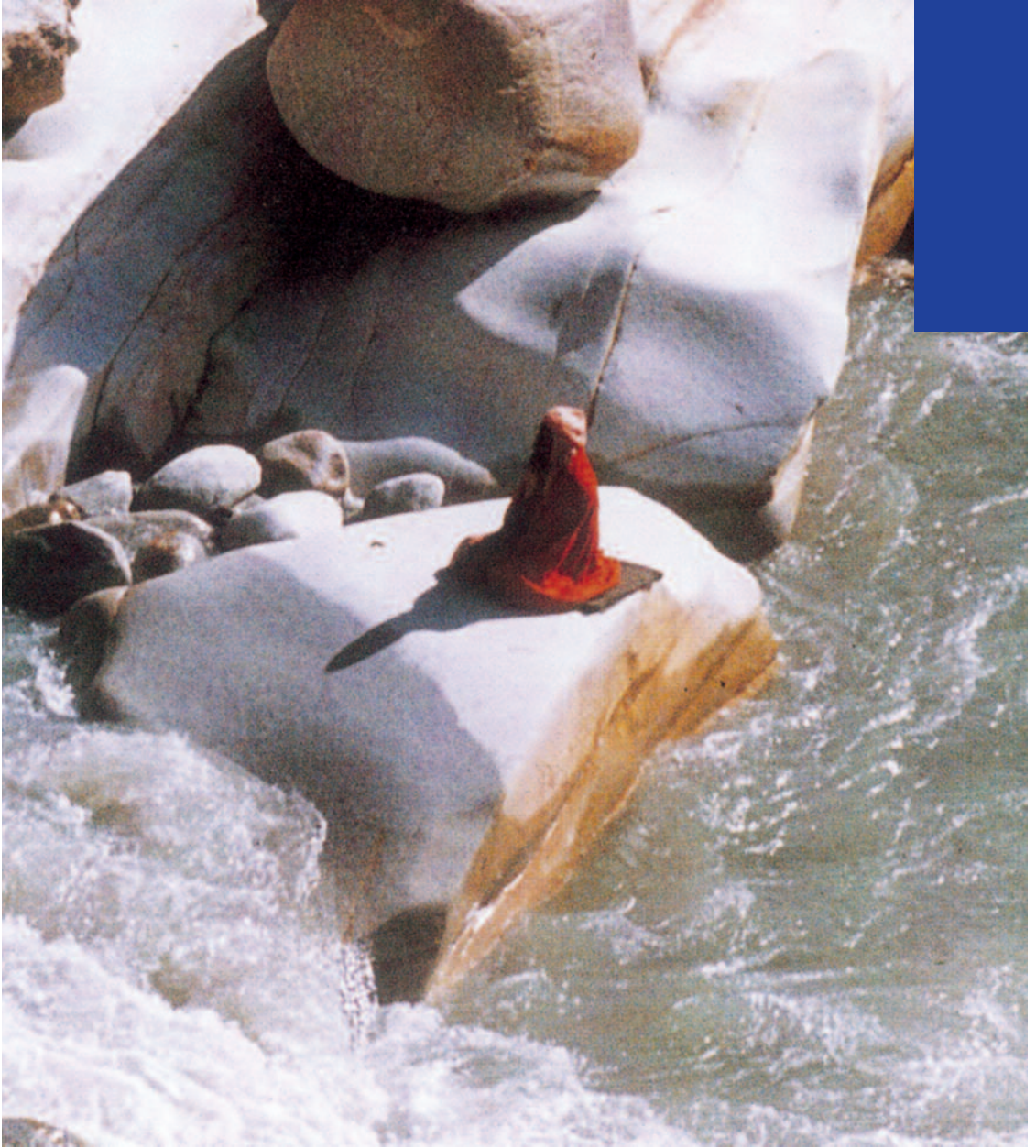




# TRADITION

## 2021



# These are turbulent times. What can we do? How can one help? What does the teaching tell us?

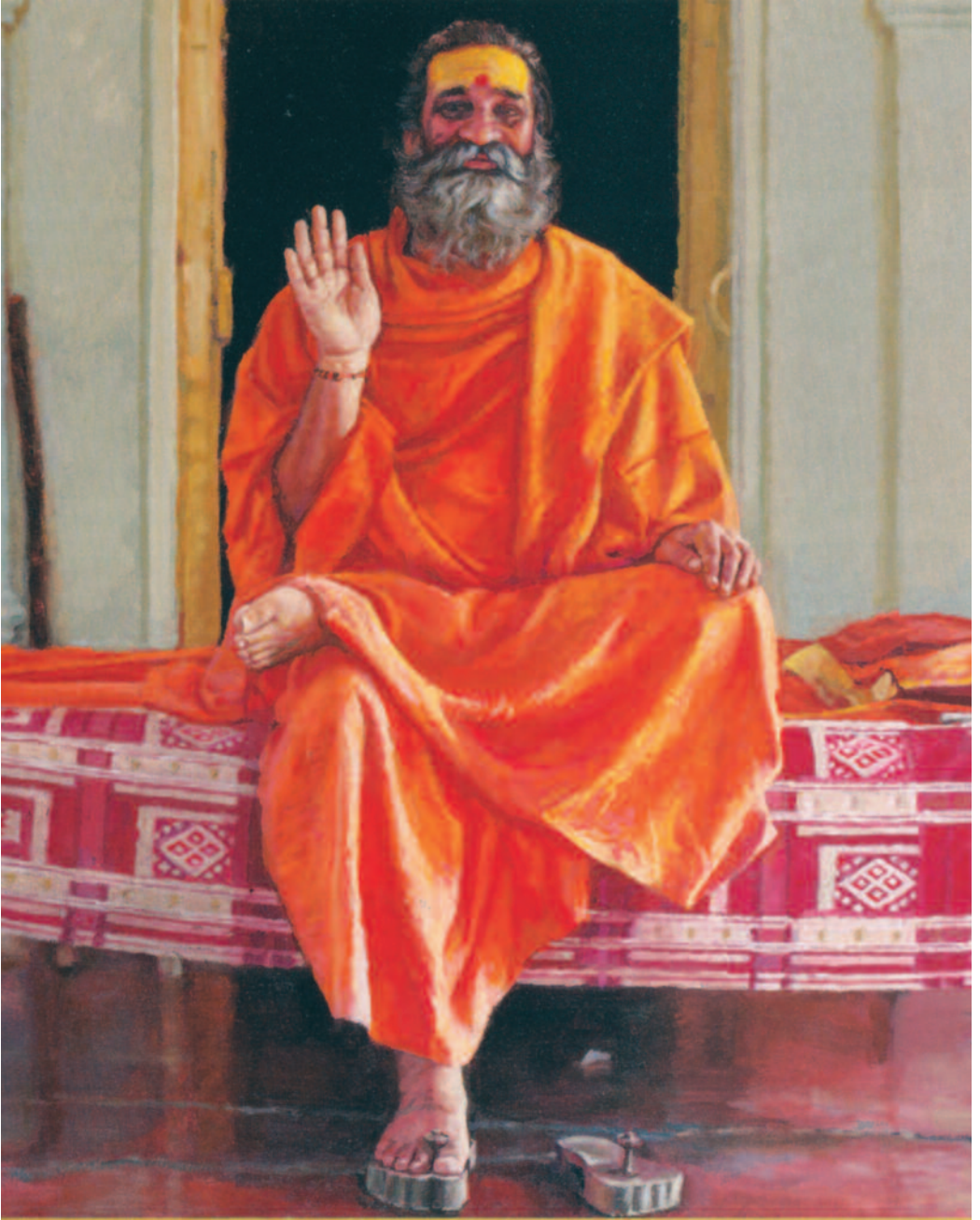
EVERYWHERE turmoil is being experienced, and it seems to be very necessary that some good work to rescue this humanity and to relieve this trouble should be provided.

If people turn to you, they should also be able to experience the peace and bliss...

Let the main emphasis be put on meditation, which alone will put us on the causal level, and then one could help one's neighbour and society.

1976 CONVERSATIONS 10.7

*Cover picture: Early 18th c. depiction of Durga, mother goddess of preservation, strength and protection, seen here slaying the demon Mahishasura who according to legend could only be killed by a female.*



# Message from Mahārāja Śri Vāsudevānanda Saraswati

THIS WHOLE WORLD is an extension of that facet of God's power which is illusory in nature. It is inert matter and lacks knowledge. There is only one conscious element in the form of knowledge.

