothing useful is new under the sun. This method is age-old. Out of use for a few centuries, that's all. Nothing new. It is found in Bhagavad-Gita. Lord Krishna, explain-

ing to Arjuna said this: "I am giving you the Yoga of the intellect whereas the intellect will combine with the Source of Being and you will come out of all confusion and come out of all bondage. Come out to the Transcendent, come out to the freedom of life. You will gain victory on the battlefield and be untouched with all that. You will gain liberation in life." So five thousand years ago in the gospel of Krishna, this method is found. There is nothing new, only forgotten and revived, nothing new.

Q. You have been studying all your life, how can we possibly learn in a matter of so many minutes?

A. I have not learned it in many years. I got it through the Grace of my Master.

Q. Just like that?

A. Always it is just like that. Always it is just

like that. Some man takes a long time to bring the line from the powerhouse to this house, but once the switches are made, it's a matter of putting on the switch.

Q. Sir, what would you recommend that we do?

A. What is necessary is to come to the level of Being which is Transcendental, and from the level of thinking we can come to the level of Being, only if we begin to experience finer fields of thinking, finer fields of thought, till the thought is reduced to nil and we get out of thought, out of thinking, to the field of Being.

Q. Will you give us an example then?

A. If I give you an example, then I will not be able to speak out, because from the mental thinking level we go to explore the subtler levels of thought. Then I'll have to keep quiet outside.

Q. That's what I take it, you can't tell us anything.

A. I can't show you, because if I show you it will not be possible to see what subtle level of thought I am experiencing. It's a mental process. It should suffice to say that we start from the mental level and explore the subtle realms of the thought till the thought comes to a point-thought and then further on a state of no-thought, the state of Being. That is the state where we have transcended fields of relativity and got to the field of Absolute Being.

Q. That's what I take it then, we try to think of nothing and the thought of God come to us automatically.

A. No. By trying to think of nothing, we make the mind stagnant in the mental thinking level. This is trying to silence the mind and this is a very bad practice because it makes the mind

stagnant. What is necessary is—not to silence the mind in the mental thinking level but take a thought and know the technique of how to reduce that thought below the mental thinking level. It is a matter of knowing the technique, and that I teach. How to experience the subtler levels of thought and how to keep on experiencing the subtlest levels of thought till you transcend to Being.

Q. Yes, Sir, that part we know. After you have become calm and you have repose in your mind, what do you experience? Do you experience a light, a bright light? Can you tell us the experience you do have when you come to that position of repose in your mind?

A. That is the state of awareness and that awareness of awareness, not of any object. That awareness is the awareness of awareness. Difficult to describe that state.

Q. It is very difficult, but I understand when you talk about it.

A. Right, right. Like that by some way we exchange the ideas about it, but it can't be clearly defined and stated because it is the state of the Absolute Being and we only talk in terms of relativity. We can't actually say what is That, but we only say as you said, "that repose." From that word I concluded you meant That, and I said Being, that Absolute Being, that awareness of awareness, that serenity, that Something. Wide awake in Itself, some such thing. Like that we hint. Otherwise, it's not within the realms of speech to define actually what It is.

The Divine Plan

*“The eternal glory of the Divine has been
infused in everything as its very life...”*

THE DIVINE PLAN

WHAT IS THE DIVINE PLAN?

The extent to which the engineers will be engaged in removing the wear and tear of the highway depends upon the policy of their department.

The divine Plan is the policy of the Divine Almighty, the One who is responsible for all this creation, who has made all this, set up the laws, the different ways of life, the good and bad, the different varieties of thought, speech and action.

It is found that the Father always wants His children to be happy and peaceful. Always the Omnipresent merciful great Father of the Uni-

verse desires that His children in the world be peaceful and happy.

The whole of creation is set up for the regular and continued evolution of the Soul so that each one in the creation may enjoy permanent happiness.

The whole order of the Universe has been set up so that everyone should enjoy that eternal happiness which manifests itself in the variety of joys in the multiplicity of existence. Certainly everyone is free to enjoy the temporary joys of multiple creation and the Eternal Bliss of the unity in God Consciousness.

This is the Divine Plan.

The Omnipresent provides the Bliss Eternal in the Absolute Glory of God, and provides temporary joys in great variety in the relative field of the great glory of God.

The eternal glory of the Devine has been in-

fused in everything as its very life and that should be the sustained and constant experience of everyone, and that is meant to be.

