

**ALLAHABAD 1967**

**29<sup>th</sup> October to 5<sup>th</sup> November**

**Dr Roles, Mr W Whiting and Mr R Allan**

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Sunday 29 October, P.M.

First Meeting:

Mr. Whiting was introduced to His Holiness.

(1) W. Two thousand people have come to the School of Meditation. They have received the method of meditation. About 500 of these people come regularly for guidance in meditation, and about 150 people have been coming to weekly group meetings. We therefore have people whom we guide in meditation and people who come to hear the System of Knowledge and H.H.'s words. It would be good therefore to be able to put questions built from guidance of meditation and the System of Knowledge as received from the School of Meditation, if this is agreeable to H.H.?

H.H. The System of Knowledge and the method of Meditation are complementary. The System of Knowledge is not easily appreciated by all, for every man is not capable of appreciating True Knowledge. The method of meditation is extremely simple and whosoever wishes to have it would easily benefit from its practice. If both these can be brought together hand-in-hand then life, which is too much engulfed by anxieties and miseries, can be lifted up and a better life can be made available to people who can't do it by themselves if left alone.

(2) W. His Holiness has said that sincere meditation is necessary, and sincere meditation is staying in the void. But in the void Universal Mind seems full of shapes and names. In the void how does attention work? and does Chitta hold the mind to Truth?

H.H. Chit (Consciousness) is like a seed-form in which all the names

and forms have their existence. In time they manifest, and also in due time they are withdrawn in it. Whatever there is, is within Chit. Everything in the universe is within it, and it is the cause of all things in form and name. The Manas, Buddhi, Chitta and Ahankar are all subtle manifestations of Chit. In our practical life the Buddhi lights up the forms and names and they are stored up in Chitta.

(3) W. How in meditation, in the void, does attention work, and how is one held to Truth? Is this the work of Chitta?

H.H. The moment one enters into void, or the so-called nothingness, as he has said first, all the manifested and phenomenal world is primarily and basically based on Chit, which is Consciousness. This consciousness is also known as Atman. When one sees 'nothing', or one feels void, actually the attention is there, otherwise there couldn't have been any cognition of 'nothing'. So this 'nothing' is a proof that there is something awake and attentive to observe. Although the name and form is not recognised, the void which we know as 'nothing' is being recognised, and that is Consciousness or Chit.

The Impressions of names and forms which we gather are collected in Chitta. This is again the same consciousness, but it is manifested and has taken name and form; and because it is manifested, it has its limit. The forms and names are natural manifestations of the consciousness, and the Chitta can hold to Truth only in such measure as it has the true forms and names in its store.

The phenomenal world, or the world of name and form, is practically reduced to the five elements, or one can say that these five

elements are manipulated in such a way that they have these multifarious forms and multiple names. One may ask a question as to where do these elements come from? They have their origin in Prakriti, Nature, and the base of Nature is Atman, for it is the nature of the Atman which is taking different forms. Atman is the base and cause of everything and Itself. In the cycle of cause and effect, these manifestations have their place in relation to their forms. If one goes on seeking the chain of cause and effect, one finds Atman as the Ultimate cause, which is the cause that is itself Causeless. Thus the basis of all the names and forms is the consciousness of Atman.

(4) W. So on the way discrimination is necessary between these forms and elements and the pure Atman, and this must take place whether in meditation or about our affairs?

H.H. We naturally live in the world of names and forms and we are surrounded by them, and even the being we call ourself has as many names and forms. People have name, form, and also the Atman; thus it seems everything is everywhere, but because of ignorance people get involved in only the world of name and form. Usually they take their 6ft. body as their Ultimate Being. The System of Knowledge and the method of Meditation is to remove the narrowness of that boundary and bondage and allow people to discriminate and see the unlimited and unbounded Atman. which cannot be brought into the limits of names and forms. Here is an example:

Someone went to a Holy man and asked to be introduced to God. The Holy man said that when I go to Him, He will ask about you. What shall I say about you? So first give me some details of your own

credentials. The man pointed to his body and told his name. The Holy man said that all this is made of flesh and bones which is always subject to growth and decay. How could this be you? It is only your body and name. Get me your proper credentials. The man thinks and says that perhaps his thoughts, desires, feelings were his proper credentials. The Holy man again observed that even more rapidly than the bodily form these are changing all the time. Give me your proper and fixed credentials. In this way this man was led to recognise his own True Self and then he did not go around seeking any more introductions.

The System of Knowledge and method of Meditation are simply to lead people to discriminate between the transitory and the eternal, between formal and informal, between words and the Spirit, so that one can enjoy forms, words and also the real Being.

(5) W. May we ask to be clear on the elements which H.H. spoke of and which we have to discriminate in relation to Manas, Buddhi, Chitta and Ahankar? We understand there are five of these. What is the fifth, and how do these elements relate to the five elements of ether, air, fire, etc. and the five sheaths?

H.H. The five elements are coarser in relation to the subtle body of Manas, Buddhi, Chitta and Ahankar. The materiality differs completely. When we relate the five veils with elements we must keep in mind the difference. Two veils are formed with the coarse material which are the Annamayakosha and Pranamayakosha. The other three – Manomaya, Vijnanamaya, and the Anandamayakosha – are formed of the subtle body.

This subtle body is made of conscious material, and it is only through these we become conscious of the phenomenal world. The world of forms (which is made of the five elements) is on a different level, and there can't be any numerical relationship with the subtle body.

(6) W. Can we ask about these? We have a beautiful description of the five sheaths in the book called "Crest Jewel of Wisdom". Can we ask H.H. to tell us how these actually show themselves, how they manifest and how are they recognised so that we can be led to discriminate between them?

H.H. The physical body is formed with five elements and is also maintained with them. The body is supplied with food and water, heat and air which we get from the elements. In the body there is a certain proportion of earth, water, fire, air and aether. We take some of these every day, and they are transformed into new tissues and energy, and the unwanted portion is discarded. This is how one always keeps a workable balance, and whenever the balance is lost, we have discomfort and disease. The other (the subtle) body is made of Manas, Buddhi, Chitta and Ahankar. This, with the coarse body, constitutes the five veils. The Annamaya veil is made of earth, water and heat; the Pranamaya veil with air and ether; the Manomaya veil with Manas; the Vijnanamaya veil with Buddhi; and the Anandamaya veil with the Chitta. Just as the element of earth is produced from water and water from heat, heat from air, and air from ether, and in each step the matter is finer, in the same way

Pranamaya veil is finer than Annamaya and Manomaya is finer than Pranamaya, and so on.

In searching for Truth, the Atman, one has to rise to appreciate finer from the coarse till one reaches the finest, which is Atman. This process is called discrimination. To discriminate is to discriminate Atman from the non-Atman.

Comment:

The Five Veils as in Crest Jewel, p.31

“The Self wrapped up in the 5 sheaths ... does not shine forth, just as the water in the pond is covered by a veil of green scum. When the scum is removed, immediately the water shines pure, taking away thirst and heat, and straightway becoming a source of great joy to man.

ANNAMAYA

1. The food-formed sheath is this body, which lives by food and perishes without food – regarding the body and its powers as ‘I’.

PRANAMAYA

2. The breath-formed sheath is formed by the life-breath determined by the five powers of action, ... coming and going like the wind ....” can in no wise discern between right and wrong, between oneself and another, but is ever dependent. (Prana)

MANOMAYA

3. The mind-formed sheath is formed of the powers of perception and the mind; it is the cause of distinction between ‘mine’ and ‘I’; it is active in distinguishing names and numbers.” (Manas)

VIJNĀNAMAYA

4. The soul-formed (intelligence-formed) sheath, whose distinguishing character is adaptability and acting, possesses wisdom and creative power, yet views itself as separate from the Self.

ĀNANDAMAYA

5. The Bliss-formed sheath is a form lit up by a reflection of the Eternal bliss, but not yet completely free from darkness, but subject to limitation, an effect of righteous deeds.

Disciple: When these five sheaths are set aside because they are not eternal, I cannot see that anything remains except non-being, or that anything remains to be known.

Master: Egotism and the rest are changing forms; when they pass “I AM” is left.

Whatever is perceived by anyone is perceived by this “I” as Witness .... This Being is his own Witness; therefore he who is manifest through himself is the hidden “I”, and no other.

This is he who is clearly manifest in the three states of Consciousness – waking, dreaming, and dreamless sleep, through his hidden nature always shining as the Real ‘I’; it is he who beholds the personal self (Ahankar), the Soul (Buddhi), and all the powers with their manifold forms and changes; Him know as “I AM”, here in your heart.”

[The following would be valuable for people who have been meditating for quite a long time without full effect. F.C.R.]

(7) W. This seems to relate to some extent to practical experience within the School of Meditation. When people first come, they experience the slowing of the Mantra leading them to a place of peace. Those people who have been meditating regularly and also following the System of Knowledge for many years, now find that listening to the Mantra can be more precise, but with this growing precision with listening there seems to be a growing awareness of a great space which is full of images and forms. Does this relate to what H.H. has told us just now?

H.H. The experience of peace is right. When one reaches to the deepest levels of meditation and experiences the peace, which is full of forms and names unmanifest, one has reached to the causal body, which is the source of all phenomenal world of forms and names, and also of our coarse and subtle bodies. This is the source of all energy. Having once experienced it during meditation, one comes out with added energy for use in the practical field of life. This is the cycle of peace and activity which helps one to be more precise and lively in life.

(8) W. In observing a group of people in this way, who experience the state of fullness filled with many shapes and forms, still being with the Mantra, one gets the impression that they meditate in sleep or produce sleep, and there needs to be some new movement in their meditation. Could H.H. comment on that?

H.H. In meditation, when one reaches to the peaceful spot and

experiences the fullness which is unmanifest, (one) has reached to the Source of energy. There may be those who don't reach to the peaceful stage and dwell in the fullness of manifested forms and names. They keep on making circles in those multifarious forms and names. When you observe them doing this, it is good that they have a break and start again. The process of going deep into peace and fullness is the same. Some people get derailed into this manifested world of mental forms and names, whereas some keep to the rails and reach the peaceful spot. Just as one starts the Mantra again after having reached the peaceful spot, in the same way these people should be asked to break it for sometime and start again.

(9) R. May I say whether when we (who have been doing this for five years) observe this, then we can be sure that we are not leaving everything behind, and the reply given by H.H. in this context is very valuable.

H.H. The measure of benefit from meditation is according to the measure of depth one reaches during meditation. The meditators, like everybody else, have two types of practice. There is the practice which is formed with faith and intention (conscious effort) and there is the other type which is not formed with faith and conscious effort. This is random and mechanical. The meditator with faith and, having understood the importance of meditation, goes into it and reaches to the peaceful state. For such people it is easy and smooth; but the other type, who have been caught by the mechanical habit, need some knowledge so that they understand the importance of meditation and may start the Mantra with due respect and go deep inwardly without being side-tracked into the sphere of forms and names. One must be careful to give just enough knowledge to

such people without making it too complicated. This needs individual consultation.

Once they are made to see that by resolving this problem they would resolve all their problems of anxieties and troubles, they would manage it better next time.

Monday 30 October, A.M.

Second Meeting:

(1) R. Yesterday you showed me the place in the heart where Atman lives. This is the place where I want to stay and go out to work and come back. The Mantra now goes straight to this place. Could he advise further since we have only a week with him?

H.H. All the creatures in the world are running after the Bliss, Happiness. This is the great eternal chase. We run with our subtle body and also with the coarse body. The coarse body gets recharged if it gets rest and there are many levels of rest. A running man gets rest by standing, the standing man gets rest by sitting, the sitting man gets more rest by lying down on the bed, and one gets the complete rest by having a deep sleep. This is how one gets his used-up bodily energies back. Similarly, the meditation is to give rest to the subtle body. The mind is also running after happiness. Some run fast and others faster. With meditation some just stand, and have only a little rest; some sit or lie down, and some are fortunate enough to dive deep and have the complete rest. According to the level of meditation, they derive their benefits. As one goes deeper and deeper one adds to peace and happiness. The test of a good meditation is the abundance of happiness available then and there. The test of a good deep sleep is that one gets up fresh and energetic. The benefit of the meditation is not only happiness, but also that the physical body responds to efficient precise work. This we must watch.

