

Audiences with Dr. & Mrs. Roles, Lord & Lady Allan

1977 (Interpreter S. M. Jaiswal)

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1978 (Interpreter Sri Narayan Swaroop)

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1st Audience

Tuesday 25th October 1977

After offerings of fruit and flowers we meditated with H.H. Jaiswal then conveyed love and gratitude from Dr. Roles for all the guidance received since we last met, and offered respects on behalf of us all.

R. H.H. has frequently described three levels of stillness. Of these we seem, as householders, very deficient in the stillness of the subtle level. We are full of pulls (like the puppet moved by strings) which seem usually more like distractions than “desires” – duties to perform etc. In short, we are not at all clear how to get this second level of stillness apart from meditation?

S. The body is the product of the Sanskara (nature) and the Prarabdha.

(Note on Prarabdha – We first heard this word when it was introduced in answer to this question from a correspondent in Malaysia: “Regarding the three worlds we live in, I have often wondered about the difference between the physical and subtle worlds. The other day I tried out a recipe, but found that at every step in making the dish, it was not going as it was meant to. Could I take it that the recipe was in the subtle world and the act of cooking was in the physical world? It struck me at that time how easy it was mentally and how different it was physically.”

S. (reply) “... The making of the dish was not going as it was meant to because Reason (Buddhi) was not helping enough. Apart from Buddhi, the factor of Prarabdha also comes in with regard to success in doing something. If Buddhi and Prarabdha both support a physical act, things go as desired and success is inevitable.”

On application to the interpreter (R.L.D.) for light on this meaning of Prarabdha, we had this reply:

“I could not find an exactly equivalent English word. Prarabdha belongs to the concept of re-birth and as such it makes no sense to those who do not believe in any such phenomenon. Out of the countless good and bad acts done by an individual in all his past lives, Prarabdha is that parcel of them for escaping the consequences of which his present life is intended ... Prarabdha is inescapable, and it would search us out wherever we might be, just as a calf can search out its mother from among a hundred cows. It manifests itself in what we ascribe to ‘luck’ or ‘chance’ or destiny’ ... Though it can be helpful or unhelpful in our worldly efforts, yet it would not stand in the way of our spiritual progress;

just as the recitation of a mantra would be useful even if the back is not straight.”)
(Record 1972 pp. 30, 31, 32, 92)

and, however the body has been designed according to the ingredients of these two, it is very difficult to tailor it according to one's desires, because it is materialised and finalised. It will go by the laws which it is designed, or forced, to follow. But as far as the subtle level is concerned, that can certainly be controlled; there is no difficulty in controlling the subtle level at all – that is within the realm of the human endeavour through special means. The means to do that is to go into the Causal level. The third level is described as the Prashanta (deep peace) (not in dictionary), and H.H. says that,

the simile which is given to the Causal level of peace is the ocean. The ocean embodies all the three levels; the surface is always in turmoil, there are short waves always going on; the middle of the ocean has very little movement, but the deepest levels of the ocean never have turmoil of any sort – they are always at great peace.

It is only through the meditation that one can enter into the Causal peace which is very deep peace. The system of meditation has been described and one can go into this without any difficulty, and it would seem that this region of the Causal level appears to be experienced very briefly as far as the time factor is concerned, but its potency is great. Its effect goes on for a much longer period, for a longer stretch,

just as, for example, when you have a meal lasting for ten or fifteen minutes, then this ten or fifteen minutes of taking food will keep one going and working for hours and hours on end, and if one gets tired or hungry again, then one returns for more food again.

In exactly the same way, this Meditation which takes you to the deepest levels of peace, is good enough to give you enough strength

and energy and sustained peace for sufficient time for you to keep your subtle level trimmed to your desire. You cannot trim your body to your desire, but although you may be a puppet on the physical level, you are not a puppet on the subtle level at all – you are a man.

R. So – we need not get so very worried by the surface disturbances which are bound to be there, and what we have to do is to keep close to what we really desire deep inside, and use the meditation to get to the causal level whenever we possibly can?

S. One cannot say that one does not have to attend to the physical disturbances at all if the peace of the physical level is broken – one does not have to do much about it but one has to take cognisance of it – notice that something is happening. The inner laws of these happenings and distractions are such that whatever is inside comes outside so what one sees on the physical level is in some way connected with the inner, the subtler levels of our being. If one goes into meditation, and gets oneself charged with the peace inside, then one will see that it affects not only the subtle level, but also the physical level. There may be instances which are the result of the atmosphere – outer forces – that one cannot do much about, but one must always take cognisance of whatever is happening in the physical body – one cannot completely ignore it.

R. In the story of the man who ignored all the beautiful things offered, and would not buy anything, but only wanted to go and hold the King's hand, and buy that, I have come to understand a little of what the King's right hand means, namely the Realised Man, and

one clings to the Realised Man whenever possible.

S. The question of the right-hand man of the Sovereign is very important because in fact when the Sovereign shakes the hand, he withdraws, and gives away all the powers which he has himself to the man who comes to shake hands with him. This is the unity of the Atman with the Param-Atman and it is a sort of test for anyone who wants to inherit the Kingdom of Heaven. Although it is open to anyone, what mostly happens is that people get bound to all the beautiful things provided by the Absolute. They start playing with them, accumulating them, and keeping them, and in the course of this holding activity they forget that they have an appointment with the Sovereign as well. They don't remember any more, so they don't make any effort, but in the story there was one single man who did not avail himself of the celestial baths, the celestial food and dress, and all the riches made available. He went to the King and established his unity, inherited the Kingdom, got the key and the power. Immediately he declared the rule of law, saying that this façade which was being enacted was to test the worth of the people, and those who were trying to abscond with all the riches, which were anyway at that time being made available free, were caught and put into prison. To be the right hand is to be the sovereign himself, and the beauty of this is that this person can not only live in this physical world with the best of laws and worship, but he can also go back and have unity with the Absolute whenever he feels the need for it.

R. For ordinary common man, who does not have a guru as an intercessor or advocate, the chance of the Atman meeting the Param-Atman is at death? and then during the physical life he forgets. Is not the guru very essential to keep one from forgetting?

S. The journey of the householder is no different from the journey of any other being with any qualification one can think of. After all these are only gradations which we have evolved, and we somehow feel bound to these levels which we accept. The idea of a teacher is not an exclusive idea, it runs very parallel to whatever other relationships we find in a householder's life, or in worldly affairs or in beings everywhere. For instance, the relationship of the disciple and the teacher is the same as the relationship of individual and Absolute, so that one can see here that teacher is symbol for the Absolute whereas individual is symbolic of the disciple. The same applies to father and son, father is the Absolute, son is the individual or the disciple, and Absolute is also known as the husband, and in that case the individual or the disciple becomes the wife. Arjuna is disciple and Krishna is the guru.

In Vedic text it is said that on the tree of the Antahkarana two birds perch. One eats of the fruits while the other just watches. The one that watches is the Guru or the Brahman and the other is the disciple or the Jivatman.

It is the range of certain relationship which is in the being of this creation which must exist, but otherwise it is universally known and proclaimed that there is no difference between the Absolute and the individual, Brahman and the Atman, Jiva-Atman in the individual body, but nevertheless the memory of the unity has been lost and must be

kindled again and again, as much as possible so that this unity of both may be experienced in anybody's life, either as householder or recluse.

The system of meditation alone can help in this matter when one finds oneself in the deeper levels, then one goes to the other side which is Brahman, and then one comes out and to the other side which is Atman, or the teacher and the disciple. This is the way it has to be. Does it raise any questions?

R. Perhaps from Lord Allan?

A. Being in H.H.'s physical presence again emphasises the fact that during the months of absence His Grace has never left me. Thanks to this and the meditation, the three hindrances which H.H. mentioned at our last visit seem to be slowly clearing, and I am in receipt of universal grace more frequently. I am deeply grateful and hope that with H.H.'s continuing help, the hindrances may be removed completely so that I can be open all the time to those graces which I now know to be always available.

R. To be able to acquire universal grace constantly all one needs to do is to keep one's door open, open in the direction of the Absolute. One's door is not in fact a physical door, but the door of the Chitta, so one's Chitta should be open to the Absolute, and the universal grace of this Absolute is always being charged through the universe – so it is available all the time. But even with these three hindrances which do impose upon us and compel us to forget they need not affect us

very much

For example, on the road one usually finds that there are lampposts about half a furlong apart, and one sees that the light from lampposts at this distance converge so that the darkness between them is lost, and the same happens in the life of the individual.

If the memory of this universal grace is kept alive all the time, then it acts as the connection, and means one would be able to get universal grace all the time. Even if it is not constant in the individual, and he remembers, and his memory is enlivened after a little interval, whatever has been done during this interval according to these hindrances will be washed out, cleared, burned out so one would always be within the realm and the effect of the universal grace. So keeping one's Chitta open towards the Absolute, and keeping the memory that one is receiving the universal grace is just good enough. Whether it can be done for short intervals or constantly would decide how much one gets of this universal grace. Here is a linguistic example – the word for grace is Kripā or Dayā. If you turn the word, then Dayā becomes Yāda because they are made of the same sound. So on one side it is memory which is Yāda and from the other side it is the grace which is there, so in fact it is one single connection, but from an individual point of view it is memory of the Absolute, and from Absolute's point of view it is his glory and grace being given to the individual.

(Looking at the clock about to strike)

R. I know H.H. has many affairs to attend to, does He wish to give us an audience tomorrow? We have plenty to think about.

S. Apologises that he was late by one day, and up till 29th we can come at 10 a.m. but on 29th there may have to be a change of time – he can't say exactly just now, but we should keep in mind that there may have to be a change of time after 29th.

R. I believe I caught a glimpse of H.H.'s brother, and it would be very nice if he is here because he always gives me a feeling of additional security in this dangerous world!

S. That, as you know, is my elder brother, but he came into this order later, so apart from being the elder physically, he is younger in this holy order, and H.H. himself initiated him, so not only is he younger in the Order, but he is the disciple of his younger brother (H.H.)! That is how it is, but H.H. will convey your regards!

2nd Audience

Wednesday 26th October 1977

J.R. On our last visit H.H. spoke of Sattva as an aid to living, in the same way as salt improves the food we eat. We have proved some of the benefits of additional Sattva which seems to increase rather than diminish with use, yet there are situations when we long for it, but cannot find the vessel which contains it.

S. As long as this creation prevails, or we have to live in this creation the imbalance of these Gunas will always be there, so they cannot come to complete equilibrium, or the Creation will cease. This indicates that we have to accept the fact that all these three Gunas will keep on imposing themselves on certain situations – one has experienced the abundance of Sattva at some times, the abundance of Rajas sometimes, and the abundance of Tamas sometimes. The introduction of the Meditation is to bring some sort of shell of Sattva over our lives, so that we have a little more Sattva and we are not agitated by the other two Gunas which are bound to remain there.

The usual situation is that there may be an abundance of Sattva, then Rajas with added Sattva, and then Tamas with added Sattva, and in these situations one performs whatever one has to do, and the ultimate result is a fairly happy one. When there is Rajas only, and one cannot find any Sattva, no trace of Sattva, or Tamas alone seems to take over then one will see that there is Vikshepa, and one will become agitated, or one will become lethargic if Tamas has taken over. But because of our natural disposition we find some sort of balance to eliminate the predominance of those Gunas which are not useful, and there are good reasons to believe that you all manage to do that, but this does not

mean that there will never be a situation again where you will be almost overwhelmed by Rajas or Tamas, but this situation is a part of nature, and we can't help it, because nature itself has certain other plans to keep going. If it does happen one need not worry really because very soon this will pass over, and like the example given yesterday about the darkness between two lights having no legitimate existence – when there are situations where you feel the need of Sattva, or you are looking for the vessel of Sattva, even if it is not available at that time, there is no reason to feel sorry about it, because next time you will come to the usual natural Sattva which you have through the system of Meditation accumulated in your being, and in your Sanskar. There is no reason for us to be sorry for situations when you can't find the Sattva vessel.

S. continued. In the 14th chapter of the Bhagavad Gita which describes everything about the three Gunas, Sattva is said to be the symbol of light, Rajas the symbol of activity and Tamas for putting everything to rest, and whatever happens in the whole of Creation, these three aspects of energy must always be going together, all the time. One cannot select one or the other, because this tri-formal nature will not work if any one of them is removed, so we have to accept that these three must be there, and they are there for our use. If one wanted to be simply in Sattva, then all the household activities would come to a stop, because it requires some Rajas even to cook our food, and to eat it! To run the School also requires Rajas, but one cannot allow oneself to be Rajasic all the time, because if you are always active, and do not allow yourself to be happy with Sattva, then the body will very soon become diseased and will run down, and the same

goes with Tamas. So one has to accept this situation, and just let it happen, and only through the Tradition which you are following, and the Meditation which you are carrying on, will a situation gradually emerge where you will have more Sattva, and it is going to be very slow and gradual. Even in the medical and physiological set-up every human being is governed by the predominance of one of the humours. According to the Indian tradition there are three – water, fire and air. The man who has abundance of water is always subject to colds and coughs like Mr. Jaiswal (present with a chesty cough!), and the one who has abundance of air, even if he doesn't eat much, you will see that he is always well-built and robust, and the one who has abundance of fire – though he may be very lean and thin, yet he is very active and can keep on doing his work. All this is very natural – it is in the nature of the individual, and so is the interplay of the three Gunas which is in nature itself. If there are situations when one feels the need of Sattva, and if it is not available, at that time – don't despair, just allow it to pass because it won't have much effect on you.

J.R. Will you thank His Holiness very much and say that I feel as though I have held out a little cup and He has given me a whole jug-full!

M.A. H.H. said at the end of our last visit that it was natural for the Guru and the disciple to come together again, and one is so glad and grateful for this. Whenever one has turned to Him in memory, help has been there and yet one longs for the physical presence as one feels one will be cleansed and better able to carry out his instructions,

and hopes for help in this

S. This physical body is the final product, complete and full manifestation of the Atman, so Atman can be seen in the physical body in its fullness – everything is there – the Causal level is there, the subtle level is there, and the physical level is there, so whenever one comes into a situation where the physical presence is appreciated then everything is there, and there is no reason why this should not follow when the Guru and the disciple come together.

Take the example of a tree – unless the tree starts flowering nobody seems to look at the tree. The moment it starts getting buds then everybody's eyes get attracted towards the tree, and they keep on watching the development of the tree from buds to flowers, and then to fruit. While the fruit is not ripe everyone is just waiting for the final fullness of the tree which is going to be in the product of the fruit. When the fruit is ripe, only then can one appreciate the goodness of the essence which avails itself in the fruit, and it is the same with the presence of the physical body.

The complete essence and the taste of Atman is possible only through the physical body, so the presence at and appreciation of the physical meeting is as good as anything can be.

Memory can be there, but memory only follows if a union by physical meeting has taken place, otherwise it is not as complete as union by physical meeting.

When H.H. had to go to this basti (?), the engagement he had on the 24th, the figures of Dr. Roles and his party were always before his eyes because he had an appointment with them on that day, the 24th. Nevertheless, only on the 25th when we came together, was the fullness of the pleasure available, so the disciple and the Guru must come together in physical meeting, and appreciate the abundance of Sattva which this union brings.

R. In the past the Shankaracharya has said that we will all achieve liberation together. Lord Allan's question yesterday corresponds with my own feeling that we don't worry now. We would not like to hang like a heavy weight round his neck to prevent him from achieving liberation in any way, because we are now happy and content that we will always be with him whatever the physical situation.

S. In the nature of H.H.'s tradition there are certain things which happen naturally, and because they are part of the natural phenomenon of that tradition he also has to accept them and be happy with them.

Take an example of Ramana Maharshi, the Saint from South India. It so happened that every day his disciples from every part would assemble round him and forced him to eat food which they had brought for him – it became quite a thing that he was almost forced every day. One day he decided that he would like to have a fast so he left the Ashram and went away into the mountains. But even when he was there, in complete seclusion from all his disciples, a couple of disciples happened to reach there just by chance and saw him there, and they went to him and displayed food for him and requested him to accept something. He said that day he was fasting, and so would not accept any food, so these disciples said if he did not accept anything they would also have to fast. Ultimately, he with great pleasure accepted something to eat so that his disciples could also eat something. Ramana Maharshi went back to the Ashram and he never entertained another thought of going back into seclusion. He accepted that for as long as he was there as a Guru the intrusion into his private life by his disciples was a natural phenomenon and he should accept it with grace

Once someone has taken to this tradition it is natural that certain things will happen – the disciples will keep on coming and “troubling” but this is not really trouble at all – it is the Absolute coming to the Absolute and this is the way that one has to accept it, and this is the way one feels it, so any intrusions or any tax on him is in fact more bliss to him, and it is a part of his life to fulfil

this job with the greatest of pleasure which is always there no matter how many people come and trouble him, and he feels very happy to be of some use to the world and to the disciples. One should not feel that one is hanging round his neck at all – it is part of the union of the Absolute from disciple to the teacher, and it is the natural course, and nothing should be done to stop such a thing, such a natural phenomenon taking its course.

R. I am so glad H.H. feels like that because we were afraid after the 29th that we might be an embarrassment to him but we will be quite happy to accept whatever he wishes then.
(No comment except an understanding look!)

R.A. Can I return to the question of the Gunas. Sattva seems to manifest in serenity and calmness. Our actions can be carried out calmly and with serenity. We even talk of a person sleeping serenely. Should we therefore aim at the permeation of Rajas and Tamas by Sattva?

S. This was mentioned in answer to the previous question by Mrs. Roles. Whenever we have to perform certain actions, or have to have some rest, we have to take part in Rajas and Tamas whether we like it or not, but if we can inject a little more Sattva into Rajas certainly all our actions will become beautiful as the word serenity has been used, and actions can be performed very calmly without agitation, and the same is possible in Tamas – if there is enough Sattva then all our rest can be with great pleasure and beauty. This is certainly so, and one should always try to permeate as much Sattva as possible into one's

Rajasic actions or Tamasic rests.

There is a Sanskrit poem (quoted by H.H.) which is the uttering of a man who seems to have offered everything to the Absolute. He says:

“Oh my Lord my whole being is Yourself,
and Buddhi which has been given to me is your consort.
The five pranas which you have offered me are your attendants.
My body is the temple in which I worship you.
Whatever I eat, or wear, or do, is part of the worship which
I keep on performing at the temple.
Even when this body goes to sleep I feel I am in Samadhi with You.
Whenever I walk, or anything, I feel I am going on pilgrimage to You.
Whatever I speak is all in praise of You.
So whatever I do in this world in any way is all aimed at You.
In fact, there is no division in this life of unity with Yourself.”

This is the sort of situation which one has to find in oneself, and this situation is charged with Sattva. Unity is not something which one is aiming at, but unity is something which one has to experience every moment in every action, so that whatever one does is in praise or worship of the Absolute. When that situation exists in one's mind, one's being,- then one is in constant union with the Absolute.

3rd Audience

Thursday 27th October 1977

M.A. H.H. mentioned the short dip in the deep peace of the Causal level, and the long effect of this, and he said this was the way to “tailor” our subtle level. Many people who have been meditating for some years say they feel rather stuck and cannot get enough of the deep peace to progress. Can they help each other, or is there some special advice and type of checking for people who have been with us for many years?

S. There is nothing special which can be given to these people because the special is the Meditation, and there can be nothing “special for the special” otherwise you fall into an infinite regress and there is no end to such a thing. So the work which we have to keep on doing with these people is to remind them of the aim of the whole system. There are a few difficulties when people cannot go deeper into their level, and the most predominant is the Vikshepa which does not allow these people who are so much involved in their activities, that the effect of activity does not allow their mind to penetrate deep into their own being. For them, they should be asked to pronounce the Mantra aloud for a couple of times, and then they should be asked to see that this Mantra which is pronounced finds its way into their heart. (They should do this pronouncing aloud with their eyes closed). If they do it for a couple of times it will be much easier for them to start the Mantra and then let it go as deep as possible, and the same system applies whenever they find that they are not with the Mantra they should start again, and they must simply keep on doing this practice. This must be done alone, not with other people.

M.A. This is very helpful to be reminded that the Meditation is the special, and there is nothing more special than the special will give the right attitude. They always think that there is something other people know which they don't know.

R. I have spent much time trying to go deeper into this remark of H.H.'s at our first audience of last visit –“This idea ‘I have nothing of my own’ belongs to the feeling part of our nature; whereas the second idea ‘then the whole universe is mine’ belongs to the thinking part.”

This seems so often to open up such a vast new landscape that I keep longing to move on to that second step – the expansion. It is for me a big incentive to giving up some Ahankara!

Could one use this idea better?

S. The whole of creation is the manifestation of the Aham of the Absolute so everywhere Ahankar is prevailing, but the way to discriminate is as was suggested, which you repeated, “Nothing is Mine”, then ultimately this means that everything is yours. The two systems relate to what was referred to before as Anvaya and Viyatireka.

[In previous accounts Anvaya was said to mean “Addition” or “Integration” and Viyatireka means “Subtraction” or “Differentiation” (as in the Calculus) see Full description 1974 p.45.]

Viyatireka is the system by which you remove things and give up all claim to things. Not this – or not mine. By doing this all the time you will find eventually that you are left with nothing, and immediately the question may arise “if nothing belongs to me, then to whom does it belong?” The answer is that it belongs to the Absolute,

and in that way not only does everything belong to the Absolute, but you yourself belong to the Absolute, so one can give up all the Ahankar which one has to oneself or to things. In Anvaya – seeing things, taking note of things, and then claiming them as one’s own or according to one’s own knowledge, then one participates in everything which the Absolute has created out of His own being. When you reach the idea that everything belongs to you then something peculiar happens – if everything belonged to you, you would not be able to have a particular claim for a particular thing. So even by this way all the personal Ahankar will have to come to an end, and this is the choice – either to appreciate all that Creation offers you, or leave everything as belonging to the Absolute, and claim nothing.

R. So one would live like that lovely poem which H.H. quoted yesterday?

S. Yes – when we say that nothing belongs to us, this is the way of devotion because everything is offered to the Absolute, and having offered everything, then nothing belongs to one, and all the Ahankar of the Ego is gone – offered. In the other way also, when the Ahankar has been expanded so much that it comprehends the complete Samashti, then the scope of personal ego vanishes completely because there isn’t one as you cannot associate with any particular thing. In both cases the Ego is diminished. One way is devotion, and the other is knowledge.

R. H.H. continued the conversation quoted in my first question by describing the two sets of laws – those relating to the Vyashti, the individual (like the story of the unbelieving Judge in Varanasi), and

the laws of Samashti. It is the first on which I now want more understanding. One seems to jump sometimes from disbelief and despair to a sort of blind belief. So it is hard to see the laws – even the law of cause and effect on this level.

S. The situation where one jumps from despair and disbelief to blind belief comes from a particular type who relies half on his own judgement. He goes according to what he thinks to be right or wrong, and when he has tried every way he knows and has not been able to succeed in the work which he has undertaken, then he finds no solution and surrenders himself to the Absolute, to the will of the Absolute. Whether he really surrenders or not is very difficult to say, but if one could learn to surrender fully to the Absolute, even after surrender one will have to use one's Buddhi. Surrender does not mean that everything will be done for you – you still have to do the work, and it can only be done through the Buddhi. The effect of Buddhi is that, if it is motivated by the individual's ego it can perform only limited action. But, if the Buddhi is surrendered to the Absolute, and if Buddhi gets its power through the Absolute then whatever situation arises, the individual who has truly surrendered himself will find that the answers to those questions, those problems, and those incidents will be available, although he may never have given them a thought. This is the way it works.

R My nights are spent with the laws of Vyashti which seem to be everything contrary to what the day-time Buddhi Says – unfulfilled desires and secret fears, then when I wake in the morning, and start

reading these discourses Buddhi seems to get to work and clear things up.

(No Comment.)

R.A. What is it that surrenders the Buddhi?

S. It is the Self itself, and the Self needs no indication or information about to whom to surrender, because he surrenders to himself. So the little Absolute surrenders Buddhi to the big Absolute!

R.A. So to achieve that, all Ahankar has first to be removed?

S. (Jaiswal says this will throw a new light on Ahankar).

After all – what is Ahankar? It is one's attachment to a thing, and attachment has to start with the Self. Either you can attach the Self to the body, or to the mind, or to the Self itself. You can do whatever you like, but in each case it is this relationship of the Self –either to a limited thing, or to a large thing, or to the unlimited.