The whole complex of the Universe is so designed that all must evolve—angels, man, animals, birds, insects, and all—must forge ahead on the highway of evolution and must reach the ultimate destiny in God Consciousness. But when man begins to act in a negative way, in a way which would lead him to suffering and misery in life, then the Divine Plan is disturbed.

In its pure state the Divine Plan is to elevate each soul to a higher degree.

The Divine Plan is to help everyone to evolve. The laws of nature are so constructed that they constantly induce the forward march of evolution, just as we are provided with many vehicles to reach New York, vehicles of different types, buses, trains, small airplanes, big airplanes,

jets, all sorts of conveyances are there, it depends upon what we take. But if people desiring to go to New York begin to take the ship for Hawaii, having a ticket to New York, coming to the platform to go to New York, and begin to ride on the ship to Hawaii, then the plan of the department of transportation is upset. If some people begin to go to Hawaii having tickets to New York, then the plan will be much more upset. If the majority of the people begin to go that way the whole plan will be upset and for that the management of transport will feel sorry, and certainly the general manager will take the guides to task because it was their duty to guide the passengers. This creates a tension in the life of the guides. When the people in the world begin to suffer, even through their own misdoings tension is created in the laws of nature, and the Cosmic Law then begins to readjust so that people may cease to suffer and enjoy their lives as is the will of God.

It is natural for the Great Father to begin to feel concerned for the suffering of His children, and the degree of His concern will depend upon the degree of the negative influence created in the atmosphere. And this is natural; this is the relationship between the Father and the son. The Great Merciful Almighty Father continues to neutralize the negative forces from time to time. People are informed of right things and they come to the right path and begin again to slacken. Generation after generation, it goes on like that.

Religions arise to provide the highways to evolution. After some time they become dis-integrated.

There was a time a few centuries ago, a few hundred years ago, even at the beginning of this century, when people were found fighting in the name of religion. The history of the world records plenty of wars in the name of religion.

Religion is a way of salvation. People claiming to be on the way, begin to fight saying, "I belong to this religion and steeping myself in this religion the result should be that I should have all peace and prosperity, happiness here and hereafter." This is the gift of religion. When people begin to fight, on whatever pretext, whether religion or politics, they do create a bad atmosphere—cruelty, dishonor, lack of love, disharmony, thus the very purpose of religion and politics is marred.

The Divine Plan at that time moved some people to spread the unity of all religions, the fundamental unity of the various religions, the comparative study of religion, so that dissension between the followers of different religions might be lessened.

And in the field of politics came out the conception of the United Nations. A close study of world history reveals such universal attempts

for peace and solidarity of mankind recurring from time to time. Generation after generation the Divine Plan keeps on neutralizing the growing tensions of the atmosphere, so that the individual is happy and his actions do not create negative influence in society and in the world.

This is the Divine Plan: When the highway becomes worn and torn, the highway engineers come and, according to their plans, decide how much money should be spent and how much time allotted and accordingly they do the repair and go away. Certainly if the engineers find that the damage is too great then the plan is to abandon that part of the highway and rebuild on more solid ground.

When the negative influences in life become overwhelming, then collective calamities befall mankind. Earthquakes, floods, wars and disasters arise to annihilate the generators of the negative

influences and thereby re-establish the smooth working of the Laws of Nature.

The Cosmic Law flows smoothly to carry out the will of God, peace and happiness re-appear in Divine Consciousness. The son of God enjoys the mercy of the Almighty Father. But when he becomes mischievous again, the same cycle repeats itself.

Our time is not the same which the bygone generations witnessed in the past. Today we are subjected to a very subtle pressure of annihilation.

Today the fight is not between religions, it is not a fight between races, it is not a fight between different ways of living; today the fight is between Spirit and matter. Matter seems to have grown in great glamour and has challenged the validity of the Soul. It is now for the Divine Plan to maintain the harmony between matter

and the Soul, so that real progress may be possible.

Matter and the Soul are the two ends of one whole life—they are not separate. The negative and positive poles of a magnet both go to make a magnet; one is incomplete without the other. If the positive pole begins to threaten the validity of the negative pole and the negative pole begins to neutralize the positive pole, the Divine Plan is there to set a neutral point between the two. The neutral point which maintains the positivity of the positive pole and the negativity of the negative pole, maintaining both of them serves to make a good, powerful magnet.