(2) R. From here (heart) one would like to do what is useful to the Atman because when one doesn't do that one has a very bad time inside!

H.H. Anything done for the benefit of the Atman is certainly good and nothing could be better than meditation. This does not mean that one should simply go on meditating and resign from the worldly activity. If the practical world is ignored in preference to the real world, then there comes in a danger that many others might also resign from the world. Thus it is very important for the householders to find a measure in meditation as well. What one really needs is sufficient Knowledge and pure Being so as to handle the practical world with ease, precision and efficiency and also have peace and bliss within. In India there is a group (to which he himself belongs) which resigns from the worldly life and takes to a life which is hard from worldly point of view, but pleasant from spiritual point of view. Their job is simply to keep up the tradition and provide a link between the spiritual and the physical world. The householder only needs to equip himself with enough knowledge and meditation so that he can meet the world with precision and efficiency without any trouble from inside. The physical world, or the activities of the physical world, are very coarse. These should not be allowed to determine the activity within. Our job is to look more at the inner activity and resolve it so that we can manage the chaos which is prevalent outside.

(3) W. It seems that for unlimited meditation, one must realise that one is just the Witness, and there is no need to be moved by anything?

H.H. The witness or the observer is the Atman and he doesn't do

anything. He simply knows everything. He becomes conscious of what is happening. In meditation when one has gone to the deepest layer, where there is no activity, then the Atman is experiencing Himself. That is a state of complete bliss or happiness. The activities have their being only on the physical plane or the mental plane (inner body of Manas – Buddhi – Chitta and Ahankar). According to the level of meditation one will find comparative slowness of the activity, and at the end there is no activity. There it is only the observer, there is nothing for which one needs to be moved. Quantity of meditation is not important. The quality of meditation is more important. It is much more possible to derive great benefit from little meditation than by long or unlimited meditation. One has to be watchful for sincere meditation, and the test of the sincere meditation is that one reaches into the realm of no activity and comes out with satisfaction and bliss. If one wants to do extra meditation, one shouldn't do more than an hour at a time.

The method of meditation is such that, if done properly, it easily leads to bliss and happiness. The natural tendency is to ask for more and more. For the householder moderation is necessary, or else we will have an army of such people who would resign from the world. This tendency accounts for the loss of social vitality. Thus to keep up the vitality of the society, the householder must find a measure to do meditation. Two half-hours a day is just good enough for a householder.

(4) R. One doesn't seem to want longer meditation. Half-an-hour is quite enough, but in addition one does want to go straight to this place

of no activity for one minute or two minutes when one job is over before beginning another job, so one doesn't get further and further away from the Truth of the Atman.

H.H. The measure of time in relation to meditation has been told and this should suffice for a happy management of our affairs inside and outside. If in certain situations one finds oneself tired, one can easily turn inside for a minute or two and find a balance. Whenever one starts a new work one can easily turn inside for a minute or two, and also when the job is completed. There is this tradition in India to start work with prayer and finish with thanks to the all-powerful Absolute. The same can be done by turning inside at start and finish of the work in hand.

(5) R. One often needs two minutes rest when a day is filled with people's complicated questions like, "Should one marry one wife, two wives, someone else's wife, this one or that one, or no one?" One needs to have a clear mind to deal with such things wisely.

H.H. All such people who have such doubts, anxieties and troubles as to whom one should get married, etc., they haven't found a proper definition of happiness. They cannot locate where their happiness resides. They need some sort of Knowledge that the source of all happiness is not in the things of the world around them, not in the beautiful or ugly forms confronting them, but it is within themselves. Once they know and have a taste of this happiness within, they would then like to refer to their own Self to decide what they should have and what they should not have. If one cannot do it by himself, he must go to a person whom he thinks is happy and satisfied and get some direction. Those who have to

guide would simply ask him to turn inward and resolve the problems for themselves.

(6) W. How would the Mantra be appreciated, would it be sound or substance?

H.H. The whole universe is divided in two – I and the rest! This is the world of division and we live in this world of duality. The method of meditation is to lead us from duality to unity. This method is not the end. It is like a rope through which we can go into the well or come out. Once the necessary job is accomplished it is left behind. The Mantra is not unity, it only leads to unity where the world of division has no validity. This unity is the Absolute, known as Truth, Consciousness and Bliss. Once we reach there, a miraculous alchemy takes place, and the being is charged with energy just as one gets a motor battery charged for further use. If in meditation, after sounding the Mantra, we start looking for anything, maybe a sound or substance, we in fact undo the meditation. When we talk of appreciation, we presuppose the duality. In deep meditation we don't even appreciate the peace, truth, bliss or consciousness; we in fact become peaceful, truthful, blissful and conscious of the Self. One must give up all such ideas of appreciating anything about Mantra. This is exactly opposite to what meditation stands for. Start the Mantra and do nothing and follow the Mantra. The Mantra will naturally settle down into that unity where there is no activity and no division.

Monday 30 October, P.M.

Third Meeting:

(1) W. Several groups of people worked together for two months to decorate a room in one of the houses used by the School. They were instructed in working with attention. At the very last session, one member of the group described the following experience: She found a great resistance to the work but continued as instructed. Suddenly she heard sound. The sound contained everything and everyone. Everything came from the sound and all movement was in the sound and by the sound. Now she found everyone working together as one. The work went easily by itself. She just watched. There was nothing to do. She felt a great strength. She knew she was the master; the master of everything. Anything could be done.

She said the sound was not like physical sound. The sound had strength and was all-containing. She said the sound was “full of willingness”. Would H.H. comment?

H.H. Such experiences are possible. This cannot be ruled out as imagination. The world of manifestation is only the external consequence of the primordial sound. This sound is not heard by our physical sense of hearing. It comes from the inside. The creation of our mantras is based on such principles which are related to this sound. The human mind is designed in such a way that it is capable of catching those vibrations which are the cause of the manifested world. This particular experience is one such example.

There are some other reasons also to bring, about experiences of

this nature. It can arise in reaction to terribly trying situations or the surrounding atmosphere might agitate the mind at such a point which would open one up to such extraordinary experiences. In this case the need of the moment for that person could be responsible for their being tuned to this soundless sound, which has its origin in the Absolute and responses from within. (See pages 35 & 6).

(2) R. May I ask if this inner aspect of sound comes from the kind of place which composes music – in some cases the famous composer has been completely deaf outwardly. Is this a kind of subtle phase that he speaks of?

H.H. There are two ways of knowing. The usual way is that most of knowledge is given from outside. This knowledge from without synchronises with the knowledge within and then we understand a thing. In certain rare cases there is no apparent effort, or effect from outside and it seems to happen by itself. There may be unseen causes responsible from outside, but the experience is within. Since all the knowledge is with each of us all the time, it is only a question of being aroused. In rare cases some have it without effort. This experience can be momentary or stable. There was a woman in India who woke up one night with claims of knowing everything. She could easily tell people of their past and future and could speak about incidents at far-off places. This lasted for eight months, and one night it just vanished. The force was perhaps withdrawn. The human mind is capable of getting tuned to such knowledge but this happens very rarely.

(3) W. The same people during this work made the discovery that the

attention is everywhere, and that it was not their attention which they were putting but the attention was all around them on the work they were doing. Could H.H. comment on that?

(On being asked about the place, Mr. Whiting said that this was a room in the School of Meditation which is normally used for the group meetings. During two months of the summer, five of the groups were meeting there. We were working on decorating with instruction on giving attention and listening keeping the group in mind.)

H.H. It must be the effect of the place. The particles of Knowledge abound in such places and it might be that just one of them had struck their minds and opened up the whole vista of such an experience.

(4) W. May we go on to ask more about attention? H.H. had told us that attention is similar to Sattva, but not the same as Sattva. Sattva will lead to bliss, but attention does not lead to bliss. Would he tell us more about attention and how does it work?

H.H. The attention is a faculty directed to a point. This means that you cut out all other things which might distract you from attending to one. As it has been said in the Yoga Sutra of Patanjali, that Yoga is to cut out all mental activities. In attention the flickering mind is made to stay and attend to one job in hand.

Sattva is a Guna (quality). It is enlightening and conducive to bliss. Abundance of Sattva will ease our efforts in performing our activities. In Sattva we can manage four hours of work in one hour. The movements are made easy and one is full of enthusiasm for work. The attention anticipates Sattva and Sattva helps to be attentive.

(5) R. Does this concentration of the Sattva which often follows attention also lead to sudden moments of Truth which also feel like “waking up”, as when you wake up and see that yourself and also the people of the world are asleep and all their troubles come from being and doing in sleep?

H.H. The effect of Sattva is new awakening. It comes with a new opening and one is opened up to what actually exists and not to what pictures we have in the mind. People wake up and see whatever there is. Just as with an oil lamp which is about to go out due to lack of oil, and when supplied with oil it brightens up. Whenever there is a wave of Sattva in the being it arouses a new awakening. How this new awakening is used entirely depends upon the essence (Sanskar) and the being. If only a casual drop of Sattva has crept in, the awakening is followed by sleep and the effect of Sattva is lost. If the presence of Sattva is constant and the essence is good, the True Knowledge and meditation available, then it can lead to higher consciousness, and use of awakening can be made to help oneself, and others too. Naturally one can't have Sattva all the time. Most of our day is governed by Rajas and Tamas. At most one could be under the influence of Sattva for two or three hours.

(6) R. Like some others, often I have the feeling that I have lived before and I have lived many lives, and then I know what is going to happen because the situation is familiar.

H.H. This effect is due to increase of Sattva. Those who are fortunate enough to have abundance of sattva, they can retain the Knowledge and also revive the Knowledge of the past or see the future events.

Those with too much Rajas and Tamas they cannot even retain what they hear. They keep on hearing and also keep on forgetting. Due to the lack of Sattva nothing is retained. It is the Sattva that holds the knowledge.

The quantity of Sattva is also subject to increase and loss. It depends upon how does one live his life. If he is under the influence of True Knowledge and practises meditation, the possibilities are more; when the life is directed only to sensual enjoyment and material gains, the Sattva will be reduced.

(7) R. How does this relate consciousness, the states of consciousness? We are told that there are higher states of consciousness than the ordinary states we live in, ending with Turiya.

H.H. There are people who, with the use of their Buddhi, can achieve higher levels of consciousness. Their information is correct and their calculations are precise, so with the right use of Buddhi they can see events in great depth. They can see the past and also visualise the future. This is the art of Buddhi, but there are some occasions when the wave of Sattva lifts up the consciousness to a great height. This could happen by chance or by some necessity. The result is usually extraordinary. It enlightens the person far beyond the reach of common levels. This type is rare. Here is a story which illustrates the subject. This was given sometime ago, but it seems necessary to restate it:

Two persons went to a king and wished to display their art. One of them was a painter who said that he would paint a mural. The other claimed that although he will not touch the brush and paint, yet he will

show the true copy of what the other man paints. They were given a room with a partition in the middle. One was painting and the other cleaned the wall thoroughly, plastered and kept on polishing. After the completion of the painting the partition was dismantled and one could see the same mural being reflected on the other wall. Here are two types: One is like the man with information, skill and art, and the other is like the man of Sattva whose wall is clear and reflective and reflects whatever there is. The abundance of Sattva is more like the polished wall which does the job without any art, skill or information.

(8) W. We are told that to realise the Atman and the absolute nature of Atman it is necessary to rise above the Gunas. Does the attention in Sattva help in this way?

H.H. The nature of the Atman or the Absolute is Truth, Bliss and Consciousness. The manifestation starts with Prakriti and with Sattva as the finest of the Gunas. To reach the state of bliss and consciousness we start from where we are. A man of Tamas must rise above to Rajas and the man of Rajas must also rise above to Sattva. With abundance of Sattva one rises to the state which is without any activity. The light of the Sun is not the sun, but sun is only qualified with the light. The Atman is like a Sun and Sattva is the manifestation like light. Attention is “Applied Consciousness”<sup>\*\*</sup>. When the consciousness is applied to some thing, then we call it attention, and this attention is possible only if enough of Sattva is available to direct us towards the Atman. So-called “attention” with Tamas is going in the opposite direction towards inertia or death.