This world is only the form of unknowable maya. The difference between inert, conscious and analytical forms of knowledge within various activities is achieved through the grace of Guru. The removal of inertia and conscious self-realization is the Guru's grace.

गूढाविद्या जगन्माया हैश देहश्चाज्ञान संभवः ।  
विज्ञानं यत प्रसादेन गुरुशब्देन कथ्यते ॥

*That is, the world is an esoteric non-learning illusion, and the body is born out of ignorance, which can only be analytically understood by Gurudev.*

The Gurupurnima festival is celebrated so that the mutual feelings of Guru and disciple remain unbroken through non-dual (advaita) knowledge. The disciple becomes a wanderer of the non-dual (advaita) path by surrendering his life at Gurudev's feet for life and charity.

On the auspicious occasion of Gurupurnima, my blessings to all the trustees of Jyotir Trust, Mr Lambie and all the people serving advaita.

JULY 2021

## Anything done for the benefit of the Atman is certainly good...

...and nothing could be better than meditation. This does not mean that one should simply go on meditating and resign from the worldly activity. If the practical world is ignored in preference to the real world, then there comes in a danger that many others might also resign from the world. Thus it is very important for the householders to find a measure in meditation as well.



In India there is a group (to which he himself belongs) which resigns from the worldly life and takes to a life which is hard from the worldly point of view, but pleasant from the spiritual point of view. Their job is simply to keep up the tradition and provide a link between the spiritual and the physical world. The householder only needs to equip himself with enough knowledge and meditation so that he can meet the world with precision and efficiency without any trouble from inside.

The physical world, or the activities of the physical world, are very coarse. These should not be allowed to determine the activity within. Our job is to look more at the inner activity and resolve it so that we can manage the chaos which is prevalent outside.

STUDY SOCIETY 30 OCT 1967



## Trying to help the nation in which you live is essential.

FOLLOWING THESE PRINCIPLES which we have been discussing, putting them into practical life, and trying to help the nation in which you live, are all very essential...

Through the ages a number of systems have been given. Some are hard compared with others, some are long in relation to time. The system of meditation which has been given to us is the culmination of all simplicity by which the evolution of mankind is most easy.....

Let the main emphasis be placed on meditation which alone will help all of us on the causal level. Then we could help society which needs our help. Blessings be with you.

1974 CONVERSATIONS 9.2



## Nations need free people with unshakeable bliss.

THERE ARE MANY who either take to the physical world or segregate themselves to the spiritual world. They may be well placed in worldly affairs and lead a good life or, having renounced the world, fear the practical world and ignore it. Both are partial and incomplete. The one who is complete is rare. Such a one is like a boatman, single, but good enough to lead many to the other side of the river. The wise man could be only one and even if he takes up one



system, he will create helpers and reform the society or the nation. He will have to work hard in the sense that a teacher has to study more than the student. There are many who know how to earn and how to enjoy the pleasures of the world but those who can establish a good worldly life and yet maintain their bliss are rare. They remain blissful all the time under all circumstances and remain free from everything.

The nations need such free people with unbreakable bliss in whom both sides are complete for they alone are free and can make others free.

