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Tuesday 2 October

Private Talk with H.H.

At the first talk he explained that he would need a period of observation so as to observe by my questions the situation, my state, and my needs. So he would like me to ask general questions first.

Some questions about the meditation from beginners in London which we had translated were then read. His Holiness discussed a few of them but said he would give considered answers if we left them with him.

He had decided that it would be better for me to remain where I was at the Hotel, as it would be inconvenient for me at the Ashram. He promised that a car would be sent to fetch us and that he would give us a daily audience at 4 p.m.

I asked him for instructions: what should I eat, how many hours I should sleep and what his instructions were about the Meditation. To the last question he replied: “Meditate as much as you want to, but don’t put a strain on yourself. But whenever you meditate you must keep a straight back; you may meditate sitting on a chair or on the floor, lying flat on your bed or standing, but it should always be with a straight back.”

Thursday 4 October

Answers to Beginners' Questions

Q.1 What is the Tradition behind the Meditation: where did it come from?

Ans: The Creator is the basis of the Tradition of Meditation. He Meditated and created the Universe manifested in creation. He evolves, supports and dissolves the Creation; only He is the beginning and the end of it. He does all this by meditation and also exists without it; He also inspires human beings to meditate in order to rise to higher consciousness; to be able to enjoy activities of the world, and at the same time to exist within themselves (i.e. to retreat from it all).

Q.2 Why has the Meditation not been available before?

Ans: The system of Meditation has existed in the past, is existing and will exist; but ways of access differ from time to time – according to the stature, ways and means of human beings. Ordinary men derive profit only when they are told of it and given it.

Q.3: What is the significance of the ceremony?

Ans: Ceremony is symbolic of reverence. The man who initiates gives away his own powers. That is the reason he deserves respect and it is the duty of the disciple (? initiate) to respect and serve him with best things.

Q.4 Is there a special significance behind the particular word given to an individual?

Ans: Special mantra words have great potential powers in them which other words do not have. A man can realize himself and be of use to others only through such words, not with other words.

Q.5 Is the word different for different people?

Ans: There are different Mantras for different types of people and also a particular Mantra can be useful to all; but one individual should never have different Mantras at the same time. One should start with a given Mantra and keep it to the last and should never change it. This is the significance of the Mantra system. Only in this way can one gain.

Q.6 Where will the meditation lead?

Ans: Meditation leads men to discharge their pains and realise full bliss. This is what is the zenith of human endeavour and in it is hidden the secret of human progress.

Q.7 Are other forms of meditation to be given in the future?

Ans: No other meditation system will be given at any further stage, but instruction at progressive stages will be given to enable the man to go from coarse to subtle and then to complete Self-Realization. What comes next is nobody's business; one could experience that for himself.

Q.8 What is the basis of the action of the Mantra – is it linked with vibrations in the body?

Ans: Mantra can affect in different ways. Everyone couldn't have the same experience. Vibration is initial basis only.

Verbatim Translation of H.H's answer to Question 1

“Meditation is meant for the realization of the chief aim of human life. The coarse material world of our sense organs and the pleasure it gives, do not fulfil this aim, so we need something beside. The reason for discontent is that the world of pleasure is small and temporary compared with the Divine Self or Nature (Atman). It is a law that the small cannot satisfy the large; the large needs satisfaction comparable with its own magnitude and permanence. Atman is eternal and complete, but the visible tangible world is not. But when in their ignorance people call their body “I” (mistaking the body for the Real “I” or Atman) they find it difficult to derive full satisfaction, peace, and lasting happiness. And then they turn their minds to look for things which could lead to such a result. There are many ways to achieve this, but this system of meditation is simple and easy, and can be practised while remaining in the world of normal life. That is why the ordinary man needs this meditation.

Where did the meditation come from? The Creator begins the act of creation with meditation. The meditation is from the beginning of creation and will only end with creation. Although the history is very long, yet at least one should know that meditation only was the means of creation. The Creator meditates to create, and also meditates to bring about modifications. This is the means of creative activity. If men meditate they switch on, or tune in to the creative force, and find enough power to do their daily activities, and prepare for union with Higher Mind (Atman) as well.”

N.B. H.H. nodded assent when I said that part of his answer reminded me of the first words of the Gospel of St. John: “In the beginning, was the Word, and the Word was with God and the word was God....All things were made by Him....”

Additional Answers to Beginners' Questions

On Q.1 H.H. added: Meditation is like light vibrations which are everywhere at all times. Those few people with Cosmic Consciousness catch it by inspiration and pass it on to others for their use in establishing relation with the Creative force.

On Q.3: For every deed to be performed, it is essential to create a spirit of the deed. One must get into the spirit of the work to finish it properly. Even in daily life when we meet some important person we always prepare an atmosphere according to the nature of our business. This atmosphere initiates a smooth way to achieve the objective. The ceremony is designed to help to create an atmosphere which should make it possible for the new initiate to get ready in body and spirit for this important moment in his life. Ceremony is not the way, it only creates momentum for the action to get on the way. There could be different forms of ceremony, but the one which you and we use is the traditional ceremony.

On Q.4: Yes. The words have full significance in meaning, sound and inherent nature. Words are selected so as to complement the nature of initiates. Words have different Gunas and people also have different

prominent Gunas. The quality, Guna, of the initiate is first observed and then a suitable word is given to balance the Gunas. This of course is observed in India but perhaps one cannot at this stage work out the system in the West. The same word is at present advisable. That word being most suitable in these circumstances. Perhaps in future you will have to evolve a system to look into the nature and Guna of initiate and then decide the word. Although the sounds in themselves have qualities of their own, we don't consider that point for the reason that we soon switch on to meditation inwardly without sound. Even the meaning does not matter much at later stage so it is the substance of the word which is important and when the mind is submerged in this substance then only we have the best out of it.

Q.5 is dealt with in Q.4.

On Q.6 there is more to follow.

On Q.8 R. asked a question like this:

Beginners often say, "Is it only this simple thing to do? Are there not other later disciplines, big and important, that will lead to Nirvana?"

Ans: The rigorous disciplines of the Past, which people often expect, have been done away with. This meditation system has now been created to relieve people of hard labour. This is made simple because ordinary men in this age cannot undergo strict discipline because of (by) their own nature. So this simple technique of meditation is created to suit the calibre of ordinary men of this age. There is no need to frighten people that they will have hard work later on. The difficulty is right at the beginning. Once one has got properly started one should find further progress easy.

(Later differences lie more in frequency and duration of meditation than in any change of technique.) It all depends on the Initiator. If he is efficient he can lead the initiate to improvement. But as far as the simplicity of the method is concerned, it is the result of a conscious experiment which has come to this stage. For example, when someone invented the printing system, it was very cumbersome at the beginning, but now it has developed to such a state that we take it for granted, we just never question it. Perhaps this simple meditation system will be taken for granted at a later stage.

Its simplicity is of course the result of previous hard work. Just as when a photograph is taken, when it has been processed and made into a block, it can be printed in thousands without any difficulty. The difficulty experienced in the first stage – that of making the block – is not again met with in the reproductive process. Like that a few Realised Men who penetrated the subject with their foresight encompassing “three times together”, observed and experimented on this method, and when it was found useful to suit this generation, they passed the method on. A few people took it to the stage where it could be given to the multitude.

Results reached by this method can also be achieved by other methods like Yoga, Prayer, etc., but those don't suit the ordinary man's life and they can't get far on those lines. Those methods are not meant for them. Some people, however, do try those rigorous disciplines and reach the higher stages, but ordinary folk with no hard fibre could only do something like this simple technique: yet they can get all by this that others would by hard discipline.

Saturday 6th October

In Connection with Authorisation to Initiate

After a full account of the School of Meditation had been given by us, the following questions were asked:

His Holiness says that it is possible that the authority to initiate can be given to responsible people, but such a person will have to be prepared by undergoing certain discipline and he will have to do much more meditation to rise to the required level. This work can only be done by special people otherwise it will become fruitless action.

Question: Does H.H. agree that one Initiator should not try to give the meditation to too many people in a given week? Thirty or forty seems about the limit, otherwise he becomes tired and inefficient?

Answer: This is important; he should not do more than thirty so that he will give full attention to each one and have time to do his own extra meditation as well.

Question: Because of the great numbers of people in London and other cities who want the meditation and the need which Maharishi stressed to give it them without delay as soon as they come to want it, more than one man is needed immediately to Initiate. Would His Holiness consent to empower one or more besides myself? There are at least two men who are of the required standard – at least one in London, one in New Zealand, one in Mexico. Can they be empowered?

Answer: Yes, if they are in the category of Realized Men able to be a teacher or a Master; then only are they to be authorised. But as far as he is concerned he would welcome men suggested by you. He would leave it to you to decide if they have achieved enough to be trusted with this important work.

Sunday 7th October

A Sunday Afternoon Talk

Talks between men on two very different levels always demand an effort of the questioner to sound the right note, to express what he genuinely wants very much to know, but on a scale likely to receive an answer. When this has to be done entirely through an interpreter with no single word of a common language between the two participants one would expect the difficulties to be greatly increased. One would not usually know beforehand whether there would be a number of other people from the community also present, in which case the tape recorder would be very useful, or whether it would be a rather private conversation on more intimate or secret matters when the instrument seemed to get in the way. Much depended on whether the questioner had performed the discipline with success during the previous night and day and so was comparatively free of small personal view and more sensitive to the person he was addressing.

One such talk took place yesterday and it could be of such interest to us all that this reconstruction is being sent. The Shankaracharya having taken his seat on the throne to the sound of chanting, and there being only three or four people present, the interpreter read this prepared statement in Hindi:

Preface: “Doctor had a profound lesson from the way your Holiness spoke yesterday about complicated matters with such purity and love for all and yet with detachment.

He saw by contrast two sides of his own nature – one utterly selfish and full of suspicion, but another capable of love and devotion. He looked on his small ego with loathing but then tried not to remain

attached to it.”

(His expression always remote and impenetrable at the beginning had changed to one of such warmth and pleasure that it was already clear that this was a welcome start.)

“Before going to bed he thought of your Holiness’s words: ‘The Creator is the basis of the Tradition of Meditation’, so like the beginning of the Christian Gospel of St. John: ‘In the beginning was the Word and the Word was with God, and the Word was God.’”

(H.H. nodded assent)

“The first part of the night was stormy but about three in the morning great happiness and gratitude came which made the meditation quite different, and suddenly there was this question: ‘Is not the Mantra like an arrow? An arrow dipped in poison kills, but an arrow dipped in balm can heal. So the Mantra dipped in selfishness and suspicion brings well-deserved punishment, but dipped in selfless love it brings a healing peace.’”

H.H. smiling said: “But love has two reflections of which one is suspicion; so to have a little suspicion in love is natural, though indeed it proves the love is not complete.

In this case your suspicion was not wrong; it was directed towards the clearing up of past mistakes and preventing further confusion. But if suspicion is carried into talk, argument and starting warfare, then it is wrong.”

R: It is the same with fear; I’m not much afraid for myself, but I suffer agonies lest something should harm the Work.

Ans: That is right also. A lion when he goes out hunting in the jungle is full of suspicion; he looks in front of him, behind him and on

either side; his safety depends on his suspicion of the presence of an enemy.

R: But the lion is not afraid! And how is it possible to be wary but like your Holiness to be serene and unperturbed?

Ans: That is just related to different stages on the way to consciousness.

R: The jackal has to become a lion?

Ans: Jackals remain jackals. You are a lion living among jackals, therefore you think of yourself as a jackal. If you would think of yourself as a lion, recognize that you are a lion by nature, you will realize your possibilities sooner.

(Talking with the interpreter afterwards, we recalled that H.H. uses the word jackal in the sense of ‘common man’, or as we might say, ‘men without magnetic centre’, and lions refers to men who are ‘on the Way’. He regards the people in our organization as ‘on the Way’ – not jackals. He uses the word owl for a man who flies from the light, with whom it is useless to talk. But these words are not words of abuse, they are said with a gentle understanding. So all you have to remember is that you are lions by nature but at different stages, and live up to that!)

R: To return to the metaphor of the arrow, is it not Sattva Guna which is the balm? Will your Holiness speak of how to increase the concentration of Sattva in the body? Is the company and example of a Saint important or essential?

Ans: There are two ways of increasing Sattva Guna. One is, as you say, the company of a Saint; and this is as important as the other, which lies in right conduct during the day in respect of actions, feelings and thoughts.

If these are good one day, one may achieve the balance of Sattva, Rajas and Tamas, and Sattva will prevail over the others. If they or one of them is bad, then the Gunas are unbalanced with either Rajas or Tamas

prevailing. But the effect of these good actions, feelings and thoughts would be to create more Sattva and help to restore the balance. If either actions, feelings or thoughts remain bad, the balance will be further upset and will lead to bad effects on oneself and other people.

The criterion of the “good” as used here is whether the effect is increase of happiness merging into eternal happiness. The actions, feelings and thoughts are bad if the effect is only temporary happiness leading to unhappiness later.

(Turn negative, as we would say: and the “happiness” or “bliss” referred to in the first case means positive emotion that cannot turn negative.)

R: Does the night reveal what the day’s actions, feelings and thoughts have been?

Ans: Yes, for ordinary people. People come into different categories in this respect. The Realized Man, having during the day performed good actions and enjoyed good feelings and thoughts, collects them all to one point in himself and goes to sleep without bothering with anything but sleep. When the time comes he just goes to sleep, and nothing more. He doesn’t know his dreams.

But the ordinary man might during the day have good actions, feelings and thoughts just because of certain outside influences, but in the night his own inward nature comes out and brings about bad thoughts and bad dreams. And in still another category are the partly unrealized men who do good during the day, and have good thoughts and dreams at night, noticing these, and not completely refreshed by dreamless sleep. Each one can see from this in which category he stands.

R: Then it is not advised to give an account to yourself at the end

of the day of actions good or bad?

Ans: It becomes unnecessary once you are on the Way. Then, you are not troubled by such things. You do what you have to do, but you do not cling to it.

R: Since you have said that the first action of the meditation is to bind together the inner and the outer divisions of the mind (the reasoning part and the feeling part), does it mean that a man who has good days and bad nights is not meditating happily or fully?

Ans: In ordinary man actions, feelings and thoughts are produced from without. Meditation brings about a situation where these functions arise and are governed from within.

(See P.D.O. "Psychological Lectures")

R: Besides meditating is it not useful or even necessary also to think regularly about fine ideas and great words in order 'to leave the little house of the small ego and come into the big house of Universal Self'? (H.H. smiled as he recognized his own words to us on the Ganges bank at Ram Nagar fifteen months ago.)

Ans: Fine ideas are necessary to prepare the man, and different systems do that. (He gave as examples the Vedanta and various other systems.) Your own system of thought quite evidently gives good results and there is nothing incompatible between it and meditation. All these ways of studying and thinking of such large ideas help one to store and retain things in the mind by means of reason. Meditation takes you along the same road from within. Even if you don't think of those ideas or Holy words or systems you could still achieve everything by meditation; but your system is complementary to meditation.

R: It is your stories that are most vivid and stay in the mind.

Ans: Yes, that is why I try to use them to clarify all answers.

R: After I returned from India (see “Back to the Source”) people were so delighted with them that many people begged for more. Then you sent the one about the parrot. But we have not had any at all this year!

Ans: I will try to give some more. There are thousands of stories in books; but remember the powerful effect of a story is derived from its aptness to the question. So if your people want the stories, they must ask the questions!

R: (Arising out of his answer to Mr. Whiting’s question No. 8, previously given):
Mantra can affect in different ways, everybody couldn’t have the same experiences: Is it not true that, beside the inherent power of the Mantras, a Mantra acquires added powers by use? Isn’t it like a traveller who, staying in different houses, gains experience and knowledge and warmth of making new friends; so Mantra going to different places in the mind gains new properties? But because men’s minds, though made the same, have different contents, so, effects of Mantra will be different?

