

ALLAHABAD 11TH – 23RD October, Dr Roles and Mr R. Allan

Monday 11 October 1965

First Conversation

While we were buying flowers and fruit near by, we could see many of the people from the Ashram coming out from the gate to welcome us and looking down from the terrace above. On entry our old friend the Bodyguard (who sang the song ‘Disciple and Master’) gave us a smart “present arms” and seemed delighted to see us. We had scarcely slipped off our shoes and taken our places when the chanting accompanied H.H. to his throne with four of his disciples sitting near. Without fixing his eyes on us he was clearly observing how we were.

He began by saying with a smile that he had come to Allahabad on 13th September to keep his appointment with us. He realized that the war might have prevented us travelling and this was confirmed later by our cable; he himself had had to cancel some plans because of it. Now he had many duties at the Ashram and the Festival of Light was approaching. He had made arrangements, however, to see us daily till the end of October; not after that.

He explained about the letter he wrote in June and why it had only reached us in September. We said we had found his answer to Mr. Allan’s question valuable. (Jaiswal told us the rest of the letter dealt with the questions of S.E.S. John Allen, not Mr. MacLaren). He said it was a subject of great importance and he had only given an answer in a nutshell; but he hoped to explain more about how movement arises and how it merges again into the eternal stillness (Prof. Hoyle’s announcement on this subject

had appeared in this morning's paper – revising his “Steady State Theory” in favour of the theory of successive expansion and contraction). Then he waited for us to speak; more people having arrived, we said: “First we wish to give you greetings and grateful thanks. There are probably 3,000 people in the West who know your title of Shankaracharya and have heard some of your words. Many of them ask “How can we repay? How can we help in your work? How can we step up its intensity on a wider scale?”

He replied that whatever the way in which people wish to express their obligation toward the Holy Tradition, they should do it by themselves. As far as he is concerned, it is only the work which is important; if that is carried on everything is squared up. But he himself would never have any desire, and he must leave it to them. If they have a wish to do something he wouldn't object, but he will never express any desire.

R. It is good for us to think of you and of your situation as far as we can, because it is bigger than our own selfish thoughts.

H.H. He would allow that, but he refuses to say anything. Whatever you would like to do, will be his desire.

Then Dr. R.'s own question was put:

I know now that if I devote myself entirely for, say, two days and nights, I can become for a short while the object of my search (Tat Twam Asi). But how to weave that into my life, so that only good words and actions result? I can't seem to do that in two minutes or even in only two half-hours a day!

H.H. reminds him that although he is thousands of miles away,

he “emanates a stream of emotional content which binds you with him”, and he says that this is constant. All that you say doesn’t fully weave into your life can be likened to waves on the ocean which are only on the surface. Behind the movements of the waves there is a deep silence and stillness. One shouldn’t be disturbed about the waves. If they happen they should just be allowed to happen.”

He went on to speak in general terms about the two half-hours which vary slightly according to people and their requirements. If a person feels the necessity to increase the time of meditation he is free to do so; the prescription of two half-hours is based on general need. Usually people cannot do more than that, and if they force themselves to it, their being wouldn’t be able to take it, and there might be some sort of reaction, so that one day they might turn against it and have no love for it. So to keep up the taste and the hunger for it, this quantity of two half-hours is just good enough for them to lead a positive life.

R. When one feels more than just the thought of H.H. as manifestation of Atman, then the feeling of love makes one want to meditate without consideration of time; and many seem to want to go longer with this feeling of love.

H.H. says it is very encouraging that people have this feeling of love and wish to do a little more, but he puts a word of caution. If some people find a thing good, it is possible to have more of it and for some time to digest it, but not for long; for then comes the indigestion which can be extremely bad. The instructor must look into this and see

that such situations do not arise. And even if somebody does enjoy the extra hours then he will be subject to some sort of self-satisfaction, congratulating himself that after all he has achieved it. This feeling of self-satisfaction is extremely dangerous.

R. Why is it that when immediately one congratulates oneself, one falls flat on one's back?

H.H. The satisfaction acquired by extra effort usually creates the feeling of achievement; and having achieved, it's possible that you would like to rest for a while. It was said "Rest prunes progress"; the fall is very near. He gives an illustration: There is a story for children that a tortoise and a hare set out to win a race. The hare ran very fast and quickly covered a long distance; looking back he couldn't see the tortoise anywhere. Thinking the tortoise would take a long time to get as far as that, he sat down to rest, and slept so soundly that the tortoise managed to reach the destination before the hare woke up. The tortoise who does the two half-hours well and conscientiously will get there in the end, whereas the hare may not!

To sum up, the desire for meditation must be kept alive by the discipline of self-restraint. If you really feel that somebody is intensely demanding to do extra hours, he can take fifteen minutes extra but this fifteen minutes must be binding, and never reduced. If a person can be relied on to keep the extra time constantly, he should be allowed to, but not otherwise.

It was now after 6 p.m. and Dr. R. said:

You have given us much to think about and we realise you have many other duties to perform. Can you afford to see us once a day; can we come tomorrow for instance? Some time could we meditate with you? There is also an Indian lady, a member of the group, who longs for an audience with you and has made a visit to her parents an excuse for this journey. May she come tomorrow?

H.H. replied that for the next few days he could see us each afternoon at 5 o'clock and the lady can come. Later it may be arranged for us to come at 8 in the morning to meditate with him and come again in the afternoon.

R. said Mr. Allan would be especially pleased with that and would be coming next Sunday for a week. Many expressed a wish for more recordings of Keertan music; would that be possible?

H.H. He would see about that.

Beginning of talk on 12th October – 2nd Audience Tuesday

Bernard White's questions about "discipline", from a letter which he wrote to me the week before I left, were used to open our second conversation with H.H. It was first explained that he had been empowered to initiate by me in order to assist Mr. Whiting at the School of Meditation.

B.W. "H.H., replying to Dr. R., said, 'Those who come out for discipline and with their effort awake and find this confidence, eventually exercise their proper influence in uplifting the masses. They are the blessed.' Can we be given some guidance as to the meaning and practice of this discipline? What forms of outward discipline should be used in the School to help the practice of meditation and help people to find the Way?"

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"H.H. has said that we have to come out of what we are not, and to come out of this illusion we have to come under another illusion, discipline, like a man who uses a thorn to take out another thorn from his foot and then throws both away.

Is not true discipline aimed at harmony and love? As we find ourselves, is not an outward form of discipline, with respect to those in charge, necessary for each student to realize what he is not?

Can anything useful be done in this direction so that he may awaken to find true confidence?"

H.H. The discipline has been created to lift men so that they can rise and go up the ladder. Discipline will take them up step by step towards

higher state of being. The natural emanations of Atman have been practically lost in the hustle and bustle and the movement in the world today. In this movement peace and bliss have been lost and forgotten. The discipline is given so that we may be reminded and be put on the way to realise the natural aspects of the Atman. The discipline usually differs from people to people. According to their nature it differs in most people. Some people can't sit still even bodily; for them other types of discipline are evolved. Some people who can take the discipline and carry it through, stilling their mind so that the natural aspects of the Atman can be realised, are prescribed for according to their nature.

The two aspects of discipline, the meditation and “discipline” (as used in our system is the way of knowledge) are supplementary to each other. If only one is adopted, it is quite possible that meditation in the long run will loose its hold and may be slowed down due to lack of knowledge of the whole system, of the working of the Atman. And if one goes only through the way of knowledge and the being has not been developed and stilled, then it becomes only outward chattering and doesn't work through the being. So both the ways are necessary for the realisation of the unity of the Atman.

R. There is one form of discipline of outward rules and regulations but it can often be overdone, and people could then be hindered in the discipline of the heart and meditation from going further. Could he say something on this?

H.H. The discipline is designed for development and in discipline

rules are necessary but rules are not absolute. There is no rigidity as far as the rules are concerned. There are certain types of people who can accept the rules on trust and faith. With their faith in their heart they carry out the rules and reach the goal, but there are others who don't have that sort of faith and find rules torture. It is not necessary that they should go the same way. He should find other rules where he doesn't feel them as torture and bondage.

R. This question of discipline arose because it is a matter of argument in London. One branch of the School is considered to be very free of outward discipline and people are supposed to act from the heart. The other branch of the School is very full of discipline and people sometimes want to leave that branch and change to the other. I want clearly to understand to what His Holiness refers when he uses this word 'discipline', as this word which is meant for liberation is often taken as meaning to be prison.

H.H. Most of the disciples meet two types of obstacles. One is the shortcomings in themselves, in their being, and the other is the movement of the mind (fickleness of the mind). These are the two main things which have to be removed before one can enter the proper way. He quoted one of the similar examples which he gave some time ago. Somebody wanted to have self-realization and went to a Guru. The teacher asked him what did he see on the way? He described that he saw a monkey who was sitting under the tree, and climbed up the tree as he came near. Then the monkey made some offensive gesticulations. The teacher asked him to get the monkey out of his mind, and to contemplate on anything but the monkey.

The man couldn't do that at all.

The moral is that if one incident can take root in this fickle mind, it is a hard job removing these two types of obstacles which have gathered through ages. It takes a long time. The best way (the middle way) is not to worry too much about these. But if somebody can keep on the way without being bothered about what is being done to him, and go to meditation without thinking about anything and enter that chamber of peace.

H.H. says it would be easy to proceed further.

R. (Question not recorded)

H.H. In the practical field of world when a destination has got to be reached, when a particular work has got to be done, rules are necessary and the rules must be obeyed and carried through, because if they are not obeyed the work will not be done. This is the outward working. The other work which is in the inner field, where the unity of the Atman and the Absolute is concerned or where the meditation is concerned, that field must be very liberal. It must be open to everybody to find his own time and place and his own desire to work on it, because any application of force in this matter would be detrimental to the object of meditation itself. So as far as the meditation is concerned, full freedom must be given because unity of peace and bliss will arise only in freedom and not in bondage. But if a work has to be completed, some regulations are necessary and must be maintained.

R. This answer completely cuts the knot of this argument. We must think about it and find how to apply it where large numbers of people are concerned.

H.H. There are two types of disciples, the types we can see in the world as well. One is the servant type who is employed and paid for his work. If he makes a mistake he can be reprimanded, punished and even removed from the place for which he is unfitted. The other is the “Sévak” (attendant) who does everything of his own accord because of faith, respect, reverence and devotion. He doesn’t get any orders but he realises by himself what has to be done and does it voluntarily. He feels freedom, and due to this freedom he gives everything he has in the service of the master. In serving so he merges with the master. There is nothing that he demands from the master, and is never annoyed for he is always there only to serve. He sees the desire of the master and carries it out without being told, for it becomes his own desire. People should find to which of these two categories they belong.

R. This has something to do with Way of Bhakti (devotion), and there are many (not just a few) who wish to go this way. How to help them?

H.H. Out of the two types which he described there are those who are emotionally predominant and also those intellectually predominant. Their destination is the same. The emotional type work more with faith and trust and like to do everything that seems right to them out of their own feeling which emanates from their emotional centre. They reach the goal by their way, whereas the intellectual also reach there by enquiry. The intellectual would ask for explanation and proof of everything that is told and once they find the proof then these are the people who become unshakable. Once they are satisfied nothing can divert them. They stand

extremely firm, and weather any circumstance. Most people are emotional type and they are satisfied with the Way of the Bhakti (love). One should see which way suits a person best and lead accordingly.

R. Aren't these differences much more pronounced at the beginning when people come from the general public, but as they become confident and progress in the school, do they not in time find a balanced combination of mind and heart?

H.H. The equilibrium of the two ways of the heart and mind is possible and it does happen, but it happens naturally and cannot be brought about. If any effort is made to bring about the combination or equilibrium, it will upset the nature of the disciple. So this should never be attempted. The combination would only happen when they have reached the stage where the discipline has become a part of their nature. Unless the discipline became natural it would not be possible. Nothing should be forced.

R. What is the effect of more and more Sattva guna on the intellectual and the emotional men?

H.H. The emotional and the intellectual cannot be brought together in the mid-way. They will certainly meet at the end of the way. If somebody tried to implant one into the other then it would become an obstacle. The result would be that the emotional speed would be slowed down. In the same way, any emotional imprint brought into the intellectual type would activate the mind and dislodge the pursuit. Sattva is the guna that both need, and as they accumulate more of it their progress is more assured. The two would meet at the end and here is an example:

Two men went to a king and asked his permission to exhibit their art for his pleasure.

When asked as to what they wish to do, they said we will work on two different walls but the picture will be the same, exactly. The king said: How can I be sure that you will not consult or copy each other? So they agreed to have a partition down the middle. A pucca partition was built and they were not allowed to see or talk to each other during the work. One of them cleaned the wall and went ahead with painting the gods, etc. The other one cleaned the wall, plastered it new and kept on rubbing and polishing it. At the end they asked the king to have a look. The partition was demolished and to everybody's surprise the painting on one side was reflected exactly on the other side. Thus the emotional can go his way and the intellectual can also go his own way but they will meet at the top. That will be the point where they will unite, but never midway. Any attempt to bring accommodation will bring about distortion in their activities. This shouldn't be done.

R. But can we keep both kinds of person in the same set-up by giving something of each for everybody? (In one organisation we might have half of each.)

H.H. There can't be organisations based on emotional centres or intellectual centres. This is a question of individuals. In any organisation it should be observed which individual is emotional and which one is intellectual. But this division doesn't mean that knowledge is not to be given to the emotional and no emotional activity for the intellectual. Both are necessary. The discipline and the meditation, the way of the knowledge and the way of meditation works on the being. Both of these aspects have to be appreciated by both types.

The thing

is, that one centre being predominant in an individual, one should not dislodge the predominance. Both types of feeding should be provided. One should just try to find a balance where one is not overdone for the other. Once you find the balance the progress would be easy.

R. Ever since I have seen H.H. I have seen around him a new thing quite different from all our theories, something which is discipline and yet it is not. This is a stage we should like to reach one day.

H.H. In the mythological set-up Shiva rides a bull and his spouse, Pārvati, rides a lion; their son rides a peacock. In fact they ride three opposite types but they all work together as a family. This is how his Ashram is also run. People around him are different. Looking benignly round him at his followers he added:

“There are good people and bad people all around him, but he finds it easy to bring them together with grace.”

Continuation next day (October 13th) – 3rd Audience Wed.

As it had become very clear that H.H. was using the word for “discipline” in a sense very different from the way we often use it, Miss P. looked it up in her dictionary.

The word is Sādhanā or Sādhna, from the root Sādh = wish or desire, and Sādhan = a means to an end. In the dictionary the meaning of Sādhanā is given merely as “devotion”, but that is obviously not the way he uses it. So we decided to open Wednesday’s talk by asking:

R. Does the word Sādhnā include both feeling and intellect, both devotion and imposed discipline, and does it include a “way of life”, as

well as a “system of knowledge”?

H.H. Sádhná is a system. It creates a force so that the individual, who has forgotten the natural and proper way of living in the pattern in which he was originally evolved, can correct his deviation from it. Sádhná is created to put him on the right line so that he can rise step by step to achieve the purpose for which he was created. Sádhná empowers us to meet both aspects of our life, the practical aspect of dealing with all worldly affairs, and the other which we have to create for the next world. For example, in the military system, the men are trained to march in step; hundreds of feet rise and fall together. In the same way all people must be educated so that they can express themselves in short, appropriate, rhythmical and beautiful fashion. But the message should be delivered without much fuss. In doing any work, there is always a better way which brings better results to the pleasure of all. So Sádhná is only a way by which better and quicker results can be achieved.

R. For the householder, therefore, there is no opposition between Sádhná and his family life? He doesn't keep up his own discipline and come back to beat up his family! (This isn't quite what I meant! I meant that his attention to his own discipline shouldn't make things more difficult for his family and cause estrangement. But I give the answer as it came!)

H.H. Those who are free in their Sádhná certainly would eventually find it easy and speedy to go further on the Way, compared with those who are governed by too many rigid rules and regulations, As far as cruelty is concerned, if somebody has cruelty in his nature, it could express

itself anywhere, to his relatives as well as to others. Sádhná is only to control the lack of balance. Cruelty would be banished from the person who does his Sádhná properly.

Wednesday 13 October

Antahkaran (“Conscience”)

(N.B. This was during a very emotional meeting and probably cannot be taken in cold blood.)

R. explained the word Conscience according to our system and asked H.H. to comment.

H.H. Just as we had been told some time ago about the Kingdom of Buddhi in relation to Kingdom of Manas, he says there is a domain of feeling (emotion). In this domain of emotion the conscience arises. It is one of those things which is not present by itself but arises out of many things and this happens in the “Antahkaran”, which is composed of many elements In the inner (subtle) body of a human being. Rules and regulations are for the physical form. To correct anything physical about a man one has to resort to rules and regulations, but in the domain of conscience very few rules and regulations are sufficient. These types should not be mixed much, and neither of them should be forced to go the other way. If they can develop independently this should be allowed. In their independent way they would progress better.

R. Would you please tell us more of the properties of Antahkaran, which seems near but not quite the same as our word “Conscience”.

H.H. The domain of conscience is not subject to space-time. It can work without them; for instance, if somebody wanted to have a look at the deity of Badrinath temple, one can just sit where one is and visualise and let oneself go with feeling to see the deity; whereas the other man who has to do it physically would take months to reach there by subjecting himself to many laws and regulations (fasting, walking on foot).

Again the body can never have communion with the deity; it is only through the Antahkaran that he will have experience of communion. In another example, one person can listen to a piece of music and get into the particular stream created by music and enjoy happiness, peace and unity, whereas another person might go the way of Yoga and undergo rigorous discipline for months and months. Even then he would meet numerous obstacles before he reaches his goal. In the domain of conscience things can be done quicker and easier.

R. To go back to what H.H. said about visualising the deity in Badrinath, it seems that conscience merges with the influence of the fully realised man, so one doesn't know whether it is his influence or one's own when one gets impulses of that nature,

H.H. This unity of conscience with the realised man is subject to levels. On the general level one wouldn't distinguish anything, but on a higher level one would be able to see where the impulses come from. Once that sort of unity is established then if one desired something the other would also feel it. If one wanted to give an impulse to the other it would be possible. In this relationship one would have many types of experience. A doubt or a question would find immediate answer without the use of physical communication.

R. One does definitely realise that sometimes when meditation is good and devotion is there, that one gets definite answers not produced by oneself. But the rest of the time these may pass unrecognised.

H.H. Although it is possible to see the mechanics of this relationship, yet the pleasure and beauty of this relationship is contained if it is

left as it is. The domain of emotion works secretly and if made open the pleasure is lost, so it would be better allowed to work naturally, without digging it out.

Wednesday 13 October

Buddhi

R. Can we bring back the subject of Buddhi? What is in the realm of Buddhi, about which H.H. spoke so much in Lucknow? This has given rise to much interest among us in the West because it is an unknown idea. We should like to hear what more he has to say about it, for instance, is it true that the domain of Buddhi is not bound by time and space?

H.H. Buddhi is a substance which gives rise to thought and ideas. It is subject to the three Gunas, Tamas, Rajas and Sattva. It is influenced by time and space. The surroundings usually determine in which direction Buddhi is going to produce thoughts and ideas. If people are subjected to good influence the Buddhi will give rise to good and better thoughts. If they are in the company of Rajas influence they will have that same type of thoughts, and if surrounded by Tamas, certainly they will go that way. This is the condition of the common man whose Buddhi is not stilled. On a higher level where Buddhi is stilled, then the outside influences have no effect. Such a man could walk in anywhere and still remain unaffected by the influences of time and space. Regarding the change in Buddhi, one could easily experience many shifts in one single day, as for example the gear of a motor car is changed many times according to the gradient and traffic on the road. Buddhi likewise changes to good or bad according to the company. This law of course doesn't apply to one whose Buddhi is pure and still. He will not be subject to any influence anywhere.

R. This is brought about by more and more pure Sattva, stored in Buddhi so that it will still and purify it?

H.H. Although it is true to say that Sattva helps to stabilise and purify the Buddhi it is not fully true (Buddhi can't be Sattvic all the time) because Sattva, Rajas and Tamas are the influences which can submerge Buddhi, and Buddhi thus becomes Sattvic, Rajasic and Tamasic. It would be difficult to differentiate at the moment. The beauty of our living is that we have to rise above them.

Sattva may predominate at one time and Rajas or Tamas at other times; for example, in good company or in the company of a realised man Buddhi would take Sattvic influence. In active life one has to use Rajas for there can't be any activity without Rajas, and when going to bed one has to go to sleep in Tamas. In fact none of these at their proper place is bad, so one doesn't have to feel guilty about the predominance of any of the three at a given moment. One should use them at proper place and time. A driver drives his car slowly in traffic and goes fast when out of traffic by changing his gear according to need. He is not really concerned about the gear but about his destination. This is the attitude we should have, using Sattva, Rajas or Tamas as the need may be and not getting involved with them. One has to rise above them, even rise above Sattva.

R. The thing one keeps forgetting is what H.H. said about looking towards stillness. Buddhi should be made still but imagines it is moving; one always forgets to look towards stillness and away from that moving Manas. How should one do that?

H.H. In the realm of meditation there is no activity of Buddhi, we

surrender the activity of Buddhi. It is only in the outward world that we have to use the activity of Buddhi; Manas is naturally full of movement. It will always move around, but when Buddhi gets involved with Manas and goes with it, then it seems like movement. If still, it can consider the events and take a proper course. As long as we are not governed and run by Manas we are safe. Buddhi can be stilled, for it is in its nature to be still if only not bound by Manas. So let us ignore Manas and use our Buddhi.

R. In meditation?

H.H. There is no activity of Buddhi during meditation.

Thursday 14 October

Buddhi (continued)

R. I had not previously understood that the domain of Buddhi is the origin of thought and ideas, having thought it was service and love for Atman.

H.H. It is not only the Buddhi which is the servant, but everything is servant to the Atman. Buddhi serves it by thoughts, Manas does it by desire and body by action.

Everything has to serve the Atman in its own way.

R. Is it that thought is dependent on the step of the ladder, or is it in the common man that it gives rise to thoughts and ideas?

H.H. The difference between a disciple who is up on the ladder and a common man was to some extent explained yesterday. A common man is uncouth in his actions whereas a trained man would do it in a better and beautiful way. For example, an uneducated man takes a long and weary effort to express himself, where an educated man would express freely, squarely and nicely. The refinement in any branch of knowledge or work is the product of Buddhi. Those who are higher up on the ladder would exhibit just by their actions. Put them under most trying and difficult situations and they will do the job undisturbed and with great ease and simplicity. This would reveal what is their level.

R. Regarding Buddhi, I always thought that when it was awakened or pure it was emotion, and the Manas had to do with questions, sensations and thinking.

H.H. There are four aspects concerning the inner being: Manas, Buddhi,

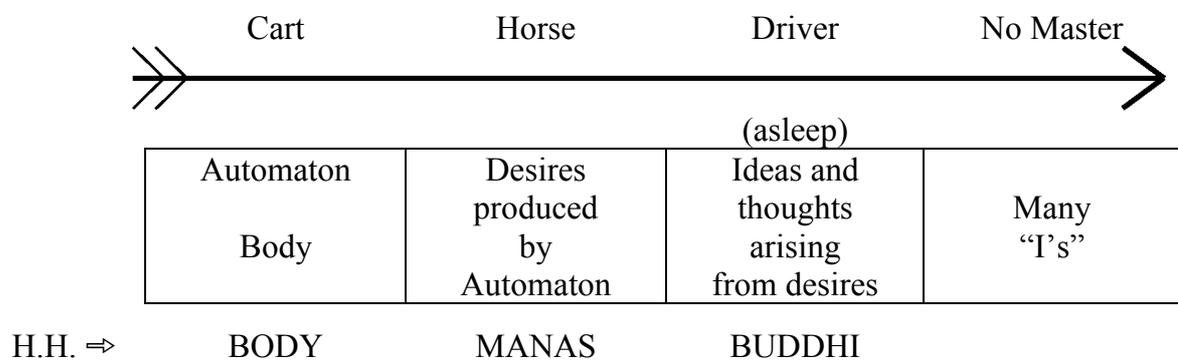
Chitta and Ahankār. These are four factors which work differently but are related. “I am” is symbolic outcome of Ahankār, “I am this or that” says the Buddhi. “I want this” would come from Manas, and Chitta is that part which keeps alive all the knowledge and is the springboard for all inner activity. This is how our inner being works together. To discriminate and decide is the work of Buddhi; once this is done the outcome is passed on to the emotional centre. The emotional centre works with great speed and is lasting. The whole system can be related again to four gears. You use your gear according to the need of the moment.

