

**ALLAHABAD 1971, Dr Roles, 28<sup>th</sup> Jan. to 9<sup>th</sup> Feb.**

- I Thursday 28 January..... 1st Talk (short) with Dixit memorising answers, 9 a.m.  
10.30 a.m. J. arrived at Hotel.  
3 p.m. Accompanied H.H. to Mela and sat by stage to hear recitals from Ramayana with concluding interpretation by H.H. (not recorded).
- II Friday 2 ..... 2nd Talk, fully recorded, 9 a.m.
- III Saturday 30 ..... 3rd Talk, 9 a.m.  
Sunday 31 ..... No audience. Afternoon at Mela (boat and car).
- IV Monday 1 February ..... 4th Talk.
- V Tuesday 2 ..... 5th Talk.
- VI Wednesday 3 ..... 6th Talk.
- VII Thursday 4 ..... 7th Talk.  
Friday 5 ..... No audience, on stage with H.H.  
Lunch feast at Mela.
- VIII Saturday 6 ..... Short 8th Talk.  
Invited 1 – 2.30 p.m. to see conclusion of Krishna cycle.  
Sunday 7 ..... No audience  
5 p.m. Feast at Ashram.
- IX Monday 8 ..... 9th Talk, 9.30 a.m.  
8 p.m. invited to Shiva play at Ashram.
- X Tuesday 9 ..... 10th and last Talk.
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## SIMILES

- II      7      Hungry child and mother.  
7      Mussulman and love letter.  
7      Buddhi and sign on gate.  
9      Householder and three kinds of activity.
- III     16     Need of 'good wife' (Prakriti) for ease after day's work.  
18     House cleared of tenant (Rajas).  
18     Diet during convalescence – right measures.  
20     Doctor and diet.  
23     Eggs of tortoise, fish and bird.
- IV     32     Breaking discipline – Tulsidas the poet.
- V      36     Uprooting evil – chemicals and medicine.  
41     Two types of house – glass and concrete.
- VI     43     Potter fires wet clay. Disciples must be under heat.  
46     Car driver and experience.
- VII    52     Car parked, battery down.
- X      72     Clear glass, earthen wall, and light.  
73     Helping child to walk.  
74     Children have to give more attention to learn.  
76     Grains of salt, put back in sea, become sea.  
78     Jack of all trades, or expert.
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## STORIES

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|------|----|---|
| I    | 2  | Keys of the Kingdom – meaning of the Seven Gates. |
| II   | 5  | Lover and Peanuts.                                |
|      | 6  | King and Exhibition – Sale of King – Love.        |
|      | 8  | King who wanted communion with God.               |
| III  | 22 | Two Artists, different methods – paint or polish. |
| IV   | 27 | Householder with two sons.                        |
|      | 28 | Boy visiting bride, and thief from train.         |
|      | 30 | Old woman in ashram and alarm clock.              |
|      | 31 | Patient and doctor.                               |
| V    | 37 | Muslim saint and woman with dirty cloth.          |
|      | 38 | Mahatma Gandhi and guests' spiced food.           |
|      | 39 | Hanuman the monkey god and reward.                |
| VI   | 43 | Indra and Virochana – “Self alone is Brahman.”    |
| VII  | 52 | Rich industrialist and insomnia.                  |
| VIII | 62 | Juggler who called up spirits.                    |
| X    | 80 | Good and wicked traders.                          |
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ALLAHABAD 1971Thursday 28 JanuaryFirst Talk:

Preface: This was a short talk because of various material difficulties and the absence of our usual interpreter.

Q.1. After exchange of greetings, R. explained that the reason for his coming now was connected with H.H.'s answers (by letter last November) to one of Dr. David Connell's questions about the need for guidance as in the children's game of hunt the treasure. He had replied that "In the Antahkarana (causal level) of each person (Jiva) there lives the Param (Universal) Atman along with the Jivatman (individual Self) for purposes of guidance," and that "we should pray to the All-knowing Param-Atman in solitude with a settled mind."

Even a little attempt to practice this had given such promising results that I came here for intensive practice under his guidance. Can he say more? I have been very restless because of this urge.

S. Before answering, let us get the question right. The eyes are present and moreover they are performing their proper function of seeing all the time. The reason why the child is not finding the thing he is looking for is that he is searching for it in a place other than where it actually is. For example, suppose we have lost a certain thing in our house, and that in searching for it we labour under the false impression that we have lost it somewhere outside the house. Similarly there is this false impression in this case of Jiva-Atman and Param-Atman. In order to correct this we must get directions from someone higher.

Q.2. Thinking often of the story of that ‘one man who went through the seven gates to get the keys of the Kingdom from the King himself’ (which he had told again at the Mela last year), I had understood him to say that this “one man” was the individual Atman and the King was the Param-Atman. Is this correct and does it have a bearing on my first question?

S. The seven gates are the seven covering layers of Prakriti or Manifested Nature, such as the five elements – earth, water, etc. (Hydrogens 768, 384, 192, 96, 48) – and the two aspects of mind – Manas and Buddhi (Hydrogens 24 and 12) – enclosing in the most inaccessible layer of the Antahkarana (Soul) the Jiv-Atman and Param-Atman (Hydrogens 6 and 3). The Jivatman actually sits in the lap of the Param-Atman; but the trouble is that Jivatman, in spite of such close proximity, possesses an external outlook, and worries about (? feels constrained by) those external layers of Prakriti, i.e., the seven gates. If Jivatman could turn its eyes inwards through meditation, then it would see where it is, namely in the very lap of Param-Atman. Then the seven gates cease to matter, and there is a state of unbroken joy all round.

Regarding restlessness, His Holiness observed that, if the aim is Sattvic, then the state of unrest which one might experience is also a step towards the realization of the same aim. For example, after a spell of hard work we desire a break for rest; this break, however, is contributory to further work and not a hindrance. Similarly, for a person trying to achieve peace of mind, periods of unrest also make their contribution to the peace.

Since business was pressing on him I took my leave, saying, "Though I bear many loving messages and questions from several countries, it seems doubtful whether there will be time to put many of them on this visit!"

S. said that yesterday was the busiest day of all for him with addresses to the conference and also to the crowds at the Mela, etc. Today is a little less busy, and on each day there will be progressively more time. He assures me "that every single question you like to put will be answered. How long are you staying?"

R. We have a flight booked for Wednesday, 10th, the last day of the Mela, supposing that you will move on elsewhere after that.

S. replied that will give time enough, and he will only stay here two or three days after that.

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Soon after R. got back to the hotel, interpreter Jaiswal walked in. His plane from Delhi had finally set off at 7 p.m. instead of 6:30 a.m. having been held up by fog. Further, it had not come down in Allahabad as scheduled, but had carried him on to Benares where he had spent a cold night wrapped in a blanket. He telephoned the Ashram and the two of us were invited to go with the Shankaracharya and his cortège in the Ashram coach, to the Festival at 3 p.m. We should not have been able to get there otherwise, because all vehicles were being stopped by police road-blocks two miles out because of a cholera scare.

As we pushed through the crowd behind H.H. (accompanied by chanting and cheering) on to the platform, R. was told to bring a chair up alongside the stage and encouraged to take photographs, some of which show the enormous crowd and also one or two of the impressive figures on the platform, who were reciting stories from the Ramayana with great gusto, keeping the crowd in a fervour of religious feeling and much laughter. At the end the Shankaracharya in the same gay manner gave the crowds a summary of the psychological meaning of the stories.

This he handed on to us at the beginning of our second audience next morning.

Friday 29 January

Second Talk:

R. thanked H.H. for taking us yesterday through the wonderful experience of the Mela and the very uplifting speakers.

R. During talks at the Mela I felt a great lightening of the spirit feeling that we all take the wrong things seriously! Jaiswal was telling me something of what you said of the inner meaning of this part of Ramayana – about Purusha and Prakriti. One thought of the lovely story of Tulsidas and Mira you told us last year.

But on the subtle level of the individual it is often difficult to know who is teasing who! It often seems as if the Atman were teasing as in certain dreams at night or situations from day to day.

There was the story, too, of the lover who had an assignation in the mosque with his beloved, but went to sleep and woke in the morning to find a bag of peanuts in his lap!

S. (proceeds to explain the meaning of the recitations from the Ramayana):

The Prakriti is always trying to please the Purusha and presents herself in ever new and changing forms in her own way and in her own time. Having had some pleasure with her, the Purusha (individual in this case) develops a taste for that and then likes to have it more often. This is Bhoga, enjoying the richness of the creation, or desiring the enjoyment of the creation. By getting into the habit of such enjoyment, he may fall into Moha which is deep attachment (infatuation). Prakriti goes her way, and when Purusha (individual) forces her his way then the trouble starts. When the demands on Prakriti become hard and rigid,

then she can't do what she wants to do, which is to please the Purusha. This makes the situation miserable either on individual or universal level.

The way of True Love (Prema) is in a sense the process to reverse this miserable situation. In love you always give and don't demand in return. By giving you allow things to happen. Love of Absolute will not make it possible for one to enjoy the riches of the creation, for all that would have already been offered to the beloved which is Absolute. In this way Bhoga and Moha would not be possible. Those who learn to give up Bhoga and Moha break their bondage and emancipate themselves, or realize themselves. The devotee who went to the mosque was not really in love, for he only wanted a physical communion and got the bag of peanuts according to his worth. True lovers never go to sleep while waiting for the beloved! One must learn this lesson well – that one never demands anything for one's love and then, only, does one get all one needs for a happy and good life.

R. So it's not the true love (Prem), but love with demands which is Moha (attachment).

Love is good when without attachment?

S. When people love someone they forget that real Love means no demands from the beloved. Here is a story to illustrate this:

“There was a king who arranged an exhibition for his people and ordered a sale of goods at reduced prices. People rushed to buy what pleased them. One man went around all the shops but didn't buy anything, so his friends were wondering why he doesn't buy. He said he would buy in good time. During the last days of the exhibition,

the prices were further slashed and still he wouldn't buy. Just a few minutes before the closure he went to the king and asked to buy him. The King said that he was not for sale for he was not a commodity. This man insisted he would pay any price asked for, but he must own the king. The king said, "you could of course own me by love." The man said, "Yes, I will love and serve you all my life", and the king accepted the offer. When this was agreed, this man gave orders to collect all the goods from the exhibition for service to the king and took them home."

Once you win over the Absolute by Love, only then do you get everything, but people usually stop for the little things and give up the pursuit of love.

When a child is really hungry, he wouldn't be quiet for anything but his mother, no matter how nice the toy may be. When he cries for the mother, she has to run to feed him no matter how much she is busy with other things.

Love is direct and there is no scope for rewards or demands. The man in the mosque was worth only peanuts so he got a bag full of peanuts!

R. There comes a moment quite frequently when one wakes up through an excess of Sattva and a feeling of love for the Absolute, but in that moment one turns to some activity of Buddhi. It is very much like another mussulman "who read a love-letter in the presence of his beloved". A waste of this opportunity! If one could only be quick enough to stop this process, one feels that one could be somewhere in the direction of the goal.

S. There is a use of Buddhi also in love, but it is limited. Suppose one wants to meet someone, he would go around the streets and look for some signs. Having read the signs directing him to the

home of the desired person, he must enter the gate and meet him. This is all Buddhi can do. It can inform you about the whereabouts and qualities and the glory of the person, but you must transcend this. Buddhi is like a gate; go through it and don't keep on reading the name or number on the gate all your life. Have direct communion with the Atman.

Once Swāmi Rāmatirtha went to the kingdom of Tehni in the Himalayas. The king asked the swāmi if he had any communion with God, to which the swāmi replied that he did. The king wanted to have communion himself so he expressed his desire. Swāmi said that when he meets God next time he will put forward his introduction, so the king should give his name and address. The king, very surprised, gave his name and palace address and his kingly title. Swāmi said that these only belonged to his physical body and not to his real Self. The king was so astonished that he didn't ask any more!

Buddhi can't give communion. It only gives introduction. When two actually meet, there shouldn't be a third party present. The third is the Buddhi. Let the individual meet the Universal alone.

R. A few times it has been so, that I resisted the suggestion of the Buddhi, the suggestions of this or that high thought or even of pronouncing the Mantra or anything at all. I realised at that moment there is no other 'I', but this One I love. No duality at that moment, and it is so marvellous that I seem to waste far too much of my time through looking at Buddhi's signposts.