Ans: The real cause of the different effects of the meditation in different people is the distribution and proportion of the three Gunas in their own nature; in no two men are they alike. It depends on the former life.

(The word used was SANSKAR, the “essence of the individual life”, into which is collected the joint effects of all these thoughts, feelings and actions; so Jaiswal understood this answer to signify that “Self-knowledge means to know the particular proportion of the three Gunas in one’s own essence.”)

Note: More questions are going to be asked about this last answer. This conversation is recorded because it sheds light on the vexed question of the relation of the three forces to the three-storeyed house.

Seeing that people (including the women) were collecting for the Sunday music, I got Jaiswal to read something rather light-hearted and topical – his translation of part of a newspaper account I had read of the big festival to Durga with which all the people were occupied just then. It was read like this:

J: Doctor was reading this morning about the Goddess Durga who is now being celebrated with the new moon:

“In Harivamsa of the 4th century she is ‘both wisdom and pleasure, both darkness and light ... at times her glance is horrible, at others it is all sweetness ... She is the night and the twilight. She walks with dishevelled hair. She is death, which delights to rend and devour the bleeding flesh, and she is also the resplendence of the stars, the beauty of young girls and the happiness of wives’.”

I said, it seems that even a foreigner was experiencing Durga during these last nights and I had sent this quotation to my own lonely wife in England.

He was pleased with the quotation and said it expressed very well the dual aspect of the powerful force of attraction between men and women. What he had just been saying about “good and bad actions, feelings and thoughts” had a bearing on this also, because if these were good then Durga gives only good things. He added that he was glad I had thought to send it to my wife, it is right that she should know about Durga, and would I tell her that he is including her with me in his prayers.

Recorded Answer: “Goddess Durga is the personification of the force between men and women, the creative power that is in every person. This power is threefold, made up of the three Gunas. The different manifestations of the Goddess, Kali, Parvati, Durga, refer to these three. Durga personifies the dark side, Goddess Parvati the light. When the power is unbalanced among human beings, Kali puts it right; Durga expresses the blind forces of nature.”

Tuesday 9 October

J. reads from script: “Last night, having put together what we could remember of your Sunday Talk, Doctor went to bed remembering your words, ‘The Realized Man collects all his thoughts and feelings to one point in himself and just goes to sleep.’

It seemed possible to fold up the thoughts and feelings as one folds up one’s clothes and put them away in a drawer. Consequently the sleep was much better. But it was not perfect yet and some insistent worry caused me to get up and meditate in the early hours, after which sleep was deep and restful. Is this what one may have to do until the day’s meditation is more complete?” (H.H. nods assent)

Reading continues: “Sometimes after a very happy meditation, if one just sits, new and profitable thoughts on big questions come spontaneously into the mind, accompanied by very vivid memory. Whatever comes to the mind is illuminated. This is not what we ordinarily call thinking, is it like the ‘contemplation’ described in Raja Yoga? Is meditation the means, and ‘contemplation’ one of the happy results?”

Ans: Since there are different Yoga systems in India, this system of meditation is a kind of bridge between all of them. The Raja Yoga is the King of the Yogas – the best. Why is it called King? Because it helps everybody who comes under its command. And the system of meditation which you have is called Raja Yoga because it helps all the Yogas. Without this meditation each separate Yoga system leads only to a certain point on the Way; but this meditation takes you further to the point of complete Realization. The meditation of this system and what you call ‘contemplation’ of the Raja Yoga is not different.

R: I have heard it said that the only Yoga the West can really practice is Raja Yoga. Is this true?

Ans: Raja Yoga is not bound by space. It is so simple and designed to be so simple that not only the Western peoples, but anybody can take it. For example, in one of the mythological stories the son of Harnakashyap, who was called Prahtad, started to meditate when he was very young with all the sons of Danavas who had no qualities, no education, nothing of the good virtues. Yet they realized something and improved their consciousness. So there is no question of the type of people as far as Raja is concerned; anybody should be able to help himself through meditation.

Reading continues: The keynote of our System in the West is the idea of Self-Remembering. It is said, “Man never remembers himself; but if he could, then everything would be different for him.” When I first saw you arrive at the Gates of Ram Nagar, I recognized that here at last is the embodiment of Self-remembering. So I watched to see “how a Realized Man speaks and acts.” (H.H. smiles in recognizing his own words)

Ans: The realization achieved, makes it possible that man does not forget himself. We are men, and all have been told the behaviour of man, how he should behave and how he should live. Once we know this, it is not very important to remember that we are men and should behave like that. But the question arises when we see men behaving not like men but like animals. Then we must remember what is the difference between men and animals and if there is something wrong with us, we should immediately correct that, and lift up our Being.

But after constant meditation and work on oneself, the adept

starts to realize that a man is not just flesh and bones, he is also soul, he is consciousness, and he is bliss. When he has realized 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 which is pure consciousness and bliss. But this stage comes only after complete Realization.

To R: Now even if you cannot remember yourself, with the relation which has been established between you and me, I myself at one end would enable you to remember yourself. This Relation must not be broken; and you will see that this relation, at least from my side, is always maintained and carried through without any break.

J: asks the fundamental question, “What is Self-remembering?” and this leads to the following:

H.H. says that after realizing himself he has come to a situation where, if he remembers somebody, that memory is continuous. We will have to remember him. And when this person remembers him, H.H. knows it. And to increase the power of this relation, one has to bear it in mind to speak what one thinks and do what one says. That will help to strengthen this relation.

Thursday 11 October

Law of Three and Law of Seven

R: gives statement of the framework of the System.

H.H. says that the two sets of laws – the law of Three and the law of Seven – are exactly what our System says.

He says the impulse of Sattva is very dominant in the law of Three; and the law of Seven is a repetitive motion unless the circle is completed by full Realization. Otherwise the movement goes on mechanically again and again. He wants to say something about how this law of seven is described in his System (later).

In relation to Self-Realization, he speaks about the law of Three and relates it to the three Gunas. He says that of the three, two of them in this case are the poles (Sattva and Tamas) and Rajas is the interaction of Sattva with Tamas. This simply goes on like the three Times, of which he says there is Past and there is Future; what we call Present is the interaction of these two. The Future being passed on into the Past is called Present. Such is the position of Rajas or Present – though it is always there, it is not dominant. Man either lives in Tamas or lives in Sattva, but Rajas is always there, which signifies all activity of the present moment.

He says Sattva is the natural state of man, while Tamas is the outcome of inertia. Rajas is needed to give them a push, give them impulse to go ahead, to move towards Sattva. But fortunately or unfortunately many people once again come back to inertia, very few go on to the natural state of Sattva.

He gives as an example that in the process of eating the action is Rajas. The effect of the eating can be of two kinds: if it is a

moderate and well-regulated diet it gives a good effect, and leads to happiness and good health which we could say is Sattva. But if it is not a regular and moderate diet, it can lead to indigestion and some other diseases which could be compared with Tamas. So, action is very little, but the effect is prolonged either as Tamas or Sattva; Rajas is the intermediate period of action.

Then follows a description of seven steps to Turiya, according to the Nyāya System. He says that according to the Nyāya System in the quest for Realization there are seven stages:

First Stage, which is called Shubheksha, is the Good Intention, the rising up of right desire. This is the beginning point which leads to:

Second Stage, Vicāra, Decision, which he says is the stage where rationally (intellectually) he comes to the point when he can go further without doubt. He has no doubt about the way, in line with his intention and his conviction.

Third Stage, Tanmansha, where he starts the striving, the particles in the body start striving toward Sattva.

Fourth Stage is Sattvapatti, when the pull of the Way pulls away from the outside world of external impressions which starts losing its power on the person.

Fifth Stage is Padarthabhavin, which denotes that the man starts looking at things as they are. He gets right values for everything; he realizes about things what they are, how they are constituted, what their properties are.

Sixth Stage is Asanshakti, which he says is the stage where the outward pull is nearly gone and he comes very near to Sattva, close to and



with abundance of Sattva, and

The last or Seventh Stage, which he calls Turiya, which is the stage of the Realized Man when he knows himSelf, he knows everything, he knows how to do, and whatever he does is just the right thing – right actions right thoughts and right feeling – everything all combined. That is the Seventh Stage of the Seven-Stage system of Nyāya for Self-Realization.

(Jaiswal confirms with H.H.)

He says that although he agrees that the outward help is very important, but he cannot say that one must get outward help at two intervals in all cases. He agrees that help is very important for people just as a man learning to swim has to get help in the learning; but once he has learnt he can swim as he likes; he can be in water for hours and hours together, but then when he comes ashore he is away from the water. According to the Vedanta system, the Stage of Turiya is like that – a man can live in the world, be in the world, and simultaneously come out of it and enjoy the Bliss in himself without any action in the world as well. He quoted this because the explanation given about Turiya in Sankhya and Nyāya systems describes something different; but according to the Vedanta system you live in the world and you can live out of the world simultaneously.

R: I was not necessarily meaning outside help – even more important is help from within. J. Can you explain?

R: I mean such spiritual influence as from Guru with whom one is very close, at two intervals in that Seven-Stage process.

J: But H.H. would include that as outside help although coming through the inward route.

Ans: He agrees with what you say and then he goes on to describe the role of Guru in relation to disciple. Teacher realizes through the actions and deeds and the words and movements of the pupil and finds out how much he can bear. And he gives example of an electric meter – it shows you how much voltage it can take – beyond that not. So at the first stage he realizes this, and gives him the power to go along the Way, and then later on the second impulse is given so as to Realise completely and become like the Guru himself. The help at these points is given by the Guru himself.

This process is only known to the teacher and unless the disciple becomes the teacher he would not realize the importance of these shocks.

R: Please ask if H.H. would agree with our teaching that for every octave, for every seven steps to go to completion. the necessary help or impulse must come in at two intervals, and that because in the ordinary activities of man this help is not given, all man's activities come to nothing?

Ans: He says "Yes", and he explains about the disciple. He says that with the intense desire and right efforts he will surely get the necessary impulse and help. The particles around and within him will be imbued with the intense desire and right direction, and these particles will help him to get along and go to the end of the Way; the external impulses will be given whether he has a Guru or doesn't have a Guru. It will come from an unknown source.

He gives example of radio transmission. The disciple's efforts have a crystallising effect on him and this makes it possible to receive impulses from the cosmic consciousness just as radios can receive messages

on different wave-lengths. He emphasises this in the sense that it is not necessary that a physical teacher must be there, but it can be without any physical help as well.

J: I remember that in our System we were told about men becoming a receiving station and later even transmitting station.

R: The essential seems to be that there should be some crystallisation of some of these particles and the extent to which crystallisation of good and wholesome particles takes place, so that will attract help when needed?

Ans: He says “Yes”. This is how this works – the crystallisation decides how much impulse he needs to get further.

R: We have taken crystallisation perhaps wrongly. We picture a state of affairs where the solution of a salt becomes saturated, and then one crystal added, makes everything crystallise. What he is describing is a gradual process?

Ans: He says this is exactly the way. When a special particle is added to the common particles it makes them special. Because that is the natural way – to lift up the particles and when more powerful particles are added, their whole group of particles are lifted up, and they are changed into something higher.

R: Will you thank H.H. very much for all this. But I’m afraid my little mind won’t take anything more at the moment and I have a longing to meditate with His Holiness for a few minutes if he would consent – to help my own meditation which is a little tense at present.

15 minutes meditation.

After Meditation.

R: Can H.H. say more about the criterion of Goodness in thoughts and actions and feelings, especially actions? Many actions are necessary; part of one's duty, not just for selfishness, yet not because they lead to spiritual things. But they could lead the way to what he calls "Good Actions", couldn't they?

Ans: All the actions in the world can be related to the Good Actions and should be. They could all be made by the Realized Man to lead in the end towards consciousness. The actions of the ordinary man have no significance, but the actions of a conscious man even if they seem outwardly to be evil are designed to lead towards goodness; so action is not wrong if it is done by a conscious man. If he (H.H.) punishes someone it is for his benefit, to correct his wrong.

R: So it depends who does the action? For instance, Christ could curse the barren fig tree.

Ans: Curse can only be given by a "powerful" man. He does so in order to correct the wrong and to bring greater consciousness to people all around. If a conscious man curses he also gives a boon (Story of Ram and Raman). (not in MS).

R: All that you are saying agrees with what our System says, "There can be no conscious evil."

Ans: Consciousness can relate all types of action to goodness.

R: In our teaching, actions are said to be different in their genesis and result according to the nature and proportion of the Gunas contained in the action. Do you agree?

Ans: On a lower level actions can be classified according to Gunas.

But in the higher stages of consciousness all action emanates from consciousness for goodness.

11 & 12 OctoberCosmic Laws

It was previously arranged that R. should today give a broad statement of the two Cosmic Laws from the point of view of our System and that His Holiness's comments would be recorded. There were present (in addition to several Ashram pupils) a fine-looking, big and vigorous man – the priest of the temple within the Ashram – who joined in the conversation at times, and a visiting Saddhu, a former pupil.

The following outline was then spoken in Hindi:

“Our System says that all the laws governing phenomena in this universe can be reduced to two fundamental cosmic laws, Law of Three and Law of Seven.

Law of Three governs the birth of each single event, one example being the three Gunas which Govern physical and spiritual birth of man.

Law of Seven governs successions or cycles of events, as for instance steps by which an Essence ascends or descends through successive lives. One example of Law of Seven would be the Seven Principles of the Sankhya System, with the Seventh Principle (Atman) including all.

Understanding of the interaction of the two laws, is the understanding of the man who has achieved everything possible for man, in a state of Cosmic Consciousness. We have a Universal Symbol based on a circle of nine points which can explain this interaction, and therefore all Knowledge can be found in it. And there is a proverb: ‘To know all, it is only necessary to know very little, but to know that little one needs to know pretty much.’” (His Holiness immediately recognized this proverb and smiled with pleasure.)

“Would he tell us whether this outline is correct and whether, in his opinion, our System could at one time have branched off from the Holy Tradition itself?”

Synopsis of the Reply:

His Holiness says that the two sets of laws – the Laws of Three and the Laws of Seven – are exactly as our System says. There is no difference at all in this broad outline between his System and ours.

He has already spoken fully about the Law of Three and described with examples the interaction of the Three Gunas (separate recording, p.55)

“The Law of Seven is a repetitive motion unless there is escape from the Circle by full Realisation. Otherwise the movement repeats mechanically again and again.” Now he wants to say how the Law of Seven is described in his System as being easier to understand and very practical. According to the NYĀYA System, in the quest for Realization there are seven stages: (N.B. These all have long names: we are trying to get the root meanings of these names, but meanwhile affix our own labels.)

First Stage is the ‘Good Intention’, the ‘Right Impulse’ the arising of the right desire. This is the starting point which leads to:

Second Stage. Decision: This is the stage where rationally (intellectually) the man makes up his mind and can go further. He has no doubt about the Way, which is in line with his intention and conviction.

Third Stage. Effort: Certain particles of fine matters have formed in the organism which cause him to strive towards Sattva (Love).

Fourth Stage. Pull of the Way: Where influences from the Way pull him from the outside world of sensory impressions and pleasures, so that these begin to lose some of their power.

Fifth Stage. Insight: which denotes that the man starts looking at himself and other things as they really are. He gets right values for everything; he realizes about things what they are, how they are constituted and what their properties are.

Sixth Stage. Abundance, which is the stage where the outward pull is nearly gone, and he is filled with abundance of Sattva or Divine Love and happiness.