STUDY SOCIETY 24TH JAN 1980

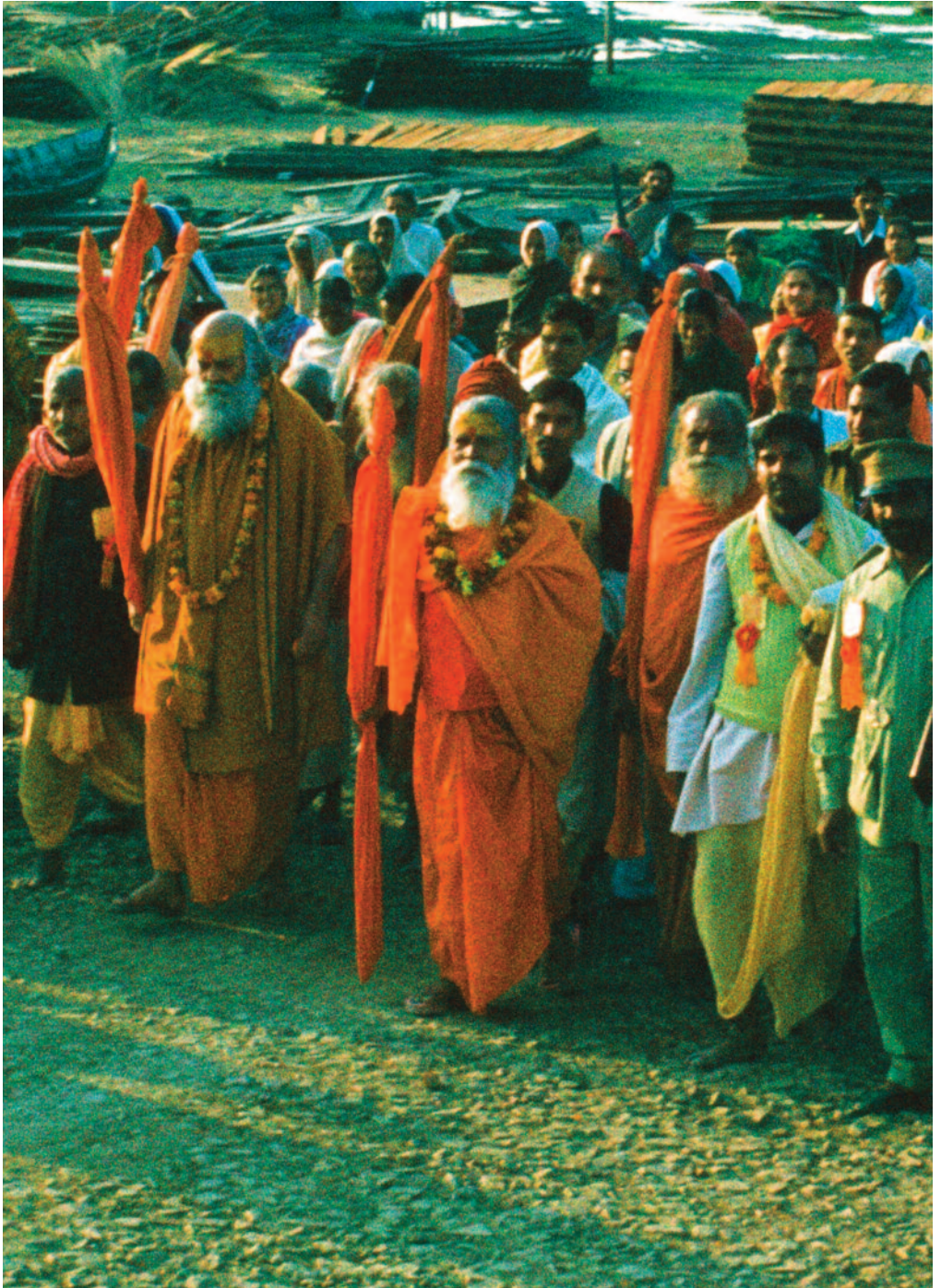
## Is there any subtle means of spreading the knowledge of unity?

SUCH INSPIRATIONS and intuitions to help the world in time of misery, like the one in question, when the country is about to be broken into pieces by its own nationals, are born out of compassion. Naturally there is a desire or emotive urge to provide finer knowledge at large. In its origin, this is spiritual spontaneity, but has to be received and acted upon by the masses...

If the masses ignore the sound, the plea, the passion, it will have no effect, a cry in the wilderness. If one presumes that the gods or the Absolute will take charge of the idea and enforce it on the masses, this creation would become worthless. So even the Absolute cannot enforce any plea, no matter how compassionate and reasonable it may be.

The Absolute has provided buddhi to all individuals, in which is enshrined free will, choice and reason. He wants it to be used by every individual. If the Absolute begins to enforce ideas, then the man who thinks will not be applicable. Therefore he cannot enforce... The subtle level of mind is open for communication either through sound or print. Even this has to be subject to approval by the individual's buddhi.

1993 CONVERSATIONS 5.4



## There will always be critical situations and the opportunities to encounter them.

THE EXPERIENCE, or putting the knowledge into practice, is going into depth. Here, depth means the naturalness with which one does one's job. With the depth of experience comes the natural response without any pressure, tension or eagerness. Since there will always be critical situations or crises in human society, there will also be opportunities to encounter them...