Today when the glamour of material life has greatly challenged the validity of the Soul, the Divine Plan is to set up a neutral point between the two, a strong neutral point which will be able to maintain the validity of both, so that life

may be maintained and evolved to strength, power and perfection.

What has happened in the atmosphere today? The neutral point, the central force, the controlling power has, as it were, become weak, so that the negative pole got a chance to neutralize the positive pole to a fearful extent. The positivity of life, the freedom and bliss in God-Consciousness has been lost and fear and tension have taken its place.

The positive pole is the Soul within man, the Divine Nature of inner man. The spiritual field of inner life is the field of influence of the positive pole. The negative pole of life is the material nature of the outer aspects of man's personality. The material aspect of life is the negative pole. The spiritual aspect of life is the positive pole. Both together make a powerful magnet of life.

In the world of today the glory of material life has become so great that it is imperative to try to find a way to harmonize the material and spiritual values of life, and therefore, according to the Divine Plan, comes the Spiritual Regeneration Movement. It is as if the validity of the soul has been challenged, not only challenged, but has been thrown in the background completely and material values have usurped the entire foreground of life, as if the Kingdom of Heaven within has been thrown out of sight and the kingdom of matter is now ruling the Kingdom of Heaven within. So now is the time to bring out the Kingdom of Heaven, and to bring out the Kingdom of Heaven in such a way that the glory of the kingdom of matter may be further brightened by the light of the Kingdom of Heaven within.

Today the time is such that if you ask a man whether he would like to go to a cinema, or to meet Christ on the street, he would say, "Christ, welcome Christ, come and bless my

house, kindly rest for two hours. I will soon return from the cinema. It's painful for me to leave you, but this appointment was made a long time ago and you would not like me to disappoint my friends." Christ will have to say, "Don't mind, I'll be comfortable here, you go." Such is the condition of life today. Poor evaluation. If God has come to my door, he is so kind, he can very well wait for two hours. The show that is going on will not wait, so first let me go to the show and then I'll meet God in a more peaceful, happier mood. This is the glamour of the material life. This is the force of ignorance.

Now, it is the time, it is the necessity, it is the Divine Plan to reconcile the material with the spiritual. Man has been so carried away that his thirst for eternal happiness has sought fulfillment in the fleeting joys of the outside world. The thirsty man has concerned himself with drops of water deposited on green grass, just dewdrops, leaving behind the big pond, the ocean of water;

thereby suppressing the chance of the direct experience of the ocean of Divine Bliss, which is happiness of the greatest order, the Bliss of the Eternal Absolute. But not minding It, not recognizing It, he remains dissatisfied and rushes all the time for drops of joy outside. Nothing of the outside world is able to satisfy the mind, anyway, but all the time the mind is pushing on to this and pushing on to that, being kicked by this and kicked by that. And every time, what a shameful situation. Such is the glamour of material life. It attracts but fails to satisfy the thirst for happiness.

Mind is thirsty for great happiness, but the happiness experienced in worldly joys is so small, tiny, meager; just insignificant. It doesn't satisfy the search for happiness of the mind. And not finding any ocean of happiness in the outside world, the mind is only tossed about from point to point.

Now the Divine is suffering more. When the children of God begin to suffer, the Almighty begins to suffer much more than the children of God. So the Divine Plan is to set man on his path of progress for which he has come. Having come on earth as man, having been born as man, it is his legitimate right to rise to that experience of constant, great happiness of the Self. But having forgotten that, man begins to utilize, or we say, waste, all his time on trifling joys and the whole Divine Plan is upset.

Man is born of Bliss, of Consciousness, of Creativity, of Wisdom. But when he forgets this, he finds himself ignorant, just inefficient and dull. The whole plan of life is distorted. Having the ticket for New York, he begins to go to Honolulu. Being born as man on earth, the purpose is to rise to happiness of the highest and permanent nature. And it is not required that we work for this. It is only necessary to begin to enjoy. But instead of enjoying it right away,

people break their heads against the small joys of life and the whole plan of life is upset. The purpose of human existence is marred and the whole Divine Plan is damaged.

Now is the time to repair the damage, time to bring a message to the people. Here you are. You are for the greatest joy of life and here is the greatest joy of life in you—"The Kingdom of Heaven is within you," in everyone. It is only necessary to begin to enjoy. But obviously not finding it anywhere, obviously missing it in day to day life, the majority begin to suffer due only to ignorance, just a little ignorance which makes a man suffer; ignorance of his own potentiality.