If someone dives deep into water and finds something important at the bottom, then if he wants to exhibit or claim the thing he will have to come out with it – bring it above the surface, only then can he claim that this is what he has found. As long as he is below the water there is no possibility of establishing the claim – it is there, but he cannot claim it.

In fact, the body, the mind, the universe – whatever we have here is all one, but we can come out in some way and make a claim on some particular thing. If we know that the whole thing belongs to the same deeper level, or to the Absolute, then even if we are making a claim to our body, we are not really establishing a deep relationship or bondage between our Self and things because the claim has to be made

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the world is there for action and enjoyment, but without any attachment. This one has to learn – unless this comes it is very difficult to find any sort of relationship and Ahankar always seems to trouble one. Otherwise Ahankar will be there, but without any trouble to the individual.

R.A. I would like to know more about contact between people on the level of the Causal Body. For example, sometimes when irritated by a person's attitude or actions I manage to see that those are only burdens which he is carrying. Then my irritation is recognised as a burden also. By laying down my burden I establish a new and unified relationship with that person. Can this be said to be a contact at the level of the Causal Body?

R. It is usually seen that when two people meet there are two possibilities –either they meet naturally or they pretend to meet. When pretending they express themselves and create artificial bodies, artificial forms according to what they think they are, or according to what they think the other person is. This immediately creates very hard bodies made of egos, and communication starts to take place between these two people on that artificial basis. If by chance reason does visit them then they will start shedding their artificial bodies and will come together in their natural state. This also follows certain stages – they may become natural in their bodies, but they may not become natural in their minds. After some time it is possible that bodily they are natural, mentally they are natural, and in the course of time they can also be natural emotionally.

If that state comes, and they use all that they are – their emotions, their minds, and their bodies as instruments, and allow the Self to meet the Self – that meeting is the meeting at the Causal level.

R.A. Should a School man try to meet other people at the Causal level?

S. In the interest of the common man the School man has to behave in a particular way with this common man. The School man is a disciplined person – certain disciplines have gone through him and he is charged with certain powers which work according to the level on which he is, or the level of his consciousness. He cannot be really asked to establish a relationship on the natural state which means the Causal state. If he does try to do that, it is possible that the reactions which will follow will be of three types – either the man will take you to be the Absolute and that will be a dangerous state – or he will feel that there is no need for all this discipline and will turn himself completely away from you, or he might develop some sort of Ahankar about himself which may not be true because he has not taken to the discipline. In order to avoid those three situations which might arise, it is essential for the School man to meet the common man according to the way the common man can understand him, or he can take the impact and not be knocked over by it. So you can establish your relationship with him only in a hierarchical way and take things slowly, and as the man rises then the connection can be established on a deeper level, going to the causal level.

Take the example of husband and wife who sometimes have some friction and perhaps are not even on speaking terms for a time – even then, because they are husband and wife, the relationship on the Causal level has already been established,

and the relationship at that level is never strained at all. It always remains intact, and after a couple of hours or so all this tension which has blown up subsides and they meet once again on the same Causal level.

Establishment of this relationship on the Causal level is possible only for those on an equal footing, so School man can establish relationship with School man on Causal level but not with ordinary man. Give him time and discipline so that he can be brought to equal level – and then you can have relationship on the causal level.

R. That has been our trouble in our particular Western set-up – this question of creating artificial barriers due to the School – like hierarchies – new person, old person. We used to be corrected, because our teacher used to say – new person one foot in the grave, old person has both feet in the grave!

S. The barriers or the conflicts that come between husband and wife are less seen on the Eastern front, though they are seen among the very poor, or the very rich in India, but fortunately the major part of Indian life is still safe in so far as this is concerned, it still works properly and the unity of the natural or the causal level still exists.

On a ship a man was reading the Bhagavad Gita in very rough weather on the deck, and the ship was rolling about violently and everyone was frightened. His wife came in panic and asked him why he didn't do something to save their lives. He said he was not afraid, because he was under the influence of the scriptures he was reading, so she said the ship was about to sink and he ought to do something. So he took out a knife and held it at his wife's throat! The wife said laughingly that this was no time for a joke but he asked her if she was not afraid with such a sharp knife at her throat? She said, how could she be afraid when she knew the knife was in her husband's hand, and it is not going to pierce my throat whatever happens. If it had been in somebody else's hand then it would be a different matter.

The husband said that the ship of his life was also in the hands of God, and he also need not fear. While all this drama was going on, the ship did not sink.

The important point is that the relation between husband and wife is on Causal level, and because it is on the Causal level, whatever happens on the ordinary level of life doesn't have any effect on this relationship, and people keep on sailing along without much difficulty, and H.H. is sure the same is possible at our end in London.

R. Apart from knives (!), the chief fear of both husband and wife is that in the next life one will float away on a magic carpet and leave the other behind!

S. One should not bother about the question of whether one goes to heaven or hell because in each case there will be a return journey from both sides!

4th Audience

Friday 28th October 1977

R. H.H.'s diagnosis yesterday remedied the situation where in the half-dream state one jumps from disbelief to blind belief. Certainly it comes from not surrendering fully. And now one very much wants that Buddhi should be governed by the Absolute. But how? One seems to want somebody watching and saying: "Stop, doctor! You are at this moment relying on your own judgement and not waiting for the guidance."

S. Even this observation comes from Buddhi, and when Buddhi is united with the Self, the Atman – whatever action is taken, then if something goes wrong after taking the action one should pray internally to be forgiven, and if the work happens to be right then one should thank the Absolute for the guidance.

It is essential that the unity between the Self and the Buddhi, the internal organs, must take place, and a decision must appear automatically, whether the action which is taken is right or wrong. This confidence and certainty which does come as a result of the interaction of Buddhi and the promptings from Atman must be honoured. Even if, ultimately, it turns out to be wrong this is very important.

For example, there was a disciple who was given a particular Mantra to worship a Goddess. The proper Mantra was Kreem, and the disciple was sounding a Mantra which was connected with Lord Krishna – Kleem – very little difference. He went on with this mantra and after some time the Goddess herself appeared and said "Look here, you are doing your Mantra wrongly – you should change it." The disciple said how could he believe his Mantra was wrong when it had materialised his Goddess in front of him – if the Mantra was wrong surely the Goddess could never have appeared before him, and he did not change the Mantra but kept on with the way he was saying it, and it is said that the Goddess was pleased.

If this confidence of the Self in unity with the Buddhi says that something is right, then it ought to be right whatever happens; if one decides to do something and if one is doing a right thing, yet one feels inside that it is wrong to be done then nothing can make it right – things will go wrong whatever happens, even with the right means. Ultimately it is very difficult to say what is right or wrong! Everything has to be referred to the Atman, and if Atman says it is right, it is right, and if Atman says it is wrong, it will be wrong.

R. So, one goes by results – one does what one believes to be right in that state of unity, and goes by results?

S. With that confidence, the result will always be good.

J.R. Vikshepa is like the snake in H.H.'s story, and like the mongoose we have to return to the attack again and again with the help of the special plant. Would this herb be remembrance of Param Atman?

S. Yes, the name of Param-Atman or the remembrance of Param-Atman is like a Talisman – if you put it very close to iron, then iron turns into gold (like our system of alchemy – by putting the herb you change the metal). The name of Param-Atman is the only thing which can bring about any transformation in situations, or in oneself.

R.A. H.H. said that in common life we pretend in regard to ourselves, and we imagine in regard to others. How can School people help each other to be natural?

S. To be natural is to be straight, and pure, and if one can be this,

then one is certainly natural, but being natural should not be taken to mean that one should be crude or naked.

The whole creation, after all, is a drama – a play, and the whole play has to be performed in a particular style and way – there is a role for each actor, a costume for each actor, and lines for each actor. Unless the actor wears the costume designed for the role, if he does not use the lines written for the part, and does not speak them in a way suitable to the character, then he will not affect the audience correctly – so, if the play is to be performed, it must be done in the right way to produce the required effect on the audience, and keep their interest and give them the pleasure which the play is supposed to produce. To respond to the proper dress, the proper language, and the proper distance between the audience and the player is also a part of the natural phenomena.

This cannot be given up because being natural does not mean being crude or vulgar – when one says that one has to be natural one must keep this in mind, and keep the right distance with anyone with whom one has to establish a relation. What one has to watch is that this should not become crooked, and one should not elaborate and should only do what is necessary. If we learn to keep this, then our role will be natural.

R.A. It seems that when we let the ego interfere with the part, it's then that we distort the play?

S. One cannot do anything without the involvement of Ahankar under all circumstances, but there are different types of Ahankar.

For instance, one can be angry, and there are two ways one can be angry – with real anger, the whole body of the angry man starts burning all over – but if the anger is only a part of the play, if it is only to provide a reprimand, in a situation which needs correction, and if it is only outwardly, but with love inside, then this show of anger may be necessary, and if it is part of the Ahankar it is useful if it does not start burning one.

In that way Ahankar is also useful provided it does not disturb the

individual – if it is only for use in a certain situation it is all right, if it is for the destruction of the Self then it is not right.

A number of holy men were going through a forest and they happened to see a large snake and they realised that owing to some misdeeds some person had been turned into this snake, so they took some water from the pot which they carry, and with the help of a Mantra they sprinkled this over the snake, and the snake was turned back into a human form. This man told the holy men that in a previous life he had troubled quite a number of people and the result of all his sins was that he was turned into a snake. He begged the holy men to advise him how to get out of this situation. The holy men said the cure was not to trouble anyone anymore, so while a snake he should not bite anyone, and if he followed this, in course of time he would be liberated. They then went on their way.

This man, in the form of a snake, stopped biting anyone. Slowly all the villagers who used to come to collect fruit or wood, or anything from the jungle and who always threw stones at him found that this did not disturb him, there was no reaction, so they started coming closer and the stones hit him. Even then nothing happened, so they took some sticks and started beating him, and pulled his tail, and dragged him all over the place, and all sorts of trouble befell this snake, but because he had promised not to bite he kept quiet and suffered the misery

After a number of months the holy men were returning through the same forest and they saw this same snake lying there with all his bruises, and they asked what was happening to him. He said their advice was not to take action against anybody and he had followed their advice to the spirit and this was the result because everyone attacked him. So the holy men said they had only told him not to bite or hurt people, but they had not forbidden him to hiss at least – he could hiss, but did not have to bite! They went on their way, and later when the villagers came and tried to pester the snake he started hissing and everyone ran away and he was left in peace.

This ‘hissing’ is part of the natural phenomena – although it seems like an act, it is part of the natural thing and it fits that situation, it was designed by the Absolute that hissing can be performed by the snake, if he is a snake, so that he can save his skin. In the same way in our daily life there are situations where such ‘hissing’ is necessary to guard against unnecessary things which are going on, and

one should resort to those things, one should not hesitate to undertake such things which can bring about the necessary change without inflicting any change or disturbance in oneself.

M.A. Does experience of truth or realisation through practice of what we are told, add to the store of Chitta and help to keep the door open?

S. Agrees with this observation. During our conversation today something has been said about the “artistic” situations which may not seem to be natural, but they are natural and performed to carry on certain functions in the world. That is one “stage”, the other “stage” is that one is facing the Absolute. There, there is no need of any sort of “artistic” approach at all – it has to be naked, it has to be crude and natural, as basic as it can be. If one finds oneself having done something wrong then one asks for pardon; if something good has come about then one thanks the Absolute. In our relation with the Absolute open door is said to be that we do not conceal anything whatsoever, it is only when one has to act in the world there may be little “acts”, not necessarily crooked acts, but simple acts, artistic acts – there it is allowed.

Take the example of the serpent – wherever he moves he always goes in a zigzag way, but when he is entering his hole underground, then he goes straight because there is no zigzag hole inside –

and this is the way one has to see one’s relationship with the Absolute – it has to be very straight. As far as the world is concerned it should not be crooked, but it can be artistic – there may have to be some curves and bends here and there!

R.A. H.H. said that to receive universal grace constantly, the door of one's Chitta should always be open to the Absolute. (See p.6)

What is it that will hold Chitta open to the Absolute even during a busy working day?

S. When one is busy during the day one can do one thing – before you begin any particular action one should remember the Absolute, and when this action has been completed then one should remember the Absolute again. If it is possible some time during the action also to remember, that is well and good; otherwise if one could remember the Absolute at the start of a job and at the end of a job he would presume that the Chitta of the individual is open to the influence of the Absolute during his busy day, or busy job.

M.A. Is there a special connection between memory, love and the present moment? These seem connected with what H.H. said about keeping the door of Chitta open to the Absolute. We have many other “memories” but they seem connected with mental activity (Vikshepa) and take one to past or future.

S. The present moment is the immanent Absolute, and in the present moment He comes in His form in front of everyone and that is the moment for everyone to appreciate the Absolute. The concept of past and future is involved with worldly affairs, so when one thinks of the past one is deviating from the Absolute which is present, and one is trying to have certain relationships with worldly things. When one is planning about the future, then one is deviating from the present Absolute.

There is a Sanskrit verse in which it is said that the Absolute is Here in the Present – See, Enjoy and Communicate with Him, and do not bother your head with the past or the future.

You cannot bring the past to life, you cannot tailor the future as you want because both things are beyond the control of the individual, so we should not bother our head in the least about the past and the future. With the memory of the Absolute we should try to make use of the present with all the glorious things which the Absolute is here to offer in the present moment.

Present is always lit, because it is the presence of the Absolute, and the light of the Absolute falls on the present. There is nothing to worry about or fear in the present. Past and future are very dark, and that is where the fears are, and it is only fears of some sort which drag individuals to the past or the future. It is much better and more economical for us to avail ourselves of the brilliance and the light and knowledge which are of the present, and not to associate ourselves with the darkness which really belongs to the past or the future. They do visit us, and concern us sometimes. Whenever we wake up and find that we are travelling towards the darkness of the past or future please come into the light of the day – the light of the present.

R.(to J.) So we will live in the present moment and just await the instructions of His Holiness. Will he wish you to telephone on Sunday or Monday? We will be preparing fresh questions.

S. There will be no change, the audience will be at the same time, tomorrow, Saturday.

5th Audience

Saturday 29th October 1977

R.A. When the Chitta is pure and is open to the Absolute, can it then be said that the Causal Body operates and controls the Subtle and Physical bodies?

S. When the Chitta is open to the Absolute it also happens that the Buddhi works according to the promptings of the Atman, and if this is the situation then everything in the physical body, in the subtle body and the causal body work in response to one order, which means that whatever is done, whatever is said, whatever is thought conforms to one single idea – one order, and in that case, everything is right – everything is controlled at Causal level.

If it is only Manas and Ahankar giving the order to the individual, then it is probable that all the bodies will not fall in line, there will be disparity between what is thought, what is resolved, and what is said and what is done.

When one sees that somebody is thinking about one thing, saying something else and doing something else, then this is the act of a man whose Chitta is not open to the Absolute, whose Buddhi is not working in conformity with reason, whose Manas is not following the dictates of Buddhi, and nor does the body and the intellect. Here is a Sanskrit saying –

“When the thoughts and utterings, whatever one says and does, follow the same thing, then these are the marks of a good man. If they do not correspond to each other, they are the marks of a bad man.”

There is a good way to check if the Chitta is pure or not – when the Chitta is pure and the promptings come from the Atman, then the effect of the Causal body on the Subtle body, and the effect of the

Subtle body on the physical body is felt, and seen to be felt. But if it is the work of Ahankar and Manas, then there will be no effect on the physical body of the subtle body, rather the other way round – the physical body will affect the subtle body and so on. This is the way one can see if one is following the Atman or the Ahankar, whether the internal organs are pure or impure.

R.A. Is it right then that Buddhi is on, or above the Causal level?

S. Buddhi is not above the Causal body – it is part of the Causal body, because Chitta is the Causal Body and within Chitta all these four functions have been described – which are known as Manas, Buddhi, Chitta and Ahankar – all these things work at the Causal level, and also at the subtle level – so it is not right to think that Buddhi is above the Causal body. Relating to the first question, if you draw a line in earth, then the line remains there for some time at least. If you make a line in stone it will remain there for a longer time, but if you draw a line on water, then no sooner have you drawn it than it will disappear. Take this simile in relation to the pure heart or impure heart. Those who have pure hearts have pure Chitta and they are very like water – they perform actions, and then they are gone – it doesn't leave any Sanskar on them. If the individual is impure he is very much like earth – the actions will leave a mark for some time and will affect his further actions.

J.R. In relation to what H.H. said yesterday about the present moment, I was reminded of one of the precepts on which we were brought up –

“Sufficient unto the day is the evil thereof.” One knows the value of such a precept, but how much more hopeful to remember that each present moment of that day can be offered to Param Atman.

S. Basically there is no such thing as evil in this Creation – everything is whatever it is, but it can become evil and crooked only if the onlooker is considered. Whenever onlooker looks at a particular thing he has his own particular angle or viewpoint, and this comes from his being. If the individual is pure inside then his point of view is also pure and he only sees good in everything. If the individual is impure then his viewpoint is also impure and he sees impurity in the outside world and paints it a wrong colour, a bad shade, and goes about behaving from this viewpoint and evil multiplies.

If the Chitta is open, and in the moment, and the individual is pure, then he will not find much impurity anywhere – for him impurity does not exist, and even if it is not perfect he will always see possibilities of improvement.

As an example – H.H. went to Jaganmath at Puri (in the Eastern part of India) where we have a big temple in which there are stone carvings of naked women. As you know, in India this is one of the traditions that you find erotic sculptures in temples. While H.H. was there some people asked Him why, in this temple of the Absolute, should we have such sculptures? H.H. looked at the sculpture and asked them what they saw? The sculpture is carved in the stone, and that is what it is. I see only the stone, there is nothing erotic or inferior in these pictures, and it is those who have eroticism in themselves who see erotic things. As far as H.H. is concerned they are stone and there it ends.

Evil and good are mostly of own making; the way we look at the world.

J.R. Another saying could be “To the pure, all things are pure.”

S. That is right.

R.A. The motto of the English Royal Family is in French – “Honi soit qui mal y pense” which translates as “Evil be to him who thinks evil of this.”

S. Appreciates that very much.

R. It seems that it is bad thoughts about situations or people that chiefly separate my Buddhi from Atman. In keeping freer from those, any thoughts are less powerful than good actions – ordinary duties done with attention (even dedication). Would H.H. advise me?

S. Once H.H. went to a circus and there he saw a lion on the stage with a goat standing on its head. The attention of the lion was not on the goat in any way because its attention was on the gun which the tamer held right in front of its eyes.

There are two motives for performing good deeds – one is where human beings are terrified of the Absolute, as the lion was terrified of the weapon; then people, knowing for certain that if they do anything wrong they will be punished instantly, and they will have to suffer; if they are so terrified of the Absolute’s power they will not do anything wrong. The other way is to have so much love for the Absolute that no bad thoughts will visit them at all because there will be no scope for a bad thought – every part of their being will be permeated by the Absolute leaving no scope for anything bad.

There is an example from the life of the Saint Ram Das. He had a Marata King as disciple – Shiva Ji. Once the Saint had pain in his stomach and although a number of physicians tried, they could not cure it. All his disciples were worried as to what could be done for this ailment. The Saint said it would not be cured by ordinary medicine – all he needed was a little milk from a lioness – if someone could bring that, he will rub the milk on his navel and that will cure the pain. This was a test for them! As you know it is very difficult to get the milk of a lioness, but this brave King Shiva Ji took it upon himself to go into the jungle and look for a lioness. He took a small vessel with a little cloth inside. Flies gather round the den

of a lioness. When he saw them and found her den, and went in, and saw a lioness with two cubs lying on the ground. When he entered the cave, the smell of the man alerted the lioness, and she sprang up on her feet and started growling in her throat.

Then Shiva Ji prayed and said he has come as a friend, not as an enemy and means no violence at all; all he is interested in is getting a few drops of milk to cure his teacher. Would she offer something, and it so happened that at this point the lioness lay down again and he squeezed a few drops of milk, came back to the Saint, offered this to him, and the Saint was cured. People were astonished, and asked how Shiva Ji managed to get it, and he told them the story.

If one has complete faith in and complete love for the Absolute then every situation is a friendly situation – every situation will turn into something good however dangerous or violent it seems on the ordinary level.

In order to escape from bad thoughts or bad actions these are the only two possible ways – either one is possessed by the fear of the Lord, or one is possessed by love of the Lord.

R. My next question rather follows that lovely answer – Does “remembering Param-Atman (the Self that lives in the hearts of all)” include doing to others what you would like them to do to you? It seems to make such a difference to any situation if the Ahankar has love instead of bitterness or criticism.

One of the first sayings of H.H. that I remember at Ram Nagar was on that theme: “If you would not like other people to speak badly of you, do not speak badly of others”. His example ever since (over 16 years!) has shown us how to behave with consideration towards each person or each Satsang.

Does not therefore any meeting between two or more people contain opportunities of this sort?

S. There are always two parties in any communication – either two people, or two groups, and it is possible that both of them were pure in which case no difficulty could be envisaged, and the communication would be good. The deliberations will be good, and the result will also be good. If only one has a pure heart, pure Antahkarana, and the other does not respond in a pure way, there is the possibility of disagreement. In this situation the victory will go ultimately to the person who is pure in heart – victory will never go to the person who is crooked.

R. (Description of System Term: “identification”). H.H. knows very well how often I’ve got into trouble through getting angry. You remember I got into trouble with H.H. in 1967 through getting angry with you – Jaiswal. The situation is always arising all the time – if one is pure oneself, then the other person is likely to become less angry, less violent, and the only thing one can do is look after oneself.

S. It is quite true, and certainly very worthy to think that all that is necessary is to be pure oneself, and because one is pure there will be no opposition under any circumstances. But there are situations where opposition will arise, even if one is pure, and even if, because of the opposition, some Vikshepa takes over, and anger follows, this will not be wrong. What would be wrong in such a situation is if one feeds this anger, and keeps it for quite a long time after the situation is over. If anger was necessary for that moment – let there be anger, and let the situation be transformed even by anger, but under no circumstances, whether transformation takes place or not, should anger be allowed to live in the heart of a man who is looking for transformation.

R. That is one of the obstacles – Kashaya – that you go on and on thinking about your anger?

S. That is right.

R. I was told Kashaya came from a Sanskrit word meaning the sticky gum of a plant from which one cannot free oneself, like a fly on flypaper.

S. Yes, in the system about the Sanskar which we have been given previously, we can see that on the physical realm there is some sticky material to which flies or anything can be stuck, and one can keep on adding to it and making it thick. But as far as the body of Sanskar is concerned, one does not see anything physical in that realm at all, it is only the idea which gets stuck in one's being, and if you play with the same idea again and again, then the impression is much deeper and stronger. To undo any such Sanskar we cannot eliminate anything just by itself, the elimination takes place by putting in better thoughts, righteous thoughts. If one wants to do away with Kashaya, all one has to do is to implant good thoughts in one's being and keep company with them so that one by one they will make their mark and one can implant better being, better Sanskar.

R. It reminds me that the Christian Messiah said “Let not the Sun go down upon your wrath.”

S. Yes, that's right.

R. When are we going to see H.H. again?

S. You should take the Sabbath tomorrow, because H.H. has engagements, and you should come on Monday at 10 o'clock.

6th Audience

Monday 31st October 1977

R.A. Written question: – At a certain moment in meditation the Mantra seems to change its nature and to move to another part of one. That moment has the same flavour as the one which accompanies the feeling of “I am nothing” reached through thought processes. Can this be taken as an example of the parallel course taken by the way of devotion and the way of knowledge?

S. The difference between the two ways – devotion and knowledge – is that in the way of devotion the Absolute is somewhere to which the disciple offers himself – surrenders himself, and this “distance” is always there. The surrendering has to be to someone, and in this case, that someone is the Absolute. Although ultimately the union takes place, after surrendering, the process is from someone to someone. On the way of knowledge there is no such division at all – the man reasons the Absolute as himself, and the result of all his reasoning is that oneself is the Absolute. Whatever one does to one another, or to oneself, there is bound to be existence of some authority – either it is the self, or the Absolute. These are the two ways the disciple tries to reach to the Absolute.

J. This was H.H.’s reply – He did not refer to your part about the Mantra.

R.A. In the producer’s directions for the drama of life how much scope is left for individual improvisation?