The Last or Seventh Stage, which he calls Turiya, is the stage of the fully Realized man, when he knows Himself; he knows all that can be known; he knows how to do, and whatever he does is just the right thing – right actions, right feeling, right thought – everything all combined. That is the Seventh Stage of the Seven-stage System of Nyāya for Self-Realization.

.....

R: asked if there were two points where additional help was necessary.

Ans: He agrees with what you say and goes on to describe the role of Teacher in relation to disciple. Help is important in the first stages just as a man learning to swim has to get help in the learning; but once he has learnt, he can swim as he likes. The Teacher watches the actions, movements and words of the pupil and finds out how much he can bear (as a volt-meter shows how much voltage can be taken). So at the first stages, the Teacher watches all this and gives him the power to go along the Way, and then later on the Second Impulse is given, so the pupil can achieve complete Realization and become like the Teacher himself.

 This process is known only to the Teacher, and unless the disciple becomes the Teacher he would not realize the importance of these shocks (his word!).

To return to the example of swimming: at the end, the swimmer can be in the water for hours and hours together, but in the Sankhya and other Systems it is held that when he comes ashore he is away from the water. In the Vedanta System, however, it is held that Turiya is like this: A man can live in the world, be in the world, and simultaneously come out of it and enjoy the Higher Emotion (“bliss”) in himself without any action in the world, and this can be simultaneous.

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Comment:

As it soon became clear that, in general, we are in the Fourth Stage and wanting to be permanently in the Fifth, most of the subsequent questions were about these two stages – and we’d like to hear your questions and remarks! For when I asked: “May we have your permission that we should send this to London, for it is parallel with a scale of Seven Steps they are studying just now?”, he replied:

“You can happily incorporate these Seven Stages with your own System. He thinks they will fit in very well and promises to give more explanations and illustrations in due course.”

He added that “On the Way the disciple experiences trouble and difficulty up to the Fourth Stage. We can take an example from our everyday education system. When a boy is put into school, the painful job of learning the alphabet and all the combinations of letters and the grammar takes a long time; once he gets the grip of these things, he can learn much by just listening to the teacher. But the Fifth Stage is a stage where he helps himself to knowledge: his own experience and intuition bear upon his knowledge so that he starts understanding things by himself; and the Sixth Stage is a tremendous opening-up for the disciple where he

rises to a high level and can establish the full relation with Higher Ideas (Higher Mind). Then he prepares himself for the Seventh – and so to be a Teacher himself.

Another example is that of a traveller who has to go a journey of seven hours, and who starts in the dark at 3 a.m. with a small lamp in his hand and with the aid of street lamps. The way is not clear and the light is bad, and he feels his way with some trepidation and caution. But by the time he reaches the Fourth Stage, there is dawn, and the sun's rays make the Way increasingly clear so he doesn't need the other lamps. He can now with certainty tread his way up to the High Noon of the Seventh or final stage; so that when he meets the Atman he is going to see he can become like Him.”

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Answers to further questions about Steps 4 & 5 of the Seven Stages on the Way to
Realization (12 October)

The Fourth Stage (Sattvapatti) increases the Sattva guna (Divine Love, in this context). The increase of Sattva guna determines this stage for the aspirant so that the pull of the spiritual world becomes greater than that of the material world. Even very important activities in the material world no longer have so much pull on the aspirant as do his endeavours in the spiritual field. He saves time from them to complete his work on the spiritual line. It is this stage which determines that the disciple would rather complete that Work than leave the Way.

Q: Does this stage (perhaps like the other stages) come in glimpses first? Do you get a glimpse of the next stage ahead before that becomes established permanently?

Ans: The fifth stage is that in which the person ceases to consider all that is in the world as outside himself. He starts getting glimpses of the fact that he and the outside world are one thing. As far as the relation of fifth to fourth is concerned, it is quite possible, even before the fourth stage, to have glimpses of the next stage ahead. As an example, we in India have educational stages. You have to pass from Primary to Graduation, stage by stage, just as you have to take these steps. Unless you pass the first, you can't go on to the second. One could conclude that the second stage includes the first, or that the first carries the possibility of the second.

In reply to further questions:

The completion of the fourth stage determines that the disciple does not go back (or leave the Work). The realization of the fifth stage gives a feeling of unity with the material world – unity of spirit with materiality. He realizes for instance that clay is not different from the pot. He sees the unity, the causal aspect within all the material things we see in our daily impressions. He sees the root cause and the product of the cause together (see the “Stupid Traveller” in Tertium Organum) – sees them as one thing. Asked further about loss of sense of duality, he replied with the example of a real elephant and an artificial one made of felt. They may look alike, but with the real one we watch out for our safety, as we might do with the artificial one if we didn't know it was unreal. The coarse material world of the senses is like the artificial elephant; once we know that is artificial then we know the Real; we establish relations with the Real and we don't bother much about the artificial.

Friday 12th October

Additional Answers about Steps of the Ladder

The sixth (?fifth) stage (see p.35) of Padartha Bhavana is the stage when the barriers between the self and the world start breaking. He starts seeing the great self in everything, and thus getting the sense of unity between all things. One should, of course, be able to have glimpses of the next state. For instance, in the ordinary school systems, a boy has to work his way from first stage to higher stage. He can't go up unless he passes the first. Even if the student is told about all the stages he can't comprehend it due to the limit of his understanding. He can just have a glimpse of the next and nothing more. One could see easily that the first stage bears the possibility of the next and the second includes the first.

There are other, exceptional, states of consciousness beside the four described. Fainting or unconsciousness of body from whatever cause, hypnosis, trance state, and finally there is Samadhi where the disciple stops everything – all outward impressions and simply exists in bliss but keeps his consciousness by Will. But Turiya is none of these and yet all of these. All the degrees and kinds of consciousness are like the colours which merge in the white light.

H.H. stressed that the Realized Man maintains his consciousness and his Will even in Samadhi and in Turiya, and this is the important part – that he should always remember himself and not disappear into a trance where he is no longer conscious, for that leads nowhere.

(I was reminded of a conversation and a story he told in the previous year – see “Return to the Source”, p.9a.)

R: said that we were told by Maharishi of the three ordinary

states of dreamless sleep, dreams, and ordinary state (“Waking sleep”), that they are all the time changing one with the other and at points of change there is a chink where first glimpses of Turiya come. But is not this in the more advanced stages?

H.H.: What the Maharishi said is right but it is not seen in the earlier stages.

R.: But isn't it possible even at our stage to get a hint from the appearance of something quite new which is neither action nor sleep?

H.H.: Yes, hints of this sort are possible.

February 1963

The NYĀYA LADDER

after further research on the root meanings of the Sanskrit names of the seven steps.

1. SHUBHEKSHA = pious desire, longing*, auspicious urge. The desire for liberation or unity by one who has some degree of attention as a result of his unselfish deeds and discipline in his life up to then. The manifestation is the start of an enquiry into one's own Self – a search for the Atman.

H.H. says: “This is the good intention, the rising up of right desire. This is the start which leads to:

2. SUVICHĀRNĀ (Suvicārā – right company) = good reflection, thought, investigation, circumspection. The act of investigation and thinking about all that one has gathered concerning the desire (1) for liberation or unity.

H.H. says: “The coming to a decision by which rationally (by reasoning) he comes to the point where he can go further without doubt. The Way appears to be in line with his intention and his conviction.⁺

3. TANUMANSHĀ (Tanumānāsi – thread like attention) = lessening of outward mental movements. Entry into the knowledge of Self. Regular practice in experience of the Unity of Self and Atman and righteous living leads the mind to go naturally inward rather than outward.

H.H. says: “When the particles in the body start the striving towards Sattva.⁰”

4. Fourth Stage or SATTVAPATTI – the dawn of true Self; having gone inward he comprehends his Self as it really is. The doubts and reflections cease and the real Self with right knowledge begins to appear.

H.H. says: “This is when the pull of the Way pulls him from the outside world of sensory impressions which begin to lose their power over him”.

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(* “Home!” cried she. “O daughter of a King, home to your stone house; for the longing is come upon you now, nor can you live any more after the manner of simple men.” – Song of the Morrow.)

(+ Mr.O. – When he decides to work, an ‘observing I’ or Watchman appears.)

(⁰ All these four Graces combine to crystallise in a person by the time he reaches the third stage, and the crystals at that time are formed which give him enough power or enough Sattva for the fourth stage.)

Long before he experiences the full strength of Will (Atman), the third and fourth stage determine that he is getting quite strong will in himself; and by the time he crosses the fourth stage he has attained so much will that there is no question of that aspirant coming down the Ladder at all.

The Fourth Stage increases the Sattva Guna (Divine Love in this context). The increase of Sattva Guna determines this stage for the aspirant so that the pull of the spiritual world becomes greater than that of the sensory world. Even very important activities in the material world no longer have so much pull for the aspirant as do his endeavours in the spiritual field. He saves time from them to complete the work on the spiritual line. It is this stage which determines that the disciple would rather complete that work than leave the Way.

5. The Fifth Stage, ASAMSHAKTI (Asamsakti – detached insight, complete non-attachment to worldly objects) = loss of attachment. After regular glimpses of the Real Self, the attachment of self to body or possessions fades away. At this point there remains no identification, association or attachment of self to anything else.

(also ASAKTA = unattached)

About this H.H. said: “This stage denotes that the man starts looking at things as they are. He gets right values for everything; he realizes about things what they are, how they are constituted, what their properties are.

The fifth stage is that in which the person ceases to consider all that is in the world as outside himself. He starts getting glimpses of the fact that he and the “outside world” are one thing.

It is quite possible, even before the fourth stage, to have glimpses of the next stage ahead, but, as in ordinary education, you have to pass from Primary to Graduation stage by stage, just so you have to take these steps. Unless you pass one, you cannot go on to the next. Thus the completion of the fourth stage determines that the disciple does not turn back or leave the Work. The realization of the fifth stage gives a feeling of unity with the material world – unity of spirit with materiality. He realizes, for instance, that the clay is not different from the (design of the) pot. He sees the unity, the causal aspect within all the material things we register in our daily impressions. He sees the root cause and the effects of that cause together – sees them as one thing.

(see Ch.IV of ‘Tertium Organum’)

6. The Sixth Stage, PADĀRTHĀ BHĀWANA, means the absence of duality, or “Pure Bliss”. At this stage one realises the presence or existence of Atman in everything, everything in Atman. This is equated with Samadhi (1974).

H.H. said this is the stage when the outward pull is nearly gone, and he comes close to pure Sattva and abundance of Sattva.

Asked further about loss of the sense of duality, he replied with the example of a real elephant and an artificial one made of felt. They may look alike, but with the real elephant we watch out for our safety

as we might do with the artificial one if we didn't realize it was unreal. The coarse material world of the senses is like the artificial elephant; once we know all that is artificial then we know the Real; we establish relation with the Real, and we don't bother about the artificial.

7. The last or Seventh Stage is TURIYA = the fourth, the mighty. The Fourth* state of Consciousness when the Self becomes one with the Atman.

H.H. says that Turiya is the stage of the Realized Man when he knows himself, he knows everything, he knows how to DO, and whatever he does is just the right thing – right action, right thoughts and right feeling – everything all combined.

He said there are other, exceptional, states of consciousness beside the four described, e.g. fainting or unconsciousness of body from whatever cause, hypnosis, trance-state, and finally there is Samadhi where all outward and inward impressions stop for the disciple, who simply exists in bliss but keeps his consciousness by Will. But Turiya, is none of these and yet all of them. All the degrees and kinds of consciousness are like colours which merge in the white light.

- * This refers to four states of consciousness met with on the Ladder:
1) Dreamless Sleep, 2) Dream, 3) Waking, 4) Unity, Enlightenment.

Sunday 14th October

WILL

R: May we ask about Will today? We know that without consciousness there could be no real will; and that only full Realized Man can perform the Will of Atman.

Ans: He said that the conscious man and common man have different types of will. Common men have abundant wills, interests and desires – plenty of them. Conscious man has one, and unless that is completed he does not embark on a second one. It is a Law of Nature that very few wills can be accomplished, so only the conscious man has the single will and can accomplish it; common men have different wills at different times, and most of them are never fulfilled.

R: But is there not also a movement or influence coming down the seven stages? At the top full consciousness and Will, and less and less as one goes down? Traveller starts at 3 a.m. with very little will, but at dawn he gets more.

At every stage one seems to need all the will one has. Even to meditate, one needs a little will to repeat the mantra; one needs a little will to stop indulging in evil thoughts, not to be lazy, and so on. Will H.H. speak about this?

Ans: It is said that it is not possible to observe the strength of will from outside. It can only be experienced. The aspirant, when he goes up on the ladder, experiences the strength of will more and more. In Atman the Will is complete. The ignorant has covered it over so he does not know the full strength, but as he goes on the Ladder the strength of Atman or the will is made clear for him and he understands it more and more as he goes on. Long before he reaches the top, the third stage

and fourth stage determine that he is getting quite strong will in himself, and by the time he crosses the fourth stage he has attained so much will that there is no question of that aspirant coming down the Ladder at all.

R: At stage III he mentions crystals forming in the man – surely these come from above?

Ans: It is explained that there are four types of graces, graces which come from above. The first is the grace of the Atman, the second is the grace of god; third is the grace of knowledge; and the fourth, grace of teacher. All these forces combine to crystallise a person by the time he reaches the third stage, and the crystals at that that time are formed which gives him enough power or enough Sattva to prepare for the fourth, and that establishes that he will not come down later on.

R: I seem to feel in myself what Lord Buddha described as the “rising up of evil”. Does one not need a little will to keep meditating in spite of this?

Ans: He says that the forces of evil always challenge the force of good. Whenever anybody takes a step to do good he has to face the forces of evil. Meditation helps to suppress them, and he quotes an example that if you have allowed somebody to live in your house and you want to get rid of (by) him, he opposes it because he has found shelter and a place to live in and he will not easily give in. So you have to force your way and suppress or oppose the person and if you have enough strength of will you will get him out and clean your house, make it pure. So is an aspirant who has to fight these forces of evil so as to keep his way clear.

R: I would still like to have much more will.

Music

Sunday Talk – 14th October.

We had been promised a recital of the special music called Keertan so that we could make a tape-recording for use at home, since this music had a special value in helping the meditation and the start of the climb up the Ladder of Self-Realization.

While the singers and Instrumentalists were assembling I asked His Holiness the meaning of the word “Keertan”.

He replied that it is made up of two words – Keerti and Dan, which together mean “The Song in Praise of” When Tamas (inertia) is predominant in people and their level is not so high as to take them to the transcendent stage, this Keertan imparts to them a push, a movement – the sound or rhythm when repeated again and again creates an atmosphere that binds them together, and through this active force or Rajas, they can be taken into Sattva (Love and happiness) without any effort on their part. They have simply to chant the words and the rest is done for them. This Keertan was created in his Tradition to serve as a Bridge for such people.

The singing then began. As the sound penetrated all through the Ashram and into the street outside, more and more people collected so that the long audience hall became quite full. Many joined in the choruses and sometimes beat time by clapping. Thus the whole room was united, and when the music was stopped His Holiness began his public address, as follows:

(see over)

Sunday 14th October

Address on the Four Ways

This is called “Keertan” and it is a form of devotion. When we chant the word of God with devotion an atmosphere is created which establishes relation with the energy of God. There are different ways of devotion: to study spiritual literature, sing spiritual songs, to give physical help to others, to worship, to pray, or to meditate. One has only to see that we do it inwardly as well as outwardly. One can get Self-Realization through Bhakti (Devotion), through Knowledge (True), and Actions (Right). Vedas give three systems, i.e. Devotion, Knowledge and Actions:

The system of Self-Realization through Action is to do everything right and do it for the sake of God.

