

**ALLAHABAD 1968**

13 September to 25 September

Dr Roles, Mr and Mrs Allan

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ALLAHABAD 1968

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1968

Friday 13 September

First Meeting:

After exchange of greetings there was twenty minutes meditation and the conversation was introduced in this way:

R. Each time I have come His Holiness has told us a story (with variations) about the man who, on going to a Saint to be taught the meditation was asked first to recall anything he saw on the way there. One time he replied that he could only remember a monkey in a tree making offensive gestures. Now, I used to tell this story as a joke, but lately I have seen that this monkey consists largely of what my personality is most proud. I no longer feel safe with this monkey, and I come this time to ask His Holiness if he will be good enough to shoot him, or at least send him back to the jungle where he belongs.

H.H. The story of the monkey has a general feel about it. Everyone who aspires to rise high, or go on the way towards liberation, wants the Self-realization first and only after Self-realization he might wish to do the work. This process of thinking is wrong, for there is nothing like "Self-realization now and work later."

When the aspirant expressed his inability to get the monkey out of his mind, the Holy Man pointed out that this is the nature of our existence, that whatever is taken by the mind stays. In a way the mind becomes whatever it observes, or one can say that the mind itself becomes the monkey and keeps on gesticulating old habits. This is how our experiences are reducing to our own being. One becomes whatever one takes in.

The way to get rid of all this is through this Way of the Knowledge by which one knows things as they are; and by meditation one reduces the effect

of all habits so as to allow the mind to work under the control of the Self. There are many such monkeys within each individual which have taken up their abode during the journey through innumerable lives, and they rise on occasions to disturb the peaceful existence. They will play around as long as one allows them to play. To check all this one needs discipline.

R. From time to time disturbances, interruptions, trying situations arise and then meditation may be difficult for a few times. How to keep one's mind from getting caught up in such things? (see also p.43.)

H.H. All the disturbances which arise in any man's life or in the universe are destined to end in peace. They all arise from peace and end in peace. If one finds disturbance one should be happy that another chance of peace is near at hand.

All this is perfectly natural. There are two aspects of Nature known as Para-Prakriti and Apara-Prakriti. Para is naturally peaceful and unified and the Apara is experienced through movement, agitation which is cause of all manifest creation. This is how the peaceful Para is naturally agitated to give way to the creation and manifestation. Each of us is a part of this creation which is governed by Para and Apara-Prakriti. None can escape this law. The Para-Prakriti within each individual is peaceful and by its own nature turns into agitation to bring in another bit of peace.

Thus agitation or disturbance is neither wrong nor sinful. Each one of us gets hungry every day and takes food to satisfy this need. How could one say that hunger is wrong or sinful? It is only a natural phenomenon.

The wisdom lies in appreciating the situation and doing the needful by putting in the measured and healthy food and then carrying on. Nature works both ways. Just as no one can eliminate hunger for ever, one can't also deny the fact that once proper food is put in, the satisfaction is assured.

So, whenever a disturbance arises, one should see it as a natural phenomenon and put in the needful measured food and get satisfaction and peace; also be ready to welcome the next note of disturbance. The common man in the street is so much overtaken by the disturbances that the poor chap doesn't even take it as disturbance. Fortunate are those who appreciate that there are disturbances. They do so because they can relate activities to the Para-Prakriti in their own being which is peaceful. So all our desires for peace are bliss in disguise.

The nature starts from the subtlest form of Buddhi and descends to the grossest manifest forms in the universe. The act of meditation is the reverse because you start with coarse and end with subtle material. If one could keep balance and allow interplay of these two aspects of living, one can sail happily through life.

Even a Realised Man is not free from such phenomena and as long as he lives in the manifest world he has to work with the nature. He acts from the foundation of peace, from Para-Prakriti, and faces the situations and, after doing the needful, forgets them. The aspirant likes to suppress the disturbance for ever by staging a final fight! But there is no final fight with the nature. It is a continuous process of refinement.

In the 14th chapter of Gita, Shri Krishna says to Arjuna that this

Prakriti has three qualities (Gunas) known as Sattva, Rajas and Tamas. The effect of these is experienced as light, activity and limitation or bondage. Light is the effect of Sattva and it has knowledge, purity and love contained in it. Out of this all the thoughts, images and creative faculties arise in the individual mind or the Universal Mind. The Rajas shows effects as activity or disturbance. This is the period between the Sattva and Tamas, or between 'Ideal matter' which is Sattva and the 'material idea' which is Tamas and experienced as the manifest world. Tamas<sup>+</sup> is the frozen idea which has become nothing but bondage or law working in the creation. The Realised Man sees everything in its true form and does the needful without being attached to any of the Gunas.