S. Every actor is created independent to do whatever he likes – to

act the way he wants, there is no bondage of any sort, because all individuals are given basically all the power and authority and glory of the Absolute to use in whatever act they are designed to perform. What Absolute has reserved for himself, like the producer of the play, is the right to reward the actor – to praise the actor, offer him any remuneration, or to reprimand him or punish him if he has not acted properly. So, although the freedom is there for the individual, either for improvisation, or deprivation, nevertheless the result is not in the hands of the actor – that follows from the producer, in this case the Absolute.

R.A. When one realises that one is oneself the producer, then there is no desire to improvise?

S. One can take the example of a factory – in a factory there are different levels of workers, according to their talents. Some have little talent, and are labourers, and there are officers to look after the labourers, and then there are deputy managers, and managers, and ultimately the managing director – or the man who owns the factory. Each of these levels is given a certain amount of freedom according to what they have to do. Some, particularly the labourers, are asked to begin at a certain time and they have to punch their card which proves time of arrival. This means, compared to the officers and managers they are not given the freedom or the responsibility that they can come any time they like, but they will have to obey the schedule stated. The higher officers can come at any time, and sign in at their own pleasure, because they are taken to be responsible men, they have proved their responsibility and they carry out their work accordingly. The Managing Director, or owner of the factory does not sign any register at all – he's not expected to follow any of the routine work of the factory because he embodies everything (is responsible for everything) that goes on in the factory, so whatever this man does would be in the interests of the factory. If he is needed to sign bills or cheques for payment, or to deal with certain labour problems, or plans for expansion of the factory, he is the one man who will decide all these things.

The same applies to our drama in the world. Some people have the rôle

of labourers, and their scope for freedom is only within that field which they have been assigned. If someone can come to the stage, by reasoning that one is both the actor and the producer then one would see that there is nothing to gain or lose, and therefore no regulations for such a man, because he will always carry out the will of the Absolute. There is nothing for him to report, or to gain, and nothing for which to be reprimanded – he is the boss, he is the Absolute.

R. H.H. reminded us last Friday that life is all a drama and though we try to be simple and natural, yet the big drama must be performed in a particular style and manner. Could each life for the individual be a training and a rehearsal to enable one to play one's own role better? I would welcome the chance to improve the performance!

S. In a School where education and training are imparted, there are two different categories – one of those who come to learn, and the other those who have to impart the training. In both these groups are those who are new to the school – there are both new and old teachers.

The teaching for the new students is more difficult and it requires more work. When you have given them some training, then you will be able to give them a line to follow and they will be able to begin to help themselves. So one doesn't have to look after old students as much as the young ones, the new ones. As far as the teachers are concerned – new teachers always find they have to work much harder to keep the attention of the students, and it seems much harder for them to control the situation and pass on the knowledge which they possess. Although the same knowledge is being given by the older teachers – because of their experience, they are very much at ease. They don't have to force anything and teaching seems simple and natural for them. In some ways they produce better results than the new teachers who are trying to impose more in their eagerness to impart the knowledge. Nevertheless, because of this extra attention, and the pressure which is felt by the new teachers it does not produce such a good result – in certain cases it may even produce the wrong result, but the system is there and in the course of time these people will learn how to be natural and simple, which the older teachers have learnt, and which produces better results.

The crux of all this is that if one feels natural and at ease then one performs the act in a better way, in a more productive way. If there is any pressure felt on the individual then it is novice work, and certainly needs knowledge and experience to make it simpler and more natural.

R. & J.R. Death is often described in sacred writings (like the Christian Gospel) as a wedding or union with the Lord as Bridegroom, and we never know when He will come. In one story a man was thrown out from the wedding feast into “outer darkness” because he had not put on a wedding garment. What is this wedding garment? Is it bliss and doing honour to the Lord?

S. It is true that after death certain people do have a wedding with the Lord – union with the Lord, but it cannot be said that everyone will have the union. It all depends on how they have lived in this world where they have been put. That to which they have wedded their heart will decide what is going to happen in the next world.

In India where the marriages are arranged, the girls never know what their next home is like. The time comes for them to depart from the one home which they have known, to go to the house which they do not know, and they feel sorry, and have some apprehension. This apprehension expresses itself in tears, and they cry because loved relationships are being broken and the new ones have yet to be established.

Those fortunate ones who have established a relation of love and have been courting with the Lord in some way, either through the Scriptures or through discipline – or any other way – if they have had this courtship experience of love – they develop the wedding garment before

they die. When they die this garment helps them to have union with the Lord. So one has to prepare oneself, and this preparation is the introduction to the Lord, knowing Him, and trying to experience Him in any of the three ways one can do. Having established this relationship and love then one is sure to experience the wedding in the next world. What mostly happens is that the majority of individuals bind themselves to worldly things – either to other individuals, or to their house, or to money or position, and at the time of death these entanglements of theirs become predominant in them and because of this remembering of these things at the time of death they are thrown back into the same situation with which they have died. They do not come close to the Absolute for the wedding, or for anything. Unless they learn and try to establish the relationship in this life they will not have the wedding garment ready, and will not have the wedding performed.

R. (J. then reads end of the last question which he had not yet put) – If my own death is not far off, I want to be sure that the thought of Param-Atman and dedication of one's actions means that the wedding garment is being prepared?

S. You have already been betrothed, and you need not think about such things at all – in fact you have been initiated, and you have been visiting this future wedding place every day during your meditation. Your union is already established. When death, which has to come to all of us, comes, all one has to keep in mind is that this body is being discarded. Apart from discarding this physical body nothing

else is being changed at all, and since you have established your relationship for all these past years I think you will find that whatever situation arises there, it will not be strange to you at all, you will find it very familiar. You will be going to a place which is a familiar place, not new to you and you will not feel any hesitation or fear when you do enter that land. The only advice to be given at this moment is to shed all feelings of fear of going into the unknown, and remain aware that loss of body is not a loss in any way – you have performed the deeds which this body could have performed in the best way, and there it ends. The future journey is going to be all right for you.

R. At one of His Holiness's discourses to his people here at the Ashram he said that "Bhakti purifies one, cleanses one and presents one before the Param-Atman at one's best"

...

Cannot this be taken as referring also to the supreme moment of physical death, since it is the last desire of the dying man that determines his next life?

S. This question of unity with the Absolute has different facets. It can be said that every individual in the world has some unity with the Absolute every day. If he did not have some unity and communication daily it would be almost impossible to sustain life. Nothing in this Creation can happen without some link with the Absolute. For everyone who sleeps at night, in their deep sleep there is some union with the Absolute which re-charges his body and makes it fresh and does away With his fatigue for the next day so that he can start another day's Work. This is also a union, but this is not a conscious union.

It is just a natural happening, nevertheless the union does take place. Then there is the initiation into Meditation and the full meaning of the Scriptures. Those who meditate, they consciously go into that unknown every day and establish their relationship – not through deep sleep, not through ignorance – but with some consciousness. Because of this, a relationship is established with the Absolute, and as days go by, one day one will have to transcend this physical realm and establish the deeper relationship. But if you think about these relationships or unities with the Absolute you will see that it is not the body that unites – the mind also remains outside, and everything is left behind except the Self, and the union takes place only of the Self with the Param-Atman – everything else is left behind.

All one can do is to prepare oneself and do one's duty as best one can. If one has learnt to do one's best every day one should not think about the final journey because whatever one has been able to do is enough – nothing more could have been done, and the rest will be added by the Absolute – the Absolute will look after it when nothing more could have been done in these circumstances. Even then, if there was something more yet to be done the Absolute will create the favourable situation for the next life where one would be able to work better for the complete union. We here, in this room, can do whatever we think right – more than that we don't have to do – we cannot claim, we need not be afraid. The dispensation is in the hands of the Absolute and we should trust that He will do good for everyone who has tried to establish the relationship with Him.

R. Asks H.H. what plans for the remaining two days?

S. You may come for audience both days. It is quite possible that there may have to be an alteration of time tomorrow if He has to take part in the inauguration of a temple to the previous Shankaracharya, but you will be telephoned at 8 a.m. and told what arrangements can be made, but in any case you will have an audience tomorrow, but it may be morning or evening. As you know Holy Mother, who used to live here, is no more with us, but the old lady to whom we went before for the feast, came here last night and offered or requested all of you to have lunch with her tomorrow, and H.H. endorses this request.

R. May I just ask – this is the letter from Mr. Howitt which H.H. gave Mr. Jaiswal the other day at our audience, and as I have just written to Mr. Howitt and to Sri Narayan Agrawal may I reply to this as seems right?

S. Agrees.

7th Audience

Tuesday 1st November 1977

Mr. Whiting We have been told that meditation is like the ant finding the way to the sugar store by following the trail of sugar. Two things are needed – to taste the grain of sugar, but not to stop on the grains. Many people seem so afraid of being caught by the taste that they are afraid to taste at all. Would H.H. comment?

S. Unless something good has been introduced to people, and some sort of importance of the subject is established in their minds, it is very difficult to expect any action from them. That is why it is always necessary that groups should be formed and a liaison between common man and the System established. Somehow people should come to know that there is something better than what they have.

There were two colonies of ants – one living on a salt mountain, and another on a sugar mountain, and once they happened to meet in between. The ants of the salt invited the others to their mountain. When the sugar ants got a taste of the salt they said “My dear sisters, how do you manage to exist on salt? There is something better in the world, and you should come and have a taste at our place.” The other ants agreed and when they were due to make the visit to the sugar mountain, they thought of the long journey, and that they might not get anything to eat at the end, so they each took a little grain of salt in their mouth as a precaution and embarked on the journey. When they reached there a big chunk of sugar was placed in front of them, and they started tasting, but because the grain of salt was in their mouths the taste did not change, and they said “You did speak a lot about your sugar, but there is no difference in the taste at all, it’s exactly what we eat ourselves.” Then the ants of the sugar suggested they must have brought some salt still in their mouths and the sugar was not being tasted properly. “You should put out the grain of salt, and then you will be able to enjoy”. The ants followed this advice, and they fell in love so much with sugar, that they turned their backs on salt and never went back to it.

The same is possible unless some information, some importance of this bliss which is available through meditation is established.

A few days ago H.H. had to go somewhere where He met nine judges, and He had to address them, and He told them they were very fortunate because all this is available on their doorstep – they do not have to go far as some do who have to make a long journey, and have to establish a relationship with this thought which is foreign to them, and then assimilate which means extra work for them. The judges were so lucky because it is available right on their doorstep, and you do not have to do much to understand – all you have to do is to respond. There was some response there.

This response has to be special, and there are only two ways of doing it – either by personal contact, or through some social arrangement at which people should be given to understand that there is something better, and they need to have a taste. Once they understand this then one can say that they will not go back, but unless they come to this understanding how can one attract them except through the usual ways open.

S. Continuing in answer to the first question –

When one goes in front of a mirror, then one wishes to observe one's own form, or the beauty and arrangement of one's costume. If one doesn't see much beauty in the mirror then one doesn't try to decorate the mirror, one goes away and tries to decorate oneself! Unless one presents oneself in a beautiful form how can one expect others to be attracted to one?

The same applies in putting out signposts for bliss – unless we exhibit all the bliss through our own countenance there is not much use in declaring things about the bliss in the meditation. We should rather see that the whole system of meditation and all that is promised with the meditation is reflected in our own countenance, in our own actions, from our own set-up, and then there will not be much difficulty in attracting the attention of those who have not bothered hitherto.

R. The Spanish-speaking groups in Mexico, who are increasing in numbers, send their loving thanks to the Shankaracharya and want me to tell Him that

we have empowered three new initiators to cope with the demand for meditation. They seem to take to it there more naturally than many in London, and do not make it all so complicated. They value H.H.'s discourses greatly. Has H.H. any message?

S. H.H. blesses them for their simplicity and the readiness with which they appreciate and take to meditation, and He wishes them happiness and bliss, and He is sure that they will benefit much more in a shorter time that way. There are two types of situation: (1) When people take to things naturally there may be a situation arising out of ignorance – because they have never had anything like this, or heard of such a thing before, and the thing is new – they take to it naturally without any questions because there aren't questions. (2) Then there is the natural situation where people just offer themselves to the new thing, accept it, and through the acceptance and experience they find out all that they need to find out – which means they look into the questions which arise from their own experience. Although these people may not present questions, and one may wonder how much they are responding intellectually, nevertheless the fact is there that those who are simple in taking up this, and if they can carry it on for some time with diligence, they will profit from this much more. When the intellectual knowledge is abundant then complications do arise and the progress seems to be stopped; but the others may escape this danger, but only if they do it properly and keep a proper watch on what they are doing.

R. And now about New York – H.H. has already got the question from

Mr. Rabeneck, who greatly appreciates H.H.'s interest and help in his Sanskrit studies. The New York Group wanted to be remembered to H.H. and Lord Allan has just visited them in New York a week or so before we came.

S. The diagram presented by Mr. Rabeneck has been seen by Him and He appreciates this diagram and He is happy with what Mr. Rabeneck has been trying to do through the diagram according to Mr. Rabeneck's letter, and according to the Rig-Vedic text.

H.H. expresses his great happiness at the interest and the work which Mr. Rabeneck has put into all this at this late stage in his life – it is very valuable and H.H. thanks him.

R. From letters I have had from New York it would seem that one of their main questions is “Who to call I?”

S. Anything to which one can apply the pronoun “this” is not the Self. One describes one's body, one's senses, one's Manas, one's Buddhi, and even one's Chitta as “this” – “my Mind” – “this Buddhi” – “this Chitta” – so one can use the pronoun “this” for anything which is non-Self. Although in practice we speak even about our own Atman – my Atman – or this Atman – this expression is not for the real Self – it is for the Ahankar which emanates from the Self. Because of the design of our creation whenever any expression has to be manifested, it has to come through some Ahankar – that's why we use such phrases, otherwise the ocean from which all this Ahankar arises, and into which all the Ahankar merges itself, that Self is not subject to any pronoun. That Self is the I – anything else which can be “indicated”

is non-Self – Self cannot be “indicated”.

R. There are two private questions from the heart – (one from New York and one from London) –

The first is from a married lady whose husband values the meditation above everything, while she has never really taken to it. She has also been troubled about her dying father who is a brave and a fine man. She asks “Why are we born, live in utter confusion so much of the time, and die in fear and pain, never having understood any of it?”

S. The design of this Universe as expressed by the blissful desire of the Absolute is very simple, and it is designed to produce bliss all the way through. It has been declared that the whole of this Creation is for enjoyment only if people resort to the right ways and the right means, right actions. It has never been said that there will be no difficulties in this Creation, which is a blissful creation, but the reason for the Creation is only knowledge and bliss. Why then should one find confusion, pain and fear? And die without any understanding? In this Creation everything exists plain and simple even today, but our education, our social and cultural systems make it so that the simple becomes complicated; blissful becomes painful, and what should be love becomes fear. Only through this systematic knowledge which is being given, through the Scriptures, and through “Satsang”, can people be brought back to the simple way of life, and then they will see for themselves that there is no reason for confusion, fear or pain.

As regards the concept of pain – there are people in this world who

are adventurous, and who take great pleasure in going through all the difficulties and hazards of the adventure which are sometimes painful. These men never experience the pain – they do experience the hardness of what they have to go through, but not of pain at all. Pain does not exist for them – the word is “Tapas” – when one allows oneself, one’s body and mind to go through a difficult passage – and yet one does not seem to feel the difficulties because one has taken them on voluntarily – these difficulties then create deeper happiness. If you want deeper happiness you will have to go through hard work – sometimes difficult work, and because things are difficult they require more attention and it brings out more knowledge and ultimately creates more and deeper happiness. This alone is the natural way – the education has missed it – give a better education – let children grow under these ideas and they will never have such questions.

R. A question from M.K. – “If one is re-united in Meditation, one’s eyes naturally gaze on the Beloved in adoration – but when this doesn’t happen, one feels sometimes that I’ve been initiated outwardly, but not inwardly.” She asks “Can you perform a wonder over me at those times?”

S. H.H. categorically refuses to accept that there is anything wrong with the Initiation. The mere fact that real unity does take place sometimes shows that the Initiation has been performed properly, and a passage has been created for the reunion with the Self. Even in ordinary life one finds that if one has to go to see someone who one really knows well, if the gatekeeper does not allow you in to see

your friend, you will not take it as an unfriendly act of your friend himself, but an interruption caused by the gatekeeper himself. In the event of such non-availability of unity during meditation the cause is Rajas or Tamas, and those are present in the atmosphere at any time, sometimes caused by oneself, they are the only hindrances which come in the way of Unity. If they are removed there is no doubt that the union will take place as usual and one will reach close to the Self. One should never think that Initiation could have gone wrong, but try to improve one's state caused by Rajas and Tamas.

R. I think that H.H.'s words during all these audiences, when she hears them, will do this magic for her!

8th Audience

Wednesday 2nd November 1977

R. Said what a splendid lunch we had been given yesterday by the miller's family and how much we had all enjoyed it.

S. The invitation from this family was very spontaneous. Although H.H. did not ask them – it came entirely from them – yet H.H. cannot deny that He cherished an idea that they might invite you.

R. We found conversation much easier this time.

M.A. H.H. said “unity is not something one is aiming at, but to be experienced in each moment, in every action.” Together with what He said yesterday about the pronoun “this” makes me think I have had a dualistic approach to “unity in action” – that I will “know” this state. It is like union in deep meditation where there is no experience, no knowledge of it – just the unity in action in the present moment. Is this correct as it may remove misunderstandings and make the possibility seem much nearer and more practical. When a person truly serves others, he does not think at that moment “I am of great service to others” – he just serves.

S. One aspect of the Self, or unity, was described yesterday – whatever cannot be indicated by the pronoun “this”. There is another aspect of the Self which needs to be understood and experienced in action – that whatever we indicate by the pronoun “this” is only a manifestation of the same Self within, which cannot be indicated. So whenever one enters into any action, or any relationship with this world, which is indicated by all sorts of pronouns one should also keep

in mind that the same Self has manifested in different physical and non-physical forms.

Anyone who wants to serve others is in fact serving the Self which has manifested.

M.A It was really that one shouldn't look for experience of unity, but be the unity?

S. In our discipline two processes are adopted – as previously described, one is Vyatireka and the other is Anvaya. Anvaya follows Vyatireka, so any person who is being disciplined and put on the Way is first given Vyatireka. By this discipline one simply segregates everything which is non-Self, and this is done only to establish the authority and existence of the Self.

Having established the authority and existence of the Self which is not seen by any sensory medium, then it is also necessary for this system to go through the Anvaya process to establish the unity of the whole Creation. Otherwise, having separated the Self from the non-Self it leaves some scope for duality to dwell, and this duality must be annihilated, and this is done through Anvaya, which means that everything one comes across in this Creation is a manifestation of the same Self whose authority has been established. Neither in knowledge, nor in action, nor in experience should duality come.

Many different objects are made from iron and steel – such as tools, scooters, fans etc. etc. Although the name of the metal is one, but the manifestations which come out of it are many. On the metaphysical realm it is very necessary to understand the unity of the metal so that everything about the different objects manufactured are known from the unity of the metal – which means the properties and constituents are the same whatever the objects may be.

In the same way we have to understand that the whole world of “this”

and the Self is nothing but the same thing – essentially it is the Self manifested in different ways which have to be known, experienced and put into practical action with the same idea of the unity.

R. Our last three questions come from all four of us – the Allans, my wife and myself – At one audience on our last visit H.H. said there were two kinds of Samadhi – “One is the culmination of the 8-fold system which again has two levels – Savikalpa and Nirvikalpa. But the other type, which is sometimes called Samadhi, is little known, but available to everybody. It comes at points where there is no desire – between desires – quite a number of times even during each day. Yet people do not realise and tap the energy which could be made available at that moment”. Some have been increasingly longing to be able to achieve silence at these moments. With all that the Realised Man has been saying to us on this visit, this seems to give wonderful opportunities, largely unexplored yet?

S. He remembers at a certain stage expounding this idea – that although individuals have been given machinery which produces desires one after another, yet because one desire follows another it means there is an interval between – the mechanical law requires an interval. The question is – how much of an interval can one win between two desires? The 8-fold Yogic system has been taken into Hatha-Yoga by Pranayama. In ordinary life of inhaling and exhaling if one observes, one will see that there is an interval between the next inhaling, and after exhaling – on this point the Hatha-Yoga system was made a special system of

controlling the body, and after controlling the body one would control the mind. This system has been built only on this particular law of the mechanism by which we seem to live. Apart from this, every individual has desires, maybe related to the same desire, and we are almost plagued with these desires, but there is some time between each desire. Most of the time we do not allow this interval to stretch at all – no sooner is one desire fulfilled than we let another desire spring up. If people understood this and allowed themselves the luxury of a little interval however short it might be, they would find that they would re-charge themselves without doing anything but just being quiet for a moment or two. If people could practise this and enlarge this interval – say up to five minutes at one stretch – they would find that they had great power within, and the potentiality of realising themselves would not be far off if they could do this – giving themselves the luxury of two minutes of interval between one desire and the rising of the next.

R. If one uses the Mantra at such a moment of two minutes – assiduously now, is there a good hope that if we are born again the first sound which we will think or utter may be our Mantra?

S. Just as in our ordinary life if one is pre-occupied with a certain problem and goes to sleep with it, one finds whenever one wakes up, after six or seven hours, the same problem comes to the mind of the individual. The same law applies in the transmigration of souls – Whatever is predominant in the individual when he is about to go into this longer sleep will confront him when he takes another body. This

means that anyone desirous of starting his next life with the Mantra ought to keep it in his mind, and occupy himself with it so much that he leaves the world with the Mantra – he will get it again.

R. This will be a great incentive, because we may have to wait some time in the next life, and have some difficulty before we are re-initiated!

R. H.H. is very sure that anyone who dwells predominantly on any idea will find himself confronted with the same thing when he is about to leave the world. It is not a matter of chance that, if one has dwelt predominantly on something good, when one is about to go one will remember something good – because one will remember the thing one has been remembering in life, or whatever has been given most importance in one's life – once importance is there you will not be without it. So it is a sort of natural law that if you give importance to the Mantra now, only then will it be there at the last moment. If it is there at the last moment, it will also be there at the first moment, in the next life. Those who give more importance to their body, and bodily relationships of the world don't get such ideas about that time, because they are mostly struggling with all these relationships which they have developed in the course of their lives. Because they are remembering something about their body and its relationships they do not get a new body which is prone to spiritual growth in the next life. So it is most essential that one should do it now and keep doing it now, and then everything follows naturally, and then in the next life most of the things will be almost accomplished and one can go much further in the next life.

R.A. I feel very unworthy of all the blessings and love which the Shankaracharya has given us and I hope when we next meet that I will be more worthy.

S. There is no question of duality between you and H.H. at all. On the level of Atman there is no difference of any sort and least of all of land, race, or age. On the other levels one does see when the discourse takes place that the relationship is friendly – on equal level – like friend talking to friend. It does so happen that on the physical level on this stage on which we have all been put different parts have been designed to be played by different people – one part to play is to question, and another part is to answer. It is in the design of the Universe, and we respect that, and we must keep on playing this role whatever happens, but it is very clear that this is only on the physical realm. On the subtle level it is the relationship of friends, and on the causal level it is all the same – there is no difference of any sort because Atman is the same, living in the hearts of everyone. As far as H.H. is concerned, He is not offering anything which does not belong to you – it is your knowledge which happens to be passing through His physical body, and of course there is no barrier of land or race – in the realm of the Absolute we are the same, and yet H.H. takes the opportunity of blessing you all so that you can march forward in your spiritual life. The most beautiful and glorious creation of the Absolute is taught by this glory which is known as Knowledge, and it has this property or

wealth, that the more you give the more it increases, and one can keep on answering questions a hundred times, and yet there will never be a loss of a grain of Knowledge at all. We are taking part in this most beautiful and glorious creation of the Absolute in Knowledge, and one feels very happy that this is a wealth which will never end no matter how many people ask questions, or for how long they ask questions, and we should be happy and thankful to the Absolute for creating this glorious wealth of Knowledge.

R. This very last remark of all again comes from all four of us – When, with Sattva, one realises fully for a short while, that one has nothing one can call one's own, then one is overwhelmed with gratitude to the Shankaracharya and His Holy Tradition without which one couldn't even make a start! May God bless him and give him peace, now and for ever.