The second is through devotion. By this way the devotee keeps God in memory, prays, adores and does everything in praise of God with his heart and body, and when he takes his meals, he takes the food and drink as a gift from God, which in turn helps his being to be more devotional.

The third is the way of Knowledge. The general questions of our origin, or origin of anything, lead to speculation about the unknown. True and constant search on this line also leads to Realization.

In short, out of many ways, these are the three main systems of Self-Realization or union with God. For example, we have different roads leading to Allahabad and some of them are the main roads. We simply need to be on one of the ways and it will take us to Allahabad. In the same way, if we take to one of these Systems according to our inclinations, it would eventually lead us to Self-Realization. There are three main systems of Action, Worship and Reason.

The system of Worship embraces Bhakti (Devotion), and the system of Reason embraces the 8-fold Yoga. They are in turn achieved by body, mind and heart. One needs only to resort to one of them and the other two usually follow on. If one truly does everything in the name of God, his mind and heart would eventually follow the dictates of body. If somebody uses his mind and goes deep into the subject of (the) unknown, his body and heart would follow his mind. Men who have coarse mind and can't do much action but have a devotional heart, they also can achieve Realization, and their mind and body would follow his heart.

In this Keertan, one doesn't need much action, or intelligence, but only a devotional heart. The rhythmic sound creates a tempo, or rather subtle rhythm or vibration which unites the body, mind and heart of these people and they come under the influence of high emotion or Higher Self. Once one has achieved unity of thought, feeling and action, one creates forces in himself and Realizes himself. All those who don't have unity of thought, feeling, and action are confused and indulge in fruitless activity.

According to our Indian system of Initiation, we observe the initiate and make sure which of the three (thought, feeling, action) is dominant and then initiate accordingly into one of the systems. There is, of course, now the Fourth system of meditation which is designed for everybody. The old meditation was a part of Yoga, but the new one has very little of Yoga in it and so anyone can do it. Just as any and everyone can afford to buy the seasonal fruits, but only few can spend enough money to buy out-of-season fruits, so is this meditation. This is seasonal for our Time, and we can make the best out of it.

-) Attention scattered
-) Attention caught and held by object.
-) Attention controlled and held by Will

Monday 15th October

Questions about ATTENTION

Yesterday His Holiness made the idea of Will beautifully clear to me.

Today we should be grateful if he would clarify for us the subject of Attention which is considered in our System as our chief weapon and an essential part of Self-remembering, and I have also heard it said that “Attention is the only path the Buddhas have trod.”

In the Realized man attention is described as a thread, inner end attached to Atman and outer end to his actions, feelings, thoughts.

It seems now that at every step on the Ladder, Attention has a new and more definite meaning:

For instance:

- 1) Every school-boy knows that unless he attends he will not learn or remember.
- 2) In relation to the sensory impressions, all that does not enter the field of attention does not exist for one. If, on the other hand, the attention is repeatedly caught by something, say the sight of woman, this acquires more and more power over one.
- 3) Bodily pain is not felt if one’s attention is diverted from it.
- 4) When one comes to make efforts on the Way, the power of attention can be made to grow. One attends first of all to the Mantra during meditation and one withdraws the attention from everything else. Skill in this art is essential

to successful meditation.

- 5) Where new experiences arise from within one, one's attention becomes like that of a cat watching a mouse-hole. Because a mouse once came out of that hole, the cat keeps watch on the hole.
- 6) At Ram Nagar, His Holiness made it clear to me that the Realized Man attends just to what he is doing at the moment – if he walks, he attends to walking; if he sits, to sitting. If there is attention over he can absorb fine impressions, and through attention recognize that they speak to him of Atman: “The splashing of the water is saying, ‘I am THAT’; the birds are singing ‘I am THAT’”,

– in short, What place does the practical idea of Attention occupy in your System? Does improvement come naturally as a result of meditation, etc, or are there special methods to improve it?

Monday 15th October

Talk about ATTENTION.

Yesterday you made very clear to me the idea of Will.

Today we would be grateful for clarification of the subject of Attention, which is considered in our System as the chief practical weapon and an essential part of Self-remembering.

I've heard it said too, that "Attention is the only path the Buddhas have trod."

He says: Attention is the source of success – success depends upon Attention; and he gives Efficiency as the other side of Attention. We can combine both these words in one and see then: Attention and Efficiency they are the same thing. Then he describes that only men high on the Ladder have this; the Realized Man having the greatest attention, he can be doing anything in the world, but will have complete Attention. Even if he is in Turiya or in Samadhi he will have complete attention at his disposal. The ordinary man has no attention – floating attention – one moment here, next moment there. Neither here nor there. Their attention is always diverted from one point to another, which gives them no result! Without attention, he says, nothing can be done. This is a very, very important factor in the life of any aspirant or disciple.

R: It seems to me that the ordinary man is like this machine. It takes everything equally, loud noises, children shouting, everything without discrimination. When we play it back to translate His Holiness' words we listen with all our attention only to his voice.

Ans: Yes, the simile is right. In the life of a disciple, his attention keeps growing and the complete Attention comes only at the highest

stage. But as he treads the steps of the Ladder one by one, he increases the degree of his attention. In the ordinary men there is no increase as such; they get whatever they happen to want this moment or the other moment. That is quite a good description of the difference between an aspirant and a mechanical man.

R: May we hear something more about the relation between Sattva Guna and Attention, because (unless) emotion is there, one's heart is in it, attention is just scattered and ineffective?

Ans: He explains the relation of Sattva to Attention. There is no attention in Rajas and Tamas. Rajas is the state of movement when everything is moving, and Tamas is the state of inertia, nothing moves, but nothing exists – rather dead. So Attention can only be with Sattva, and Attention can only be helped by Sattva. But although Sattva and the attention are so close, they are different. Sattva creates Bliss, whereas Attention does not create Bliss. But whereas people with Sattva experience Bliss; if they have no Attention they can't retain it. So with Attention prolonged experience of the Bliss of Sattva is achieved; otherwise it will come but will be lost.

R: Attention directed by Will is one thing; but cannot attention be aroused by emotion, yet caught and held by the object, so a man becomes a prisoner?

Ans: The two kinds of Attention, the attention given and the attention caught, can be related to the difference between attention of Realized Man and of disciple. The disciple has to attend to the words of the Realised man, but the Realized man catches the attention of the disciple; however forceful the words of the Realized man may be, if the disciple is not

attending, they will have no effect. So the important thing is for attention to be given; that is the prime factor in understanding anything. Anybody who wants to learn anything, must attend. The other force may be there, but it is powerless if the student or disciple does not give attention.

He gives the example of one learning to drive with the instructor. The efficiency of the instructor is so great that his attention is very free; he can drive the car with great freedom although attending to minute details. But the L. cannot do it; if he wants to learn he has got to attend to every word and movement of the instructor and all the time he must be attending, otherwise he will learn nothing. The same relation exists between Realized man and the disciple. The attention of the Realized man is very free; it is not hard or close fixed, it is freely moving; whereas the attention of the learner has to be very appropriate; he must pull himself together to attend to the subject. Whereas the instructor or the Realized man would do things very freely, but all the same attending to them.

R: When the learner begins to get agitated so that he begins to feel “I am the centre of the world, everything is going to hit me”, that destroys his attention?

Ans: That’s where the instructor or the Realized person comes in. He is there to (hold) support him and let him know what he should do – instead of running amok. Even in worldly life, the instructor holds him firmly, calms him down, advising him as to what he should do instead of getting very much excited. But in the field of the spiritual world, the Realized person can Do, both in the presence of the disciple and in absence as well. He weighs everything and looks at every situation.

If things are going smooth, he won't disturb; but if something goes wrong, he will immediately put a check, put a stop. Until things are corrected, he won't be allowed to move. That is the difference between worldly life and spiritual activity.

R: Would he agree that it's this selfish ego that sees itself as the centre of (the) world that one most wants to escape from; so that then man might come to what he really is, as he said by the Ganges, "The ripple of the water is saying, 'I am THAT' "?

Ans: The selfish and the egoist would see nothing and hear nothing, but a Realized man would not only hear the Ganges saying "I am THAT", but any and everything which has Sattva.

Monday 15th October

Questions on Meditation

J: I put to him the question about people who, though they have desire to meditate, find it difficult to do.

He said the desire to meditate is the product of Sattva. As much Sattva he has, this will agree quantitatively with his meditation, and thus he will slip down. One can't help much about it, but just let it happen. If one falls asleep one should be allowed to sleep. Take sleep, and then when you wake up, wash your face and take some deep breaths so as to relieve the lethargy of the inner system. Let your organs be free and energetic so that you can once again gather your Sattva together and start meditating. That's all you can do.

Q: Can the realized man help these people even if he is not with them in person?

Answer: The presence of a realized person can help these people. They can be helped by the presence of the realized person, not otherwise. He says it is not advisable to fight against nature. The only thing one can do is to prepare a little better for the next assault, just as on the war front if you are wounded it is advisable to come back to recover your strength – get first aid – and then you can once again go and fight. Then you can really fight; if you don't have the rest and first aid, you will simply go on adding tension after tension which will land nowhere and even do more harm than good. He says until the "Time" comes when things could be improved, there is no use fighting nature.

Question about music?

Answer: You can use the extra means to attract their attention on anything to build their habit to attend. That will help them. Music is

one such means. By music even the coarsest types of people can be brought together and plugged into the rhythm. He says even for disciples at higher stages when tensions develop in the atmosphere around him, he lightens himself first by taking very deep breaths and pronouncing Mantra without sound in a very loud way so as to collect attention and relieve the tension. Other kinds of people even do this by pronouncing the Mantra loudly with deep breath. The lowest lot can be brought round with music, but music related only to spiritual ideas.

R: I felt such a profound relief during yesterday's music which came with the Mantra during the night and again this morning, that I am sure it is what many people need. Often they don't want more knowledge – their heads are crammed full already – they need something to unravel the tensions in mind and body.

Answer: He says, after all, music is the extension of the Mantra system. Music has that quality to bring a new orientation of the atoms of which one is composed. The production of Keertan or Religious Music which you heard last night can help even those common people who cannot reach a state of attention by their own wills. So this system of Keertan has been created to make them attend to special things; to get them into the habit of attending and to learn how to attend. So then ultimately they will be able to extend the faculty of attention still further. For you also it would be quite advisable to use music to relieve the tensions of your people and bring them back again to the Meditation.

R: Then can we come next Sunday?

Answer: Yes, we come on Sunday but it usually starts at half-past six.

Keertan

We soon discovered that music, called Keertan, was much used in the Ashram and took various forms – chanting, solo singing of poems set to music and instrumental and community singing. It was in his Tradition the external counterpart of meditation, and is in fact the chief form of what we should call “second line of work” for the young men who come to the Ashram. H.H., who is very sensitive to music himself, directed and trained the singers, and arranged that we should record as much as possible.

Monday 15 October

Questions about Power to Initiate

R: At what stage on the Ladder should be the people whom you would empower to Initiate?

Answer: According to the Seven Steps which he told you they must have had a mature position in the 4th stage. There should be no doubt of their going back. If they have prepared themselves completely, so that they can keep a course through any weather, can go up and lead their people with them, only then should they be empowered. Not before.

R: I still feel there are at least two people, and probably more, about whom there is no doubt. About their preparation, for how long would they have to come and when is the best time of the year for you?

Answer: He says between October and March is the best time. But it is not entirely essential that they must come that long journey. Of course if they have the desire to have it from him they are welcome. But he would agree that if you examine them and find that they can be trusted to Initiate, he would see that you should be able to do it.

R: When Maharishi empowered me to Initiate he gave me a special and long ceremony which had a high and profound effect on me. Is that not essential?

Answer: Not essential if you know them well and they are well-prepared.

Tuesday 16 October

Question about Four Bodies

He says the first is the Physical body of flesh and bones; second body is the Subtil body which makes everything move; the third body is the body where the Atman lives; and the fourth body is the body where everything lives – the Eternal body. The description of all these is a lengthy process, but he is going to explain these one by one.

The First body is Sthula Sharira by which everything gets done, it is the machine; it gets its orders from the Second body and obeys it; but can do nothing of its own, nothing more than that. The Body which makes it move, like the Power that runs the machine is the Shushna Sharira, the Second body. This is composed of seventeen elements:

- 5 senses for collecting knowledge (impressions)
- 5 subtle limbs of actions
- 5 Pranas
- 1 Manas
- 1 Buddhi

Their nature is neutral or natural. Use them as you like. Two Pranas we know by inhaling and exhaling, and the other three work inside the body which go to the small veins, and one of them draws the whole body together as one unit – Manas and Buddhi. All these make seventeen and make this physical body move. The Third body which is the Causal Body, is the Body of Atman, and he gives the example that just as we, after finishing our work in the market-place go to our home and rest in one of our personal rooms (study, boudoir), so does the Atman have his room and rests in the body that is entirely for him – the Third Room.

And then there is another body, which contains all the bodies, and he calls it the Divine Body – the Body of the Absolute and there all the bodies (all the Atmans) take rest –

[added by Dr. Roles – The Fourth Room (home of Param Atman and the two higher centres through which it manifests to the individual. Bhavana Viveka – Higher emotional and Higher mental.)]

R: In common man I suppose these bodies, except for the first, the machine, are not formed yet. Does His Holiness speak of the four bodies in a state of perfection when they are completed?

Ans: All these four Bodies are made available to everything living, but in the creation other than the creation of man, cannot be crystallised – they cannot (be) made of use; the possibility of these four bodies being felt and realized is only in the human being. Common man is only capable of realizing the three bodies. The Fourth body could only be realized by great men once in a way. The development of these three bodies is possible in common man and the limit is the Third body. It all depends how much he is on the Way.

R: Would you say that in the first two stages of the Ladder only the Physical body is organized, the third shows the beginning of the Second or Subtle body, with its complete formation at the fourth; the fifth and sixth the formation of the Third body; the Fourth being formed only after Turiya?

Ans: He says the first stage is the Physical, the second stage is the Subtle, the third stage is the Causal, and the fourth stage can give a picture of the Fourth or Divine body. That is the point where the aspirant gets glimpses. From the fourth to the seventh stages he has to Realize all these four bodies in full. What he means is that up to the fourth stage is the preparation where you know it all without yet experiencing. Beyond the fourth you go for experiencing.

The experience of the Fourth Body is only possible at or after the seventh stage. What he said about the fourth stage was that the aspirant knows that there is a Fourth Body and that he has to aim to attain it.

Before that he doesn't know completely. That is in the Field of Knowledge; he gathers things about it; but after that he gets the glimpses which form part of experience. And the fifth and sixth stages are the steps he has to take, so that at the seventh stage he can start experiencing even the Divine Body.

R: So to come back to where one is now, I have fairly strong energy, more and more of it, which feels to me like Sattva; but sometimes it circulates and feels good, but sometimes it seems to be difficult to fix and hold in any way. Should one be passive about it, or has something got to be done?

Ans: He says these experiences which you have are the result of Time and Place. If you have some sympathetic environment these things happen; but in an atmosphere which is unsympathetic perhaps these feelings will be lowered. It's very usual, and what you feel as Sattva is very true, and everybody would feel the energy to act more, do more. But one shouldn't be impatient; it is necessary to hold it, hold it; because in holding lies the Power.

Q: Were not the original four castes of Manu related to these four Bodies?

Ans: He says the fourfold system of Manu is not only for man; it is in everything living – in vegetation, in animals, in minerals, everywhere this system prevails. These are the categories of different types and the four main types which has been described go from the Coarse to the Fine. Between these two extremes these four have been demarcated; the top one having the finest, the lowest the coarsest material and two in the middle. He repeats it's not only in man but in everything living. The number 4

is repeated innumerable times in the pattern of the universe: the four types of living beings, four types of animals, four types of vegetations, four types of men, four types of feelings, four types of intelligence, and so on.