If the intellectual part (Buddhi) is not working properly, one could survive, but if emotional part dries up the man immediately falls.

Friday 15 October

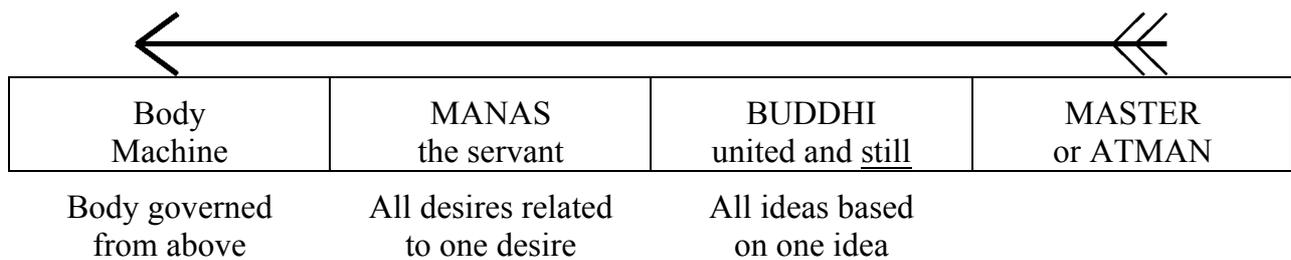
Manas and Buddhi

Owing to preconceived ideas and incomplete knowledge of oneself we have made a number of mistakes in interpreting what H.H. has been saying in the last three years, One of these relates to the meaning of “Manas and Buddhi”. From what he has been saying this time it is at last clear that we are back at the original picture of the Four Rooms, near the beginning of “Fragments”:



Common Man (Man 1, 2, 3)

The restless moving mind, Manas, rushes after every conflicting desire. In undisciplined man the Buddhi takes all this motion from Manas, and his ideas are all mixed up. In the Fourth Room where the Atman should reign as King or Master there are only many conflicting “I’s”, making up the changing ego like a “coat of many colours” or a chameleon taking on the colour of its surroundings or of its feelings. In contrast the Realized Man has the arrow pointing in reverse:

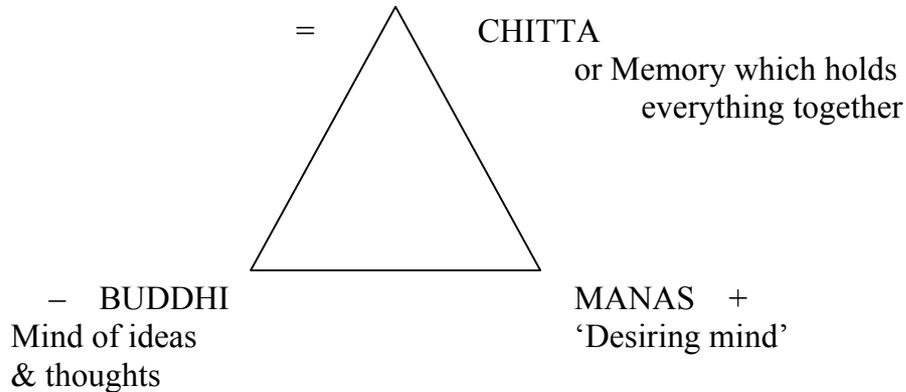


Thus the contents of the four rooms, all the functions contained, vary with every step on the ladder. That is why Manas and Buddhi are so very difficult to define.

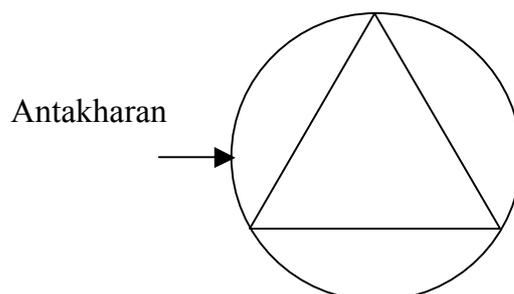
H.H. says that even pandits and professors of language find it very difficult to reconcile all the different meanings of these words as used in different systems in India. That is because the teachers of these systems are on different steps of the ladder and define the words accordingly! Also he has had to introduce us gradually to the meanings according to what we could understand each visit, and there is still some way to go to perfect understanding! He says the Knowledge is like the great river Ganges. No man can hope to possess the whole river; all we can do is to have a refreshing dip every day and perhaps drink a pint or two!

Another point which relates to the subject of Memory now, I hope, circulating at meetings is this:

In his system MIND is threefold:



The “Antakharana” which I wrote about (13 October) and which is related to but not the same as “conscience”, seems to be like “Steward” – a circle circumscribing the triangle – in a man with command of Higher Emotional Centre.



Thursday 14 October

The Gunas

R. In my group we felt recently that we had been making a mistake about the three Gunas. We began to dislike Rajas and Tamas and to long for Sattva. There was much talk about Sattva, and we became very attached to it. Then I came across Lord Krishna's words again:

“He who shuns not the Guna which is present, nor longs for that which is absent, and he who rises above the Gunas, shall become one with the Eternal.” This helped several people. Yesterday your Holiness seemed to be saying the same thing. The simile of the car driver not concerned with his gears but with his destination is very enlightening.... Does the rise above gunas mean first not to be attached to our action and their result?

H.H. The creation is full of these three gunas. Everything is evolved out of these three gunas and nobody can escape them. What we can escape is the clamouring for them and once we have escaped clamouring for any of the gunas things should be easy, but it would be impossible either to collect one of them and leave the other, or use one of them or leave them. This will be impossible because every man, every action and every thing is full of the three gunas. No one can escape and we have to work in conformity according to the need.

Attachment in any form with anything is bound to bring misery and bondage, so keep off the attachment, even to Sattva.

To meditate is to be in Sattva, but after meditation when you walk away from the place or in any activity you take to, you come into Rajas; when you go to sleep you have to come under Tamas. To be in

the world, to live in this creation, one has to use Sattva for a certain period, Rajas and Tamas for certain periods. One should not think that because Sattva is better one should have it all the time. It would be against nature and it will not be possible. So if one sees that Sattva is good, one should attempt meditation with more feeling and attention compared with other activities.

The creation is full of this trinity of Sattva, Rajas and Tamas. This is the primal factor. The same three forces are repeated all through the creation to its grossest form. For example, knowledge – change and ignorance; evolution (creation), existence and dissolution; in Sanskrit grammar: first, second and third person, or masculine, feminine and neuter gender, and so on. The pattern of three created right through the first impulse in creation to the end product. A discriminating (man) should be able to see more of it, in every form of creation. But one thing must be kept in mind that, although these three forces are working through the creation, there is another factor which only observes the coming and going of three forces reacting on each other.

There was a certain man who kept a placard with a reminder before him that “Even this will pass.” All experiences and impressions were followed by this reminder, and he ultimately became only the observer of events, without any reaction of pain or pleasure.

Although we like to have Sattva which is pleasant and better than others, let us not hanker after it and be greedy about it. When Sattva comes we see it, and when others come we again just see them work and move on. Conclusion is that we must not be “attached” to any of them, and keep observing.

Thursday 14 October

Questions from London

Miss P. What is self-realization?

H.H. “I am”; I am out of everything. These are the two poles between which creation revolves (exists). To realise this, that the creation is in myself and still I am out of it, is the sole purpose of self-realization. To become only the observer, and allow everything to happen as it has to happen. One has to realise “I am” before “everything is”. Today I am this in this puny form and have existed long before its creation, and also will live on when it is destroyed. To this vastness through eternity is the journey of self-realisation. After having a form and body people limit the self to the body and the world around without getting a glimpse of the vastness of eternity. Once you realise the greatness of what is not before you, then you find right value of what lies before you. To find this proper value is the work of self-realisation.

Additional Answers:

H.H. Self-realisation is to see oneSelf. But the question is how to see the Self, and what is the instrument or the agency through which to see him? One can see things in light, in sunlight or moonlight if one is fortunate enough to have proper eyes to see. If the eyes are bad, even the luminous bodies like the sun can't help anyone. But the Self is a subject which can't even be lit by the sun or other bright lights, so how could one see this? When you look at creation and see everything as an observer, then you start getting glimpses. That I am not the ego, but the ego belongs to me; the Manas, the body, or

the chair is not my Self, but for my Self. Likewise when you see everything as the observer then you get a glimpse of the Self. When this becomes permanent then it could be self-realization.

The miracle of this substance is not only that it lights up the object it knows, but also lights up the unknown. For it is only up to Atman to say that it does not know a certain thing. If I did not know the working of a machine, who will determine the ignorance? Only the Self is capable of doing so. For example, you enter a dark chamber and you may not see your hands or body or anything, but you have no doubt about yourself being there. That is the subject which is to be realised.

Miss P. When self-realization takes place, is it a state which one knows and has no doubts about?

H.H. State is an object of time and place. It isn't a state which one realises, it is an experience. Once this experience is achieved then it stays there. It is always there, because the Self knows what is there and what is not. He lives in eternity and will go on doing so even if the forms take different shape. Once realised or experienced there is no doubt, the doubts are at the level of Manas and Buddhi.

Stillness of Chitta is essential for self-realisation. In India there are hundreds of people who are very well educated and know practically everything, but their Chitta (Consciousness) is not still and so they don't have self-realisation at all. They just talk for the pleasure of ear and tongue. Then there are people whose Chitta is still but they don't have the knowledge, but once they are given a little direction they catch the way and carry on easily. The other ones, with

profound knowledge and unstable Chitta, can't proceed for Self-realisation. Meditation is the system which stabilises the Chitta (Consciousness) and in circumstances like this meditation is prescribed so that the people who are removed from real understanding and over-loaded with knowledge should be able to realise the Self.

Self-realisation is not experienced gradually; it is the Chitta that rises step by step on the ladder. Self-realization happens in a moment and then it stays always there.

Friday 15 October

Questions from London – (continued)

Mr. Whiting. The Shankaracharya has told us that the aim in meditation is to stay in the silence. Some people get to the silence, but do not stay there. What instructions should they receive?

H.H. In the early stage of meditation it is quite possible that one may not enter the silence, and even if one did, one may be out very soon. This stage is creating a level, so every minute of it is of value, although one may not be able to recognize what is happening inside. All that is happening is in the dark, but if one finds that staying in silence is broken, then one can reassure oneself with emotion and Buddhi that this only is the way to bliss and one should attempt again. Even with these gentle efforts if one can't reach silence, one is spared violent vibrations and tensions of the day, and secondly the speed of the heart-beats is slowed, which saves energy for the body.

Q. How to help those who are helpless by themselves?

H.H. One can help such people by allowing them to meditate with others who usually have proper meditation. With the association of particles (substances) from such people one could see the stabilising effect on others.

Mr. Whiting. H.H. has told us that in meditation unity with Atman is the aim. In this unity will there be sensory experience through the physical body?

H.H. When all the activities are silenced and body, senses and Buddhi

stop working, then only one feels the unity with the eternal force. This is the only experience which one has. This would mean that body, senses and even Buddhi have no access to this experience at all.

Mr. Whiting. How can we strengthen people's resolution towards the aim of unity in meditation?

H.H. All our desires and volitions come as obstacles in our experiences in meditation, and attention is lost. It would be advisable to ask them to have fewer desires. As these desires are lessened, they would find that attention is brought about very soon. For example, when the water in the pond is agitated then the reflection of the sun also moves in broken form, although the sun is not moving. As the movement in the water slows down, so will the movement of reflection. Once the water is completely still one could see the reflection full and still. When our mind is stilled, only then can attention prevail.

Mrs. Ruth Green. There are some times in meditation and in ordinary living when physical and ordinary mental activity is separate from the source of observation, although encompassed and controlled. At such times an energy is felt which seems to be of a finer order than ordinarily experienced. There are many times when the lack of this state is felt, but it seems that this fine energy is not available, and at these times neither meditation nor other techniques seem to do more than keep alive the awareness of the lack, and sustain some ability to wait in patience. Could H.H. say something about this finer energy and whether it could be connected with at any time by right effort?

H.H. This refined force which one experiences sometimes in meditation

or in outer life is felt because one experiences the unity of the force with Atman for this force emanates from the Atman. As long as one sees the difference between the force itself and the conductors of the force, one would see all the activity of the world separated from the Self. The moment one sees the unity of force and its source, then one does not see the outer activity. When, because of our desires and volitions, our failure and success, we find the absence of this force, it is only because we become separated from it. Once we find this unity perhaps we would be able to use it properly.

The inner and outer experience, unity inside and all the activities outside, (and so everything), both of these are experienced by Atman. Due to Buddhi we see a difference, for Buddhi is subject to impurity (expansion and contraction). When you control the activity in Buddhi which brings about the separation, you see that then the experiencer inside and outside is the same.

Q. At certain times things are so low that even remembering the Realised Man, God or meditation does not change this lowly state into a happy one.

H.H. This desperate situation arises out of overwhelming excess of Tamas. As long as Tamas dominates it would be difficult to do anything. There are three sources to contribute to this Tamasic situation. First the place, second the situation (time), and third the Being itself. One can help it by giving a little time, which like everything passes away. One should not be much disturbed by it and need not relive it. It is just a passing phase.

R. Tamas in such cases seems not to be confined only to a situation of sleep and inertia, but appears in a person who carries negative emotion and impatient or rebellious attitude.

H.H. The situation which Dr. R. has described is Tamas mixed with Rajas. There is in this Tamas some activity going on. This is more like early morning or evening, when there is neither day nor night, light nor dark, a mixture of both. One should just see the situation as it is and observe what is happening, and in doing so perhaps you will find a moment which would bring forth solace and pleasure. Knowing that everything changes, we know that this situation is also going to change; there will be a turn for the better.

R. said he thought most of our troubles came from people in this state of mixture of activity and negativity, for a sleeping fool is less harmful than the active fool.

H.H. The three forces which are acting through the creation (in us, and in all other things or events which come before us), and present a gloomy picture, all emanate from the same source. This is the interplay of these three forces which goes on in creation. If one could detach oneself and see the interplay of these forces, one would find that they are powerless to disturb you because your Self is away and only observing, and not participating by attachment. Thus in pleasant situations you are neither overwhelmed, nor distressed by gloom. Being forceful is here not attached to its force.

The Atman is, and the forces are free in their own right. The bondage is felt when Atman is said to be associated with matter.

When one thinks that the body is the Self, or his mind or Buddhi are the Self, then he feels pain and pleasure. By discrimination one has to see the freedom of Atman, who has nothing to do with pain and pleasure. An example is given of how discrimination is made useful for the master.

Once, about 70 years ago under the British Raj, someone built a carriage driven by four horses. When he drove through the city, he was stopped by a policeman and charged for breaking the law, for no one could drive a carriage driven by four horses without special permission. A summons was issued and he was called to court to answer why he should not be punished. He consulted many lawyers but only one came forward and asked to inspect the carriage, horses and everything. He took his defence for Rs. 10,000. In court he pleaded not guilty, and showed that there were in fact three mares and only one horse to drive the carriage, not four horses as prohibited. The man went free. One must make use of Buddhi in proper way to find freedom. Discrimination is very necessary.

Friday 15 October

Questions about Meditation

Miss P. When I meditate I follow the mantra and soon I find I am lost in thoughts. I follow the mantra again and lost in thoughts. Again I follow the mantra, but nothing further happens.

H.H. Before one starts the meditation one should advise oneself that now the next half-an-hour is dedicated to the Atman and it is not for any other activity concerning oneself or the world. With this one would find that entry into meditation is easy. The mantra is supposed to have three qualities, the quality to burn, to destroy (all that is impure), the quality to lighten things up and after the light comes the peace. For example, a matchstick can burn a big load of cotton wool, provided the contact between fire in the stick and cotton wool is made. As long as they are separated nothing will happen. One should start the mantra with the greatest depth of emotion available to one. This can be supported with an overall feeling that the mantra is now piercing through the darkness which surrounds the Self and enters the light zone and brings peace. In such circumstances the mantra will be allowed to work naturally without meeting the preconceived notions and ultimately burns all those which one has collected through the ages, brings light and gives peace.

Miss P. How to be sure that meditation was proper.

H.H. In the inner field of the being the first experience is possible only to the Atman. From Atman it comes to Buddhi, to Manas, to senses and body. Only the Self can know what is happening inside. There is no

other agency to say or determine whether meditation was proper or not.

Extra Question. When one is confronted by Manas and Buddhi which bring doubts, what should one do?

H.H. Even when Manas and Buddhi bring about doubts and confusion, one should just fall back and refer to the same ultimate observer and find the proper answer. No substitute is possible.

R. If I could answer this same question which you put to us in Rishikesh the way you yourself have done, maybe I could have got first class instead of third! (H.H. has a good laugh)

H.H. Those who say that they have seen the Atman are speaking a lie, for nobody can see it; and those who say they haven't seen it merely show their ignorance. This way is not for achievement but only for experience.

R. Some have been imposing for four or five years their same rhythm on the mantra. Now is it possible to advise in certain cases that they don't try any rhythm and hold the mantra in mind and let it come and go, and let it find its own rhythm? Will the mantra not pick up its own rhythm the way it wants to go?

H.H. It will not be possible that the rhythm would come to the mantra by itself. One has to start the mantra with momentum and allow it to merge in the silence. This merging process will be the rhythm. If one finds that the passage is blocked by thoughts then supplement the process with extra faith and emotion and enthusiasm. The process should always be repeated in the same way. A mantra held in the mind or anywhere will be bound and couldn't move to acquire rhythm. Give it a momentum and let

it move with the natural rhythm. Don't create any rhythm and don't desire that the mantra should follow a certain rhythm.

The rhythm or the vibration leads up to the peace. Somewhere, in the heart, where the Atman is supposed to live, there is stillness and peace. All those people who feel tensions and activities going on in their body and mind without turning to that peace are running away from it. Once you get the taste of that peace, with continuous meditation you will find it again and again.

When you go to sleep you go into Tamas and come out fresh in the morning. This is because you haven't spent your energy during sleep and you have been simply recharged. Although fresh you haven't had any extra energy. You remain where you are but you are fresh to face your activities of the day. For example, a king looks after the subjects through his servants to keep them in order and peace and confers with his ministers to manage the state properly for prosperity. In his private chambers he amuses himself with wife, children, dance and music, etc. and retires for his own consultations with the Buddhi and lastly goes to sleep. A common man has also to go through three types of activities: the coarse, the subtle and the causal. In the coarse set-up we go about after our daily bread; in the second we consult Buddhi for development, and in the causal we dive deep into the Self and get extra energy for further progress. Even good ten minutes of proper meditation will give us enough energy to cope with 20 to 30 hours of work.

Saturday, 16 October

Three Lines of Work

Mr. Peter Green (written question): H.H. has told us much about meditation and has given us guidance for other ways of working on our being. But it seems that this alone is not enough and that one needs also to work with and for other people who share the same aim of Self-realization. Would H.H. speak about this, and give guidance as to how the two ways of working may be kept in balance?

H.H. The first duty is to work on Self; knowing that the Self is everything, our first aim is to see ourselves on the way of development. After that (not that we can't start without being fully realised) as we get guidance we can help guide others who desire self-development (realisation). Working on these two lines one would see that the third line is being worked automatically. He emphasises most the first line. On the second line one can take the knowledge to others who are eager and have questions and doubts for clearance. One should deal with them and clear their minds and keep them in their fold. He did not specifically say much about the third line, but he mentioned that by working on the two lines the third is accomplished.

The work on the self and work for the neighbour and the work for the sake of the Work (universal work) are the three lines of work. To see which comes first he gives an illustration. If someone had a boil, he might get fever which will be followed by general weakness in the body. How tackle these three? Should one treat the weakness or the fever or the boil? The answer would be to tackle the causal boil on which the others depend. Once the boil is under cure, the

fever will vanish and after full cure strength will be regained. So, first job is the work on the self. If you have undergone some change your neighbours would like to know how? Give them what you know and the process goes on and the third line works without anyone knowing about it.

Saturday 16 October

The Two Ways

Mr. Whiting (written question): What is love? The word “Love” is given many meanings. What is the meaning of the word H.H. uses? The seven stages of self-realization seem to describe the way of Being through knowledge. Is there also a description of the way of Love?

H.H. Knowledge comes through Buddhi, for only Buddhi can discriminate and give decisions. That is why on the Way of Knowledge we have definite levels. Out of the seven levels the first five come under proper light and the levels can be seen; beyond them the experiences become more inward and not discernible from outside and not possible to discuss and explain. This way the disciple takes in knowledge and develops being and releases barriers around Self and thus comes closer to self-realisation.

The Way of Love is different to the Way of Knowledge. Love is based on the emotional centre and is a sort of stream in which the disciple surrenders himself to the mercy of the stream. On this way he or she takes in nothing but gives up everything and in doing so merges into the stream and unites in Love with the lover (object of love). Being a way of love, knowledge is rather secondary and unimportant. It is a field of experience beyond Buddhi. That is why there are no stepping stones or steps of the ladder to be seen and marked. Anyone who would venture to mark them would not have direct experience so it will only be guesswork and will be based on knowledge and devoid of love. One should not and could not establish the levels on this way.

R. I would like to ask, when he says that on the way of love it

is by giving up everything, does it mean for the householder if it is possible to go that way that he gives up everything inside himself?

H.H. Love starts with emotional surrender. Everything containing one's possessions, in and out. A householder has to live in the world and use everything. The lover uses them as if they belonged to the beloved. This doesn't mean to part from them. You give up possession of everything.

Some people had tried to determine the levels of the way of love but these shouldn't be taken as "absolute". These are Gauri, Vaidhi, Ragaturika and Premlakshna. These would correspond to first two steps of knowledge for Gauri, third and fourth to Vaidhi, fifth and sixth to Ragaturika and last to Premlakshna.

R. In order to love, one has to give up just one's own ego, one's own possessions and in trying to do that one would give up self-love?

H.H. Householder on the way knows only one thing, that the whole creation is the manifestation of his beloved and he uses everything at his disposal not for himself but for the service of the beloved. It is not physical giving up as one may give money to some other person. The question of giving up things really comes to him who possesses them.

J. What really makes one love as Meera did?

H.H. One could see many examples like Meera, Dhruva, Prahtad, Tulsidas and Soordas, etc. They have full knowledge of the beloved and so walk unhesitant. They seem to turn to love in their present form to experience unity by emotional centre. They look at everything in creation as different manifestations of the same beloved who presents himself in ever-changing beauty. To such people there is nothing but

a beauty aspect of the Absolute. The man on the way of knowledge sees that everything is changing and thus worthless for he is also looking for that which never changes. He doesn't hate the ever-changing but goes through them without any attachment. One sees only the Self above everything, the other sees the Self in everything. For example, one goes to a hotel and one gets a room, bed, towel, etc. for use. The lover also gets a body, mind and all the nature in different forms which he uses and pays in love. The man of knowledge knows what a hotel is and his responsibilities and goes through the stay without any attachment for his further journey. In fact both the ways lead to the same end but the approach is different. One likes to know everything, the other likes to feel and enjoy everything.

(Different version):

H.H. The person who goes through the Way of Knowledge discriminates everything and finds that everything in the Universe is ever-changing, so he does not accept them. He looks for that which never changes and since it is only the Atman which never changes, he aim at the Atman. The person on the Way of Love sees this in a different way. For him the change which is going on in the Universe is just another aspect of the beloved and he is always changing form and shape in order to please the lover with the beauty. Thus the lover enjoys bliss by seeing every beautiful aspect of the beloved, the Absolute. For example, one goes to an hotel and gets a room, bed, towels, etc., for one's own use. The lover also gets a body, mind and all the nature in different forms, which he just uses and

pays for in love. The man of knowledge knows what a hotel is and his responsibilities and goes through the stay without any attachment for his further journey.