S. The Tradition which the Shankaracharya is furthering at this stage and time, and to which He belongs, is also the Tradition to which you belonged before meeting him, and which you are now pursuing and which will be with you for ever after.

There is nothing outside this Tradition because it is the Tradition of the Absolute and belongs neither to the Shankaracharya nor to any other individual. We are together with you and part of the same Tradition, and confident in this feeling you should take whatever is being offered to you, and by putting it into practice keep going on the way to full realization.

1st Audience

6th January 1978

Sri N. Swaroop (Translator) His Holiness is saying that your questions will not be taken up today because the time given to you is from the 8th January; they will be taken up then.

You had sent a letter to Mr Dixit, in which some questions were asked. Mr Dixit was not well and Maharishi was also out of town, hence a reply could not be sent to you. That question could be taken up today. Otherwise today's meeting is just for the sake of an introduction and as he has other fixtures it will not be possible to attend to these questions today.

H.H. You had asked in that letter what is Khumba Mela? I am referring to this question.

N.G.H. What is the inner significance? – the subtle meaning of the Khumba Mela?

H.H. The evil deeds which one has done in the past and which have been collected are washed away on this occasion, and one acquires a lot of bliss (virtue). The stored-up evil, sins, they are washed away; this is the real meaning of Khumba.

N.G.H. What determines the date of the Khumba?

H.H. There are a number of combinations and conjunctions of the stars and planets which determine this date. It is done on the basis of astronomy and astrology.

There are three conjunctions of the sun, moon and Jupiter. When these three stars are ascending on the same planet at the same position and it happens to be the month of Margh, which is mid-January to mid-February, and Makar (Capricorn) one of the Rashis (Zodiac Signs) – there are twelve Rashis but of these one is important at Khumba and that is Makar (Capricorn) – when all these five, sun, moon, Jupiter, the month Margh, and it takes place in Capricorn, then this Khumba takes place. It has been noticed that they usually combine every twelve years. (Twelve years equals one orbit around the sun of Jupiter).

N.G.H. Does the sun and the moon and Jupiter – do they have a corresponding place in man that they affect?

H.H. The right eye corresponds with the sun, the left with the moon, and intellect with Jupiter; the various nerves also have a relationship to the celestial world. There are three main nerves which connect from the lower part up – right up to the head; they are known as Ida, Pingala and Sushumna. Now, Ida represents sun, Pingala represents moon and Sushumna represents Jupiter.

N.G.H. Which is the one that goes up the centre? (Question not fully understood.)

Translator: All three – these are the three main nerves.

There are six circles along these three nerves and these six circles are connected with Yoga. In each circle one has to concentrate while meditating, and doing the Yoga. One has to

bring all his consciousness on that particular spot, so they then become alive.

N.G.H. Is that what they call the Kundalini?

Trans: That's right.

H.H. This human body is very closely related to the Atmosphere – the entire cosmos. The positions of the various stars in the heavens, in orbit, are actually reflected in the human body also; all of these satellites, their corresponding element is to be found in man also.

N.G.H. So man is a miniature universe. When he said the sun was in the right eye and the moon in the left, can we think of it as the right being active and the left passive?

H.H. That is correct; but it has also a connection with the Manas. It is very difficult to find the equivalent to 'Manas' in the English language. The word 'Mind' is actually the activity of the mind and is divided into four different categories according to our philosophy. There is no different word for each different category of work, which, according to us, is the function of the mind. Manas, Chitta, Ahankara, Buddhi – these are the four elements which construe the mind. The functions of all these four are different. Manas and Chitta, they sort of do all the thinking, and are connected with the heart; while Ahankara and Buddhi are the functions of the brain and take decisions. Manas and Chitta do the Sankalpa (fantasy), Vikalpa, and Ahankar

and Buddhi take decisions and are connected with the brain part.

N.G.H. In the West at the moment they are doing a lot of research into the two hemispheres of the brain; perhaps, Ross, you could say what the two sides do?

R.M. They have discovered that one side is to do with active thinking and the other side is to do with passive receptive thinking; so one side is to do with step-by-step thinking and the other side thinks in terms of wholes.

Trans: I couldn't follow you exactly and that's why I couldn't explain it to His Holiness. What do you mean by 'passive thinking'? All thinking is said to be active – how would you define 'passive thinking'?

N.G.H. I think that what has confused us here is that what science says is that in man these two hemispheres – the left hemisphere carries all his learning, what he learns at school, whereas the right hemisphere is quiet, silent; it's known as the silent hemisphere, but they have discovered that this part of the brain has a lot to do with the appreciation of art, music, and of love; while the other one is where one learns a language and learns to define things with words; the other side is silent and passive in that sense – intuitive. The right side is the passive side.

H.H. In our philosophy we define them as Sakarmath and Karmath. Sakarmath is the collection of all knowledge and Akarmath is

the activity arising out of that knowledge, so these two probably correspond to what research is being made now about the active and the passive part of the brain. So what is now being researched in the West is already in our philosophy.

The Khumba Festival invigorates both these parts of the active and passive – it gives fresh life to these. These festivals do one thing – just as a machine tool, when it has been used, gets blunt and needs to be sharpened again, similarly a human being during the course of his life acquires certain evils, certain sins and they are washed out, then virtues are regained. The original position is redeemed.

N.G.H. When such a great number of people gather together as they do, does that form a sort of medium or concentration of vibrations that have a stronger attraction to the planets? When these people gather together in such a big gathering?

H.H. It is not the collection of the people that has got a special attractive power, it is because of that particular moment in which that power can be attractive that a large number of people try to collect at that place where that power is coming; and this is why so many people are wanting to get advantage of that particular moment and place and that's why they collect there. The collection does not attract anything more, but because more people are anxious to take advantage of it, and out of that congregation those persons whose brain is already fully developed, they catch that invigorating light, just as that machine (pointing to tape-recorder) collects the vibrations of

the sound, or the radio catches the sound, similarly, of those persons who come there, there are those who are fully developed and capable of catching the power of the various satellites – it's they who catch it.

B.R.H. Like being in tune?

H.H. Advantage is derived by all, but there is difference of degree. Those who are in tune, as you say, they get more, and those who are out of tune, they get less.

B.R.H. But all benefit?

H.H. All benefit.

N.G.H. The height of this is on the 14th, is it? Is that the start of the key day?

H.H. It does not always happen on the 14th – it varies. According to the Indian calendar, the month is divided into two portions – the first fifteen days and the second fifteen days. Now, on the day when the moon is lowest (the new moon), which is known in Sanskrit in our Astrology as Amaras, – on that day the moon is on Makar Rashi – the sun is also on Makar Rashi; and when Jupiter comes on that Rashi once in only twelve years, that's when the Khumba takes place, every twelve years. The combination of sun, moon, the month of Margh, and Makar, takes place usually every year, but the sun remains on that particular ascendant for one month, the moon remains on that ascendant for two and a half days, but when the combination of

Jupiter also comes that is there for sometimes only twenty-eight hours, sometimes thirty-two hours, sometimes thirty-six hours, so that's only in hours; that makes the thing Khumba. Jupiter is there for that very small span of time, so that's why everybody is keen to get the advantage of it.

N.G.H. The cleansing that His Holiness is speaking of – is it in the Antahkarana that the cleaning takes place – the Sanskara?

H.H. The advantages are manifold; not only on Antahkarana, also on the body, Manas, Buddhi, all those things get cleansed, so the advantages are many. There is a long list.

N.G.H. Does His Holiness have a particular function at the time of the Khumba Mela, in his Tradition?

H.H. When people take bath in the Sangham (confluence) on that particular hour, it cleans the body, then they have the Teachings of the Mahatmas, that cleans their Manas, and then they come to the camp of Maharishi, in that Mela, and there the object and real aim – the object of that and the result of what we gain from that particular Khumba is explained to the masses – that cleanses their intellect. So body, Manas and intellect, all three, Body, Manas, Buddhi, are cleansed on that occasion through bathing in the river, through the Dakshan (Teaching) of the sages who are collected there, and by listening to the Diksha of the sages (initiated into the meaning of the Mela.) His Holiness' camp is pitched there on that occasion only

with the view of telling the real object of the Mela and the importance of that particular moment to the masses who do not know. Those who already know – it is all right, but for those who do not know, it is there to tell, to teach, to enlighten them that Shankaracharya's camp is pitched there.

N.G.H. It would also help Meditation, wouldn't it?

H.H. Yes, it helps considerably. Here is an illustration: Just as in preparing your meals you need a small matchbox to light the fire but you do not eat the matchbox – similarly you need several things which help you towards your ultimate objective. They may be only minor things in themselves, but they contribute towards helping you to be able to do the Dhyana.

B.R.H. Does that show the importance of ritual, such an activity? Is there very much ritual that is followed on such occasions and does it reflect the need to have these things – such as the matchbox?

H.H. The ritual of taking a bath in the river and then going round and offering their respects to the sages, all of this cleans, and since the main difficulties in Dhyana arise out of the ill-feelings and bad habits, therefore these rituals clean these defects and ill-feelings. In this way these rituals are helpful.

The two main predicaments in Meditation are 1) the non-concentration and 2) Vikshepa – Mal and Vikshepa, these are the two main hindrances for Dhyana (Meditation) and these are removed by the rituals.

B.R.H. This is experienced by those who take the Meditation, back in Wellington, when they are going through the small initiation ceremony; even though the language is not understood and the form of that ritual is alien, there is still this powerful effect, which stills the mind and brings peace; so is ritual (of that order) related to Man as a whole and not just to one Tradition? Does it relate to the whole form of Man himself and not just the Vedic Tradition?

H.H. There is a difference of degree. Those who do not understand get its effect by virtue of the vibration of the sound. The verbal sound, its vibration has an effect on the people; but those who understand the meaning also, they get double advantage. They get the advantage of the vibration of the sound as well as of the meaning.

B.R.H. Can this be understood as both Heart and Intellect?

H.H. Yes; the effect is there all the same but the difference is one of degree. Those who understand it get twofold benefit and those who do not understand the meaning also get benefit. Here is an illustration:

In a cyclone or storm, particles of earth fly all over the place. Although they are racing and being blown by the force of the wind, yet they get caught at places – like in a tree, the leaves of the tree; the particles settle there, so they do get settled, even though they are racing everywhere, some of them do get settled. Similarly, the vibrations of these rituals pervade the entire atmosphere, but they get caught also, and the place where they get caught is the place where the meaning is also understood.

B.R.H. So it is the same thing as if one is in tune? You are a little bit more receptive?

H.H. That's right.

N.G.H. Could I clarify one thing about the Khumba Mela? I understand now that it is related to time and place, and this combination of sun, moon and Jupiter. Now, this combination comes at the junction of the Ganga and the Jumna, but can this take place anywhere else on earth? Or does it just take place here?

(Trans.) No, it takes place in four places.

H.H. Here is the history of the Khumba – here is how it started.

At one time there was some dispute between the gods and the devils and it was decided that this dispute should be settled and should come to an end once and for all. For this, they started churning the sea. The first thing this churning brought out was poison and the last thing it brought out was nectar.

When the nectar came out it was in a vase. The word 'khumba' actually means a vase. It was a round-shaped vase that the nectar came out in. When it came out everybody wanted it, both gods and devils tried to grasp it. In the scuffle that followed, some of it was thrown out and came down to earth, where it fell in four places. It fell at Allahabad (conjunction of the Jumna and Ganga) and at Hardwar, Ujjain and Nasik. These are the four places. Now, the position of the various stars when it fell at Allahabad was different from that when

it fell at other places. The combination of the stars at the time when the nectar fell determines the place where the Khumba is held. It has been observed that the same combination comes almost every three years. So the combination which was at Hardwar would be almost three years after that which was at Allahabad. The combination at the first is not on the same ascendant, but whatever the combination was at Hardwar, that combination would fall after about three years from when the combination at Allahabad took place. But it would be about twelve years after at Hardwar itself; so the cycle comes like that. It comes after twelve years at each place; but there are four places, so it is divided by four – twelve divided by four gives a three-year interval.

N.G.H. Does that third one have a special name too?

H.H. No; actually there is a Khumba every twelve years and an Ardh Khumba every six years; but there is nothing at three years. No, Ardh Khumba takes place in each place, Hardwar, Narsuk, Ujjain, as well as Allahabad.

N.G.H. (to Trans.) Tell His Holiness I was hoping a little of that nectar had fallen on New Zealand!

H.H. (laughing) I gave his story for just as to teach a boy you take the help of certain things, small things, e.g. you take a board and you write on it, a slate, – similarly this is only a story and it has been developed in order to enable the masses to comprehend things; but those who are intellectuals, for them

the real meaning is the same as I explained to you earlier. This story is not meant for the intellectuals, it is only for the masses, in order to make them understand, and what the substance of this would be for their mind – that it gives a cleansing effect; that would be the substance of it, it gives them the cleansing effect and so they must go and take advantage of it. That's about all; but for the intellectuals the real meaning – the Ardhatma or inner meaning of it is what was explained earlier.

N.G.H. Would the original Shankara have picked the Northern seat of the Shankaracharya – Jyotirmath – for a particular reason? As we have been talking of – was it a propitious place?

H.H. The real purpose for selecting Jyotirmath as the Northern seat was that the original Shankaracharya had been to pay his homage, and afterwards, on his return, he spent the major part of his life at Jyotirmath – he did all his Meditation and everything for a long time at Jyotirmath – he did this mainly because this was a place where it was not very cold, not very hot, the atmosphere was conducive to Meditation and he did most of his writings there at that place. He spent a large part of his time there. So when he was dividing India into four parts with a view to leaving a disciple in each place with a particular jurisdiction, for the Northern jurisdiction the place came as an easy selection, because he had been there for a long time and the vibrations were there, the vibrations of his Asya were there so he thought that that would be the best place for seating the Math.

N.G.H. Would it be possible to ever visit there? Do people ever go there?

Trans. Yes, His Holiness goes there every year.

N.G.H. For us, for example, would we be able to visit there?

Trans: Formerly there used to be a restriction for foreigners to visit that place, but I understand – I am not quite sure about it – that the restrictions have been removed. You can go but you can't live there, you can go and come back. It being the Border area – that's why there is restriction for foreigners to stay there. These days of course, during the winter, the doors of the Baddharinath are kept closed because it is all snow.

N.G.H. Well, I think we have taken up a lot of his time.

Trans. Well begun is half done!

2nd AUDIENCE

8th January 1978

N.G.H. Again, let me say how privileged we feel to be here in the Shankaracharya's Ashram.

This is my first question: I frequently experience a state where everything is brought to a still point. There is just the present as it is. There is no desire, nothing to be achieved; one is without any knowledge of oneself. In this state everything I have felt to be myself vanishes. Everything I feel myself to be has vanished, the relative 'me' has gone and I remain alone. One has nothing of one's own; it is so obvious that it is the Param-Atman who has given us everything. At this time I find a powerful confidence arises, one feels oneself to be unlimited, blissful, silent. One feels powerful enough to move mountains. At such times there seems to be only the Universal. What is this contradiction where one loses everything, feels one has nothing of one's own, yet at the same time feels powerful enough to move mountains?

H.H. I would like to give the illustration of a battery being recharged. Whilst it is being charged nothing is being taken out of it. In the same way there is the universal (Samashti) and the individual (Vyashti). When you are in tune with the universe, when there is oneness between Samashti and Vyashti, this oneness is established only when you are still, at rest and in peace. Whilst this communication is established you are getting power, your battery is being charged.

This stillness, peacefulness and being one with the universe, this is also known as Meditation (Dhyana).

N.G.H. Dhyana is a step of Yoga, isn't it?

H.H. It relates to the universe, it is the power of the ultimate. It cannot be described or explained. Only by being still and in tune with it can you actually get into it.

N.G.H. It seems that it is very important for the Vyashti aspect to disappear or dissolve, and there is a Christian text which I'd like His Holiness to explain, for it has meant a lot to me; it just says 'except a grain of wheat fall in the ground and die, it remains alone.'

H.H. The greater the concentration, the greater the power you experience, which is flowing from the Universal. And what you have just said about the disappearance of the Vyashti with a view to getting the feeling of the Universal, that is correct. But the greater the concentration, calmness and quiet around you, (the greater the stillness), the greater is your experience of the power which is actually flowing all the time, though we are not able to catch it because our Manas is not still. It is not until we are still and able to concentrate that we get it.

N.G.H. What I want to know is, – when this happens there is a powerful desire to share this experience with others – what is the best approach to this – wanting in some way to help others – how can others be led to this?

H.H. Just as you have experienced this, let others also experience the same in the same way in which you have experienced it. You cannot possibly transmit your experience to them, but you can lead them to experience for themselves what you have experienced.

B.R.H. (to Trans.) Before the following typed question, which you already have, I would just like to mention that I don't feel I have yet penetrated very far in Meditation and I would very much like to!

Q. Sometimes there is an unexpected and expansive warmth, experienced physically in the region of the upper chest and throat – like a fire – and the related joy links immediately with something which can slip the joy into excitement and eventual tensions, rather than stillness and peace of mind. I feel this dissipates rapidly the potential of the initial connection, and I am not able to keep the mind on the Mantra at these times. Could His Holiness please give me guidance as to my best approach at this point?

H.H. Your intense desire to meditate will take you in, so you needn't worry about it.

Here is an illustration – just as when you start a car there is a lot of noise but once it has started the noise diminishes – similarly, when you try to meditate, then the power which is flowing all the time from the head downwards is now going upwards – it starts going upwards. The normal flow is downwards, but when you start meditating it starts going upwards

and that causes some sort of tension – actually it's not tension, but a sort of upheaval. Now this will all go towards the head and when it reaches there it will get settled and be calm and quiet; so you will have to continue having a little patience and it will be all right. At the beginning you will feel that, but once you get used to it, it will settle down and things will become normal.

B.R.H. I am very glad to hear that. Would His Holiness say that all I need to do is carry on as I have been doing?

H.H. Yes, carry on as you have been.

R.M. I would like to ask His Holiness for guidance on my own meditation. I have been meditating regularly for ten years, and value it highly. I have difficulty where often the Meditation reaches a certain fineness but activity keeps taking the mind off the Mantra. This activity is related to underlying concern for areas in my daily life. It is not always the same area but varies from time to time. Intellectually I do not consider these areas to be of any concern, but apparently they are emotionally important, since they arise as the Mantra goes below the surface thoughts in the mind. When this problem arose during the Meditation after meeting with His Holiness the other morning, an image of His Holiness seated on his couch came into mind. What appeared to be the pure light of consciousness was emanating from his forehead. I was bathed in this light, which gave stillness to the mind, and energy for

the Meditation to refine. On that particular occasion it was as if the presence of His Holiness enabled the problem to be resolved. Could His Holiness give any guidance on how to proceed past this difficulty?

Trans: Before I put it to His Holiness, I will compliment you! It is very good, a matter for great satisfaction; your feeling that it is a difficulty is rather a misconception. This is a matter of great privilege; we try to think of him when we meditate, and with some difficulty; most of us find it very difficult to get him before one's mental eye seated on the chair – the flow of power flowing from his forehead to us and the feeling of this engulfing us all around –

R.M. I didn't consider that to be a difficulty! I was very grateful! It is just when this point, this difficulty, arises and something like that does not occur, that's when the difficulty is!

H.H. It is not necessary that you see the same thing every time you sit; you experienced it when you first meditated after meeting me, but later on you were not able to have the same experience again.

R.M. I was not looking for the same experience again – I was just grateful for the one experience and the question was related mainly to that difficulty when, emotionally, things from daily life take the mind away from the Mantra during meditation.

H.H. Whenever you feel that you are not able to dissociate yourself from your daily life, then at that time you may recite the Mantra once or twice, not many times, once or twice is enough, and by reciting that Mantra you should feel that your emotions are going out to the external worldly matters; they are coming from inside; so after two or three times, whenever it happens, you recite that Mantra and that will dissociate you from the outer world.

N.G.H. I would like to raise with His Holiness the question of subtle communication. I find I have experienced this in different ways and I thought I would give an example of this:

The first one is that it is common for me to speak to the Wellington group on particular subjects and then receive correspondence from Dr. Roles in which he had been speaking of the same thing at the same time. And secondly, I find it possible to make contact with people from a distance; this is particular people with whom I have an emotional connection and when I'm in this state where there's love, it seems at that time that there is one substance that we are all in and through that substance one seems to be able to communicate and these people know as well. But I haven't made use of it. It is this whole subject that I would like to ask His Holiness about. Is it possible to develop this subtle communication further, particularly to guide and help?

H.H. It is due to the intensity of Meditation that one is able to establish this subtle connection; and the more intense the meditation the greater the connection, because the universe is one – this feeling is universal; the same power is flowing through everybody, through all of us, therefore it is possible that when you think of someone, something, others might also think of the same thing at the same time; because actually the Almighty, or whatever you might call that power, is flowing through every one of us, that is why it is possible. There is no harm in your using this power of subtle connection. Whether you want it or not, whenever there is this deep connection with you and others it will automatically happen. I will give an illustration which will explain it further:

There was a monk at Varanasi, sitting on the roof of his house meditating. Behind him one of his disciples was fanning him. While the monk was meditating he saw in his mind another disciple of his in Calcutta, who was going in a boat which became caught in a whirlpool. The monk felt that he should be freed from this trouble somehow. While he was feeling this, he felt some vibrations on the body. Later on the boat became free of the whirlpool. Now the disciple who was standing behind could see the vibrations on the body of the monk; he also saw that the disciple in Calcutta was caught in a whirlpool, and that he was now out. When the vibrations started again on the monk's body, the disciple asked his guru, 'the boat has been saved, so why are you feeling these vibrations again?' So the guru asked him, 'How did you know what happened in the boat?' – then the disciple replied: 'I was in tune with you, so I could see all that.'

There is Oneness pervading all around, and so it is possible to establish that connection, but it needs concentration. Without concentration that cannot be experienced.

N.G.H. Is the medium through which this communication takes place the universal subtle body?

H.H. It is not connected with the universal subtle body, but with the individual, Vyashti. When this feeling of love of a Sattvic nature is pervading between two or three persons, then this is what is experienced.

N.G.H. So it is in fact through Sattva that this communication takes place? (yes). There is another interesting thing that I would like to ask – at this time when one is very still and quiet in Meditation, I find afterwards that when I am walking among natural things like mountains, trees and flowers, at that time everything seems to be symbolic. One feels that if one was a little bit stiller, then a tree would be a universal symbol and a form of knowledge at that time; a flower is another form of knowledge; – everything at that time can teach one the most profound truths. I was wondering if this is so?

H.H. This is because of extreme Sattoguna that one finds that one is getting some knowledge from all these natural things; our philosophy is that there is nothing but God, so all these natural phenomena we see, they are all manifestations of God – that's why when there is extreme Sattoguna then you feel the presence of God in everything and when you feel his presence, then naturally God is a store of knowledge and you feel this nature which is pervading through everything – part of that nature is pervading each one of us so when this Sattvic guna

arises, at that time you feel you are one with that basic nature and so you will feel as if you are getting knowledge.

R.M. Is the word for Basic Nature Prakriti? (Yes)

N.G.H. I would like to ask a question from Dr. Roles: he asks how to get rid of the Vijnanamaya sheath (as described in Viveka Chudamani) which seems to be the chief block which prevents the Ananda that we so often experience now from shining forth in our thoughts, words and deeds, for all to see and hear? His Holiness has said we must distinguish between the bodies or vehicles (Upadhis) and the rider – the luminous Atman. In that way the Buddhi would be doing its right job?

H.H. It is enough for you to feel that the Vijnanamaya sheath is something separate from you. In fact, you are not the Vijnanamaya sheath – it belongs to you. While you are in Meditation, experiencing Ananda, the Vijnanamaya sheath will not bother you even though it is being experienced. When you are not meditating, then you are reminded of your worldly thoughts, words and deeds. They become a sort of barrier. The knowledge of these worldly affairs forms a barrier to our experience of Ananda. If we remember that this knowledge of the Vijnanamaya sheath is ours to use whenever we wish, then even when we are doing things we will continue to experience Ananda. There should be no difficulty. But this we must always remember – all the knowledge is separate from us. We are not the knowledge itself, but the knowledge belongs to us.