(Comment: The same basis for everything is described in Plato's Timaeus – two extremes and two means.

The mathematical equivalent is the expansion of

$$(a + b)^3 = a^3 + a^2b + ab^2 + b^3.)$$

Q: Does not the fourfold system represent the external appearance of things in the world of the senses, the causes really lying underneath and determined by Law of Three?

(Ouspensky's phenomenal & noumenal world)

Ans: The Three Gunas in the Creation are unbalanced; the dominance of one decides the type.

He describes three with dominance of one and the fourth which does not indicate any dominance of any one, but interplay of each at certain periods. With that we can make four divisions: Sattva one, Rajas one, Tamas one, and one with different (differentiated) dominance at different times.

Wednesday 17 October

“More about Three Gunas – Activities of Man”

He says: All activities of the human race are governed by Sattva, Rajas and Tamas, these three Gunas. Whatever the activity may be these interplay in that with our nature, our Essence, whatever Essence we have; with our natural self we are governed by the atmosphere around us. If we have Sattva in us and if we are in a place where Sattva is dominant, where the atmosphere is governed by Sattva, then there is free play between our Sattva and development prospers. But if we are placed in a situation where Tamas is dominant and everything is governed by Tamas, then our Sattva is subjected to Tamas and there is no rise of Sattva in those surroundings. It's quite possible that the common man would just add more Tamas and lose Sattva there. When there is no dominance of Sattva or no dominance of Tamas we can see ourselves as we are; we act as we are made, according to our natural assets. So he says the outward effect, the atmosphere which contains Sattva in itself, is partly responsible for the development of Sattva in human beings.

All the Gunas are everywhere in the world – Sattva is everywhere, Tamas is everywhere, Rajas is everywhere. But when particular situations arouse dominance of one, then we feel it. Even in the West, where good people assemble, one can see the rising of Sattva and experience it. He quotes as an example that whenever we go to a Temple or holy place in the jungle or along the bank of a river, whatever we are in our natural state with as much Sattva as may be, the particles of Sattva which form the atmosphere round these places, around the Realized man, along the banks of the sacred river, around the Temple in the jungle, they unite with the

Sattva in us, and with this unity happiness and bliss is created, and this subscribes to the development of Sattva. This is the sympathetic situation; in unsympathetic situations we are starved of Sattva.

R: So, little progress is possible in unsympathetic situations. One wants to try to collect in a situation as much of this sympathy as possible?

Ans: Of course it's one of the important matters for the human race. But common men, ordinary men cannot do this; they are just controlled by the atmosphere, by the external situations. But men who are on the Ladder, who have realized the possibilities to some extent, who can outweigh the situation with their own Sattva, they can influence the situation and improve the atmosphere with the Sattva that is in them. But common men just follow the stream.

R: But supposing we have a house with a fine Tradition behind it; a house where we perform Initiations and guide the meditation; where we listen to high ideas, listen to His Holiness's words; where perhaps we have special music; would all this not imbue that house with more Sattva and make it especially sympathetic to development?

Ans: He says all this does help to create a better situation; they form the Sattva particles in the atmosphere and these particles in turn have that effect on everybody who comes within that circle. If somebody is receptive and sympathetic in feeling he will take them home and make them his own. He will gain something of development just by coming again and again to such a place, on being initiated there. He says it is decidedly so that such things do affect the Essence of people as well as the atmosphere of the place.

R: There's one thing our people will want to be clear about and that is

the nature of Rajas, how you recognize it. We understand Tamas by which everything goes completely inert; but Rajas can be good in a way because it produces movement in a given direction. Could His Holiness explain to us how we should understand Rajas in ordinary life and recognize it?

Ans: He says that activity is everywhere, not only in Rajas but in Sattva as well. But the activity of Rajas is the activity of confusion, indecision; you don't know what you are doing, but you are just doing things. The activity of Sattva is clear, decided, leads to happiness and good. It is the Way, it is the Ladder; activity on the Ladder towards Sattva is right activity. Activity with confusion is not right activity leading up the Ladder.

R: Isn't Rajas shown by a kind of feverish exaggeration and excitement which enters in?

Ans: (laughing) He says the expression is marvellous. Most worldly activities are in that category – people don't know what they are doing. They think they are doing right and they just go on doing things. He quotes from the Bhagavad Gita where the Lord Shri Krishna says to Arjuna that the good deeds, the good ventures, the right activity, look quite opposite to the people with Rajas and Tamas dominant. They think the good activity is bad and bad activity is good. That's because of their ignorance and domination by Rajas and Tamas.

He says Buddhi is like your machine; if you tune it towards Sattva it will take Sattva, give Sattva. If you tune it the other way – towards Rajas and Tamas, you can't get Sattva. In the life of a disciple the chief problem is to make his Buddhi clean and precise, so that he shall be able to distinguish what is, from what is not.

R: Is an example of Buddhi being tuned in the wrong direction, the strife between Religious sects and the persecution of heretics, all that?

Ans: The wars in the name of Religion and the Sectarian differences are the product of confusion in Buddhi. When Buddhi is not related to Atman, these things manifest in the activities of these people. They are not, after all, supposed to be high on the Ladder at all; they are inferior people, and their inferior minds create all these difficulties for themselves and others.

R: Would you tell us the chief ways to make our own Buddhi pure?

Ans: Love the Truth, and leave the untruth. That is the cure.

R: Is it true that unless he achieves pure Buddhi as described by Lord Sri Krishna later in the Gita, man cannot see the full Truth and nothing but Truth?

Ans: Pursuit of Truth cures and clears the Buddhi; just in this single activity both are achieved, the Truth comes and Buddhi is cleared and cleaned. But if the direction is the other way, with the pursuit of the Untruth, then the Buddhi becomes muddled and the result is pain and suffering.

R: Does the muddle arise from bad emotion, jealousy, anxiety, worry, anger. How does it begin to get the control?

Ans: They are not bad in themselves. If you use them for selfish and worldly ends they are bad; but if you use them for attainment of Self-Realization or for spiritual development, they can help it on the way up the Ladder.

R: That seems to apply to Pride. There is a good kind of Pride that takes you towards Realization and high standards of behaviour; and then there are other bad kinds of pride. Is that true about all these feelings?

Ans: He explains the six Qualities which result in happiness or in suffering. The first is the Desire. If desire is for the happiness of Atman, then all resulting activities are good; if it is only for the body, then all activities resulting will be wrong and lead to suffering. The second one is Anger. While you are educating someone in certain behaviour or in certain principles, then it is helpful to you and to the student as well; but if anger is simply to punish someone or lower his position or revenge yourself on him, then it is not. The third is regard for something; if you have good regard for a saintly person, it would create love, but if you have regard for undesirable types then it will lead to tension and trouble. The fourth is the desire to accumulate things; if this desire is toward your own property, it is right; you must defend your property otherwise you can't live in the world. But if you are doing anything to grab the property of others, it is surely wrong. The fifth is Pride. If you have Pride that Atman is great and you are looking forward to meet with Atman and you feel great, this Pride is not wrong, it helps you on your way. But if you think only that your body is great, then everything collapses and you go down. The sixth is relating things, telling things to people, giving information. If you give good information that helps others and they benefit by what you say, it is good. But if you give some information that leads to distrust, that brings trouble.

(N.B. In the following, remember the previous definition of good and bad – aimed towards awakening or not.)

He says the difference between the good man, rather clever in the good sense, and a fool, is this: if you give something to the good man he makes good out of it. If you give something good to the fool, he will destroy it. Here is an example: take a good piece of wood and give it to a carpenter or wood-carver; he would make a useful piece of furniture and present it in a beautiful way. Whereas a good piece of wood if given to a fool would perhaps be burnt or thrown here and there. So your cleverness lies in using these six qualities to good purpose. Nothing is bad for a good man.

R: The difficulty is to see beforehand what's going to come out of some situation. Perhaps by understanding thoroughly the three Gunas one may be able to see beforehand what will be the result of one's words or actions?

Ans: The acts of a good man are bound to be good whatever they may seem outwardly; but the acts of confused men whose minds are not clear, whatever their intentions may be, are bound to be wrong. He says the importance of training is so great that unless anything is learned by somebody, unless he is taught by some better person, he won't know what is right and what is wrong. Efficiency comes only after being trained; once you have learned from a better person, you will not do wrong. So in deciding these things one requires training. Any questions?

R: One part of our Teaching is about the three components – three Gunas – in each activity. And it says that it's not only the proportion of the three Gunas that matters but their order of action which gives either this result or that result. In His Holiness's System is there anything equivalent to that?

Ans: There are two things, the outer and the inner; the inner is the

feeling or motive, and then there is the outward action, and the interplay of these two can determine the result of the action. The interplay can be quite different; even if the motive is good and the action is wrong, it might lead to wrong results. Or if the action is good and the motive is wrong it will lead to different wrong results. We can see the relation of these two and understand to some extent how our actions take shape. As an example, if you are angry with a student and you give him some punishment you know that the result is going to be good. Another instance; you know that a certain person is your enemy, you talk sweetly with him just to get the information and you know the result is going to be a fight between the two. So all these situations, these types of actions, have different types of effect.

A man of understanding knows everything, and he is most attentive, so he can see everything, can decide the mode of action and know the result as well. The common man who does not know all these things, acts like a machine. To him the inner and the outer are just one thing. For a Realized person, he knows the result he wants and adjusts the genesis of the action in his thought to the performance of the action, so as to give the desired results. And there lies his efficiency in diagnosing the action and getting the results.

R: As a man who loads his gun, adjusts his sights and gives the right pressure to the trigger hits the bull's eye. Then does it follow that the same action performed by a man with consciousness can produce quite different results from exactly the same word or action by someone with less consciousness?

Ans: Although outwardly the actions look the same, yet if you observe

carefully and minutely you will see the subtle difference between the two. The actions of a Realized man are efficient and free, whereas the actions of an unrealized person are comparatively crude or excited.

R: Also one has noted the tone of voice! One can say something very direct to a man, and if the tone of voice is right he will not take offence. I've been noticing very much how different the tones of voice and the quality of the actions of the Realized man are from other people's.

Ans: He gives as an example the word RAM. A man who does not know what Ram is, or who has not accustomed himself to speak the word – this word is very light on his tongue. But in a Realized person or one who has pronounced such a word again and again and has realized its essence, the word acquires weight in him, it gets a different tone, and the tone becomes rich (with overtones and undertones). That gives the difference between two kinds of people saying the same word.

R: As, for instance, Kabir who in his young days was walking by the Ganges, when he trod on a Saint who started and exclaimed Ram; and Kabir, realizing that this word was being said so continuously, followed the Saint and achieved Realization through him.

H.H. (laughing): Kabir was fated to step on that Saint! He will never step on anybody else!

He says this method which you are following of making separate classes for different stages of student is very good and praiseworthy. People of the same degree when they come together, they help each other. Don't mix people of different degrees in one group since this might lead to confusion, because of the different understanding at different stages. He is very happy to hear your arrangements.

R: We try to take great care about that. When people are beginning and come to their first group they begin very quietly according to their questions. After six months or a year some of those people move on to a more advanced class, but we discuss carefully each person before he moves on. Is that right?

H.H. agrees. Then says he wants us to hear a poem set to music and calls in the singer, making him sit before the microphone.

SONG (5 minutes)

R: asks His Holiness to tell us something about the song.

Ans: This piece of poetry is symbolic of the relation of disciple to Master and the discipline followed by the disciple is setting him on the path or taking him further on the Ladder. Just as the ships which run before the Trade winds on the ocean go smoothly and without trouble, so his efforts and the Grace of the Master combine to take the disciple along, clearing the way so that he can go further on the course of Realization.

Thursday 18 October

Conversation on Understanding, Circles of Humanity,

Four Ways, Time, Recurrence

Your Holiness said yesterday that “A man of Understanding knows everything and he has full attention” (p.61)

Q.1: In our System great importance is attached to Understanding, which is brought about by a combination of all three parts of a man – head, heart and bodily instinct. Do you agree?

Ans: He agrees with your description of Understanding and gives an example:

Just as an efficient and good doctor knows everything about the disease a person has and about the man himself, and prescribes the right remedy, so a Realized person, a man of full Understanding, knows everything about the world and can diagnose any situation any time.

Q.2: Further, Understanding is said to be the result of both a man’s Knowledge and his Being – what he knows and what he is. If either is deficient or if the two are not balanced, his understanding would be weak.

Ans: Of course there are two sides of Understanding – one is Knowledge, the other is Being. Without the coming together of the two, one could not have full Understanding. As an example taken from an ordinary person taking up a trade – he may know the theory of the trade, but not its practice though that is covered by the theory. Another person may be trained in the technique or practice but would not be able to explain the theory. Both of these are weak in understanding of the subject. But of the two the man with practical ability but without the theory is preferable to the theorist; which means that the man of Being is preferable to the man of Knowledge.

R: The same with an art like music – I'd much rather listen to a man who could play and sing, than to someone who just knew the theory!

Ans: Theory can help your desire to learn something; of course it has also its advantages.

Q.3: Does it not follow that two Realized men with full Understanding could not disagree with another? Isn't disagreement due to deficiency of Understanding?

Ans: There will be no disagreement between the two Realized men, two men of Understanding. But there may be outward differences because of the individuality of the two men. A Realized man might take the Way of the Recluse, get out of the world and meditate; while the other man might plunge into the world, do his work there and Realize his function within the world. But within themselves, in their hearts, they are really one. There wouldn't be any difference between these two except the outward appearance.

R: Yes, what is really meant in our Teaching is just that; however differently they might have to act outwardly, they would understand each other's work and aims.

More immediately important to me is the question of how the aspirant can establish perfect understanding (within his capacities) with the Realized man?

Ans: There are two needs; one is the intense desire to establish that relation, and the second is the efficiency, the power to do what is needed. Take for example the radio; if you have a good radio in your house which is efficient, it can catch the waves and give good results. If the radio is not efficient it will make a lot of unnecessary noise and give distorted effects! So with people. People with fast and efficient Systems

in themselves, take these things quietly, hold them, and if they have the inner power to take the discipline and carry out instructions they achieve their goal quicker. Others are of coarser fibre; by their own nature they cannot take things easily and execute them with despatch.

But that was only a mechanical illustration; the main factor in the relation of the disciple to the Realized man is the intense desire. He draws an example from the turtle. When the female turtle lays the eggs and deposits them on the shore, she goes back into the water and never attends to them physically any more. It is said however that she always remembers them, keeps the young ones in recollection; and with that attachment, with that permanent remembering, the small turtles are hatched, they enter the water and go off on their own. Though they have never seen the mother, they have often been proved to return each year to the same area of shore. It's one of the curious things of Nature from which we can learn. Just so is the invisible bond between the Realized man and the disciples at a certain stage.

R. This intense desire perhaps could make the aspirant form an attitude of mind so that if the Master says or does what is unexpected or not what he likes, he would say, "The Master is certainly right, and it is I who am wrong."

Ans: Yes, your observation is correct; and he speaks about the Discipline by which people are prepared in his System. When we find that somebody has a sufficiently intense desire, we usually prepare a situation where he would ordinarily feel in opposition; but we do this intentionally to prove the depth of faith and the strength of the desire to learn. With these checks we observe that he is improving on the Way; and of course if they pass the tests, those disciples reach their goal quicker. They have found that if you create only favourable situations for the aspirants

they move slower and slower.

R: Do you in your System ever go quite so far as Marpa did with Milarepa, when he made him build a house and when it was complete, told him to pull it down and build another near by?