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\* As there is “Pure Mathematics” and “Applied Mathematics”.

(9) W. May one just ask whether the Sattva therefore relates to the wakeful state of consciousness? Going beyond the Guna will be deep sleep state?

H.H. In deep sleep we are not in Sattva at all. We go into Tamas and due to rest in Tamas we come out fresh and full of bodily energy. This energy lasts only a few hours and we again seek to go into Tamas to be fresh next morning. Tamas recharges only the physical body. Rest in Sattva is of a different nature. It recharges us with consciousness and happiness. This is far more permanent compared to Tamas. This we can see from those people who have abundance of Sattva; they have very acute consciousness and a lasting happy disposition. Samādhi or Turiya is mostly associated with abundance of Sattva. The Sattva will lead on to the point where the Atman or the Absolute is, which is without motion, form or word as known to us in the physical sense.

(10) W. Is this to be equated with any of the three levels of consciousness in H.H.'s system of teaching?

H.H. It was just about to be explained and the question has been already raised. The three levels of consciousness are like three states of creation. The deep sleep state is that where everything seems to be concentrated to a non-active point. The dream state is a state of random movements governed by Rajas. The wakeful state is governed by Sattva. In each stage the lower state looks very small and insignificant.

Tuesday 31 October, A.M.

Fourth Meeting:

(1) R. Your words about “Waking Up” in relation to abundance of Sattva were of greatest value. Recently we asked our people to record:

- 1) What it feels like to “wake up”?
- 2) What seems to lead to it?
- 3) What seems to end it, so that we fall asleep again?

So many and varied were the answers that I am publishing a small book called “Waking up” to attract our friends to the meditation. It is being printed now. So anything additional that H.H. would say on the subject would be most welcome.

H.H. (We had discussed it yesterday)

Q. What does it feel like to wake up?

H.H. There are two different types of world. One is the physical world, and according to the laws of this world we go to sleep in Tamas, dream in Rajas and wake up in Sattva to do our daily work. Being awake physically means only our bodies are awake and are being governed by the laws of the physical world. Then we have another world which we may call Spiritual world. Here again we have three states of our being. To be only physically awake means asleep in the spiritual world. This is the state in which most of humanity lives. The dream state of this spiritual world is more like the subjective world of individuals where knowledge plays its part, but it is not the True Knowledge. It is also the state of creativity for artists and for discovery. The awakened state means being alive to the Eternal Laws which encompass the human race in eternity. This is the real wakeful state. There is a shloka in the Bhagavad-Gita which says: “That which is the night

of all beings, for the disciplined man is the time of waking; when other beings are waking, then it is night for the sage who sees.” Those who are really awake, they see both the worlds in proper perspective. For such men all the activities of the world for possession and pride are futile, for physical laws have no influence on such people.

There are other aspects also. Just as when on the physical plane one sees the non-reality of the dreaming state, so does one see the non-reality of the physical world when he is really awake. Thirdly, a man on the physical plane never forgets even in his dream that he is a man and not a beast, so the really awakened man, having known the Atman, he never forgets even in the physical plane that he is the Atman and nothing less than that.”

(2) R. Will that be from the fifth step of the Ladder?

H.H. That is so.

(3) R. Is this the starting point of what he said of “Insight”?

H.H. This is not a general rule that after attaining the fifth step on the Ladder one will be able to have insight into everything naturally or knowing the thoughts of other people, but with attention he will be able to grasp it. Insight has two aspects: One is to see the laws governing the object or the situations, and the other is to see the Self in other things.

(4) W. Is it possible to put a question in relation to the Real world and the unreal world? If the wakeful state is as it were the lower level of the consciousness of the Real world, what are the higher states in this world?

H.H. It would be good to refer to details of the Seven Steps of Knowledge which had been given long ago. After leaving the three steps behind, when one comes to the Fourth Step of “Pull of the Way” then the Sattva starts building up, and in that state many good things seem to happen such as, if one said something, it might come true; one might see future events or have some visions or read the mind of other people whenever there is influx of Sattva. When you reach the Fifth Step of “Insight” then the attraction of the physical world starts losing its hold. The good things of the material world become easily available, but one doesn’t wish to use them even though the physical forces for such use of them are working. Due to presence of the Sattva and the True Knowledge, one just prefers to ignore them. One also develops a sense of “seeing through” the things and situations. The next stage is of the “Abundance”. In this stage one begins to experience the Self in all things. Instead of looking at the outer form of matter, one looks into the heart of matter where the Absolute abides. This is practically the highest state in the world. Beyond it is “Turiya” when no cognition of any duality is possible. Everything is just one, and even the knowledge of the manifested world seems to be lost, for one sees only unity, and the world of manifestation and division is no longer seen. Turiya state doesn’t last for long. It is mostly preceded by Samadhi. There is no idea, no form and no word in this state. It is all One.

(5) R. When a person is getting on to the Fifth stage, the physical world loses its attraction and he is seeing the subtle connections between things frequently – namely what lies behind the physical world?

H.H. All manifested world of multiple form has originated from one single root. When one sees the unity behind all the diversities then the forms and laws governing them become secondary. One then sees the cause of the causes, not only the effects.

In the life of Shri Ramkrishna, once a snake appeared before him and he welcomed it as his lovely god in disguise. In fact, everything, even the tree, the leaves, the beasts and all other things seem to look like the Atman. This is a special kind of sight by which everything seems as the Atman.

(6) J. There are scientists, busy with their efforts, who look into nature's laws step by step and give us knowledge about them. They also harness the discovered laws for the benefit of the masses. What difference does it make for a man who has taken to the system of True Knowledge and Meditation when compared to the scientist who hasn't?

H.H. The basis of all scientific work is the elements. They discover their laws and use them for quicker and faster use of the material world. The pace of life is thus made to be faster. The electricity or an aeroplane will take men high into the sky, but they have to come back for the rest to the earth because without it they cannot live. The quicker pace of life is quickening everything, and in this process the natural balance is being lost. But the men on the path of Knowledge and Meditation work for peace and happiness. In doing so they become natural and thus enjoy everything. The scientist runs after the effect and we look for the cause.

(7) R. I was not referring to the scientific world when I asked my last question. I meant the Sattva shows the inner connection between

things that one doesn't see in ordinary sleep state; for instance, ordinarily we see just two things – duality. I meant that in the stage of “Pull of the Way” (Sattvapatti) you begin to see the third element in everything. You begin to see the Law of Three.

Because you have Sattva, do you not begin to see the Three Forces and not duality?

H.H. The physical world with all its laws is there and the physical faculties are also there to appreciate the physical laws for each of us. It is the quality of these faculties which determines how much one can make use of the physical laws and the elements of matter. This is a common factor and common knowledge for which there are schools and colleges to provide such knowledge, and anyone who wants them can have them. The difference between this type of knowledge and ours is this, that if having resorted to pursue and use the physical laws you find yourself torn into pieces, disturbed and miserable, then beyond this physical world there is another world and its laws which are known to us, and we can comfort you with them and lead to peace and happiness. We will also initiate you to make you able to go to the source of Knowledge and energy with which you still further your life with peace, happiness, efficiency and precision. The appreciation of the Law of Three or seeing the Third Force is just part of the Knowledge of this world.

Just as there is someone present to give water to a thirsty man or if someone is hungry, there will be someone to cook for him; likewise there is always someone ready to supply what is needed. In being with the physical world and working on the physical world you take what you need; and in taking all that you want or which you think you want,

if you find that you are in trouble, then there is someone to give you peace and happiness. That is the reason for our existence. We give what science cannot give or what science cannot evolve or what would never come out of their effort.

(8) W. What one would like to clarify is whether this stage in between the physical world and attachment to it, and the appreciation of the other world is at Step Four on the Ladder? (J. affirms that H.H. meant this to be Step Four.)

H.H. (Further instructions on the previous topic): In that physical world everyone needs food, water, clothes, a house and so on to live happily. These are being produced by study of laws governing material substances. If all the luxuries of the world were provided except the sleep, in three or four days the man will go crazy for want of rest. What is this rest which is so very important compared to the luxuries of life? To rest is to give up. This is a law. One must give up if one has taken any thing and in this giving up he is recharged to take further. A man can manage to live with less food. no house and very little clothing, but he cannot live without rest, and the rest must be full. Rest is to give up, so he must give up in full. The physical world will crumble down if this law is not obeyed. The same applies to the other world, the subtle (psychological) world. One can go on looking for things and ideas which you think are useful and you go on accumulating them, but by accumulation of all this, when you are by yourself you don't find peace because of lack of rest. What do these people become? They go crazy. become mad or attempt suicide. This is all because they haven't had the

rest. Unless one has rest in love and happiness one cannot survive, just as the body cannot survive without sleep. This system of work is to provide the rest. To take people to bliss is simply giving them rest, to rest with the Self so that they may have new and fresh mornings of life. Without this, life is not peaceful, and it is no wonder there is much chaos in the world. Your job is to provide rest and make them give up.

(9) W. Perhaps we can ask in this connection that we have a large number of people who come to us for guidance in the method of meditation, but they don't seem to want the system of Knowledge and yet H.H. told us that in order to get to this you need both the method of meditation and the system of Knowledge. How then do we help these people in relation to what he has told us?

H.H. The necessity for knowledge is only for those who do not have initial love for and faith in the meditation. Those who naturally have love and faith for meditation and meditate without any difficulty, they usually have the knowledge in themselves. Whenever they express their desire for knowledge, then only they should be provided with it.

(10) R. But in fact there are few of them who go on really meditating properly. They lose touch and forget it. Very few of them continue to meditate for long enough unless they do get interested in knowledge of themselves and keep in touch.

(See Miss MacGeorge's letter, p. 54)

H.H. There are three types of people. Those who want the Knowledge first and not the Meditation. They need to be given the Knowledge in such a way that with rising understanding they are led into

the Meditation. Then there are those who would ask for both, and they should be provided with both. There may be a few exceptional cases who would only like to meditate and have no apparent desire for knowledge. Having no desire for knowledge doesn't mean that they have no knowledge. They have some knowledge within, and as long as this knowledge is sufficient, they will not ask for any more. But there may be a time when their own knowledge is not sufficient, then they will ask for it. It is up to those responsible for the management of the School to see who need what and when, and provide it in right time and measure.

Tuesday 31 October, PM.

Fifth Meeting:

(1) R. (A. Caiger-Smith's question):

This is a question asked by a person who takes a group of new people who have just joined us: "Even when we are given some big idea of True Knowledge like the Ray of Creation or the Law of Three, this remains quite separate from our ordinary life. How to fill this gap, so that this idea influences how we live?"

[See also follow up by Dr.Roles below]

H.H. The whole universe is governed by the Law of Three, and the first manifestation which we see is Sattva, Rajas and Tamas, and the Law of Three is repeated down to the coarsest form of the creation which can be easily grasped. In any walk of life, or at any level of life, one can see these laws working. There is the beginning, middle and end of life; high, low and middle of everything; there are three measurers in Sanskrit language; active, passive and neutral forces, and so on. Our Mantra is composed of three forces; there are three regions – heaven, earth and hell; and many more examples. Even in every action one can see the interplay of three forces. It is only the question of looking at any action and getting to know and feel the Law of Three working in it. It should not be difficult to grasp the idea for anyone.

(2) R. Nevertheless when the idea is given, very quickly all the Sattva goes and it becomes very complicated, which spoils the idea by talking about it. I wonder if it's a matter of more careful instruction or of more Sattva?

H.H. Your observation itself shows the play of three forces! The moment a good idea is given and a beam of light comes in to brighten everyone and make them happy, is the play of Sattva. When you start talking and discussing it and pull and tear the idea into pieces, it is the play of Rajas. When one is under the influence of Rajas, one cannot see what is there, and this leads to confusion, and before all attacks are finished the idea is dead which makes people unhappy and miserable. But all this is natural, for the play of these forces must naturally go on. Nevertheless when the Sattva prevails and an idea is introduced, they should be asked to hold the idea peacefully; and as the idea will make a home in their being, it will brighten up the situation and once the light of Truth has been seen it stays for ever. There is no going back into ignorance of a subject which you know.