N.G.H. Is there a simple way that we can distinguish between Manomaya sheath and Vijnanamaya sheath?

H.H. The function of Manomaya kosha is to say that we like this or we do not like this, Sankalpa Vikalpa. We want this, we do not want this. We like this, we do not like this, we love this, we hate this. All this is Manomaya sheath.

N.G.H. Is desire related to this?

H.H. Yes; and Vijnanamaya sheath says: “this we should do, this we should not do”. This is the function of Vijnanamaya sheath. It is the knowledge of what we should do and should not do. This function is known as Vijnanamaya sheath.

N.G.H. And the error is to be ignorant of the fact that we are not the doer? If we remember and remain ourselves, then these are like one’s servants?

H.H. The distinction between the two is rather subtle – it can be understood in this way: in Manomaya sheath you say: “I want this, I would like to have this, I don’t want this”. Vijnanamaya sheath decides: “You may want it alright but it will be good or not for you to have it?” This decision is taken by Vijnanamaya sheath. The desiring part is the Manomaya sheath, while the deciding part is the Vijnanamaya.

B.R.H. Could I ask here; some years ago, in conversation with Dr. Roles, His Holiness said that we need to learn to enjoy

Buddhi both in stillness, as in Meditation, and also in activity. Could he say more about how one enjoys Buddhi in activity?

H.H. The basic nature is pervading everything, and once we start experiencing it in all things, then you will be able to enjoy it whatever your circumstance; so the main use of the intellect (Buddhi) is that it should be used in seeing, observing, and feeling the all-pervasiveness of that perfect nature – just as when you see a tree, then your Buddhi should be able to convey to you that the basic nature which is in me is also in the tree. It is another matter that this basic nature is making its appearance in different forms. In a creeper it is tender, in a stone it is hard, in the leaves of the tree it is green, in me – (Trans.) – it is in another form. The form may be different but the basic nature is the same. So when your Buddhi sees or appreciates this fact of the all-pervasiveness of nature, then in your everyday life, your normal duties, you will be able to enjoy the circumstances in which you are placed. Here is a story from the Scriptures:

‘At one time there was a demon known as Rakshu, who was fighting with Indra. At one stage of the fight when he was distracted, Indra’s sword slipped out of his hand. Being disarmed, he was afraid that Rakshu would kill him. At this point Rakshu stopped, and said: “Don’t worry! It is all a theatrical affair that we are fighting, and you have been given this job to fight me, so pick up your own sword again and then we will go on fighting, you needn’t be afraid.” ’

So it is with the sort of feeling that, when it develops, one will find that in whatever circumstances one is placed, one will realize that this is all a play, and if one realizes it is all
a

theatre – a drama – then whether an enemy comes before you or a beloved one comes before you, you will be able to behave as you should behave in that particular occasion, and your Buddhi will not misguide you – you will be guided correctly.

N.G.H. Could I clear one little point? With the individual, what is the difference between Vyashti and Jiva?

H.H. Vyashti is the existence – that is a state; and Jiva is the Antahkarana and it experiences that existence.

N.G.H. With the question earlier on Vijnanamaya sheath – in connection with that – is Anandamaya kosha where the man has in some way limited the feeling of bliss, or Ananda, to himself, rather than the bliss that is everywhere and in everything?

H.H. A light is thrown on the mirror, the mirror reflects that light. Now we say that this light is coming from the mirror. It is not true. Light comes from somewhere else; it is being reflected by the mirror. Similarly the Ananda – we get pleasure (a morsel of bliss) when we see a guava, for example; now the bliss (pleasure) is not in the guava, it is in us; it is actually in the Ananda kosha and the Ananda kosha reflects it onto this guava, and then we feel that pleasure; but this is also not in Anandamaya kosha – we are not Anandamaya kosha – we are Ananda, and from us it goes to the Anandamaya kosha, the Anandamaya kosha reflects it on the object and then we feel the pleasure; so that we are neither the Vijnanamaya

kosha or the Anandamaya kosha – we are something separate from either of these two, and what are we? – we are an incarnation of Ananda. We are ourselves Ananda – we are Bliss Incarnate, and we feel Ananda in various objects by the process of reflection.

N.G.H. Yesterday His Holiness said that the state of the oneness of Samashti and Vyashti happens when man is at rest. He said this rest recharges a man with power. This he called Dhyana. Could I hear more about Dhyana and the still point into which everything is gathered, and how this leads to Samashti?

H.H. This rest can come in Tamas also; e.g. when you go to sleep, there also you get some power; but Dhyana is when you get rest in Sattva and there you get more power than that which you get with the rest of Tamas. When you are still, at rest without any movements, and are meditating in Sattva guna, then at this time the Vyashti gets automatically connected with Samashti. You don't have to make any effort in that stillness of Sattva guna

Here is an illustration: supposing there are three different kinds of walls – made of mud, of stone, and of glass; all the three are solid, but with mud and stone you can't see through them. In the case of glass you can see through it – it is transparent. Similarly, in Tamas and Rajas, because of there being hindrance of Antahkarana, the Vyashti does not get connected with the Samashti. But although the hindrances of the Antahkarana are still there, yet the Vyashti gets connected to Samashti in Sattoguna you can see through.

N.G.H. Could I ask a little more about the gathering to the still point – what is this point?

H.H. The connection between Vyashti and Samashti is constant. But when there is a stillness – then the flow of power is greater. Here is an illustration: in an electrical connection, when the contact is slightly loose, then there is some flow of the current, but not the complete flow; but when you tighten up that contact then the flow is at full power.

Similarly, although the flow of power from the Samashti to the Vyashti is constant, yet because of the loose connection it is not being experienced to the same extent and intensity as it is when you are still. So the rest and stillness helps your collection of power and you are being charged with power, with a greater power than is done otherwise.

N.G.H. Could His Holiness explain, in experience, what is the difference between Dhyana and Samadhi?

H.H. The difference is one of degree. There are three stages according to our science; Dharana is the first stage, which means concentration; then Dhyana, which means Meditation, and then Samadhi. All three are the workings of Sattva. They are in the realm of Sattva but it is a difference of degree. As you become more and more sattvic there is more and more concentration. The Dharana goes into Dhyana and Dhyana goes into Samadhi.

N.G.H. Yesterday His Holiness said of the experience of the Oneness of Samashti and Vyashti that I cannot transmit my experience to others; this I understand, but he then said that I

could lead them to experience it for themselves. Could His Holiness say more about this?

H.H. When you make your disciple sit, in a proper manner, then the hurdle is almost overcome. What happens is that when you breathe – in and out – and when you sit in the proper posture for Dhyana, then this process of breathing in and out is equalized. And when the process of breathing is equalized, then you get equilibrium; you get two things – stillness of the body and a stillness of the breath (Prana), then the only thing that remains – Manas, the third thing, – that wanders, but when the other two become still then the tendency of the Manas is also to become still.

In a carriage (troika) there are three horses, one of which has not been yoked before; and they are made to run. In the beginning the one who has been yoked for the first time will not be able to keep pace with the other two; but after a little bit of training, they will all come into one line and they will be able to go together.

Similarly, when the body is still, when your Prana is still, then the Manas will also come along and will be still; and then when all the three are still, you will be able to do the Dhyana; that's how you can lead others, by making the person sit in proper posture – that's the beginning; then other things will follow by-and-by, quite naturally.

N.G.H. Could I clear up one point here? – In a previous conversation His Holiness had with Dr. Roles, I believe he said

that Buddhi does not play any part in Meditation. I was wondering if that could be confirmed and what the role of Buddhi is in Meditation.

H.H. In Dhyana, not only Buddhi but Sankalpa Vikalpa are stopped from playing any part. In Dhyana there is stillness, no part is played by Buddhi or Manas, but in the beginning Buddhi does play a little part, inasmuch that you have to take a decision that you are going to do it, that's the part of the Buddhi, but once that decision has been taken, the Buddhi doesn't play any part.

Just as when you want to go to a place, and you do not know where to go or where that place is, then you take somebody who knows where it is and he takes you up to that door; and then that person who has come to point out to you that this is the place, he goes away, he has nothing else to do. Similarly, Buddhi takes you to the place where you have to do Dhyana, and then Buddhi goes away. It has no further part to play.

B.R.H. In the beginning part of Meditation, what part of the mind repeats the Mantra to get the rhythm going?

H.H. It is the function of Chitta.

N.G.H. Is this the importance of the Initiation ceremony – so that at the time the best conditions are created in order that the Mantra goes deep into the memory of Chitta?

(Note: Translator had difficulty with this question).

H.H. Since there are no equivalent words for the four parts of the Antahkarana, the best thing to do is to understand the united function of all these parts and once you understand that, then you will be able to follow.

B.R.H. have been greatly heartened after hearing His Holiness' reply to my question concerning difficulties in Meditation. I would like to gain further understanding of what he said. Yesterday he said that normally there is a flow of some force from the head down in people. Could His Holiness explain more about the nature of this force?

H.H. Normally, when you are at rest, even then the flow of Prana is still there; for example, when you are sleeping, even then you are breathing, so that the function of this Prana continues even when you are at rest. But when you are at work, then the function of Prana is more vigorous than otherwise. Now when you start doing Dhyana, then the Prana is coming into equilibrium – the difference in the speed is being equalized. The brain – the upper part – is like a home. While you are at work you go and do all your running about in the world, but then you get back to your home. Similarly, this force, which is all centred in the head and is normally coming down when you are doing your job, when you are at rest they all go back – Manas, Chitta, – all these forces go back and rest at the starting point.

B.R.H. Yesterday, His Holiness mentioned that what I had

described as ‘tension’ is not tension.; it is difficult to describe; this I experience most of the time, not just in Meditation, and I have done so for several years. Is this felt because of a pull back, as it were, to the ‘home’?

H.H. Your feeling is correct. While you are extrovert, you are outside, and when you want to do Dhyana, then from extrovert you have to become introvert; as if an order is given to the various functions of the body that you have now to come back and it takes a little time for your functions to collect together and to get back to the home. And during this interval you feel as if it is a tension; actually it is not tension, it is the process of reversion, and that’s about all. Your feeling that it is being felt because of coming back to the home is correct.

N.G.H. Why is this pull sometimes felt strongest in Sattva?

H.H. It’s not at all times that you can do Dhyana. It has to be a synchronization of time, place and yourself; when all three are in the realm of Sattva then this tension will be the least. But when there is difference, when these three are not synchronized, then it will take longer for this difficulty that you spoke of; this will persist for a longer time. The best time for Dhyana is in the morning, which we call in our language Brahma Muhurt – just before sunrise; at night you are taking rest and if one is made to wake up after an hour he will feel revolt; if one is made to wake up after three hours, the revolt will be less; but after five or six hours one will

wake up by oneself, so there is no revolt. Similarly, if you try to practice Dhyana when the time, place and yourself are not synchronized, then there will be revolt and a sort of tension. But if it is at a proper time, and it must also be in a proper place, for you can't do Dhyana in any place, the atmosphere has to be congenial to Dhyana. You have to be doing Dhyana at one and the same time for your practice, so that the atmosphere gets charged with the vibrations of your Dhyana – Sattva. So your effort should be to synchronize with the time, which should normally be in the morning, e.g. if you are very tired, you are feeling sleepy, and you want to do Dhyana at that time, it will be very difficult and the tension will be greater, but if you are doing it at the time when you are refreshed, as you are after a good night's sleep, then the tension will be less. So the tension which you feel greater indicates that you are trying to do it at a time at which it shouldn't be done.

R.M. As a business man, during the day the mind is continually active, dealing with one problem after the other. There are times when one can work with an underlying stillness and feeling of the presence of Param-Atman. As soon as there is a brief pause the mind naturally returns to this stillness. On other days there is no memory and the mind wanders. Can His Holiness explain why it should be different on different days and advise how to increase the tendency of the mind to return to the memory of Param-Atman when finished with an activity, rather than wandering into the past or future?

H.H. It is not always necessary to be always remembering the Param-Atman. If you do it for a few minutes every day, then you will be carrying the memory of that. Having thought of Param-Atman in the morning, or at one time, for the rest of the day that memory will carry you throughout the day.

Just as the wife meets the husband for a little time, then for the rest of the time she has the memory of being united with her husband for the rest of the day; that's enough; it's not necessary that she should be thinking of him all the time. While you are doing your work during the rest of the day – business – it is immaterial whether at that time also you are thinking of the Param-Atman or not. If you do think of him, of the Param-Atman, once a day, that will be enough.

R.M. At our first audience His Holiness spoke about the Khumba Mela being held at a propitious time. In New Zealand from time to time small groups of us retire into the countryside to have several days devoted to Meditating and discussing the Teaching. Could His Holiness give us some guidance concerning the most propitious time of the year to do this?

H.H. Yes; there will be a propitious time in New Zealand also for your Dhyana and Satsang; but here we know that if our signs of astrology tell us to do our work at this particular time, then it will be successful and if we do it at other times, it will not be successful, hindrances will come. But many people do not know it, so when they don't know it then they do not ascribe this to the time, they ascribe it to other

reasons; but those who know, they know that since they did it at the wrong time they did not benefit therefore. But as far as New Zealand is concerned, His Holiness says that he is not aware of the situation there so he would not be able to say which will be the most propitious time for this, but some time must be propitious, and some time not, even for Satsang. He would not be able to say what would be the best time for people in New Zealand. He says that he could give you a sort of key solution – the key solution is that when you feel excited about it, about doing Dhyana and Satsang, that's the best time.

R.M. In the third shloka of Shankara Atmabhoda he says:

‘Action cannot destroy ignorance, for it is not in conflict with ignorance.
Knowledge alone destroys ignorance, as light destroys darkness.’

How does this knowledge relate to the knowledge aspect of Vijnanamaya which His Holiness was speaking about yesterday?

H.H. Action produces results. All action produces results. And the ignorance is removed only by knowledge. The knowledge does remove ignorance, but it is all relative; e.g. there is darkness in a room; if you want to remove that darkness then you will have to light a lamp; but if the sun shines, then that darkness will be removed to a greater extent. But even that will be a relative matter. Supposing there are two suns, then that would mean that there was some darkness even when there was one sun, and that would be removed when there was greater light.

Similarly, Vijñānamaya is the knowledge that does remove ignorance, but when there is complete knowledge that's Jñānamaya knowledge; then that removes all ignorance. Otherwise the removal of ignorance is only relative; but when there is Jñānamaya knowledge then the entire ignorance is removed. So it is only a question of relative knowledge – Knowledge and Vijñānamaya – a question of degree.

4th AUDIENCE

10th January 1978

Message from J. Channing-Pearce:

Through Mr. Howitt, may our group here in Auckland offer our grateful thanks to His Holiness for the guidance and love that we have received from him since we met. His Holiness' last words to me spoke of him exercising his subtle power to further our work. His presence, this power and the memory of his words have been a source of great strength and continued hope to our members, both those who have recently joined and those who have been with the group for some time.

J.C.P. The advice from His Holiness regarding the unblocking of the flow of love has been of very great value to us all, but this obstruction still seems to exist with some people. It appears as if this obstruction has to do with the weakness of the desire to put His Holiness' words into practice, not just once or twice, but on a continual basis. The desire for the work does exist, but this turning away from the work is also strong. It would seem as if there is a battle going on between the two sides and this is causing tensions and troubles, and sometimes great emotional difficulties. Can His Holiness give us some guidance in this?

H.H. Just as, when we are on the telephone, both the parties are connected via the telephone receiver, sometimes there is some atmospheric disturbance which is reflected in the earphone

of the telephone, similarly, although the flow of blessing and the desire on the part of the disciple, and the keenness of the disciples is there, and they have faith and respect for the guru all right, and the flow is constant, yet because of Rajas at times there is some disturbance; but this should not be a cause of worry. Constant practice would enable this to lessen in due course. This disturbance will be eliminated.

N.G.H. I think Mr. Channing-Pearce's fear is that with so many of his people the pull of worldly things is producing one pole and the pull of the spiritual is producing the other, and he is concerned about how that can be resolved.

H.H. Now, as regards the duality to which Mr. Channing-Pearce refers, I must point out that he need not be afraid of the worldly pull. This is what your people should do while they are engaged in their worldly affairs; – they should do them to the best of their ability, they should attend to whatever calls to the best of their ability, and after having finished it, they should revert to their spiritual part; then they should try to devote themselves entirely to that aspect. When we do this the Rajas, which is the cause of that obstruction, will tend to be subdued and with this the feeling of obstruction will be lessened. In this way, in due course of time, the difficulty will disappear.

N.G.H. We would like to thank His Holiness for the privilege of allowing us to attend Satsang at the Ashram last evening.

I have been very aware each time I have visited the Ashram of the underlying happiness and joy that pervades the place. Last evening I found the chanting of the musicians warmed the heart, stilled the body and the Manas. It helped one connect with an underlying substance in which there is no movement. Everything was an expression of this substance. There was a witness that was not moved, even by this great joy. His Holiness was the centre around which everything moved.

Can there be levels of Satsang? If so, could His Holiness explain them?

H.H. Yes; there are many levels of Satsang. They differ according to the different people who assemble to do the Satsang. There is a difference in people of nature, of habits, ways of living, ways of thinking, status, or their level of achievement in the spiritual world, and so, accordingly there are different types of Satsang. All Satsang does not mean the chanting of shlokas as you heard yesterday. Meditation would be one form of Satsang. Listening to the epic would be another, chanting itself another, listening to the Teachings would be a fourth type, and even doing service would be a Satsang – service to the invalid, the disabled, that could also form a type of Satsang. In the Bhagavad Gita, Lord Krishna has described eighteen methods by which one can establish contact with the Almighty. Even weeping can form a Yoga, weeping in the memory of God. Similarly, doing work, everything can become a Yoga if it leads to your establishing a connection with the Almighty;

the basic idea of Satsang is that a connection should be established with the Ultimate.

N.G.H. I found His Holiness' answer yesterday about Dharana, Dhyana, and Samadhi easy to understand and very helpful. I would like to ask some further questions which will help in guiding others who are meditating in New Zealand. There is a stage in Meditation where the body is absolutely still, Manas has quietened down, and the Mantra has a rhythm where each repetition brings joy. At this stage should the meditator repeat the Mantra consciously, or just allow it to repeat of itself? – that is, just follow the Mantra?

H.H. The object of repeating it consciously is that the consciousness may go inside, and the best thing is that it should be repeated automatically from inside.

N.G.H. Some people speak of how, with the loss of the feeling of the body, the Mantra seems to have no limits and is sounding everywhere. What is happening here?

H.H. One should not try to understand what is happening at that time, because if one makes an effort to understand it the depth of Meditation will be disturbed. They should not be concerned with what is happening there, they should be meditating and enjoying what is happening in Meditation. There should be no disturbance in the Antahkarana.

N.G.H. May I ask here, if His Holiness could just say what Rama, Hanuman, and Sita represent in the story of Ramayana, as we heard in Satsang last evening?

H.H. Rama represents Atman, Sita represents peace, and Hanuman represents discretion, discrimination, (Viveka). So that with the help of discrimination (Viveka) Atman is able to find peace.

N.G.H. Yesterday we were honoured with a visit at the Yatrik Hotel from Narayan Swaroop. He helped me to understand many things. We were impressed with the depth of his devotion to the Shankaracharya. He explained his way was Bhakti. He also explained how he was a householder and he gave us some beautiful stories which clarified a lot about the Way of the householder. From conversation with him, further questions have arisen which I would like to put to His Holiness. From what Agrawahl said, a householder received his initiation, then returned to his home, going about his business in his normal way. He is not expected to change his way of life, except not to gain any fresh bad habits. The force of the Mantra will stop entry of new evils and dissolve old ones in time.

H.H. I would like to add to what Sri Narayan said yesterday: the basic meaning of the initiation is to establish connection of the Jiva with the Param-Atman. The guru who is initiating is only a medium. Through the Mantra which he gives he enables

the disciple to establish a connection directly with the Lord. Thereafter he is expected to remember and repeat the Mantra given to him and do the Dhyana, so that the connection which has been established strengthens and catches root. Whatever he eats after being initiated he should think that it is a gift. Just as when you visit here you offer some fruit, and afterwards His Holiness gives you some 'Prasad' – gift – this is not an offering. After we have received the initiation, whatever we do, we do it with complete surrender to the Almighty, whatever we receive after we have been initiated, for our own use, we should understand it as Prasad – a return from the Almighty. We must carry the idea that we own nothing, everything has become God's; we are using everything with His permission and not as owner of it. This helps in the destruction of the ego of the Vyashti – the destruction of the individuals' ego. Ahankar. When Vyashti Ahankar is destroyed, then the pure Aham, the realisation of Self, develops.

N.G.H. This sounds very much like Bhakti.

H.H. Yes, this is Bhakti. This also leads to the Oneness of the Vyashti with the Samashti.

In other words, you can say the destruction of evil paves the way to the Almighty.

N.G.H. Is it the evil tendencies in the Sanskar that are dissolved?

H.H. This is the beauty of surrendering, that all sanskaras get destroyed and you become one with the Almighty. Sanskaras are of two types: good or bad; the surrender helps in combating the bad sanskaras and the good sanskaras help in becoming one with the Almighty.

N.G.H. This has cleared up a point, because for a long time in the West it was thought that sanskaras were all bad. This is helpful. A man on the way of the Householder must also by nature tend to be predominantly intellectual, emotional, or active. General knowledge must benefit these different types of people, but will they not need different Sadhanas?

H.H. There are two kinds of Sadhanas – one is general, applicable to all; others are individual – they will differ from person to person, according to their place of living, to the society to which they belong, and all that.

N.G.H. I ask that question because with the people in the group back in New Zealand one was wondering if there were any signs or indications by which one can tell whether a person is intellectual or emotional?

H.H. Those who are critics, that is critical in their approach, are intellectual. They need the Jnana, intellectual teaching. Those who are emotional belong to Bhakti. Those who are sort of indifferent, not particularly intelligent or

emotional – active (karma) – need to do something in order to get along the spiritual path. In our country they have to do worship, go to the temple and that sort of thing. But those who feel intensely, they come under emotion, Bhakti, while those whose approach is critical, their approach is Jnana, reason.

N.G.H. What are the particular obstacles to the intellectual person and the emotional person that one should watch out for?

H.H. In Bhakti one should be very careful that there should be nothing to disturb faith; in Jnana one has to be careful that one is honest about what he is thinking and saying.

B.R.H. When His Holiness was speaking earlier about offering one's actions, everything one has, to the Param-Atman, is this general to each of these types of people or is it particular to one?

(Trans. I am grateful to you for this has cleared up one of my own questions.)

H.H. Surrender is necessary in all three, because unless you surrender you will not be able to get light even for intellectual understanding of things. Surrender is necessary for devotion and faith, of course.

Here is a story which will clarify the difference between Jnana and Bhakti.

Two artists entered a particular state and went to the king there and said, 'We are artists and would like to display our art; the beauty of our art is that both of us will depict the same thing.' The king said, 'That is not very difficult, you will copy each other!' So they said, 'Give us just one

room, but partition it in the middle – one man will sketch in his part of the room, and the other man will sketch in the other part; and ultimately you will find that both of us will have done the same job.’ Well, that was interesting and the king arranged it. A room was allotted and partitioned in the centre. One half was given to one artist, the other half to the other. After cleaning the wall the first artist started to sketch a very beautiful figure on the wall. The other man cleaned the wall – to do this he rubbed and rubbed and rubbed, polishing it so much that it started to reflect whatever was in front of it. Then the partition was removed and light was put on; and it was seen that the sketch made by one was reflected on the wall of the other! So there was similarity! The same thing could be seen.

Now, the one who sketched is a Bhakti, and the one who polished is a Jnana. In other words, Jnana reflects the Ultimate – Param-Atman, while Bhakti creates the Param-Atman.

(Intellectual sees that there is nothing but God.
Devotion sees God in everything.)

B.R.H. Are they both two aspects of clarifying Buddhi?

H.H. Buddhi is cleaned, and when the process of cleansing is perfected, then the Param-Atman is reflected.

B.R.H. If one could take the analogy further – with Bhakti, can it be seen as the love of what is being sketched?