This is the nature of things, for they all go by cycles and seasons. The same is applicable to all three levels of being in individuals. Just as the physical body needs food every day, senses need impressions, mind needs thought, buddhi needs to reason, and so on, so the Self also needs realisation or fulfilment.

Thus cycles and seasons of all sorts are part of the universal existence. At times, one's attention may be diverted from realisation of the Self within to the development of humanity without. In either case, one will have to deal with personal imbalance.

1978 CONVERSATIONS 3.2



## Meditation to eliminate separation.

THE CREATION is the manifestation of samasti citta which is also known as the Isvara or universal being. The vyasti citta and the samasti citta are similar in composition and, like individual citta, the universal

citta also has antahkarana, ahankara, buddhi, manas, indriyas and physical body. Just as the individual operates himself within the machinery of the bodies provided, so does the universal being. The experiences and reactions are also managed similarly. In Truth, they are the same, universal citta as the sun and individual citta as its rays; but the universal never makes a mistake while the individual citta may and usually does.

They affect each other as well. The division or separateness between the two is caused by ahankara. Due to ignorance, the individual cannot connect itself to the universal, whereas a realised man can. The discipline and meditation are prescribed to eliminate separation and being allowed to enjoy and use all the universal forces and watch and witness the drama of creation without any effect on Itself.

#### 1973 CONVERSATIONS 2.1

## The experience of seeing the Self in the other or samasti is the act of Love...

...because the Self is initially full of knowledge, love and law. For those who see thus, vasudhaiva kutumbakam, the whole creation is a family (family is naturally held by love). So he treats everyone in the world with love and affection. With love, he wishes to impart bliss to everyone.

Love is wonderful, because anyone with love in his antahkarana wants to see everyone in bliss, everyone healthy and everyone availing freedom. This is the state of anyone who considers samasti as their family. Such are the wise, the mahapurusa. This is the Will of the Absolute: knowledge, bliss, health and freedom for everyone.

When one shifts from prema to moha, then there is no concern for other people's knowledge, bliss, health or freedom. All knowledge,



all bliss, all health and all freedom are only for oneself. Such people do not worry if others are denied knowledge, bliss, health and freedom...

In the Mahabharata, on the battlefield, Duryodhana, the son of Dhritarastra of the Kaurava family, said, 'Look at this magnitude, all these brave men assembled here for the defence of my kingdom. Their devotion is for me, and for my sake they are ready to fight and be killed.' Arjuna said, 'No. My people are here to defend the dharma, the law and justice. It is my responsibility to work for their welfare and happiness'. Duryodhana works with moha and Arjuna with prema.

1993 CONVERSATIONS 4.2

## Peace is brought by the Mantra, when allowed to work naturally.

BEFORE ONE STARTS the meditation one should advise oneself that now the next half-an-hour is dedicated to the Atman and it is not for any other activity concerning oneself or the world. With this one would find that entry into meditation is easy.

The mantra is supposed to have three qualities, the quality to burn, to destroy (all that is impure), the quality to lighten things up and after the light comes the peace. For example, a matchstick can burn a big load of cotton wool, provided the contact between fire in the stick and cotton wool is made. As long as they are separated nothing will happen. One should start the mantra with the greatest depth of emotion available to one. This can be supported with an overall feeling that the mantra is now piercing through the darkness which surrounds the Self and enters the light zone and brings peace. In such circumstances the mantra will be allowed to work naturally without meeting the preconceived notions and ultimately burns all those which one has collected through the ages, brings light and gives peace.

STUDY SOCIETY 15TH OCT 1965

## When good thoughts and emotions arise, mankind develops...

...and when bad thoughts and bad emotions prevail then mankind fails and sinks low. It applies individually and communally both. They move with the same law. In an individual many thoughts and emotions rise and fall. Those which prevail decide his state. There are people in this creation in whom very few bad thoughts find shelter, and again there are those who would never give them shelter at all. Just as there are different levels of individuals, so there are different high and low stages of mankind.