H.H. (laughing very much): He says, Doctor, he tried on you. He put you in the third class in the examination at Ram Nagar last year, simply to see how much desire you had to come back!

R: I wouldn't have minded if I'd come lowest of the lot!

(And he suddenly realized how much of what had been done to put him off coming – sudden cessation of all material and letters since last December, rumours that it would be wise to postpone visit, that it would be dangerous to come – had been intentionally inspired!)

Ans: He says all those people who received first classes at Ram Nagar are going down to the third, and the third class ones are now in the first class!

He goes on to say that the force of Love destroys anything wrong between two persons. If you have distrust, then wrongs are created. To establish the relation of Trust one must be put to the test. Then the relation can lead to love and unity between the two.

R: This relation of love and trust for you as Head of the Tradition is growing among the many people in London who are meditating. Today we have had a lot of fresh questions arising from the answers we sent to them.

Ans: He says of course such a relation can be established between a fully Realized Man and a true disciple. If by chance that sort of relation becomes established between a true disciple and an unrealized man

then it's quite possible that relation will be broken, and he gives an example of a cow and a calf. He says when the cows go out in the herd, if the calf wants to go to his mother to get some milk he has to find his way through. And if by chance he clings to one of the other cows, he gets a shock and so slowly and slowly he finds his way to his real mother, and then the relation of Love is immediately established and both the calf and the mother cow get what they want.

(Perfect illustration!)

R: Will His Holiness say anything about how many more lives we have to lead?

Ans: Once you have seen the dawn there is no sense in looking forward to the darkness. Once the relation to the Realized person is established there should be no question of Rebirth.

R: At Ram Nagar some people who are packing their bags and saying "Goodbye, for ever," but I said I certainly have one more life to lead because of all the muddle and things left undone, and things to be put right. Which is right?

Ans: He told a story of Brahma, the Teacher, who had two disciples Indra and Virochana. At first Brahma said to them that this body is Brahma, and Virochana thought "Of course that is so," so he nourished the body and established a system based on Body. But Indra had a doubt. He said, "Well, the body will die after some time, how could it be Brahma?" So he went back and put his question. The Teacher said, "All right, I can give you the answer but you should stay here 30 years and follow the discipline." After 30 years he said that "Mind is Brahma," but when Indra had tried that, again he had the doubt and went back, saying: "Well, it

doesn't seem that Mind can be Brahma, because when we sleep, we don't know the Mind." "All right," said the Teacher, "30 years more of discipline;" and at the end of that he said, "The Life Principle is Brahma." But this didn't satisfy Indra, so he had to do another 30 years. This time he was told, "Intelligence is Brahma," but he was again dissatisfied. After which Brahma said to him, "You should stay just 11 years more, making 101 years all told;" so then because of this discipline which he underwent for 101 years, his mind, his Buddhi, his intelligence, had become very sharp, and his whole body so pure that he was able to get full Realization of the final answer given by Brahma, who told him, "Brahma is what everybody knows and what nobody knows." And by repeating this Indra realized himself and Brahma also.

The discipline purifies the disciple; if somebody comes to a hasty conclusion, if he thinks that by a few words he has got the Realization, he is a fool and will get nowhere. But if another person gets things slowly and by diligence then he is on the right path. The worth-while Realization is a slow way, but the right way.

Interpreter: He corrects me: when he said "slowly" he did not mean lethargically, but digesting everything with deliberation so that whatever you get, you will be able to hold it.

R: It needs thinking over.

H.H.: Yes, you have the material to think about, and then if you have questions they will be answered further.

R: After 101 years?

Q.4: From the point of view of Understanding, our System describes all humanity as existing in two circles, an outer and an inner. In the outer circle are the common people and there, there can be no understanding, so it is called the “Circle of Misunderstanding”. The Inner Circle, the Circle of Understanding, contains all the men at different stages of Realization, with the fully Realized men at the centre.

Ans: According to the old Indian System, these two circles were brought together by a third one – not a circle but a few people coming in contact with the Inner Circle getting the Knowledge, so that by giving this Knowledge to the common people it could keep them satisfied and guide them on the Way. He quoted Kings Dasharat and Jumma who always sent their children to learn from some Realized person who was a member of the Inner Circle, so as to get the full Knowledge and relate that Knowledge to the life of the common man. By chance, that arrangement has been lost in India and the relation between the Inner and Outer Circles has been broken. Conditions in India today are bad only because of that; there is no longer any contact between them. He says that he has observed that some of the Western people who find that material progress is not leading towards Realization, are looking towards the Inner Circle, and he foresees that they would be able to gain a lot; but in India today the situation has not yet come to the point where the old relation between Inner and Outer Circles can be easily re-established.

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(Here follow further questions and answers on the same subject from the next day’s conversation)

We were told that a single individual is not sufficiently significant to interest the Inner Circle. If, however, our School could become big

enough, significant enough to interest a man of the Inner Circle, then a link between Outer and Inner Circles would be achieved. Is that in fact what has happened now from contact between our School and the Realized Man?

Ans: He says it may be so; one cannot see it working outwardly. Once the relation between the Inner and the Outer Circle is fully established and achieved, then one will see the complete manifestation of it.

Thursday 18 October
(cont.)

Q: Our description of the Four Ways is put to him. Is not this the same as he was describing last Sunday?

Ans: He says yes, there couldn't possibly be any difference. He says that in his System, they take from all the three sources. In the system or "Way of Action" (which you call "Way of Fakir"), they purify the heart so as to perform the action and yet be detached from it. The "Way of the Monk" is the "Way of Devotion and Service". With that an atmosphere within is created so as to serve the Almighty and receive His Grace. The third (what you call the "Way of the Yogi") is to make the Reason work and clarify all the questions met with on the Way, and then if everything is brought together, we hope we are on the "Way of Understanding".

R: We have just been translating the address on the Four Ways that His Holiness gave on Sunday, and this has got rid of some of the rigidity of the System we inherited. His System, like ours, seems to belong to the Fourth Way.

Ans: He says he also feels that the origin of both the Systems must be one and the same. Somewhere in the Past they might have departed from each other. It is the disconnection of the feelings which has brought about the obvious differences which we see in the world today. Once the feeling is established, unity can be achieved.

He goes on to say that through unification of Action and Feeling and Reason, and with the help of the meditation we can achieve what we need. The different Ways appear to be separate outwardly, but underneath they have all been one and will be one again. He also feels that he must have had some previous relations with you, perhaps in previous lives.

For example, if we take a house in which different people live, they have different trades and business. In the morning they go out in different directions to do their daily work, but after the activity of the day, they come back to the same house in the evening and have a lot in common together. So it is with humanity. At the beginning of Creation people might have gone in different directions from one house; but they are destined to come back eventually. But Good men can establish a relation, a Unity even before coming back into the house. They can maintain this relation outside bodily life on a different plane.

Friday 19 October

“Psychological Time” – Subjective Time

Q: What, is the relation between our sense of Time and the state of Consciousness?

When we go to sleep at night, we lose all sense of time; in ordinary daytime state, there is no time for what we want to do; in moments of consciousness there seems to be plenty of time; in bliss again time ceases.

Ans: He says there are different categories of Time. One day we think we have very little time, but actually there is enough. Another day we think we have plenty of time, but really it is terribly short. Time mostly relates to the situation. In sleep we see a lot, we cover large areas of Time; but as a matter of fact our dreams occupy very little of our time – a dream which covers a big area of time takes very little time to pass through our consciousness. This difference between dream and our waking state is a thing quite different again from our deep sleep. Time is different again in deep sleep; and of course in “bliss” as well time has a different measure, so time varies according to the measure.

He gives an illustration. Lakshman, the brother of Rama, told him that he would like to see the great illusion of Maya – the Maya which Rama was always talking about. Rama replied: “You will get into trouble through seeing it, so I shouldn’t bother about it.” Lakshman replied: “I’m quite sure it won’t affect me, and I’m still curious to see it.” So Rama said: “All right, you’ll see it by and by”, and left the question open. They went to the river to bathe. When they had finished bathing and both were coming ashore, Rama said: “My brother, I’ve lost my ring,

do you think you could dive for it?” He went and dived for the ring; at that moment he lost his consciousness. When he came out of the water, he was in a different land, it was a beautiful countryside. He met there a beautiful woman, and they settled down together, established a home and lived like householders. He begot four sons; and when he became an old man he caught malarial fever, developed a cough and eventually died. When his sons took him to the river as the custom was to immerse his body in the water, and as the body submerged, at that moment Lakshman again came out of the water, and out of Maya. He went to Rama with tears in his eyes and repentance in his heart, but still didn't remember what had happened. But Rama said to him, “You wanted to experience Maya, Illusion. Now you have the experience.”

All the differentiation of time and space which we calculate in this world, is the illusion. In the Atman or in Brahma, there is no time, there is no space, it's all one. We see a distorted effect of all this in our worldly consciousness or sleep. The differentiation of time is illusion, for it is (as I said at the beginning) always different, because it is illusion.

Friday 19 October

R: The story of Lakshman has in fact answered my next questions, but I would like to hear what he will say of the relation between Memory and Consciousness? Moments of consciousness seem to bring very vivid memory of quite different nature from ordinary memory of details.

Ans: The memory in a period of Consciousness is complete. You see and you remember everything as a whole. But memories depending on physical or sensory experience are never whole; so they are changeable, distorted and short-lived and never real.

R: The sort of memory I mean, that is associated with Consciousness, is like the memory Lakshman lost when he dived into the water.

Ans: He gives a description of three types of memory: Memory imbued with Tamas is lost immediately; you lose everything that you have observed; the impressions vanish out of the mind. Memory with Rajas is sharp, but short-lived, and may be distorted. It's always on the move, it's not yours, and will go away. The third type of memory arises from the Sattva. That is the memory that people hold, even in dreams. Most dreams we don't remember when we wake up (Tamas); other dreams associated with Rajas we remember some of them; and there are again certain dreams which we never forget. They are the dreams that come from Sattva. So Memory, too, depends on the Three Gunas.

R: So the memory the aspirant must have for the Realized man – the most important kind of memory, being imbued with, and coming from Sattva, might persist?

Ans: The aspirant's relation to the Realized man can have different flavours. If one word spoken by the Realized man to the aspirant is taken

with Sattva (love) it will be fixed in the memory; if with Rajas some will be distorted or forgotten, but even what is forgotten will have gone deep into his heart and will arise sometime. They won't lose their power or effect. Even with Tamas, it may seem that some words have not been taken by the aspirant, but when a suitable time comes they will grow up like seeds and have the required effect on him.

R: Even in ordinary human relationships memory can be important. One can hurt somebody very much by forgetting. Memory does play a part, doesn't it, in ordinary human affairs as well as in the big relation of aspirant to Realized Man?

Ans: These days forgetfulness has become a habit with people. But in the case of aspirants this is not the usual thing which happens. If it does happen, the Realized man will see that if he begins to forget things, he will be given a shock to get his memory back. A learner who goes to swim in the water is held by the instructor who holds him at a level suitable for learning to swim, but at moments the instructor lets him go down so he gulps some water. But the instructor knows all about it, and if something goes wrong he will simply pull him out. It's all for learning to swim. Just so the Realized man always keeps the balance of the situation in his hands and knows what's going on; if something begins to go wrong, he will see that everything is put right.

The following statement was then put to His Holiness: According to our system mankind is under four categories of laws:

1. Law of Accident or Chance
2. Law of Cause and Effect – Law of causation
3. Law of Fate, which operates only on the fully grown Essence of an individual, or on masses of ordinary people, as for instance in the case of planetary movements causing wars
4. Law of Will, which being only applicable to a fully Realized Man does not exist for ordinary people unless they come under his will.

He replied: Your system is good, and he advocates it fully. According to his system, all our actions are governed by four ? principles, ? laws:

1. Time
2. Our own nature
3. The nature of the action
4. The three Gunas.

The interplay of all these decides the nature of our activities – where we are and what we will be doing.

He goes on to give quite a lengthy description of Time according to the traditional astronomy of India. In the rainy season you find worms springing up and dying in a day – 2 hours, 3 hours, and that's their cycle of life. We men have 30 days in the month, 24 hours in a day, 60 minutes in an hour, and a month is one day for Indra. And for the ancestral men who live beyond the earth in the subtle body, 15 of our days is a day for them. A hundred years of Indra – on the basis of a day of one month – is only 2 moments for Brahma. And a hundred years of Brahma is just the twinkling of an eye for Vishnu, and a hundred years of Vishnu is nothing but a passing desire for the Great Absolute Brahma.

Now one can see the relation of speed of time to different types; he says there is no movement of time for Brahma the Absolute. It is still, not moving. You can see the relative speeds of common man and worm; they simply go on repeating their cycle, but at the end they will have to meet somewhere with Vishnu when the whole Creation will be taken back, and that's the way it goes on.

R: At important points in the whole history of Humanity (for Humanity, too, must live again and again within Vishnu), suppose Realized Man were there to help, would Humanity perhaps not take these wrong turnings – Religious life become separate from the ordinary life of the householder, for instance; until perhaps even Adam might realize himself enough not to eat the apple and be expelled from Paradise?

Answer: When we think of Creation, and resolution of Creation, we see only the external, physical changes; the coarse matter taking different shapes, merging one into the other; but being without all that, Atman and the Knowledge are Eternal, they never die. So what they hold always remains there; it's always there. They don't have to go anywhere to collect it. For them Time and Space is immaterial, so if a Creation is made and dissolved, for them it is nothing but just a play going on and on. Atman holds the Knowledge. In the Creation certain people prepared themselves to receive this Knowledge, the incarnation of Vishnu. This passes into certain men who are prepared to receive it so as to make the Knowledge known to Humanity. This is how the Eternal Knowledge is being passed from Creation to Creation.

Then he describes what he means by Our Own Nature.

The lower type of people who are under accident or chance have

two possibilities. These accidents sometimes lead a man into good company, sometimes into bad company. Even if a boy is placed in a completely foreign environment, his essence could change the place and time and the culture and the environment in which he is to live.

Sometimes even a good man may be led into bad ways because of the environment and circumstances. That is the level of ordinary men. If they get good company there is chance of improvement; if they get bad company there is no chance. The other type are the people who are not governed by any environment at all. They have a germ which is individual. They will have their own way. They may not affect others, but surely they themselves will not be affected by others. That is their quality and those are the people who come to the System; they become the aspirants or the disciples, here, there or anywhere the Ladder is for those people.

R: You mean it is the inner growth of something inside them which makes them independent of public trends or opinion?

Answer: Yes. These people have such a strong quality of their essence. Take for example the great runner; many people run but some few run faster and beat all of them. The people who go for discipleship or go on the Way have something in their essence very strong which is quite different from the ordinary material of which essences are made; and that will shine and that will lead them to some Way – whatever comes within range.

(The 3rd category – the Nature of the Action – and the 4th – The Three Gunas – have already been described fully).

Introduction to Talk on Real Religion (Sanātan)

“Someone asked him on one occasion during a talk whether there was anything real and leading to some end in the teachings and rites of existing religions.

‘Yes and no,’ said G. ‘Imagine that we are sitting here talking of religions and that the maid Masha hears our conversation. She, of course, understands it in her own way and she repeats what she has understood to the porter Ivan. The porter Ivan again understands it in his own way and he repeats what he has understood to the coachman Peter next door. The coachman Peter goes to the country and recounts in the village what the gentry talk about in town. Do you think that what he recounts will at all resemble what we said? This is precisely the relation between existing religions and that which was their basis. You get teachings, traditions, prayers, rites, not at fifth but at twenty-fifth hand, and, of course, almost everything has been distorted beyond recognition and everything essential forgotten long ago.