S. A householder, by his nature and need, has many fields of action.

When he wakes up he automatically remembers his beloved first thing in the morning, then he gets up to clean his body, attends to the daily prayer and worship, takes some refreshment, talks with pleasure with his children and all in the house and then goes out to work. Here he is very active. He meets good and bad, pleasure and pain; full news and situations all visit him; favourable and unfavourable dealings are also experienced. By the end of the day he is tired and comes back to his home; takes a meal, talks to his people to amuse, and finally retires to his bedroom with his wife. Here there is no one else but two lovers. If they are in love with each other, they both sing the praises or prayers and also talk about spiritual or refined subjects. Thus they enjoy together and rest. Next morning they both in full satisfaction get busy at their natural work of supporting running of the family. The early work is under Sattva, the day's work is under Rajas and rest is under Tamas. All this goes to recharge them again and keep them living a happy life.

There is everything in life, even duality and Tamas, but one has only to learn to bypass them all without being disturbed. In Bhagavad Gita, ch. 14, it is said (v. 19 onwards):

“Oh Arjuna! in this world all activities and their effects of Rajas and Tamas are encircling man; one need not run away from them; not be disturbed or react against them; but, working through them, be calm and ready to handle all situations. One neither welcomes them, nor resists them; just sees and acts as needful, and lets them go.”

A disciplined person knows how to handle all these situations of Sattva, Rajas and Tamas and does not lose anything by handling them. An undisciplined person gets agitated, reacts and loses control of himself, thus only making his life complicated and troublesome. He comes home in anger and dissatisfaction, gets angry over his children, upsets everyone, and in the night he is compelled to look for some satisfaction which is only physically possible. His wife also has her craving desires and all energy goes to waste. Next morning these

unsatisfied, unhappy, hungry, agitated souls once again start the disorder, which is repeated day in and day out. This keeps on creating layers of bad Samskar and they turn into inhuman beings and waste this human life.

R. Yesterday I read in the paper “Patrika” a very rousing speech by H.H. to a conference about preservation of Sanātan Dharma. As he had explained that Sanātan Dharma applied to any true religion, I feel that his talk (when I take it to the West), will appeal to hundreds of Christians and others on whom his influence and that of meditation are spreading. I’d like to know if he has any observations on that.

S. Since the majority of persons at this conference were Hindus, special reference was made to Hindu religion, but Sanātan Dharma is the natural Dharma which encompasses everything Eternal, and given by the Absolute. Since it is natural, it is directly related to the nature of mankind. That is why any individual, whatever his background may be, always knows in his heart what is good and what is bad. This thing is not necessary to be taught, for all know it already from their own nature. Yet they don’t do what they know is good; and each man indulges in things which he thinks would be pleasing and profitable. He does wrong and sins. He ignores what he knows. This creates misery in the world and you see the poor, the sick, and the deprived. It is the duty of those who know the Truth and can act up to its demands to help them. Some people go to help the poor, comfort

and heal the sick or provide for the deprived. If you look at the cause of poverty, sickness or deprivation, you will see that ignorance is the root cause. Because people have ignored the truth they had known, they have to suffer for it. But because someone has fallen, he need not be left alone, others must help him to get on his feet again. Today many are fallen and it makes it necessary that they be made to rise through the teaching of Truth which is Sanātan Dharma. All religions are based on the prime concept of Truth, enshrined in all human beings, so people must unite to work for the cause of goodness.

After all, each individual has to go through 8,400,000 types of lives during 175,000,000 years to earn a human form. This is the only form which has the possibility of transformation. So man must become vigilant to note that this is the most valuable chance in this great cycle, the only chance when he can respond to good deeds, the call of the inner man or the Laws of Nature enshrined in Sanātan Dharma. If he does not respond to this, the miserable journey is long.

The newspaper account referred to is here quoted:

(Cutting from Northern India Patrika – Thursday, January 28 1971)

“GUARD ALL-EMBRACING SANATAN DHARMA – Jagadguru’s call to  
countrymen.

(from our Mela Office)

A call to countrymen to unite, conserve strength and make concerted efforts at guarding the all-embracing Sanātan Dharma, Hindus, Hindu culture and civilization against systematic attacks by interested groups in the country and abroad so as to secure for the nation an honourable place in the comity of nations was given

yesterday (Wednesday) by Jyotishpeethadahiswar Jagadguru Shankaracharya Shantanand Saraswati.

The Jagadguru was presiding over the first session of a two day conference of Vishwa Hindu Parishad, U.P. branch, at its spacious pandal in the Ardh Kumbh mela, near the Alopini Devi temple. Yogiraj Deoraha Baba, a number of sadhus, citizens, men, women and children attended the conference.

The Jagadguru called upon the Hindus to shake off inferiority complex, arouse their conscience and make dedicated efforts at regaining the lost strength and prestige by following the teachings of Holy scriptures. He deplored that Hindus, of late, had been bearing meekly onslaughts on their way of life in the country and abroad and had found themselves in a situation in which they were ashamed of calling themselves Hindus even.

Once Hindus were made to part with the Sanātan Dharma, their way of life and culture, the Hindu society as a whole would crumble down leaving no values of life to fall back upon. This danger should be apprehended right now, lest it should be too late to mend. In this context he emphasized the need for mass awakening among the people. Unite and make such efforts as would help the Sanātan Dharma to flourish in the country and abroad, he added.”

Introductory Note to 3rd, 4th and 5th Talks:

SADHNA – “System” not “discipline”.

Ever since we began to have talks with H.H. we have been befogged by a word which he uses constantly and which our interpreter translates as “Discipline”, carrying all the rigidity of discipline imposed from without, like the Army or one’s public school. External rules and regulations have been a main feature of the School of Economic Science, largely because of this translation.

But the word H.H. uses, namely Sadhna, means something different. Way back in 1965 we put this question about it from Bernard White of the School of Meditation:

“You have said that in order to come out of what we are not, we have to make use of another illusion, namely “discipline”. Like a man who uses a thorn to take another thorn out of his foot and then throws both away. Isn’t true discipline aimed at harmony and love?”

After some talk we asked exactly what word he uses and what he means by it. He replied, “The word is Sadhna. Sadhna is a system. It creates a force so that the individual who has forgotten the natural and proper way of living in the pattern in which he was originally evolved can correct his deviation from it. Sadhna is created to put him on the right line so that he can rise step by step to achieve the purpose for which he was created. Sadhna empowers us to meet both

aspects of our life, the practical aspect of dealing with all worldly affairs, and the other which we have to create for the next world.

For example, in the military system, the men are trained to march in step; hundreds of feet rise and fall together. Similarly, in any educational system people are trained to express themselves in short, appropriate, rhythmical and beautiful fashion. But the message should be delivered without much fuss. In doing any work, there is always a better way which brings better results to the pleasure of all. So Sadhna is only a way by which better and quicker results can be achieved.”

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So System is the word we should use, just as we used to say, “according to the ‘system’ . . .,” etc., quite simply in the O.E.D. sense:

“a set of connected parts, in a complex whole, severally arranged to work together...”

‘systematic’ – methodical, according to a plan, not causal or sporadic or unintentional.

And not a rigid and iron discipline as required by a totalitarian state, e.g., Kremlin intervention in Czechoslovakia.

The word Sadhna also contains the meaning of genuine inner and Spiritual work contrasted with empty external show as conveyed in the Sermon on the Mount:

Discipline. ch.6 Matthew:

“Take heed that you do not your alms (discipline) before men to be seen of them: otherwise you have no reward of your Father which is in Heaven.

Therefore when you do your alms (discipline), do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you, ‘They already have their reward.’

But when you do your disciplines, let not your left hand know what your right hand is doing.

That your disciplines may be in secret: and your Father who sees in secret shall reward you openly.

And when you pray, you shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say to you, they already have their reward.

But you, when you pray enter into your private room and when you have shut the door, pray to your Father who lives in secrecy; and your Father who sees in secrecy shall reward you openly.

But when you pray do not use vain repetitions as the undisciplined do, for they think they will be heard by their much speaking.

Do not you then be like them, for your Father knows what things you have need of before you ask him.

In this manner therefore should you pray: “Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.”

i.e. on the physical level as it is on the causal level within.

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Saturday 30 January

Third Talk:

R. Would H.H. please help me once more in how to dismiss the Buddhi (intellect) at the critical point (experienced by me again last night) when Buddhi has sign-posted the way to Atman but now husband and wife (Param-Atman and Jiv-Atman) may be left alone together?

S. Buddhi is like a gate and can lead you to the signposts on it, beyond which one has to enter inside to have communion. It would be necessary for some force to take over the leading rôle from Buddhi at this stage. This force is the Prakriti or 'Nature' of the individual. Prakriti is the combined name for Manas, Buddhi, Chitta and Ahankara. So it is different from Buddhi alone. If this Prakriti of the individual is good then it will be helpful; otherwise it will become a hindrance to communion. So Prakriti or nature of an individual must be made good and useful and ready for union.

When one goes to one's work or business away from home, one meets different types of people; situations and interests clash, and a lot of Rajas comes into play. When one gets back from such humdrum surroundings to one's home one needs rest and comfort. Here the wife represents one's Prakriti. If she is a good wife, she will make you comfortable, cheer you up, and give advice when needed, give consolation, encouragement, and best of all would make you at ease. This ease will help you recover all the vitality lost during the day, and next morning you will be a new, forceful, fresh and alive man again. If the wife is not good, then the moment you enter the house she starts nagging, creates irritation and agitation and would like to rule the house in her own way. In that way one would never regain the lost vitality and would become depressed and weak and even more run-down.

It seems then that one really needs a good Prakriti or wife. To those who are recluses and have no wife to comfort them, they get

comfort from their own Prakriti which has been transformed and purified and made beautiful. In fact their general need is fulfilled by their nature which is a part of the Universal Nature or Prakriti. Under the present circumstances one needs to transform one's Prakriti, and systematic practice (see explanation, p.13) is the only way. Systems may be manifold, like work, prayers, songs of praise, Scriptures, meditation and so on. Through these one may transform, purify and beautify one's own Prakriti, which will lead to the real communion.

R. H.H. has already answered the later questions, but I would like to pursue this one. My troubles both in meditation and in outside problems seem to come from too much Rajas due to that unholy alliance between false Ahankara and Buddhi. You have previously said that, "The joy which Buddhi experiences is only temporary", and also "that purification of Buddhi through the medium of holy thoughts is the best remedy." When holy company is available, as here, everything is put right. But, say, in England, is the remedy to keep reading his discourses and the Scriptures? Is there further advice connected with the melting of the heart?

S. The process of change-over from hardness to melting of the heart is gradual and would take time according to the degree of hardness. Abundance of Rajas or hardened heart is the outcome of certain kinds of activity which have been practised in the past, and has become the nature, 'Prakriti', of the individual, so that it is now habitual and is a springboard for all his actions when he is not awake and attentive. The company of a wise Man or even the Scriptures can make it obvious

for him where his actions go wrong. This knowledge of mechanical behaviour is only the beginning; for unless this knowledge is transformed into his nature it is not of much use. To do this one simply needs to practice that which will undo the previous practice. To get out of the Rajasic practice one needs Sattvic practice, which means to do good deeds and meditation and all other actions which create Sattva. If the Rajas and Tamas come up sometimes, then don't be disturbed for they have a rightful place in you.

For example, if someone wanted his house cleared of a troublesome tenant, then he must give him some notice, persuade him; and if he does not go then, you take legal action. Even the judge will give him time before eviction. If he does not then comply with the judgement, only then is he forcibly removed.

In all cases time is very necessary. The long-living tenant of Rajas will take a long time to get rid of. One must keep on doing those same things again and again which will produce more of Sattva to melt the heart.

Suppose someone has been sick for some time and the doctor has cured him; but during convalescence he will still be weak and must take a prescribed diet which will eventually come to full meals. If he thinks that good food in greater quantity will make him strong sooner, then he might get into further trouble. He must go slow to allow his digestive system to pick up strength slowly, and only after a good restful time will he regain his health. One has to learn the right measures and must have patience for nature to reform itself.