R. How is a School organised from the point of view of knowledge, by discussions and written material? How should one feed the loving desire to go the way of love after having had enough knowledge? Is it possible?

H.H. There should be no difficulty in bringing both the elements together, for they work for the same goal, but if one criticises the other because it is different then it will create conflict to be followed by destruction. Both ways are right and truthful and can work in harmony. The person responsible for governing the organisation must understand the full implication of knowledge and love. If he hasn't fully understood he will not be able to feed the members of the two ways. Any failure to keep satisfied, both by love and knowledge, will result in tension. It is up to the Leader himself before he can make any conscious effort.

R. What kind of facilities could be given, what kind of possibilities made for all these people who want to go by the way of love? So many people feel that they had much knowledge and wish to feel more love. What facilities, possibilities and different form of meetings could be given to them?

H.H. The ultimate destination for both is the same. Here is another illustration. If one wants to travel to Calcutta from Allahabad, one has choice of two lines, one via Benares and the other via Mirzapur.

The distance is practically the same and fare is also the same. Of course one can go by one route and after reaching the destination can take to the other route, but no one can change in the middle. In any School it should be observed as to who belongs to which type and nourish them accordingly.

R. Poor people who follow one by going the way of knowledge, when they want the way of love, can they take something on the way to the destination?

H.H. These are the greedy ones. It is dangerous. It is not possible to change horses in midstream. If one adopts one way one should just go that way. If one wanted to have the pleasure of both sides of the river, one may land two boats simultaneously to start with, but not very long in the stream, the fall will be imminent. Let us not make any effort in that direction.

R. Many people asked me to find out about the way of love before coming here. So I asked H.H. about it although I myself am not qualified in this way.

H.H. These two ways are not rigid, and not that one keeps on one and off the other through lifetime. One can see both happening at a moment or in a day. You cannot live without love and knowledge. Both work together. Everyone has to use them all the time and every time. The way is determined because of predominance of the elements. If one finds that the natural tendency is towards knowledge, then one should stick to that. An example from mythology:

The Gopis around Krishna surrendered themselves for the love

and they couldn't think of anything else, would do anything to see or hear his lute. When Krishna had to leave them he conveyed that so far you loved the physical form, but now you must go on with the spiritual love. If you love the perfect you become perfect, and if you love the imperfect you will also inherit the imperfection. The examples of perfect love are rare. The Leader of the School must understand what this means. It is like an engine, and when you attach the wagon they all move, detach them and they can't do anything. Likewise a wagon attached to a wagon also wouldn't make any sense.

J. Referring to Gopis, it is said they were incarnations of Rishis. Would H.H. say that prior true knowledge is essential for any being to walk on the way of love?

H.H. This is so. Love follows understanding. How could anybody love anything if one was not sure of it? You love only as much as you have appreciated the truth in the beloved. You love perfection and become perfect. But no one could know perfection without the way of knowledge. Let the leader of the School be sure what he is doing. No one should doubt another but appreciate the nature in him and give proper guidance. This would be seen that people on the way to real love don't really need much guidance. One has only to see the reality of love, and it loves everything for it experiences everything as a manifestation of the Lord. There is no duality. The prior knowledge of truth is the basis of faith and love which would seem unseen and unknown today.

Monday 18 October

Extract from letter from R.A. to M.A.

I had a long but quite pleasant journey. The plane was not very full and I had three seats to myself all the way. It was a ridiculous route – far south to Cairo, north to Teheran, south to Bombay and north to Delhi.

I spent our “transit time” in Cairo with a pleasant young Indian who would not give up till he had learnt the purpose of my journey. This innocent inquisitiveness is one of the more endearing qualities of Indians. Eventually we settled that I was a philosopher studying Indian philosophy. We had dinner between Cairo and Teheran, and I had a small bottle of champagne before dinner. I was reading the book D.C. gave us. Parts of it are quite funny. One of the funnier passages made me chortle loudly and I looked up to see my Indian friend on the way to the lavatory. The sight of me giggling and drinking champagne clearly made him think “some philosopher”! However, he can’t have lost all faith for he was very helpful later.

The steward and some other passengers warned me that if we landed at Delhi by 6 a.m. at the latest I might catch my train. Customs, etc., at Delhi are notoriously slow, taking up to an hour and a half, and then it would take an hour to get to the station. In fact I did not leave the aeroplane till 7.45; I was in a taxi by 7.50 and in my train seat at 8.34. The train was underway when my porter got out! Somehow everyone from the health inspectors, the currency inspectors, the customs officers entered into the spirit of the thing. No V.I.P. ever had a quicker passage

through the airport. I was rushed to the top of the queue for changing money, and someone found a hire-car that was awaiting an Air India flight which was delayed. Jehu was the driver.

The train was superb. Built at the height of the Raj but now air-conditioned, one travels in modern Imperial splendour. The whole of Central India being one vast plain, there are no contours, so British engineers had simply to build the railway in an absolutely straight line from station to station. They wisely used a wide gauge so the ride is comfortable and fast – better than anything in America.

I was met at the station by Dr. R. and J. Both very well and the Dr. delighted to get the letters I brought. Hotel adequate, food awful, climate good.

Allahabad, Monday 18 October

The Ashram is less grand than I had expected. It is quite a big building not unlike a small barracks. The entrance is through a central archway where stand formidable though antiquated iron gates. Dr. R. showed me into the courtyard and pointed out the temple facing the entrance and the residential block on the left. The lower half of the main block is apparently a school. One enters the meeting room from a stairway in the archway. There is a large verandah cloister which runs the length of the room, and very soon after we entered from one door, the Shankaracharya came in from the other. It was ten minutes to five, and we weren't supposed to be there till 5 o'clock. The meeting room is white, and about 80' x 25'. The cloister mentioned is on the right, and there is a small quarter cloister on the left. All round at about 7' high runs a picture rail. Supported on

it, rather than hung from it, are a great many pictures. Dr. R. was explaining to me that the picture behind the throne was of Guru Deva with the Shankaracharya near, and the Maharishi also there, when we heard the chant indicating that the S. was arriving. He went straight to the throne which is on a dais at the end of the room furthest from the archway. The throne appears to be of more modern design than I expected. It is of silver gilt I suppose, and stands on a large tiger skin. A small skin covers the seat where the S. sits cross-legged. When he came in he gave me three or four very surprising smiles of welcome, and allowed me to catch his eyes on several occasions – a thing he hardly ever did last time. I was not conscious of the very strange boring look by which he can see to one's depth, but I expect he used it. An attendant kept up quite a long chant after the S. was seated. We all stood. I kept looking at the S. and he gave me sort of encouraging glances. I got the feeling that I was re-meeting him on quite a different plane. There seemed to be a sort of contact above our bodies and all round. It was as though he were saying "Here we are, it is nice to see you – these formalities have to be gone through". Chant over, we sat down and I began to meditate at once. Almost immediately the S. started that humming which is the prelude to meditation. Very often in meditation I get or rather the Mantra gets to a place just above my head. This time it got there with what seemed tremendous sweeps of eagles' wings. Apart from that, there was little remarkable about what was, I suppose, a meditation of ten minutes or so.

After this, J. said my opening piece. The S. did not react at all to this, except for a gentle smile, so I launched into my question:

A. There is a strong feeling in London of the need at this time to build a bridge between East and West. Does the S. agree, and if so can he recommend any action?

S. Everyone needs true knowledge and indeed it is their birthright, to which they are entitled if they desire it. Yes, the establishment of a connection or bridge is a good thing. After all, it is the same Atman that we all seek. Spiritual knowledge has certainly been sustained in India, but is not limited to India. Everyone, everywhere, has the same right to it. The kind of bridge we are talking about is based on goodwill, it is an emotional bridge. Once you have established relations, it is possible to see how things grow and develop. When this is seen, and carried through, then it would be possible to extend it. The world over people are looking for happiness, that aim lies behind all the activities in the world. Those who have found the way have come to that peace. They would then be able to show it to others and perhaps give a lead.

A. When the S. talks of knowledge sustained in India, does he refer to the great writings like Upanishads, Vedanta, Bhagavad-Gita, or to the Meditation?

H.H. Knowledge mentioned does not belong only to either the books referred to, nor to the Meditation, but to both. For instance, the Upanishads deal with the Atman through knowledge, Buddhi. The experience of that Atman is achieved only through meditation. All people throughout the tradition known to India for a long time. Some with earnest desire and complete frankness have looked into the matter and found the

essence of everything which is the Atman. They have realised it in their own being through Meditation. This tradition has been preserved in India for millenniums and so it will continue in the future. As for the rest of the world, the search has undoubtedly gone on everywhere, but either they did not go into things closely enough, or else nothing is known of the result of their researches. The West has made many discoveries and inventions, but it seems that it has far to go to reach peace, the most desirable of all. Through this tradition one can attain that peace which is not available elsewhere. S. does not see the world in terms of East and West, but rather in terms of humanity – mankind. His tradition has had a long journey. During it, certain people could only go a certain way and stopped. They disgraced themselves and the tradition. Still the tradition is always on the move. One can trace in history, or one can discover for oneself how those who have carried on this tradition with sincerity have stood, not for a part, but for the whole of mankind. All who desire to find peace inside must see whether their desire is true or whether some things in the material world please them too much. If the latter, their minds will be changing all the time. If the pursuit of this knowledge is only for momentary pleasure, then there will be no results. If desire is intense and pure, something is bound to happen. In this case some way go a long way, others not so far, and success may not be achieved in this life. This is no cause for despondency or frustration for the influences gathered and the efforts used in the search will bear fruit in the future. In the situation of today, the bridge we have in mind is the emotional one. Some people will get peace through

following the way themselves, others can then get it through them.

A. The S. is saying we must build this bridge by example. While hoping he will help us with our example, it is going to be a long job. Can he do anything quicker?

S. Time factor is part of material world. Where there is space there is time. For instance, a long journey takes much time, a short journey less, but in the spiritual world time and space have no validity. One can't think of time in relation to self-realisation. The Atman which is to be realised is here, there and everywhere. No-one has to journey to find it. It is found only in oneself. One factor which may have a bearing on time is the intensity of desire and the process of cleansing and purification going through the disciple. Two disciples of the same calibre, going by the same system and formula may not achieve self-realisation at the same time, or neither way achieve it at all. This is a matter for the Inner World, but as the process of purification and cleansing shows itself, self-realisation seems to be nearer.

R. The last few days I have found great help in practice from your words "Buddhi must be stilled." This is achieved now during meditation and is so also when I wake at night. But any mental activity sets it moving again, and it takes time once more to still it. How to keep it quieter?

S. We want to still Buddhi because Buddhi is in motion. Of course it is in motion because every activity is basically Rajas. Whenever you have activity, Buddhi will have to work and so move. When in meditation Buddhi is still, that is fine. Nothing wrong. What one needs is to see

(to become Observer) that one has to activate Buddhi for certain work but when not required one stills it. You can enjoy Buddhi, either still in meditation or properly active in work.

Meditation has three qualities; its use can be described in three ways. First nourishment, second cleansing, third healing. We need food every six hours to keep the body going, a bath every 24 hours to keep it clean, medicine every so often if ill – if homeopathic every seven days! As body needs these things, so whole system needs this service, except Atman which in fact does not need anything, being complete in itself. But activities of Rajas and Tamas collect impurities. Meditation cleans them out. If no impurities, no need for meditation.

Meditation is not an end in itself. Bliss is the ultimate end. It is the nature of the Atman to be blissful, but Rajas and Tamas deprive it of bliss. Meditation cleans out everything so that Atman reaches its natural state of bliss.

R. I feel sorry that I get pulled away from Atman. I would like to do things more from my centre.

S. If you feel you are removed from the centre, that is the most important thing. This is the strength of Sattva. To be active in the world is no bad thing, for this is your destiny. For example, if someone works hard in the heat of the sun he is doubly appreciative of the shade of the tree. If you are very busy in your ordinary life, go on doing it, but the moment you come back to meditation, the pleasure and peace will be especially deep. All who want to give this peace to others have a special responsibility. They must not withdraw from the active world. If they did, people would think that they are trying to

escape from the active world. That is not what the meditation is for. Go into activity, exert yourself, exhaust yourself if need be, but keep alive the thread leading to Sattva which calls on you to come back home to meditate and get the energy for next time.

A. The energy accumulated during morning meditation dissipates too easily with the tasks of the day. How can it be more surely stored?

S. If one feels necessity one can increase half hour of meditation and decrease activity. This is folly, however. Meditation unites one with eternal resources. If you earn 100 rupees and only spend 75 you save 25 rupees. If you possess unlimited treasure where do you stand? You own everything there is. Strength of Atman is greatest of all, for everything rests on it. In proper meditation one should get enough to keep one going 20 or 30 hours. If one is exhausted after 8 hours, one should check that meditation is right. Two half hours of good meditation provide quite enough energy for all our needs.

R. Doing one's duty is no problem, but one gets up to a lot of mischief and uses energy on useless work and useless pleasure.

S. All work that is useful to Atman is all right – go ahead with it. Some work which is useless to the Atman may be dictated by attachment, other by time, place and situation or circumstances. Provided you know that this is useless work you are safe. You are observing, not doing it intentionally, not identified. You may be forced by circumstances to do these things, so provided you know what is happening, you need not worry. For example, no one likes to be sick, but sometimes we do get sick for reasons outside our control. Medicine cures the sickness,

but one does not dwell on it, one enjoys the freedom of good health. As long as one keeps coming back to useful work, one is all right. In fact one is fortunate, for common people do not know what they are doing, whether it is useful or not.

Tuesday 19 October

After about twenty minutes' meditation:

A. I know and understand that Atman is universal self, and this affects my life. I do not fully experience this in meditation, though I often seem on the brink. What stops me there?

S. In everyone's life one does experience unity with the Atman but one does not know it. During deep sleep the self merges with the Universal self. This happens in ignorance but is a natural phenomenon. If during active life or meditation one does not feel this merging, it is because of a sheath. This sheath is natural too. The unity which is experienced is the light thrown by the Atman on this sheath, and recognised by the Antahkaran. If the sheath is transparent and pure, then all is well, but if it is cloudy or dirty, one only gets a glimmer. This is the brink of direct experience. If the water in the Ganges were Universal Atman, then water taken from the Ganges, and put into a bottle would be the individualised self, although the water is the same. Once you open or break the bottle letting the water flow back into the Ganges you would no longer see any difference, and you would not be able to take that water back, for it will have merged with the Ganges again and for ever. The only thing which has made it different is the sheath. So Antahkaran separates the individual Atman from the Universal Atman.

A. What is the purpose of the bottle?

S. The Creator created the Universe in all its different aspects and forms. He observes the Drama which he has created. All who take part in this play and know its mystery and essence are detached. They play their part and enjoy it. Those who do not know its mystery become

identified with their parts and are bound by them. When they lose their identification they too can enjoy playing their part in the Grand Drama without being bound. There was a man from the country who visited his city relatives. To entertain him, the relatives took him to the cinema. They bought expensive tickets for the back row, but their country cousin was insulted at being put at the back. He insisted that they sit in the very front. All went well until suddenly a lion appeared on the screen and looked as if it would jump at the audience. Our friend took his stick and struck at the lion to defend himself. The screen was broken, the film stopped and the place thrown into darkness and confusion. At first no one could understand what had happened; then they realized that in the audience was a man who had never been to a cinema before and took the film to be real. The same applies to those ignorant people who regard what goes on in the world as real and become identified and involved leading to foolish actions; when the real significance of the Grand Drama is known these people can play their part with detachment from themselves and enjoyment.

[Dr. R. then tells the story of the grateful elephant who lifts from the humble to the expensive seats the man who earlier had removed a thorn from his foot. The S. replies that scientific examination has shown that elephants have good intelligence and sharp memories. It is also supposed to be faithful in service to its master.]

A. Going back to the Ganges: when a man becomes fully realized, is his bottle emptied back into the river?

S. This example relates to a physical form and we think of these

forms with ignorance. When ignorance is gone one can see through forms to reality.

Similarly when considering the relation of the Atman to the Universal Atman, body is the illusion, and it should not be allowed to separate the real unity which exists.

R. A question about Antahkaran: how does this relate to the development of the two higher bodies? Do the properties which H.H. mentioned when telling about the projections of the mind to Badrinath, change?

S. The example of experiencing the Deity in the temple from a distance is possible in Samahdi. There are two types of Samahdi. One is without desire, the other contains desire and experience. This experience is based on the emotional centre which in turn depends upon which Guna predominates. Our coarse body is regulated by three types – 1st built of clay, 2nd built of steel, 3rd built of glass. Clay is opaque but breaks easily so that the inner and outer can experience each other. The steel body is opaque and hard to break so communication between inside and outside is difficult. The glass body can be seen in and out at the same time. These bodies can be compared as follows. Glass is Sattva, clay is Rajas, steel Tamas. If one has a glass body such experiences as have been described are easy. But one should not take these manifestations as real experience, they are only on the fringe of reality. An experience of this order is based on previous personal knowledge gained through the eyes, or other senses, and in this Manas acts as second eye. It has a quality which permits looking even without light or the help of the physical eye. (clairvoyance)

A. May I return to the Great Drama of the Creator. Are there any roles which are particularly difficult to play, and if they are played with detachment do the actors get a special reward?

S. This play is a pleasant play – there are no difficult parts. Difficulties are when actors take the play to be real through ignorance. Then even ordinary acts become big and terrifying and cause fright and pain. If the act is pleasurable then these ignorant actors become infatuated by the pleasure.

R. What about people like Genghis Khan?

S. On the Sattvic way there are always some people somewhere in the world to keep the tradition going. In certain cases men are destined to take the role of leader. These men have authority to correct the phase through which the world is passing. These people are rare and they act through Rajas. Though their actions appear in Rajas, one must remember that these special people are sent to do precisely this work.

A. The Shankaracharya no doubt appreciates that I am really after the answer to a question so often asked in the West which is, Why does God allow poverty and suffering and cruelty?

S. After all, what is misery? Give someone one suit of clothing or a hundred, will they be satisfied? Will they not hanker for different or better ones? Happiness and misery are not caused by lack of food or clothing. They are both a product of the mind. As long as one allows oneself to be identified one can be miserable without food or with plenty of food. Who really knows that the poor, the weak, or the unsheltered are living in misery? Equally, who knows

the rich are happy? As often as not they lack the zest to enjoy things they buy, or can't digest their food, or lack health to enjoy natural surroundings. One should not judge the condition of the Atman by poverty or sickness. One should look always to the cause – what brings misery? It may be covered in silk or it may be naked. Nor should one conclude that death is the ultimate answer for the relief of misery. Release from misery comes from true knowledge which takes no account of riches or poverty, sickness or health. Discrimination is the key. Through it one can see one's own desires for things one lacks, and one can also see that those who have the things one covets are not happy. Neither happiness nor misery dwell in things, but in one's own decision, made through discrimination, that acquisition of worldly things will bring neither. Following that decision detachment comes, releasing from misery and bringing happiness.

R. The word discrimination appears intellectual; should it not be understanding, which combines intellect and emotion?

S. Truth is only experienced when emotional and intellectual centres join. Alone intellect is dry. Real knowledge comes from unity of intellect and emotion.

R. In London it is often asked whether the Mantra remains with us in the next life? Supposing we don't escape from the wheel of life in this life and have to return, is the Mantra still there?

S. This is a defeatist attitude. There is no rule that people will have realisation in the next life or after that. But why consider that? Why not this life? This is the great opportunity. Seize it.

Try to realise yourself now, don't look beyond, it is unnecessary. A question like this means that we just want a sample, without the full experience. There is no need to postpone. There is no law of the Creator that people can't have realisation in this life, so don't think about the next!

Wednesday 20 October, A.M.

This was the first morning meeting in Allahabad. Only one woman beside the small entourage was present. After half-an-hour's meditation the Shankaracharya said:

The natural state of the Atman is peace and bliss. From this grew desire and so creation began with action and expansion. Action and desire form the two poles between which Creation rises and falls, so that the eternal peace can be manifest in different ways. There is a new Drama every time one is completed. Those actors who are detached play their parts in peace; those who are identified experience suffering. The spiritual exercises which have been given and which we now discuss are for those who take the Drama for real. They offer a way of escape from the bondage of the parts through detachment. With the first act of creation the Absolute provided for those who would become identified and who went against the natural way. He provided this system so that they could recover detachment. This system is therefore not man-made.

The appeal of freedom is universal to those in bondage but there are two kinds of freedom – transitory and absolute. The servant is naturally pleased at the end of his working day and is in a better state than when at work. Children are jubilant when they rush from school. A particular school had to close for a week because the teacher had malaria. After a week he was still not fit so the children were given another three days off. On hearing this news one child remarked how wonderful it would be if the teacher died and we could have a holiday for ever. This indicates the two types of freedom. Everyone wants some freedom

from bondage. The freedom given by the Shastras (traditional codes of laws) is one which lets a man work yet be free. This is available to those who have fallen from the natural path of freedom.

R. Does the Shastra provide all knowledge necessary to live?

S. Yes, but there are two types of Shastra. One type points the direction and orders what should be done. The other type offers counsel only and never demands or commands.

R. Does it help a man to take an interest in and know about the great world of the stars and the little world within himself?

S. Knowledge of the higher and inner worlds is necessary, for by knowing the laws of those worlds one can escape from them. Knowledge of this kind is always good but one should be careful that it is complete. A little knowledge is dangerous. Nearly all the mistakes made are through limited knowledge. Some don't need knowledge for they go by the emotional way. Someone can tell them about this and off they go. They do not need to acquire this knowledge by themselves as do those who follow the path of knowledge.

R. Which Shastra do emotional people use?

S. The second. Men on the emotional path work through the heart, not the body. The first Shastra has sets of rules requiring hard and rigorous discipline which seeks to perfect the body and so through that perfection to reach the inner world. The Atman of course supervises this. The second Shastra works differently – here the body rests quietly and the inner self turns towards stillness and peace. Here the inner influences the outer instead of the other way round, and if the Buddhi

is still, the condition of the body is not important. The first way, moreover, is impossible for those whose body is poor.

A. asked about the difference between Atman and Absolute. It was cleared up with Jaiswal's subsequent help that Atman means individualised self – i.e. the bottle of Ganges water, and Param-Atman means Universal Self, i.e. the river Ganges.

S. Nothing is excluded from the Absolute. In the act of creation by the Absolute, all is manifested. Take a pot of clay. The clay is there before the pot is created and the clay will remain after the pot is broken. The Absolute is, before and after creation. All human beings are the same basically; they all have Atman, Buddhi, Manas. Some individuals, however, acquire special qualifications relating to their work – engineers, philosophers, doctors. but they are still all men. So it is with Atman. Twenty-five years ago Indian ghee was produced only from cow's milk. Technology then made possible a vegetable ghee. So there were two types of ghee. The vegetable ghee was cheaper, so some people mixed the two types and sold it at the higher price to make a profit. To stop this, shops now carry signs saying that only pure ghee is sold there. In fact of course ghee must always be pure or it is not ghee. There is no need therefore to have notices referring to pure ghee. It is only because of confusion that two names are used. The same with Atman and Param-Atman. If there were no confusion, two names would not be needed. As it is, they should only be used for training, for when understanding is reached they can be dispensed with.

Wednesday 20 October, P.M.

R. Does His Holiness remember the lady whose questions from England when in despair, he answered in Lucknow, advising to get her Manas occupied with useful work, and telling story of servant and bamboo pole? She has carried out his instructions and became quite well again; in fact, for several months she has been getting experiences of bliss from meditation. She asks me to thank you and puts this question:

“When blissful I feel a consciousness above my head. When I am ‘up there’ consciousness feels all over and everywhere. Should one be repeating Mantra when above? The Mantra wants to go up there just after meditation and seems only to want to be above the head. I get no unpleasant reactions, but am I holding on to the meditation too much?”