(R. suggests to W. to put the questions from members of the School of Meditation.)

(3) Mr. Windsor: What am I and how can my purpose be fulfilled peacefully?

H.H. The answer is extremely simple and short. I am that which can not be separated from me. "I" is the Atman and everything else is Idam (that). All that is for me. We had one example of the sun and its light. Sun is not the light, although light is emanating from the sun. The light belongs to Sun. I am that with whose power the Buddhi discriminates, the Manas works and senses and body do their job. Anything which we see, hear or talk about is not I. They are my instruments. That which can not be separated is the I.

Any purpose under qualification has its limitation. The real purpose is not qualified. Because looking for the Self-realization is meant where there is no qualification. Fulfilling purpose peacefully is putting in qualifications to purpose. In fact, the purpose is the peace, and peace is in giving up. When in sleep if one does not hold to anything then he gets peace, if he did there will be no peace. All that we need to do to fulfil the purpose is to be at peace and give up. We give up all the attachments. Fulfilling a desire is different. One works for the desire and when it is fulfilled one becomes happy. But this happiness stays only for few seconds, because the next desire comes in to activate. In desires and in their fulfilment there is no peace.

(4) J. We have always been told by you that we are the Atman and the Atman is the Absolute. When the Absolute has sparked off this creation He must have had some purpose behind it. So the great purpose must be in some way related to us, because we are part of the same Absolute. Could H.H. comment on this?

H.H. The Absolute is Truth, Bliss and Consciousness. The creation is for bliss. It is a play, and the play is only for enjoyment. Human beings are also the Absolute and include everything the Absolute has. Men are self-truthful, self-consciousful and self-blissful. The Absolute creates and enjoys it without getting involved in it, only as a witness, but the man prefers to enjoy it as a doer and not as a witness. This claim is followed by the duality of “want it” and “got it”. All this binds the man in little boundaries and little boundaries give him only

little bliss. The Self being the Absolute could not be satisfied with such little bliss, and this is why there is a constant search for more bliss, more truth and more consciousness. The search makes them become active and run amok which is followed by troubles, anxieties, conflicts and discomfort. The real purpose is thus completely lost. Only if men could see that they have nothing to do, nothing to claim, nothing to achieve in this already complete and blissful creation, they would begin to enjoy and also fulfil the purpose.

(5) Mr. Todhunter: One has experienced the attention which passes clearly through the Guna situation, ideas in the mind and so on, to rest on the Mantra. You say the presence of a Realized Man can help a person meditating when subject to the Gunas. When guiding other people in meditation, how can the presence pass clearly through to help others meditating?

H.H. The force can pass through only if the force is available. The helpers or guides should see that they have enough of this force in themselves, then only it would be possible to pass through this force so that the other people could get over the Gunas and meditate properly.

(6) Mr. Grimings: Is the Mantra connected with breathing? Why is breathing changed in meditation, and how does this relate to the pranas? H.H. says: "Still the body and bring your Prana into equilibrium." Could we have further instruction?

H.H. Mantra is the vehicle for a force. It can produce effect only if the physical forces are not interfering. Everyone who desires to meditate has control at least over the physical body. So before we start meditation

we still the body. A still body brings the breathing near to normal and then we start the Mantra. Mantra is a force and with its effect the pranas (breathing system and circulation) are regulated. The regulated Prana stills the mind and then it becomes possible for the rhythm of the Mantra to undo the barriers and merge into the Self. Rhythm of the Mantra is quite independent of the rhythms of breathing and blood flow. During meditation one doesn't need to attend to the movements of prana at all.

(7) Mr. Roffey: I have been remembering the sound but not sounding it; how does this remembering work?

H.H. To remember the sound is not essential. It is being conscious of the rhythm of the Mantra which is necessary. Even this being conscious (awareness) of the Mantra is needed up to the point where one is just about to reach the deepest level. Having reached it, even the Mantra is dissolved. There is no possibility of being conscious of anything but the Self, which is one without second. Here the actor, action and act all become one. The being who meditates transcends everything and becomes One. We can see how in practical life when something is far removed from us we are always looking for it. When we possess it we don't bother about it because it has become a part of our self. Being conscious of anything but the self is basically being separated.

(8) Mr. Roffey: "In the beginning was the Word". Was this a sound or idea?

H.H. The Word is the Absolute. Before a word comes to be, there is someone to create it, because before any action comes into being there must be a conscious being to initiate it. Thus Absolute gives the Word.

The Word is a sound and an idea – both. It manifests in different stages. The sound as known to us belongs to the coarsest level of the word. The word we hear and the word we speak is of the coarse physical level. There are subtler levels of the word and the whole of creation is filled with the same sound. The sound is also the idea, because the creation is governed by laws and laws express the ideas. The substance is the Absolute, sound is the word and word is the meaning. A name means some object, and thus the meaning of the Word is the Creation. In Vedas also this has been quoted.

(see pages 17 and 18)

Wednesday 1 November, A.M.

Sixth Meeting:

(1) R. In the West we have mostly been brought up in the Christian Tradition so that Christ's stories in the Gospels are very familiar, and we recognize some of them as happening within ourselves. These stories surely are contained in His Holiness's Tradition also; it would help us to understand H.H.'s terminology of Buddhi, Manas, Chitta and Atman in this particular story I would like to re-tell:

A man had two sons. The younger asked for his portion of the inheritance and went to a far country where he "wasted his substance in riotous living". Now there came a great famine on the land, and being reduced to condition of a swineherd he would even desire to eat the pigs' food; but when "he came to himself he said, 'How many hired servants of my Father have food enough and to spare and yet I perish with hunger. I will arise and go to my Father'", and when he was yet a great way off his Father met him and kissed him and made the servants put the best robe on him and prepare a feast. But the elder son was working in the fields and when 'he was told what was happening, he complained that though he was always faithful, his father never made a feast for him. But the Father said, "Son, you are always with me and all that I have is yours, but this your brother, was dead and is alive again; he was lost and is found."

If father was the Atman, who are the sons, and who receives the 'good impulse'?

H.H. The father is the Atman or the Absolute. Sons are men, one

with understanding and one with ignorance. The son without understanding associates himself with body and its claims. So he asks the father to give him his portion. In doing so he only establishes a boundary within the creation which he could call his own. He then goes out into the search of pleasure far removed from the centre of happiness into the realm of material world. This 'far country' is the country where the physical laws prevail and when the physical body has spent up the substance there comes a famine due to lack of rest and real bliss. Utter confusion is the misery, and then not being able to see further he looks back or looks within. He remembers to look within because of the great misery. He remembers the wealth and abundance of his father's house where everyone is happy, and discriminates his situation from others. He is then met by his father in the midway and is given the robe. The giving of the robe is the dawn of discrimination of the True Knowledge, and then all become happy and make a feast. He starts a new life because a transformation has taken place due to discrimination and True Knowledge. When the other son asks as to why was he never given a feast, he is told that the feasts are given to those who have been separated. Those who are united with the Father, they are always celebrating. There is not a moment when there is no happiness in the company of the Father. The outer celebration is only for the separated ones, and since the younger was separated from wisdom he was being given a special treatment to start afresh. One who is with the Father is without blemish, and one who is without blemish is indeed the Absolute. In Absolute (Brahman) there is fullness and completeness, and in fullness there is no blemish.

There was a rich man in Calcutta who used to go out of his mind after certain intervals. Eight servants were deputed to look after him in groups of two, and were instructed to hit him on his head with his shoes whenever he was insane. They did as they were told and the moment they could see him coming to senses, the servants will stand with folded hands in respect to obey his commands. This was the only cure.

(2) R. May I ask, then, that these two sons seem to represent two states of the Buddhi, one being misled by worldly things and the other as always faithful?

H.H. Yes, both states of Buddhi, but one was with discrimination and True Knowledge and the other without it.

(3) R. Does the 'good impulse' come to him from Chitta?

H.H. It is not from the Chitta but from Buddhi. When a person is subjected to misery, then at the climax of great misery the Buddhi looks back. The world is such that it simply goes on towards sensual pursuits without feeling misery as misery. But when they reach the end of it then they look back and the discrimination starts.

(4) R. We see also in the story, clearly, the influences of the three Gunas on the young son. Going away and spending all his money in Rajas, and then reduced to Tamas, and when Sattva collects he turns towards his Father.

H.H. This is right.

R. He has said himself that it would be valuable to find connections between the Christian Gospels and his Teachings – the Vedas – where they originally arose from. If he agrees, we might go on and try

to do this.

H.H. assents.

(5) R. Mr. Whiting was saying that many people wanted to hear more about the Tradition of the meditation, and particularly about the first Shankaracharya and his predecessor. We have some material but we like to know more.

H.H. When we talk about the first Shankaracharya and the Tradition of Shankaracharya we don't really mean that this tradition was produced and created by Shankaracharya. It was only made available through him at a certain point in our history. The tradition starts right from the beginning of creation, starting from Nārāyan, coming through Brahma, Vashishtha, Shakti, Parashar, Vyāsa, Gandpadāchārya and Shankarāchārya. Since the first Shankarāchārya we have the tradition of four seats of Shankaracharyas for the last 2,500 years. The Knowledge does not come from men at all, whether Shankaracharya or any other leader of other religions. The Knowledge belongs to the Absolute and the Atman. These leaders simply only catch the ideas and expound them according to the need of the time, place and the people. He clothes the Knowledge in a fashion that suits the standard of people living at the time and place where he happens to be. This is why the religions differ. Fundamentals are always the same, but details are always different. Some say it in crude form, another uses a subtle language, whereas the third might give a synthesis of the two. All the religions of the world like Christianity, Islam or Hinduism, etc. are not really what is meant by Dharma (Religion). They are only fabrications round the Dharma. Humanity is one, so human beings

can have only one Dharma, and that is the system of True Knowledge which has found different manifestation in different religions. It is the desire and need of the time and place which crystallises into one single person, who becomes a vehicle to express the True Knowledge in his own way. Neither the present nor the first Shankaracharya nor anyone else has created the True Knowledge. It simply happens to pass through certain individuals.

(6) W. If we could only realise this, we wouldn't have to fly to India as well.

(H.H. remarks that a booklet is being produced In English which would give some introduction on the subject.)

(7) R. This is a rather lighter subject: perhaps he would explain why last night I had a dream in which I was in the presence of the original Shankaracharya, and he explained to me and those assembled round him all about the five veils and about what happened when the five veils disappeared. It was a vivid dream. I got up and read in Vivekachudāmani and found it was just what H.H. was saying. Why did this happen?

H.H. The Shankaracharya started a new movement in India when the way was practically lost. Side-tracks had been created and people were distracted to somewhere which was not the true goal of human beings. Intellectual pursuits had covered the True Knowledge. He was in the world to shed light on the way of True Knowledge, so that the people could remember their goal and find the way to reach it. If one knows the address and does not know the way to reach it, or if one knows the routes and does not know the address, then in both cases efforts will be futile.

Shankaracharya showed both together. The historical man called Shankaracharya was only the need of the moment; the real and eternal is the Knowledge which might appear anywhere, wherever the need may be. If someone who is devoted to Truth with sincerity, then he might well be connected with him. Bodies may be different but Atman is the same. If you have seen him in person in your sleep, you have seen the Knowledge personified. Such moments are very important. When there was chaos of ideas and principles, the Shankaracharya appeared to present a synthesis of Truth. He did that and disappeared. The principles are the same which have come down through this Tradition right from Narāyān, Brahma and others to the present day. There will never be any difference of the principles, but the modes of expression will differ from Shankaracharya to Shankaracharya due to the difference in the Being of the Shankaracharya and the need of the time and place. The true search is to find the unity in diversity.

(8) R. In the West, although we have many wrong ideas, three of those names are now quite familiar. One is Vyāsa who is much quoted in the West; the other is Govinda, the Teacher of Sri Shankara; then the first Shankaracharya is very much looked up to, and by scholars his sayings are much quoted. But we don't know anything more about anyone else. Perhaps the booklet which is coming forth from H.H. will contain some more Knowledge about these and others also.

Thursday 2 November, A.M.