(Note: The rest of this conversation was illuminating because both J. and I were talking about the word 'discipline')

as so often before, whereas H.H. was using this Sanskrit word Sadhna which has a quite different meaning from the sort of school discipline imposed with the rod – the way we usually use this word ‘discipline’, as in the answer to Bernard White’s question in 1965. He explained that his word Sadhna means “upholding or uplifting by means of a system”, instructions being given and worked on systematically by the pupil. It is, in fact, what we here usually refer to as ‘The System’, including the eternal System of Knowledge and System of Meditation and a System of living arising naturally out of those two. J. has been taught to understand it as a discipline of rules and regulations imposed by the leader or the School, and therefore subjective or temporary.

(H.H. looked puzzled as to what the fuss was about.)

R. My people and I seem to need discipline (i.e., systematic practice) on the subtle level rather than merely on the physical. Is it a question of “mercy as well as justice?” It has to do with the story of the “dhobi-man and the donkeys” which he told. We tie too many knots around the donkeys by attending to a lot of outward ‘disciplines’; what I want is inward ‘discipline’, and the inward ‘discipline’ is connected with more control of Buddhi and its intellectual activity, melting of the heart and the understanding and love for others which give rise to good deeds from the heart.

(Here Jaiswal interposed to H.H. that my question was loaded.)

S. Mercy and justice belong to the Absolute in unison. He acts with complete justice and complete mercy together. When this has to be implemented by individuals in this creation, the unison is not possible. They act either with justice or with mercy. They can't really keep the balance. Only the Absolute or certain great Men who appear in the creation from time to time can do this with equal balance.

In our practical life, when a child is sick and needs a bitter medicine, a good doctor gives it to him sugar-flavoured for he knows that the child will refuse the bitter pill in his ignorance. In this simile justice is the bitter pill and sugar is mercy.

The 'system' which seems hard and bitter is for those who are grown up, and strong enough to bear it. The Eightfold Yoga System is very hard and can't be practised by all, so an easier (lighter) system is created and that is the meditation. This also entails some systematic practice but is made easy to start with.

Justice works only through proper means and actions. You always get what you deserve or what you have worked for. If anyone thinks that the Absolute can be bribed or deceived by pretence, then he is certainly wrong. Absolute never gives anything without a proper action preceding it. This is His justice.<sup>+</sup> If He favoured one, He would have to favour all and that would upset all His creation.

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<sup>+</sup> Justice: See Mathnawi, Book VI, p.363:

“The Day of Judgement is justice, and justice consists in giving to each what is proper; the shoe belongs to the foot, and the cap belongs to the head. This is in order that every seeker may attain to the object of his search. . . . No object of search is withheld from the seeker: the Sun is paired with heat and the cloud with water.”

Yet He is also acclaimed as merciful. His mercy is only this, that knowing people have gone the wrong way, He presents certain situations to remind them of their false direction and make them look toward the right way. This is how He is just and merciful simultaneously.

R. May I add an illustration of what I was meaning, that it is possible to be over-systemised in the wrong way. Our first Teacher (who was a Russian) said that the English education was the best and quickest way to kill the nature ('Prakriti') of the child, like tying the donkeys of the dhobi-man so much that they can't walk at all, let alone run.

S. To create any permanent result, there must always be a system, and one must go through the system with proper steps to get the required result. Under Conscious authority the steps can be shortened to create the same result, but the system must be there. The Eightfold System of Yoga (Patanjali) is composed of Yama, Niyama, Āsana, Prānāyama, Pratyāhāra, (see also VII p. 51 and IX p. 63 ), Dhāranā, Dhyāna, and Samādhi. In this System the body and Buddhi are progressively trained for control over senses and Manas. Thus, one has to learn to regulate his activities and obey certain rules of conduct; learn to sit quietly and properly without making much movement, and regulate the breathing system; leave all worldly thoughts out, and learn to hold one idea in the mind; and only then is he allowed to meditate. This is a hard System and only the brave can take it, even under a worthy guide. The same system is to a great degree shortened in the way we give meditation; but in doing meditation all the same steps will have to be accomplished in the end.

It is not 'system' which bothers people, it is the lack of 'system' that bothers them. They wish to be free, and yet want results which they don't get; then trouble starts. How can one get anything without working for it? 'System' alone is the work. They must learn to control. Prakriti (nature) is refined and beautified only by control and systematic practice, not by 'free-for-all' tendencies. A story may help:

There were two artists who went to a king and wished to please him by their art. They promised to create the same thing by two different methods. The king gave them a hall – divided by a partition – with walls to be decorated. One of them cleaned and washed his wall, drew outline figures and started painting. The other only polished his wall. After a month they both finished their work; the partition was removed and lights put on the walls. The king was surprised to see on both walls the same design. The idea is that one artist had to go through all stages of painting while the other turned the wall into a mirror in which everything was reflected.

The Yoga System is like painting, while our Meditation is like polishing. The result is the same, but both have a system of their own. Both produce the result, and both need work and attention. If meditation is done properly, all activities of that individual will be automatically controlled and measured. If he is not controlled and measured he is not meditating properly. Law and systematic practice are essential for any work.

R. I have no doubt that mercy and justice belong to Absolute and are conveyed by great Men, but I have doubts about the artificial 'systems' imposed by foolish people.

S. There are three types of Ego (Ahankāra). The Sattvic,

Rajasic and Tamasic. The Sattvic Ahankara is directed towards the Atman and all that is good and gentle. The Rajasic Ahankara creates feelings of self-grandeur. He would feel wise, strong and rich; he would presume himself to be better than others and would try to lead them. The Tamasic would feel himself the only great one and all others would be beneath his notice. He would like to behave like the Absolute, never to be governed by any laws, but everyone else must be governed by his laws. All must obey him and no one should question him. All people have a mixture of all these three Gunas, but each has one predominant and is governed by ideas arising from it.

The same one can see from Nature. There are three types of creatures which lay eggs – the tortoise, fish and bird. The tortoise lays the eggs on sands removed from water at a higher level. She never goes to look at them, but all the time wishes them well and thus nurtures them through mind. This is Sattvic nourishment. The fish lays eggs on the banks and only nourishes them by her eyes (protecting them from predators by watching them). This is Rajasic nourishment. The bird lays them, watches, warms and feeds them till they are grown up. This is Tamasic nourishment.

People are also like these. Some need a hard ‘system’, others need a light ‘system’, some regular guidance and checking will keep them going. Another man only needs a little introduction and he works it out himself; for him the only connection is the mind or heart. This is the Sattvic man. Men are always different and, since the Ahankara is of three types, the Absolute has created three systems for them to work on for their salvation.

Comment on references (III p.21): “This Eightfold way” is not the same as that of the Buddha Gautama – so well known in the West.

(Notes by Jaiswal).

‘EIGHTFOLD YOGA’ (Patanjali).

1. Yama regulations for the physical body and daily routine of one’s activity in life.
2. Niyama special regulations related to conduct and general behaviour.
3. Āsana posture to regulate the physical body under certain disciplined modes to make it refined, healthy, light and free from all diseases. Postures also affect general movement of body in the day to keep it harmonious and prevent agitation and fatigue.
4. Prānāyama regulations of breath to ease the inner body and organs so that the subtle body (inner chemistry) can easily function, and no agitation or shocks are felt by the mind. It also helps to burn impurities of physical body.
5. Pratyāhāra work of mind to leave all connections with one’s work for living, relations and worries arising from them, make oneself carefree and learning detachment, and also reduce big problems to symbolic entity for reference.
6. Dhāranā to hold an idea in the mind for longer period without deflecting to other ideas, creating continuity of mental activity on one single subject.
7. Dhyāna to meditate and, with a mantra’s help, to dive into the deeper realms of one’s being so that the mantra, meditation, meditator all become One. Here one learns to cut off even the subtle body’s activities and enters the Causal level.
8. Samādhi the culmination into Oneness. Here there is consciousness by itself without anything to be conscious of. All alone, the real Self without any movement is then free to tune into the Universal Self or the Param-Atman. This state is the most creative, although effects on Causal level start at meditation.

The System is a regulatory system; first coarse body and world is regulated, then subtle body of mind and its world of ideas are regulated, and then the Causal body of nature and Samskar are purified through Cosmic vibrations in union with the Self. In prescribed meditation, all the Seven Steps are brought together in a gentler way suitable to householder, different from yogis or ascetics who are specialists or full-time practitioners. Meditation only works properly if all seven factors are regulated.

Monday 1 February

Fourth Talk:

(Throughout this audience H.H. remained kindly but very firm.)

R. At our last discourse on Saturday, your Holiness put your finger right on the cause of my discontent, like a good doctor who makes a sure diagnosis. What is needed to transform Prakriti (which I take to be the individual Antahkaran on the causal level when the four gears are all one engine)?

S. Before one can transform Prakriti, it is essential to understand what Prakriti is. Prakriti is the combination of all these four functions, which are known as Ahankara, Chitta, Buddhi and Manas. Ahankara is that which gives the feeling of 'I', based on any relationship of Self and non-self; Chitta is that which holds all the knowledge of the individual and cherishes certain thoughts; Buddhi is that which discriminates between useful and not useful; and Manas is that through which one has desires and counter-desires.

If the Prakriti is good and pure, then all these four functions will also be good and pure, because Prakriti is the force which works through these four. When the force is good the instruments function properly. In this way the Ahankara will stand for Atman, the True Self and not other things like body or mind; this will be pure Ahankar which will be universal. The Chitta will have good Knowledge in store and cherish good ideas. Buddhi will be pure and would rightly decide what is good for the Atman and refuse other considerations; and Manas will have good desires for one's development only.

If Prakriti is wrong or bad then all these functions will be reversed and result in poverty. In such cases the Ahankara will not be for the Self, but only for one's body, strength, mind, intelligence, beauty and wisdom which one claims to have, and one would say, "I am the wise, the beautiful," and so on. Chitta will cherish evil thoughts (distorted pictures), and bad knowledge only will be in store. Buddhi will always take wrong as right and leave the right and good, considering them useless. Manas will always have desires of sensual things, more and more of them.

One need only look at oneself, at what one desires, decides, cherishes and claims for the Atman, and one would find out what one's Prakriti is; and then through the help of true Knowledge, good company, Scriptures, discussions, Realized Man, one should try to turn away and work with attention so that one always desires good, decides for good, cherishes goodness, and only stands for the Atman which is everywhere. This particular work is only done by the aspirant himself and for himself. The inner help comes from the Atman Himself.

Prakriti is the being of the Self (that is, 'Jiva'). Suppose there is a householder with two sons. One son obeys the parents, learns the trade, serves the parents, and assumes the responsibilities of the household; increases the trade by his hard and intelligent work and brings in prosperity and goodwill. This will relieve the work and toil of the parents and they could happily enjoy their old age in peace. The other, having a bad Prakriti, takes his share of wealth, squanders it in useless pursuits, (undergoes) gets into debt and then becomes a burden to his brother.

This is how the two kinds of Prakriti work. One is for advancement, the other is for (leads to) destitution.

R. You have said Sadhana is the way and you quoted the example of the good wife who will cheer the man up, give consolation and, above all, make him at ease. My own wife is a perfect example of a warm and loving devotion, so I should know.

Surely this devotion should be mutual – I should love the pure Prakriti as the manifestation of the All-knowing, All-loving Param-Atman, who will then lead me to the union of the Jiv-atman and Param-Atman after Buddhi has been dismissed?

S. In the simile of wife to Prakriti (although it applies to both levels of existence, i.e., the Spiritual and the family), the emphasis is to understand the implications in it. This does not mean that those who do not have a wife and yet live in household set-up, or even those who are recluse(s) are without anyone to care for. In fact, everyone's wife is his or her own Prakriti. If one has a good Prakriti, one will find ease from all quarters. It is a good fate or piece of good luck which one has earned from past good deeds that one gets a good wife or a good Prakriti. If one is good, surely one will meet good people and get a good wife from a cultured and well-to-do family who would love and care for her husband. If a man does not have a good nature, people will soon become suspicious about him and withdraw their sympathy or support, and he will have to associate only with his type.

There was a case here last year. A boy from a good family was married to a girl from a local rich family. Once he was coming to this town, and since it was his first trip to this place, they decided to give him a good welcome and a treat. There was another good-looking clever man

travelling in the same compartment. When the son-in-law got down from the train he was garlanded; and since the other man followed him, people thought that this man was also in his company so they garlanded him too. The clever man thought that he might get a good treat for nothing and kept quiet. They drove the two home and put them in the same house. Within twenty-four hours the son-in-law lost some valuable possessions, so he asked about the credentials of the other man. He was told that they supposed him to be his relative, while the son-in-law presumed that he was their own man. (friend?). The mystery was over; he was searched, the stolen goods were recovered, and the clever man had to go to jail.