For instance, in all the denominations of Christianity a great part is played by the tradition of the Last Supper of Christ and his disciples. Liturgies and a whole series of dogmas, rites, and sacraments are based upon it. This has been a ground for schism, for the separation of churches, for the formation of sects; how many people have perished because they would not accept this or that interpretation of it. But, as a matter of fact, nobody understands what this was precisely, or what was done by Christ and his disciples that evening. There exists no explanation that even approximately resembles the truth, because what is written in the Gospels has been, in the first place, much distorted in being copied and translated; and secondly, it was written for those who know. To those who do not know it can explain nothing, but the more they try to understand it, the deeper they are led into error.

To understand what took place at the Last Supper, It is first of all necessary to know certain laws relating to the second or Natural Body.”

From In Search of the Miraculous pp. 96–7.

Monday 22 October

Sanātan

R, seeing the Temple in the grounds of the Ashram, and sitting next to the Priest at the meetings each day, had asked J. what His Holiness's religion was. J. replied, "Sanātan – the same religion to which my family belongs." I said that I'd never heard of it; what was it? But J. was rather vague on the subject; he only knew about the external side, the rituals, and so on. We agreed we should ask when occasion presented. Today, as no one else happened to be present except the Priest, we first put a question about the Initiation Ceremony describing the instructions of Maharishi to say:

"First I will recite the Holy Tradition of the Great Masters, the cherished custodians of the wisdom of the Vedas, of the Upanishads, of the Bhagavad Gita, and invoke their blessings for divine revelation: Narayanam, Shaktim, Vyasa, Govinda Yogeendra, Shri Shankaracharya and many more as far as Brahmanand Saraswati Guruvaram and Shantanand Saraswati of today."

"Was this as he wanted it?" He looked pleased and said this is exactly what is done here and explained why:

"If we want to go somewhere we have to find the world routes on a map or get the direction of people who guide the way. But for an individual the direction of this Way is not going anywhere else, but going into himself. The trouble is that although we live in our own house, yet we don't know it, we don't remember it. But when we remember the names of the great men who are one with the Atman, then their Power guides us round inside our own house. They help us to get into our way.

By remembering them we remember ourselves. And so this is a help to us to go to our own Selves.”

Then we put the question: “What is the meaning of Sanātan?”

He replied: “The word Sanātan is made up of two words: Sada and Tan. Tan means the body, inner body. Sada means Eternal, the ‘Body of Eternal Religion’, that is, Sanātan Dharma. Sanātan Dharma is the Religion of the Atman – the Natural Laws of the Atman. An example: Example of a Natural Law is that if somebody wants to speak lies all the day, he just can’t do it. It is impossible because it is not the nature of the Atman to speak a lie. But if somebody wants to speak the Truth all day, one can do it, it is not impossible.

This is so because the nature of Atman is to be truthful – Atman is Truth. The Sanātan Dharma is the original, the root of all Religions, and of the religions which we see today. The different religions, Hindus, Moslems, Christians, Jain, and so on, have somehow come out of this and taken different shapes. Another example: with the help of the Great Man, lesser men continue to be helped a bit; so with the help of the Atman and the Religion of Atman, any other religion can also benefit. The original, which is Eternal, without beginning and without end, will go on. Another example is that of a boy who has to learn something. The initial stages of learning are difficult; he has got to work hard. Once he gets over that initial stage, things become easier and he hasn’t to go on learning all his life; he learns for a short time and then he has to put into practice what he has learnt, and over a much longer period. Just so, the creation of Sanātan , the initial laws of Atman are of course difficult, but once one gets hold of

all these laws, life becomes easier and without troubles.”

“Is it possible to know more of the essence of Sanātan ? We in the West seem to know nothing about it. I’d never heard the word until I came here. Is it possible to read anything, learn anything more about it?”

R: Can one enter into Sanātan Religion by inner understanding of it, or must one be admitted into it and adopt its rituals?

Ans: It is not necessary at all to embrace our Sanātan Dharma. Every religion contains Sanātan Dharma. If each one follows his own religion truthfully he would for certain be following Sanātan Dharma. It is the basis of all religions and their centre. There is no need to change anybody's present Religion.

(Dharma is that quality which everything naturally contains in itself for its existence = intrinsic goodness.)

J's question: I asked him the question about the Tradition of Sanātan Dharma, who founded it and how it was supported? He said the Tradition was founded by all those men whose names you pronounce at Initiation – Narayanam the first one and all those Realized men who followed him have been supporting; and they are the real men behind Sanātan Dharma. When we use their names we want their blessing so that they can help us on the Way. In the world if we go on a long tour we take some companion, and in the tour to Atman these people are our companions.

Once a King announced that he would give his Kingdom to any person who would come to him by 4 o'clock. Everybody heard it and thought it a good idea to go and meet him at 4 o'clock. But what the King did was this: In his capital city he put beautiful shops containing everything that can be had, jewellery, gold, silks, toys, everything that anybody could want to have. And at every gate and in every quarter, there were people to give away all these things, without payment, all free! Thousands of people started out to go and get the Kingdom which the King had promised to give away, but they were persuaded to go to the shops and

take whatever they wanted free, and enjoy themselves. So they lost themselves among the golden ornaments, silks and jewels, beautiful clothes.

But one man didn't listen to any one of these people; he went straight without letting anyone dissuade him; he just went through and met the King at the appointed time and demanded the Kingdom, which the King duly gave him. The moment he took over the Government, he issued an edict to arrest all those people who were taking things without paying for them!

The same can be related to our Work. If somebody wants the Kingdom he has to go straight inward for it and get it; but unfortunately the pleasures and beauties of the world tempt nearly everyone away. That is the Kingdom about which Sanātan Dharma tells.

(Resembles our Teaching on Real 'I' and the Many 'I's'.)

(Compare "Lay not up for yourselves treasures upon earth where moth and rust do corrupt and where thieves break through and steal," and see also St Luke, ch. 12, vv. 16 to 48.)

Another question of J's: I understand that rituals are an important part of Sanātan Dharma. How could one find the relation between the real Sanātan Dharma and the rituals – what the people in the West should take?

Ans: Rituals are for ordinary simple people, the physical way to bring about the feeling. If one possesses the right feeling one doesn't need the rituals. There is no need for the Western man to change his religion or resort to daily rituals at all. We dress up ourselves when we go to meet important people, so we do the rituals to get prepared in feeling. When people's level is very low and they can't hold much in heart and mind in its purity they create physical ways and means of doing that. Sanātan Dharma in purity has nothing to do with race, religion, or culture of men. The laws of nature are above these limitations.

Tuesday 23 October

Questions from Colet

- 1 H.W. We all want more of the Sattva, but is its presence or absence in any way related to the right balance of Rajas and Tamas, and if so what form do they take?

Ans: Presence of Sattva has nothing to do with the balance of Rajas and Tamas. When Sattva presents itself the others diminish with their absence. Sattva comes in more. If Sattva is absent then Rajas will prevail alternating with Tamas. But one should know that balance of Rajas and Tamas has nothing to do with absence or presence of Sattva. If one comes the others go. He gives the example of two people who are in the presence of the Realized man; they have come to hear him; but one is attentive, what he hears he holds and uses later on. The other who is weary and tired and in the grip of Tamas, his body is there but he's not listening; he's neither getting rest nor attending to the talk, so he's wasting his time. That is the difference; but Sattva prevails only when others diminish; if they are there in quantity, Sattva can't come in, and if it does come in, it has to clear the way for itself by pushing out Rajas and Tamas.

R: Does it follow that if somebody is very busy with "rushing round life" there'll be no room for Sattva? Unless he changes his form of life – has more quiet rest – will he not find it difficult to meditate?

Ans: It is not necessary to change the mode of life. If somebody has a world which needs rushing round he should just go along with it. But when he comes to meditation, if he has acquired the practice of going deep, he will get the relief, the physical relief also, as the

happy peaceful feeling. But if one does not have that practice, then of necessity he will go to sleep or half-sleep, because a tired body is not well-trained for it. But these people, it is essential that they have some rest before they start meditation; let them have their physical rest and then they can go for it, otherwise it will be waste of time and nothing more.

H.W. One knows the different manifestations of all three in thought, all three in feeling, and all three in action. So when one speaks of “more Sattva” what is meant?

Ans: When we talk of “more Sattva” we mean more “positive emotion”, and more energy. By Sattva, outwardly we get pleasure, happiness. Inwardly we are calm, undisturbed, never tired, always fresh to act. If we have ‘more Sattva’ we have the energy to do as much as we want to do – and we will do everything happily. By ‘more Sattva’ we simply mean ‘plugging in’ to Eternal Bliss and unending energy.

Miss Newington: Can you please tell us something about the movement of the three Gunas experienced during meditation?

Ans: In meditation there is no movement of Rajas and Tamas: it is the Sattva which takes you inside into the Atman, into the energy of Eternal Bliss; and when you come out of meditation Sattva brings you out into the outer world. Rajas and Tamas do not prevail in right meditation. After meditation most people go into action which is Rajas. Some people can hold Sattva for a longer period than others. Some people immediately after realizing some degree of happiness go straight into action and lose the Sattva and forget the happiness. As you go higher on the Ladder you start keeping the bliss (positive emotion) with you for longer periods of the day. The fully Realized

person keeps it almost continuously. He has to do some work to renew it and then be active with Rajas and take some rest with Tamas; because without taking rest you cannot move into Sattva. It is not possible to go from Rajas to Sattva instantly.

So in meditation there is no movement of Rajas and Tamas, they are subordinated to Sattva.

H.H. refers back to R's previous question:

Usually people cannot easily meditate at the end of a busy day; they must have rest because their nature is such; after too much activity they must have physical rest. If they don't get it they can't meditate. They'll be wasting their time and there'll also be some sort of confusion going on so they'll be doing more harm than good. Because body would need rest, mind needs meditation and there would be tension and struggle. Nothing good can come out of this. In a few cases it is all right, depending on the efficiency, if somebody can turn immediately and go deep inside; because in that case he will derive a rest from the meditation, and higher energy as well. But not in ordinary people.

R: This is the constant cry of people in the West – too busy, too tired! I've had beautiful peace here but I know what it will be like going back!

Ans: He says he can work sixteen hours a day and pass four nights without any sleep. But usually he does get deep inside for two to five minutes and gets the energy he needs for continuing. If you have trained yourself to go inwardly instantly, then you can get as much energy as you need to do all the work that has to be done. It is only for those inexperienced people or beginners that they need physical rest.

Two Questions from Mexico:

No.4 Sometimes after meditation there is a feeling of promise, of many possibilities opening; but through not knowing the next step to take, this is lost. What should one try to do at these moments of expanding consciousness and vision?

Ans: These visions of possibilities opening are very good and it is like a new world opening before a boy: but the boy doesn't know the real size of the world! He doesn't know the full value yet; in due course he will know the value; but at the present stage he should simply get directives from the teacher. These feelings are among the manifestations of more energy, of abundance; how to use it depends on the wideness of knowledge and the their stage on the Ladder. So it is better to refer to someone you know who is higher on the Ladder, so as to make the best use of this wealth which is found after meditation.

R. Just one more question out of those sent from Mexico, most of which your Holiness has already answered!

No.8. During meditation the questioner is sometimes attracted outward to thoughts and memories which are difficult to turn away from. At other times he seems to turn inward, and finds some centre in himself which has no words and from which a light radiates. He asks if this last state is the one that is sought?

Ans: These memories and thoughts which creep into the mind at the time of meditation should not be forced out – one should not try. Let them go. Turn inward to the centre you have quite rightly described which has no name and no form – like a light. So it is. But one should not try to analyze this world which is within; one should not apply one's

critical faculty, one should not try to scratch (?snatch) in any way the Eternal Kingdom – the Great World. This is our Capital. What we have to do is just be there and come out and use that power and wealth in any sort of worldly activity which adds to our efficiency and our profit. We never try to work out what is there at the centre, we just have the experience and use its power.

Most Yoga systems are based on bringing back our desires into the Atman, bringing them inward and purifying them. But the system of meditation works differently. We say: “Leave your desires in the outer world, and when you come in don’t bring your baggage, leave it outside.” He gives an example of a madman or lunatic at your door; if you leave him outside, then there is peace in the house! But if you bring the lunatic inside your house you won’t keep the peace. Leave your desires outside when you go deeper in meditation.

Back to London:

Mr. Geoffroy: My mind cannot conceive that only a small effort is required for such an overwhelming result. Realizing the size of what is at stake, I feel “how can I deserve any of this?” and my hand cannot turn the key but remains paralysed.

Ans: What this man calls “overwhelming result” is not a result – it is naturally there, it is only a question of knowing how to get it. And what is there nobody has to operate on you to get it. The question only is can you find how to get it, whether you remember to take it. For example, if somebody’s father tells him that there is great wealth buried under the house, but this young man could not remember the spot, he forgot where it was. He knew there was treasure somewhere. Then if

his mother or someone else reminds him or he remembers, then immediately he can become rich without working more for it and what we call ‘working’, or ‘hard work’, it produces something, no doubt, but not the real thing that men need. They need something else, and for that ‘something else’ you don’t have to do much work. You simply have to retire just to tune into it and get the most of it. Everything natural can be got without much work, and so it is with this. The wealth, the Kingdom within is there, all you have to do is to remember it and take yourself towards it.

R: This Frenchman at the initiation over two years ago when Maharishi gave it to him, had really profound bliss, felt he had never lived before; and ever since that he has been trying to recapture it.

Ans: Everybody deserves this Kingdom, this inner world, and if somebody’s hand gets paralysed so he can’t turn the key, he should ask the help of his teacher which could relieve his tension. He can’t do it himself, and can’t refer to any book because the words in the books are dead words. The words of the Initiation are full of life and consciousness. That profound experience of his life was not due to his own deeds, it was because of the person in front of him. It was the Power of the Initiator which gave him proof: “There is this, and you can get it”. It is not necessary that these flashes should always come. These flashes are special; they are miraculous. He has to go on gently training himself to get more in due course.

R: This man has been to me often and often and I have not been able to give his hand power to turn the key. Perhaps now with the help of the Realized Man it can be done. (H.H. assents.)

Mr. Bray: Could one think of and feel the mantra as a supreme manifestation of the Law of Three, so that through the mantra contact would be possible with the Trinity? (Jaiswal explains Christian Trinity, Father, Son, Holy Spirit). Are there “Three Primary Forces” operating everywhere in infinite degrees of manifestation throughout the Universe of Living Beings?

Ans: The pattern of Three is everywhere in the world and it has been seen differently by different races. In India we see it as Brahma, Vishnu and Maheshwara; the Creator, Vishnu which looks, after creation, and Mahesh which takes back the creation – Shiva. And there are other forms such as Kali, Lakshman, and Parvati. In our own life we have feeling, thought and action. This pattern is repeated throughout the Cosmos in every branch of life. In meditation we don't see the three, we don't see the Trinity; we see the Unity of the Trinity in meditation and that's what we aim at. At that time there is no differentiation of one into three, there is One only.

(cont'd. Wednesday 24 October)

Wednesday 24 October

Questions from Colet contd.

Mrs. Moore: It would seem that the Heavenly Ladder can only be climbed by the use of right triads. If the goal is reached, that particular octave will not recur ...

Ans: Yes, right use of three Gunas can lead us on the Way, enable us to climb the Ladder. If they are not properly used they will slowly bring you down. The right use of the three Gunas is good, and the liberation which we conceive as the top of the Ladder once we reach there, there is no question of going back, repeating the octave at all! We get out of it completely and for ever.

(Later addition: He said by meditation when we rise on the Ladder we do away with our 'False 'I's' and establish the Real I. Once that we establish the Real I the three Gunas are properly used, that is naturally.)