S. Consciousness prevails everywhere. There is no place without it. When in the course of self-development one meditates, the three forces of the Mantra go upwards. These forces are, as you have been told, Peace, Light and Fire. The fire burns impurities, the light illumines truth, the peace carries to bliss. In its physical manifestation, fire goes upwards though sometimes the wind may blow it sideways. In the body the three forces are carried by Ida, Pingala and Shushumna. They start from the pelvis and when attention is concentrated on the Mantra they rise up through the spine. Ida works on the right side of the body, Pingala on the left. These two are always functioning. Shushumna works through the centre of the body (the main plexuses) but operates only when one is still. Then all three forces rise and unite at the centre of the forehead. There extra energy is created and

assimilated.

Jaiswal asked about the mythological aspect of this, with special reference to the confluence of the Ganges and Jumna, making this a special place.

S. This could be taken as symbolic of the three forces working in Allahabad, and Benares – which is the most holy city where the Lord Shiva lives – could be taken as the forehead.

A. Some people in London who have difficulty in repeating the Mantra have heard that it may be held visibly in the mind. Should this be done in the form of a symbol or in the form of the word? If the latter, should the word be seen in Roman or Sanskrit letters?

S. This should only be done in rare cases where it has proved really impossible for the word to be repeated. If however the visual method is to be used, he prefers the use of Hindi. This is because in English (Roman) it seems to be broken into three, whereas in Hindi it is all one, and so more unified.

R. This has been tried, but is only successful initially and temporarily. It does not seem to last.

S. It should not be done much or regularly. One should look, close the eyes, hold in the mind, and try to perceive. This enables one to turn inwards, which is the object. If this method is used instead of repetition the Mantra becomes stuck in the visible form only, which is no good.

A. Can disciples help each other? For instance, can one disciple give peace to another or draw him on in his meditation?

S. Those who have peace can give peace. Those who meditate well can help those who don't. On the other hand those who are not expert can do more harm than good by trying to help in these ways.

A. Seekers after Truth follow different traditions in different parts of the world. It has been said that the essence of all these traditions lies in Sānatan. Will the S. say something about this with particular reference to Western Christian traditions?

S. Human beings everywhere are the same and so they have common desires and aspirations. One of the most universal of these aspirations is happiness. All religions everywhere have as their aim the achievement of happiness or bliss. The differences in religions are not to be found in their aim but in their rituals. These rituals have different forms and characters according to the geographical place and historical time of their origin. If one looks behind these rituals one can see that the fundamental spiritual activities of man are practically the same everywhere. If one recognizes and overlooks the physical differences of the rituals one can see that the essence of the religions is practically the same also.

A. Can we, through what we have learnt from you, be of any help to our tradition?

S. There are examples in India of rituals being built up round Sānatan. These have practically no relation to real Sānatan and are hardly concerned with it. This camouflage, this cover, makes it very difficult to get to the centre of things. The trouble is that through the ages rituals become bonds. Still, one can try to break through those

bonds and get to reality, though whether it would be possible for this to be done in the West we in India do not know.

R. We in London are not based on a Western tradition. Would we have more influence were we to try to graft on to one?

S. There are two types of tradition – the general and the special. The first is broadly the same everywhere and consists of the pursuit of Truth, happiness and peace. An example of the special tradition is the Brahmin, Kshatria and Vaisya. Here the ritual of the three castes exists and is unbreakable. Likewise there must be special traditions in the West developed according to time and place. The best thing would be if we could go from these special traditions to the general. It is there that real unity is possible. The difficulty is that these traditions are very deep-rooted. The one thing that can be done is to intensify effort so that there is more light amongst your people so that others in the West may be enlightened.

A. We are of course primarily interested in your personal wisdom, but we would like to know something of your official position as Shankaracharya.

S. Whenever enough people move away from the path of Truth, certain beings come to give knowledge which will bring them back to the Truth, to bliss. 2,500 years ago the first Shankaracharya was one such being. He lived to be 30 and preached the Truth all over India. He set up four seats and chose four of his disciples to occupy them. There were to be two activities. The first was to spread general knowledge to the people, the second was to keep the special tradition

going. When there was no one of sufficient being available, the seat was not to be filled. The seat of the North was vacant for 150 years, till it was occupied by Guru Deva. Out of his 43 disciples Guru Deva nominated the present Shankaracharya, Guru Jagad, to be his successor. Guru Deva died six months later.

R. We would be specially interested to hear anything the Shankaracharya can say about his contacts in the Inner Circle.

R. The appointment of the Shankaracharya is a physical one belonging to the Outer Circle, but unless it is made by the first Shankaracharya himself it is not valid. This is the reason for it being kept vacant.

The meeting ended with some personal questions from Mexico; the first was from Miss Nicholson: How can we increase our sensibility to know what is wanted from us by the people who are helping us (H.H. and F.C.R.)?

S. Empty yourself of your wishes, then the Leaders' wishes will prevail. Remember that the mighty Atman lives within you.

Q.2. Even my best meditation has traces of impurity all the time. Provided attention is on the Mantra and not on the thoughts going on at another level, does this matter? Or should one make one more effort towards total silence?

Q.3. One man recently initiated has suffered from headaches since. My advice was to meditate only very gently and for short periods until the headaches disappear (I think he was pushing Mantra, and not letting it flow). How can he be helped? He is very keen.

S. The Mantra can be pushed and pressed too far. One should relax the body and release tension so that the Mantra can start easily. Tension causes the muscles in the blood vessels to block the blood supply to the brain, and this can lead to headaches.

Q.4. I have been asked by the B.B.C. to join a panel of people discussing Happiness. It sounds promising, doesn't it?

S. We have forgotten the real meaning of happiness. It is lost in pleasure and in pain, for pain chases pleasure as night chases day. Happiness is above this. We go to the theatre to laugh at comedy and cry at tragedy, but because you are only watching the play you can come out untouched. Happiness belongs not to the Drama, but to reality. With truth and consciousness it is one of the three states of the Atman.

(Full answer of above summary, by J.):

S. One should keep in mind that people have forgotten the real meaning of happiness. People take pleasure for happiness. Pleasure and pain are derived from material things and their association with one's state of mind (Ego). Pleasure and pain chase each other like day and night. Man's relation to pleasure and pain is always temporary and always changing, and everyone gets his share of these two like a daily ration from the ration shop. Happiness (Anand) is one of the natural manifestations of the Atman (Self). There are three states: bliss (happiness), consciousness and Truth. The real self can never exist without these three aspects. This is a higher state of Consciousness. When one reduces the real self to a mere petty desire or associations, then one gets pleasure when desire is fulfilled and pain when it is not fulfilled. This

may also contain happiness but only to the extent of the truth involved in that desire or association. Some happily subject themselves to pain for a purpose. This purpose would in that case have a grain of truth. This happiness is always just above pleasure and pain. You go to a theatre and see actors in laughter and tears and because you are only watching and observing the play without being involved in it, you come out happy. So happiness is that which is derived from truth and consciousness. In the case of the play, from the true characterisation and conscious plan, you enjoy truth and consciousness. One should be very careful not to confuse happiness with pain and pleasure.

Thursday 21 October. A.M.

Miss P. If we had known the Absolute before, is it the memory of this that makes us make efforts and tells us whether we are on the right path?

S. Knowledge is the same everywhere in the Absolute and in Atman. Atman's knowledge of the Absolute is direct. As true knowledge is stored in the Absolute, Atman has direct access to it. When we become too involved, however, in worldly activities and ambitions, we forget about that true knowledge. Eventually the habits grown from this involvement create clouds which block out true knowledge altogether. Then we have no access to true knowledge. When one comes across someone who has that access, our memory is stirred and we remember true knowledge. Once that memory is stirred it is impossible to forget in this life. One will always remember that true knowledge is there, and it is up to one whether to take it or not. For example if you stand under a tree on a river bank and look at the water, you will see and feel movement yourself, but a glance at the bank will show you that it is in the water and not you which is moving. In the same way, if we get involved in worldly things we come to think that it is they which are stable, whereas if we have an observer, a glance inwards will show that it is we ourselves, the Atman, which is stable and the worldly things are moving.

R. asked about true and differentiated knowledge, and whether it is stored in Buddhi?

S. In Buddhi true knowledge is reflected through Manas, the mind and body. As true knowledge is appreciated by Buddhi, so also is differentiated knowledge. The first glimpse of both is felt in Buddhi, later it is felt elsewhere in other ways.

(see also J's translation, p.74)

R. The Shankaracharya has previously said that before artists work, the image of the painting or the music must be present – is this image in Buddhi?

S. The concept does appear in Buddhi, but it is only a reflection of the Atman. For example, the state governor is responsible for law and order and welfare within his state, but all his authority derives from the King. He has none of his own.

R. How should the image of the Atman through realised man be stored? Was this image carried in the quiet of a stilled Buddhi?

S. Yes, this is possible if Buddhi is still and pure, but because of activities and impurities we cannot hold the image as we want. Buddhi is the element which discriminates, but the actual store of knowledge is in Chitta. Man earns money and work and gives some to his wife, and puts some in the safe. Buddhi gets the knowledge and stores it in Chitta, which is a sort of filing system. If things get wrongly filed, or mixed up in the filing cabinet, Buddhi can't find the right thing when it is wanted. It is very important to train to file correctly. Of course one must remember that unwanted, even dangerous things will slip into the files when Buddhi is not still.

A. The Shankaracharya has done so much for Dr. R. and myself that people in London would like to feel they had a direct link with the Shankaracharya. Is this possible or must direct contact be made?

S. The door is always open to anyone as far as he is concerned. But fruits in season are easily available and cheap. If one wants fruits out of season they are more difficult to get and expensive. His influences

can be taken from here to London and made available through Dr. R. or Allan. Dr. Roles' people should accept those influences from them and not try to get them direct from the Shankaracharya. If they have questions for the Shankaracharya they can always put them to him through their Leader and he will write. Very few people really earn, but many people have to be fed on those earnings. Equally, few people can earn, so many must be fed by them. Direct communication requires a certain level, and not everyone comes up to that level. People should reach up to their Leader and get what they can.

A. Does looking at a photograph help or hinder those who have not seen him?

S. Yes, it would help. Keeps him and the sense of connection alive. Disciples carry them in India.

R. says he has a picture in his room which people can see. Should he give copies to those who want? Also what about the album of pictures?

S. One picture is good enough – many only create curiosity. One will do the job.

Thousands of people have pictures in India. Every time they see it they are connected like waggons to a railway engine. It is the engine that does all the work, but the connection is of course vital for it is that which carries the waggons to their destination. It is also all that is required. Only one picture should be kept.

Thursday 21 October A.M.
(Jaiswal)

Miss P. Have we known the Param-Atman before? Is it memory of that makes us make effort and also tells us whether we are on the right path?

S. The knowledge in the Absolute and the Self (Atman) is always the same. The Atman within the individual has that part of knowledge which belongs to the Absolute. If by analogy the true knowledge were taken to be a store in the Absolute, the individuals possess a part of it. The worldly activities and daily struggle for a living, all desires and volitions create certain obstacles and sheaths and due to the habit of being involved in them we forget the true knowledge. Those people who train us for the world lead us to that differentiated knowledge and the mechanical routine which makes it possible that for some time we have no direct access to knowledge which belongs to us. Sometime when you come across some people who have the connection, the impulse from them reminds you once again, and the memory of that experience is always there; and once aroused it would be impossible to forget in this life. The forgetting is possible only to us human beings; the Absolute never forgets, for if he did, all mediums of communication would come to an end. Once reminded you may not make much effort – that is different – but you will recognize that the knowledge is there. It is up to you to take action or not. For example, if you stand by a river under a tree and gaze at the flowing water, you will experience the feeling that you are moving and the water is still. If you look away from the river, then you will find in fact that you are not moving, and it is only the water that is in movement. The same applies to our relationship with the world. When we turn inside then we find stability in ourselves and can observe that all the movement is in the world. If we get involved with the world, then we lose our stability

and find the world stable and ourselves making all movements of activity.

R. Is the undifferentiated knowledge which we get from the Atman stored in Buddhi? And is the differentiated knowledge in Manas, etc.?

S. In Buddhi the true knowledge reflects. The Manas, senses and body are affected by knowledge. Just as true knowledge can be appreciated by Buddhi, the differentiated knowledge is also taken up by Buddhi. It is the clarity and stillness that will define what type of knowledge he has got.

R. H.H. has said that before anything is done an image is first formed. The same is true for an artist, a sculptor who makes a statue, a composer who makes music. Is that image formed in Buddhi?

H.H. Though the image and the concept are formed in Buddhi yet it is only a reflection of the Atman. For example, the governor of a state is responsible for doing everything, for looking after high and low and the general welfare within his state. He gets the authority from the King, and he simply carries it through.

R. One asks all this because one wants to create an ever-present image of oneSelf, the Atman, or of his appointed Fully-Realized Man. Is this done in Buddhi if it is stilled and purified?

H.H. Yes, this is the point of it, and it is done if Buddhi is still and pure, but where there is Tamas one cannot keep the image one wants. He says Buddhi is the element which discriminates, but the actual store of all the knowledge is Chitta. For instance, a man goes to the market and earns his livelihood and when he comes home he either gives the money to his wife or puts it in the safe. Buddhi also gets knowledge by discrimination and stores it in Chitta. But Chitta, which is a sort of filing system can file things

wrongly; or things may get mixed up in the filing cabinet. So Buddhi cannot get the right thing at the right moment when wanted. It is very important to improve the filing and store our references systematically and keep them separate and classified so that Buddhi can make the best use of knowledge stored. Of course Buddhi also absorbs unwanted and even dangerous things when it is not still, when moving about with Manas.

Thursday 21 October, P.M.

A. What happens when the Atman merges with the Param-Atman?

S. This is called full Self-realization. All barriers are dissolved and there comes the full realisation of the complete unity of the individual and the universe.

A. Is the first thing then to find through meditation one's own individualised Atman or Self which later becomes merged into the Absolute or Param-Atman?

S. There is no search for knowledge in meditation. We have been told that Buddhi does not work then. Purity and stillness is the first thing in meditation. When that is achieved it is possible to see the truth about Atman and Param-Atman.

A. How can one help others to intensify their desire?

S. Every human being drives towards happiness. It is natural for him to do this. If he gets a little taste of it he wants more, again natural. Anyone who has made even a little progress in the way and who has taken to meditation must have had at least some taste. Two things are to be done to encourage the taste further, and also to attract those who have not yet tasted.

First, an example: If people see you leading a good, productive life and see that you are in a good and peaceful state, they will be attracted. They will want to know what you have got and they will ask. The second thing is to explain the knowledge to others so that Buddhi can be transformed. Without this change of Buddhi nothing will happen. If you drop grains of sugar here and there, ants will follow the trail till they reach the source. Once anyone has been induced to get a glimpse they will not forget and will want more. So the efficiency with which you deliver the message and your personal example

will be the grains of sugar which will bring people to Self-realisation.

There were two ants who lived one on a salt mountain, and one on a sugar mountain. (We will call them Sally and Sue respectively.) They met one day and invited each other home. Sally said, "My place is nearest so come to me first." On arrival Sally naturally offered Sue something to eat, which was of course salt. "What ghastly stuff," said Sue, "how can you eat it?" "It's very good", retorted Sally, "I've eaten it for ages. It has done me fine and I like it." Shortly Sue suggested that Sally should return with her to her mountain of sugar. "When you get some of my sugar", she said, "you will never want to touch salt again; it is so wonderful." As she was leaving Sally felt that she did not want the day to go without some of the pleasure of salt, so she stuffed a grain or two in the corner of her mouth and off they went. On arrival, Sue gave Sally some sugar, but Sally would only admit that it was quite nice, certainly not as nice as Sue had made out. Then Sue saw the grains of salt still in Sally's mouth. She took the grains out, then Sally had the true taste of sugar and never wanted anything else again. It is the same with human beings; even if we are offered the sugar of true knowledge, we will not taste its true flavour if we retain the craving for the salt of material things and worldly desires. Remove this salt and enjoy the pure sweetness of sugar. then you will want nothing else.

Written question from Mr.Ribet: Why do we call ourselves "I"?

S. The word "I" is most dear to us. It brings the most happiness possible. The Sanskrit word is Aham, which is nearly "I am", and it is the first physical description or form of the Atman which is that which has no form. So by bringing us so close to the Atman it brings us happiness.

We call a man Ram Das, and this refers to his physical body. But his body is made up of hands, feet, eyes, nose and so on. If he loses his hand do we alter his name – take off a letter? We do not. So we can't really call his body Ram Das. Can we call his mind Ram Das? We cannot, for his mind is always changing – it is never the same. Nor can we say the man's Buddhi is called Ram Das, for Buddhi is moving and holds different impurities all the time. Any association of Ram Das with his body, mind or Buddhi is wrong. Ram Das, if without any attachments, becomes Real 'I' and that means Aham. Everything else is Idam. That is what we call ourselves 'I', representing pure consciousness, bliss and true Self.

Questions from School of Meditation: The Shankaracharya has said, "The key is to be contented with what one is, and to look towards that whole which one could be." How can a man be helped to look towards the whole before he gets experience?

S. Before realising oneself as a whole and complete being, one must look towards those who have achieved this state. Man in his spiritual activity is subject to natural attraction which can draw a man to his goal in spite of his own inexperience. If one is incomplete therefore, one should look for completeness and allow oneself to be attracted towards that. "Follow your desire and you will find" depends on choosing "best desire". (see p. 147, last para.)

A. Is Self-realisation the same as merging into the Absolute?

S. Self-realisation means to see the Self, the Atman. But the Atman is not a subject to be seen only, but one to be known. The Atman comes

to know itself – that is Self-realisation. The merging into the Absolute or Param-Atman is different from Self-realisation. Param-Atman is a state – it is devoid of action. It is the merging of desire and action into equilibrium. In Self-realisation activity has not stopped.

A. Which of these is Turiya?

S. Self-realisation is not a state. It is the act of being conscious of oneSelf. Turiya is a state. We have been told of three states, that of awakesness, that of dreams and that of sleep. Turiya is none of these, but is the fourth state – that of equilibrium.

A. Where is this act of consciousness on the ladder of Self-realisation?

S. It starts from step No.5. As has been said, first step is the impulse to find a way; the second is considering the pros and cons with plenty of bad thoughts still. Third, the bad thoughts get weaker and in the fourth they are gone. On the fifth step where the pull of the way to Atman is felt, Self-realisation begins. On the sixth step, the names and forms by which we see the outer world cease to exist. The seventh step is equilibrium where the “I” becomes dissolved and everything becomes one.

A. Could one say that between the fifth and sixth step one would be able to see Atman in the eyes of another person?

S. On the higher levels of step five it would be possible to see the reflection of Atman in another’s eyes. It is possible to come to this stage through the emotional centre taking it for granted, but this is not full experience. Only when it is known on the ladder of knowledge will this be fully true.

R. I once asked H.H. how to make Buddhi pure. He said, Love for the Truth. Is there a Sanskrit word for Love of the Truth, as contrasted

with knowing, intellectually knowing about the Truth?

S. Love for the truth and knowledge of truth would constitute two different ways, but both are valid. You can go through love or through knowledge. I think we have given ample material.

R. ... equivalent of our English words.

S. In the early stage when people have to be taught, or brought up to a level to appreciate the unity, there is always necessity to show the illusion of two before one can be taught that the two are one. When one is asked to love the truth, or love the Atman, or know the Atman or know the truth, in fact there is no duality. There is no lover of the truth, and there is no truth which can be loved by anybody. These are one and the same thing, but for training purposes these words are made use of.

He quoted an example from Vrahadaranyak Upanishad, and then explained that there is only one and no second, but it seems that one takes two forms and we have got to learn to overcome that state and realise the oneness of the Absolute. To see it on a physical level, he said one can see the ocean; when it is still it is taken as one ocean, but when it has waves then one says that there are waves, and in fact one says waves are different from the ocean. Could one separate them? In fact it is not possible. So the truth or Atman is the same. Atman knows Atman, there is no other agency to know the Atman because there is none; but as long as our ignorance is there, the illusion will be there. This would see Atman as something to be known – in fact Atman only knows the Atman.

Somebody wanted to worship Ganesh, the son of Shiva, who rides a mouse. He had some gold, so he wanted a golden deity. He made a big mouse,

taking more than half the gold, and a small Ganesh to sit on it. After some time he got into financial difficulty, so he consoled himself that after all devotion need not be golden. He can do with other things – a stone carving or a wood carving. When he decided, he took this golden deity to sell for some money so as to relieve his financial difficulties. When he went to the jeweller, he put each of them on the scale and according to the weight he said he would pay 100 rupees for the Ganesh and 150 for the mouse. This greatly upset the man. He said to the jeweller that surely the god must be worth more than the mouse? The jeweller replied that however the man might value the two things, his only touchstone was the amount of gold – he was a jeweller and that was all he was interested in. The same applies to the love of truth or knowledge of truth. As long as one does not experience the truth this illusion of duality will be there. And we have to take the help of this duality to rise above it. Once you have found the unity there is no lover to be loved. It is just the same. No knower to know the truth because it is truth itself.

R. What is it that wakes one up some days with a strong feeling of truth ... Could that be the Atman?

S. There are three factors, Sat, Chit, Ananda, and one of them is known by the other two. To know the truth one has to judge by the other two indicators. For instance, if I have to meet somebody I do not know, then there may be certain indications which would enable me to recognize him. Take a man, he might be dark coloured having a blue shirt. The moment you see a dark man with a blue shirt you recognize that this is the man you are looking for. To know the truth and as long as you do not know, how would you know it?

You know through these two other indicators, bliss and consciousness. He will help us with two quotations from Upanishad which deal with this subject. The general state of the Atman where there is no movement and the special state. The special state is the state of movement. He says it would be difficult to explain (by me). So he will give in writing and I will let you know.

Friday 22 October, A.M.

Miss P. How does one get directions if one is on the way of love?

S. Directions come from Atman. Whether for the advanced or for the beginner, direction comes from there.

A. Is there a state between meditation and the reading of books where one can get knowledge from Higher Mind?

S. It is good to read spiritual books, especially if written by conscious men. The meditation can be used as a supplement, or on its own. Books have their limitations and cannot answer all doubts or questions. Much depends on the level of the author. If you are going on a journey you can consult a map or you can ask someone who has visited your destination. You will get more detailed information by the latter way.

A. presses question again.

S. Besides books, there are important sayings of many wise men, but it takes much time and study to collect and read them. They can be helpful at the beginning.

A. says Jaiswal can't have understood his question so another effort is made.

S. Other means have been used in the past, but this is not possible in the present state of humanity. To-day the human race cannot attune itself to these higher influences, nor is very much known about them. So we have to rely on good company, books and meditation.

R. (to the rescue) We are trying to talk about the subtle means of communication. This can be carried out through the heart. Does it also take place when Ida, Pingala and Shushumna meet at the forehead?

S. In extreme attention it is possible to hear and experience words of realised men, but this is very rare.

(Coarse forms of communication are not going well this morning. Poor Jaiswal has a heavy cold – perhaps that's it!)

R. Could Shankaracharya say which of the two methods I have suggested is the better.

Could he also indicate when it is important to turn to the Realised Man?

S. There is a system called Yoga of the eight steps. In this, body and mind are trained to bring the three Pranas together for Self-realisation. But this is a very rigorous and hard way. Meditation will produce the same results but effort is not the characteristic; the union just comes.

R. I understand about the meditation, but it is the other forms of subtle communication we are after.

S. If a disciple is working correctly he can contact Realised man at a time of need just by turning to him.

R. When asked a question to which I do not know the answer, I sometimes feel as though someone else was answering through me.

S. When faced with a crisis or question to which one needs an answer, one should immediately discard all thoughts and keep complete stillness. At once an answer will come from whoever knows the answer. There are no new questions – all have been asked and answered. Sit still and discard all thinking, and you will get your answer. The area in which these answers is pooled has neither boundary nor obstacle. Answers will not be given to every Tom, Dick or Harry. It is the level of the questioner which will decide whether an answer is given or not. Those who ask out of curiosity or impure motive will not be answered.