Appearances may be the same, but it is the Prakriti that establishes good or bad relations in the world and also in the Spiritual world.

R. What I seem to need in order to transform both the meditation half-hours and my daily life is the Prema and Shradda which stem from Bhawana? Last year you quoted the prayer of the great poet Tulsi Das: “Please by your Grace let my nature be Sattvic and with complete balance. Only then will I be able to worship you!” This is my own prayer as well.

S. This is by no means a unique situation. Many people who get to know something about Truth or goodness are drawn towards it and try to improve. The majority of them come to attend Bhajan, Kirtan, recitations and other types of worship. Some are more sincere than others, but propelled by this forceful nature and habit they do the same wrong again and again. Some of them find their way into Ashrams also; take to discipline (system) and practice austerities; perform rituals and meditate; but when the real time to stand by the Truth or ‘discipline’ comes, they give way to their nature and fall. They repent,

pray for forgiveness, even shed tears; take penance and again do the same. Such is their nature.

In Dehradun, in an ashram, an old woman of 80 used to go for Satsanga. She would merge herself in Bhajan and Kirtan, do all other work of the ashram; seemed a good devotee and was treated as such. But she had a habit of stealing from childhood. One day she stole the alarm clock and then pretended to search, acclaimed horror for Satsangi who stole it and made such a show that no one could ever think of her being the thief. Anyway, the Satsanga started and very soon the alarm went off. She was right in the front row and the clock was recovered from her handbag!

Such people are plentiful for they are everywhere. However much practice and ‘discipline’ they do, things turn back to the same point unless this Prakriti is changed. Change is possible only when there is a real desire for change – there must arise one paramount desire for Truth which will permeate this Prakriti and transform it. A real desire is that for which one would not stop anywhere short of fulfillment.

Prakriti, being the basis of the individual, is the most subtle of all causes of motivation. The coarse and subtle aspects of our life can be erased by ‘disciplines’ of physical or intellectual type, but to remove the most subtle nature hidden very deep in one’s Being is, of course, very hard. This is that most refined sort of sweet longing which lies very low (deep?) and springs up only at odd moments when one may not be too vigilant. This alone is the cause for all those disciples who don’t get real bliss in their devotional work. Here reason fails, but a strong desire can succeed.

A patient may be attended by a good doctor and good medicine may be prescribed with a regulated diet and all the rest; but if the patient secretly manages to fall for a taste which he can't resist, then all this work will be useless. Here only the patient will have to help himself and by a strong desire to stay with the medicine (that) will help him. Unless he conquers himself, no other outer agency can be of such use – like our story of the millionairess who used to eat sweets and never got cured.

J. Having come to this conclusion that there is a strong love for a certain thing which keeps one away from purification of Prakriti; if the individual can't do it himself, although he desires to and works for it, and yet he can't; then can any other agency be helpful in this matter?

S. All possible help can be given up to the limit of Buddhi, but this is beyond Buddhi; and is next to the Atman. All impulses and emanations of Atman start from that point and are affected by it. Outer help stops after Buddhi; there the individual is alone; he must drop it himself. No other agency can do anything there, not even Grace. Only the Self can grace it.

R. One is greatly helped if one's faith (Shraddha) is pure and complete. I have perfect faith in Shankaracharya, Guru Deva, my own Teacher and the great Men, but what I lack is faith in my own Buddhi or Prakriti. Above those is the Atman in whom again I have faith. But this lack of faith in my nature hampers me all the time. If I get some access to self-confidence it is taken by the wrong thing, the Ahankara, and I fall. I believe if I could somehow get more faith in the heart, everything will be transformed.

(Here J. trespassed his duty of being an interpreter and made following remarks: “I wish to add my own observation for which I must be excused that, as far as I can see, R. has neither complete faith in the Tradition nor complete faith in Shankaracharya. I apologise for doing so, but I think it is necessary to say. But Dr. Roles is sincerely searching for the transformation, so he needs some help, which must come forth from some other source.”)

(R. turned on J. furiously, but fortunately caught the twinkle in H.H.’s eye and sat still again.)

S. The cause of the lack of faith is also the same. This is the last post of transformation. After having felled all other posts, when the aspirant comes to the last and can’t cut it down, then he gets into a frenzy. He can’t be blamed, for he acts only from deep habit. He even becomes angry with his helpers. He criticises even the Absolute “for being All-powerful, merciful Absolute, why can’t He help transform his Prakriti?” Even Tulsidas (the great poet) when forced by his habits would break ‘discipline’, then in great anger he would complain that “his Lord being All in All, and on whom he entirely depends, does not come to help him.” The principle is this: that only by long practice alone, this last post could be burned by the fire of matured ‘discipline’. This does not go away by any outside force, just as if you pluck out weeds they grow again until you take out all the root hidden deep down in the ground. By long persistent practice of ‘disciplined’ work the deep roots of Prakriti are burned slowly, and when they are burned completely then one easily

understands the uselessness of habit. But frustration and anger with helpers and friends exists only as long as the Prakriti is still there. The ultimate work is only up to the individual, to decide once for all that he is going to love only the Truth and leave the rest, and he must stand by it. Only then is the transformation possible.

R. I repeat that I have complete faith in the Shankaracharya and the Tradition.

S. There is faith but no use is being made of it.

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(On return to the hotel R. told J. that he had exceeded his province as interpreter. Both were so shaken by all this that they remained alone and ate nothing the rest of the day. But before going to bed they became reconciled.)

Tuesday 2 February

Fifth Talk:

(Throughout this talk Shankaracharya appeared rather stern and distant.)

R. H.H. showed me so beautifully yesterday how to proceed to dig out the roots. On the basis of his illustrations, (especially the ‘householder’s two sons and the good-looking thief’) I was searching for any two characteristics by which I could recognize the bad one.

S. It is good to hear this. A good disciple is one who is enquiring, devout and, in being so, he tries to find out his shortcomings and then remove them. Ordinarily people can see the obvious shortcomings and, with attention, they are corrected; but the basic and deeply-rooted faults in the Prakriti are very hard to see, so it is to the benefit of the disciple to look for them thoroughly and remove them completely. It has been noticed that many who come into this Work usually get over large or great defects and yet conceal or ignore their little defects which remain hidden. With all their work on Being and Knowledge, they stay at a low level. To remove these they have to take another birth; for without disposing of them they can’t be liberated. When Arjuna asked Lord Krishna about what happens to the Yogi who falls short of full Realization and dies, Lord Krishna said that such people are born in better and more favourable conditions where they start work early, and then achieve full Realization soon by removing all shortcomings of Prakriti. But it is not necessary to wait for the next life when this can be done in the present life itself.

R. Noticing in the night an angry thought which accompanied a mechanical train of actions, together with internal body movements such as changes of breathing and stomach, it became clear that one could root out the cause, namely the angry thought. Can't one gradually find the thief in this way and put him in prison?

S. Apart from anger arising from frustrations in the chase after sensual or other desires, under such situations, where one is trying to look at the root causes of one's Prakriti and trying to remove them, it is equally possible that after working deliberately and with attention, one sees that the roots do not seem to be displaced easily, and one becomes desperate, impatient, and a bit angry. But this type of feeling, which combines desperation, impatience and anger all together, is not entirely bad, for it gives extra strength and determination to the individual in his attempt to root them out. One must keep on and should not give up the vigilance, or the process of uprooting will stop.

R. I was beginning to practice systematically and logically, but then it became emotional, and this helped to make the practice Sattvic – (that is, emotional but wakeful, not desperate). Another aspect which has come to be seen is that the signs of bad Prakriti are features of which one is ashamed and hides away, so they come up in moments when one is off one's guard. Is this so? Does one really know the thief very well after all?

When one doesn't say what one thinks and do what one says? When one loves a lie and not the truth? We have a saying: "A man

winnows another's faults like grain, but his own faults he hides as a cheat hides the marked card in his sleeve".

S. There are different ways to uproot the bad Prakriti. If even after successive attempts one doesn't succeed in displacing the more subtle (word translated 'sublime' has the meaning of 'subliminal') bad Prakriti, one may hit hard by hard discipline (punishment). Another is the rational way by satisfying one's Manas and Buddhi, and then resolve that such and such types of work are not useful and then give them up. Yet still there is the emotional approach to the problem by diminishing it through love and devotion. Any of these can be tried. It all depends which of them is going to do the job of uprooting. Even all of them can be tried. It is like in management of national affairs that either counsel, finance, confrontation or division making policies work in tackling the wicked or the enemy. The end is to tackle the enemy and it should be once for all by combined effort.

In alchemy the chemicals or metals are refined for use as medicine. Deeper the disease, finer be the chemical. The chemical or the metal is heated and then cooled; again the heating and cooling process is repeated and continues until the desired refinement or maturity in the medicine is achieved. So does the disciple keep on trying and keep on gathering more strength until he finally succeeds in uprooting the evil.

(About 'winnowing the faults of others'): As for the critic, the act of criticism is common knowledge and is useful, since the mistake or defect is shown up. He knows the preferences of good

against bad, but he only wishes others to be improved and doesn't care to improve himself. At least he knows what is better and what is worse. There are many such disciples one comes across, they are rated third class only. They may speak well, give uplifting discourses from the platform, but would never care about their own shortcomings at all. If anyone objects, they may very well justify the presence of these evils as a part of Prakriti, saying that they, being Atman, are detached, and not at all attached to either good or bad Prakriti. Since it is also quoted in 5th chapter (v. 7–10) of Gita, that all sensory experiences of hearing, seeing, touching, smelling, tasting, sleeping, etc., are the works of Prakriti and the Atman is free, they think their Atman is free and justify its freedom for all liberties only to conceal their lack of control over their habits. In fact, they are slaves claiming to be free. They will have to look at these problems in their next lives if they don't see them in this life.

There was a muslim saint, who used to preach a lot but was not very successful. One morning he was about to take his morning drink at a place where an old lady came to clean the table. She dusted it first then wiped with a wet cloth. Dirty streaks were left behind. The preacher asked her to clean it again, and each time she tried to clean, the dirty marks followed. Then the preacher asked her to clean the dirty cloth first and then come to clean the table. The old lady retorted by saying: "I am doing exactly as you do. You are a dirty and evil man, yet you go on preaching to others. Don't you know that, like me, you will never succeed?" The preacher was astonished to hear the truth; very humbly paid her respect for the valuable lesson; and then got down to clean his own Being first. Later he was successful and became a famous saint of the Islamic world.

R. There was another story from H.H. about the woman who brought her child to a Guru and asked him to get the child to give up sweets.

The wise Man asked for a fortnight so that he could give up eating sweets himself first.

- S. Yes, there is an interesting incident too from the life of Mahatma Gandhi. He had an Ashram of his own in Sabarmati where he used to live with some 25 of his followers. The ‘discipline’ was hard and austere. Food was limited to three simple things without spices or chillies. Once a few guests from Mārṡvār (a part of Rajasthan) came to stay. They did not like the simple food and did not eat much the first day. So they bought spices and chillies from the market and used them with the simple food. The cook objected, but next day they again used them. The cook tried to impress upon them that the regulations and disciplines of the Ashram do not allow such liberties, and they had better refrain from such habits; but they were unable to resist. So the matter was brought to the notice of Mahatma Gandhi. He also instructed them to refrain but to no effect. When they used the spices again, Gandhi summoned them to the meeting and in front of all the people he beat himself on the head. People were surprised at his behaviour and asked him why he should do such a thing. Gandhi replied: “There must be some such desire hidden in my own Antahkarana if my guests can’t follow me; so I must get this out of my own system. Only then will my words have some effect on these gentlemen.” After that no one ate chillies or spices any more in his Ashram.

Note: Jaiswal said afterwards that these stories reminded him of Christ’s saying: ‘Whoso is without sin among you, let him cast the first stone.’

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#### Questions from London:

Miss G. Irvine (eye specialist): Would H.H. please say how the daily activities of a job in life can be brought more under the influence of Sattva? There are rare and wonderful times when a feeling of only being the instrument in trying to help people is felt. How to make these more frequent?

- S. Suppose one is engaged in caring for infants or small children,

then there is never a sense of duty, work, service, obligation, help, sacrifice or any other form of Ahankara (ego), for it is only play. This play is due to love, which is like an ocean in which two bodies are engaged in a certain type of movement. There is nothing beside love; no idea of personality or ego arises from either side.