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<sup>+</sup> Note: Tamas is a sort of 'Iron Curtain' both in the individual and the masses.

Friday 13 September

First Meeting cont'd.

At our first audience with His Holiness this morning, the second part of the conversation went as follows. (This has to be from memory as we haven't had time yet to get it back from the tape.) I recounted the circumstances of Irene's death quite fully and described the plans we made with her (before and up to her last moments of consciousness) for the continuation of her work in Mexico which was her dearest wish. I told him the group had been flourishing and weekly papers sent them from London had been translated into Spanish and questions returned. But it was essential to have someone empowered to give the meditation and some lady to help him. The two people selected by Irene would be in London when I got back and would stay up to two months. They were a young Physics student at University, named Pulgarcito, and Senora Stullman, whom I had myself initiated last year, and who wished to devote her time and money to the Work. We wished for his blessing which he gladly gave.

Then I put the questions they had asked me to give him. The first was about the young airman who had been with the group recently, and had become so keen to have the meditation that he had paid for it in advance. Then he had been killed in a flying accident before he could get it. They ask whether he has now missed everything or whether he had made a start on the way through his longing for knowledge and for meditation. His Holiness replied: "Certainly he has made a start. We must remember that each of us consists of three bodies; not only of a physical body but of subtle and causal bodies as well. The fact that physically he had been unable to get it did not mean that his subtle body had not been initiated. It was part of his

Tradition and also stated by the Lord Krishna in the Gita (Ch.XII) that the direction of the mind at the time of death determines the next life. That airman had obviously been thinking about the System of Knowledge and meditation which must have been deeply embedded in his mind at death. It could certainly be said that on the subtle level he was already initiated and would go on in the next life from where he finished this one – not necessarily in Mexico but somewhere.”

In answer to the second question as to how the group could help Irene N. to whom they owed so much, he replied that she had been fully satisfied before she died. She did not need any help. But if they feel gratitude to her, the only thing they can do is to carry on her work in the way she wanted it. He therefore gave his blessing for the work to go ahead as planned.

Saturday 14 September

Second Meeting:

Mlle.C. The idea of survival after death, whether in the form of rebirth or in other forms, remains an enigma. Is it true that the invisible threads that bind human beings to creation — the Creator – are eternal for everyone, or does their eternity depend on the achievements of soul during cycles of existences? To put it differently, does the soul that moves upwards become eternally integrated or united to the Creator, whereas vegetating souls are inevitably separated from Him, and that would be their kind of eternity, unless or until they come to find a way out to escape?

H.H. The idea of survival after death in any form would not remain an enigma if one understood the true meaning. According to Sanskrit system this is known as Purarjanma, and by janma or birth is meant “appearance of a form in time”. It can be easily verified in the phenomenal world of manifest forms, that nothing disappears. One always finds that a form either transforms into finer substance or disintegrates into coarser substances. This is governed by the law which was discussed some time ago that every manifest form is running to meet its cause and during this chase, it reflects many forms.

The whole creation has two predominant factors which are called matter and consciousness. The material world owes its existence to consciousness and consciousness can only be and always is manifested by matter. Each supports the other. On the basis of these, the whole of creation is taking its measured manifestations and after fulfilling its destiny it goes back to its cause. This is what one calls the Law of Cause and Effect.

Every cause produces the inherent effect and every effect conceals its cause within it.

Behind the Law of Cause and Effect there are two stages. One is the real stage where only the consciousness is experienced which results in happiness, and the other is the Laya stage where the forms are still and without any experience. These are also known as Turiya and Laya (p.93). The substance of the creation passes between this Turiya to Laya and all the manifest forms arise in between. This “in between” is the movement in eternity. This eternity is one and on this underlying thread of eternity the consciousness takes manifold forms through changes. Thus a point of appearance of a form which in substance exists in eternity is called birth, and the point of change appreciated by consciousness is called death. Once this idea of birth and death is understood, then it becomes easy to appreciate the idea of rebirth which is based on this continuous movement.