R. Presumably the level of the question itself is also important – i.e. trivial or concerned with Inner Circle?

S. To establish subtle means of communication you must first have physical communication. That established, the answer depends on two factors: first the level of the question and whether it is tuned to real work. Those asking for passing interest will get no answer. The second factor is whether an answer is really necessary. Ordinary men desire many things, but they by no means achieve them all. An ordinary man can try to 'phone a V.I.P., but he won't get through unless the connection is made. If no connection, then no communication. If your 'phone is in order but you can't get through to the number you want, you can ask the exchange to be put on to someone else. In subtle communication, however, this last is very rare. Most of our work has to be done on the coarse physical level. When that is established and working well, it is possible to move to other levels.

Friday 22 October, P.M.

After a short meditation, a party of three girls was brought in to sing and make music. They were in the charge of a woman who has been there all the time. One girl sang, another played a very small portable harmonium, and the third played a pair of small drums. One drum was a squat half sphere, the other was pot-like in shape. They were both beautiful and strong. They were played with fingers and wrist in the same undulating movement which we had seen this summer in Tunisia. Recordings were made. They are being taken to London together with details of the songs.

A. All the great teachings have as their main theme the unity of men with each other and with God. Why is it that so simple a truth has always been difficult to grasp, never more so than today?

S. Simple truth has always been there. The pace at which men live and the Rajas that this speed produces has made men forget this simple truth. The speed increases all the time creating ever more Rajas. We now go so fast that fewer than ever have time to remember. In fact we now go so fast that the impression is given that it is we who are stable. It is of course the knowledge and truth which is stable, and we who are rushing. You put something valuable and important away in a safe place in your house. Then you go out into the rush of the world's activities and, lo, you cannot remember where you put the thing you value. Only when you stop and stay still will you recall where you put it. We go on making more Rajas and are devoid of sufficient Sattva. We must try to make more Sattva. This we do through keeping good company, keeping contact with Realised man. A man sees the need for rest of Tamas after hard work. If he could in a like way see the need

for Sattva after the Rajas which surrounds him, he would grasp the truth.

(See “Three Rooms”, p.95, 100)

A. Can mankind as a whole slow down the acceleration of Rajas, or is it part of the Divine Drama?

S. Yes, mankind can do this – the foregoing was about individuals, and at that level half-hour meditation after Tamas gives enough energy for the day. At night, too, between Rajas and Tamas, another half-hour is necessary. Thus, if we punctuate work with rest, we will build up Sattva and slow Rajas. As regards the grand scale of creation, the human race is governed by certain combinations of the Gunas. When those combinations are favourable everything is well and there is not much Rajas. When some big law (not described) changes the combinations of the Gunas and things become unfavourable much Rajas is created. This carries mankind along willy nilly and individuals can't do much about it. A special person is however eventually sent to check the movement.

R. Has the special conjunction of two years ago anything to do with present increase in Rajas?

S. There was a special light which came just before that conjunction and had its effect on the general atmosphere. As the light grew it drew people to Sattva, and the effect of the conjunction was neutralised. The light, however, was not strong enough to do more than that and Rajas still predominates. This conjunction has had an effect on the atmosphere for 2½ years. Usually conjunctions are effective for only a few days or weeks at most. This coming November is going to be a very tense period and trouble may be expected. It is very important to have more people in Sattva at this time.

R. Is there an inner influence from these conjunctions? Might not some good still come out of the light?

S. There are Zodiacal periods (combinations was the word J. used). People born in any period are under the influences of that period. These periods have a general effect on mankind but it is most important on those actually born in the period. People who have reached a certain stage on the Ladder are free from these laws of the planetary world (the law of Fate?).

R. Do these people escape because Realised men go to the sun, and it is more powerful than the planets?

S The sun is the abode of Sattva, light and heat. It has a direct effect on the eyes and Buddhi of all men, but it has a particularly profound effect on Realised men. It has the effect of purifying Buddhi and making them clear and full of light. Sun does not have this internal effect on common man.

A. Can a man make any positive use of the influence in his Zodiacal period?

S. No. Knowledge doesn't help to escape what is coming. In fact it makes things worse, for it tends to render man lazy and resigned to fate. What one can do is to keep good company and be ready to face whatever comes. The police officer, though not nervous of the people, is nervous before his senior officer. Once on the Way, the disciple will be helped by the sun to face up to his circumstances with courage and confidence.

A. stresses positive side (thinking of the analogy of planting seeds at certain times).

S. The higher beings responsible for these planetary effects are themselves subject to certain laws, but they are not there to help, for they are not destined for unity with the Absolute. They are there just to enjoy themselves. Human beings, on the other hand, have the chance to get completely free. Higher beings don't work for freedom.

Saturday 23 October

We only had one session today. It started at 10 a.m. We meditated for half an hour then talked till 12.15. After that we took some photographs of the Shankaracharya. Then after a wait we were given lunch. This was set for us at the end of the meeting room. They had taken the greatest pains to prepare an Indian meal of much variety. We had a big plate of rice each and at least six small dishes, each containing things to eat with the rice. There were lots of those round pancakes too, and we were each served with a large leaf on which was shredded ginger (very hot indeed) and radish and chopped herbs. Alas I let the side down and couldn't manage this, though I did eat some of the additional vegetables and flavourings which they spooned on to the side of the rice. I managed to smuggle a little rice and pancake into my pocket which I later offered to the river Jumna. Dr. R. was simply splendid and tackled everything with apparent relish. For pudding we had little squares of a sweetmeat not unlike nougat, though soft and not sticky, These were accompanied by very sweet little suet balls. We also had sliced mango and curds. I managed all right. Dr. Roles' sweet tooth was discovered and he was plied with lots of suet balls. Those who looked after us appeared to get the greatest pleasure out of it. I fear I was a bit of a spoil sport.

After lunch we took our rickshaws (which had waited) to the confluence of the Ganges and Jumna. We were taken to a point on the Jumna where rowing boats carry one down to the meeting of the waters. The boatmen wanted 50 rupees for the trip. We thought this too much and Dr. R. and I walked away genuinely resigned to ponder the confluence from the bank. Immediately the price fell to 20 rupees so we embarked. We had been better bargainers than

we meant. We rowed down stream for about half a mile, passing Akbar's red fort and palace on the left. Akbar built this palace for his wife, the mother of Shah Jehan who built the Taj Mahal higher up the Jumna at Agra – quite a family! Just below the fort a spit goes out to where the Ganges meets the Jumna. This spit is covered with little huts and there is a field of flags. The confluence of the rivers is one of the most holy places in India, and the spit is crowded with priests and “holy” men. Each priest flies over his hut the flag of his sect. Anyone coming from any part of India, or any sect, immediately knows where to go to find his priest. There are lots of “holy” men in boats casting spells and selling trinkets. Our crew were obviously in league with one such. We didn't discourage him enough and in no time Miss P., sprinkled with holy water, and hands on two coconuts, was repeating a chant which would find her a husband. The man had a most irritating voice and would not leave us, but eventually we parted. The meeting of the waters is very obvious. The Ganges coming through a fairly narrow cut at the end of the spit is flowing very fast and is definitely of a much lighter colour than the slow flowing Jumna, and a clear line is very obvious. We went down to a bamboo raft where there is another “holy” man – they are nothing of course but tourist touts. This raft is in a shallow and very fast flowing part so Dr. R., J, and I jumped overboard in our pants. The water was just above our knees and very warm. The bottom was hard and sandy. J. and I got totally underneath and then splashed Dr. R. enough to wash most of his sins away as well! Just to make sure, Dr. R. bought a brass cup full of milk and poured it on the waters. My Presbyterian ancestry told me that this was an unnecessary extravagance as I

had been right under. So, up river again in the dead water close under the walls of the Fort, where masses of green and noisy parakeets played to our rickshaws and this, my final report.

Saturday 23 October

R. asks if the Shankaracharya would comment on the quotation from the Katha

Upanishad (Book 1 Part 3):

“The man whose chariot is driven by reason, who watches and holds the reins of his mind, reaches the end of the journey, the supreme everlasting Spirit.”

S. This image is described and discussed in many places. The chariot is the body, the five senses are the five horses, Manas is the reins, Buddhi the driver and Atman the owner. The chariot is created to do anything and everything – it acts, it takes in impressions, it rests, it sleeps, all these and more. This is a description of the small chariot. There is a bigger one as well, on another level, where the five elements are the horses, Universal Manas the reins, and Universal Atman the owner. Likewise there is a cosmic chariot. There are tiny chariots for babies, bigger ones for children, and full-size ones for grown-ups! For us the chariot is the body, for the Atman it is the whole universe. Atman is not the chariot but he can take any chariot when it is needed. It is not the chariot itself that matters, but where it is used. Our chariot is for the use or pleasure of the Atman.

A. The Shankaracharya has spoken of the feeling of expansion. Can this feeling be induced, or does it come with the approach to Atman?

S. Small things are subject to more movement than big ones. When people have difficulty in getting their attention on the Mantra, they are told to feel the completeness of the universe within their own beings. Once that happens, the whole being becomes still.

A. What is the first step?

S. Our obstacles arise because of the limitations we place upon

ourselves. It is because we think we are small that we become frightened in the face of bigger things. It is important to understand that the body has five elements. This should be understood before repeating the mantra. The elements are Water, Fire, Air, Ether, Earth, Body and the Cosmos are made of these same five elements. If one element becomes absent from the body, the other four disperse to their source. Every day we take in these elements from the Cosmos, and every day we give them out to the Cosmos. It is essential to understand this in order to appreciate the unity of the body with the Universe.

A. This is understood through Buddhi?

(See alternative version for the rest of this meeting, beginning p. 100)

S. Yes, through Universal Buddhi. The Shankaracharya sits here in this room, but he is sitting in the whole building simultaneously because he is the master. We can all be like this. It is crucial to the whole question of consciousness. This building is built of bricks and one cannot see into all the rooms. It is consciousness which gives one the understanding of the unity of the building. If the whole place were built of glass, one could see all the other rooms and see anybody anywhere. Expansion means being conscious that the Universe is a big replica of our own body. We have already talked about the three types of room construction where Sattva is glass, Rajas brick and Tamas steel. All bodies are in fact built of glass; the Rajas of life, however, accumulates dirt so that one can only see out here and there. There is not even any glimpse out when the steel of Tamas encases the body. A clean glass makes it possible to see the unity. This means the expansion of consciousness.

Again it can be looked at in this way: a human being has three compartments. The first is Sattvic where peace and light prevail. The Sattvic person is centred here though he uses all three rooms. He moves into the second room for his daily work, but he is still conscious of the light. He uses the lowest room of Tamas for sleep. Here there is no light, but whenever he gets up he moves into the other rooms. The man of Rajas is centred in the second room. He has no knowledge of the first room but he has some ideas about it. The man of Tamas lives entirely in the third room, and for him the other two do not exist. They are neither cleaned nor looked after, and eventually fall into decay. It is important for us to use all three.

A. Is any idea of this contained in the initiation ceremony?

S. The initiation ceremony is the introduction into the first room. But as it has not been in use, it is dirty and dark. The mantra cleans the room and lets in the light.

R. tells of the two Brahmins who saw him after initiation at the School of Meditation. One had difficulty and when things were explained to him, all was well; but he expressed astonishment that so subtle a ceremony could be given to common men in the West who could not possibly understand it.

S. Those two were Brahmins by chance only. They did not understand because instead of being human beings, they limited themselves to being Brahmins. Initiation is for everyone, irrespective of race or caste. Most Indians go abroad in order to make more money or advance their careers. These people lack spirituality, yet because they come from India people look for spirituality in them. They then become jealous because they don't

consider that foreigners should be interested in spirituality which they think should belong to India. The present situation is alarming in India. Rich people live in Rajas and Tamas. They are frightened of Sattva and being frightened keep away from it. They are like owls which are active only at night, and hide away from the light.

A. Is preparation before initiation important?

S. Those who desire knowledge should be told at least a little. Others can be initiated without prior knowledge which can be given later.

R. points out that he keeps the existence of a Mantra out of preliminary talks in case people jump to wrong conclusions through prejudice against idea.

S. There should be three parts in the introduction to this System of Meditation in a talk to the general public. First explain that this method accumulates extra energy; and secondly that this energy can be used more positively in ordinary life. Thirdly mention should be made of the spiritual side. It should be said that the dweller in the body will not die because the body dies. The eternal aspect of the eternal journey of the body-dweller when he leaves his perishable body should be stressed. The eternal part feels pain on departing from the body only because it has become too much attached to it. The meditation will break these bonds so that the eternal can move freely at journey's end. Even in India the Mantra has been degenerated causing prejudice. Too many Mantras are given without authority, for such things as personal gain or revenge. This is a bad practice which should be discarded. There are very few real Mantras which can change us from limited into limitless beings.

R. says Mantra is guided by Atman. Atman is like a magnet pulling the iron filing of the Mantra to this place and that.

S. Yes, it is only Atman who gives the impulse and moves the Mantra about to cleanse Manas and Buddhi.

R. And when it disappears. it goes back to Atman?

S. Yes.

A. I have been given much knowledge and inner strength, and am very grateful. The knowledge I can retain by putting it on paper. How can I retain the inner strength?

S. Inner strength belongs to the inner man, the Atman. It comes from him who gives it. Those who gather little strength use it quickly. If you gather more than you use in daily activity, you keep your store safe. Live on the interest and keep your capital intact. Accumulate more than you use and you increase your capital.

A. How can one stop being spendthrift?

S. Consider different types of wells. When you draw during the day they fill up at night. Some wells are shallow and only give small supplies. Others are very deep and you can go on drawing almost without rest.

A. The wells are filled by Atman?

S. Yes, or by Param-Atman. Look at it on the ordinary level in another way. The food a man can grow for himself is limited. If his supply becomes exhausted, he gets anxious but someone responsible for district supplies will come to his aid and give him food. If supplies at district level become exhausted, there are still central supplies to be called on. Those responsible in this work usually get plenty of stocks to meet all needs. But not everyone needs a lot – needs are different and you should try to gauge them. There is such a thing as spiritual indigestion, and that can be harmful.

Doctors know the danger of an overdose of medicine. In this respect watch particularly those whose centre is emotional – those in the intellectual centre must be fully satisfied with knowledge, otherwise they never become still.

A. If one believes one is in contact with realised man, one often hesitates to call for help in case the matter is too trivial?

S. What we think important today may not be important tomorrow. Realised man knows whether this will be so or not and does not waste his energy on unimportant matters.

R. Our thoughts will be with Shankaracharya during the critical month of November.

S. Whenever he sees impending tension or trouble he gives impulses which start activities in many parts of India. Agencies work throughout. When the Pakistan war came he took steps to ensure that goodwill in both countries should prevail. It has worked so far. This is done all the time and for the whole world, not India alone, and so it will be next month.

R. India seems in very good hands now. We regard your P.M. as a good man sensitive to good influences.

S. Everyone plans to work according to his level but not always so. Two types of work – first limited by space and time – second eternal. Most of the world is run by organisations of the first type, but sometimes a great man comes along but small people look to him for small benefits. He gives and forgets the extensive work beyond. He becomes limited by these small demands. Levels should not be confused in this way. Someone became ill in a village where there was no hospital. His friends were journeying with him to a hospital when they passed a Dr. of Eng. Lit., who

was having a discussion with a Dr. of Hindi Lit. They were calling each other Dr., so the party stopped and beseeched them to treat their friend. They explained that they were not medical doctors, but could not make the difference understood. Eventually under tremendous pressure and in desperation, they agreed to look at the sick man. They told the patient not to worry and gave him something they had with them. Patient was cured. The ignorant try to get everything from the same man. This is not possible. One should always refer problems to the proper source where solutions exist.

Final message to Allan:

As much as he draws inner strength from meditation, so inner impulses will reach him in time of need. He should have no worry, just faith that in need help will be available according to the need. In deep meditation all are connected by love and affection. This love and affection demands nothing and has neither reason nor motive, it just is. Have trust and your need will be fulfilled. As you progress, your influence will become more positive. Keep working.

Saturday 23 October
(J's version) see page 94

H.H. Yes we have to do that because there is an element called the universal Buddhi, the element of Buddhi of which we have a little part, as we have the earth in our body, water in our body. And he gives an example that although he is sitting in the room here, he is also sitting in the whole building and he is sitting in both of them simultaneously because he is the master of everything, the room, the building together. The same applies to Buddhi. There is a little room like Buddhi which is ours, and there is that universal Buddhi which is everywhere and we are master of everything. He says this is a question of being conscious. This place is built of bricks, so one cannot see through; only one can experience in consciousness the unity of the room with the whole building. But suppose it were built of glass and there were many rooms, one could easily see the person sitting anywhere in any other room. That would be more like being conscious of one's presence at one given place in the whole building. So this feeling of expansion is simply being conscious that the whole cosmos is just another body, a bigger body than my own body. The whole universe is just another big replica of what I possess.

We had been given analogy of the body to three types of rooms: a sattvic body which would be a room built of glass, and a rajasic body built of mud and brick, and a tamasic body built of iron. And we were told what is implied with these things. He says that in fact all bodies are built of glass; but what happens is that the rajasic body accumulates dirt so that you can just peep through here and there and see something going on around you and in you; but a tamasic body will be that glass which is fully covered

with mud and has become completely opaque, and you cannot see anything of what is outside or inside, and no light can penetrate into that body. So as long as the glass is clean, communication is possible inside and outside. This would happen only through being conscious.

A human being has been provided with three rooms, three compartments. A sattvic person uses all three rooms. The first room is the room of Sattva which is clean and transparent, where light prevails, where peace dwells. So he stays there. For his daily activity he uses the room of Rajas, where he has complete consciousness of the sattvic light and this state is active in the Rajas; and he retires into Tamas to regain his strength. He goes to sleep. There is no light but the moment he gets up he remembers all his three rooms and goes to them according to his need. A rajasic man does not know the first room. He has a little consciousness and with the help of that consciousness he works in the world and leads his life. The third type of man, who is completely tamasic, thinks that the body itself is the ultimate for him; so he only looks after the body and he does not know anything about more than body. So he never bothers. To him those two rooms do not exist and because these two rooms are not properly used and never cleaned, they become obsolete (non-existent) for him. He really is not conscious of them at all. For us, we should use all three rooms.

A. Does self get any glimpse of this in the initiation ceremony?

H.H. The ceremony of initiation initiates one's entry into the first room. But the room hasn't been used for quite a long time. Enough dirt has been accumulated and the room is not clean and tidy. With the help of mantra, the movement in mantra cleanses the room and as the cleansing process goes on,

the room becomes clean; as the room becomes cleaner, the light starts coming in. This will be a gradual process before complete cleanliness is achieved.

R. To the School of Meditation came two Brahmins, and they were initiated. One of them seemed to be in trouble, so he was sent to me, and I asked him what the trouble was. He said the meditation is beautiful, the ceremony is perfectly all right; in fact I used to do this meditation when I was a child, but what is worrying the two of us is that they should think that the subtle ceremony could be understood by all these common people about. What is the answer?

H.H. These two gentlemen are by chance Brahmins. Due to certain reasons they happen to be Brahmins, but in fact they are not. They haven't understood what this initiation is because of their limitation – the imposed limitation or accepted limitation of these two gentlemen 'limiting themselves' to be Brahmin or Indian or whatsoever they think. They have not grasped the meaning of initiation. Initiation is not for particular people or place. It is the natural act and natural act is not bound to any types of people. It is for everybody. It is for the human race. If they could understand this vastness perhaps they may not think that way.

He says most of the people, who go abroad from India, usually go on the strength of money for their own selfish reasons, to improve their career or to expand their business. These people, most of them, are devoid of any spiritual understanding. In foreign countries people look towards them, since they come from India, as having some knowledge of spirituality. Now when these people, who have practically denounced spirituality in the search for material progress in foreign countries, find some local people taking

towards spirituality, they feel jealous and think, “Well, this spirituality belongs to us because we are Indian. Why should these people have it?”

The present situation in India is alarming. Those who have some money are determined to live in Rajas and Tamas, these two rooms, and they have no time for anything else. Because of all that, if they come across any light, they are frightened. They are frightened in the way the deer is frightened of the hunter, and they mostly keep away and live in the darkness.

There is a prevalent simile of the owl. His activities start when the night falls; during the day he is inactive and keeps himself hidden somewhere where no light can penetrate. Most of these people are just like that, living in Tamas, afraid of light.

A. Does H.H. agree with instruction before initiation?

H.H. Those who desire to know about the whole system, they should be told, but not too much; and those who have no desire to know about it and wish to go direct into it, it is usually right that they should not be bothered. But later on if they develop the desire, give them the knowledge.

R. We find it wiser never to mention beforehand that it is the use of a mantra, because they have all heard silly things about mantras ... Could we keep that a secret? We tell them anything else but that.

H.H. The introduction to those people coming for initiation should be three-fold. One is to explain to them that through this medium they accumulate extra energy; and the second thing, that they can exert their extra energy in their active life more positively with comparatively more stillness. These are the two physical gains, which one is going to have. There is another

aspect which is not physical, but spiritual: that is, that although we have this body which will last for some time, the dweller in the body is not going to die because the body will perish. It has to go on that long eternal journey after leaving the body. To explain the eternal aspect of the eternal journey, which takes no perishable body, is very necessary. Now the dweller in the body gets so much attached to the body that at the time of departure it feels pain due to attachment, because of the bondage it has established with the body. The whole crux of our spiritual study is to break the importance so that at the time of demise of body, he can freely move on to the eternal journey. These things should be explained to them in some way so they can get a grasp of what they are heading for.

Even in India the mantra system has been degenerated. He does not give importance to most of them because they are designed for some physical gain or injury. It has been found that people can use certain types of mantras for some physical gain, or if they wanted to have revenge on somebody they could harm him by the use of mantra. This is stupid and must be discarded. There are just a very few mantras which are designed to take man's limited being to that complete and unlimited being.

R. says the Mantra is guided by Atman. Atman is like a magnet pulling the iron filing of the Mantra to this place and that.

H.H. Yes, that is right because it is only the Atman who gives the impulse, and with the impulse from Atman the mantra moves, and in its movement it cures and cleanses the Manas and Buddhi, brings them around to itself.

R. And then when it disappears, it disappears for me when it goes towards the Atman.

H.H. Yes.

A. I have been given much knowledge and inner strength, and am very grateful. The knowledge I can retain by putting it on paper. How can I retain the inner strength?

H.H. The inner strength belongs to the inner man, the Atman. It is his force. It comes into action by the impulse it gives, and after use it returns back to himself. Those who gather little strength, they usually use it up, but those who accumulate more than they use in their activity, still keep the capital fresh; just like one who has more money can live just on the interest of the capital, and his capital is always safe. He doesn't have to spend his capital for his living. So, if the inner strength is accumulated more, one would see that this would never be wasted; it will always be with you.

A. How does one see that it is not wasted? How does one stop wasting it?

H.H. One experiences here in India that there are different types of well. You draw water in the day to irrigate the field, and find that some exhaust their supply by the evening. During the night they become full again, and then enough water is again available the next day. There are certain wells which store very little water in them, where supply is inadequate. They dry up soon. There are deep wells as well from which you may keep on drawing water but it will never be exhausted. The little which they lose is filled again in no time. Those who derive enough strength through meditation have stored it like these wells, and should not worry. Howsoever they spend, they will recover soon.

A. The wells are filled by Atman?

H.H. Yes, or by Param-Atman. Look at it on the ordinary level in another way. A man stores goods and food for his daily use. The quantities are

usually limited. After one of them is exhausted, soon he gets agitated. There is another person who is responsible for keeping stores to supply food for the district. He is not agitated so quickly, for he wisely keeps enough food stored; and even if he has to run out, he will see it long before and order fresh supplies from the central supply board. If the connections are correct, the flow of supply is possible.

People responsible for running an organisation usually get ample stock, but this does not mean that every member in the organisation needs all that. Their needs are different. One must see their need and give accordingly. If you give too much, perhaps it will create spiritual indigestion and may harm them. For example, a doctor keeps a good stock of medicine, but a patient needs only measured medicine and he must only be given measured medicine. Particularly those who work through the emotional centre should not be given much for they need little, but those on the way of knowledge must be fully satisfied with proper supply of information and true knowledge, so that they can become still. They should not be deprived at all.