If a millionaire happens to forget his status, if he happens to forget that he is a millionaire, if he happens to lose the connection with the bank, or the key of his treasury is lost, then, that some moment he begins to behave as an ordinary man.

When a man loses conscious awareness of his own Blissful real nature, he loses the divine dignity that belongs to him. His life becomes a struggle. 'Life is a struggle' has become the common understanding of today.

Essentially life is Bliss. But not living the bliss of life, it is found to be a struggle. As if, where there is no struggle there is no life.

This definition of life comes only from the platform of ignorance; ignorance which does not cognize the great potentiality in man, the Divinity in man, which does not see the great Divine Nature present in man, does not see that the inner man is Eternal Bliss Consciousness; not ignorance but all wisdom, all source of creativity, absolute happiness.

It is only a little ignorance, so just remove that ignorance and begin to enjoy the blissful nature of life.

The Divine Plan of today is to inform the people that it is simple, it is easy, it is automatic, it is very natural for everyone to begin to enjoy his own inner Divine Nature.

Just this information, nothing more to be given except this little information that the inner man is Divine, is fully Divine, is full of bliss, absolute happiness, great potentiality, great energy, great power, great wisdom. It is there, just inside. And not only the information is given but with the information goes the technique. Begin to enjoy and that is the fullness of information. Information is full when it is said you are Divine, your inner personality is blissful in nature. Why are you suffering in life? There is no reason for you to suffer. For a fish there is no reason to be thirsty in a pond of water. For man there is no reason to suffer in life, because he is in himself Divine Consciousness. He himself is the Absolute Bliss, the great power, the great reservoir of all energy, peace and happiness. He is That.

Just do not consciously cease to be It. Just begin to experience It and continue to be It. If you find that you are not able to appreciate what this expression means, then, instead of trying to understand it on the level of conscious mind, learn how to go deep within yourself in a practical manner, learn the technique of deep meditation. It is a simple matter. It is a natural process of taking our attention from the gross material field of experience to the experience of the subtle Divine Nature within ourselves.

This natural system of deep meditation is the information which lays open the Divine Plan to the world of today.

You are just That, why not begin to experience it?

Just learn to meditate, go within and experience the Divine Nature. I not only tell you that you are Divine within yourself and that it is easy to be blissful in your daily life, but I give you the

key—the technique whereby you may begin to enjoy the glory of life that belongs to you.

In my message you are not only told, “Oh, you have forgotten that you are a millionaire,” you are also given the key to the treasury. Use this key to open the treasury of inner life and see for yourself that you are a millionaire and not a poor person. The key is provided. To provide the key is the Divine Plan.

To remove the fight between matter and Spirit and to bring the personality of man to integration, it is only necessary to bring the inner and the outer aspects of life together so that full values of life may be lived, thereby not allowing anyone to remain imprisoned in the temporary joys of the objective world but to experience the eternal source of happiness within.

What do we mean when we say that there is a fight between matter and Spirit? Let us go a little deeper into the subject.

Take an example: We see a flower, the beauty of the flower is there. When the experiencer is completely lost in the experience of the flower, when the subject is absorbed completely in the experience of the object, then the object has as if defeated the very existence of the subject. The subject has lost the glory of its own essential nature by the overshadowing influence of the impression of the subject. Seeing the beauty of the flower, the flower alone is there, the object alone is there, and the existence of the subject is not located; the subject has gone, and only the object remains in consciousness.

This is the defeat of matter over Spirit. This is the defeat of the Spirit within. The matter has thrown the experiencer in the background; thrown the Spirit into the background. Only the matter remains, and the spirit feeling "Oh, this flower is so beautiful," fails to realize that its own blissful essential nature has been simultane-

ously annihilated. The experiencer is not found when only the flower remains.

What is to be done? The experiencer should enjoy the flower, yet not lose his identity. Then the glory of the flower is enjoyed, and the existence of the experiencer is not lost. This is the purpose of the Spiritual Regeneration Movement.

In the life of today the blissful nature of the Spirit seems to have been thrown into the background. The Spirit of course is there as the experiencer, but consciously the experiencer is not aware of his own nature. He is aware of the nature of the object only. The bliss of the essential nature of the Spirit has ceased to be located on the conscious level. The misery of material life seems to have taken the upper hand in the common life of today. Everywhere tensions are found increasing. That is why spiritual regeneration of modern life is needed. It is the immediate need of today.