This is real work. Here persons are only instruments and the creation is bliss. If one could establish the same relationship in daily work, then the doer is an instrument and the receiver is also an instrument, and the two Atmans become One. The unity thus achieved becomes a fountain of happiness. We all experience such moments of joy when we remove our covers of individuality or personality or any type of Ahankara. The remedy is simple. Give up all idea of being the doer and it will all be bliss everywhere.

Hanumān (the monkey god) is an example. He only knew service and never knew he was serving, never looked for any results. To him the pleasure of his master was all that he cared for. He never meditated, never went into Samadhi, never engaged himself in study of scriptures or spiritual discussions. Only service was what he could do with all his attention. When his lord the Rama of Ayodhyā was being enthroned with his wife Sita, then all the servants were being given some reward for their services. Having given rewards to all the others, Rama asked Sita to give a reward to Hanuman. Sita gave her most valuable necklace of pearls to him. He looked at each pearl carefully and then one by one he started to break the pearl and look into it again and again, and finally threw the pieces away. People at the coronation were amazed at his behaviour and asked him what he was doing. He said that he was looking for his lord's name, but since he did not find this, he threw the pearls away for they were useless. They asked: "But you don't find the name of your lord in everything you come across! Can you say that you have his name in your own body?" He tore open his chest and there was his lord sitting within it. Rama then asked Sita to give him only some blessings which would be enough for him. She told him the secret Knowledge

of Purusha and Prakriti<sup>++</sup> with which he was emancipated.

The idea is to serve without the idea of any return, not even the idea of Bliss or Sattva.

[<sup>++</sup> Note: Here it was Rama and Sita as Purusha and Prakriti.]

Mr. Whiting:

(1) With reference to the Causal level and the Param-Atman, the tendency in the School of Meditation is to think of the Causal as remote. How to believe that it is immediately present and capable of purification and modification?

S. Causal body is not at all remote. It is immanent and present all the time with the individual and is subject to both purification or contamination (pollution). It is also said to be the body of 'non-knowing'. Just as one has an experience of body in waking state, another experience of body in dream state, so one has a third type of experience in dreamless sleep. This third is very much related to the Causal. It is like a deep darkness in which all things are present but can't be seen, and yet there is the knowledge (memory or fragrance) of the Self. There is no knowledge (experience) beside that, which is why it is called the 'body of non-knowing'.

The Causal body is experienced in two ways. In deep sleep it is full of Tamas where everything is covered with darkness and ignorance and remains dormant. But when the Light of Consciousness falls on this region, then one experiences the full glory of the Self in the light of Sattva. This does not mean that one could know all that is in the

Causal body. One will only experience Light and Bliss and this will charge the Causal body in such a way that purification will take place and could be known through the efficient, attentive, conscious, perfect work produced by the individual in any walk of life.

Because it can't be known, one should not make the mistake of taking it as remote; for it is immanent, and is subject to purification or modification through meditation and knowledge of Truth.

It is like two types of house: one built with bricks and concrete and the other made of glass. If you close the first one, you can neither see anything of the inside nor the outside, for you are in complete darkness. This would be the Tamasic Causal body. The one with the glass would always be brightly lit whether closed or open, so you can see in and out. This is the Sattvic Causal body; within it is the Self.

Wednesday 3 February

Sixth Talk:

(Note: This conversation became very warm and intimate again.)

R. What did H.H. particularly mean when he said on Monday, “You have faith but nothing much comes out of it”?

Of course I agree completely; just want to have something come from it!

S. In pursuit of Spiritual development, people usually meet two types of leader. The first type belong to the Yogic System. They have gone through the Eightfold System and through that arduous ‘discipline’ they have achieved certain powers, which they can use for their disciples or even for their own end. They can show certain miraculous performances; and their disciples love them and have faith in them; and as long as the miracles work their followers keep hanging on to them. Later however, either they break away, or sincerely take to the ‘discipline’ themselves and work out their emancipation, or achieve some miraculous powers for their own use and satisfaction. There they stop.

The other type is the wise Man or holy Man who does not care for external or physical miracles and works through Knowledge, Being, meditation or devotion. He works on the removal of Mala<sup>+</sup>, Vikshepa and Kashaya of his disciple, knowing that Atman does not need any development, for it is the Absolute itself; but only ignorance in the form of Mala (opaque dirt), Vikshepa (distraction) and Kashaya (veil) surround him, and the real Self cannot exercise

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<sup>+</sup> See 1970, p.130 and Zimmer, p.437

its Truth, Consciousness and Bliss. To achieve the removal of these causes of ignorance (or Samskara), he prescribes certain ‘disciplines’ for the conduct of life; gives them Knowledge by which they can arouse reason and put right their mistakes themselves; and also arouses emotion to lead them to devote their energies to the Universal Self. He has to keep the momentum going continuously, and often applies a little fire to make the disciple stronger.

Just as a potter makes different objects from wet clay and then fires them to make them dry and hard, and only then can these objects be made use of; similarly heat must be applied to the disciples so that they have more strength to keep towards Truth and not break under temptations.

This work goes on till the disciple himself feels that he has arrived or he is out and free or he now knows. Once a disciple came to ask if I could say that he now knows. One could only laugh at such a situation for it is like looking for the Sun with the light of a lamp. How can anyone else judge the Self? If someone knows, then he never asks anyone’s approval. Self-realization can’t be proved by certificates, recommendations or affirmations by anyone, whosoever it may be. When the Self knows itself to be free, only then is it free. If anyone pretends to be free then he is only deceiving himself, not realizing.

Indra and Virochana went to Brahma for the teaching. Brahma told them: “This body is the Brahman, go and realise this.” Virochana was satisfied and he worked to make his body (‘brahman’) beautiful and enjoy it. Indra found that body is subject to growth, decay and destruction, so it can’t be Brahman and he came back for clarification. He was asked to follow the discipline for thirty years before a further lesson could be given. After thirty years he was told that

‘senses are Brahman’, at which he again protested. After another thirty years of discipline he was told that Manas, and Buddhi, is Brahman. Indra said that they sometimes act rightly, sometimes wrongly, so they can’t be Brahman, for Brahman cannot be subject to any change. Another thirty years of discipline was imposed and then he was told that Chitta, the Conscious body of Knowledge, is Brahman. When by his own reasoning he found out that this also was not true, then he was asked to stay for yet another eleven years. At the end of 101 years he came to realise that Self alone is the Brahman, for only the Self knows all things through all these: body, senses, Manas, Buddhi and Chitta, etc. There can never be a moment when one does not know his Self. The Self is the Master, the Absolute, the authority. When the Self says that “I know”, then it knows.

Self realization is by the Self. The test of all work and use of all ‘discipline’ and Knowledge and devotion is only this, and when the disciple comes to the point where he sees himself in the Light of Truth, then he knows that “he knows”. Then there is nothing more to ask, nothing left to achieve.

R. My second question is perhaps on the wrong line, but I want to put it. When he said, “lack of result from my faith”, does he mean ‘communication on causal level’- which needs clean and still Antahkarana? In extreme desperation last night one suddenly remembered the parrot story, and after that got better results with Sattva. Also giving up certain habits associated with false ‘I’.

S. The communication between the disciple and the Teacher is on all levels, i.e., physical, subtle and causal. The Teacher represents the Grace and Knowledge, whereas a disciple represents faith and service. These must both come together to become One. In this union of the two both dissolve their qualifying marks of

Teacher and disciple and a new unified love appears. This symbolizes the realization of the Self or the unity known as “ocean of love”. The disciple has to work on all levels and all the time, but the responsibility of Realization is certainly on the Teacher. The Teacher must see and find out all ways and means to create a situation where the disciple finds a favourable set-up to work out his emancipation.

The flow of Sattva, which creates a feeling of glow, is like a wave in the river. Such wave-like experiences do come in the life of the disciples according to their work. They may at certain times experience ecstasy and their joy might even express itself in tears, but after some time they come down to routine business. In fact, such feelings need to become permanent like a river, which remains full and flowing all the time. So the ‘discipline’ on all levels must go on until the Sattva is naturally available all the time; and that means one would be free.

R. What I call Sattva is not just a feeling or ‘glow’, but a state in which I saw clearly certain things about which I had got lazy. I knew I ought to give up some small personal physical habits, also some quite big fundamental habits, which I had got lazy about and which may have been blocking communication between us. So I started giving them up yesterday and today. The chief thing is that I must give up the idea that “I can do it myself”, and turn towards the Teacher in silence.

S. The influx of Sattva, which gives rise to these clear visions as to what one should do and what should not be done is very helpful.

But these moments are temporary and one must learn to make them permanent. Only the practice of what one has seen will make it permanent. Those occasional visions should be turned into one's nature, so that it always remains with the individual and thus all his actions will have the force of Truth and not the force of habit. This good vision, if made habitual, will displace the useless habits and then Truth can play through the individual. When the Sattva has become permanent then all moments will have clear vision and all actions will be right, the path will be clear and journey will be straight. Practice is the answer and it must be done with attention and vigilance.

Take an example from a car driver: There may be new drivers, those with one year of experience, ten years experience or thirty years of experience. They can all drive if the roads are clear. The novice would find difficulties at bends or in traffic; the more experienced one will find difficulties at sudden confrontations with other vehicles; but the driver of thirty years experience who has gone through it all and to whom driving has become second nature, would face all situations – however dangerous they might be – with great ease and would avoid all troubles. He would be most careful and yet carefree.

In fact, a being (Jiva) is very much like a car. It has a body; mechanisms are senses; gears are the subtle body; the engine is the energy; the driver is the Buddhi and the owner is the Atman. Now when the Atman wishes to go places, the driver first checks all gadgets, fills up with petrol, water and oil; checks the ignition, gears and all other things; and then starts the engine and calls the owner to take his seat. Then one by one he carries out the necessary movements in the car and starts slowly on the road; picks up speed, slows down at bends; gives way to others at cross roads and thus

safely reaches the destination; stops the car, gets out and opens the door for the master. This driver, which is Buddhi, is a very important person. If he is not experienced then calamities are in store for the car, Master and himself. If he is careful and has enough practice, then the Master will be able to accomplish what he really wishes to do. A bad driver may even lure the master to go places which are unknown and bad, and so find disaster. One only needs clear vision and lots of practice to arrive at Realization.

(As he was going out he invited us to come with him to the Mela where some dances are to be performed on Friday at 10.)

Thursday 4 February

Seventh Talk:

R. At a very early talk with you eight years ago, you said: “After constant meditation and work on oneself, the adept starts to realize that a man is not just flesh and bones, he also is Antahkarana, he is Consciousness, and he is bliss. When he has realised this fully, everything becomes very simple for him. Whatever he does, the way he moves, the way he talks, is quite fitting to the dignity of Atman. But this stage comes only after complete Realization.”

This has been my great aim ever since, and until this has been achieved I could not say to you I know enough. Would this be the Sattvic stage of Self-remembering? You said at the same talk: “If His Holiness remembers somebody that man will have to remember, and when he does, His Holiness knows it. And to increase the power of this realization one has to keep it in mind to speak what one thinks and do what one says.” Why has this taken more than eight years in spite of all the wonderful instruction and help received. Is one just too stupid to succeed?

S. The eight years have not been wasted, for a good thing has been now known. In this work on Spirit, there can never be a time-limit for full Realization. It depends on the state of the Antahkarana of the individual. If it is ready-made at a high level then realization is very quick, otherwise unless the cleansing process is complete, the realization would not come about. It may very well take ten or 20 years for some people. Apart from the time factor, the knowledge of such

ideas must first be appreciated. This would be a common knowledge ('common' equals not put into practice) such as that idea taken by Buddhi that the flesh, bones, Manas, Antahkarana are not the Self. These relate to the five sheaths (Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya Koshas). A person has to penetrate through these sheaths, and by practice to detach one after the other to realise the Self. The realization means putting this superficial knowledge into practice. Unless this available knowledge, which at most is good information, is put into use, and indeed constant and continuous use, it never becomes real or realized Knowledge. Only when the knowledge is realized does the individual become Realized. The work of Realization is to clean out the Kashāya; Kashāya is some habit, which must be removed (and there may be many of these). A bad habit must first be replaced by a good habit, and then even the good habits can be given up. This replacement of bad by good habit is so very necessary. Some people learn to speak as a great man would speak, but they can't really do anything, for they haven't realized the Self. This ultimate Knowledge derived from practice is like seeds of knowledge out of which all dignified acts arise.