The other two points raised by the French lady were about the integration and separation related to eternity. There is in fact no integration or separation, because everything is consciousness. The beings are all held by consciousness which is Atman, and which is perfect and single and knows no integration or separation. This Atman is eternally blissful. The terms integration and separation are used owing to the ignorance at the level of mind. Even so, the integration which is more of a refining process (cutting down the cloud or dust) is possible only through a good company. Unless one comes within the circle of good company, it is very difficult to escape from the flux of movement which runs through the creation. In common life people get involved with the movement and thus can't see the substance as it

is. In good company one is sometimes blessed with moments of stillness and sees things as they are. If one increases these moments of stillness, one will see the unity which is always there. The True Knowledge and the disciplined work help one to be still. Regarding separation one can refer to what Arjuna asked Shri Krishna, “What is it that forcibly takes one away from the Reality and compels one to do what one really doesn’t want to do?” To this he was told that the ultimate reason is the desire. Although there is nothing good or bad in the desire itself, yet depending on what company one keeps, one learns to desire good or bad.

A bad company is the real cause of separation. There is a very learned man in Benares Sanskrit University who knows all the six systems of philosophy. When he was asked to express his faith, he honestly told (H.H.) that although he is noted to be a great scholar and can speak on all the systems of philosophy with great ease and command, he himself is in great confusion and is neither satisfied nor sure of himself. This simply shows that one can store the knowledge and yet be separated. The ultimate thing to ask is one’s own Self. If you have money you are confident to buy what you need, and if you don’t have money you can’t be confident and can’t buy what you need. This confidence is one’s own, for no one can substitute confidence. If one has cultivated good company and acquired enough Divine wealth one can do what one thinks needful, and if not, then there is nothing to have and feel separated. You may, if you are a successful impostor, present a good face but within yourself you are never sure.

To sum up, if one finds that the idea of rebirth is a reality,

then integration or separation are no more than a thin or thick cloud of ignorance.

Knowledge and discipline both are needed for so-called integration, and denial of these is separation. Good company is the only way to escape.

R. Would His Holiness say that there is no general or single kind of survival for everybody? People are different and differ also as regards repetition of lives or as regards survival without repetitions and so on. Because our first Teacher used to say that about survival after death, man is incapable of inventing a theory which is totally wrong. All theories have some basis of truth because they apply to different people.

H.H. The general idea expressed is agreeable. There isn't a completely set pattern which one can again verify for there are numerous varieties of species and in each of these there are individuals which differ from each other. This difference of individuality itself is a proof. The birth or appearance of a being in time may have different reasons. One may be born for pleasure, the other may appear for pain. One may have a form as a punishment while the other may have it as a reward, and all this would be based on the actions performed in one or many previous lives.

But one may say that there are two types of appearances. One comes into the creation on the basis of his actions which more or less is a compulsion; but there are others who appear neither for their pleasure nor pain but, having achieved full satisfaction, offer to serve the suffering humanity. Gods, Yogis, Causal men usually appear like this. The first group is forced into bondage and limit, whereas the second group accept the limit and work within it. They come to give new impulses, to raise the standard, and when

their job is done, they go away without praise or complaint. For them birth and death has no validity, because neither does birth bring bondage nor death give liberation. They are ever free.

If one looks at a prison one can see all these types. Within the walls there are three types who are forced into confinement. The worst are the criminals who wish to enjoy by terror and violence. Even in prison where they are confined for some improvement and restraint, they conspire to break away by violence to multiply their future bondage and limitation. These are the Tamasic types. Another type is Rajasic who somehow acted against the law and found his way to prison. He would behave nicely and work out his days of punishment and might be given a bit of grace to go out early. He enjoys more freedom and gets better treatment in the prison. The third, of the Sattvic type, goes to prison by breaking a law which he thinks is out of date or unjust. He enjoys great respect and moves around freely. But all these have to conform to limit. Still another type which comes to prison to serve – the jailer or doctor, etc. – who wish to regulate and reform the inmates of the prison. For them the gates open when they wish. This is the general set-up and each individual gets a place according to his deeds. The only generality is that everything except the Realised beings is subject to rebirth and the rest is according to particular kind.