The neglected experience of the Spirit has to be regenerated and brought to the conscious level of experience side by side with the experience of the object, so that the experiencer experiencing the glory of the object is not thrown out of the blissful glory of his own Soul.

In the process of experience it seems as if the experiencer has gone deep and become lost in the ocean of experience. The experience now has to be brought up on the surface, the essential nature of the experiencer has to be brought up on the conscious level, and this will mean regeneration of the Spirit. Otherwise the Spirit has been lost, sunk in the darkness of ignorance. Although it has been there—it is there—it just has to be brought out into the light. This is what we call regeneration of the Spirit. Matter has completely overthrown the values of the Soul, and now the values of the Soul have to be brought out in conjunction with the values of matter.

As it is, we cannot hide our face from the material glories of life, because, obviously, that is life. Obviously, all the experiences in the material field give shape to our day-to-day life.

Material life is the obvious aspect of our existence. All experiences are connected with matter, so the material values of life cannot be overthrown. Only its overshadowing influence on the Spirit is to be eliminated. So a situation has to be created whereby the matter would fail to overshadow the essential nature of the spirit, and at the same time the values of matter may be reinforced by the influence of the more permanent values of the Spirit.

The material life will then enjoy regeneration of the inner spiritual values of the Spirit. The spiritual regeneration will be enjoyed by the lovers of material life.

The truth is that a whole life comprises both material and spiritual values. One is not devoid

of the other. I would say that one is well infused into the other, both have to go simultaneously, quite hand in hand, supplementing the validity of the other. But when a man chooses to let the spirit be overshadowed by impressions of experience of the material field, then the spiritual values fall to the background and matter seems to predominate in life. When the objectivity overtakes subjectivity completely then the only way left for the subjectivity is that it should gradually rise up in such a way that its regeneration does not in any way tend to overthrow the validity of material life. On the other hand, the manner of spiritual regeneration should be such that instead of creating fear and havoc to material life, the growing spiritual values should supplement and reinforce the values of material existence. This is the working policy of the Divine Plan. The Spiritual Regeneration Movement is carrying this out.

With the practice of deep meditation the

mind contacts the Bliss Consciousness of the Spirit and becomes more peaceful, happy, creative and powerful. This state of mind enriches all values of material life. When material life becomes brighter then a man feels better on the material plane. Then, even from the material plane spiritual regeneration is more encouraged. The spirit grows stronger; with the increased strength of the spirit, the whole foundation of life becomes more consolidated. Then the mansion of life is found to be more substantial. And this is the sole purpose of the Divine Plan, that everyone's life should be good and great. Everyone should enjoy the maximum in life, create more, know more and live the full values of life. The Spiritual Regeneration Movement is trying to bring this state into the life of everyone in the world.

The Spiritual Regeneration Movement has only one thing to offer—a simple system of deep meditation. It has only one message—meditate,

go deep within yourself and come out. You will find yourself more refreshed, more peaceful, more energetic, more full of life, better in every way.

Meditate and be happy is the intimate feeling of the Spiritual Regeneration Movement for everyone in the world.

As the Spiritual Regeneration Movement grows the glory of material life will increase by the light of the inner self.

The light comes through meditation. As the inner light increases, mind becomes more peaceful, more calm, more sensible and with that increased capacity of the mind for better experience the world is found to be better and better. So the values of the spirit are growing from within. The spirit is being regenerated into the values of the spirit and thereby, obviously, the field of material life is found to be enriched more and more. This is a technique by which the

material life could be infused with the values of the spirit.

Otherwise, material glories have gone so far now, the influence of the material glory cannot be overruled, it cannot be overcome unless there be a system to increase the glory of the material life, to further brighten the material aspect of life by the light of the inner self.

Here comes a process suited for the present time. Meditate, meditate, and by meditation not only unfold the consciousness of God, not only realize God, but begin to supplement and reinforce the material glories of life; complete growth of spirituality, Self-Realization, God-Realization in the end, and supplementation of material glories of life in the beginning. This tempts every man to take it right away.

If the material glories of life can be further brightened by the light of the inner self every-

one is for it. And here is the process to accomplish that. Otherwise, if there comes a call ... "Oh, you'll be divine and you'll be Godly and you'll have eternal happiness and bliss and all this, and you'll become the master of nature, but only stop looking at flowers, stop enjoying life, refrain from the joys of the senses, get away, just be, live a life in seclusion, and you'll become the master of nature and God will be yours and all this ...," nobody will hear it.