Seventh Meeting – Allan's first.

(1) W. I would like to ask a question about my own meditation as this may be the basis for guiding others. Now when one starts to meditate, there is very little sound to the Mantra. There is substance. One can turn to the substance, go into the substance, become the substance. Would H.H. comment on this.

H.H. We have known the word Sat, that which is. Whatever is has the existence, and that is the substance, but this substance is of two types. One is the immobile existence and the other is mobile existence. The immobile and the mobile existences are known as Purusha and Prakriti, i.e. the Absolute and the Creation. If one experiences any sort of movement or any sort of sensation or any sort of intake one is still in the world of Prakriti. Meditation is the process to take one from movement to non-movement (stability). As long as there is any appreciation of sound or smell, then one is still separated from the immobile substance. That substance is there and in true meditation one becomes that substance.

(2) W. I would like to ask that one can go deeper into the substance like deeper into water. This can be appreciated in a very subtle way and one is more aware of substance than the sound of the Mantra. Although there seems to be a sound in the substance or beyond the substance.

H.H. Howsoever subtle the sound may be, it exists because of the movement, and as long as there is movement there is separation. Thus the climax of meditation is that one becomes One. There is nothing else. Only one without a second.

The substance is the same and there is no difference at all. Difference is in being mobile and immobile. The immobile is very close therefore to the mobile and so it seems that both are mobile. The movement of Prakriti is extremely fast and when Purusha looks at Prakriti or outside, then everything seems mobile, and when it looks inside (to itSelf) then it experiences immobility. Atman (Purush) is immobile and present everywhere. When one goes into deep meditation one reaches the spot where there is nothing but the Self which is still, firm and immobile. In this unity the senses and Manas and Buddhi have no validity. That One is beyond senses and mind, so there is no possibility of any other type of consciousness than the consciousness of the Self.

(3) R. There is still some confusion at home about the word “deep”. People think it has to be in coarse form, placed anatomically, whereas it surely means deep in subtle way – i.e. deep into your Being?

H.H. (laughing) In both ways analogy can explain the subject very well. One can take the analogy of ocean in which one dives deep, and as one goes deeper and deeper one finds the stability. The bottom of the sea is relatively stable compared with the surface. Throughout the Universe the less mobile supports the more mobile and then the more mobile supports the super-mobile. The whole of Prakriti is mobile and is supported by the immobile Purush (Atman). In Nature there is relative support to each other. The moving earth is immobile in relation to mobile man on the street. In Veda it is said that three-fourths of the Absolute is immobile and one-fourth is mobile which is called Prakriti. Thus in meditation when one says “to go deep” one means to go from mobility to immobility.

The mobility is always appreciated only by relative immobility. Whosoever appreciated the subtlest form of mobility must be immobile. The job of meditation is let him be immobile.

More questions from London:

(4) Miss Nicholson:

“Irene Nicholson would like to take the opportunity of the visit of Dr. Roles to India to thank His Holiness once again for the very wonderful and helpful letter he sent her in the summer of 1966 when it seemed she was dying. During the past year it has been a great source of strength not only to her but to friends with whom she has shared it, both in London and in Mexico, who have had similar situations to deal with. She now wants to ask:

What is the most important thing to do before death, in order to ensure continued connexion with His Holiness and our own School, and to be of best use to this Work as a whole?”

H.H. (smiling):

There was a young disciple with a Realized Man. The Realized man was very old and was just about to leave this world. This young disciple was worried and asked his Teacher that “since you are leaving this world for liberation what shall I do to be liberated?” The Teacher replied that “you don’t have to worry about this. Once a relation has been established between the Teacher and the disciple, both will be liberated together”. Bodies may seem to leave each other, but in reality the Teacher comes again and again to prepare them, and then all are liberated simultaneously.

(5) R. I think this will be very re-assuring to her and others. She is still very active, takes a group and does initiations. When in

too much Rajas she gets ill. She has to be reminded to be quiet and then she gets better.

H.H. Those who seem to be active for others are relatively still compared to those who seem to be still and working for their own self.

(6) Mr. Duncan: When is a person ready to give guidance to others meditating?

H.H. A person who has to guide others in meditation simply needs to make sure that he himself has learned to meditate properly. If he is still and peaceful in his meditation then he is ready to guide others. This is the primary stage for guidance. One can guide a person to the level at which one is and there can be many levels of meditation to which guides reach. So one will guide others only to one's own level. The doctors have the same qualification and have their practices. Some are new, whereas others are experienced. The new doctor has everything but the experience, so he usually refers to his books to make sure and keeps on changing the medicine which he prescribes because he is not sure in himself. The experienced doctor just prescribes a medicine and it works. This is only due to experience. The same applies to helpers. They can help best only when they have experience in meditation and it has become natural.

(7) Mr. White: What is meditation? How does the method of meditation relate to meditation itself?

(J. adds that H.H. had sometime ago said that the Absolute meditates and the creation starts. Perhaps in this background the questioner wants to know the difference between that meditation and the method of meditation as given to us.)

H.H. To meditate is to Be. To be One. One without a second.

Here is an example: In very ancient times when Dattātreyā was walking along a street a marriage procession came by. He stopped at the door of a shop where arrows were being made. The shopman was busy doing his work and did not care to look at the procession. After the procession was gone, Dattātreyā wanted to know why this man did not enjoy this merry procession. He called him and asked if he had seen a marriage procession. The shopkeeper said no. He also said that he did not even hear any noise because he was busy shaping the point of the arrow. In shaping the point he became one with it and the world of senses did not exist for him at that time. The same applies to meditation. In meditation one is just One. One becomes the Self. The method of meditation is only a process by which this is made possible. Absolute meditates and becomes the Creation; we meditate and become the Absolute.

(8) R. In New York they have changed the name of our Work to the “Society for the improvement of Human Being”. So they seem to be on the right line! Some of us would like to see another word for meditation. In the West the word “meditation” always means thinking about something. Recently, owing to the publicity, this expression “Transcendental Meditation” has become a joke in the comic papers, as when wife says to husband “you call it transcendental meditation, I call it sulking.” Is it possible to use a different word like ‘Liberation’ or ‘Being’, or some other word? Or will he just leave it?

H.H. In India the word Dhyana (meditation) is derived from root

‘Dhya’. and there are three words created in this respect. The act of meditation is called Dhyān, the object of meditation is called Dhyeya and the subject of meditation is Dhyātā. Due to this etymological basis these words have pretty fixed meanings and relations to each other. When we think of improvement of Being then a question arises whether the Being is degenerated or spoiled so that it needs improvement? The fact is just the opposite, for Being is always Pure and can never need any improvement. If it did we will be thrown into a regress as to who then is the Absolute. What is being done now leads to the view that the pure and absolute Being is now understood to be impure and not absolute. This sort of common knowledge is false and that needs clarification. We need change and improvement in life of the people and not in the Being.

(This was followed by some suggestions which seemed impractical for the reasons of translation from one language to the other, so it was suggested by J. to postpone the subject.)

(9) There did come out one thing, that if people don't understand the proper meaning of meditation, they should be given the proper meaning.

H.H. This place we are sitting in is called Brahma Nirwas, which means that this is a place where Brahma lives. This is a misnomer because Brahma lives everywhere and not only within the four walls of this building. But it suggests that the Brahma is discussed here and some effort is also made to experience Him, and due to this it has some influence on people who come here.

Mr. Allan was asked to speak.

(10) A. Perhaps I should say first of all how very glad I am to have a chance of being here again, and I would like to say that I have been very much caught up in mobility for these last ten days or so, but coming here and being with Shankaracharya one sees immobility again and only wishes when in London again and people come to one in the state of Rajas and mobility, one would be able to give them the peace one finds here. Has he any suggestions how one might be able to do that?

H.H. Any activity which human beings take to is only because they see some possibility of betterment, transformation, development. People can only be induced to meditation if they see some possibility. This possibility can only be shown by example. If the people who meditate and are under the System are better, certainly others would desire to follow them for their own possibilities to materialise. This is all we can do. To create an atmosphere like the one here, you should meditate and discuss the way of the Knowledge. By doing this the Sattva particles would transform the atmosphere. Once a religious place was built in a town where people tried to meditate, but they all seemed to have violent feelings. They enquired about the history of the place and found that this place was previously used as a slaughter-house. They wanted to go somewhere else, but were advised to remain, so they stayed and meditated and in due course the atmosphere was changed.

Friday 3 November, A.M.

Eighth Meeting:

(1) A. In answer to Miss Nicholson's question about preparing for death.

Shankaracharya talked of liberation. Could he tell us more about it specially in relation to the death of the body?

H.H. The body which dies is made of such a material which in time is bound to be decomposed. so it is natural that whatever is born must face death. The one who is said to be born with a body at birth only discards the body at the time of so-called death. Death does not bring an end to the one who has the body. The one who takes and discards the body is a conscious being. Just as people use clothes and when the clothes are torn they are thrown away and new clothes are taken, in the same way the conscious being takes a new body after throwing away the old one. This is the only relation of the material body with the conscious being.

There is another type of relationship, and this is the relation of conscious being to conscious being. This relationship is established on the Way. The Leader and his followers have such a relationship. This is not bound to time and space. As long as both are not liberated, the relationship stays. At liberation the relationship ends, because of unity. Relations exist only with duality; in unity there is no relationship for it is all One.

(2) A. When liberation is achieved, the conscious being will not have to take another body?

H.H. Taking a body or leaving the body has no relation to the

liberation. The liberation is to understand that I am not the body, and once this is achieved one is liberated of all bonds, i.e. those relationships.

(3) A. Should the disciple make an effort to unite with the Teacher?

H.H. The effort towards unity is the real effort. The unity with the Teacher or with the Self is the only work which we all have to make effort for. King Rama once asked Hanumān (the monkey God) as to who he was? Hanumān in his great simplicity said that on the level of body I am your attendant, on the level of consciousness, I am a part of you; and in reality there is no difference between you and me, for we both are the same.

(4) A. Is one guided towards a Teacher or is it luck?

H.H. The establishment of relation between Teacher and disciple is not directed by luck or fate, but is a process of cause and effect. Actions bear some fruit, and with that one gets also luck or fate. These are always subject to time, action and place. By luck one gets something which must vanish within a certain limit of time or place. These laws do not apply to the relation with a Teacher, which is two-fold. It is based on the Grace of the Teacher and the receptive faith of the disciple which bring about this situation; and once the relation is established it stays till liberation of both, or unity. When the rains come the pots which have their mouths toward the sky get filled with water, and if they face the earth they would not get even a drop of water. In the same way the Grace is raining from the Absolute, True Knowledge and the Teacher. From Absolute the rain of Grace is eternal and also from the Knowledge, but a Teacher appears in a certain age and all those who

keep alive with faith get that Grace of the Teacher.

(5) A. Can we assure our friends in London that they are also connected with this relationship?

H.H. Yes, they can be assured.

(6) Mrs.Allan: During half-hour meditation one reaches the point of immobility several times but does not dwell there long enough. Is this a common experience? I wonder what can be done to remain longer in immobility?

H.H. The intense longing and constant practice will make it possible to remain longer in immobility.

(7) A. Sometimes one reaches the bliss of deep meditation when one is in difficult circumstances and is lacking in Sattva. Is this some special gift or Grace from a source outside one self?

H.H. One should not think that because one is lacking in Sattva, one will not get bliss in meditation. It is not only the person who is responsible for creating such a situation, but time and place also play important parts with their own release of Gunas. This means that if in difficult circumstances one had a blissful meditation and found it as a gift or Grace without having deserved it, this is a wrong presumption. The gift or the Grace of the Absolute is always and everywhere available, and anyone, when tuned-in to it, would avail himself of it. Time and place are other two factors also, such as morning and evening periods in good place would be more fruitful than the afternoons in noisy places.

(8) J. asked further that in difficult situations come people look towards the Teacher and find that he does come to help. Could H.H.

comment on this?

H.H. This is natural. When one remembers someone from the heart, then there comes a connection on subtler level, just as one gets connected by dialling a certain number on physical level. On the subtler level also such connections are possible through which some relief is given in difficult times.