R. Does good company mean a group of people, aspirants for Self-realization, and going the same way? Among these some seem to be more useful to the Leader than others. One type says, “Oh! How well you talk and I believe everything you say”, and another kind, whom I value more and who ask such questions as, “Do you really understand what you talk so ‘well’

about; are you speaking from your experience or is it borrowed?" Could such kinds of good company be inside one as well as outside one?

H.H. The good company is also of three kinds. There are some people who have little Sattva within and they naturally respond enough at least to appreciate the good words they hear. Due to lack of enough Sattva they fall short and neither raise questions nor practice the Teaching. This is the coarsest part of the good company. The second kind raises questions because they think about keeping the Teaching pure and making it more practical, and also make efforts to practice the Teaching.

But the question you have quoted may be answered thus: The True Knowledge belongs to everyone and in fact everyone knows the Truth, but in this phase of creation it has been forgotten. So the Knowledge has always to be passed from one to the other. Accordingly this Tradition also has acquired it because it was passed from the Creator and continued to this day. One has to inherit, be instructed and then pass it on. Thus, although it is always borrowed, yet it is in truth one's own. There is of course a danger in knowing that it is one's own knowledge, that some may become proud and claim. This would make them incapable of appreciating further and finer subjects.

The third kind of good company inherits in full and brings True Knowledge into full practice (of creative thinking). There was a certain man who deposited his treasure of four drums full of gold coins underground in a spot where the highest point of the temple's shadow fell on a particular time and day of the year. He wrote a note in his Will that on such and such a date and time he has deposited his treasure under the zenith of the temple. After

his death, the sons tried to acquire the wealth. They even dismantled the top of the temple but all was in vain. They also consulted others, but for a long time nothing came out. One day a Holy man came to their house, to whom they told their worry. He asked to look at the note and then advised them to call him a day before the date mentioned in the note, meanwhile to restore the temple in full and exactly as it was. On the appointed day and time he took them to the spot where the shadow fell and told them to dig and unearth the treasure.

All this shows that there are three kinds of good company. First is the physical which only hears and appreciates, the other is of knowledge which discriminates and tries to practice and the third is the truth or company of the Self which knows and practices and can show the way, for they hold the keys to all problems. This is mostly received directly through the Tradition.

Note: (added by FCR)      One style of Teaching in India uses a riddle or conundrum to test whether the third kind of Satsang has been achieved. Further, by holding the riddle in mind after meditation one may make progress. One of the most famous of such tests was Narada's riddle – see 1970 Record p.52

Sunday 15 September

Third Meeting:

Miss G.I. Several times quite recently I have awakened in the night and felt a great sense of peace and joy. All problems completely disappeared and there was a feeling of being in a different world. Some words of His Holiness came to me about the three levels of communication where he said it is necessary to experience first. Is communication possible at such moments? Would His Holiness tell us more about this please.

H.H. When the being is pure and clean then such moments arise and one finds oneself awakened at unexpected times in complete peace and joy. There are two possibilities. In one case only the presence of the Self is experienced which is always full of happiness and peace, whereas in another case one finds oneself in communication. In such situations mental images are formed in the subtle body. Whatever one may think or remember immediately comes into being very much like physical things. For this effect there can be two different causes. One cause may be the worries or longings in the physical world which find their fulfilment in the subtle world; but, if it is not sparked off by unfulfilled desires, then the experience could be a real one arising from a different cause altogether. (H.H. was asked further how to make sure that the connection and communication was true. How does one know that the answers received were positively given by a particular person?)

H.H. The substance of the subtle world is very liquid. Liquid only in the sense that it is not crystallised, so it is not necessary that the particular form of the person in question would be present. It could take any other form, provided a connection with that person had been established.

All this happens according to the level of being at that time. More or less these experiences follow the feeling of peace and happiness.

The subtle world is very different from what we know of the physical world. In the coarse physical world everything has a proper or particular form, but in the subtle world it is rather a common factor which could manifest in any form. For example, one can have many pictures of the same person in different forms, or one can equally make different pictures of different sizes and tones of colours from one single negative. A given person would be the factor common to all these cases. Because of this common quality the subtle world can create multiple forms at different time and space. The availability of Sattva will determine the quality of images and experiences, whereas the connection would account for authenticity of the communication.