Divine intelligence is divine intelligence. It is all perfect. It must show its value in day-to-day life. Here comes a process which attracts the modern man because, not in the name of God-Realization can we call a man to meditate in the world of today, but in the name of enjoying the world better, sleeping well at night, being wide awake during the day. If something makes the practical life of man better from day to day, then everyone is for it. This is the technique being

adopted for the spiritual regeneration of the world and this is just suitable for these times.

Very few souls are there in the world of today who would go for God alone. The present-day mind, being more scientific and practical is not attracted by promise for the future, it wants to experience something in the present. Although the truth is that all thought, speech and action are automatically leading a man towards greater happiness and in this way every man is marching toward God, the times are such that if society, if the world is going to be regenerated, it can only be regenerated if the values of material life are simultaneously helped to grow so that the present life becomes better. Certainly not by a mere promise of heaven after death could the present world be regenerated into a state of God-Consciousness of eternal freedom. All that promise of heaven after death and the message of a better life in the faith of God, all that does not satisfy the scientific mind of the jet age.

We want everything quickly, here and now. Speed marks the tendency of our age, everything has to be quick, fast, dullness does not belong to modern man. Anything that is dull and slow and lethargic does not belong to the modern man. The aspiration of our age is to live on the earth when the sun shines and move onto the moon when it shines on the milky way.

And this attitude of the people of the present scientific age is quite reasonable. It should be accepted on its own level. If we proceed toward the light, if we proceed rightly toward the light, at every step the intensity should increase. If the intensity does not increase, if light does not increase at every step, what is the proof that we are proceeding toward the light?

The question comes: If God is Omnipresent, and God is all glory and God is merciful and Father of all, and if he wants us to enjoy Eternal Bliss which He has made Omnipresent, then why do we not experience His Glory all the time?

The Spiritual Regeneration Movement presents a theory and practice of realizing God-Consciousness which satisfies the modern mind. The theory is sensible, logical and is able to satisfy all intellectualism of the modern mind. The practice is universal in its simplicity and effectiveness and completely innocent in its nature. It does not interfere with the faith or religion of a man, except to consolidate them.

Meditation does not need a long time to wait for results; just begin to meditate and begin to be happy.

With practice the intensity of the results increases, the degree of happiness increases. It begins to be felt immediately from the start of practice, something which could be seen and enjoyed; the increased glory of material life which alone will convince the world of today and which alone will help the world. That is why I say that the Divine Plan shapes the working

policy of reconstruction in view of the present situation.

It happens many a time that the highway is worn out for a distance of ten miles and the engineers' plan is to repair it for four miles now and the rest of it later. Very well, the engineers are here to repair it for four miles and the rest will be taken care of later. So their plan is to do that much and go away, and the plans are generally not made public, the public is only allowed to enjoy the result of the plan. The plan is revealed only to those who are concerned with carrying it out. It is all automatic, it goes by itself. Those who are cultured in the divine field become the instruments of the Divine Plan and they execute the plan; others enjoy the effects of it. Those who go on culturing themselves go on being cultured in that state, they go on joining and helping in it and the plan is executed. It's fortunate to be connected with the execution of the

Divine Plan. Good Souls come and advance the work.

There is a story: Lord Krishna was in Brinda Ban, the place where he was born. It was raining heavily, and Indra who is the Lord of rain became very jealous because the inhabitants of Brinda Ban were so much enjoying the presence of Lord Krishna. So Indra said, "No, No, I'll drown the whole town," and sent down very heavy showers. Everybody went to Lord Krishna and said, "What is this? We'll all be drowned. The Jumana River will rise and there will be great floods, and we shall all be drowned." Lord Krishna said, "No, No, don't worry." He just pecked up a mountain in his hand like that, just to prevent the rain from coming. When Lord Krishna picked up the mountain, everybody took a stick and put it against the mountain as if they were doing their best to give it support. When Lord Krishna picked up the mountain everybody felt: "Oh, he is all alone, how can my beloved

endure?" (because everybody loved him so much). How can he whom we love so much bear such a burden alone? So everybody took a stick and help up the mountain.

The Divine trend goes by itself and people begin to feel they have their sticks on it. It's all automatic, very automatic. And all the people gather together and bring their sticks and begin with whatever strength they have just at that time. The Divine Plan goes by itself and all those who are endeared to it and drawn to it, gather their strength and feel happy and push it up.