A. If one has contact with realised man, one is sometimes hesitant to seem to use that contact in case the matter may not be important. I would like to know that the realised man will refuse the call if he knows it is too trivial?

H.H. Whatever one finds important today and then later on realises that after all it was not very important, for realised man it is always the same. He knows that even before the questioner realises it, and will not use his energy for unimportant works at all.

R. In the troublesome month of November all of us in London will keep the realised man in their mind.

H.H. When any impending tension or trouble is seen approaching, then usually he gives some impulses in form of new activities in his circle all over India, which are performed by them. When this war came in September, even in that period some work was done so that goodwill among both nations may arise. It is obvious that the men of Rajas and Tamas do not take much notice, but at least some effect is brought about. These works are always done whenever trouble arises anywhere, irrespective of national or racial boundaries. In respect of November something will also be done.

Monday 25 October A.M.

R. Would you tell us some more about the idea of the Drama of Creation as a means of developing non-attachment?

H.H. The Creator starts the creation as a play with the help of Maya. The relationship of the Creator and Maya is the same as the relation of an individual (Atman) to ignorance. The ignorance is a shadow of Maya, just as the individual is a reflection of the Absolute. The Absolute plays with Maya and knows it to be play and thus amuses Himself; the individual doesn't know that because of ignorance. So he has to take recourse to Knowledge (True Knowledge). With this true Knowledge – which is again all about Maya – he gets to know Maya, and then he understands that all that play in the universe is only a drama. The knowledge of this is true Knowledge. In the moving aspect of our Chitta (Consciousness) and because of the impurities around it, Chitta is deprived of that Knowledge. Lakshman saw the impurity and speed of Chitta in his dip.

R. There is a moving aspect of Chitta and a still aspect. Is it so?

H.H. The movement and impurity around Chitta, or the stillness and clarity, are not aspects of Chitta. This seems to be caused by certain influences (Sanskār) which we evolved in our Essence, and as long as they are there, this illusion of ignorance, impurity and movement will be seen there. There is a Cosmic Chitta, Cosmic Buddhi, and there is individualised Chitta and Buddhi. The substance is the same, but because we have certain influences in our Essence, they form a sheath around it, and due to these sheaths we find impurity and movement in Chitta and Buddhi. Once they are cleaned and stilled, one would see everything without being involved in it. One would see things as they are.

R. At Step No. 5, or high up the Ladder, Chitta would be capable of remembering the previous life?

H.H. Step No. 5 on the Ladder of Self-Realization is a step where old influences of past have apparently melted away completely. By then those influences have been washed and cleaned away so they no longer exist. In their place new influences have made their home, and these new influences are of a different order. There are two types of influences which are accumulated in Sanskār (Essence): one which leads towards activity, and the other which leads towards non-activity.

But there are two kinds of activity: one is useful activity which is called “good” activity, the other is useless activity which is “bad” activity. So the activity or the influences which lead towards activity may be good or bad. The bad have been washed away by the new influences through this system of Meditation and the Knowledge; and because the new influences have come in, the old ones cannot arise because they no longer exist there. Of course anybody might have had these new influences some time ago, and then have forgotten them.

So at Stage No. 5 there would be no question of remembering anything about what has passed.

H.H. The story of Ram and Lakshman shows that in Lakshman the Soul and the Consciousness (Buddhi and Chitta) were never impure or in movement. He did not revert to ignorance. He was living in Knowledge, but he had a curiosity and a desire to see how the ordinary people in the world lived in this ignorance, and see for himself that everything he has heard about really does happen there. So it was just for a little while that Ram showed him how the common man lives, gets involved with the Maya and treats Maya as Truth.

It was a little show for Lakshman which was arranged by Ram just to give him a taste of what life is like in the world. In fact, he remained clean and still in his mind, and he knew that what was happening was nothing but a drama.

R. I seem to have a sensation of coming out of meditation into Maya like diving into the water, and then going into meditation like coming out of Maya again.

H.H. This observation is very important. This will lead to clarification of yourself. This is seeing things as they are.

H.H. quoted a passage from Bhagavad Gita, Chapter 2, which means that a disciple keeps awake while the world sleeps, and sleeps when the common men seem to be awake and active. The idea is that the common men are asleep in the conscious world, while disciple closes his eyes to the material world.

Cosmic Drama

One would see that in the spiritual field there are many occasions when certain things happen. One might feel that they are designed for a certain purpose, but in fact the real purpose may be hidden. The whole thing would of course be a play, but a double-sided play. In the Ramayana there is one double-sided story to illustrate this:

During Ram's stay in the jungle, when the time for Rawan to carry away Sita was very near, Ram asked his brother Lakshman to fetch some flowers. Then he told Sita that a new Act was about to start; "I will leave you for a while and Rawan will take you away; so you should dissolve your true form into fire and replace it with an illusionary one for the act." Everything followed as planned and Rawan carried away Sita, Lanka was attacked by

demons and he and Rawan were killed and Sita rescued; and in front of everyone Ram asked Sita to prove her purity by going through fire, which she did. People were satisfied as to her purity, and in doing so Ram got the real Sita. It was only since Ram explained to Vahishtra about the double-side of the act, that we know the two aspects.

Miss P. Is it useful to have this feeling of expansion during the day when we are not meditating?

H.H. Yes, it is useful provided it does not conflict with the work of the day. There are two types of work: work which involves attention, and when you have to pay attention to your work then you shouldn't do this; when your attention is not required for some habitual work, then you can spare yourself for expansion, because inducement of such a feeling of expansion unites us again with the whole Cosmos, and through this unity our heart is charged and we can always tap some extra energy through it.

A type begets the same type – a mango tree will always produce the same type of mango, and can't give rise to any other fruit on its branches. Man begets man, animals beget their own kind within the species and the family. So every species begets its own type. If that is the law, the creation which is begotten by the Absolute, must also be of the same substance and type. Thus the creation itself is of the same substance of which the Absolute is made. It is only because of ignorance that we can't see this creation as Bliss, Consciousness and Truth, and thus we forget the Eternal laws (Dharma). Truth, Consciousness and Bliss must beget His creation of the same type of Truth, Consciousness and Bliss. Once this ignorance is removed, it is easy to see that the whole Creation is imbued with Truth, Consciousness and Bliss.

R. This feeling of expansion here comes through an idea – the idea of drama, or the same substance of Creator in creation. Can the feeling of expansion be created by exercise or other means?

H.H. No, this is the activity which is beyond physical activity, and is in the sphere of ideas. Through the idea, the mental activity can be brought about. One should understand this thing – that all our physical and bodily functions are governed by that substance which pervades the realm of the ideas. From the realm of thoughts all activities take origin. When we talk of expansion, we give an impulse to the heart, and expansion starts taking place, and in that light a unity is achieved with the substance which prevails everywhere. The creation begotten by Absolute is itself Truth, Consciousness and Bliss. In expansion a connection with this is established and you feel the whole Cosmos as your own Self.

R. When he said “heart” just now, can there not be emotional parts of intellect, body, movements, and all functions?

H.H. We have been told about four activities – the activity of Ahāmkar, Chitta, Buddhi and Manas. They all get impulses through the heart. Every activity in that realm which is not physical originates in impulses from the heart. But these impulses are manifested in different places: for instance, Buddhi acts here in the head. The impulse will start from the heart, the activity will take place in the head; and the same with Ahāmkar. When you think that you are Dr. Roles and you are this and that, it all happens in the head because the manifestation of that activity is supposed to be located where the machine is there to do the job.

Two other activities usually happen there in the heart itself, although one’s mind, once again, takes the message immediately after that.

The activity of Manas and Chitta arise in the heart, so one would not be able to differentiate in this respect that one acts in the Buddhi or the other in the head away from the heart. In fact, it all originates in the heart.

Buddhi, or mental activity which goes on in our head, is the secondary station. The original station is the heart and they are manifested somewhere else, and to see this take a person who has lost his mental activities yet he goes on living; but no one can live if deprived of his heart-beats. Everything would end there.

R. How can one be sure (at the time of action) whether the activity on which one is engaged is useful or not?

H.H. The effect is due to Gunas. The balance in Gunas would decide whether the activity is useful to Atman or not. And if one doesn't have enough of Sattva and Buddhi is active, one is subject to so many influences and diversions. Any ordinary event or people around him might influence his activities, bodily and mental. Once one has reached the maturity of Chitta, (Consciousness), stills his Buddhi, and cleanses them both, then outside influences don't have any hold on that person. He can move around anywhere and still be free without taking any impulses from bad sources.

Monday 25 October. P.M.

R. In the Maitri Upanishad it is said: “Samsara* takes place in one’s own mind. Let one therefore keep the mind pure, for what a man thinks, that he becomes.”

H.H. Sansar (creation) takes place in one’s own mind – in Buddhi, and is seen by it and is experienced by it; and again, it is dissolved in it. All the impressions are dissolved in it.

If the Buddhi is pure and clean, then the creation is pure and clean, and the experiences are pure and clean. If the Buddhi is impure and dirty, the creation (Sansar) becomes impure and dirty and becomes a source of pain. So it is up to everyone to clean and purify the Buddhi, so that Sansar is experienced in its purity and its goodness.

R. For what a man desires, thinks, that he becomes.

H.H. In relation to what a man thinks and desires, this thinking and desiring arises from level of Being. If the level is low, the thoughts will be low, the desires will be low; if the level is high, then the thoughts and desires will be high. For example: a man who has only 100,000 rupees will stretch his mind to a million or so, but he wouldn’t dare think beyond it. It will not be possible. So this limit of thinking and desiring is dictated by the limit of Being.

R. Sansar refers to a little drama of one’s own life and as well to the big Drama of the Universe. Would it be one?

H.H. The experience of Sansar for a single individual will always be directed by his limitations. He will always be limited by his Being, and he cannot over-ride it as far as the physical world is concerned.

*Samsara – life through repeated births and deaths.

But once this common man enters spiritual activity and follows the discipline and he realises that all this he has before him – this extensive Universe belongs to Him, the Atman, which is the Universal Atman, then there is no limitation, then Sansar has no limit, but only when his level is raised.

R. About what a man thinks and feels: I suppose if he has one idea and is obsessed, for instance, he is the centre of the world and everything circles round him and men on the street shout for him, then this Being is low?

H.H. People have multifarious desires. A desire arises today and it may not live to see the dawn tomorrow, because tomorrow he might see something better to be desired and he leaves the previous one and takes to the next and the next; and this chain is continually going on in the life of ordinary man. They keep on changing from desire to desire. Some desires die just after being desired, some die after a little while and die in failure, and some are successful. But in the life of a Yogi who has one desire and nothing else and all his activities are directed towards achievement of that desire, then he becomes it, he gets it; not the ordinary man. Although everything in this self-realization of the Yogi is called a desire, in the spiritual sense it is just the opposite of desire – undesiring the desires.

R. I was going to ask (that) if desires arise in the mind, what is the loving mind?

H.H. The ordinary desires arise from the Manas, but the centre of love is the Atman. It is from the Atman that love arises; although it is also expressed through Manas, which is the agency through which all these desires are expressed.

Now there are two types of love in Sanskrit. There are Prem (Divine love: pure love for God) and Moha (Infatuation: delusion caused by wrong thinking; false identification or deluded attachment).

One would see that the expression of these two types of love (Prem and Moha) might have the same form and manifestations towards the beloved, but one is motivated, the other is not. The true love has no motive. It is all-forgiving to the beloved; the whole life becomes a service so that the beloved may be pleased, and it will be for his pleasure that everything will be done, without demanding anything at all; and if there is any difficulty of time and space or meeting between the two, it does not diminish or lessen. It rather increases; speed becomes more. But in the case of the other love (which also works through this emotional centre). it is used only for the achievement of certain results; and if the result is not forthcoming, then this love turns into bitterness and anger. This is how one can see, that if love turns negative it is impure love. If no tension rises and the devotion is always in stream, then one can say it is pure love.

R. Is it possible that a true love overtaken by Manas and Buddhi in time may turn into impure love?

H.H. Love would not become impure because it has been taken over by Manas, but certainly Rajas and Tamas coming in between would bring about some illusion of ignorance, so that the whole thing would take a different turn. For instance: if we see a piece of rope we know that it is a rope and that is the end of it; but if there was only a little light when we happen to come to that place, then there may be two thoughts prevailing at the same time – whether it is a rope or a snake. At the moment when this idea comes to mind that it could be a snake, the physical body gets into agitation and sets itself to react in certain positions, because of the fear that it is a snake; but throw light there and that fear will be gone. As long as the knowledge

is not pure or complete, this is quite possible. Once the knowledge is complete, the love which is always pure will shine through in purity; but if the knowledge is incomplete this might bring in illusion and might direct you to the other type of love which is called Moha.

R. A Christian saint (Augustine) once said: “A man becomes what he loves. If he loves a stone he becomes a stone; if he loves mankind, he becomes a man. and if he loves God, I dare not say more for you might stone me.”

H.H. He says – or according to his System it would mean – if you worship a stone as a stone, you become a stone. But if you worship the stone as the Absolute, then you become the Absolute. There is nothing like a mere stone in this creation. The stone is one form of the same substance which is taken everywhere in creation. It is the same force working through men, vegetation or minerals. All that we see – the Sansar, the stone, the man and everything is not real. The reality behind everything is the same Sat, Chit-Ananda – Truth, Consciousness, and Bliss. Once you have separated and purified it, and removed the limitation of the eyes in ignorance, you would be able to see that Truth, Consciousness and Bliss even in the stone.

We have a beautiful story of a saint from South India: He was called Saint Ramdas and he had quite a good following of thousands of disciples. One day he decided to test his disciples, so he pretended to be sick due to a boil in his leg. What he did was to take a mango and tie it to his leg, and put a bandage round, so that people would see that there is something swelling inside. He said, “Well now, I am suffering from this poisonous boil. I do not think I will survive and it seems my end is near, but there is a possibility that if someone sucked the poison out of this boil, I might be saved; but

this unfortunate man will have to die from the poison. Everyone started looking at each other but none came forward. After quite a long time the educated disciples who used to look after the theological part and the administration of all his work throughout India assembled and said to him, “Swami, since you have come near your end and there is no other possibility, would you like to dictate the terms to form a trust, so that the management of these disciples and the deliberations may be carried on?” They did not mention anything else. But from among them one person came forward and said: “I am ready to do anything for you in whatever way you please.” Then Ramdas told him that he will have to suck the poison, but he will die. He replied: “If thousands of people are going to derive wisdom from your survival, then my loss of life will be a real gain to me. I will be happy to give my life for a purpose like this”; and before anybody could check him he forcibly went near him and started sucking the poison, but to his great surprise it was a sweet mango. The trick was thus exposed and most of them felt the shame of not rising to the occasion and only pretending to love. Only very few really love, for Love is something very rare. One can see these two types of love – Prem and Moha – in simple terms. If you want happiness or pleasure from the beloved, then your love towards him is deluded attachment; and if you are sacrificing everything for the pleasure of the beloved, then it is Love.

Miss P. Is it all right to meditate first thing in the morning after waking up and last thing at night before going to sleep?

H.H. Yes, this is good. In doing so one wraps up the night and the day, and, as it were, sandwiches them between two meditations.

J. What about those who can't manage to find time in morning and evening?

H.H. During the day the activity of Rajas is predominant, and although one may not feel the vibrations coming directly normally, in the city, the whole place is full of activity. The vibrations criss-cross each other, so nobody can escape them. If one has reached a good stage in meditation, then of course it can be said that it is possible to avoid these vibrations of the day, otherwise for beginners it is a little difficult. If you can do meditation in the night it is not bad, because the atmosphere is quiet. If one lives out of city dwellings, then it is possible to meditate in the day, because vibrations are a lot less and the possibility of meditation is more. But one should try to get morning and evening or night, and if one can't manage that then one has to do with what one gets.

R. When I told my people what His Holiness said in Lucknow: "There are eight hours of Tamas and eight hours of Rajas, leaving another eight hours of Sattva", they wouldn't believe it. Nobody slept for more than eight hours and nobody worked for more than eight hours, but where is the remaining eight hours?

H.H. Those who know the importance of time and love it, make the best use of time. Most of the people after their work and sleep while away their time either in entertainment or in unnecessary activities. If one tried to look at time as a means for some achievement – for some proper or useful work – then one can delegate time for different type of work, even for meeting people and being social. And once you have allocated a time, people would come only during that time to see you and wouldn't bother you at odd times. So it is a question of planning one's daily work. It would seem that if one really seriously considered these, one would find plenty of time for everything

and still there will be some time left for extra work.

R. It is all these little minutes that slip by; one could be steadying or quieting Buddhi instead of fighting oneself. That's how these minutes are lost.

Tuesday 26 October, A.M.

Sanātan

R. I see this as from two approaches – through the Temple and through the Audience Chamber. I have understood that Sānatan referred to the Temple side – prayer, religious exercises and rituals: am I right?

H.H. The Sānatan Dharma today has two aspects: one is the local aspect which belongs to land, society, and the traditions; and the other is the universal aspect which belongs to humanity or mankind. In the first one which belongs to the traditions, there are many things that Indians do which others do not. For instance, they worship idols, go to Ganges for a bath, go to temples to see the deity or have Keertan (music, in praise of . . .) and Bhajan, Sandhya and many other ritualistic activities. The other aspect which is the good company, listening to Realized Man or man of higher level, meditation or prayers are universal in their nature. This aspect is not limited to land or society. These activities are universal in their nature so can be used by everybody, because they wouldn't present any problems of tradition. But it would be difficult to do everything as Indians do and anyway it is not necessary. It should be left to the local people and sources in their own traditions, so that new activities fit in properly. Whatever you think about Sānatan is practically right, keeping these two aspects of activities in mind.

R. The word Sānatan then covers everything?

H.H. The real meaning of Sānatan is Eternal, which will dissolve or disappear with the dissolution of creation itself. It starts with the creation, exists with it and dissolves with it; but even in dissolution this will exist as the Knowledge of the Absolute. These are the natural laws.

In the ordinary aspect of the word for common man it is taken as meaning to prepare a man for two orders of activities: one of the worldly activity and the other of the world beyond. These would prepare you to discharge the worldly activities and also prepare yourself, here in this life, for the next journey. This is Sānatan Dharma.

One can see this as laws given by the Absolute. When the creation starts it runs on certain laws and exists on laws given by the Absolute. These laws are seen by certain people, laws as they are. This may be seen here or anywhere else according to other religions – Mohammed who realised Allah, or Christ who realized God, or anywhere. They are the people whose level is so high that they can see the natural law direct from the Absolute working through creation. There would be no difference as to these laws seen by an Indian or anybody else. They are the basic principles. But there are numerous secondary laws which are enacted according to the land and time – man-made on the basis of those original laws. They differ because you see them through traditions and different types of culture all over the world. But, in a sense, the Sānatan Dharma is the Knowledge of the Absolute. It comes into existence with the creation and is seen by different people, and after the cessation of this creation it dissolves again into the Absolute.

R. So it is by no means limited to Way of Love or Religious Way, but includes both Way of Knowledge and Way of Love?

H.H. There is a general law that everybody wants to know something, and after knowing it wants to unite with it or get it. So all the knowledge in the world is not for only the sake of knowledge, but it leads to that other part of human activity which is to get united. The first act of knowing

is the Way of Knowledge. The other act is the love which is aimed at unity. This is a natural thing and basic to everybody.

R. This is going to make for clarity in London where there is this discussion going on, and this has made everything clear.

H.H. All these discussions show that nobody has fully experienced either way. The effort should be made to go on one Way earnestly; and once you have reached the end of the Way, immediately you are on the second Way and you don't have to work too much and start from the beginning again, because by the time you have reached and fulfilled the Way of Knowledge, you would be quite a long way on the Way of Love as well. The desire and thirst for the other Way will be so intense, and your Being will be so high that everything will happen very quick. If you take the Way of Knowledge, don't think that you would be satisfied with these words – not at all. Once you have really understood things love will spring up. You cannot do without it.

So it applies the other way round too. The people who have really loved something, they will see that knowledge is not far away, and it will always be available to them whenever they need it. The best thing is to keep on one track sincerely.

The Absolute which exists, and wishes to expand itself, starts with the Prakriti. The Absolute is called Purush. This Absolute is consciousness and knowledge; and the emanation which follows from this desire, which is termed as Prakriti – Nature – is the aspect of love. So the moment creation starts, this knowledge and love just keep on expanding and they exist as long as creation is there. The same applies to us.

Take a man and a woman. The dharma of a woman is to serve the

husband, and the dharma of the man is to keep safe and care for the woman – protecting in all aspects. This protecting is the quality of knowledge. This sense of protection is arrived at through the knowledge, whereas the service to the man comes from love. These are the two streams which are brought together in a marriage. If both work properly and both play their part in life harmoniously, they enjoy life; and then they depart to whatever place they belong after their life is complete. This is the ideal man-woman relationship.

In India, for all those who are celibate and love no wife, as H.H. himself, Buddhi is supposed to be their wife. They look after Buddhi, protect it and Buddhi serves them and keeps them going. They are the husband of the Buddhi.

R. He has spoken to us about the three things that meditation can do for us. This man from Mexico – his question arrived this morning. (In letter from Irene) He seems to have got part of the idea.

H.H. There are three things: Mal, Vikshep and Avaran. Mal is the dirt which we accumulate. Vikshep is that which keeps on reminding us again and again of attachment to experience, and the Avaran is a sort of circle which we keep on turning again and again. These are the three types of things which the Mantra removes. The best way of removing all these three is the meditation.

R. Every morning (I don't know who does it), but I am wide awake at 3 o'clock and then at 6 o'clock. I found the mind gets busy so I usually do exercises and then all is peace.

H.H. When Sattva increases. it is possible that the Sattva within you

would not allow you too much time in Tamas. It wakes one up sometimes so that conscious experience of Bliss can be had during those periods. When the energies are used up and the tired body takes over, then the Sattva gives way allowing one to go to sleep.

R. I find it very refreshing; but I have to make the circulation, which has become stagnant in sleep, move through the body in order to get the peace afterwards.

H.H. The body and the Pranas, they feed on Tamas; because of the activity of Rajas during the day they slide down into Tamas at night to recover themselves and become fresh. The mind and the heart they take rest in Sattva. So whenever one gets tired in the evening and goes to bed and the Sattva is still there, this sort of thing is possible to happen. But the body and the Manas will be coloured with Tamas. It is natural that a little conscious effort should be good enough to disperse that Tamas so that the whole body,, mind and heart is left without it to have rest in Sattva. In the night when somebody wakes up and the whole world is sleeping in Tamas, the atmosphere is very clean and pure. That is the best time; if one can make just a little effort at that time and do a little meditation one will be rewarded much more than at the usual time of meditation.

Tuesday 26 October, P.M.

Q. In the Jewish Religion (Psalms) these words occur: “Be still and know that I am God”. Surely this is Sānatan – the Universal Law, the same for everybody at all times?

(H.H. evidently saw this is not Sānatan because the Jewish religion never accepts idea of God within – always God outside – the God of the Chosen People.)

So he said:

The Absolute desires and starts this creation, and creation is the manifestation of the Absolute. This is the larger aspect. On a smaller scale, the individual Atman also starts creation, but in a smaller cycle –in a limited way. It would not be possible for the Atman to become Param-Atman on the manifestation side, although in essence their substance is the same. Atman is just one particle of the same substance of which Absolute is composed. But because of its limited situation it cannot claim to be the whole. Had that been so, there would have been many transfers of God from one to others. But in the expansion and realisation of the Absolute, the transfers do take place. From the minutest mineral to the limit of Brahma these transfers and transformations go on in eternity. Due to the rise and fall of Being, they take different forms. This we must keep in mind – that the Atman is the reflection of the Absolute; although made of the same substance, it could never become Absolute itself. It would merge into it. In merging it loses its identity and becomes so neutralised that it loses attachment for all these three Gunas, and becomes One with the Absolute, and that will be the end of our effort or our journey. We merge into the Absolute, but we cannot become Absolute.

R. There is a confusion among a great many people in the outer circle, a confusion of scales confusing a personal God with the Absolute of creation.