The available or common knowledge is like a well near a river; when the river is full, then the well is full; and if the river is dry, then the well is dry. Common knowledge is available for use as personal knowledge. In contrast, the True Knowledge is always present (in existence) but is not available; it is made available through a wise Man, a realized Man or qualified Teacher. Having come to a Teacher,

one gets to know the important part of knowledge. At this point you find two types of people. One is satisfied with this superficial knowledge and doesn't desire to put it into practice, whereas the other is keen to put it into practice and realise the Self.

The marks of a realized Man are given in 2nd chapter (from the LIV verse) of the Bhagavad-Gita:

Here Krishna says that a realized Man casts away all desires, is not shaken by adversity, free from fear, detached, has withdrawn his senses from identification with objects, ceased all longings, tranquil, full and steady like the ocean, without ego, is in peace, has alone realized wisdom and is in the state of Brahman.

As for the remembering of the Teacher, it again does not mean the flesh and bones, but the Knowledge and the Way, which he represents. Having remembered the Teacher, one must once again remember all his Teachings and that he only represents them because he has put them into Practice. Ultimately Knowledge in action is all that matters.

As previously told to you, there are those who only know that they exist and partake of 'Sat'. They live at a very low level. Others think and know, so they can reason and with that regulate their lives. They partake of 'Sat' and 'Chit'. A third kind have known Sat and Chit, and get Ananda also. For them the world is full. They experience the Self as threefold (Sat-chit-ananda.) Ananda is the happiness that comes from practice of Knowledge through action and in perfection; (when any job is done nicely, there is Ananda or satisfaction at a "job well done"). So action on the basis of available Knowledge is the keynote.

R. As to my second question, I now ask about a habit, which seems to make me very slow to progress. Your illustration of the car driver yesterday made many things clear, particularly the importance of the driver (the Buddhi). For a long time now, this driver has given me little sleep at night – at 3, at 4, at 5, and at 6, he wakes this owner and says, “Come quickly! The car is ready; we must go up to the mountains or across the desert or even into the sea.”

S. The remedy is very simple. When one is awake after incomplete sleep, one does not need to get out of bed; but stay in bed, and start repeating the Mantra internally with just enough sound, which you can hear. Keep repeating and hearing. Let the sound at each repetition be less audible until it completely vanishes. When the Mantra with sound is reduced to silence it will give a little more Tamas. Do it a few times and you will have enough Tamas to go back to sleep. This is a practice of Pratyāhāra, from the Eightfold Yoga System. Pratyāhāra (see also III, 21 and VII 55 and IX 63) means abbreviation. When a given subject has become diffuse and dispersed, and one wants to bring the whole subject to a nutshell, then you reduce it to some symbol or point – like U.N. for United Nations. When the mind spreads over a world in distraction (Vikshepa) in such circumstances, then it should be brought to a point. At this point is a little rest which is Tamas. If one can have this available, one would go to sleep; but if the mind is allowed to play with Vikshepa, then the movement keeps accelerating and the mind gets hotter and hotter

The result is insomnia. Bringing all this to a point of no sound and movement would give the mind rest and make it possible to sleep. But this is in no sense a meditation.

A rich industrialist in Bombay had great difficulty in going to sleep. He worked hard for nine hours and more, and carried his work in his mind back to his home and would not let it go, so he could never get any sleep properly and used to get up many times during the night and disturb others. This kept his mind very busy all the time; he was always tired, irritable, unhappy and uneasy. Once he met a holy Man who gave him this system and soon he was cured of his habit, enjoyed good sleep and awoke fresh every morning. If this is put into practice, it is possible to get a good sleep.

R. This is just what I need, and my wife too will be grateful as she also gets tired because I keep disturbing her during the night!

S. Here in this Ashram was one disciple who never used to sleep and so disturbed everyone day and night. He was given this practice and he was cured, but once a month he would be forced by habit to keep awake and create trouble.

When a car, having reached its destination, has been parked without switching off and left for long, then the battery is used up and gets discharged. Next day it would not be possible to start it again unless the battery is recharged.

The same applies in human beings. They must get rest and sleep or waste their energy for nothing by keeping awake for useless activity, otherwise their batteries soon run out. A good, clear, pure and strong mind means that even if its owner has only to dig a field he will put his body, mind and heart together on the job. If he is attending to important matters, then again he will bring his body,

mind and heart together. When such a man meditates, he stills both the body and the mind and goes into deep meditation with the Mantra. Such a steady and wise man always employs all the three bodies (physical, subtle and causal) on the work in hand. In his waking, sleeping and dreaming states, he remains united. He works well and sleeps well.

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Mr. Whiting:

(2) In meditation you first hear a sound at the coarse level, then you don't hear but know it is there. Is it possible to hear pure sound?

(R. I said I would ask, but quoted the scripture from the Book of Golden Precepts (referred to by Blavatsky in the introduction of "The Voice of the Silence"): "He who would hear the voice of Nāda, the soundless sound and comprehend it, he has first to learn the practice of Dhyāna (deep meditation)". Is this a correct translation?)

S. There is a system known as Nādānusandhāna, the research of the Nāda sound. According to this system there are said to be ten types of sound from coarse through subtle to the causal, which is the purest and all-embracing. Thunderstorm or thunderbolt, bell, crunching sound, flute or other subtler sounds are heard according to the practice and level of the individual. They close their eyes and shut their ears and then search for these sounds. The last sound, which is the purest of all, embraces all sounds, but is not physically audible. This is known also through the Pranava sound

of Om which has three sounds of A, U, and M. The last sound of M is continuous and goes subtler and comes to a soundless sound experienced as the most subtle of vibrations. This system is not prescribed for us and so one need not go into the details. In our meditation, one starts the Mantra, which repeats itself and gradually becomes subtler, and at one stage it is experienced as One with the meditator and act of meditation. In fact this is not just a subjective experience for it is the real state of Self. This is the Causal or purest sound without a sound.

R. It has been noticed that our Mantra has been going on without our hearing the sound of it. There was a lady in Germany who has been linked with us over meditation, though she didn't think she was meditating at all well. Once when another car met her own car head on, she remembered the Mantra in that moment. She was completely unconscious, and returning to consciousness after six weeks found the Mantra continuing.

S. Mantra was there but had no importance for her. Due to loss of consciousness, she could not know its presence. Having returned to consciousness, she picked it up again. Importance is Mahatva (or 'import') that is, the activity of taking some thing or some idea to one's heart, thus making it important. That is what happened in your story. She realized the importance of the Mantra and took it to heart, where it remained until she gained consciousness. Also after that event she must have cherished the importance of the Mantra and kept meditating properly. Usually people attach importance to things either during

the full rise of their reason or at moments of great danger. This turns their way of life in a better direction in which Spiritual work becomes easy. Without taking the work to heart as important, there is a lot of hesitation and laziness and not much is achieved.

Note: (see also III 21 and VII 51)  
Pratyāhāra (of Eight-fold Yoga)

In Chapter II of Gita, v. 54, Arjuna asks two questions:

1) What is the state of the mind of a realised Man when in Samadhi?

Ans. He has completely cast away all the desires of the mind, satisfied in the Self alone as the Self.

2) How is its influence shown in his conduct when out of it?

Answered in verses 56, 57, 58.

V.58 says: When also, like the tortoise drawing in its limbs, he can completely withdraw the senses from their objects.

(This is known as Pratyāhāra).

Saturday 6 February

Eighth Talk:

R. thanked H.H. for giving us the opportunity to see the Rasa-Leeta<sup>+</sup> (cycle of Krishna plays, with music, by professional actors in traditional costumes) yesterday and said that he had never been so close to the Gopies! (He was sitting on the stage alongside H.H.)

S. What you saw yesterday was the introduction to all that is going to be played today. The Rasa-Leeta is the enactment of Creation itself in which the Absolute desires to play and so He becomes many. The manifold creation is the emanation of His love to create bliss. The play is enacted in such a way that the people and the devotees come to understand that their life is also a play. In the play there are certain parts based on their function and which show that the medium is Love. In Love there is no place for desire or passion; so one should not pollute Love by desires and passions. In today's play, Kama<sup>x</sup> Deva, the god of (passionate) love, will try to attract the attention of Krishna by presenting scenes of love, desire, attraction, lure and all sensuous nature to bind him with senses and displace him from his unified, steady and detached position. Since Krishna, as the Lord of Creation, sees the whole Creation as part of his own Self, so he would not be dragged down to 'subject-object' conflict. Since individuals don't use their own body and being as

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<sup>+</sup> Rasa = 'flavour'. As there were nine muses in Greece, so there were nine Rasas in Indian poetry, dance, song and drama.

<sup>x</sup> Kama is not only sexual desire (as in the Kama Sutra) but any desire with which the jiva identifies so that he becomes that desire.

sensual objects, so if one understood the world as an extension of one's own being, then the attractions of objects will vanish like illusion and one would play the Rasa-Leeta with freedom.

Krishna is represented as the Self, Radha is his Buddhi (the rational intellect), the Maya is the desire to play which will create all these beings who take part; the gopies (milkmaids) are his own ideas or manifest desires; Chitta is the playground or stage where the scene is being enacted. Cupid, the god of desire, will be presented as attraction and shown playing with all these (embodiments); but the Lord Krishna will come out free from attachment. It is for the people to see that the division of creation need not be made into subject (as oneself) and object (as the world for ones use), but enjoyed as part of oneself to keep away from (identification), passion and lust.

R. This figure of Eros or Cupid with bow and arrow, pointing the arrow at Lord Krishna, is he firing desires at him from which he remains completely detached?

S. These five arrows are five stages of love-making which the god of love has in his quiver, and he went to Krishna and challenged him. The god of passionate love had by now overcome all beings in the universe including ascetics, gods and supernatural beings. So he wanted to make sure that there was no one left who was not subjected to love mixed with desire or lust. When Krishna came to know of his pride and arrogance, he asked him as to which way he intended to wage war on him, there being two ways: first through the 'fortress' or else 'on the plains'.

When he withdraws himself in meditation and Samadhi and is then attacked, it would be a war within the fortress; the war of the plains would be that he will be out in the world of the senses. The love god opted for a war of the plains; so Krishna also agreed.

After this episode, Krishna's Buddhi, which is Radha, was inspired to let this happen, and she asked Krishna to arrange such a play in which love-making and enjoyment would be the main theme, but this will be within the limits of decency and no party in the play would have to suffer from attachment. Krishna's Maya created all these artifices and beings. The great seers became the gopies, representing various aspects of love and desire, Radha as Reason (Buddhi) having dominion over all the gopies.

The first arrow was shot when Krishna called all the gopies for play; when they arrived in the night the love god fired his second arrow. But Krishna, being detached dispersed all the gopies and sent them home, so this arrow also was lost for nothing!

Later on Krishna with Radha and the gopies in the beautiful garden forest of Vrija (Vrindavana) on the bank of river Yamuna, called for a dance drama. On a moonlit night with fabulous garments and decorations the gopies danced and played under the sole direction of Radha, which was Reason or Buddhi. So the play went on without any delusion or attachment, passion or lust. Here the third arrow also fell fruitlessly.

On the fourth night the Lord Krishna with the gopies came to dance together, and while dancing he came into physical contact with

them. Here he had appointed a chief of the gopies to organize the play, and the chief aim being detachment, the play dances went on without any trouble, and love's fourth arrow fell.

The fifth night became most involved, for each gopi had a Krishna for herself and the attraction was greatest. Here the nature of Krishna being pure, made it possible that during the all-night dance and all those beings merged in bliss, they were never distracted by the love god for passion or lust or any desire of a sensuous nature.

Thus all five arrows fell harmlessly and the love god was defeated. He asked for pardon, and then was sheltered and allowed to live in the creation to keep it going. The victory of Krishna is due to one fact – that He felt One with Creation and thus no question of desire arose. This is also the lesson by which all people feel united with the Absolute in which this whole creation is manifest; and thus do away with the duality of subject-object and live in the creation doing all their work and performing all their duties and fulfilling all their needs with complete detachment.

R. We shall greatly enjoy seeing this today.

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Question from New York, Mr. Rabeneck.