R. Last night I happened to have enough Sattva and to wake up with it several times. One time there was a very vivid scene as if in a theatre with His Holiness (not in these surroundings) explaining certain things. I had been trying to put to him a Symbol in the System and had been unable to do it because of the difficulty of language. But in this conversation with him last night, he explained to me how to go about it. Now, what I want to know is: Would he be aware of this conversation?

H.H. Not on the physical level, but on the subtle level, Yes.

R. That is one way by which I distinguish what is the product of my own imagination and what is actual communication. It is as if a kind of scene were being set as on the stage of a theatre, very realistic and very full of colour (as described to him last year about the conversation with

the first Shankaracharya). Is that to be depended on?

H.H. Each individual has a luminous body shining through the subtle body through which experiences of different nature are possible. This body works with physical body and can function by itself. For instance, this subtle body is free of all the limits of time and space to which the physical body is subjected. Due to this, the subtle body can create forms and images which are not possible in physical body although these images are always related to physical world. Once an inner relation has been established between two persons through the heart, then at certain moments they could communicate. This communication cannot be translated on the physical level.

According to Indian tradition when anybody is initiated, he is given a picture of the Teacher. This is a purely physical object, but with this physical picture the subtle body of the Guru is also connected. The initiate may not respond to the subtle body without the physical body so he has to cultivate in his subtle body the presence of the subtle body of the Teacher. Once he learns this, the connection and the communication may start. Sometimes the disciple might like to convey his problems and receive guidance; or the Teacher may pass on impulses of his own accord. In both cases it would be futile to try to relate all this in terms of the physical body knowledge.

R. So a bridge has to be made before the communication?

H.H. The bridge is very essential and the connection has to be established before any communication can take place. This bridge is of the subtle body<sup>+</sup> which is called Antahkaran. This is composed of Chitta, Buddhi and Manas.

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<sup>+</sup> Word used for subtle body in general is Shushna Sharira, contrasted with coarse body – tool or sthula sharira.

Most of the images arise from Chitta. But in all cases it is not necessary that the communication has conscious origin from both sides. But it does happen so, consciously from both sides, in a very few rare cases. One doesn't have to presume that it is self-invented, even if the communication has taken place without the conscious act from the other end, because the multiple forms of the Teacher are available throughout the universe. One of the common forms which is not consciously projected may answer the question. Answer would be authentic and yet may not have physically originated from him. There are many such communications recorded all over the world.

R It is not only in visible form either, because before some such communication, very often there is most wonderful scent, a number of people have described this in connection with inspiration they get with Sattva, lovely scent, beautiful music or something which announces that what is on the way will not be ordinary.

H.H. According to the level of the being or according to clarity available to the individual, these images would form more and more clearly. It is equally possible that experiences in the subtle body may be so true to the physical body that one may not even be able to comprehend the difference between the physical and subtle experience, but all this takes place in the subtle body.

J. Sometimes certain individuals like artists, musicians, poets, etc. come through such extraordinary experiences which they never seem to have had previously. On the basis of such experiences of forms, sound or rhythm they create new works and get great enjoyment for themselves and others. How does all this happen?

H.H. It is impossible to say that such people who get such inspirations and so-called new visions or information in their subtle body have never known such things. They must have known all this somewhere in the distant past and have forgotten them in the present life. Certain situations and the rise in their being bring about this experience in their subtle body and make way for their further activities.

R. It is interesting that J. should have introduced the subject of art, because at this moment I was hoping to give two questions from a well-known sculptor who is also a great help to me in our Work:

S.C. From a flash of ‘insight’ this observer sees the dance of the Gunas with detachment and the Drama of Creation without identifying with it. Is this the starting point of Art? My experiences of bliss are pointers to a joy beyond description – is this joy beyond the limits of sense-dependent art, or is the source of Real Art even beyond this joy?

H.H. The Absolute knows and experiences all the names and all the forms; and all the possibilities are also known to the Absolute. The Creation with all its diversities flows out from Him because it is already in existence. The same applies to the individual. In each individual and within each Antahkaran<sup>+</sup> (subtle body) the knowledge of all names and forms with their possibilities are present in a seed form. Unlike the Absolute, the individual is not aware of these so he doesn’t know that he knows. When he grows in his being or is able to clear off his cloud of ignorance then he sees what he has. The need also accounts for such situations as when an individual becomes a medium of inspiration and expression – both. It is only a sort

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<sup>+</sup> Previous reference to “Antahkaran”: Allahabad 1965, pp.16-17, 25, 56, 58, 132.

of loss of memory that makes one think that a new knowledge has come about, but in fact it is always there with him and in the cosmic Chitta (consciousness) together. Once he tunes in, then he takes out of his own wealth of names and forms.