H.H. He nods, and goes on: In India there is a system called Vaishnan System; and according to that system there are five states of freedom – Mukti – and these states can be achieved which they describe:

1. By doing service, Puja and Bhajan, you merge into God; you come very close to God; that is one type of freedom.
2. The other is to become some sort of vehicle for God, either become one of the ornaments which God wears or any other vehicle, so that you are constantly in the use of God. That is another one.
3. The third is to reach that domain where God lives;
4. The fourth one is to merge in the form of God;
5. And the fifth is to acquire the body like God.

Now these five stages are celestial stages, but they have physical limitations. As long as one remains in that situation, one might feel freedom, but in these stages there is some attachment involved; and as long as some attachment is there the journey downward is bound to take place.

He gave instance of two people called Jay and Vjay, who had come into the world thrice, but according to the Sānatan system this would mean a lower state, a stage when one is partially free – like a man of a small state, if he gets a big state, instantly feels a lot more free, because he can manipulate resources to a greater strength to which he was not used. But this is not real freedom. The real freedom is that by which you

realise Truth, Consciousness and Bliss without being attached at all. That is the true freedom. In that you merge, losing all identity whatsoever.

R. Christ said: “Lay up for yourselves treasure in Heaven (where neither moth, nor rust corrupt, nor thieves break through and steal).” How do we do that?

H.H. The “treasure” in question is the treasure of the Atman. The material treasures for which everyone strives will all be left behind at death. because they are all perishable. You may collect plenty of food, money or gold, but as it is quoted in the saying, either it will be stolen, broken through or eaten by moth. One can see a glimpse in one’s own life. There are two types of treasures – the treasures of gold, etc., and the treasures of knowledge and arts. If you have acquired knowledge or art, it is not subject to anybody else’s permission for use; no one can steal it and moths can’t eat it. You may use it anywhere, anytime, when you may feel like using it. This type of knowledge can transcend the barriers of land, nations, races and duration of life-time. By analogy one can get a glimpse of the treasure in heaven.

R. Does it mean collecting as a first step to the treasure? – collecting Sattva in Buddhi is collecting treasure in heaven as a step towards reaching the Atman?

H.H. Buddhi is an instrument where the Light of the Atman reflects, but even if there is absence of Buddhi, the Light of the Atman will still be there; it may not be reflected by the instrument which is missing or destroyed. Sattva is a Guna, and Gunas keep on changing. So, in this respect it is difficult to say that. But the ‘treasure’ is itself in the Atman, which is of course

manifested by Buddhi and heart. Once the Buddhi is purified and stilled, the natural treasure of the Atman which is Sat-Chit-Ananda, called Truth, Consciousness and Bliss, will be manifested. This is the treasure for here and heaven – both for this life and the life eternal.

R. So those words of Christ mean in your language that you come out of the Gunas to the unity of the Atman?

H.H. The bad influences in the world are like moth, rust and thieves. Once you are surrounded by them you are being eaten up. Through discipline one gets rid of all these influences, but it is also possible that a disciple may fall into the hands of these thieves and for some time forget the real treasure; and when the time comes in his life that he gets a shock, then again reminded of the treasure he would proceed towards the right path.

R. To turn to yesterday's conversation: I have examined myself and cannot find that I have one drop of true undemanding love in me. I suppose that I shall have to go the Way of Knowledge only to the end!

H.H. The knowledge of love is not really essential for the lover, because the moment one gets this knowledge that one really loves, there arises a Sattvic pride, and this starts a new stream which drains out what is there; so it is always good not to know what one's qualities are! Let them be there and through you, and do not analyze them. They are there, and they are plentiful, because the whole treasure of knowledge and love belong to that Atman. No one is devoid of it; just don't bother to dig it out to see.

H.H. recalls the examination held in Rishikesh, when twenty questions on spiritual knowledge were put before the members, and Dr. R. was not good enough in his replies to them, so was placed in the third class;

and there were others who had good knowledge and acquired first class; but what does one see? No one knows where these first-class people have gone! That little Sattvic pride of being knowledgeable can lead one away, whereas devotion and continuous effort can take one from lower to the higher step. This field of spiritual knowledge or love runs upside down. Those who get certificates become subject to loss of knowledge and can be deprived of them. Those who don't have one really possess it. There are no honours and no decorations.

R. But there are tests of love!

H.H. smiles enigmatically.

Question from London: Should one guard the eyes from wandering glances in order to maintain contact with the Self? I feel that they steal treasure from me.

H.H. These wandering glances do give away treasure, because with the glance goes the mind (Manas), which is followed by Buddhi. Thus everything is given up and one becomes destitute. To stop this there are two ways: First is to see everything without any attachment, and the second way is to look at things which are artistic and represent aspects of Divine nature. By doing so one would learn to see beauty of the Absolute in everything one perceives.

R. This answer is very interesting because this woman herself goes to museums and other places for Oriental and Indian art. Perhaps she has got the idea.

H.H. tells a story of a holy man who was passing through a road where he saw a very beautiful woman. Having seen the beauty he stopped for some time and

couldn't take away his gaze from her. Some people asked him as to why should a holy man indulge in staring at a woman? The holy man said: "I am looking at that which is behind the face, for He takes fascinating shapes to show Himself. Beauty is of the nature of God."

R. Turning back to many of His Holiness's stories giving a simile of a holy man and servant, looking at this story is servant the Manas having to climb the pole and holy man enlightened Buddhi? Is that right?

H.H. Holy man in that story sees things through the eye of the Atman, which is knowledge of the Absolute. Buddhi is not involved in this respect.

Wednesday 27 October, A.M.

(All on Meditation)

R. People in the West ask the significance of the words in Initiation ceremony to them?

– Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara, Gurur Sakshat Param Brahma.

H.H. With the first desire the Absolute starts the creation and there comes Maya, which is called the Prakriti or Nature. Immediately when the creation has to start, out of the unity of these two come three aspects of the Purush, the Absolute, and three aspects of Maya. The three aspects of Purush are Brahma, Vishnu and Maheshwara (Shiva). The other aspects which belong to Prakriti are the complementary feminine aspects known as Saraswati, Lakshmi and Parvati. Brahma and Saraswati start the creation. They have the knowledge and the power to give the impulse and regulate the laws by which the creation starts. Vishnu and Lakshmi protect it so that it should go on existing; nourish it so that it can live; and in the third stage, when the whole aspect is to be dissolved, Shiva and Parvati dissolve them, bring them back into the same equilibrium which is nothing but the Absolute undivided. These are the three aspects of the Creator. These three being used in Initiation and related to the Guru (Initiator) are explained thus:

Just as Brahma is responsible for creation, so the Guru is responsible for creating the Mantra in the Antakaran (psyche) of the disciple. He gives him the impulse and the thing starts moving. In the form of Vishnu, the same Guru looks after, and sees to it that the Mantra is allowed to continue working in him. And in the third aspect of Shiva, he cleanses and purifies, dissolves all the impurities in the disciple. Because the Guru does all

the three works at the same time, he is said to be Sakshāt Parambrahma, the Absolute for the disciple.

The same applies to the Mantra which we have been given. The word RAM is composed of three aspects – Ra, Aa, and Ma.

Ra is the embodiment of Fire which cleanses everything, burns everything;

Aa is the equalizing force which brings in Light; and

Ma brings in Peace.

With the introduction of this Mantra all these forces work together in human beings. If one pronounces them loudly outwardly the atmosphere will be purified. If taken inwardly – as we do in our meditation – it purifies the disciple, burns everything which is impure, brings in peace and with all this comes the Light of Knowledge. This is how Guru is related as Sakshāt Parambrahma in relation to the disciple.

R. What is Sakshāt?

J. Sakshāt is ‘real’.

R. This obviously can’t be explained earlier on to people receiving the Initiation. They just take the Mantra straight, but may I give what he has just said to the leaders of the School of Meditation and other experienced people?

H.H. All activities originate in the hope of some reward. Everybody wants something for doing anything. Then there are three types of people:

1) are those who look for the ideal reward – the ideal reward in the sense that they are not looking for any material gain but are preparing the way beyond; 2) The second or intermediate type are those who want both – the ideal and the practical – practical gain of the worldly things – their own

behaviour, their temperament, health, everything about themselves and their work; their intelligence, efficiency. And they are also interested in creating something good for the next world too – to “lay up some treasure”.

3) The third type would have no knowledge of the ideal reward, but only know about the practical reward. They want everything here and now for themselves to live happily and nicely. This Mantra and the knowledge of the Mantra would do good to every one of them. Through the meditation all these three will be rewarded in the way they want. The first type would reduce his desires for the material gains and build up more treasure as far as the ideal aim is concerned or the spiritual field is concerned. The second grade would increase efficiency, intelligence and the forces working properly in the world, and also intensify his desire and ability, knowledge and love towards the Absolute. The third will love what he needs, but once this has worked to some extent in the third type, then this Mantra will germinate a desire for the ideal rewards as well, that is in due course. Since everybody wants to know what one is going to gain and for what one is undertaking certain work, those who desire to know about it may easily be given the explanation.

If someone touches fire whether consciously, or unconsciously without knowing that it is fire, the effect of the fire will prevail. The same goes with the Mantra, whether one knows the significances and implications, the effect of the Mantra, the fire in the Mantra will burn the impurities, and let in the light for those who meditate.

R. Although one might know the significance of the Word – Mantra – yet during meditation one doesn't direct mind to meaning?

H.H. It is not necessary to think about these things during meditation; but one finds that when the attraction to do meditation is waning or one is just trying to postpone, finding oneself too weak to meditate; then reflecting on the importance of meditation will inspire one to proceed with meditation without delay. This can rescue people from postponing meditation.

Wednesday 27 October, contd.

Private Conversation:

R. When one wakes suddenly from deep sleep, it is nearly always with a strong realization of the truth about something (perhaps what one has done or not done or answers to some profound question). Would this belong to the “Truth” aspect of the Atman?

H.H. The first impulse or first thought which one gets right at the moment of breaking sleep and coming into consciousness, that is the real one. One should honour it. This is very useful.

J. I had heard in London that some of the members naturally remember Mantra as the first thing when they get up.

H.H. This is very good, for it shows that meditation and Mantra is taking root in their inner being.

R. Now the first thought being the real and important one, it has been found necessary to do something quite firmly at this point, to turn one’s attention to the Atman, and away from all the second thoughts, either by the Mantra or by posture or something, because the second thoughts are mostly lies.

H.H. nods agreement, and adds:

That is why he emphasized some time ago in relation to the question of Miss Patwardhan, that meditation in the morning, and meditation before retiring to bed is very helpful, because this will set everything right for the day and use the night in the best manner.

R. Now if one found the best way for oneself of directing attention towards Atman at such moments, then one seems to have experience of the other aspects of Atman the peace and bliss, however often one wakes up.

H.H. again agrees by gesture, and says: “Yes, it should be possible.”

R. Yes, but here is the catch: if one has not led the good life, with good actions, good thoughts during the day before, then memory of bad actions comes between one’s Self and the Bliss.

H.H. assents (pause), then:

Although this has so far never been prescribed for the West, but now it can be said that when people are very busy during the day, and yet in their business they find certain intervals when they are not busy; then, instead of indulging in unnecessary and pricking thoughts, one can just reflect the Mantra without meditating and this would check some of the tendencies. He says these tendencies which arise in us – the negative tendencies which are the culmination of all that which is unlawful which we have done in our life, the wrong – they always arise when there is something good, and immediately they are reflected in contrast. So the best thing to do if the mind is free is just to reflect the Mantra without meditation. This will check the bad to some extent.

R. All this has been thoroughly established by finer means of communication; and we have even been using what you now suggest. But it is good to try and express it in words for the record, otherwise people don’t believe us if we claim to pluck it out of the atmosphere!

H.H. laughs.

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What does not come out in this account, is that when R. started on the private part of this talk H.H.’s whole expression and manner at once changed, and his voice became soft and quiet. Each time R. said something H.H. appeared to have been expecting it, and the changes of expression on his face said far more than the words recorded here.

Wednesday 27 October P.M.

(There were more people than usual present today, so nothing very private could be said).

R. In the West they tend to regard the man who, himself detached, merely watches the Drama of human comedy and tragedy, as cold and heartless. Of course they have never seen the Realized Man who is everything except cold and heartless, nor have they experienced the Atman. But it seems some added idea is needed (like the Christian “compassion” or “desire to help”). This would resolve their doubts.

H.H. In the East, particularly in India, there are two kinds of Realized Men. After realizing themselves they are free to adopt two different ways. The first kind does not like to come into the world and touch men again; he has nothing to do with the ordinary activities, he retires by himself to a river bank or a cave or mountain somewhere, and engages himself in a specialised type of activity. Through this he emanates particles useful to humanity. He gives out certain vibrations, so as to maintain an influence on mankind. His work is of a general nature and does not involve direct contact with the people.

The other type of Realized Men is found among Teachers – Acharyas. After realizing themselves they have a desire to help others; since they have achieved happiness themselves they feel it should be distributed to the common people in some measure so that they can also enjoy Bliss, Happiness and Truth. Such a man’s activities therefore are bound to bring him in contact with common men. He moves around here and there, talks to them, and passes on such information as they are capable of receiving. In fact, those Acharyas are compassionate men; it is because of compassion that they come back and live among the people. Sometimes they have to devise certain means which

ordinary people do not like to accept. For instance, a child does not like to have a bitter pill. So he is given this medicine in a sugar-coated pill; that gets it down so that it can do its job. In that way such men do this work among people who have not much understanding, nor direct contact with spiritual activities. This is how the Tradition works in India.

R. It must require compassion of a very high order if, having realized all your possibilities, you consent to return to contact with common men?

H.H. Although it can be said that they are under no further obligation; because they have realized themselves they are out of bondage, they are free, have no responsibility; but as it has been said in the Gita by Lord Krishna that those who have realized, although they have no need to engage in any activity at all, yet to keep up the Tradition they are impelled to exert a continuous benevolent influence. This is how the Inner Circle keeps influencing the Outer Circle of mankind. Since we share one and the same Atman, we are all related in the same family whether realized or not realized, and this is what binds the Realized Man to the common man. The Realized Man sees that people are suffering, so he tries to give them true Knowledge and get them out of suffering and misery. Otherwise the common man who lives in ignorance would never rise to anything except what pleases his senses and body; he would not be able to lift his arms and find the way to spiritual Knowledge if no-one tried to do anything for him.

R. I have heard it said that your great predecessor was persuaded to sacrifice his peaceful solitude and occupy the seat and teach the people even at a very advanced age?

H.H. Although Guru Deva was very hesitant to accept the position, because

he did not like accepting honours as such, yet because he was so outstanding, the people who have the arranging of such things in this part of the world practically compelled him to occupy this Chair which had been vacant for 165 years.

There are two main qualifications essential for the man who takes charge. Firstly, he should be able to acquire the True Knowledge and preserve it; and secondly, under no circumstances should he have any attachment to money or any other personal end. Before Guru Deva passed out of this world he reorganized this Tradition once again in such a remarkable way, that without any outside help this Shankaracharya system could be managed well and easily. Some time ago there was trouble from people who saw that there was a lot of money in this; but that is all over. When no man with these two qualifications is in evidence, then the Chair remains vacant – not only here but in all four seats which you have heard about.

R. What concerns all of us, West included, is how long the Realized Man would continue to do such work, and when the present Shankaracharya might wish to return to his peace once again?

H.H. Twelve years are long enough for a man to continue this work, and after twelve years he must make way for another, and this he, himself, originally desired to do. He has passed this time already, but still the preparation of a successor has so far not reached completion, so he has to forego his desire and follow it through, waiting for the moment to come when he can hand over.

R. quoting from “Crest Jewel”:

“When the five sheaths are removed because of their unreality,

I do not see, O Master, that anything remains but universal negation. What then remains to be known?”

H.H. The third section speaks about the five sheaths – Annamaya, Pranamaya, Manomaya, Vijnānamaya, and Anandamaya. These are the five sheaths which surround the Self, the Atman. Ordinary men think that this body, which is made out of food, is the ultimate. They try to look after it and have no sense to go further. Or, at the most, they try to take care of the Pranamaya Kosh (sheath) which is supported by air and water. These are the two limits which common men usually find. The third sheath, the Manomaya, is composed of Manas. We find that mind is always changing hither and thither, moving all the time. It is never the same. So it should be concluded that mind cannot be that individual which I am, but it is an instrument to serve that individual. And the same applies to the fourth one – Vijnānamaya – which works on the level of Buddhi. We know that even if one doesn't have Buddhi one still survives, and nobody uses Buddhi all the time. Sometimes it is still; sometimes it is in use; sometimes it is not in use. Then one looks upwards to the fifth sheath, the most subtle of all – the Anandamaya – composed of happiness; but then again, you find that happiness is also one of those elements which comes and you feel one with it, and then the atmosphere changes, circumstances change, and you go back to some other state. In fact, all these sheaths from gross to subtle are not that One who experiences. The disciple asks “What then is it which experiences?” That which is beyond these sheaths, that is Atman.

Always and everywhere the Observer is present even if these five

sheaths are experienced or not. There are five states of our consciousness – the awake, dreaming, sleep, unconsciousness and Samadhi. In three of those states – Samadhi, deep sleep, and unconsciousness (Moorchha) – there is very little experience. Although the five sheaths exist in these states, practically nothing is observed. Only in the awake (conscious) and the dreaming states do we have direct experience of these five sheaths. In Samadhi, it is only the consciousness in equilibrium that is experienced. Some weak persons experience the unconscious state, but here there is no experience of anything but ignorance. Among all these sheaths and states through which the individual goes, there is only one element which is not involved – the Observer, the Atman – which is Eternal. One should rise and go beyond the sheaths.

R. So Samadhi can come even whether the sheaths are still there? Is that so or not?

“That by which everything is known, that which is not known by anything – realize, through the subtle intellect, that knower to be Atman.” (Crest Jewel)

H.H. It is a question of what remains absent in these five states. We are told that when we are awake we see the world made of five elements and our reactions follow accordingly, we go about our business and everything; but when we go into sleep, the dreaming state, then the scene might change. You might be sleeping in your room and you might dream that a tiger is chasing you and you are frightened to death, but when you awake there is nothing like that; or a poor man, dreams that he is getting plenty of money and feeling very happy, but when he gets up he finds nothing, and comes back again into the same miserable situation. These are two different states of our Being, but the experiencer is the same. Both during experiences in

the conscious state and in the dreaming state – which are completely different states not related to each other – the experiencer is the same. When you go into deep sleep you remember nothing, you forget yourself completely. A dog or a king in sleep are the same, because a dog in sleep does not know it is a dog, and a king in sleep does not know that he is a king. When they come into consciousness, then they realize one that he is a dog and the other that he is a king. But when you come into the conscious state, you do get the glimpse that there was somebody who was sleeping who does not know what happened during the sleep. The knowledge of the ignorance is there, and there must be somebody to entertain this knowledge. In our unconscious state, which can be sometimes brought about by artificial means such as an anaesthetic under which operations can be done, the man would not experience anything – no pain or any experience at all, no sensation. But when he comes out of it, he knows that he is ignorant of anything whatever that happened in that state. These are the things which prove that in all the different states there is one element which is always there, and that is the element in question that is to be known, and that is beyond all these five sheaths. We are not considering the five sheaths as such; whether they are true or not true is a different subject altogether. Our question is, “What is it which is beyond everything and which has to be known; which seems absent but is always there?”

R. On the way to Self-realization by means of this System – though perhaps highly desirable, is it necessary to experience Samadhi on the way to Turiya? Or is that on another track?

H.H. It is not necessary that one must have Samadhi to experience that

aspect of the spiritual field. It is quite possible that one can experience the Absolute even without going into Samadhi by other means – through Knowledge and Love, I suppose.

Dr. R. Because Turiya is something else quite different, isn't it? – Not a state of un-consciousness. It's the fact of Enlightenment?

H.H. Turiya is a state which even ordinary men experience, but that happens in momentary flashes. They may be intermittent in our life. But the state which is the Seventh Step on the Ladder is the state one would experience for ever, following on after Self-realization. For a householder it is not necessary that they must have that state. They may get glimpses and that is enough.

Thursday 28 October, A.M.

R. This “drama-making” of Maya keeps entering and confusing the inner world. and comes between oneself and Atman, and between oneself and the Realized Man. How to take things simply and sincerely?

H.H. As long as one knows that there is an agency to create confusion between the two, the effect of this agency is very small. The real confusion is when you don't see that there is a confusion, or obstacle. If you take these confusions as true, and don't see them as obstacles, then they have power. If you understand that Maya comes in between you and the Atman, or between members in London and the Shankaracharya, then the effect will be very little. You know they are there and they are not deadly against you, because they don't have any hold on you. So this knowledge of confusion and some agency, Maya, coming in between is helpful.

R. It is what prevents one being a quiet recording machine which takes all background noises too?

H.H. The drama of Maya is a universal act and this has to go on in eternity. It will never stop. So all these obstacles and the confusion and everything else will always be there. As long as you don't have any playful association with them, if you are not interested in them, you can avoid them, just as right now you avoided this mobile loudspeaker which went through the road. So it is good to avoid them simply and sincerely. The main or violent obstacles must be handled properly, for they can be very explosive. So extra effort should be made to avoid them. But the ordinary obstacles and confusions are a part of the creation and our lives; we cannot undo them, and if really someone wanted a quiet place, devoid of any distractions, it

will be hard to find one. The remedy is just to ignore the lot and pick up what is important. One has to use discrimination. For example: There was a king who went out on a horse and after some time both he and his horse became very thirsty. In his search for water, he came across a well from which water was being pumped up by mechanical means. This made a lot of noise and his horse wouldn't drink because it was nervous and distracted by the noise. So the king asked the workman to stop it for a little while so his horse could drink. But when they stopped the pump, of course there was no water available. He tried two or three times, and then the foreman of the gang said: "Dear King, if you can make your horse drink this water in spite of this noise, well and good; otherwise look for somewhere to sleep instead!" The moral is that our Manas is like the horse. Although he is interested in drinking the water of spiritual knowledge, he is so lost in the distraction of the outward noise that he cannot drink it. Wise men, however, while aware of these noises, ignore them, and only pay attention to what is useful to the Atman.

R. That's a beautiful story! When he says that there are main or violent obstacles to be handled carefully, does he mean that for each person there is a chief obstacle or feature that prevents them getting what they are after?

H.H. These special obstacles are not common to everybody, but can differ from individual to individual. But as well there are some violent obstacles, for instance, those which could always dislodge the attention inside and bring it back to the outside world. Such it would be fairly difficult to ignore. On one occasion, during meditation, you might have been distracted by the shouting outside in the street, but Mr. Allan said: "I do not understand what

they are saying so it does not bother me.” This applies to ordinary obstacles; if we do not understand them, we do not bother about them. Even if we do understand them, we have enough strength to let them be, let them go on their way. But when violent distractions come which cannot be ignored, you just have to avoid them and see that these violent distractions do not come your way.

R. That applies not only to “big bangs” outside, but also to “big bangs” inside?

H.H. The inside noises and bangs are very important to be dealt with. The moment you go into meditation, they start rising up. But mind you, you are intending to meditate. Your desire is to still them, and because of this basic fact, the rise of these obstacles will lessen in time. If they rise with speed, they will quieten down with greater speed proportional to your desire. By pursuing this aim, you will inevitably reduce the number and force of such desires, and eventually they will stop altogether. For example. when you go to buy some foodstuffs – perhaps sweets, it is possible that you will get small stones or foreign bodies with them, and when you bring them home you see that you remove all that is not sweet. It takes a little time, but in order to get the pure sweet you are prepared to take trouble sieving them. So in meditation there are these small pieces of grit and stones which have to be strained off. Fortunately. there are not too many; just try to ignore them; they’ll disappear.

(continues, 10 a.m. strikes) ⁺⁺ It is a matter of our love for those other desires which would become obstacles, that causes them to make their home with us. The true devotee who intends to meditate with love

⁺⁺ see page 79

and who wants to have peace, has practically no room for any seductive obstacles. The obstacles, which are those things which you get without asking for them, come from other sources. But if you have no room for them, where will they stay? They will come, rush around and go away again. If somebody comes to your house and doesn't find anybody who knows him, what would he stay for? He'll go off and find some other place, a guest house or somewhere, but he won't get a lodging in your private house.