STUDY SOCIETY 29TH NOV 1963



## The key to this is a pause.

THE KEY to this is a pause when one is being diverted from these useless subtle structures to the opposite side of good use. One needs a pause. This pause neutralises the effect of a futile activity and prepares the person for a new start. Without this, viksepa simply passes into the other prescribed work. In such cases, the change is only outward and nothing happens within.

When a motor car has to take a sharp turn, it is always slowed down so as to ease the turn and avoid the danger. Similarly, when one has to enter into different and opposite direction, one must have a pause and simply move on.

1967 CONVERSATIONS 2.3





## The will of the Absolute is Mantra.

ALL THIS CREATION of the physical, subtle and causal levels which one experiences is illusion created by the will of the Self. This will is Mantra. The Self pronounces a Mantra, a formula, and this word manifests itself in all these glorious forms of creation and stays for as long as it has been desired by that first word.

When the limit has been reached and the word is withdrawn or the play over, the Mantra will not be over – it will still remain with the Self, which will always be there whether there is a world or whether creation is active or not. The causal, subtle or the physical – all are illusion, the only thing which is real (reality) is the Self and its Mantra. This illusion is like a play which magicians perform by use of a special mantra (magic formula) creating illusion in which you see different things which are not there.

When they don't want the show they pack it up and everything is gone, like magic. The whole creation is magic. The magic is created by the word of the Self, of the Absolute (Universal Self).

STUDY SOCIETY 9TH MARCH 1970

## The ultimate end of all spiritual communication is realisation of advaita...

...but advaita as it is cannot be explained directly. It can be experienced directly, but the only way to explain or just indicate it is through analogy involving divisions. It is a device employed in Upanisad and in other literature to explain a matter in a manner which people can understand. It begins with whatever is coarse and perceptible and leads to indicating that which is subtle and not perceptible. It is universally used in every branch of education and must be used in School discourses.

1987 CONVERSATIONS 7.1



## आ नो भद्राः क्रतवो यन्तु विश्वतः

*ā no bhadraḥ kratavo yantu viśvataḥ*

Let noble thoughts come to us from every side

संसमिद्भुवसे वृषन्नग्ने विश्वान्यर्य आ ।  
इळस्पदे समिध्यसे स नो वसून्या भर ॥१॥

*samsamidyuvase vṛṣannagne viśvānyarya ā  
iḷaspade samidhyase sa no vasūnyā bhara*

THOU, mighty Agni, gatherest up all that is precious for thy friend.  
Bring us all treasures as thou art enkindled in libation's place.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।  
देवा भागं यथा पूर्वे संजानाना उपासते ॥२॥

*saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām  
devā bhāgaṁ yathā pūrve saṁjānānā upāsate*

Assemble, speak together: let your minds be all of one accord,  
as ancient Gods unanimous sit down to their appointed share.

## सर्वं श्री कृष्णार्पणमस्तु

The Ṛṣi Samvanana. Sūkta XL (CXCI) Ṛgveda  
The deity is Agni and Saṁjñānam.

समानो मन्त्रः समितिः समानी  
समानं मनः सह चित्तमेषाम् ।  
समानं मन्त्रमभि मन्त्रये वः  
समानेन वो हविषा जुहोमि ॥ ३ ॥

*samāno mantraḥ samitiḥ samānī  
samānaṃ manaḥ saha cittameṣām  
samānain mantramabhi mantraye vaḥ  
samānena vo haviṣā juhomi*

The place is common, common the assembly,  
common the mind, so be their thought united.  
A common purpose do I lay before you,  
and worship with your general oblation.



To hear Gabriella sing this  
dedication go to  
[www.jyotitrust.com](http://www.jyotitrust.com)

समानी व आकूतिः समाना हृदयानि वः ।  
समानमस्तु वो मनो यथा वः सुसहासति ॥ ४ ॥

*samānī va ākūtiḥsamānā hrdayāni vaḥ  
samānamastu vo mano yathā vaḥ susahāsati*

One and the same be your resolve, and be your minds of one  
accord. United be the thoughts of all that all may happily agree.

ॐ शान्तिः शान्तिः शान्तिः  
हरिः ॐ

## There is a term, much used in School, 'The Will of the Absolute'. Could you take it further?

YES, INDEED. The Will of the Absolute, which is what it says, and it is referred to by Jesus as: "Thy Will, not my will", that is very large, it is very big, and it rules, no doubt about that. It rules the creation, not by interfering or anything like that, but by measuring it out so that actions have their results without escape.