R. Looking at great Indian sculptures in the temples and at cave paintings like Ajanta, one gets the impression that Absolute has required that this should be done at a certain time by raising the level of individuals of that period.

H.H. This Creation is only for Bliss, and out of this bliss this creation has come into being. The Absolute has sparked off this creation only for enjoyment. When one finds oneself in rapturous enjoyment one is very much closer to the creative factor. The physical world has three dimensions of its own. Thus in this world you need some space to store certain things and to store more you would need more space. This law of space and time does not apply to the subtle world. In this subtle world the dimensions of space and time are quite different to physical world. That's why in a subtle body one can store numerous things at one or all times. In one single point all the names and forms can be stored. A temple in the physical sense covers a certain length, breadth and height, but in the subtle body all this and a lot more can be reduced to one single point. All experiences of different lives are stored in each subtle body. When one rises in level and a need arises then he discovers the so-called new Knowledge from the store of his own subtle body and then moves on to manifest them in physical terms for his own enjoyment and all others around him.

R. Can we ask one last question on the more everyday life, because what we have discussed does not happen every day! There is a question from a lady (P.M.S.) who is empowered to initiate in London.

P.M.S. During meditation, and often during the day, feelings of happiness and love come bubbling up. But sometimes there are feelings of sadness – not so much personal negative feelings, but a sort of awareness of tragedy in the world, among the people near one, and also to a certain extent in one's own helplessness. It is almost as if a layer of thickness is removed by the meditation which makes one more sensitive to these things, but it may be that one makes contact with certain pockets of energy in oneself. Can His Holiness explain this in any way? Is it just a stage of the meditation which one has to go through and which will pass?

H.H. When the Sattva within the individual rises due to meditation one may come under certain experiences. Such experiences are usually impregnated with happiness, love, compassion or sense of justice.

One may also experience happiness and love which could be the product of agitation. This type of happiness is not inferior to peaceful happiness where there is no desire or action. The other type of experiences of sadness or likewise emanate from memories of past wrong done by oneself or others. Usually it has a colour of compassion, regret or desire for justice. These are basically rooted in past experiences, and are the product of thinking, helplessness, or by losing opportunity by not attending to discipline. Such experiences of sadness or even happiness are all unnecessary during the meditation. The real and proper meditation is when the meditation, subject of meditation (Mantra) and meditator become

One and there will be no other experience. This will be an extremely peaceful happiness without any differentiations being experienced. In fact there is nothing to do in meditation except meditate.

R. She and her friend (Miss C.N.) are thinking at other times than meditation of all sorts of troubles to-day like student riots, political troubles in Czechoslovakia, etc., and they feel that we in the Society used to adopt a lofty and high-handed attitude that “sleeping people governed by sleeping people are capable of anything”. They think that rather cynical and negative; whereas we should sympathise and desire to help.

H.H. The frustrations experienced by individuals, of being helpless in helping the students, Czechs or others is a fallacy. Since the physical world and subtle worlds are of different material type, their influences are also very different. Just as a labourer gets only a couple of rupees for a day’s work, a manager would get thousands for dictating a few letters and putting his signature on them. The influence of mental activity is greater than the mere physical activity.

The frustration comes when one considers only the physical help. One can really help very much more on the mental level, but to do that one has to rise high in the subtle world to bring about any workable result. One should meditate more and properly and raise one’s level, and the necessary help will have gone to the needful even unnoticed.

This age seems to have intellectuals and compassionates in abundance but their quality is very coarse. They all wish to help in a violent and agitative way only through the physical means. They do not realise the

importance of the subtle world and run amok to do good, and so meet with frustrations and produce still more discord.

There are very few really peaceful people who would wish to help through the subtle world. Even such men are nowadays surrounded by intellectuals agitating to get them moving. Only one who is desireless, stable, and unmoving can get any wisdom and unless one has wisdom, one can't help anyone.

The potential power of the subtle world is so great that physical world can't begin to use it in its full capacity. When a real impulse is given by such unmoving men, one sees that only a part of it is achieved, but even that is great. Let the intellectuals understand this and do only what is necessary.