Thursday 28 October, P.M.

R. How to make more use of the eight hours of our active life for Self-Realization? Is there some instruction you could give, perhaps on the lines of Chapter 3 of the Gita, where it is said: “Action is the product of the Gunas, inherent in Nature. It is only the ignorant man, who misled by personal egotism, says ‘I am the Doer’”?

H.H. Whatever has been described in Bhagavad-Gita in Chapter 3 originates from the Vedic System, the three-fold System. One is the path of Wisdom – Knowledge; the second is the path of Love, worship, service and devotion; and the third is the path of Action. The path of Action is mostly for the householder. It is according to the three fundamental aspects of the human being. Every being has one aspect out of the three which is predominant, and because of the predominance of this element in his Being, he takes to one particular path. Their aims differ, according to the System. Everybody takes to any action (as we had been told some time ago) for some sort of reward. The householder’s path is predominantly on this line. They look towards active life in the world with efficiency and their influence in society, and also preparing for the other world. They are not entirely devoted to either of them, but would like to aim at both simultaneously.

The path of Love is aimed at trying to establish unity and connection with the lover, the Absolute, and in that direction all his activities are performed. We have been told that on this path he surrenders everything – whatever he has, inside and out. The aim or the ultimate end of a man on the path of Action is heaven, and for the man on the path of Love is merging with the lover, or having experience of the love, the Absolute, physical – mostly.

But in the case of the man on the path of Knowledge, he simply wants to realise the abstract form of the Absolute, reaching the highest level, that is the absolute end of all his endeavours. And that is achieved through the path of Wisdom or Understanding also, which is a combination of all three.

In the Bhagavad-Gita the first six chapters speak about the path of Action. Practically everything is related to that in those six chapters – how this path is built up and how one has to act. The next six chapters deal with the path of Devotion – Love. In this part all attributes of the Lord, His compassion for people, His association, His love and how He comes to rescue them in case of need – all these things are described. And in the third part – from the 13th to the 18th chapter – the path of Knowledge is described, which deals with abstract ideas about the Absolute and His relation to creation. After describing all these Lord Krishna asked Arjuna, “Now since everything has been described to you, has it removed your attachment? Have your doubts been discarded? Are you ready for your duties?” And then Arjuna says, “Yes, my doubts are removed, and my attachments are no more with me, and I am ready to do my duty – to take the law (Dharma) in hand. Whatever is needed will be done.”

When the Creator gives the impulse for creation to start, first comes Brahma. To him is imparted Knowledge, true Knowledge. From him different manifestations of creation start and come to the gross form, which we are. Brahma possesses the Knowledge, and this Knowledge is said to be the three Vedas, which are said to be composed of 100,000 shlokas. These 100,000 shlokas are divided into three sections – 80,000 shlokas dealing with the path of Action, in which different types of work are prescribed and also

related which work would bring what sort of reward. So everything is delegated to this – the householder to take up the daily activities and duties.

The second chapter, which has 16,000 shlokas, deals with the path of Love, and their attributes are described. The third chapter, the last one, which is composed of only 4,000 shlokas, deals with wisdom – the True Knowledge So it is not only the Gita, but the original Knowledge which is described in the Vedas which is revered very much in India. Supposed to be the path of God – not made by man, although seen by men. These three aspects can be seen. These are original recordings.

R. Among the people we meet in the West there are no extreme types. We are all very much the same. We want some knowledge, have a little love, and demand some action. Is the system of meditation a fourth path to provide the people who have something of everything but not enough?

H.H. Meditation is the medium to acquire force, power, which makes everything move, move in the sense that if you have a power you can use it to do any work. We have been told about these three paths – the path of Knowledge, the path of Devotion, and the path of Action. One can see in the world there are many knowledgeable people – so-called learned; but since their mind is not still, and their Being is not high, nothing really works through them. They can speak a lie just for a little gain, irrespective of the greatness of their knowledge. They are the people who have just the flesh of knowledge without having the heart of it. Meditation stills the mind, stills the Buddhi, and in that stillness the possibility of this power being used properly arises. So meditation is useful to those who go on the path of Knowledge, also to the other two paths.

If you are in love and you want to bring the form of the lover into your heart, but if it is moving, always mobile, where will he take the seat and get peace? So even for those who go on the path of Love, they have to still themselves. Without stilling the Being it will not be possible really to love anything.

For the men of action, he said that one can see so many acrobats performing different types of asanas. These asanas are devised on the basis of Yoga to acquire complete control over the body, so that the subtle forces, Manas and Buddhi, can be stilled. But in fact these people, these acrobats, have no recourse to those powers. They just exhibit their talent and get some money for their livelihood. One can see that efficiency or love or knowledge devoid of a still Buddhi is not fruitful. It does not lead towards unity with the Absolute. So meditation is the path through which all the paths become possible.

Friday 22 October, A.M.

(Jaiswal having lost his voice!)

1. Question from New York.

I greatly value connection with Realized Man and wish to ask about union between the downward current of creation – Nature or the Drama – and the upward current of the aspirant's return to the Source, the Unity?

H.H. In the 15th chapter of the Bhagavad-Gita, Lord Krishna describes the downward current of creation. This tree of creation is upside down where the roots are above, the trunk and branches pointing downwards, and expanding in all directions. The fruits of the tree being the True Knowledge are decorated with leaves and flowers. The whole creation becomes gross in the Gunas, in which human beings are bound by their actions.

Just as one sees a tree on the earth with roots in the ground, through which their food is found, this tree of Creation gets its food, i.e. the energy, from the Absolute. The way to the Source is to climb the tree from the branches. Only the accumulation of Sattva can help one free oneself from the bondage and go upwards.

2. Question from London.

Would H.H. please explain the verse from the Chandogya Upanishad: "In the centre of the castle of Brahma, our own body, there is a small shrine in the form of a lotus-flower, and within can be found a small space. We should find who dwells there and we want to know Him. The little space within the heart is as great as this vast Universe."

H.H. According to the Chandogya Upanishad, in the thorax there is a space of about ten fingers (i.e. 7" diameter) where the centre of our system is

established. In the Yogic system this small space is a shrine described as a lotus, and within this lotus is a small space where the reflection of the Absolute lives as Atman. This space is described as a replica of the macrocosm of the whole Creation, where the Absolute Himself resides. Since Atman, which is a reflection of the Absolute, lives in the microcosm of our heart, the whole creation is united through them. In this lotus the energy is said to be flowing downwards in ordinary man which goes untapped. Through discipline and meditation, or according to the eightfold system of Yoga, the flow of energy is turned upwards. This is when one becomes really conscious. It could be also explained that the natural tendency of fire is upwards. This energy is of the same nature. Consciousness and Light connect one to the Universal Force.

3. Question from Mr. Jupp

Should one remember the Mantra when one is confronted with a quarrelsome wife?

H.H. Generally, people find it difficult to remember the Mantra at such times. If he can, he should hold it.

It is not necessary to listen to rubbish. If one can remember the Mantra it is better.

This is a very small contribution to the work of the School at the Ashram, from London and we hope the Shankaracharya will direct its use in any way he wishes. We realise that this is not the important way to help his Work, and we will be considering ways of bringing the True Knowledge of the Holy Tradition more effectively to all people in the Western World who want it.

Dr.Roles, for the London Group.

Saturday 20 October, A.M.

R. Yesterday I went through the records of what you have said during the past two weeks. There is so much here that it will take many months to understand the deep meaning. You know me very well all through. What chief gap remains in my understanding?

H.H. A time comes in everybody's life, particularly in the life of a disciple, when things become mature, and in maturity the stillness is achieved. And in this stillness, in this maturity, the person experiences depth (solemnity). This depth is essential. Whatever Shankaracharya can give by way of words and personal experience (Being), he has practically given. There is nothing more he can do, but there is plenty more to be done; and that has to be done only by you, because you have the same – whatever he has. And whatever he has, has always been with you. So it is now up to your experience in depth, making the discipline and meditation the natural aspect of your life. If there is any ultimate end in this Way, this is it.

R. I feel I have to practise, order my life better in order to be able to practise living in stillness, but at the same time do the work I have to do.

H.H. He gives a reflection about you. He thinks that it will not be possible for Doctor to go back, i.e. sliding down the Ladder, and his step on the higher level is now established. And if everything goes on as it has been, you would develop yourself quite a lot, and in doing so help your people in London to develop. (i.e. create situations for their development). He feels sure about it.

R. But we all still turn to the Realized Man quite often when we need?

H.H. Yes, in all circumstances of need or no need, our relationship will be there. It has been one of the established traditions about the recognition of the levels of Being that, as one rises on the steps, he fails to recognize his heights, his levels. He thinks himself to be ordinary, devoid of any understanding or any greatness, because in merging with the outer world – whatever is for him – he experiences the weakness of others as his own, and in doing so he becomes humble. Humility is the greatest essential part of acquiring any height on the way to spirituality.

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Question from Mrs.Allan.

Often now, during and after meditation, my body is completely relaxed – a lovely bodily feeling. But my mind has been moving all over the place. Does it matter? How to remedy?

H.H. This is very natural. One can see that, even after stopping the engine of the car, there remains some power which keeps the car moving for some time. This power will be there unless it gets exhausted, so the car will keep on moving. Even when the body has been relaxed and stilled, the Manas will have some power of movement, and it will do so. It is very natural. As soon as it has been deprived of supply of further energy, it will slow down by its own accord. Let it just work it out by itself.

Miss P. When do we know that we do not have to meditate any more?

H.H. In full maturity of meditation one would realize that this is the only work one must do. A question like this arises because of immaturity because the experience and knowledge is very little; just as small children in the school are always very eager to finish the day

in the school and get out. It is this situation in oneself – the incompleteness, but from a good desire to complete it quickly arises the question. Once you come to a stage where knowledge becomes a part of your life and you get a taste of knowledge, then it does not stop there. Only the students are impatient to complete the course, masters – never! They keep on studying, so that they can always pass it on. It never ends.

Saturday 30 October, P.M.

R. You told us that by the Fifth step of the Ladder of Self-Realization all memory of past lives would be wiped out by the new life. To what do these words from the Isa Upanishad refer, and to what stage:

“May life go to the Immortal life and the body go to ashes.

“Oh my soul, remember past strivings, remember past deeds.

Oh my soul, remember past strivings. Remember!”

H.H. The Isa Upanishad is said to be the first Upanishad. The first two shlokas deal with the devotional aspect, and others are for all those people who desire to know about the Absolute, and how this Truth that is absolute can be seen or realised in this. This particular one which you have asked, deals with the five elements which compose the body. And it says the earth, water, air, fire and space in our body, everything one day will merge into the causal elements and the body will collapse; everything will be finished. Now, knowing that the body is going to perish and that everything is going to merge into its own elements, it asks people to remember what they have done, because it is only their deeds which are going to decide what is going to come before then. So let everybody ask himself what one has done or what one should do to prepare the way. As for those people who with their Buddhi and discrimination have found the Truth, their body, their Manas, Buddhi and everything, will take rest and will not come again into the world. So for them there will be no problem. The problem is for those who are due to come back. They must remember what they have done and what they do.

The first two stanzas of this Upanishad, which he has just described, deal with the subject which was elaborated in the Gita composing 7,000 stanzas.

The essence of these two is the component of Bhagavad-Gita, which was told to Arjuna by Lord Shri Krishna to clear his confusion. He is emphasising the potency of these stages.

R. One really cannot read anything, translation or commentary, without the Realized Man there to say what it means!

H.H. The ordinary meaning related to words is certainly available in books, but there is always a special meaning which can only be understood by keeping up the continuity. Most of these stanzas are small, but have very wide background. By connecting them properly one can get the proper meaning.

R. Which are the early Upanishads besides the Isa Upanishad?

H.H. There are practically 128 Upanishads known to-day. Some more have been found and may soon be published. Out of all these 128, twelve are supposed to be the main Upanishads (from Isa to Swetasvatan). These twelve deal with the subject of Brahman and are purely related to True Knowledge or how to see the Absolute through the Knowledge and Wisdom. There are some symbolic references of Yajna (sacrifice) in Katha Upanishad, but in fact they only symbolise the abstract ideas. Other Upanishads deal with devotional, yogic or ritualistic subjects, together with the Brahman.

R. These notes referring to these books – Isa, Katha, Maitri, Chhandogya, which were recommended by H.H. – are these among the twelve which he mentioned?

H.H. List to come. Only Maitri does not come in this list.

R. We were told that Bhagavad-Gita is like cream of the milk of all the Upanishads.

H.H. This Bhagavad-Gita is not the first Gita, for this had been sung again and again, and they have existed in eternity many times in visual form. This time or another time, the essence is brought together in one. In the Vedas there are 11,000 Sanhitas which should produce 11,000 Upanishads, but neither all these Sanhitas of the Vedas are available nor the Upanishads. But this does not mean that some Sanhitas are not available; one can get to the essence of True Knowledge. One can get it even from one single Upanishad. The Gita is said to be the essence of what there was.

The first shloka in Isa Upanishad is said to contain all the knowledge there is. Both the world of matter and spirit are mentioned there, and when fully understood one would acquire all the knowledge available in all Vedas, Upanishads or Gitas. Source of all knowledge is there. Gita is a wider explanation of this stanza, and one can find a hundred and one explanations and commentaries on Bhagavad-Gita itself. The knowledge which is contained in essential form gets expanded so that common men could also get some taste howsoever gross.

R. Our first Teacher, a Russian (H.H. nods; he has already heard something about Mr. Ouspensky) came here searching fifty years ago (1914) at a time when, I believe, Guru Deva was inaccessible in the forest. So he went away without finding. Is it possible that through our connection with the Shankaracharya, a link could be formed between our Teacher and the Holy Tradition? Can it be somehow arranged 'up there'? He prepared us very well for this.

H.H. Mukti which means freedom from all bondage with the Realization of Truth, is the ultimate end of all our searching. Although the Truth passes

from Teacher to disciple, and this is the usual way, yet sometimes it has also been seen that the Teacher left this world without being fully realized and in certain cases the disciples complete the work. Or in other cases the Teacher in his subtle form would make effort to create conditions so that the disciple gets near to the Source of True Knowledge, and the complete liberation of the Teacher would happen at the same time as the disciple is liberated.

This cycle has to be completed. The usual thing is through the Teacher, but this does not mean that the disciple, if not realized by the Teacher, is not destined for Self-Realization. Say, if a realized person has, for instance, 1,000 disciples, the form of the Realized Man or the Spirit of the Realized Man dwells in the heart of all those people, and keeps active; then he presents situations so that these people who are united with him would find their way to Realization in this life or any other life. In fact, change from life to death is perhaps no obstacle. Your Teacher will perhaps find complete realization when you realize yourself.

R. It is very strange that he spoke to me something like this. He said, “You must go and find a method by which we could achieve Self-realization. If you find the method, you may find the Source and the Tradition.”

H.H. One should not worry about the liberation of such a man, because he seemed to have finished the use of his Buddhi of this world – of this Cosmos. But Buddhi has to be used all the time. If you have renounced the use of this, it goes to Higher Mind, where it dwells in the sphere which is called Divine. He finds a Divine Body and he will be in peace until the Creation dissolves with Brahma, because that is the only duration of stay for anyone. You should not worry about him.

R. Is the Subtle Body a finished article in the ordinary man or must it be completed and crystallised – made permanent?

H.H. The Subtle Body is the means of communication between the two worlds or between the two lives, for that is the only vehicle which takes this physical body again and again. Desires are the bondage. Desires make it gross, and as long as the Subtle Body is subject to desires, it will keep on entering the gross forms, here or anywhere. Once all the desires are exhausted, then the Subtle Body becomes pure, and because of the purity it lives in the Divine sphere of Brahma up to the duration of His Creation, for Brahma Himself is bound to the limit of His Creation. After that Brahma with all these Divine Bodies gets liberated.

R. I remember you said that common man, through this System of Meditation and True Knowledge, can realize three of the four bodies?

H.H. Although everything is available in India, yet the experience is that very little communication is possible. The communication calls for two things: first, the intense desire and level of Being, and second, the connection (through some special man) with the True Knowledge. The special men must have himself realized it before he can be of any use. Without these two aspects being fulfilled, no communication is possible and no development can be complete. Without it all work would remain incomplete.

(Jaiswal felt: “H.H. seems feelingly to express that very few rise to acquire connection, and presumed that H.H. meant that Dr.R. was lucky to be one.”)

Sunday 31 October, P.M.

Chanting by whole School – presentation of illuminated address:

“Your gift to the School here has been very gratefully received. They appreciate the spirit in which you have given it and the feeling behind it; and they give this testimonial of their appreciation.”

(Pause after short reply from R.)

Q. How many in the school now?

S. 25 students in the Ashram itself and some studying outside as well. They have four teachers and visiting lecturers on special subjects, e.g. Sanskrit and Sanskrit language, astronomy, English, geography, mathematics, etc.

Q. School only accepts the brightest students?

S. It is those who wish to advance in spiritual activity. They have to undergo certain disciplines such as Keertan, recitation from Bhagavad-Gita, meditation, and in general development of Being as well as knowledge. The School activities are limited to the aim of expansion of true knowledge, and people of the School give opportunities for general knowledge getting them through life, but also spiritual knowledge. Because, as things are, people outside can get unlimited knowledge of the first sort, but the Ashram contributes certain influences not available elsewhere.

Q. And eventually some of the students will go out as teachers?

S. Students after qualifying here get jobs in high schools or in university; and through that some of the work of expansion is achieved; in addition, the philosophy of Shankara is studied all over India and is one of the principal factors here. This School has been brought here from the

Himalayas, there the attendance was very scanty because of its altitude and remoteness.

Q. Was it started by Guru Deva or by the present Shankaracharya?

S. Yes, by Guru Deva; then it was transferred from Benares to Badrinath, and to here only three years ago; since when the numbers of students have greatly increased.

R. In London quite the largest profession represented in our School is the teaching profession.

S. English is required for communication and students here have to acquire some knowledge of English.

Three songs of Shankara (music came with the words as he sang them 25 centuries ago.)

(Pause)

R. says that perhaps the same problem exists here as with us in the West. The curriculum becomes so complicated and full (e.g. a doctor has to learn something of fourteen separate sciences of which later he remembers only one!) that little time and energy is left for the important knowledge.

S. Knowledge of one branch, if it becomes too predominant in the life of a man, then cuts it into fragments. He says there are two things expressed here: first is the work on Being, through which the Buddhi and Chitta are made to become still; and the other which takes in all the Knowledge that comes by looking at the outer world. Unless these two are parallel, the chariot is not going to move properly; and in that respect one must keep this balance. Here in India, unless all those people who follow the line of Shankaracharya evolve themselves through the practical attainment of

Self-realization, then knowledge becomes broken up and does harm to the man instead of good. It is necessary to have one basic idea and relate all the lines of knowledge to that. Unless they centre on the one idea and make it take hold and grow, no progress is possible. With that proviso all scientific knowledge should be very helpful.

R. But the trouble is that current scientific teachings contain many lies which definitely get in the way. For instance, they teach that all men have consciousness, that all men are as conscious as man can be, and that there is nothing conscious in the universe like man or above the scientist.

S. Yes, the pace is so fast that nobody seems to have time to get still for a little while and look inside, and those responsible for influencing many people are even more limited and diseased and never seem to be able to look back or consult those who have had a different experience and view of consciousness, about what we have been told of the sleeping state, the daily state and the Enlightened state. Of course, everybody believes in what one experiences; but if you look only outwards, then you will see your conscious state only on the level of the street. But this cannot take you very far; at most one can be active only eighteen hours. After that he will have to retire for rest. But the real consciousness is something quite different which keeps on through the life-time; and not only that, because beyond lies the Cosmic Consciousness which goes through eternity. Now, unless people experience, they cannot believe; but to experience they must be given assistance. Without assistance it's not possible to go inward and experience; and insofar as those leaders of knowledge do not go inward and experience, so it is impossible for them to understand what consciousness means.

R. For instance, one of the most influential men in England – the President of the Royal Society – became interested in the meditation through an Indian scientist in our School, nearly two years ago; but has been quite unable to find the time to come and receive the meditation.

S. It so often happens that though they want to know, they find no time from their work.

It has been seen that unless you show some of your speciality people will not accept. But there are two types of speciality, one by which they can learn how to live in this world and the other how to prepare their way for the next journey. In this connection he quoted an illustration from mythological stories.

There was a Brahman who had a wife, but she could not produce a son. He became obsessed with desire for a son, and when he was already sixty it happened that a holy man passed that way. The Brahman begged him to bless him so that he could have a son. The holy man said: “Well you’ve already reached old age; what are you going to do with a son? Far better for you now to devote yourself to the other world and prepare yourself for your next journey. You might live to regret having a son.” But he was so infatuated with the idea that he kept pressing the holy man to bless him. He said, “If you are not going to bless me so that I may have a son, I will commit suicide.” The holy man, in great distress, yielded to pressure and promised to do as he asked. He blessed some fruit, saying. “Give this to your wife to eat and you will have a son.” The wife didn’t want a son, so she gave this fruit to the cow, and instead she adopted a baby which someone in their family had just had, and they cared for him and brought him up. But he grew up to be very violent and destructive, and used to beat them up and finally

drove them out of the house. They had no place to go, so they retired into the jungle, where they could at least pray to God at the end of their lives. They were very sorry that they hadn't listened to the holy man, having wanted something physical which was wrong.

This cow, who had been given the fruit which had been blessed, gave birth to a man with ears like a cow's and his name was Gopal, which means "cow-eared man". He was a holy being (because he was blessed by the holy man), and went in for spiritual studies and activities. After realising himself, he started looking for the parents for whom he was destined. And when he came through the jungle to the place where these two people were praying and living in seclusion, he stayed there and gave them true knowledge.

Shankaracharya shows with this illustration that although it might be very attractive to show people miraculous things by which they would be attracted too much, yet this is not the right way. In doing so you are killing something in them. So the best way is to give them true knowledge. If they come in small numbers it makes no difference. One must be patient. Those who ask for true knowledge should be given that.

R. I suppose one can take comfort that, as with us in England, some of your young teachers will later become men of influence, lecturers and professors, and so will spread true knowledge in time.

H.H. agrees. He would like to see that those who bear the possibility of leading others in meditation or other fields should be directed in such a way that they work on meditation properly a little extra. And as he has suggested just a few days ago, now they can be asked to hold the Mantra, during short periods of rest, and these people should be specially looked after, so that their Being takes more, and greater influence could be passed on later on.

R. After all I've heard in the last few weeks, my ears are becoming as big as a cow's!
(Laughter all round)

H.H. gives a little more detail to the story about the cow-eared man: He said that when this man came back, he looked also towards the adopted son who was supposed to take his place, who because of his violent activities had gone into the form of a ghost and went to live in limbo. But he took care of this person and within seven days brought him back to the proper life and rescued him from limbo. He expects you to do the same.

R. Yes, plenty to be done.

Final Message:

H.H. is united with you and the organisation all the time, but he likes to give his blessings to you here in person so that your Chitta may be strong, and you should be able to work properly for your own development and the development of your people. He wishes you good luck.

Allahabad, 1st November 1965

From letter from H.H. to M.D.B.

.

“Your second letter of 23rd October is also received and I am pleased to read it. Your experiences and thoughts have reached great depth. You have received enough light from Shri Aurobind’s translation. In fact it is the same principle which moves in the forms of Purushottam, Purush and Prakriti. Just as the free crocodile moves around this side of the river, the other side, and goes deep in the midstream. He has no fear at all. In the same way Paramatman is seen as Prakriti, Purush and Purushottam, which alone is the real form of the Atman. Prakriti always serves the Purush, Purush serves the Purushottam, and the Purushottam serves himself. One should be still and peaceful and experiencing this one should experience bliss.

My blessings and good wishes will always keep you inspired to keep progressing on the Way.

Rest is blissful and nice.

Well-wisher,

Shantanand Saraswati.

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