H.H. Yes, love plays a part there. A Jnani considers that there is nothing except God. The approach of Bhakti is that everything is God. (Referring to clock on wall) – the clock has stopped! It is experiencing Samadhi! (Laughter)

R.M. I feel I have a general understanding of the difference in the functions of Buddhi, Manas, Chitta, and Ahankara. It would help to further refine this understanding if His Holiness would confirm which part is functioning in the following four example:

1) I receive an invitation to accompany Mr. Howitt on his visit to His Holiness. It is difficult to re-arrange my worldly activities to do so but I feel that I must take advantage of this rare opportunity, and decide to come. Is this decision made by Buddhi?

H.H. Yes; decision is taken by Buddhi, but it is not the doing of Buddhi alone. In the background of this decision is your faith (Shraddha) that you will get something good by going there.

(2) I have to plan the journey to Allahabad – discover what aircraft are available, select the best route to take and how many days to arrive beforehand so as to be recovered from the journey before the first audience. Is that step-by-step planning process carried out by Manas?

H.H. Manas places the file before the Buddhi and Buddhi takes a decision. The associations are of two kinds, good and bad. If you happen to be associated with the evil side of things, then wrong decisions are made. Therefore when you get inspiration to do something, the decision is taken according to

the association with which you are involved.

(3) I wish to ask His Holiness a question but cannot find the correct form in which to convey the meaning. After a great deal of thought the question is put aside for the time being. Later, whilst engaged in some simple routine task, the essence of the form of the question to ask is suddenly known. It arises as a direct intuitive perception. All that needs to be done then is to expand this seed into words. Is Chitta the function within which the seed of the solution arises?

H.H. Yes, this is the function of the Chitta.

R.M. In our second audience I spoke of a vision of His Holiness appearing during Dhyana. In what function of the Antahkarana did this manifest?

H.H. This is the doing of the Chitta. The Chitta is just like a camera which has taken a photograph.

N.G.H. Chitta seems to be a great storehouse where both good and bad things are filed away and if a man desires bad things he can keep on taking them out of the store or he can take out good things; is it like this?

H.H. Yes, that is correct.

Question from Mrs. Shaw (presented by BRH):

We have a lady, Mrs. Shaw, in our group, who has a son now eight years old. Since he was six he has been able to see light and colours surrounding people, animals, flowers, and objects. Examples of what he sees are a white or very pale colour close to the body; around objects he sees only pale colours, but with people, animals, flowers, there are colours as well; these vary according to the mood, well-being, or state of health of the person. When a person has a fright he sees sparks of colour emanating from the edges of their hands and fingers, dying down as they calm down. When he is very close to the body he sees lines which are streaks of light running to the tips of the fingers.

Could His Holiness explain what is being experienced by young Campbell Shaw?

On another occasion he saw a dead body three days in succession, following the custom of Maori funerals. He saw no colours about the corpse, but a full length replica of the bodily shape, about two feet above the physical body – it appeared as a pale shadow. Each day it diminished in size until it finally disappeared completely.

What was this?

The young boy accepted all these things as natural until he went to school, where he was disturbed to discover that other children were unable to see or understand what he saw; consequently he thought he was abnormal. I would be pleased to gain more

knowledge and understanding to assist him to understand and cope with this.

Another difficulty he has is that colours are massed about on a page when he is reading, giving him a great deal of trouble. These blotches of colour hinder his reading. Is there any way I can help him with this?

H.H. This is due to some of his previous doings – karmas – previous births. I do not know whether Mrs. Shaw believes in rebirth or not? (Yes) Then it can be explained to her that this is because of some of his doings, connections with previous births, and she need not be worried about it; in due course of time this will disappear. This colour business will stop, and his difficulty with reading also – this will stop.

B.R.H. So he can be assured that, when he ceases to see such things, that is quite normal?

N.G.H. What is this light that he saw around things?

H.H. It is connected with his previous doings – previous birth, it has nothing to do with this particular birth, his present life, or surroundings. It was some experience from a previous birth which is being reflected here. It appears that in his previous birth he was handling or meddling with colours and that has persisted, and now he is experiencing all this colour business, but this will stop as he grows up.

5th AUDIENCE11th January 1978

N.G.H. The answers His Holiness has given over the last days have clarified and simplified many things for me. However, in reading through his words, there are certain points which I would like clarified. Today I wish to put these points – (I have kept them simple and short to help with translation.)

Agrawal: Whatever success I might have achieved in translating for you at these audiences is only due to the Grace of Maharji. It's none of my doing, it's all his – we call it Kripa. That Grace of his has prompted you to make your questions short and simple!

N.G.H. What is the relationship of Atman to Vyashti; and of Atman to Jiva?

H.H. The relationship between Atman and Vyashti; – the Lord of Vyashti is Jivatman; the Lord of Samashti is Param-Atman. So that Vyashti is the individual – Samashti is the entire Cosmos. Now Atman is the Lord of Jiva. The Lord of the Cosmos is Param-Atman, the Lord of the Jiva is Atman.

N.G.H. Does the Jiva's sense of individuality, when he forgets the Atman, – this forgetting that he is the Atman – does this arise in the Vijnanamaya Kosha?

H.H. When the individual forgets that he is the Atman and considers himself to be the body, then he is Jiva. When he

remembers that he is Atman, then he is Atman.

N.G.H. When he claims the knowledge that belongs to Vijnanamaya, is this Ahankar?

When he doesn't claim and knows that the knowledge belongs to Atman, is that Aham?

H.H. That is correct. When there is Ahankar, then he becomes Jiva, but when he is devoid of Ahankar, then he is Atman.

N.G.H. Could His Holiness say a little about Aham?

H.H. That which feels the sense of Ahankar, that becomes the Jiva; the Jiva gets all the bondage – all the Dhyana and all the other Sadhanas, they are done by that Jiva. But that which feels that he is Atman and not the Jiva is never bound; there is nothing to be done by him, he is beyond all doing. And, in other words, that means that the entire difficulty arises when one identifies himself with the body, with the Antahkarana. When you identify yourself with the Antahkarana and the doings of the Antahkarana, all the four functions of it, then you identify yourself with the Jiva, but when you do not identify yourself with the Antahkarana, then you are Atman.

N.G.H. So it's Jiva who believes he is the one who is born and dies?

H.H. Yes, your interpretation is correct. The Jiva experiences birth and death but Atman never takes a birth nor dies.

He gives a very good illustration: that of a person

who is ill, he needs some medicine. Now, Jiva is the person who needs medicine – one who is healthy doesn't need any medicine, and that's Atman, and Atman doesn't need any medicine. That means he is free.

There is no bondage – the Atman does not have to do any of the Dhyana or Sadhanas. He is already in tune with Param-Atman.

N.G.H. Is this when, in the Bhagavad Gita, Lord Krishna is speaking to Arjuna and says that Arjuna has been born many times but he, Krishna, has not been born, he takes a body when sin is rampant?

H.H. In Bhagavad Gita*, Lord Krishna says to Arjuna that 'several births you have taken, and I have also taken a number of births, but you do not know them and I know them'. So the person who knows is not bound by birth and death, but he who does not know is bound by those births.

N.G.H. With Samashti – can we understand that as the universe? Or (to Trans.) I think you translated it the other day as 'existence'. How are we best to understand the word 'Samashti'?

H.H. 'Cosmos'^o is the correct word for it. There are five elements: earth, fire, air, water and ether, of which the

* Chapter IV verse 5: "I have been born again and again and from age to age; thou too, Arjuna! My births are known to Me, but thou knowest not thine."

^o Note – In that part of our System which came from the Greeks, it is called Proto-Cosmos.

Cosmos is made; the entire Creation means Samashti. He says we have to be very careful about one thing – there should be no misunderstanding of that one point – that ignorance relates to Vyashti and not to Samashti.

N.G.H. I see; the Lord of the Cosmos looks after everything – everything would obey him without question.

H.H. There are three essentials – omniscience, omnipresence and omnipotence. These are the three great qualities of the Param-Atman, the God of the Cosmos.

In a theatrical performance various roles are allotted to various actors and some of those actors sometimes start feeling that they are the persons whose part they are playing. Others remember that they are not what they are depicting themselves to be, but they are something different from the character which they are only just enacting. So the one who remembers that he is enacting a part is different from the one who actually starts feeling that he is the person whose part he is playing.

Param-Atman is the person who remembers that He is Himself and is not actually the person whose part he is playing – he is someone different, but he is depicting someone else. But the Jivatman starts feeling that he is the person whose part he is playing; so that makes all the difference. That's why the Param-Atman is not bound, has not got any bondage, although he also comes and takes birth, even then he doesn't

feel the bondage. Just like Arjuna and Krishna.

N.G.H. Could His Holiness explain how “concentration” functions in Tamas, Rajas, and Sattva?

H.H. There is no concentration in Tamas, that’s only sleep; in Rajas concentration could be there, but there will be some disturbance – Vikshepa; and in Sattva there is real concentration, and then there is even some stillness about it; the concentration in Sattva brings about some stillness and you can even stop the process of concentration while you are actually concentrating in Sattva, and there will be nothing but a sort of voidness. The result of concentration in Sattva is either that one will do the work very well or that one will be still.

N.G.H. (to Trans.) What is the word that you translate for ‘concentration’?

Trans. Actually the word I used was Ghar-Chintan.

H.H. Sattva could be experienced in concentration in two ways – one could be active, and one could be still; it can present itself in two ways – when one is doing the work with deep absorption and when one is still. Now when one is still, that is better than when one is actually engaged in some work.

N.G.H. Could His Holiness explain further his statement, ‘the greater the concentration, the greater the experience of

Samashti Shakti'?

H.H. You wanted some further light on this aspect. I will illustrate the point.

Supposing there is water, and a light is thrown on that water and the water is not still, it is rippling; in that case the reflection will not be clear. But when the water becomes still, then you will be able to see the image reflected clearly. Similarly, when the concentration is deep, there is stillness; the greater the concentration, the greater the stillness, and in the stillness the reflection of the Samashti is clear.

Antahkarana is made to stand still by the process of Dhyana and the greater the stillness which is achieved the greater is the force of Samashti – the oneness with the Samashti is being experienced.

But this is only half the answer, because there are two things – Mal and Vikshepa – while Antahkarana is just like a pool of water. If the water is not still, Antahkarana is not still, – then the reflection will be poor. At the same time if there is mud, if it is dirty, – then too, even if it is still, then the reflection will be poor. So the Dhyana helps to do both things, it removes the mobility or the rippling of the water – it removes Vikshepa – as well as cleansing, which means the removal of the Mal.

N.G.H. What in man concentrates?

H.H. Chitta. This is responsible for doing all the concentration. It is Chitta which is affected by Mal and Vikshepa. Mal is caused by previous Sanskaras, previous connections, and Vikshepa is there because of present connections – not separate.

N.G.H. Speaking of subtle communication, His Holiness explained the other day that it was the Shakti of Param-Atman flowing through everyone that caused subtle communication to take place. He said it was due to Sattva. I understand Prēma as the outpouring of Param-Atman. How is Prēma (Love) related to Sattva?

H.H. Love is the natural quality of Param-Atman. And it is exhibited in Sattva, so the natural quality comes out only in Sattva, otherwise it is all artificial.

N.G.H. Is it there that the force or power of Sattva is reflected?

H.H. Yes, there are two effects of Sattva; one is the stillness and the other is light, and when the two are present one can experience Param-Atman. Light means knowledge. When there is light and stillness then the Antahkarana will experience the Param-Atman; there is nothing in Vyashti which is not in Samashti.

N.G.H. Could His Holiness say more about the equilibrium of the breathing in and out and why it is so important. Is it related to Prana and Vyana?

H.H. This word is not Vyana, it is Apana; Prana means breathing in and Apana breathing out. When you are exhaling then there is a loss of power. If the two are not equalized then there is persistent loss of power, and when the Prana and Apana are equalized, then the power is preserved. That's why it is so important – so that you should not lose the Shakti, but you should preserve it; it is a spiritual force which you preserve.

N.G.H. So breathing in and breathing out – this is in the air, is it?

H.H. When you breathe in then you get fresh air, and when you breathe out, then that is polluted air, so in this air both things are there – oxygen and carbon dioxide. When you inhale you are getting oxygen but when you exhale then you are giving out carbon dioxide, and oxygen brings power (shakti), and that is true even for flowers and trees – the trees give out carbon dioxide at night and that is why we believe that it is not good to sleep under the trees at night or to keep growing flowers in your room at night.

N.G.H. When the body becomes very still, like a statue, and one has lost complete feeling, memory of it, what is it that looks after the body – is it the Prana then?

H.H. When you are absolutely still it is not the Prana which is looking after the body it is the Chetan Shakti* – the life

* Sakti – from the verbal root Sak, 'to be potent, to do something'. Goddess Sakti is the consort of Shiva like 'Purush and Prakriti'.

force – life power. Because in Samadhi even the process of breathing in and out stops; even in Samadhi something has to take care of the body. You can't possibly say that Prana looks after the body because at that time there is no Prana, there is no breathing in and out. Chetan Shakti is the life force and looks after the body when in Samadhi when there is no Prana, as well as at other times when the body is still and the Prana and Apana have been equalized.

N.G.H. Does the Chetan Shakti have a vehicle in the physical or subtle bodies?

H.H. The Chetan Shakti is sometimes called Prakriti also and actually this power, this Chetan Shakti, works through Antahkarana and it gives power for Chitta, Buddhi, Ahankara and Manas to work – all these four things are activated by the Chetan Shakti, even the Prana, Apana process is activated by the Chetan Shakti.

He is giving an illustration of the clock (which began to strike):

This life force is like the winding of the clock or watch. Once a watch is wound it goes on ticking as long as that life force is there. Similarly, in an individual this life force is working as long as it has to work.

Now the life force in the Samashti works as the life force in the Vyashti too, so that you are able to experience that also. The person who winds is different from the watch; that is known as Samashti Nature and with the help of that even the nature of

the Vyashti, which we call Subha (temperament) – even that can be improved. That Nature is not the watch itself – it is separate from the watch and the life force winds it up, makes it work.

B.R.H. Does that individual temperament (Subha) determine the shape, the form, of the ‘watch’?

H.H. That is correct. That determines the shape, but the shape can be altered also. The nature of the Vyashti is improved by the life force of the Samashti, then an improvement can be wrought in the shape.

N.G.H. In one conversation with Dr. Roles, His Holiness spoke of the voice of the Beloved which arises in the stillness and gives guidance from time to time. Could His Holiness say more about this voice?

(Trans. This reply of His Holiness explains how I have managed to serve you during the sessions as a translator. It is only through his kindness, his Grace, that I have managed my job.)

H.H. When there is connection between Samashti and Vyashti by virtue of concentration, even things which you do not know, knowledge of those things dawns on you. So that’s how the voice of the Samashti functions and enlightens you when you are thinking of the Beloved. The voice of the guru, after all, is pervading the atmosphere; you are able to catch it because of the stillness which you have managed to get to by Dhyana.

N.G.H. And this voice arises in the Antahkarana? (Yes)

Is the causal body (Karana Sharira) made of the substance of Prakriti?

H.H. The causal body is ignorance.

B.R.H. Could one say then that there is no such thing as a pure causal body (Karana Sharira)? It only exists in ignorance?

H.H. There is something like pure Karana Sharira (causal body) also, but there is no ignorance there. In other words, there are Sukshma and Shtula Sharira (subtle and gross bodies), there is the pure (Shuddha) causal body, which does not take birth, because, as a result of the actions which have been done, ignorance has been removed; so there is no birth or death for that any more. He comes only for the purpose of doing good to others – say for the sake of the country or for civilisation – that sort of incarnation would be there, but not like normal beings who are born as a result of their deeds. But for the ordinary causal body, it is not pure, but the life and birth would be there as a result of the deeds which he does in ignorance, as a result of the ignorance those deeds which are done would result in birth and death; but for the pure causal body there would be no such thing.

N.G.H. In the ordinary person such as you and I – (spoken to Translator.) – what role does this causal body play? What is its function, its purpose?

H.H. This is responsible for making one feel that which is not there – illusion. And that is ignorance. That which is not

there when one feels that it is there, then that is the function of the causal body.

N.G.H. This sounds to me like the part that goes from life to life, which, when a man dies, determines his next embodiment?

H.H. Yes; illusion, which was spoken of, is the causal body. It is all illusion, ignorance, so that the causal body establishes a relationship with the subtle body by taking on itself the thing which is not there, and that is responsible for birth and death.

N.G.H. (to Trans.) Could you tell His Holiness that this is not generally understood in the West at all – the causal body – it is thought that that is what one should get into because that's where the great unity is, and this is what is believed by so many people.

H.H. In the West this Atman which is connected to Chetan is not properly conceived of, and that's why there is this difference in view about the causal body. Because they don't have the same conception about Atman as we have; they are more materialistic and concerned with solid things; but we consider there is something – Atman – also, which is working behind all this, and that is responsible for the difference in view. What do people in the West say to the question – whose bodies are these, – the causal and subtle bodies – to whom do they belong?

N.G.H. In the West the man thinks that it is his causal body; he doesn't really know; he says 'I' to this body generally.

So the right way to look at it is that these bodies belong to Param-Atman, for his use?

H.H. If somebody asks ‘whose is this tape recorder?’, then the answer is that it belongs to Mr. Howitt. You can’t say that this tape recorder is of the tape recorder – it has to be of someone else; the person who owns it will have to be different from the machine itself. Similarly, when you ask the question, ‘After all, whose are these bodies?’, it has to be that they are the Jivatman’s. Now when the Jivatman is purified then it becomes Atman, so that with the Jivatman there is birth and death – it is in bondage; but with the Atman there is no bondage, it is beyond any bondage.

N.G.H. Is it in the causal body that Atman and Param-Atman are united, when the Antahkarana is stilled?

H.H. This will be very clear to you if you think of two pots full of water placed together; one is small and the other is bigger. Now, if you place them in the sunshine the sun will be reflected in both of them, the small pot as well as the bigger pot. But the thing which is being reflected is the same; only one sun is being reflected in the small one as well as the bigger one.

Similarly, that which is being reflected in the Antahkarana of Samashti is known as Param-Atman, and that which is being reflected in the Antahkarana of the smaller Vyashti, that is Atman. But in reality Atman is not different from Param-

Atman and the thing which is being reflected is only one.

If the water of the smaller pot is dirty or not still, then the reflection will be also of the same kind; if it is coloured the reflection will be coloured so that it is an illusion; we say that the light which is being reflected is coloured or is dim or such, but there is no difference in the light, light is the same. The difficulty is with the water. So with Antahkarana of the Vyashti. As and when it is cleaned, you do not have to feel that the light which is coming in the Vyashti is the same as the Samashti – there is no difference. If any difference is being felt it is because of the impurity of the Antahkarana of the Vyashti.

I will raise a question on your behalf; the next question would be, – what is the relationship between Atman and Param-Atman? The reply is contained in the Vedas where it has been said that when you feel that Atman and Param-Atman are one it is Brahman; there is one Brahman. When you feel they are different, then it is Param-Atman and Atman.

R.M. During Dhyana, when the Mantra is repeating inwardly, automatically, in Chitta, should the attention be directed to the sound of the Mantra itself or the clear stillness underlying the sound?

H.H. The function of repeating the Mantra is to cleanse, to remove the pollution of the causal and subtle bodies etc. You will be able to get a very complete idea from this simile:

if you throw a piece of stone into a pond there will be a noise as the stone is landing in the water, but besides that, will create ripples and the ripples will go on spreading towards the shore. The circles will go on widening until they come to the edge of the shore and disappear.

Similarly with the Mantra, when it starts repeating in the beginning, you hear the sound but as you go on repeating, the sound goes inside and slowly, slowly disappears. Just as the ripples disappear. And then the sound settles down and tries to cleanse the body, mind and Antahkarana, the Chitta – everything.

R.M. Earlier, His Holiness explained that the knowledge described in the third Shloka of Shankara's Atmabodha was of two degrees; relative knowledge held within the Vijnanamaya Kosha and true knowledge. When the Antahkarana is completely still, how does the knowledge of the Atman arise?

H.H. Atman is Knowledge personified. No fresh knowledge is to come to Atman. It is already the embodiment of Knowledge, but that is not being experienced because of the dirtiness of the Antahkarana. With the Antahkarana becoming still you are able to experience that Knowledge. So that no other knowledge need be brought from outside – it is already there in the Atman.

The Antahkarana is an embodiment of three qualities – Sat, Chit and Ananda. Sat means 'always in existence', Chit means 'it is alive', and Ananda means 'it is blissful, full of happiness'. Chit, 'alive', means Knowledge. Sat is always present. Chit is Knowledge (Jnana), and Ananda is blissful. These are the

three qualities of Atman which are always present but because of the smallness of the Antahkarana these qualities are not experienced to their full extent.

If the Antahkarana is bigger, as that of Samashti, this will be bigger. When the Antahkarana gets lost or disappears, even then this exists, this Sat, Chit, Ananda. This continues to exist. When the Antahkarana is formed then if this is smaller it takes a smaller shape. When it is bigger it is bigger in shape but this Sat, Chit, Ananda – these three qualities always exist.

R.M. When a householder dives deep in Dhyana and gains power he has no trouble in carrying out his job with energy to spare. What is the best use of this extra power?

H.H. As a businessman, supposing you earn more than what you can spend, what will you do with it?

R.M. Invest it.

H.H. You can do the same thing with this extra power. Help others – those who do not know – teach them.

N.G.H. Would you please convey the following to His Holiness: I saw clearly during the night how my thinking is usually upside down. In formulating questions I saw how I normally think from the viewpoint that I am the body, desires, thoughts, stillness, etc. The beautiful words of His Holiness yesterday made a powerful impression on my thinking. To formulate questions from the viewpoint that I am the Atman which is not separate from the Param-Atman immediately cleans out a lot of ignorant thinking.

In the Vedantic system, is there a name for knowledge that begins from knowing one is the Atman, and knowledge which starts from the viewpoint that one is the body, desires, mind, etc.?

H.H. There are not two words in the Vedantic system for the kinds of knowledge you have said, but until you know you are not the body the matter does not become clear.

N.G.H. As I understand His Holiness' words, he said that the sounding of the Mantra cleans and stills the Antahkarana. The Mantra RAM is composed of three letters; could His Holiness say if each of these letters plays a particular function in the cleansing and stilling of the Antahkarana?

H.H. The Mantra RAM is composed of three letters: the letters are Ra, Aa, and Ma. These three combined together make it RAM. All these three letters have a different meaning and function.

Ra is indicative of force – Agni. The function of it is to start cleaning. Aa depicts pervasion. It pervades the entire body. Ma is indicative of peace, so that when the Mantra RAM is uttered, the force enters the body, pervades the entire body, and by cleansing leads towards peace.

N.G.H. Does the cleansing have to do with wiping clear the effects of the past?

H.H. That is right. The Sanskaras that have been acquired in the past, particularly bad sanskaras, they are all wiped out by the repetition of the Mantra.

N.G.H. So the second letter – the Aa – does that expand the consciousness of the man, – having cleansed the past?

H.H. Yes, that is correct.

N.G.H. So the Ma sound has to do with overcoming Vikshepa?

H.H. Yes; when you start the Mantra you start with Ra and end with Ma; and when you come to the Ma then there is stillness, which is indicative of peace.

N.G.H. When the Mantra refines and is no longer heard, what effect is it then having on the bodies of man?

H.H. When the Mantra is refined, as you say, and is no longer heard, the effect on the body is that it experiences that stillness which is responsible for cleansing the past and not allowing the new Sanskaras to enter. So the Mantra has gone inside and

has pervaded the entire system, thereby it blocks the entry of fresh Sanskaras from coming in. And at the same time it lets those Sanskaras which are there already to go out. Think of a valve, which lets the air in but does not let it out – this is just the opposite – it lets the bad sanskaras go out but does not let the bad sanskaras come in.

N.G.H. When it is working at that level, does it have an effect on the causal body (Karana Sharira)?

H.H. It affects all the three – causal, subtle and physical.

N.G.H. If Chitta is responsible for the automatic repetition of the Mantra, when the Antahkarana is stilled this function must cease. Does this mean that Meditation ceases when the Antahkarana is still?

H.H. When the Antahkarana begins to still, then the Meditation (Dhyana) does not cease but it becomes deeper.

N.G.H. I would like to ask about the initiation ceremony itself. The names that are recited for invoking blessings and divine revelation such as Narayana, Shakti, Govinda, Yogananda, Shankara – these men, were they special vehicles by which Param-Atman connected with the Jivatman of men in a particular time and Place? Do the vibrations of these great mediums still act, and help men on the Way?