There is never absence of these three Gunas. It is a question of right use of them. He gives an example of the stomach. The heat in the stomach deals with the diet, reduces food to its smallest particles for distribution through the blood all around the body. If there is too much heat in the stomach it appears as fever and we have to suffer for it. But once we take some medicine and bring it back to balance to the right temperature, then the system returns to normal.

R: About 'False I', that is in everybody; is it the false picture they have of themselves?

Ans: The accidents that we meet in life are the result of False I, the meaning of which is that we see the opposite of what each thing really is. We start seeing for instance that the body is oneself

and not the Atman. We form a wrong picture of everything. We see what is not there, and we miss what is there.

R: Does the 'False I' fall away naturally as in a School you try to go up the Ladder, or does it have to be shown to you by somebody who is Realized.

Ans: The quality of Real I is to see everything in himself and see himself in everything. The quality of False I is to find oneself as an individual separated from everything and see everything separate from oneself. As we go up the Ladder, our 'False I's' fall back, the realization of Real I (the unity of Real I with everything) starts growing. And we see that it is growing. Once it is fully grown all the False I must have disappeared. If by our ignorance we can't see the Real I or think of Real I, we are led the wrong way and to misery in our lives.

R: It seems it is chiefly this False I that could spoil the relationship between the aspirant and the Realized Man, if he forgets?

Ans: With our 'False I's' and with our secretiveness we create wrongs around us and limit ourselves; we limit ourselves and we limit our actions. We cannot see the broad view of the Universe; we cannot see the Atman which is all-pervading. Because of this selfishness and this secret attitude of concealing our thoughts we create a barrier and become separate from our instructor.

Miss Scrutton's question: "In order to climb the Ladder, we must be wanting to nearly all the time. I know there is a great gap between what I think I want, and what I actually want. The meditation seems to be the tool, turning one round in the right direction twice a day. Is this sufficient? Or should one make determined efforts of thought

in order that the wonderful energy from the meditation is better channelled towards heightening one's aim?"

Ans: Two half-hours a day meditation is enough. Usually it should be enough, but if somebody feels the necessity of doing a little more there is nothing to stop them. Only it should be a gradual increase; add just a little so that you don't attempt too much. If you take too much time for it, there is risk of a conflict starting between meditation and your work. Two half-hours in a day are enough to cover your twenty-four hours; just as we eat for quarter of an hour and the effect of that food goes on for hours and hours. We don't need to be eating all the time! So the two half-hours should give one enough rest and enough energy to do what one needs to do. But if one wants to do more meditation from love and enthusiasm, and if it doesn't interfere with work, it is always helpful.

Miss Irvine's first question: "When the meditation has been carried out for a certain period of time can direct help from someone of higher being be sought?"

Ans: If one feels the need for the help of someone high on the Ladder, one should obtain it; or if there are questions one cannot get answered, one can go to the Realized Man and get the answers.

Questions from checkers, London,

Q: Could we know more about the changes that one feels are taking place in the body, particularly the circulation?

Ans: Nothing should be expected in the way of bodily change. But of course the expression of happiness and peace will be obvious from the appearance, for the particles in the body do change; their properties change. You change your thoughts, the quality of your

feelings change, your actions change, all your functions change.

Q: How to get rid of 'False I' in one's feeling when one knows one is approaching the centre? One bounces off the place of transcendence when one knows one is getting near it.

Ans: One should look forward to the Real I with faith and enthusiasm and love. With that, if not first time or second, perhaps third time the Real I will take you into the centre and let your 'False I' drop away.

Now a story: There was a Realized person who had plenty of disciples, all types, who used to flock around him every day to see him and get his blessing. He used to try out his disciples in rather a peculiar way. He would close the doors one day and the attendant would tell all the disciples: "No audience today". Most of them would go off, but a few would stay on and sit there, and after a long time he would have the doors opened and ask how many there are. Even if only a few were there he would ask them to come in and would hold his audience. This is a simile in answer to the last question.

Q: Where the mantra becomes very large, breathing is fast and deep and one is aware of some creative power which easily becomes excitement. Is this a wrong turning?

Ans: This fast breathing tends to occur when there is a possibility of going inward; because at that moment the breathing centre has got to be regulated to its natural slow and economic rate. But because of the outward, the exhaling process which has been quite fast due to your activity, it resists that and because of the resistance it gets excited and goes fast as, for instance, if you compress a spring it will bound up. With practice since this is quite superficial one should be able to pass through that easily.

A Story about False I and malicious talk
(Not from H.H. but from today's "Paprika" – the local newspaper.)

It happened (no one knows how) that a tortoise and a scorpion came to be great friends. T, the tortoise, used to carry Mr.S, the scorpion, for a regular joy swim on his back. But hardly a day passed that Mr.S did not feel tempted to try out his sting round the edge of T's shell to reach his soft underneath.

At last T for all his forbearance burst out in fury: "Look here Mr.S. this is absolutely the last chance I'll give you to mend your manners. One more sting and for sure you'll go to a watery grave." Mr.S seemed ashamed and repentant: "Never, never, will I do it again," he said piously.

Alas for pious promises, for even as he said it he raised his tail and brought it to unkindly sharp – like a full-stop to his pious intentions. T shrieked in pain and anger, "Prepare for your doom, you scoundrel, but before I drown you I would like to ask you two questions: Have I been a good friend to you?" "Yes, you've always been my best chum." "Then am I to take you as being wicked or simply stupid?"

"A bit of both in the present context, or neither, as you wish," said Mr.S with great calm, "but the truth is that I am the slave of an inherently bad habit – Oh my, there it goes again!", he announced as his sting whipped down on to T's tenderest part. But this time it hurt so much that T involuntarily took a deep dive and the scorpion floated off his back and was never seen again.

Thursday 25 October

A Last Conversation

Usually our daily talks with His Holiness took place at 4 p.m., but on my last day (Thursday, 25th October) it had been arranged that we should come at 11 a.m. for a private talk and later have lunch in the Ashram. R. had been asked to say what he would like to eat and if there was anything he preferred not to eat. He had replied that he would enjoy anything that His Holiness arranged for him, and had no special requirements!

Always before, it was we who had to start the talks by putting our own questions. This time we asked if His Holiness had anything he wanted to say on this last morning. Is he satisfied with the progress during the month?

He spoke as follows:

“To bring about any development in the human race, Discipline is necessary. Discipline cannot be given without a fully Realized man. Connection with one who has himself Realized the full possibilities, is essential. Once a School gets this connection, then the possibilities are there for them also.

There are two kinds of possibility in such relations. The first is Special Knowledge, and the second is Doing, – putting that Knowledge into practice. It takes very little time to know something; you can learn things in no time! But to acquire the capacity to put that knowledge into practice needs a long time. It requires consciousness, patience, and of course numerous checks in confirmation as you go. Because, if you hear something and continue acting on it, perhaps you might not have fully understood the thing and have gone off the line.

So checks are essential.

He says that human beings naturally hear a great many things, but as individuals they cannot do much on the basis of the knowledge they pick up. So it stops there. But in a school there is constant verification and testing. If a man keeps on working in a School, there will be nothing to hinder development once you have come into connection with the fully Realized man. You don't have to do much; you have simply to listen, put your questions, do everything you can to learn from him....

In order to learn to Do, you have first to learn to listen very exactly. Ordinary men do not have the capacity to attend accurately to instructions. To illustrate this he gives a story from the Mahabharata:

“Before the great war was declared, all the warriors (the Kaurawas and the Pandhavas) were being taught by the Dromacharya or Instructor. He was teaching them the art of fighting. One day he instructed them to shoot at the eye of a bird which he hung on a tree. One by one he called them and said: “Mark the eye of the bird and get ready to shoot”; then he asked them what they saw. One said: “I see the branch and the face of the hanging bird, feathers, mouth, eyes, everything.” He was dismissed. The next said: ‘I see the bird, neck, feathers, eyes,” and he was told to go. And so it was with everybody until Arjuna stood there, and taking aim was asked, “What do you see?” He replied, “I see only the eye!” “But don't you see anything else?” “Nothing at all.” “Then go ahead and shoot” – and his arrow went straight into the eye of the bird. In listening (and in meditation) perfect attention is necessary.”

Question: Doesn't that state of attention come better during the night when everything is quiet? During the day we are so much given

to mental activity that the peace and the silence needed for attention are very hard to come by!

Ans: “The inner thoughts which usually disturb the peace of the night are perhaps greater than the outward disturbances. It could be possible that a man could meditate sitting in the middle of the road among the loud noises of motor-cars and cows and all that is going on.” (In Allahabad everything seems to go on in the middle of the road!) “But it would never become possible for a man to meditate properly if there is noise going on inside him. The noises inside are usually far more upsetting than the noises of the road.

And those people who begin to meditate, and begin to go inward, they meet up with all this noise that they have collected in ages past.”

To illustrate this, he gives another story:

“Somebody once went to a Realized man and asked to be given the meditation. The Master asked him: ‘As you were coming along to me, what did you see on the way?’ He tried to recollect, but could remember only one thing, that there was a donkey lying on the road. The Master said: ‘All right! I will give you one little exercise, and if you can do that, then I will give you the System of Meditation. Just go and sit quietly and get that donkey out of your mind. Take your time and come back to me when you’ve done it.’ The poor man tried for two hours, but he found that the memory of the donkey became only clearer and clearer as he went on; he couldn’t get the donkey out! After two hours he was in despair and came to the Master and said: ‘I’m extremely sorry, but that donkey is not getting out of my mind at all!’ The Realized man said: ‘Listen boy; you saw that donkey only once, and yet you couldn’t lose him even after two hours. Now there is a mass of stuff that you have collected

in your mind throughout the ages. In life after life you have collected this stuff, and it will be much more difficult to move all that which you have lived with, than it was to remove something you just saw once! So you mustn't expect to get rid of it all in a few days. Now, if you understand that, you will realize that Discipline (Sadhana) is necessary; and if you are determined and really want to get rid of all that burden, you will have to be quiet and have patience. And from your experience with the donkey you must first realize that you must not try to get rid of anything! Don't fight with your desires; don't try to push them out; don't try to settle them. But just be carefree about them; get the "couldn't care less" attitude. Just lose them, neglect them, and they will go away one by one. Don't struggle with them. I tell you that is the only way it can be done."

There followed detailed and private instructions about the way the relationship between the Realized Man and the disciple could be carried on, and the discipline maintained even at a distance. Towards the end of that talk R, noticing that people were coming in and the audience hall was filling up, said:

"May I ask you a question on a different topic? Manu said: 'A Kingdom deprived of 'twice-born' inhabitants will soon perish, stricken by war and famine and disease.' When I return to England the people will be asking: 'In the face of the present threat to India, would India be protected seeing that she has many more twice-born inhabitants than any other country?' I also want to understand more of the expression: 'Twice-born'".

His Holiness (smiling) replied that he doesn't usually discuss political topics. But he does recognize what Manu said as perfectly good and true.

He notes, that, unfortunately, the present trend in India has been breaking up the System of the ‘twice-born’; if that process were to continue, then nothing could follow except what Manu said.

R: And the expression ‘twice-born’ does that only refer to a man’s external situation – his caste – or could it also mean a new birth inside a man?

His Holiness: “The meaning of ‘Twice-born’ has always been related in the world at large to the three hereditary castes – the Brahmins, the Kshatriyas, and the Vaisyas. They are called ‘twice-born’ because they are a little better; they do some discipline; they take one of the disciplines of Religion and try to practise it. But there is, as you say, another meaning. The expression also refers to a different category of people, those who are devoted to learning some System of Special Knowledge and spend their energies taking it further.” (That is a “School-man”; but in public His Holiness would never mention the word ‘School’.)

He then went on to speak about two kinds of Laws: “One category is called Dharma – Natural Laws, Laws of Nature, the other is called Neeti – Man-made laws. The relation between them is like that between husband and wife. If both agree, there is peace, prosperity and contentment. But if there is conflict between husband and wife, there will never be much peace in the house – just eternal conflict.

The men who understand the Laws of Nature and the men who administer the man-made laws, are respectively like a lame man who can see but cannot move, and a blind man who is very active but cannot see in what direction he is going, or what will come out of his activities.

So a way must be found for these two kinds of people to work together – the blind man should take the lame on his shoulder. The lame kind advise the blind which way to walk and the blind can be got around and do the job. But in the case of conflict nothing can be done; the blind will run the wrong way, and the lame will only talk. That should also be the relation of the Realized men, to the Public men – men of the market or the Government. If that relation could be maintained, the house of the Nation would have peace. Otherwise the nation will in the end disintegrate.”

.....

By this time, we noticed smiles among the audience and glances towards the passage, so on being asked if we had any more questions we thought it tactful to say ‘no’. So His Holiness beckoned and in came the members of his entourage with the plumes, maces and the full regalia in which they make their public appearances. Taking their appointed places round the throne they waited to be photographed. We had come prepared with camera and flash-bulbs, and took many pictures from different angles. We then went out on to the balcony in the blazing sun with the lovely tree-shaded “compound” of the Ashram with its Temple and School, and over the roofs the beautifully carved towers of neighbouring Temples.

Then a very nice lunch was served to Jaiswal and R. in the empty audience hall with several members of the community in attendance. Finally, we said thank you and farewell to His Holiness in his private room – the nearest I ever got to him alone!

From S.M.J. Allahabad 19 November 1962.

It has been quite different since you left. Your company and daily audience with H.H. had a marvellous flavour of its own. After your departure he also went away on tour, and I was left alone in the world of chaos; but I do manage to get some peace and pleasure from the surroundings.

H.H. had a good and pleasant tour and has come back with some recordings. One of them was an opera-like play from the life of Krishna. When Krishna meets his beloved Radha, he says that you look pretty, like moon. Radha felt humiliated and walked away in anguish. Then Krishna felt very lonely and started looking for Radha everywhere and asked all his Sakhis (the milkmaid girls) to pacify Radha and bring her back. Radha comes back disguised as Krishna and they both try to establish their right to Radha. They then agree to the Sakhis for identification. The Sakhis were so madly in love for Krishna that anybody they saw looked like Krishna, and this multiplied the confusion. In this confusion Krishna guessed that the other Krishna was none but Radha, and drew her near and kissed her, and thus the unity was once more established.

H.H. said afterwards that this story has a subtle meaning: When Krishna relates his Atman (Radha) to moon, the duality is established. In search of unity he wanders here and there. Even though he has with him the Kingdom, (Radha in disguise) he refers to his “Many I’s” (Sakhis) for identification and confusion is the result. It is only when Krishna recognises the real Radha the illusion disappears, and unity is once again established.

The striking similarity of this to what Mr.O. said about “Thousand I’s” and the lunar relation is worth looking for. I wished you had heard it. Everybody at Ashram and at my home remembers you.

H.H. sends his good wishes.

From S.M.J. – 22 November 1962.

The question about how much does one have to know to reach the decision?

H.H. The seven-stage Ladder is ladder of Being through the knowledge. It is not meant to be ladder of knowledge only. This is the inner ladder, the ladder of the self. The stage one indicates the magnetic centre. Stage two is the stage of all our search for our own satisfaction to decide which way to move. Here our essence plays important role. In case of worldly education one can give estimate of time and numbers of books. If one goes through them and appears in annual examination one can easily pass. But in ease of these stages one is his own examiner. It is not so much a matter of knowing things, but rather convincing one's own self. Some can decide things earlier than others. Influences of Realized men, good teachers or a School can be of much use, but none of these can pronounce a decision for the aspirant. Once he has taken the decision (to go ahead) then their influence will be more effective.

One cannot generalize in this matter but a good teacher should be able to observe the particular needs of the disciple.

My impression: The gist of the talk can be very well compared to what you call making silver of the mercury. (Stilling the mind)

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