R. (Some questions from London):

(9) Mr. Bray: Now I would dearly like to understand something of the nature of the Atman. His relation to others and to the Inner Circle and how others can be helped quickly and simply whenever one meets them? We are grateful to the inspiring help which H.H. gives us so fully. His words, and the confidence they inspire, live with us.

H.H. We live in the world of form and name. These are the two types of relations which are valid in the physical world. Some are related by form which means that some can meet in person and make contact, while others can't because of the circumstances. They are connected through the spoken word. This relation through the word is as good as relation with the body. There is another type of relation with the Atman and the Inner Circle. This is on a completely different level. This relation is omnipresent. We are related to the Atman and the Inner Circle whether we want it or don't, but the relation between Teacher and disciple is also through words and forms. Form is on the coarse level, whereas the word is subtle. Relation through the word is more potent. Some people being very close to the Teacher in form may yet be wandering far away,

and others separated by miles may be very close to the Teacher through only the word. Such beings are blessed for they have more potential.

(10) Mr. Bray: (about Cosmic Consciousness)

H.H. Of course we are heading towards growth in Cosmic Consciousness and this is the way the Inner Circle works. Inner Circle works through certain people, but not necessarily one single man. The Inner Circle may use different men at the same time in different places. The growth of Cosmic Consciousness is possible only because there is seen to be a need for it, and the need and possibility can be seen because such relationships are being established. Also curiosity among common men is being seen all over the world. Because these symptoms are being seen, one can presume that such a possibility is there.

(11) Miss MacGeorge: When we heard about the two categories of people, the first simply wanting to experience and the second wanting to know more, and that eventually they will meet, I don't understand this distinction, i.e. when is "eventually", and where is the junction where they merge? I want to experience very much, but I am also desperately aware of ignorance and want knowledge too. (J. supported the question and H.H. appreciated the question very much.)

H.H. Of course there are these two categories. It is the exceptional cases that work through one way only; but most people need both. These two ways are complementary to each other. There are those who only like to know but would not put the knowledge into practice, and for such people the world is nothing more than talk. These are very poor creatures. Then there are those who only like to experience and would

care nothing about knowledge; they are derailed when they meet with forceful opposition or bad company. Their faith is shaken and their practice lost. Thus a happy combination is very healthy, because one can taste the bliss of being and also stay strong against false ideas, and keep on the Way.

There was a man who was interested in listening to a saintly Teacher, but never bothered to practice his instructions. His trained parrot once asked him where he goes every day? He said that he likes to know about God and liberation etc., so he goes to hear a saintly man. The parrot requested him to ask the Saint on his behalf, “How can I be liberated?” The man put the question to the Saint and the Saint fell down as if suddenly unconscious. People were very angry with this man for having put so awkward a question and asked him to leave the place. When he came home he narrated the whole story. The next morning the parrot was found lying motionless in the cage. His master took him to be dead and opened the cage to remove him. The parrot immediately flew up to a branch of a tree and said: “I got the Saint’s message and now I am free. It would be good for you if you acted on the instruction given.”

To know and to experience are both necessary.

(12) Mr. Geoffroy: What kind of physical action could engage the attention and imagination of all good men towards harmony and instruction from above in the same way as war does when it is necessary to fight evil for survival? Can any peaceful venture unite society towards harmony when material prosperity keeps it spiritually idle and blind?

H.H. The Creation is complete all the time in peace and in war too. Even war is a play, a drama of the Absolute organized by Divine forces and undivine forces, and the Absolute enjoys the drama without being attached to either of them. War comes because evil forces become dominant, and to keep up the balance the good and just forces also get united to stop evil. War is a lesson for the ignorant not to do such and such or take the consequences, but for a wise man it is nothing more than a drama and he takes his place as the situation requires. To try to bring about a situation or organize good men towards harmony as in war is a mere fantasy. The wise man always looks towards the Self. Improve your own being and the rest will be done.

(13) R. G. is very clever with his hands, he paints murals and is a jeweller and most useful to our Work in many ways but he doesn't like sitting still!

H.H. The impatience to do is because one thinks and believes that whatever he thinks and wishes to do is going to help the humanity, and this is the origin of a chaste desire to be active. He should be informed that whatever he does (murals or jewellery) is only a fraction of the great drama going on all the time. This would let him be at ease.

Pause: In India there are plenty of people who are only too eager to set the world right. They seem to have great ambitions to cure all the evils of the world and reform the nation. Because of these high-powered ideas in their head they cannot control even their own body and mind, and so live a life of great agitation within and without. Because of this they cannot even perform their own duties. These poor men

don't even have enough sleep and waste time in dreams and day-dreams about cleaning and glorifying the world. They can't really see anything now unless they waste their substance and look back. The wise man waits and watches. When the real need arises, the organization will be quick, so make sure you are fit for the purpose; but now enjoy this all as a drama, and leave the rest to the desire and design of the Absolute.

Friday 3 November, P.M.

Ninth Meeting:

(1) Professor and Mrs. Brown: We see two great forces – each commanding equal respect and love: on the one hand, His Holiness and the seers of all time, leading the search for the eternal Truths inwardly, through meditation, ways of devotion. and so on; and on the other hand, the great thinkers of the world, seeking those same Truths by patient, fearless discussion, scholarship and action in the world.

At present, we sense a gap between the Society and the world and seem to find our true place in our very attempts to fill it. Would H.H. be pleased to comment.

H.H. There is of course a gap between these two groups (the Society and the Scientific world) and it is bound to remain so because they are looking in opposite directions. The one looks inward and the other is looking only outwards. The scientific search is to examine the outward world of coarse substance and it has developed tremendously forceful instruments to look at it and make use of it. The instruments are made of the physical material to look at the physical matter, so the result is also coarse like the physical matter, and to build up a chain of ideas based on these findings they must be limited by physical world.

The Spiritual or the philosophical world begins where the physical world ends. It deals with the subtle and abstract world and uses the subtle body and abstract ideas, so it satisfies the inner man. Everyone is in need of food, clothes, a house and other luxuries of life, but he also needs satisfaction which tangible things and ideas related

to tangible things will not give him. Let people take what they want (from the scientific achievements), but no one man can have all things, and who can say that even if one had all the things of the world one would be satisfied? Only when he feels satiated would he ask for something else. There the School or the seers will step in to take him to the place of satisfaction and rest. The gap will always be there and the most one can expect is the rise of Schools to give some impulses.

(2) Mrs. Brown: From personal evidence M.D. feels sure that planetary influences have a direct effect upon our inner lives. J.B., scientist and mathematician, is not convinced. Can M.D. ever convince him? Should she try? Could this ever help to bring about the great worldwide ethic which is so badly needed? (i.e. the admission of true equality between all the faiths). These are always at war even in times of peace!

H.H. If one goes to try to convince some one it creates further conflicts. If the person to be convinced is of inferior quality, then he might be tamed to follow and such followers are mostly useless. If the person to be convinced is of the superior quality, then the gap is widened. What then should one do? We prefer to live what we believe and wish others good luck to be able to see the way we see. If he is intelligent and has the eyes to see things for himself he will soon learn to appreciate. The key is not be at war in oneself. The fight within is greater and much worse compared to external war with arms.

(3) R. In the course of being told to communicate with H.H. through us,

she fell into despair and the meditation left her. He then stopped meditating as well. I made some suggestions which carry no weight. Is there anything H.H. would like to advise to help?

He asked what suggestions, and when told, agreed and had nothing different to add. He asked for a further message to be conveyed to Mrs. Brown -

H.H. It has been seen through the ages that women always need men. It is inherent in their nature that they enjoy being with them. All women are like that. Unless they have reached to a high state of consciousness they must not try to be independent. It is always advisable to work under some older and more experienced man. This brings more comfort and is also necessary, because it creates confidence and stability of mind. One must understand one's own nature, and to get the most out of one's nature one must work in accordance with its laws without being attached to them.

Here we had some examples also. When working under this seat some people start thinking that now they are ready to be independent and start a following of their own; they leave the Ashram. The moment they leave the Ashram they soon learn that the force working through them is not really available, so they come back and start afresh. Their great difficulty was that instead of being able to influence others, they were more influenced by others.

(4) A. How can one acquire the attention of the arrow-maker which we heard yesterday morning?

H.H. Dattātreya accepted the arrow-maker as one of his teachers who happened to teach him the lesson of attention. Those who can attend to the outward world can also attend within. Those who can't manage to give attention to the physical work would not be able to give their attention to meditation. To give attention to physical work one must find a work which does interest him so that there is no opposition. So those who find it difficult to attend inwardly should first of all practise their attention in the work they do for their living or hobby. To attend is to be one with the work and to be one with the work one must get body, senses, Manas and Buddhi all attending simultaneously.

A milkman wanted to meditate and asked for initiation. The Holy man asked as to what is that object which he likes most. He said that above all things he likes one of his she-buffaloes and she also likes him! He was then asked just to sit and think about her. One day when he was to be offered food, he said that he can't come out of the place because the she-buffalo is standing at the door. The Holy man knew that he has now learned to be attentive to the physical objects and now is the time to give him meditation.

In the School, people who find difficulty should be encouraged to attend to some work they would love to do and watch how they do it. When they have learned to attend there, they will find it easy to dive deep.

(5) R. And this doesn't lead to attachment to the thing one is very fond of?

H.H. There are two types of attachment. One is the worldly

attachment which is a binding force, and the other is attachment in discipline. This attachment under the direction of Teacher is not a binding force. It will destroy the physical attachment and then destroy itself to let the man be free. The discipline is also an illusion, and this illusion is necessary to show us the illusion of the world. Both illusions end one after the other.

(6) Mrs.Sundaraj (Sharaya Patwardhan) in a letter from Malaysia:

“Yesterday I went to see a film. During the film I tried to be aware of my body and my surroundings including the film. I was going back and forth – into the picture identifying myself with the characters and then pulling myself into myself. Is this “thing” going back and forth Manas? – Is it all right if I practise this pulling myself while watching television or a cinema?” ...

H.H. Going back and forth is caused by Manas and Buddhi. Manas moves fast and Buddhi tries to bring back because of discrimination. One should listen more to discrimination and try to stay with it. If one gets stillness, it is better to do nothing, or else it will be lost. Identifications are caused by our attachments to what one thinks pleasant. Buddhi can discriminate good from pleasant. She should be allowed to do so.

People dismissed for private conversation.

(7) R. We have people going every year to Russia, Rumania and other countries.

They are students. They find that there is a big movement everywhere, where people with great hardship and suffering have discovered the Atman as H.H. has said this.

They whisper this

secret to everybody they can trust and this movement is spreading. They all ask for meditation. This they have heard of and they want it more than anything. Now they want me to go there and give it. I could only give to two or three people and it would be very dangerous, and such things are punishable in prison camps. Would the Inner Circle approve of the Mantra being whispered to such people with shortest instructions to people they can trust? We couldn't do the initiation ceremony, and is there any way to give them what they want?

H.H. Although the man is free inside himself, and howsoever great the bonds of the state may be, inside he is always free. But if we cannot manage to give Initiation in the proper way, we cannot do much about this. We must patiently wait and see that they themselves do something about it and bring about a situation where things are physically free before such a work can be taken up.

(8) R. But at the same time we feed them with books and literature such as Vivekachudamani, Upanishads and so on, but we have refrained from giving H.H.'s words until we got his permission. It is all because they want to meditate.

H.H. It is necessary to see that we don't do such things for propaganda or expansion. This work is only for those who want it and should never be made as front for expansion. Sincere people must be helped but this Work should not be done as an ambitious mission.

Friday 3 November, P.M.

from Ninth Meeting

Mr. Whiting goes. Message to School of Meditation

W. We have all we need, but one would like to ask His Holiness if there is a message or instruction which he would give to School of Meditation?

H.H. In the process of discipline all that one needs usually becomes available, one thing at a time. Naturally we have a curiosity to know more and also to fulfil what one holds very dear to the Self and we wonder how to realize it soon.

An organization comes into being when many such people find a common will to develop their Being in the company of others. Many questions are answered inside by the Self.