In the last year the Mantra during meditation has started “flowing” instead of pulsating as before. I feel the meditation thus going deeper and having a greater influence on my life. For instance, during many years I have been practising “repetition” (the mental

repetition of a prayer or poem) when walking, travelling or at any odd time. Now the flowing Mantra sometimes starts of its own at such times, replacing the habitual “repetition”. So I let the mantra flow and greatly enjoy it. This has the same effect as a good meditation when a quiet inner presence comes to stay with me for some time.

I sometimes find the mantra flowing when I awake. It possibly goes on in sleep, but I am not certain. Should I let the mantra flow whenever it starts and for as long as it flows, perhaps adding attention to it?

This question is asked because I am beginning to feel the mantra as a vital force active in me in its own way and at its own time. Would H.H. explain?

S. The System of Meditation is to turn the individual from outside to inside and from coarse to subtle and causal, and with the help of the Mantra when he goes deeper within his being then he becomes steady and stable in a state or place within him where there is no movement. This is done by starting the Mantra and repeating and withdrawing into a Oneness, where the Mantra, the object of meditation (Paramatman) and the meditator all merge into Oneness. In this unified or stabilised state, the creative act of cleansing, purification and creation of pure energy takes place, which the individual personality (Jiva) inherits. This he uses for his daily life to do his work more efficiently, and also be more strong and resolute in his work on the development of Being. This is the treasury, enriched for better and

further use after spending some money in the market. If one did not increase this store of energy, then one day when all energy is gone, one would become destitute and would be unable to uplift one's Being from the attachments of the world. This is all that one needs for meditation.

If the "flowing mantra" means remembering and holding it in the mind, (then) at times apart from meditation it has some use. It saves one from thinking or worrying about all other useless worldly subjects of some attachment. This is a technique for saving energy, and can be used, but is no substitute for the prescribed way of meditation, which is basically repeating and withdrawing into Oneness.

Q.2. from Mr. Rabeneck.

H.H. has described Chitta as a store of memories and likened it to a filing system. Has Chitta also another function by serving as a line of communication from Atman to Buddhi-Manas-Ahankara? It seems that when in the telephone wires there is too much noise (from Ego and Manas), the "silent voice" of Atman cannot be heard by Buddhi?

S. The silent Voice of the Atman is never lost, for all voices have their origin in it. It is from this Voice that all other voices of Manas, senses, Buddhi and Ahankar get their strength. Thus this silent voice will always be there, but one may not be able to distinguish the real Voice of the Atman in this din of all the other loud noises, where all senses, Manas, and the rest stand for the same Atman and cry aloud. One has to use reason and set all connections right.

Once a juggler came to the present Shankaracharya to show his tricks. He promised to call the spirits (same word for 'spirit' and 'ghost' = 'bhoot') of dead holy men and said that he will first call the previous Shankaracharya. When this 'being' was heard saying, "I am present and you may ask whatever you wish," it was asked of this spirit to write down one special confidential talk which the two had together at a private meeting. The spirit could not do that, for the fact is that the spirits of liberated men can't be brought down to work for jugglers against their will, and they would never take part in their show business. In fact the spirit was the ghost of the juggler's father who died in a fire accident. Such spirits are frightened spirits who hover around in subtle form for up to twelve years, and those jugglers manage to use them through certain mantras. The real voice is the silent Voice of the Atman, and the noise is made by the ghosts which could be used by Manas, senses, or Ahankar standing for the real Spirit. One needs to sort this out and stop these loud sounds and be able to hear the real Voice. This is possible only through Buddhi doing right job.

R. I am sure H.H. now wishes to be at the Mela with his people for the big day and the conclusion of the play of Krishna. So we won't ask further till Monday.

S. Were you intending to come? The end is at 2 p.m.

J. said that we would have an early lunch and come between 1 and 2. (In fact we were there between 1.15 and 3 p.m.; the crowd was so dense that we couldn't get near the platform, but got a good view from further away.)

Monday 8 February

Ninth Talk:

R. Trying to practice what H.H. explained about bringing the thoughts into a nutshell, reducing them to a symbol or point at certain times, makes me feel I want to know more about how to use the techniques of Pratyāhāra (see III 21 and VII 51). It sent me to sleep and gave bliss when I awoke.

Is there any similar practice one could do during the day (in addition to two good half-hours of meditation) to remind one of Atman?

S. (Referring still to technique for sleep at night – VII, 51):

This practice can be reinforced by numbers. The moment one starts the Mantra, one should think No.1, and then at next repetition of Mantra think of No.2, and so on (as much as one finds time for) from 1 to 2, 3, 4, 5, etc. The numbers need not be pronounced but only brought to mind. This will bring in attention and concentration from useless worrying which dispels sleep.

There is another way as well. A sleepless night is due to the engagement of the mind with many useless types of worries. This drains one's energies for no gain. Deep continuous sleep is kept away, and even if sleep comes it comes for only a short spell, and it would never be deep enough to recharge one's energies from the causal level. One should reverse the process by taking up Spiritual ideas and engage the mind in better and useful activity.

One may think about and find out the greatness and goodness of the Absolute or limitedness of one's own individuality. Scriptures provide a lot of such material. This new activity will dislodge the useless worrying activity at once.

This Spiritual thinking is possible only through a System of reason and authority (scriptural or from wise Men). So this activity will have to demand keen attention and concentration. Activity of this type being Sattvic will produce Sattvic result; reason will clarify ideas and complications, uproot uncontrolled worrying, bring in proper attention and concentration; all of which, in return, needs sleep and rest as a matter of course. So one would get sleep on the physical level, clarity of ideas on the subtle level, and Sattva at the causal level.

R. As I was just going off to sleep, after pronouncing the Mantra, I suddenly had a wonderful feeling and saw the meeting of the chariot of Arjuna as the Jivatman and the chariot of Lord Krishna as Param-Atman between the two armies, good and bad. This came as a result of the Krishna play. It gives a feeling of Sattva whenever I think of it since.

S. It is from good Samskara (Essence) that such a vision or experience arises. The Absolute or the Atman is free, All-knowing and ever blissful. His creation is His "Leeta" (play) which is also blissful. His play is eternal, and whosoever participates in that "Leeta" will also partake of the goodness, freedom and bliss. When, during sleep or waking, one thinks or gets glimpses of His play and

His goodness, one is supported by Sattva which is due to his good Samskar or essence. When the mind is made to rest then the essence or Samskar takes over to project subjects or visions from within. Good projection comes from good Samskar and bad projections from bad Samskar. The meditation is also made to do just that, so the individual has more Sattva and may get more energy for advancement.

In the 4th chapter of the Gita, Krishna says that although the fourfold cast (? caste system) was created by Me through the differentiation of Gunas and Karma, I am the changeless non-doer. Actions don't taint Me nor do I have thirst for results. Whoever knows Me thus is also not fettered by action.

This means that to indulge in such good thoughts or visions would not in any way be a bond-producing activity, for all this purifies the individual and leads him to freedom. The creation comes forth and is sustained and ultimately withdrawn back into the Absolute; and men who see all this as "leeta" (a play), participate in this creation, sustaining and merging in Sat, Chit and Ananda.

R. There is a question on this from a lady from London who gives initiations with me:  
Miss P. Scrutton: "Remembering the existence of the Atman in myself." During the day I can recollect the taste of higher experiences in myself. When I "wake up" for short moments, I try and bear the Divine in mind to lift myself up from the level of ordinary life. To remember that I myself am divine, I have to think of a great tree, of myself as a leaf attached by a great life-force to this wonderful being which itself spreads its great roots into the earth.

How can I feel this more simply, that this Divine person

is in me? Not just that without Him I could not be, but that He exists in me? Ordinarily it is all too easy to believe in oneself, that one can do, that one is somebody. It is more difficult to believe and remember oneSelf in a real practical way – to live this belief.

S. In the 15th chapter of the Bhagavad-Gita the same idea has been fully described where Krishna says:

I am the root of this great tree of the universe which has its beginning above in Me. The trees on earth get their nourishment from below and their form grows up, while this universal tree has roots above, which is in the Absolute; gets its life-force from Him, and manifests as branches, leaves, fruits, and flowers.

The leaves are said to be Vedas (Chandas) the word or the sound. The individuals in the universe in multiple forms are nothing but sounds, manifesting as they do according to their meaning and function. In nature a seed is the embodiment of some taste or smell which its fruit produced, while it holds the seed for further propagation. In the case of the great universal tree, the real seed is the Absolute, which in time spreads up to manifest millions of forms like all of us. In fact individuals also hold the same possibility of the taste of bliss which the original seed has.

This is all we need to understand and live up to. The sap or the life-force of all forms is from the Absolute; Sat, Chit and Ananda. If one remembers this all the time, then one can act accordingly. People, when they see some forms or names around them, do not look beyond for the cause of all these forms. Reason, meditation and Knowledge show that they all have their origin in the same single Absolute. Because people forget this fact, the Teacher

prescribes them 'discipline', meditation, true Knowledge; and with attention on these one would soon learn to live on this Divine level within and without. One who remembers Absolute remembers Self, and who is in the Self all the time is united with the Divine. In trying to bring this memory of the Absolute during the day, I gave one or two people of the senior group the description of Dakshina-Murti, and here is the result in one person whose question follows:

Mrs.N.Douglas-Henry: In the pursuit of meditation I find myself turning more and more towards simplicity. The hand symbol you showed us (index finger folded against thumb) helps me very much. It reminds me without words of what I am trying to do, and seems – for me – the best way of cutting out inner talk. Are there perhaps other signs and symbols which you could bring back to us from His Holiness?

S. The sign you mention is symbolised as Jnana Mudra (Knowledge symbol). In this state, the index finger bows down to meet the thumb. Here the index finger represents the Ahankara (ego) of the Jiva (person bowing down to meet the Param-Atman), and the other three fingers symbolise Prakriti (his nature) bound by the law of Three which repeats everywhere. The individual must get above the Law of the Three Gunas by continuously being in union with the Absolute to enjoy the full Knowledge of the Absolute. When this experience opens up there will, in due course, come into his sight many layers of finer and finer Knowledge in the development of that individual.

R. In following what I understood from the original Shankaracharya's own poem (Dakshina-Murti), if one performs this Mudra when one is alone and meditating, I found that at other times one could get this state simply with the mental picture without making it with the hand. Is this permitted?

S. The first Shankaracharya associated this Mudra (position or symbol) with his famous principle that Brahman alone is the Truth and the universe is illusion, and that there is complete unity of Jivatman (Individual Self) and the Brahman. Brahman is the thumb, index finger is the Jiva, and the other three fingers are the play of the Gunas in the universe (which is illusion or imaginary). The Leaders of all branches of the Vedanta System have used this; and it is said that Rama himself used this symbol when he ruled his people in Ayodhya to signify the Oneness of man with the Absolute.

The index finger stands for Ahankara (Personal ego). In this finger is plenty of Rajas. If one pointed this finger at a tender shoot of pumpkin, then it will dry out and die. This finger is always used for disciplines, orders, dictations, reprimands and threats. This is a hard and most rajasic finger! It needs to be united to the Truth or the Absolute.

The middle finger is used for all measures related to man and the world at large.

The ring finger is used for all ceremonial and ritualistic works alone. Most of anointing is done with this finger. In engagement and marriage ceremonies of most countries the ring is put on this finger.

The little finger has a curative effect. One can rub this finger against the thumb or the palm, and then move it over the ailing place and it will cure.

When one uses a rosary, only the middle, ring finger and thumb should be used; for it is laid down that the index finger should not touch the beads, since this would make it impure. The hand represents the Forces in action; these fingers have such different functions and use of these fingers passes on these Forces. If the young shoot of the pumpkin (without having any eyes) can get the message of reprimand from one of the five fingers, then other beings would also get the message and act accordingly. If you point your index finger at a gentleman, he would take offence!

R. Was H.H. going to say something about posture (how we sit) or use the Mudra during meditation?

S. The meditation posture used in the West has certain limitations. The tradition in India is to sit cross-legged and put the left-hand palm under the right-hand palm at the place where the feet cross each other. The left hand is symbolic of Prakriti (Nature) and the right hand represents the Absolute (its Creator); so the Prakriti is put under the Absolute. Or as the Jnana Mudra has been described to you, put both hands in the form of this Mudra and place them on both knees in the cross-legged position so that the three fingers of each hand slope downward, palms facing upwards. If you sit on a chair, the arms of the chair make it uncomfortable. Even

putting your own arms together is not comfortable, and so at most one can put the hands on each thigh. It is better to use a chair without arms.