H.H. The five gods which are invoked, one of them is invoked at the time of the initiation, not all of them. But anyone is

selected out of them and that particular God is more helpful for daily life, so at the time of initiation a sort of connection is established – a relationship – a friendship is established between that particular God and the person being initiated. All the five gods are equal and they are perfect, so any one which is selected out of those five leads the man throughout his life, both in his worldly affairs as well as in his spiritual purpose.

It is very helpful, particularly in worldly affairs, that the guidance is more. The guidance for the spiritual part is also there but it is more helpful in the daily routine of life.

N.G.H. Could he say a little on ‘Narayan’?

H.H. There appears to be some confusion, for they are all the name of the same power, same God, Param-Atman. That God has manifested himself in the various forms, and individuals differ in their nature, so that particular aspect which appears to one most, it is easier to have harmony with that particular aspect of God. The name and the form of all these five differ, but actually they are all one, there is no difference between them.

N.G.H. Could there be a special Mantra for a householder whose nature tends to Bhakti, Jnana, or is the general Mantra RAM sufficient for the householder?

H.H. One is enough.

B.R.H. I quite often help in the ceremony for initiating people into the Meditation, and this is always a happy and invigorating

task. Earlier His Holiness said that the initiation ceremony always carries a beneficial effect, but a more powerful effect is gained if the meaning is understood. Could His Holiness please explain the inner meaning behind the form of the ceremony?

H.H. (to NGH) How do you initiate? How is the process of initiation done?

N.G.H. This is the ceremony that Dr. Roles taught me in 1965, with His Holiness' permission; he himself was taught by Maharishi Mahesh Yogi, and this was the initiation where they are given the word RAM.

H.H. Mahesh Yogi learnt it from here.

Trans. (to BRH) I repeat your question.

H.H. The meaning behind the form of the ceremony? That is what I want to know from you! What is the form? How does it take place? The custom here at the time of the initiation is that the person who wants to take the initiation is first made to worship the (), and after that he is made to sit here and His Holiness recites the Mantra himself and after that the disciple will also be made to recite the same one. Whilst this process is taking place, whatever His Holiness considers best, he sends his force into that disciple, that's how the connection is established, and that is the process which is done here. Now His Holiness wants to know what you do?

N.G.H. Firstly, there is a portrait of Guru Deva and of His Holiness on the table, a dish of water, some rice, incense, a lamp, camphor; and then I have to say the first part in Sanskrit, which is said to be invoking the blessings of the divine Guru. Then comes a cleansing process; I think it is APAVITRA, PAVITRA PAVAR (Trans. continues the invocation) – then an offering is made of a number of things – Vastum, Snanam, Pushpam and so on. Then there is a little piece that says GURU BRAHMA GURU VISHNU etc. and then everyone else leaves the room and one gives the word, says the word to the person receiving the initiation, when I hold in mind His Holiness and his master, so that one attempts to be passive and connect them with this force. Then the person is asked to go away and practise the Meditation as he has been taught.

H.H. The underlying meaning is that the person who is giving the Mantra, who is initiating, his power also goes to the person receiving it. So that when he recites that Mantra and practises the recitation of that Mantra then he is not alone, he has got a power behind him.

N.G.H. I would like to just confirm here that the form we are using is the correct one?

H.H. His Holiness remembers that he did tell Dr. Roles to let you do it, and it is perfectly all right, you have got his permission to continue as you are doing. He only wanted to check! He wanted to find out that whatever had been told to Dr. Roles, it has been correctly conveyed to you! And that's why he was trying to find out!

R.M. His Holiness mentioned that when the Mantra is given, this establishes a relationship with the disciple. This is working, because, in Wellington, we often experience an awareness of Mr. Howitt and his own Meditation even though we are not with him physically.

H.H. That does happen. It is the natural corollary from it. The result of Meditation is that you always remember the person who has initiated you.

B.R.H. In Wellington, people sometimes come to receive the Meditation without having had any previous contact with the knowledge aspect. How much knowledge and understanding of the Meditation is needed beforehand to set the Meditation on a firm path?

Trans. What knowledge do you mean?

B.R.H. About what the importance of the Meditation is – how it relates to one's ordinary life – what its function is.

Trans. Excuse me, I would like to be clear myself. Unless they know what Dhyana is, how will they be prompted to come and take the initiation?

B.R.H. This is something that is generally known about, and those who do come to be initiated usually feel that it would help them in some important way, but they don't have any more understanding than that, usually.

H.H. Only this much is necessary to tell them before the Meditation –

that there is a very big power stored inside and the process of initiation into Dhyana will enable them to get a key to that store. Just as there are mines inside the earth, mines of gold, of silver of other metals, and in order to get that treasure one has to remove that upper layer and dive in, – dive below and extract that wealth; similarly, there is a very vast power inside the human being. In Dhyana one is, as it were, able to unlock that treasure and get possession of it.

B.R.H. There are several people in the Wellington group who are very interested in herbs and their various uses. Could His Holiness please explain a little about what this particular affinity is that such plants have to the Antahkarana of man?

H.H. There are many types of herbs. Normally these herbs remove the ailments of the body, but there are certain herbs, at least in our part of India, which have an effect on the Antahkarana, particularly the Buddhi. As it were, they increase the power to reason, improve the intellect. His Holiness does not know if those herbs are available in your part of the world or not, but there are certain herbs which have a direct relationship with the Antahkarana as well, but then there is a method prescribed and even Mantras have been prescribed to collect that herb before using it. For example, you have to collect the herb at a particular time and by repeating certain Mantras there is a certain power which helps the herb to act on the Antahkarana. That is how the relationship of some herbs exists with the Antahkarana.

B.R.H. Could I just ask here also; – in the West there are known to be some herbs with a very powerful effect on the Chitta, but this is not generally understood and is often abused. Some of these in fact seem to have this very powerful effect on the Chitta which even changes the level of consciousness completely: because of this they can be dangerous. Could His Holiness please say something about this?

H.H. There are also medicines of herbs which react on the Chitta and Manas also. Some of them develop the bad aspect and some develop the good side. So one has to be very careful and use only the right method – the right method of using those herbs. Sometimes, even the same herb if not properly used, will produce a bad effect, but if properly used will produce a good effect. With us, this word RAM is also a herb.

R.M. The householder following Bhakti sees no difference between the Guru and Param-Atman. How should the householder following Jnana see the Guru?

H.H. It is more necessary for a person who is following the Jnana of the householder, who is following the path of Jnana, to feel that there is no difference between the Guru and Param-Atman. Of course this is desirable for those who are Bhaktimargh (Householder) but even for those who are Jnanamargh it is more necessary for them to feel that there is no difference between Param-Atman and Guru.

For the householder who is following Jnana, the Guru,

Param-Atman, and Atman are one and the same thing. So also for Bhakti. But for those who are following Bhakti, they get liberation after they leave the body, after they die; but those who are following Jnana, they get liberated even before death, leave the body, for they are taught to practise that they are not the body.

R.M. Could His Holiness explain further how good company affects the decision of Buddhi?

H.H. As you sharpen your tool when it becomes dull, similarly Buddhi gets sharpened with good company. That is how it is then able to take correct decisions.

R.M. Does the relative knowledge of the Param-Atman which is held in the Vijnanamaya Kosha come from the `scriptures and the words of His Holiness? Can it come from any other source?

Trans. Excuse me; this is not clear. His Holiness is only repeating what is recorded in the scriptures. He has not got anything of his own, he only tells you what is there in the scriptures.

R.M. The reason I asked that is that it covers particularly the illustrations that His Holiness uses for which he uses modern things.

Trans. Can it come from any other source – what other source?

R.M. Do you remember I asked a question about the third Shloka of the Atmabodha? – about the knowledge. The reply was that there are two types of knowledge. Yesterday I asked a question about the knowledge when there is no Vijñanamaya Kosha, where we have the knowledge from the Param-Atman. Then the other knowledge which is held within the Vijñanamaya Kosha – where does it come from? What is it? Is it the truth in the scriptures? Because it is that knowledge that leads to action which brings liberation.

H.H. There are four sources of the knowledge of Param-Atman. The first is the Vedas, the scriptures; the second is the word of the Guru; third is the illustrations which have been given, and the fourth is one's own experience. When all these four sources combine together, then one gets the real knowledge. Unless a harmony is reached in all these four, then there will be no clear understanding of the Param-Atman and one will have to start again to obtain that harmony.

R.M. So the main spiritual practice of someone on the Way of Jnana would be study of the scriptures?

H.H. Those who cannot study the scriptures, they can accept what they are told they contain. Instead of studying them themselves, they can start by accepting what they are told they contain. For example, a child has to accept that the alphabet 'A' is written like this – (demonstrates) –. If he does not accept that he will not be able to acquire any knowledge.

Similarly, if one is not able to study the scriptures himself much he should accept that which he is told by the Guru about the contents of the scriptures and start from there. This is known as Bhakti – he has to have faith in the Guru. If you remember the illustration you were given earlier about the two artists; these are the two artists – Jnana and Bhakti, but both of them culminate at one point. It is not that there is any difference between the two, they ultimately culminate at the same point, and as such the only difference between the two is this – a person who is travelling on the path of Bhakti accepts first and then knows later; the one who is going on the path of Jnana says that he will, by his critical intellect, first know it and then accept it. But his knowledge could not be complete unless he accepts it. So that the two unite, act, at one place and then alone your knowledge of the Param-Atman will be complete. Short of that, it will not be complete.

N.G.H. What is the uniting point, the point where the two come together?

H.H. That's the completeness where the Param-Atman is unified with the Atman. The two getting united.

N.G.H. A number of people in the Wellington group have been asking about Siddhis. The Transcendental Meditation Society has been offering to teach people, at great cost, the knowledge of the past and future, knowledge of other minds, the ability to become invisible, the ability to levitate and fly. The mechanics

of the practice are such that enlightenment grows within while the phenomenon of the Siddhis takes place both within and without. One member of the Wellington group –

Mrs. Matthews – asks:

1. ‘Is it true that the successful performance of the Siddhis is in effect a test of the degree of the growth of enlightenment?’
2. ‘What is the relationship between Self-realization and the Siddhis?’

H.H. This answer will cover both questions. These Siddhis are a great hindrance towards Self-realization. It will be easier for an ordinary man to get Self-realization by the practice of Dhyana. Those who get involved in these Siddhis, they will not be able to get Self-realized. I will explain further; Siddhis are of two types; some Siddhis are small Siddhis, just the light which has related to them. The others are Sattvic Siddhis – those which are acquired as a by-product of the Dhyana and its progress. One has not to make any effort to acquire them. No money is needed for that! These small Siddhis are related to Tamas. There are mantras which help to acquire those things but the Sattvic aspect is different. By Sattvic Siddhis it is possible to help others. It is possible to know what others are thinking. This is not to be abused. This is to be used only for the betterment, just as Jesus Christ did. He used his Siddhis which he acquired without any effort for the healing of others.

N.G.H. Would you tell His Holiness this is very helpful. Offering people the ability to fly has an attraction, as instead

of just sitting down and practising meditation, they think if I go along and pay my money and I can fly, then I can see something for my practice!

H.H. That's very wrong to think that if you start flying you will be able to see something inside – this will only lead to ego. Here is an illustration of a person who has acquired these Siddhis.

He had acquired the Siddhis of getting anything from anywhere. So he had collected a lot of things. Once a gang of thieves came and they started collecting these. He said 'All right, you can take them, but I'll get them back from wherever you take them, and get you prosecuted'. The gang of thieves thought that the best thing to do would be to kill him first and then take them away so that he could not get them back again. The poor man was killed. So the Siddhi which he had acquired was the cause of his assassination rather than his liberation.

P.M. (Mrs. Matthews, an artist) – I saw something enter my daughter at birth that had a shape like this: At what stage does the 'soul' enter the human foetus/child? How does this happen and can the mother 'know' or sense this?

H.H. H.H. says that the life power force is there even when as soon as the foetus is placed inside. It has no power for movement at that time. Subsequently when it becomes nourished then the power to move comes in, in the foetus. So that it is not correct to say that something has come from outside. The power that is still there is from the very beginning. It has only acquired power to move subsequently by nourishment, that's when one feels something has come. So that's when the power

to move has been acquired.

R.M. Are the three bodies in the foetus immediately after conception? When a horoscope is cast, is it cast from the time of birth, or from the time of conception? When the scriptures talk about a man being born, do they mean at the point of conception or the point of birth?

H.H. A horoscope can be cast both ways. Actually, with us before one goes for the conception, the good aspect or good time is calculated. That is known as mahoot. One finds out a good time for the conception, and the conception is allowed to take place according to that. Then if you cast a horoscope from that point of conception you will be able to forecast happenings while foetus remains in the body. But if you cast the horoscope from the time of the birth then you will be able to predict what is going to happen afterwards, after the birth. But if the horoscope is cast on the basis of conception, then it will be possible to forecast what is to happen during the pregnancy period. And actually it will then be possible to predict as to when the birth will take place. So the time when the birth is to take place has got a relation with the time of conception. It is not easily possible to know the time of conception. Exact time of conception will be difficult to calculate. As such the horoscope will be difficult to cast on that basis. It is a more practical way to cast the horoscope on the basis of the birth, which is known to everybody.

N.G.H. It makes me think of that story you told me the other evening of the poet who wrote the life of Rama before it took place.

H.H. That's the beauty with our methods and systems; that we can know things that are to happen and they are recorded even before, not after things happen.

N.G.H. Does this mean that there would be so many signs to show that there is going to be an incarnation, or an avatar? All these signs show that this must take place at a certain point, and there would be wise men who know.

H.H. This is also, by and large, said in the Bhagavad Gita. It is said we come to know as to when the incarnation is to take place – that sages by their penance can know much earlier than men when it appears.

N.G.H. There is the story in the New Testament on the life of Jesus – how the three wise men followed the star in the East and it led them to the place where Jesus was born. Could His Holiness comment on this?

H.H. This is right. One can know by diving deep into the science – one can know when one is likely to get married, one can know when one is likely to get a child and one can know how many children he will have; one knows which of the children will be disobedient and which of the children will be an obedient child. All that can be ascertained – the science is so

perfect – one only has to dive deep into it; so there is nothing to wonder that these three persons could know that Jesus Christ was to be born at such and such a place at such and such a time. Normally it is only in relation to powerful souls that one knows but even in respect of others, if one dives deep one can know about the future.

R.M. I would like to ask a question to clear up a point; it was said that you could forecast the horoscope of someone from conception. Does this mean that the Jiva is there straight after conception – because it is the Jiva which is forecast – ?

H.H. Yes, the Jiva comes, but in a latent condition.

R.M. And when does this latent condition change to being an active condition?

H.H. That comes with the nourishment.

R.M. Is that about three months?

Trans. (That is a medical point).

B.S. (Mrs.Saunders – a potter) Is creativity connected to the fountain of knowledge? Can a man be creative without having the desire to create? Do the greatest poets and musicians consciously tap the source, or do they come to it by accident?

H.H. The power to create can be acquired by consciously tapping the source but sometimes, because of practice in the previous

lives, it does come as an accident also. But if it does come as an accident then that only means that it has been practised before, of which we are not aware, so that the greater part is the product of practice in this life as well as the practices that have been done before.

N.G.H. This next question is from Mrs. Andrews. I asked a question for her the last time I was here with Mrs. Howitt, and she has cherished that answer and it has helped her over the years.

(N.A.). I feel I need to know what the material world is; I look at it and sense it as things, beautifully arranged, but more and more I understand that the things sensed are but the surface of the real. Could His Holiness show how to understand this mistaken idea correctly?

H.H. We dream when we are asleep but while we are dreaming we don't feel that we are dreaming. While we are dreaming we feel that it is real, there is no unreality about it. If good things are happening we feel happy in the dream but if some bad things occur then we feel sorry and are distressed about it, even in the dream; but we do not feel that it is unreal while we are dreaming, but when we wake up we know that it is unreal. Similarly, that dream is while the body is sleeping, but this bigger thing – this is the sleep of ignorance and whatever we are seeing we are dreaming in that sleep of ignorance. While we are dreaming in the sleep of ignorance we dream that this is all real, but when we wake up from the sleep of ignorance, that is when we know the acquired knowledge, we will know that this

was all unreal.

N.G.H. So this lady's feelings that it is just the surface, is part of her waking up from ignorance. (Yes).

Thank you; that will help her very much.

7th AUDIENCE

13th January 1978

MESSAGE FOR H.H.

N.G.H. The audiences with His Holiness during this visit have made much clearer my understanding of Self-realization.

In New Zealand the common understanding of Self-realization is that the man thinks he has got to develop himself in some way, to change into something different that is bigger, finer, full of wisdom.

His Holiness has helped me to understand that the Atman is already there, perfect, all-knowing, all-blissful, and that it is due to ignorance, Tamas and Rajas in the three bodies and Antahkarana, that he believes he is other than the Atman. The Dhyana, as I understand it, cleans and enlightens the Antahkarana so that the light of the Atman dawns. Could His Holiness please tell me if my understanding is correct; if it is not, could he point out the errors?

H.H. There is no difficulty; difficulty only comes when you have to go out and collect something; but if you want to sit inside your house, there's not much difficulty. The only difficulty is that of ignorance, which has to be removed. You have understood about Atman very correctly. As you have said – 'the Meditation, as I understand it, cleans and enlightens the Antahkarana so that the light of the Atman "dawns" ' – the light is already there, but it is only with the Meditation that you can experience it; otherwise the light is already there. If a

small particle of dust gets into your eye, you feel there is a mountain there, but when it dissolves or is cleaned out of the eye, you are able to see better.

N.G.H. We have been told that the nature of the Param-Atman is Sat-Chit-Ananda. Does this fundamental threefold nature have a manifest and unmanifest aspect? If so, could His Holiness say something about it?

H.H. It is correct to say that the threefold nature manifests sometimes and is unmanifest at other times. Sat-Chit-Ananda are the qualities of Param-Atman, which means that these qualities pertain to the nature of Param-Atman. Param-Atman himself is not Sat-Chit-Ananda, but it is the Nature (Prakriti) of Param-Atman which is Sat-Chit-Ananda. Param-Atman is always pure, there is no change in him; all changes come in the Nature.

It is just like a play where there is rest before the play and rest after; the play is not for the sake of playing. There is rest before and after the play, the play is in the middle. The Param-Atman has a desire to play, not for the sake of playing but for the sake of rest; one plays because one wants to take rest; rest is before and rest is afterwards, and the activity is in between. Dhyana is able to understand that this is only a play, one does not feel that this is reality. It is all Maya. So in Sushupti, when one is resting, the Prakriti, Sat-Chit-Ananda is unmanifest, and when there is activity, then it is manifest. So these three qualities manifest and remain unmanifest, but Dhyana clarifies. Even when it is

being manifested, even then it is all the doing of the Maya, otherwise Param-Atman is pure, there is no change in Him, He is Absolute, not manifestation or un-manifestation, nothing of that sort, he is Absolute.

N.G.H. How is Sat-Chit-Ananda related to the three letters of the Mantra RĀM?

H.H. As was explained yesterday, the Mantra RĀM consists of three letters – Ra, Aa, Ma; now Ra represents Agni (fire), which means Sat. So that represents Sat; Aa is pervading the atmosphere, that's Chit, Chetan – life. In an electric wire the current is running all through, but you don't see it; you can see the result of it when the light is put on, but you won't see the electricity; electricity is pervading the wire but you can't see it. Similarly, with Aa, no word can be pronounced without the Aa. In Indian orthography the Aa is necessary for pronouncing any letter. Without the letter is half and cannot be pronounced – that's why, in the Gita, the Lord Krishna has said, when he is describing this to his devotees, 'in the alphabet I am Aa'; finally Ananda represents peace, Ma in the Mantra.

N.G.H. Do each of the four functions of Antahkarana – Chitta, Manas, Buddhi and Ahankara, have a special resonance with either Sat, Chit, or Ananda?

H.H. But for Sat-Chit-Ananda, the Antahkarana – that means

all the four elements – would not be able to function, so that the Antahkarana is able to function only because of the pervasion of Sat-Chit-Ananda. Let us look at the difference between Ananda and Suk. Suk is another word that is a particle of Ananda, you feel pleasure when something that you like comes before you. Ananda is a bigger thing, bigger than this pleasure, whether there is anything before you or not you are subdued in happiness, blissful feeling, it is unaffected by anything else, it is your nature; it is Ananda, and as such is a sort of bigger thing.

We feel pleasure in various things, because we take a particle of that Ananda which is our nature and throw it into that particular thing. Otherwise that thing itself is not an object which will give any pleasure or displeasure. It's because we transfer some of that Ananda which is our basic nature – of the Param-Atman – that we feel pleasure or displeasure.

N.G.H. Why I asked that is that often Chit is translated as 'knowledge', and the Buddhi is often spoken of as that part where knowledge is reflected. So, in the case of Chit, does that reflect particularly in Buddhi?

H.H. All these three – Sat-Chit-Ananda – pervade all the four elements of the Antahkarana. It is not that any one of them is confined to any one of the elements of the Antahkarana. Chit is Life-force – Shakti – force, power, so that with the power of Sat-Chit-Ananda (the Chit part of it) the Buddhi is

capable of functioning and taking decisions; and the same power, Chit, with this Manas, is capable of functioning and doing Sankalpa, Vikalpa – with the same power Ahankar is able to function and do its part. So that Chit is pervading in all the four. Similarly Ananda is pervading in all the four, and also Sat pervades all four.

N.G.H. Yesterday his Holiness said how, during initiation, he recites the Mantra himself, then has the disciple recite the Mantra. He then said that while this is taking place he is sending his force into that disciple according to what he considers to be best for the disciple.

Could His Holiness say more of this? For example, could he please say something of the different natures of those who come to him, what sort of needs he finds, and what kind of help is given?

H.H. The force is not poured into the disciple, it automatically goes there. Just as it is the nature of water to go downwards, you don't have to push water, for by its nature it goes downwards. So when anyone gives a Mantra he doesn't have to pour it into the disciple for there is vacuum in the disciple and the size of that vacuum determines how much of that power can go there. The Guru does not need to pour anything, the force will automatically fill the vacuum in the disciple according to his faith, Shraddha. If his Shraddha is more, more power will go in; if the Shraddha is less, less power will go in. So this grace pours forth and forth.

N.G.H. From what His Holiness said yesterday, it seems important that the one who initiates should be the one who remains responsible for that person. Is it possible for one man to initiate a person into Meditation and then pass him on to another man who is to become his teacher and Guru?

H.H. If the initiator passes him on to another teacher or another initiator, then that would mean that it would be covered by the lineal descent. Just as it was with God Almighty and then it came down to the original Shankaracharya and from him it comes down to the present Guru, so this is a lineal affair and always takes place. There is no difficulty about it. But the Guru will retain the responsibility; it will also be handled in that line.

But in the case where the disciple chooses to change the teacher, then the responsibility of the teacher and the first initiator will end. So that if the change is motivated or caused by the Guru, then the responsibility will continue through that line, but if the disciple has decided to take the initiation from someone else, then that responsibility will cease.

N.G.H. I am sure that his Holiness must be aware by now of the make-up of my particular nature, and the obstacles that stand in the way of my progress on the path of Self-realization.

Can His Holiness give me some particular Sadhanas that I can put into practice, to aid and strengthen the wonderful knowledge he has given us over the last days?

H.H. The desire of yours that you will be able to do better will itself give you the strength and will attract more force from myself. So you don't have to do any other Sadhana. Only increase your desire and that alone will do the trick.

N.G.H. That has increased a thousandfold during this visit.

H.H. The results will be in the same proportion.

N.G.H. In Dhyana, when the Mantra, the mediator and the object of Meditation become unified, what is this state? Is it Self consciousness?

H.H. When Mantra, meditator and object of Meditation become unified, this leads to the stillness. Self-consciousness is slightly different from this stillness. Self-consciousness is experienced in this state of stillness.

You might have seen that in the sea, high waves rise; when that wave has arisen, it then disappears. But these waves are only on the surface of the sea, down below the sea is always quiet, there are no waves. So that when the waves come then we say that these waves belong to the sea – we don't say that the sea is of the waves. So this Self-consciousness which is experienced is there all the time, even when these three, Mantra, meditator and object of Meditation have not unified. Even then Self-consciousness is there but it has not been experienced because of the non-alignment of the three. When the three align, then it is experienced, but when they do not align that is equivalent to the waves, which are only on the surface. Down below it is all quiet.