As one moves along the road one meets with new impressions the further one goes. The new impressions come by themselves; you don't have to desire them. Thus daily and regular march on the method of Meditation will also bring in many ordinary and extraordinary experiences but one does not stop for them, but keeps on going until that motionless spot is realized. Keep on working with faith, confidence and regularity. I wish you and your people in the School progress, and peace and success.

Saturday 4 November, A. M.

Tenth Meeting:

(1) A. At a certain stage in the development of meditation there seems to be a barrier blocking final unity. Is this illusion? If so, can one destroy it? If not, how can one overcome the barrier?

H.H. The last barrier to the Atman is Ahankar, the feeling of “I” – I, the one who is meditating, or I am the one who is about to go over the barrier into the unity. As long as one sticks to this the unity is impossible. We have to learn this and make sure in oneself that when one reaches to a spot of this nature, one should drop even the idea of the feeling of “I”. Everything is to be given up even the sense of I. Once the sense or feeling of I is given up, then only the unity is possible.

A certain man went to a Holy man to be initiated in meditation. He was asked as to what things he saw on the way. He said that among all those things I saw I remember a donkey very well. He was then asked to remove him from his memory. The poor man tried hard, but failed, and expressed his inability to do so. The Holy man said that the art is to drop the memory. This memory or the feeling of “I” is the greatest and the last barrier to meditation. The man who meditates or the man who observes must be dropped so that he is able to merge into one.

(2) R. It was possible in the night (remembering the story of the arrow-maker) to have no movement for quite a long time, but still the feeling of “I” remained there in the stillness.

H.H. When one knows that one is still one is not still, and when one knows one is at peace, one is still away from it. because the great barrier is still there to recognize I and its relation with peace and stillness. In complete peace or stillness there is no 'I'.

Prājapati is the Teacher (Guru) of all the Devas (Gods). His son Kach was sent to Ashram for study. He was taught the Vedas and the Shastras and also the Upanishads. The essence of all his knowledge was that he should give up everything to be at peace. When he came home he did not start any work so his father asked him as to why he is sitting there lazily. He said that "I have realized from reading the Vedas, Shastras and Upanishads that to be at peace one must give up everything, so I have decided to give up all work in order to remain happy." Father said to him that he was still enjoying being at home and services by the servants, so he left house and went to the forest to live alone with Nature. But when he found that he was not at peace, then he asked his father for advice. Father said again that perhaps there was something else which he could give up. The son gave up the tree under which he lived and also threw away his garments and moved around the banks of Ganges. Even then he was not in complete peace, so he thought that his body should also be given up and he collected wood and lit a fire and was about to jump into it. His father came out from the hiding-place and asked him to answer a few questions before giving up his body. The father said that according to nature and your being you will have another body when you have left this one by burning. This means you will only exchange one for another,

and this cycle will go on through eternity. Should you then give up this body? The son was now completely at a loss, and asked his father for guidance. Then his father said to him that to give up all, you have only to give up the feeling of giving up. This, your Ahankār, who is trying to give up everything else, is still with you. Once you give up Ahankār, then there is nothing of yours to give up.”

R. It seems to take a long, long time! Some people perhaps are more egoistic than others. (H.H.laughes).

(3) A. What is it that gives up? What is it that surrenders?

H.H. That which is never absent from anywhere.

(4) A. And part of that substance is in me?

H.H. Yes. A part of that substance is within you and also you are within it. It is like the water of the Ganges and Ganges water in a bottle. Break the bottle and there is no individual trace of that water when mixed in Ganges. As long as we associate the Self with the body, senses, Manas, Buddhi, desire or the feeling of ‘I’ ( Ahankār), we are separated and bottled up. Cut our Ahankār and there is no separation.

(5) R. I hoped there could be a peaceful co-existence like that quotation from Mundaka Upanishad:

H.H. quotes the passage in Sanskrit. (Book III,1):

“There are two birds, two dear friends, who have made their home on the self-same tree. The one pecks at the sweet fruit while the other looks on in silence, not eating. The first is the human spirit, who feels sad and

bound in by ignorance. But on beholding the power and glory of the Universal he becomes free from sorrow.”

H.H. They certainly co-exist as long as they are sitting on the tree of Creation and one of them is enjoying the fruit of the tree. These two sweet friends are the Absolute and the Atman. The Atman is involved with the creation and its fruits. It feels as if it is seeing, eating, sensing and enjoying the world, and in doing so gets attached with the world, whereas the Absolute, although in and with the creation, is in no way involved with the creation and only watches and enjoys. One does not see and understand that the changes take place in the Prakriti and not in the Atman. Atman is not subject to change. If it was, it could never be liberated and then the Prakriti would have been absolute which is impossible. One who understands this becomes very light and walks in freedom without carrying the load of the world. He is one who enjoys the drama in true sense and never associates himself with the characters of the drama. Our job is simply to watch and enjoy.

(6) A. Is one entitled to ask for help or should one trust the Teacher to know one's need and act as necessary?

H.H. The Master full of Grace knows the difficulties and picks up the message and comes to the rescue without being asked. The impatient disciple when he gets excited with the so-called difficulties jumps up to seize the nearest opportunity to ask for help. Even then he gets the help no doubt. Best is not to ask, because whatever is necessary will always be provided by the Master.

(7) A. H.H. has talked about levels of meditation. Are these related to a person's position on the Ladder?

H.H. Yes. The position of a person on the Ladder is very much related to the levels of meditation. But Gunas also play important rôle. The Gunas are everywhere. People have Gunas and the places have Gunas. There may always be a possibility that the influx of a certain Guna in a person or place will change the level of Meditation. Men with Sattva will have better meditation, whereas men with Rajas will have thoughts visiting them, and men with Tamas usually find a nice corner to sleep. Thus the level of meditation is decided by the position on the Ladder, availability of Sattva in him, the Gunas in the place and time. All these factors interplay to make up a level of meditation.

Here in India when we see a predominantly Sattvic person he is immediately given the meditation; others with Rajas are advised to go through Scriptures, rituals, keertan etc., and the Tamasic are asked to do physical services, exercises and ceremonial rituals, so that they can improve their Being and come up to a stage when they can meditate properly.

In case of collective meditation, the tamasic people should be either separated or put with the extra rajasic people. Men with controlled Rajas can easily be accommodated with Sattvic. This will keep disturbances away and will also create better result due to interplay of Gunas, and the Gunas can be thus displaced for easy working.

(8) A. Are the majority of people predominantly one way or the other, or the majority of people evenly balanced with the Gunas?

H.H. The nature of these three Gunas is such that one of them

is bound to be in predominance in every situation. The equilibrium of Gunas means dissolution of the creation or the person which is not possible. These Gunas are not constant in their relation all the time. They keep on changing their quantity. One might be in predominance now and the other might be predominant later, due to desires, attachments or outer influences. Job of the School in guiding people is to see the predominance of Gunas and arrange them in such a way that one is helpful to the other and not causing troubles.

(9) R. I want to be clear, when he refers to somebody as predominantly Rajas. From the point of the three rooms of the house, he could drive fast cars, want to be active in sports, excitable in feeling or emotionally, or mentally be talkative or domineering. There are many manifestations. Does predominance refer to any room or just one room of the house?

H.H. The talkative intellectuals, excitable temperamentals, sentimentals and those who become angry quickly are weak compared to those who can perform quick actions and are efficient. Those who drive fast cars, like quick sports and quick actions and can perform them efficiently, are with Rajas, so they do better meditation.

There was a Mārwāri (tradesman) who used to get excited very much and was in the habit of thinking without purpose calculating his designs and so on. One of his well-wishers took him to a satsang (gathering). There he sat behind in the last row and due to complete lack of interest he was soon fiddling with the shirt of the person sitting in front of him. Later on he was asleep, and in his dream he was selling his cloth.

After discussions with the client in the dream he was asked by his client to tear a piece of cloth of few yards in length. Having heard this the fiddling fingers got busy and tore the shirt of the person sitting in front, and soon opened his eyes to see what he had done. The other man was furious. The Mārwāri promised to give him six yards of new cloth and begged him not to make a fuss. He then also realized the futility of too much thinking and calculating.

Saturday 4 November, P.M.

Eleventh Meeting:

(1) A. Could we know what H.H. says when he opens the meditation?

H.H. In the Indian tradition, right from the Vedic age, this has been a common practice that whenever we start a work we remember some auspicious Mantra and also remember it when we finish the work. The Sanskrit writers always started the book with some sort of auspicious prayer and also when finishing the book. This is to inaugurate a work with peace and remembrance of the Absolute so that we may be able to complete the work without difficulty and pay thanks on completion of the work, so that the other works may also be well begun. The one which we have just now heard means that: "Let us begin work together, rise together and make efforts together so that we may enjoy peace."

(2) A. Are such sentences to be said only by the Shankaracharya or can this be said by other people starting meditation?

H.H. It is not only for the Shankaracharya to say this, but anyone can use this when starting or finishing work of meditation. People in general also use this. It is said so that one can be at ease and attentive to perform the work with ease and peace. One can say the Mantra or one can say something similar in one's own language like the Christian prayer of the Lord.

(3) R. He gave us this before. We have on occasion used this. This phrase is very happy one and people have often asked for it. So we may use it more now?

H.H. This is quoted in Vedas, in Māndūkya Upanishad and also in some other Upanishads. Details can be had later.<sup>+</sup>

(4) R. I noticed then (during the 20 minutes meditation together), I was very much relaxed, and though I wasn't sitting up straight, yet I feel fresh and easy since then. Sitting straight sometimes gives a feeling that I am meditating, but that didn't come this time.

H.H. It is not necessary to be stiff in body when one is meditating, because any sort of stiffness is possibly only by reason of Ahankār (ego-feeling) clinging with the body, which screws up the body and one feels tight and constrained. This is not good for meditation, so one must always be relaxed. This relaxation shouldn't mean body becoming loose and unstable. When one is entering within from without one must see that the body should take a natural position. This will give a natural balance to the body which will be neither stiff nor loose. The transferring of attention from without is possible when the body is naturally balanced, so one must acquire a position which is natural.

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<sup>+</sup> Opening words of Māndūkya Upanishad:  
(Translation W.B. Yeats)

“May our ears hear the good.  
May our eyes see the good.  
May we serve Him with the  
whole strength of our body and mind.  
May we all our life, carry out  
His Will.  
Peace, peace and peace be everywhere.”

and Ísa Upanishad:

“That is full; this is full.  
This fulness comes from that fulness,  
When this fulness merges with that fulness,  
only fulness remains.  
Peace and Peace and Peace.”

(5) R. Could it be said that his Buddhi sets the general direction of a man's life, what he goes after? And will it follow that when H.H. says that the man's last desire sets the pattern for next life, this is due to how his Buddhi is pointing at the time?

H.H. What you say is true, and changes in direction are also possible; and all through life in different atmosphere, circumstances and likes and dislikes, one gets fixed in ideas. He might like many, but one of them is most dear to him, and at the last moment this dearest liking does not leave him and he goes with it and sets a sort of new pattern for his next life.

(J. asked if this last desire was intentional or accidental).

The last desire is the climax of all our strivings and beliefs. If one has undergone a life with discipline and manages most of his life in conscious state, such men will have a desire with a conscious origin, whereas others who have not had a discipline or faith have accidentally just one of the many desires. It really makes not much difference because they all originate in ignorance.

A few days ago four sanyāsis were going to Badrinath on pilgrimage. In Rishikesh the leader asked them to leave any money they had, or leave the party because food and shelter will be available free on the way, and if one wanted to use extra money others might be distracted. One of them had a sum of four guineas which he buried under a tree with certain mark. On the way this man died of cholera. When the other three came back to Rishikesh they decided to unearth the money to use in Yajna on behalf of the dead man. When they dug it up they

found a small snake sitting around it. This must have been the dead man who was so attached to his money. They killed the snake and let his soul free from this bondage and performed Yajna to help his soul.

Attachments are very strong. When one has to leave home one always picks up the dearest thing first.

(6) R. Wouldn't it be the moment when Guru might put into his mind the real thing?

H.H. The disciple who is under a Teacher learns how to be with real ideas all the time, so he will naturally do the right thing consciously, and if something is really missed and he falls short, then the Teacher would take care of his next life.