Tuesday 9 February

Tenth Talk:

Holland: Mrs. D. Van Oyen:

What is to be the next step, when one has really seen that only the Atman is Truth, the rest but Maya? Does it take a long time to let this penetrate in the whole being? It is never out of the mind now, but it is looking for a way to manifest itself – I have noticed that wishes of the ‘ego’ become less and less important – yet it has nothing to do with indifference. It is just that there are fewer wishes or desires in this region.

S. When this idea (that Atman alone is Truth and the rest is Maya or illusion) has been fully appreciated, then one will experience expansion of Light, power, Knowledge and service. Accordingly the limited ideas of individuality and relationships will break their barriers and go on extending in proportion to the depth at which this idea is rooted in the being. The being will be full of enthusiasm and one will be naturally able to know more, teach more, serve many more than one used to do. The world would become a family. The limited would become unlimited, small will be large, and darkness be transformed into Light. Love would prevail everywhere. The individual will love all, and all others will love the individual. In the 12th chapter of Bhagavad-Gita Krishna says that, whosoever loves Me, would love everyone in the world and also be loved by them; for when love prevails the response is from both sides. To manifest this Knowledge is to expand the family, the service be offered to many more, love be

poured out to all. If love, Knowledge and service is on the increase, I should assume that the idea that Atman alone is Truth is manifesting. At this stage the Ahankara is fully purified and the Light, power and Knowledge of the Atman is made to reflect in one's inner Being and the outer world, just as a clear glass allows light to reflect (shine) inside and outside equally; if, instead, an opaque earthen wall of separate ego is created, then the light will shine inside and would, of course, produce some heat; but light and heat would not be made available outside. This idea, fully appreciated, will clean the Being and allow full reflection of power, Knowledge, bliss and service.

R. Here we have been seeing this happening in a marvellous way, in the spreading from and towards the Shankaracharya and his Tradition, and all these fine people here trying to convey love.

U.S.A.: Mr. Grigg (Boston):

In trying to keep intentions (i.e. thoughts) and deeds consistent, one often seems to run up against a state of inertia in the body. For example, one knows one should practice some useful exercise, such as calligraphy or music, and something in one even seems to desire that, but one finds oneself watching television instead - seldom an enlightening occupation! The key seems to lie in feeding and strengthening the heart, i.e., the emotional centre. What help can the Shankaracharya give on this problem, please?

S. This is because of untrained Manas, which is always ready to fall for coarser subjects which are mostly related to physical and sensual enjoyments. Manas considers them more important, and so

likes to dwell in such activities. The worldly physical things have a certain importance in life, which need to be attended to; but work on Self-realization also has certain important factors which need one's attention. This way the pull of the world and the pull of the School create conflicts. One wonders about what one must do first.

This is the domain of reason (Buddhi). Reason is there to decide what is more useful to the Atman, and this can only come about through personal experience. If one observes one's activities one will soon find which will give more and lasting goodness. Having found the importance of good work, one should stand by it. When one has to see an important person, then one gives more time and care to meeting him. The School work is for meeting the most important of all, so one must logically do just that. If one fails to do that, one hasn't known the importance; for with that Knowledge, no one really can afford to indulge in inferior things.

Manas (desiring mind) goes for pleasure; Buddhi stands for good; and good is important in comparison with pleasure. Follow the Buddhi and just practice good work again and again. Make sure what is important; having done that you would not need anyone to tell you what you must do.

A mother helps a child to learn to walk and then she lets go of his hand. The child may fall and, if he does, the mother gives support again and tries again until the child walks by himself. The child trusts the mother.

The School is the spiritual mother; follow her, she asks you to do work for your own help. The more you spend your time in

good activity, the more good will be available, and in due course you will develop a taste for good activity which, one day, will become natural; the Manas will have been trained to do more important work rather than less important.

Children have to give more attention to learn. The new teacher also has to study to teach, but not like the children. An experienced teacher simply walks in, and without any exertion he conducts his teaching; and all this only because one practices one's work again and again until it becomes natural and easy.

London: Mr. Allan:

All Knowledge is always there and always available, but it does not belong to us. A flash of understanding! Yet to make it mine will limit, if not destroy, it. Truth given in a simple phrase so divinely illuminated that it contains the wisdom of many books. How, then, are we to communicate with each other on the physical level?

S. Knowledge is the material of Consciousness and it is available all the time and at every place. This is experienced in two ways as Aham (I am) or Idam (this is or that is). All Knowledge, which is composed of these two types of experiences, can be had only through machinery supplied to all beings. The machinery consists of the senses, Manas, Buddhi, Chitta and Ahankara. These are all one has, for there is no other instrument of knowledge. So one can get all Knowledge through this machinery. This machinery is also created by the Self who uses it, and so it has all possible functions to perform for Knowledge. Only with these you can experience, know, record the Knowledge, and make use of it in communication. It may

seem that by claiming it or making it 'mine', the Knowledge is limited; but if one knew that it was everywhere and available to all who care to use their machinery, then it would be an unnecessary burden to claim it or make it 'mine'. But whatever you do, claim it or not, you must experience to get it.

Eyes see everything; but the eye does not see itself, and yet we all know that seeing is done only by the eye. One can see all 'Idam', the world around; but one can't see one's Manas or Buddhi, Chitta or Ahankara. By inference from their work, we all know them to be there, but only by our own experience, and know them as 'my' Manas or 'my' Buddhi. If this machinery is used properly, then all knowledge and inferences would be right.

The question of communication pre-supposes experience. If one has experience, then one only needs to learn the language and communicate fully to those who have, or could have, similar experience and know your language. Since all men have the same machinery, there is no obstacle in Knowledge and communication.

Aham (I am) experiences everything through the subtle body and senses, but Aham can't be experienced by subtle body and senses. Idam alone is experienced through subtle body of Manas, Buddhi, Chitta and senses. Idam is composed of Pratyaksha (immanent or present to the senses) and Paroksha (beyond or away from senses but comprehended by mind). Aham is neither Pratyaksha nor Paroksha so it is called Aparoksha, that is, 'not beyond'. One cannot know the knower by any means, for the Knower alone is the cause and experiencer of

knowables. The Aham or the Self is Truth, Consciousness and bliss. No one can ever show Truth, Consciousness or bliss for they are always experienced through something, and things are always physical. At most one can define Truth as that which remains the same in all three times, i.e. remains the same in past, present and future. In physical world there is nothing which could remain the same in past, present and future; only Consciousness or bliss or Truth remain the same, and that is the Self who experiences all things and can communicate through the common medium of language. Those who have experience, they alone can communicate.

For example, take grains of salt in a salt-bed which have been extracted from sea water. If they wish to fathom and measure the depth of the sea or ocean, they might get back into it again. The only thing that could happen to them and their curiosity is that very soon they will be dissolved into the sea, and that curiosity will also be dissolved, for they themselves have turned it into sea and they are sea. How could they know it by being themselves? As long as one is divorced from the experience, there will always be curiosity.

Absolute is like an ocean and individuals are like grains of salt. Curiosity makes them jump into the ocean. Some use mechanical devices, some use logic, Manas, Buddhi and Chitta, etc. The best way is through the reason; when reason is awakened and its gate open, then all divisions vanish and there is only one ocean. Those in search of Knowledge have experience; become One with the Absolute, and then curiosity vanishes. Aham and Idam become One, and then there is never any problem of communication. Curiosity is a sincere act from the side of non-realization, but only a comic act from the side of Realization! Realize and communicate.

Mr. Healey: A few days ago I watched a man repairing a television set. He had opened it up and was working on it without disconnecting it. I said to him, 'Isn't that dangerous?' He said, 'It could be'.

This suggested to me that we live in an environment where extraordinary vibrations go through matter in all directions. Is it possible that vibrations like that could harm humanity? I wondered if you could ask the Shankaracharya about it.

S. The whole of Creation is full of vibrations and those responsible for them know it, but those who do not know them get frightened from a distance! The man who knows his work fully knows quite well about all dangers, and due to his knowledge manages to work without being overpowered by them. Each profession works on the same principle. Teachers know their subject, and surgeons know how to operate, but even a good engineer would be terrified to do a medical operation! A lawyer deals in many cases, works with full confidence, and wins. If he knows that his client's case is not true, then he might pretend to win and put up the case only to get his fees; but his lack of confidence itself would become the cause of his defeat. Electricians know how to work with power currents; with strong currents they use rubber gloves and boots. They never get killed unless they go to sleep at their work. As long as they are attentive all will go smoothly. Those who don't know that job face the danger.

The Creation also has such danger-points, but responsible Men know that and don't get into any panic. There is never a dangerous moment for them. The only needful work is to know one's job fully

and do it efficiently. A realized Man would have learned all about the connections of the world. The world is connected through the vibrations of the subtle world, which are finer than the physical world vibrations. He knows how to handle them and would never be in danger. Those who do concern themselves with these impending dangers, only need to learn the art of Self-realization (which deals with these connections) and they will see how easy the job is! All dangers lie in ignorance or half-knowledge.

There are certain other people who are “jack of all trades but master of none.” They collect a little information from all those trades and do those little jobs whenever the occasion arises. They are neither confident of themselves nor can they do other jobs with confidence. Their use is very limited. For real men it is open for them to learn, know and do their work thoroughly well. On the Spiritual level also the field is wide open for people to learn, know, and be able to do their work thoroughly well.

Question from Mr. Bill Anderson (2):

The arts in the West are frequently in a bad state either because they are hampered by old and worn out rules, or because no rules are followed at all. The first condition leads to dull art, and the second to very private art so that communication fails. How can we overcome these problems?

S. The fall of standards in the way art is being executed, communicated and appreciated is just now a universal phenomenon!

The West and East both suffer from it. There is nothing wrong in the arts and their rules. The wrong is in those concerned with art for they have lost touch with real experience. Their experiences are shallow, their Beings are shallow, they get hold of something old and re-fabricate it in their own way and seek cheap popularity or money. They produce too much from too little experience, and these products are admired today, but will be thrown away tomorrow. There is no depth which could stand the test of time and fare well. Human society, influenced by such hollow works and workers, has also lost touch with appreciation, and thus you have the present situation. When a man of good Being takes to experience and expression, then Art manifests, and it also goes direct to the heart of people. Rules are not what matters most, it is Being and experience that matters. Make Men and they will create Art.

Mr. Bill Anderson (4):

We are told that asking questions helps our progress towards Self-realization.

Where does a good question come from?

S. Chitta is the store. Here many products can be stored. Some store good Knowledge, and some people store rubbish which is not appreciated by Atman or Buddhi and there is no ready refusal to accept what is not true or good. Then one has to dispose of it, and a question arises from the Atman as to the disposal of whatever rubbish is collected. Just as a trader when by mistake, he gets hold of a faulty product, he goes on to sell it quickly. So when the

Atman or Buddhi gives a call that there is something untrue or impure about certain ideas or habits one has stored, then it produces a good question. Those who question alone purify.

There are two types of trader. A good trader, if by chance he has somehow got a faulty product, then he would not put it on the market for he does not like to trade bad products and deceive his clients. He will destroy it and replace by good product even if he has to do so at his own loss. The other and wicked traders would get cheap and useless products and sell them under any pretext and deceive their clients. Even in Spiritual level these are seen. People take to rubbishy ideas and keep on trading in them, while very few stay firm to get only true Knowledge and then give that to others.

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R. Finally, I thank His Holiness for all the care and trouble he has taken. He has recommended so much for this ill patient who has got a period of convalescence ahead of him; may this man be excused from teaching other people until he has cleared the bad out himself?

S. offered his pure blessing to Dr.Roles and his people. He also said that Dr.Roles is not ill, but he superimposes the ills of others on himself and seeks cure through his own experience. This Tradition offers true Knowledge, which will cure not only the superimposition but also the real ills.

(Questioned afterwards about the meaning of those last remarks, Jaiswal explained that they referred to one of the traditional methods doctors use in India: the doctor takes all the symptoms and worries and pains of his patients into his own being and thus cures

the patient. But he himself then has to find his own cure. So in this doctor's case, having taken into himself all his people's worries and pains, he then has to seek his own cure from the Holy Tradition).

Blessings again offered by His Holiness to Dr. Roles and his people.

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