B.R.H. (to Trans.): Could I ask here, what is the Hindi word for Self-consciousness?

Trans. I put it as Atma-sat-katcha (?). You are unified with yourself. Consciousness is Satkatcha and the Self is Atman.

H.H. It could also mean realization of one's own Self.

N.G.H. Is 'Moksha' the same as Self-consciousness?

H.H. Moksha means liberation – liberation from ignorance. For example, if one says that the darkness will disappear when light comes or light will come when darkness disappears – it is one and the same thing. It is only the method of expression. One is a negative expression, while the other is a positive expression. Similarly, Moksha and Atmahūt (?) or Atma-sat-katcha, the meaning is the same, the words are different. It is only a different method of saying it.

B.R.H. I have to come to understand clearly during this visit the importance of faith in the life of the householder, and that a man's life is governed by that in which he puts his faith! Just as, when speaking of the Vijnanamaya Kosha, His Holiness said that there are levels of relative knowledge, are there also levels of faith? If so, could he please explain these levels?

H.H. Yes, there are three levels – Sattvic, Rajasic and Tamasic faith. Tamasic faith is very transitory. It comes and goes. Rajasic faith is not able to make a final decision, it is sort of wavering. Sattvic faith is immovable, like a mountain.

N.G.H. So, if in the Rajasic one, where you said it was not quite able to take a decision, it has the quality of Buddhi there. Is faith related to Buddhi?

H.H. Buddhi is also of three types – Sattvic, Rajasic and Tamasic. Tamasic Buddhi considers this world to be real and God to be unreal. Rajasic Buddhi is in doubt whether this world is real or not – whether God is there or not. Sattvic Buddhi catches the reality. So the relationship between Buddhi and your Shraddha is in accordance with the quality of Sattva, Rajas or Tamas. Sattvic Buddhi will be related to Sattvic Shraddha; Rajasic Buddhi will be related to Rajasic Shraddha, Tamasic Buddhi will be related to Tamasic Shraddha.

B.R.H. As we ordinarily are, mostly governed by desires, it is said we have no will of our own. But in the Bhagavad Gita, when Arjuna lost the will to fight, this was restored to him by Krishna. What is this will, where does it arise, and how does it manifest through the Antahkarana?

Trans. How do you distinguish between desire and will?

B.R.H. It usually seems to carry the idea of “I” – “I” am doing this – with ‘my’ power – the sense of some force.

H.H. Arjuna did not lose his will to fight. Actually, he wanted to fight. That is why he asked the Lord Krishna to take his chariot into the midst of the battlefield, but when he arrived he got into false love with his kith and kin – a sense of

false love came to him, that it is not proper to kill one's own people, and what Krishna did was to remove that ignorance, that false, affected love as it were. And when that was removed, it means that when the Tamasic Buddhi of Arjuna was removed, then he himself said in the end that my () has been clarified and I now will do my duty. The desire to fight was there all the time but it was only the action of this Maya – this (Mo?) –the result of this 'Mo' was affinity which overpowered him for a little while and that was clarified by Lord Krishna.

B.R.H. I would so like to feel my actions are appropriate and simply responsive to the matter in hand all the time – not just sometimes! Is this only possible in Sattva? How can one bring some of this 'appropriateness' into actions done when either Rajas or Tamas are present?

H.H. The work which is done under the influence of Rajas or Tamas – in Rajas there is a certain amount of desire to do it in a hurry – under Tamas there is lethargy, so that the work is not done well. But in Sattva one is able to do it perfectly well. It is not that there is Sattva at one time, Tamas at another, Rajas at another; there is a mixture of all the three Gunas all the time. The only difference is that Sattva is prominent at one time, Rajas at another, while Tamas is prominent at a third time. It is only the prominence, or the proportion, which is the domination. The domination of one Guna – but there is a mixture of the three all the time.

When Sattva is predominant then one does things in the

best possible manner, one is able to do it well, as well as quickly. For example, if a driver knows his job well, then he will be able to talk and yet drive, his attention being fixed all the while on the road, although he is talking to his fellow passenger, but his attention will be on the road. Similarly, a person when Sattva is predominant will be able to do it well.

Trans. Then I asked His Holiness, does this come by experience?

H.H. Yes; (Abbas?), experience, plays a part, but then his ability to do things also contributes towards doing things properly, so that the ability to perform the job, plus his experience of doing it will determine which particular Guna is predominant.

One thing has been left out from the previous explanation:

Sattva can influence Rajas and Tamas, but Rajas and Tamas cannot influence Sattva. Just as the water of the river can flow downwards but it cannot go upwards, so Sattva is above while Rajas and Tamas are down below. So Sattva can influence Rajas and Tamas but Rajas and Tamas either individually or combined, together cannot influence Sattva.

Trans. I asked His Holiness how one could have Sattva all the time, because that was the sense of your question. (to BRH)

H.H. It cannot happen that there will be Sattva all the time, but what can happen is that even when you are not wholly governed by Sattva, even then the dominance of Sattva can be there. For example, the person who is sleeping – if he is predominantly a Tamasic man, then he will be just like a stone, you can do

anything to him – he will not know; but if the Sattvic guna is predominant, at the least noise he will wake up. He will be able to shake off, as it were, his sleep, – which is the function of Tamas – quickly. So that in the case where one is Sattvic by nature, what will happen is that even when he is doing Rajas work, he will feel happy, the happiness will be there. So the element of Sattva will cover him, even when he is doing Rajasic work. Just as light will influence darkness but darkness will not influence light.

Trans. I raised a question of my own here. I said, in the case where there is greater darkness, the light will be dim.

H.H. No! If the darkness is greater, then the light will shine more so that in pitch darkness, if you throw in a small light, it will give better illumination than where there is some light and some darkness.

B.R.H. In a previous conversation with Dr. Roles, His Holiness said there is some talent which everyone has – something he can do which nobody else can do in quite the same way, and that it is in doing this that the energy gained in Dhyana can be most wisely used. Could His Holiness please say a little on how this ‘talent’ can be recognized, and how one can learn to bring it into one’s everyday life?

H.H. In the street wires, electric current is running but when you want to take a connection to the house you have to install a meter; and that has to be in proportion. The

illumination inside will be in proportion to the meter. Supposing you have a 5-ampere meter, then the illumination inside will be limited to 5-amperes. You might be able to overload that meter by one or two amperes but if you increase it to ten amperes or perhaps fifteen amperes, then the meter will burn. Similarly, the Antahkarana is a meter which is getting power all the while, but the power is limited or restricted to the size of the Antahkarana.

This Antahkarana is present in every creature, even in a small creature, but it is also in the elephant. It varies according to the various types in the creation. But if you start thinking that the meter which is installed in an ant will take the load of the elephant's Antahkarana, then the poor ant will be no more.

So by practice you can increase the power of the Antahkarana to a degree to an extent, but you can't increase it several-fold. That increase will have to also be proportionate. It cannot be out of proportion. So the talent can be improved to a proportionate extent by practice, but if you want to increase the load, then you have to change the meter. Instead of getting from the supply company a 5-ampere meter, you have to ask them to give you a 10-ampere meter. So that if you want your talent to increase more than you are able to increase by your practice, then you will have to change the meter, which means you have to ask your Guru to help you to change your meter.

B.R.H. Can it be understood that as His Holiness said earlier –something that everybody has that he can do and only he can do well in that particular way – does that relate to this word in Sanskrit which is called Adhikarivada?

H.H. Talent depends on Sanskar. Some people have done that job before in their previous life also, so that they have the knack of doing things. They are getting that from their previous lives; they will be able to do it well and they can progress further. Some people will have to be taught for the first time in this very life to do a particular job so they will be creating Sanskar in this life which will be helpful to them in their next life.

Trans. I asked His Holiness what was the relationship between this talent and Adhikarivada.

H.H. Adhikara means your right to do a thing. That will depend on your ability to do it. Supposing you are given more rights than you can possibly shoulder, then you will not be able to do it, so Adhikara means that you get rights according to your capability – your ability.

R.M. During this visit to His Holiness I have learnt that the power and energy to strengthen Dhyana flows through the grace of the Guru. When I return to New Zealand may I have His Holiness' permission to remember him and ask for his blessing before each period of Dhyana?

H.H. His Holiness has gladly given you permission and he has assured you that you will definitely get power and be able to do Dhyana better and better.

R.M. On the path of Jnana it is said that one should first hear the knowledge from the Scriptures and the Guru, and then reason on this knowledge. Could His Holiness please explain how to go about the practice of Manana (reasoning).

H.H. Manana means that whatever you have heard, you think of it and remember it again and again. That will clarify your memory. Manana clarifies what you have heard; – just what you do with this cassette. You have heard what I have put to His Holiness and his replies, but when you go home to the Yatrik Hotel you listen to the tape, to the cassette, and you think about it further. That thinking is Manana.

N.G.H. There are a few questions left from students in New Zealand and I was wondering, at this stage, if His Holiness would just give very brief answers – just a few brief words.

NOTE The following are questions from Mr. and Mrs. Harris, New Zealanders who have spent the last five years with Dr. Roles' group in London and having now returned to New Zealand.

Mr.Harris: On occasions I have a strong yearning to leave the familiar and go deep within. At such times there are no distractions in Dhyana. Could His Holiness say how to strengthen this Bhawana which aids Dhyana and how I can have it more constantly.

H.H. Practise.

Mrs.Harris. In the Christian gospels it says: “I have an advocate with the Father, who is Jesus Christ the righteous. He is the propitiation for our sins.” Could His Holiness please tell me, how in the life of a householder, I can go to the ‘advocate’ for help and guidance? Could His Holiness tell me more about the ‘advocate’.

H.H. Whomsoever she thinks best suited for the purpose. It is for her to choose her own advocate.

Mr.McGahey. What part of the Antahkarana is it where questions arise? What causes them to arise? What part does the formulating, and who observes the formulation of questions?

H.H. The entire answer to the question is – ‘Manu’ raises the question, formulates the question, and observes the question. So ‘Manu’ is the reply.

Mr.Small. His Holiness has said that we should look at every thing in the creation from the viewpoint of the observer. It appears to me that only the Self can glimpse the Self (there cannot be two selves). When this happens it seems like being conscious of consciousness.

What prevents this from being continuous?

Trans. Now Mr. Howitt, do you get what he wants to know?

N.G.H. I would particularly like this one to be put as I have a little difficulty in understanding it, and I think possibly His Holiness may be able to sort it out in a few words.

H.H. There is not one observer, but thousands of observers –unlimited observers. But in every Antahkarana there is an observer, so that in the eyes of one Antahkarana the other is what is being observed – it is a matter of observation. Each Antahkarana is observing the other, so that in the eyes of that one observer the other person is the object being observed. In the eyes of the other person who is being observed by the observer, the first observer is the object being observed. In that way there are unlimited observers but there is one observer in the eyes of whom everything is being observed. So for him there is only one like that for whom everything else is the object of observation.

The Ahankar part of the Antahkarana is responsible for this distinction between the observer and the object being observed. But when there is no Ahankar – there is only one – and there is no distinction between observer and the observed. A person asked a realised person – a sage – that when one Atman, which is pure and absolute, is pervading everywhere, then where is the need for any practice of Sadhana, because Atman is pure and is pervading everywhere. Why this Sadhana? What for? The sage replied that only by Sadhana you will be able to realise that this is pure and is pervading everywhere.

N.G.H. I think we have taken up enough of His Holiness' time. I wish to thank His Holiness for all he has given us. For my part my hope is that the knowledge received will be put into practice in New Zealand, so those people there connect with that source of all power.

FINAL MESSAGE TO N. HOWITT FROM HIS HOLINESS (13th January, 1978)

You have my blessing to practice whatever you have learnt here, but I have not given you anything new, for it is your own knowledge which you already have. I am only an instrument through which you have received it. It is your own knowledge which you have.

I wish you well and that you may be able to do good to those in your own country who desire it. Just as you have learnt things here, so you will be able to teach them.

MESSAGE TO DR. ROLES FROM HIS HOLINESS:

13th January 1978

N.G. Howitt to His Holiness, the Shankaracharya:

We will be seeing Dr. Roles in a couple of days and we hope that some of the atmosphere of the Ashram will be clinging to us!

His Holiness:

Please convey my manifold blessings to Dr. Roles and I wish him a long, long life

Just as the son in his own right inherits his father's wealth, so it is in the case of spiritual teachers, or Gurus; their spiritual disciples inherit in their own right what the Teacher has given them. It is their own property and they are most welcome to it.

CONVERSATION WITH SRI NARAYAN SWAROOP

Hotel Yatrik, Allahabad, 9th January, 1978.

N.S. I belong to the devotional side, which is Bhakti.

N.G.H. I believe you were a disciple of Guru Deva?

N.S. Actually, I took my initiation with him a couple of months before the present Shankaracharya took over. I retired from public service in 1967 and since then I have been very frequently with Maharji – the present Shankaracharya.

B.R.H. His Holiness seems to deal with people who are on any way – whether it is Bhakti, Jnana etc.

N.S. It is for him to assess what stage the disciple is; whether he is intellectual, emotional, etc.

B.R.H. Does he ever speak, here, of what we refer to as ‘the Fourth Way’, the Way of the Householder?

N.S. Yes, the way of devotion, or emotion, is easier for the Householder. I am a householder myself. The Way of Bhakti is the way of the householder.

N.G.H. His Holiness spoke about the time and place being able to be calculated by astrology; is there anyone here who is versed in this and could teach it? We have some people in New Zealand who have a good understanding of Western astrology and

would like to learn Indian astrology; is there anyone they could correspond with?

N.S. Our Lawyer friend, Sri Tripathi, is very good on astrology and he would be able to help you.

B.R.H. We have a place in the country which belongs to our group. It is a large house – small groups of people go up there for a weekend sometimes, to meditate together in the mornings and evenings. We have had this place for about ten years now and it is lovely and quiet.

N.S. Could you tell me if the place is west of Wellington, or east?

B.R.H. Mostly north!

N.S. His Holiness was only today telling me that Tuesday is a bad day for going north! Here in this part of the country Tuesday is a bad day to go north, but Thursday is a very good day. His Holiness does not travel unless he knows beforehand whether or not it is good to travel. I myself need to know this so I can organise his trips.

N.G.H. I am very interested in the daily programme at the Ashram.

N.S. Everyone in the Ashram arises at 4 a.m. and each does his practice of Sadhana from the time of arising until about 8 a.m. We mostly do meditation and study of the scriptures. During this time we bathe. Then, you recall what His Holiness said today about Brahma Muhurta – the hour-and-a-half in the morning before

sunrise: (quoted below)

(H.H. Meditation cannot be done at just any time. It has to be a synchronisation of time, place and yourself. The best time for Meditation is in the morning, just before sunrise. At night when you are taking your rest, if you are made to wake up after an hour you will feel resentment (revolt); after 3 hours the resentment will be less, while after 5 or 6 hours you will probably wake by yourself, then there would be no resentment.

In the same way, if you try to practice Meditation when time, place, and yourself are not synchronized, then there will be resentment (revulsion – Trans.) and a sort of tension. For Meditation you must have proper time and place. You can't do Meditation in just any place. The atmosphere has to be congenial to Meditation. You must also practice Meditation continually in the same place, so that the atmosphere gets charged with the vibrations of your Meditation.)

N.S. (cont) The best time for Meditation – that's known as Brahma Mahurta – Mahurta means auspicious time, Brahma means time for special things. We meditate for about half an hour; after that we answer the call of nature, wash, and all that, then come back to our own room. In this Ashram we have got a communal bathroom and ablution area. When we come back to our room we start our programme; everyone has his own programme. The programme is not actually prepared by His Holiness but it is under his guidance, one prepares one's own programme but in consultation. We finish our programmes about 8 a.m.

Everyone starts doing his own work; we also have a Sanskrit school here, where the students go for their studies and the teachers start their own work. I, as a disciple, am required to be in attendance on His Holiness. Whatever work

he gives me I try to do. Sometimes correspondence has to be attended to, sometimes banking has to be attended to, or travel arrangements. After that the midday meal comes and His Holiness takes some rest after that. After this time we are free.

R.M. What are some of the things that the other disciples at the Ashram do?

N.S. Different jobs. For example, some have to arrange for this Margh Mela – a lot of work has to be done in that connection. One person is in charge of that job. There are six teachers who do their jobs, they stay in the Ashram. The Sannyasis are independent. They have of course to do their own Meditation, nobody bothers them; they don't have to do any set work. They have their own room.

After five we start the evening prayers and our individual prayers finish about 6:30. There is a temple here, which you might have seen, dedicated to the original Shankara, and the last Shankaracharya, Guru Deva; we gather there and offer prayers as a congregation, then at about 6.45 we disperse from there. At 7 or 7:15 we start evening Satsang, chanting etc. This finishes about 7.45 p.m.

NOTE: We attended this evening Satsang, and this is how we found it:

This evening we arrived at the Ashram about 7:15 and went straight up to the balcony that leads to His Holiness' audience room. There were only a few musicians gathered in front of H.H. so far, so we waited outside for a few minutes, listening to the drummer testing his drums and improvising a little, until a young Sannyasi came across the courtyard – a

very striking young man with a thick black beard and wearing the brilliant saffron robe. He beckoned us into the room. He sat down beside the drummer adjusting a microphone on a stand in front of him, and striking a few of the keys in a sort of box organ on the floor beside him.

We sat cross-legged on a mat against the wall, facing his Holiness and Brigit sat down beside the other women sitting to his left; but at H.H.'s request, one of the musicians indicated that she should sit on the rug beside Ross. The tape-recorder was, of course, just in front of us facing His Holiness; and a few feet in front of that again were the musicians; His Holiness on his couch above them, and the little altar with its offerings of fruit and flowers directly at the foot of the couch, so that the drummer had his drums almost touching the altar.

Gradually the room became full – young boys, students at the Ashram came in, variously robed; some took up other instruments, like small hand cymbals, and some sort of brass castanets. There was, high up on the wall above the entrance, an outside microphone which occasionally crackled loudly. The young Sannyasi began the invocation in which the names of His Holiness could be recognized, and then, after a few trial notes on the little organ in front of him he began the first chant. The rest of the congregation by this time including older Sannyasis, several women, quite a few visitors, and several more Ashram students, all joined in the repetitive refrain of the chant. For some reason it must have been thought that our tape-recorder needed to have clear path to the music – many of the men or boys who quite automatically, after making their obeisance to H.H. moved to sit towards the left, between us and the musicians – were hurriedly ushered or beckoned away from the recorder and shown that they must sit to the right or over in the far corner around behind H.H. The chant filled me with happiness. There were three chants, each lasting about 10 or 12 minutes, and in each at a particular point one suddenly became aware of something else entering – something pervasive and extremely subtle – and from that point the rhythm began to change and, as it steadily picked up, so the enthusiasm and vigour in the chanting increased so that when suddenly it stopped, the impact of the brief pause following was very powerful indeed; at a signal from His Holiness the singing stopped and a young man started chanting in Sanskrit from the Ramayana; after each verse he translated it into Hindi again all with great gusto.

After approximately 20 minutes His Holiness glanced at his watch, and instantly the pundit stopped his recital. The microphone was readjusted to within a few inches of His Holiness and then he spoke for about half-an-hour on the text. From what

Argawal had said and what I could gather myself, it was about the exploits of Hanuman in his searchings for Sita in Sri Lanka, from the life of Rama. I asked His Holiness the significance of some of the leading characters in the story and he said Rama symbolized Atman, Sita peace, and Hanuman stood for the process of Viveka.

By this time sitting cross-legged on the floor, albeit on two or three layers of rugs, was beginning to tell, so that when the Satsang finished at 9 o'clock and the congregation began to disperse, it was very good indeed to stretch one's legs on the balcony outside! However, despite the physical discomfort, I think we all felt surprisingly invigorated, especially as we had had nothing to eat since lunch, 8 hours since!

N.S. These days, there is a pundit who is reciting from the Ramayana during evening Satsang. It is in Sanskrit and he is translating it into Hindi. He finishes at about 8.15 and then the Shankaracharya speaks for about half-an-hour. These days he is giving us about the doings of Hanuman. Hanuman was the mainstay of Rama and he was sent to Ceylon (Sri Lanka) to search for Sita.

R.M. Would you like to have some lunch?

N.S. No, thank you. I am lucky in that His Holiness himself gives me my food. There is no one else in the Ashram who has this privilege.

B.R.H. We are most impressed with His Holiness's presence in the audience room – the way he answers the questions – there is no sifting through his knowledge, no 'forethought'.

N.S. Whatever may be the question – anything!

B.R.H. And he uses illustrations which we might use in our own life.

N.S. This is all because of what we call (---). It is because of his sacrifice. It is not exactly sacrifice. He has to do a lot of exercise – mental exercise for attaining that position. I am always surprised at how any quotation from any scripture or book and he is able to understand it! Sanskrit is the most perfect grammar in the world – this grammar is the product of an instrument which was played by the Lord Shiva; that instrument is called Damaroot.

N.G.H. Tell me, in the Ashram there seem to be different levels, when young people come there, searching for truth or God, can they just come there for a room, or how do they come to his Ashram, those who want to follow him as a Guru?

N.S. People do approach him for this purpose, but he decides who is fit to be taken into the Ashram.

There was a case with Guru Deva. A young man came to take initiation but he was refused and told to go home to his people. After about a week his father came along: – ‘My son has come along and wants to desert us’ – and he said, ‘Yes, I know, and I have refused.’

It is His Holiness who decides whether he is a fit person to be taken into his Ashram or not.

There are three stages in which a person takes initiation – Brahmacharya, Ciarhasthya (householder) and Vanaprastha, which is a stage between Householder and Sannyasi. He is permitted to stay with his family but has no connections with them.

Generally, for the Householder, he gives meditation and

they go back to their homes.

When one is initiated, the entire burden of leading that person to the ultimate goal is taken over by the Guru. He is entirely responsible. The previous Guru Deva used to say, ‘I will not accept my own liberation until I have liberated all those whom I have initiated.’

I must say that you are lucky at getting an audience – it’s not because I belong to that Ashram – I know how people in India are eager and seek him wherever he goes. Nobody seeks to touch my feet! – but wherever he goes you can’t imagine the number of people wanting to do this! There must be something – some power which he has and I don’t have – physiologically he is the same flesh and bones as I am!

R.M. When His Holiness accepts someone as a Householder and initiates them, what does he actually do besides the Meditation – what other things are the Householder expected to do?

N.S. A friend of mine is a lawyer (I also practised law for some time). He wanted to take initiation but he was afraid he might be asked to do something which he would not be able to do. He was rather hesitant but he came along and I introduced him to His Holiness. He said there was nothing extra. Do whatever you are doing, but make sure you do not do any evil things that you have not been doing so far. Don’t get into bad habits hereafter; whatever you have been doing you may continue. He explained further that the force of the mantra puts a stop to

the fresh entry of evils. The ones which are already there will slowly disappear. Just as a thief enters into house, the first thing you have to do is lock your door, so that fresh thieves will not come in, so that those who are inside we will then be able to catch.

Actually Lord Sri Krishna in the Bhagavad Gita said the same thing. He has said that you don't have to change – you stay where you are and progress from there.

N.G.H. So the Sannyasis live at the Ashram?

N.S. Only if they want to – otherwise there is no compulsion. They can take Sannyasa and go wherever they want to and come back to H.H. for guidance whenever they feel like it. That's why His Holiness said today that you don't have to feel the presence of Param-Atman all the time, or keep on continually remembering the Param-Atman. If you do it once then the power that is generated by that one repetition will last throughout the day. If you do this it automatically comes to mind.

N.G.H. What distinguishes (with the Sannyasis), their rank?

N.S. It is closeness to Shankaracharya.

N.G.H. I remember His Holiness saying that the chair of Shankaracharya is usually only filled for 12 years, but said he had already been in it for longer. Can we hope to have him around for a little longer?

N.S. If I can give you a secret, he is considering that point; he is concentrating on it at the moment.

N.G.H. Would someone take his place?

N.S. Yes; when the change will come, I can't say. He is actively thinking of it.

N.G.H. What will he do then?

N.S. He will retire into the Himalayas or to some quiet place and do what he was doing before coming to this place.

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