(7) R. I remember, he once said, if one turned his mind to him even once a day, he would enable one to remember oneSelf. Since that time Teacher and Atman seem to have gradually become One.

H.H. The major part of the play in liberation is the responsibility of the Teacher. The disciple has only to remember the Teacher, and it is because of the remembering certain things are happening within towards transformation, but the Guru plays the major rôle in liberation.

(8) R. This was very much like our first Teacher, Mr. Ouspensky, said when I asked him "If I would have to look for him in the future life?" He said, "What can you do, you will be little baby – very scientific little baby?"

H.H. laughs.

H.H. Remembering the Teacher is essential. In

Bhagavad-Gita Shri Krishna says to Arjuna when he had practically finished his talk on the philosophical aspects of man's life, "O Arjuna, you have only to remember Me and fight, for the rest will be done by Me."

(9) Mrs. Douglas-Henry: In the Middle Ages men of the West practised religion because, mostly, they feared damnation and hoped for salvation. The Church was their refuge, excommunication a punishment severe as death.

After the Middle Ages religion in these countries gradually lost its hold over the lives of men in general.

And to-day? To-day many Western people are turning once again towards inner discipline and learning to practise it. What are they looking for? What is it they desire? Not safety now, not salvation, but Realization: to become as their Maker intended them to be: to understand something of the Love of the Creator for the created.

And what does this desire mean in terms of a man's spiritual development? An advance, surely, from those earlier days when the driving force, in the pursuit of religion was fear rather than love?

H.H. The world is not divided between East and West, neither have the religions divided the world. The world is One, and whole of the world is governed by eternal rules, and religions only preach these rules. These rules are so composed that they show what is right and what is wrong. Right is that which is according to the rule and wrong is that which goes against. If at all there can be any division, then the world is divided between the ignorant and the wise. The fear of damnation is for the ignorant and not for the wise. The wise uses his

discrimination and conforms to the rule of his own accord and not from fear. The ignorant is blind. Fear helps him to conform to necessary rules. These two should not be confused. The religion which shows fear of damnation also shows the way of liberation, the liberation from fear and misery. The trouble is with the so-called “intellectuals” who would see the rules, but don’t like to act according to them. For such people it is only a matter of talking or writing.

‘Dharma’ is the word he uses which is translated as “Eternal Rules”.

(10) A. Would it be possible to put new life into older religions?

H.H. The religions never get old. They are eternally fresh, so one can never infuse a new life into an ever new thing. What really happens is that those who are responsible for conducting religions don’t discharge their proper duty connected with the religion. They fail to connect the people to the religion in proper way. It is only for the wise men of to-day to bring out the Truth of the religion and let people see for themselves. The misguided guardians of religions will then correct their way or leave the office.

(When asked further as to what should one do after seeing the mess, he said):

Use discrimination and let True Religion which is lame (always) work together with statecraft, which is always blind, and make use of both for a happy and peaceful life. As they are, separated from each other, both are facing decay and people have to face misery and unrest.

(11) A. Does Shankaracharya see, now that the world is drawn closer together by modern transport and communications, does he see any form of universal new religion?

H.H. The nature of human beings or the nature itself, always likes to go to the end of the way. This can be a way of destruction or construction. Left to itself, it will not look back unless it reaches the end of the way. The world to-day hasn't reached the end of the way of destruction, so as they cannot see the destruction by themselves they would not look back; unless they are given the light of True Knowledge. It seems there is still time when they could look back.

(12) A. I had a private talk with Morarji Desai (Deputy Prime Minister of India) the other day. He is obviously a man of great spiritual inclination and yet he seemed so tied down and restricted by others that he hasn't got the freedom to move the way he wants. Now, how can he or others (for there are many others like him), get help?

H.H. Such people, like Morarji Desai, who have good ideas and are inclined towards spiritual values, and like to do good for the common man, are surrounded by vested interests, who simply want to do everything for themselves. If some good idea or plan is initiated by others, these men in the middle utilise their brain to make the best selfish use out of these ideas and ruin the whole purpose. Since they are in great majority nothing good can pass through them.

(13) J. What should they do, people like Morarji Desai?

H.H. They should be steadfast in their ideals and right values, and keep engaged on whatever best they can, and wait till the people

demand a change. This turn in what the people want may arise out of extreme misery or it may come from Grace (for whereas the Grace of Knowledge and of the Guru come only at necessary moments, the Grace of the Absolute is always present). At that turning point, the energies and ideas of these special people will be useful. Such people, then, should keep trying to improve their Being and express their good ideas in their actions. This helps to improve the atmosphere and later on becomes a force on a larger scale.

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R. We have to-day had a letter from Mr. Rabeneck in New York with a message to you:

“With luck this letter will be in time to reach you in Allahabad. If you have a chance please tell His Holiness that we are trying our best to expand our contacts both for giving meditation and for enlarging the group. Lately I have been reading some of the easier sayings of his to the Group and especially to the newly initiated members. His sayings are much appreciated and create such a good atmosphere for meditation. Please pass on to His Holiness our deep gratitude and ask for His blessings and encouragement to carry on as we do.”

H.H.’s message: Blessings and good wishes for Mr. Rabeneck and his groups.

They should be assured they are always connected to this end, and whatever is possible within will always be done for them, so that they can also gather some mass and improve upon their work.

Sunday 5 November, A.M.

Twelfth Meeting:

(1) A. Does the individual person with a name have an existence as such for the Teacher. or is the Teacher only concerned with the individual's 'Real I'?

H.H. The relation between a Teacher and disciple always starts with name and form. Just as when one goes to meet another person one approaches the dwelling-place and sees the sign-board, then the house. Entering the house he gets acquainted with the person. This acquaintance grows in depth and after some time they become close friends. Then all these sign-boards, the house, the appearance of the person don't matter any more. Thus the acquaintance is then established on the subtle level. In the same way, the relation between the Teacher and disciple starts with name and form and slowly reaches the subtle level. When still deeper it reaches on to the causal level. The causal level relation is an Atman to Atman relation. When they can't meet physically, then the subtle forces come to play the necessary part. This is how the disciples are helped or answered in their questions and doubts. These are the three levels of relationship.

(2) R. No one doubts that Shankarāchārya's influence can reach people in many countries, and is so reaching them. There is only the doubt in many of us as to whether our weak voice reaches to him. What helps that? Does accumulation of Sattva express this cry to him in Sattva?

H.H. The relation between the Teacher and disciple living apart is established through the medium of the cosmic subtle body. When the cry of the disciple is in tune with the cosmic subtle body which acts as the head office, then all the necessary branches are connected. This is how the disciple is easily connected to the Teacher. There should be no doubts that the voices of disciples do reach the Teacher through subtle body.

(3) R. We understand that actually during the meditation, especially when the finer levels of Mantra are being transcended, that no influence is received at all. This is completely silent or nothingness. This relation with the Teacher can come at other time, unexpected times or after meditation.

H.H. During deep meditation, when one transcends, then there is unity and in unity there is no manifestation; here one would not be able to experience any sort of relationship, because relationship exists between manifested and separated. Thus during the state of unity one would not have any manifested relationship; if one did, it was not proper meditation.

(4) R. There one is not experiencing anything, yet I always remember Shankarāchārya's farewell to us at Rishikesh, the first time we met him; he said, "Goodbye, and in meditation we shall be meeting." So when in unity we do meet, but we do not experience?

H.H. Your observation is correct. The relationship through the physical body is subject to time and space, whereas the relation on

the level of subtle body is not bound by time and space, but it is bound by necessity, by the need for it. But on the causal level, there isn't any difference or division at all. This relation is always there. Here is an illustration. The space surrounded by four walls is different to space outside it; once you break the wall, both become one. In physical body we have such barriers of separation; in subtle body there are no such physical barriers but only of consciousness. One is united when one remembers. In causal body there is never any separation.

(5) R. There is a great research going on among the scientists about how the little tortoises find their way from South America across the Atlantic Ocean to a small island. They swim under water and still find their way. Is this through the subtle body?

H.H. There is a fundamental difference between human beings and non-human beings. Human beings are provided with Buddhi, and if they don't use it they can't learn anything; but other kingdoms don't have Buddhi. They are guided by their instincts, or one of their senses has super quality. Thus dogs can smell far more acutely than any human being, and with this quality they manage their life. Likewise other species have some extra quality to make their life safe and practical. (Bats and dolphins use sonar)

(6) A. I want really to ask an adaptation of the second question. Can people on the lower level of the Ladder than the Teacher make contact on the subtle level with people they are trying to help?

H.H. Yes, this is possible, provided the helper has established

relation with Teacher. Once this relation is established, the help can pass through.

A certain person wanted to be disciple of a Teacher. The Teacher asked him to stay with one of his disciples first before being initiated. This man went to the disciple and was amazed to find him just living as a householder. He first hesitated to waste his time, but due to the long journey he decided to stay there. This householder's son was to be married soon, so after introduction he took the man to show him the arrangements. After showing all the rooms which contained things to be used in marriage, he came to the last one. Here the man in great astonishment asked, "Why should you store these things which are to be used at a funeral?" The householder said that his son was to die after three days of marriage and all this is also for him. The man asked then why marry at all! The householder said that his Teacher had advised him to do everything without the feeling of gain or loss, success or failure, respect or disrespect and do all that is needed and watch the drama without being attached to anything. So he was doing only what was needed. The man was ashamed within himself to have desired to ignore so lofty a person and return home. He then bowed his head with respect and learned many things from him, and after some time was called back by the Teacher to be initiated.

Thus the forces of knowledge, wisdom and inner strength can always be passed through the connected disciples. The contact of a disciple with a newcomer has two aspects. The knowledge and wisdom of the Teacher in theory and also in practice is made available through

a disciple who is also a householder, which helps the people at lower level very much.

(7) A. So this contact should only be made through the agency of the Teacher, and effort should not be made to try to do it direct?

H.H. If there is any desire to pass on influence directly by himself, the disciple is indulging in personality, and once this personality takes over the connection with Teacher will be lost. As long as the disciple is a disciple, the connection is also there. One shouldn't try to claim giving help by himself. This claim is a barrier, it is in the personality. A person can be photographed and his photos can also be copied again and again and yet the picture will be the same. But the original negative always gives a better and truer picture. All pictures are related to this original negative. The Teacher also never claims anything for himself, because he knows that he is also one of the links in the chain of disciple-Teacher relationship in this creation which started from the first Teacher called Nārāyana and passed through Brahma, Vashishtha, Shankaracharya and so on up to the present time.

(8) R. When we were first given meditation, we were told we need periods of silence as well, week-ends, etc., otherwise the meditation might get difficult. That seems to be forgotten quite a lot. In England and America we talk all the time, perhaps in India also. Has H.H. got any instruction about this?

H.H. The people have forgotten the system to be silent. In silence one can perform one's work better, because one can see the

situation better. Since they cannot avoid necessary sleep, people go to sleep to give rest to the physical body, but don't realise the need to give rest to their mind (subtle body). This is not only with the West but also here. There is of course some difference, and that is that the West has practically used most of the physical glory and is now looking for silence, whereas here in India people have just started indulging in the physical, scientific and artistic glory so it is not yet the time for them to be silent.

(9) R. Our people who have these meetings every week, many meetings going on for last twenty years, they feel that they don't want so much talking. They often have silence, meditation, music and read something from Shankarāchārya which gives them stability, whereas if they talk all the time results are not so good. Would he approve?

H.H. This is good. Their curiosities are satisfied and it is good that they feel the need for silence.

. . . . .

(Further to Mr. Allan's question yesterday about world becoming small due to quick and fast transportation):

Although it is nice to believe that the people have come very close to each other due to modern supersonic transport and radios and televisions and one does appreciate the facilities afforded by them, all the same science has also brought close the miseries. The disease which was two years away is brought next door. The experience suitable for adults can be had by youngsters, and the whole nature of

human society is being disrupted. In the past, when India was at its glory, the elders and seers purposely stopped scientific advancement to make sure of a natural life for all. The mass production and the scientific advancement was always discouraged.

H.H. was shown a reproduction of the “official” photo he gave us and asked whether people could be given it on request. He said:

Photos of S. could be given only to those who desire it sincerely and intensely but not for curiosity.

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