Now you meet "Thy Will" in a very simple way, and that is what matters to us, you meet it in the events that are presented to you, that is "Thy Will"; you may not like the events, you may wish they would go for a walk, and you particularly may dislike the people who are presenting the events, all of which is totally natural and completely understandable, but that presentation is "Thy Will". Once you see it like that it is a startling change: you accept the Will and you stop fighting it; these are the events, this is how it is, and a new factor comes into life, called contentment: content with things as they are, and this becomes a platform from which you can move... this is the Will of the Absolute. It is there, it is no use arguing with it, people do but it is rather ridiculous; but accepted it becomes a platform, and a platform from which you can rise up.

This is quite important, so when events face you that do not look too nice, or even if they look nice, accept them either way; that is "Thy Will". And it is not miserable, not at all, it is joyous, but it also measures out what is not much use; it measures out, this is what it does, good and bad according to the nature of the play, and therefore one accepts what one is faced with, is content with that, then you will find that that has an extraordinary effect, you can then transcend it, it is quite beautiful in fact, but you must first accept it.

I remember one night I was very tired, I got on a night train to get to the place where I had to appear as a barrister, and unfortunately I fell asleep to such good purpose that I passed my station and woke up with the train



going at a right spanking speed to York! Well, I was not Dick Turpin, and I had no business in York, and I had passed the place where the business was... well, there is no use getting cross or agitated! One had to accept, even in the middle of the night... that this steaming monster was going full tilt to York. And I got there, I got to York, and the problem then of course was to get back to where I should have been; but it all panned out, I got back all right.

But there is no use fighting it, you can get yourself in a terrible state. There is this train, and it is going to go on for another three hours or whatever it is, going in the wrong direction, and there is nothing whatever you can do about it. Well, life is rather like that: *it is an express train going in the wrong direction.*

So one learns to be content, and then you will find that from that platform of contentment you can actually transcend whatever difficulties may appear in what you see, and the difficulties melt, that is the value of it. So this is the way to consider the Will of the Absolute: it presents itself as the facts of life and what those facts are. And if they look completely mad, do not blame the Absolute, He is not mad, He is just measuring out the events; be content, and then if it is difficult, it can be transcended you will find, in ways you would never have guessed.

## Jyoti Trust Chairman's 2021 Report.

This year has been a challenge for all. The Trust has struggled to get the necessary permissions (referred to in last year's booklet) to transfer money to the Ashram, the final straw being the delays produced by the Covid crisis in India.

I have no doubt we will eventually get the required authorisations but, given the current impasse, the Trust has decided not to take any further donations until the way is clear. We will be closing our PayPal account until further notice.

Meanwhile the SanskritPro typeface is going along nicely. The font has been downloaded by people from 29 countries, ranging from Australia to the UK, Russia, China and even Nepal and India. Increasingly we are being asked for support from people outside School, which is gratifying. It was designed for universal use.

Anecdotal feedback from SanskritPro users is very positive: 'Users take delight in the software's ability to deliver conjuncts and complex words effortlessly, as well as to easily switch between Devanagari and English and type diacritic marks without searching character maps.' As Mr Lambie put it: "The intelligence with which it has been designed makes it a pleasure to use.'

To download the font, go to **Jyotitrust.com**

Our long-awaited translation of the biography of Shri Shantananda Saraswati is within sight of finally being ready for publication. Ironically, the first 1983 edition states : This biography has been long awaited by the followers of the illustrious Shankara Shri Shantananda Saraswati....

Just so. 40 years later we await with bated breath. It is a great story.



As last year, this tradition booklet is available online and being circulated in time for Teacher's Day on 23rd July. If there are any difficulties please contact us at the address below.

Links to the 2021 Teacher's Day videos will be on our website ([Jyotitrust.com](http://Jyotitrust.com)) shortly after the live event on Friday 23rd July, 8.0 pm UK time.

JEREMY SINCLAIR, CHAIRMAN, JYOTIRNIDHI NYASA TRUSTEES.  
11 MANDEVILLE PLACE, LONDON W1U 3AJ.

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