Always this has been, it is nothing new, it happens from time to time. It is very important to understand that this present age is the time when matter is fighting with spirit. It is time now for a strong spirituality to take the upper hand, and when spirituality takes the upper hand in life the material life is much more strengthened, more

glorified, it becomes more substantial and more worthwhile. But devoid of the inner essence of life the outer life becomes dry, just as when the connection with the root is lost the tree becomes dry and useless.

In the inner man lies the field of all abundance. If the resources of this field of abundance are not appreciated consciously then the man loses their value and fails to get anything out of them in his practical life. If the treasures are hidden, buried under the ground, and the owner of the ground has no conscious knowledge of them, they are of no practical value. Unconsciously owning great wealth, the man remains consciously poor. The treasury is there, and the millionaire is there, only the key is missing; the checkbook has been lost and the connection with the bank is broken and the millionaire has no money.

The great potentialities are there and they are unconsciously supporting the tree of life. What is needed is to have conscious knowledge of these potentialities. The thing is there, only it has to be known. The connection between the inner life and the outer life is already there, only it is missing on the conscious level. When it is missing on the conscious level then we are in the dark about our own potentialities, our own strength, our own power, wisdom, happiness, our own peace. We are unhappy on the conscious level alone because the conscious mind is unaware of the ocean of bliss underneath in the deeper levels of consciousness.

If is only necessary to take the attention from outwards to inwards and then let it come out happier. This is what meditation does; takes the attention from the outer field of experience to the inner field of experience of Absolute Hap-

piness, which is the great reservoir of peace, happiness, energy, wisdom, creativity and all branches of learning.

It is necessary to be connected with the source. The connection with the source is always there, it is there even when we do not know it. But it is missing on the conscious level.

Meditation makes that connection on the conscious level and when the connection on the conscious level is made, then we know that, "Oh, this is that happiness," and we know that consciously. Otherwise, although we are all 100% Divine, consciously we do not know that we are Divine; so then there is no connection, there is no bridge and we suffer on the conscious level.

On the level of the Transcendental Consciousness we are Divine already. So suffering on the conscious level has to be eradicated, because

that is the main suffering. Meditation, just a few minutes morning and evening, and no suffering will be there.

There is absolutely no reason for man to suffer. His potentialities are there. It is only for him to lead the attention inwards and begin to enjoy.

Christ said, "Be still and know that I am God." Be still and know that you are God and when you know that you are God you will begin to live Godhood, and living Godhood there is no reason to suffer, absolutely no reason to suffer. Man is not born to suffer.

But that stillness is not just the stillness of closing the eyes and relaxing the mind and being still; that stillness is the stillness of deep sleep where we stop experiencing. What is necessary is that we do not lose the capacity of experience

and, be still. Simultaneously holding the capacity of experiencing yet remaining still within is the purpose of meditation; to come on to that field of Being, transcending the whole field of objective experience and coming to the field of pure subjectivity, the field of pure state of Being. That only is necessary and easily done. It is only a matter of drawing the attention inward.

This meditation does not require any power of concentration or any power of meditation on the part of the meditator. The mind is drawn inwards by the increasing charm in the direction of Absolute Bliss.

It is the very nature of the mind to go to a field of greater happiness. Therefore, stimulated by its own nature, the mind is found going that way, quite spontaneously, without any stress or strain, or trying or manipulating. It is an easy way; go!

Come, all those who want to come on the highway to Eternal Liberation. It is there, open for you, renewed and renovated. Do not suffer when you can enjoy. Make hay while the sun shines.

Let us have some questions and answers now, maybe you have some new conception of spiritual unfoldment. If you have any doubts, pass them on to me. Don't carry the burden of ignorance.

Q. What is meant by the mantra and the selection of the mantra?

A. This will cover a wide field of knowledge. Mantra is just the vehicle to lead the attention from the gross to the subtle; inward.

Now, when the purpose is to withdraw the attention from the outside—gross, to the inward—subtle, then we have to have some point of at-

tention with which to start. Because if we begin to draw the attention inward without a concrete medium of attention, we come to a vacancy. Stop thinking and there is a vacancy. Now, that vacancy is on the conscious level of mind. Mind was thinking something. It was thinking of the microphone. Now it is not thinking of anything. The mind is there on the conscious level, the attention has not been drawn away from the gross to the subtle, because nothing subtle is experienced. We have only stopped experiencing the gross. But to stop experiencing the gross, making the mind stagnant, doesn't lead the mind to the subtle experience because we have not provided any thing of subtle nature for the mind to experience.

We think of the microphone and then we stop thinking. Closing the eyes, we have the thought of the microphone. If we do not think,

then there is no thought. Thus we do not provide any field of thought for the mind to experience. If we could provide the subtler field of thought of the microphone, and let the mind experience what that thought is and then reduce that thought to a subtler state, then reduce it more, so that the mind experiences the subtlest state until it experiences the transcendent, if this is the path, then the mind does come to that silence where it experiences nothing of the outside world, but instead is left to experience the blissful nature of its own Self. But when we stop experiencing things on the thinking level, we don't raise our conscious level, on the level of thinking, without a thought, and certainly do not reach the level of Being.

So we take a medium, not a medium of hypnosis or anything like that, but a medium of experience. We take a sound which serves as an

object upon which to put our attention. Then it is reduced below the level of thinking. Thereby the attention is drawn to experience the subtler phases of that sound until the experience of the subtlest is reached and transcended to take the mind to the Transcendental Consciousness of Divine Nature within.

This is the way to reach the Eternal Silence, that field of Eternal Silence of the Bliss Absolute where the experiencer is taken out of his relative existence and has been given the status of the Absolute Being. That is the Stillness of the Absolute where the Glory of God is revealed in fullness.

So the mantra is just a means to draw the mind to its subtler stages until the mind begins to experience its own essential nature. We select the mantra, mantras are special sounds. We select these special sounds because the quality of

the sound waves corresponds to the quality of the energy impulses of an individual. We take such special sounds whose vibration influences produce all good, congenial, favorable, valuable effects in our outer life.

This is the value of the mantra. This is just a short evaluation. If we begin to expound upon the origin and scope of the mantras, and all the theory about it, we will have to go through a long course of study. What we are concerned with here, is just to have the information that the mantras have a sound scientific basis. They not only help the meditator to increase harmony in his life, but also produce influences of harmony in the entire creation.

This is something which cannot be verified on the intellectual basis. Its effects are appreciated only when one begins to meditate.

There is a proverb in Northern India which

says that we are concerned with eating the mango and do not bother about counting the leaves and branches of the tree, and this applies much more when we have not much time.

But one thing is important to know, and that is that there are thousands of mantras and all have their specific values, specific qualities and are suitable for specific types of people.

We know that each man is a different individual. When the doctors are required to infuse blood into a body, they have to select the blood which will correspond to the blood already present in the man. Not any type of blood could be infused at random in any type of man. Similarly, each man has his own type of energy impulses which constitute his personality. Therefore, if the qualities of the energy impulses created by the sound of the mantra rightly correspond to the energy impulses of the man, only then will it be

of real value. Any wrong choice of the mantra is sure to create unbalance in the harmony of the man's life.

If the practice of the mantra results in mental peace, inner happiness, increased energy and a more creative mind, with improved relationships with others, then it should be considered to be a satisfactory mantra.

The ancient tradition of the Shankaracharya Order in India is the authentic custodian of the wisdom of the mantras.

This is the main strength of the Spiritual Regeneration Movement which has improved the life of thousands of people all over the world in a very short time.

It should also be understood that the ideology of the Movement stresses one more vital point apart from the ability to select a right

mantra for an individual; that is the technique to use the mantra in such a way that its influence is reinforced manifold, the technique to experience very subtle states of the mantra much below the ordinary thinking level, deep within the subtlest state of consciousness in the relative field of existence.

In this manner, experiencing the subtlest state of the mantra, the mind transcends into the Transcendental Consciousness of Divine Bliss, and this is the main goal of the mantra; it takes the conscious mind from the field of gross experience of the outside world to the pure state of Being.

When I speak on these points concerning the mantra, you should also know that there are thousands of people all over the world who are aware of thousands of mantras written in India by writers of many books. Do not go by what

they say about the mantras or about the meditation propagated by the Spiritual Regeneration Movement in different parts of the world, for they do not possess the necessary knowledge either to select the right mantra or to lead you to the direct experience of the Transcendental Bliss Consciousness by the use of the mantra. They do not know the ideology of deep meditation as taught in different countries by the meditation centers of the Spiritual Regeneration Movement.

JAI GURU DEV

*The key to understanding the secrets
Of the world's most famous prophet*

Meditations of Maharishi Mahesh Yogi