Monday 16 September

Fourth Meeting:

R. In some Western variations of the Knowledge which describes the four bodies, the subtle body (which is called the Astral body) is said not to be present in ordinary people but must be formed and crystallised by School discipline. The fire which crystallises it is said to be lit by friction of the “struggle of yes and no”. Is there any truth contained in this?

H.H. The subtle body is always present in all beings, not only in human beings but in animal and vegetable kingdoms and even in minerals. One can of course say that the measure of development of the subtle body differs in each kingdom. Only human beings are able to refine and develop it to its best. The subtle body in other creatures has fixed and limited scope, but it does function and helps to keep them alive. If the bark of a healthy young tree is stripped for a foot or so, all round the trunk, then it will become dry and disintegrate. The moment one waters a plant one can see that the whole plant brightens up from top to bottom. This happens because of the subtle body.

In human beings all learning and reasoning and storing of memory is done through the subtle body. Even the denial of the subtle body is done only by the subtle body! This body is related to the being which has in store all his knowledge and experiences. But because the subtle body is equally related to physical body there is a cloud of ignorance and it is only due to this that people can't remember their knowledge of the past lives' experiences. If one has not worked on the subtle body then the latent knowledge will not be evoked and made use of. On the other hand, if one

worked sincerely with True Knowledge and discipline one may contact the Source of all Knowledge within himself. One of the laws of the universe is that whatever is not present cannot be created. (Note: As Pasteur and others have proved, there is no such thing as ‘spontaneous generation’; as the Alchemists said: “In order to make gold one must have a little gold to start with”.) If one says that the subtle body is not present in human beings then it would never be possible to create one. Thus one has to understand that the subtle body is always present in all beings. It is only the development that makes one more obvious than others.

Take another example: One cannot see one’s own hand in a dark place, but one knows that it is there. The lack of light is the cause for this hand not being appreciated. When the light falls on it then one can see the hand. In the same way one experiences the subtle body all the time, but due to lack of light of knowledge one does not know it enough to make best use of it.

R. When H.H. brought up the subject of Antahkaran two or three years ago, he implied that when it is fully developed it could have magical functions. He mentioned someone visiting a far distant temple to consult the God even without going by train.

H.H. The development of Antahkaran, or one might say the purity of Antahkaran, can lead to such experiences as you have mentioned. But there are different limits for different people and species. For instance, one may become a wrestler and develop his body in strength but there will be a limit to what his constitution would allow. One can refine this subtle body according to one’s being. When, by disciplined work, the coverings of

ignorance are removed one may extend the exercise of power beyond the usual limit. Most of such experiences are possible only for a limited period under certain circumstances. They might re-appear but it would be difficult to keep control over them. It is very much like dreams. No-one knows when they start or end or how long they will stay. None can order a dream. Some dreams cause vast experience in a short time whereas others cause little experience in a long period.

Once someone was undergoing disciplined meditation of Gayatri Mantra, which is one of the most sacred of Mantras. After completion of three cycles he found that he could hear and see beyond the walls up to many miles. This created disturbances in his meditation and by resorting to some antidote he eliminated that and carried on with his meditation. The development or purity of Antahkaran would remove the veil of ignorance for some period in which super forces may be experienced.

R. Is there anything to do with the third step of the Ladder in crystallising certain particles?

H.H. Firstly the subtle body should become pure, and secondly it should remain stable so that the mind does not move from one to the other subjects. It should be able to attend continuously to one point, and thirdly the outer influences are responsible in creating a situation to allow crystallisation to take place. This outer influence is a complex subject in itself.

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Part 2:

Due to insufficient opportunity of collaboration between questioner and interpreter this observation came up in the wrong context. Yet what His Holiness said is of very great value if it is realised that this observation was by someone not in the School and unable to meditate.

R. There is now much discussion among people in the world about what they call ‘peak experience’ which comes unexpectedly. Here is an example of what is so described:

Mrs.I. Once when I was 22 I was lying in bed facing an open window on a clear starry night – I floated out to the stars! This was associated with a feeling of strength and warmth (as well as a knowledge of a presence). I quite often get this feeling – that is – the expansion, warmth, etc. and the knowledge that if only all of me could be together at once, I have great potential – I am not sure if that is the same as strength. Unfortunately this feeling is still more often than not with me by chance.

H.H. This experience described is unnatural. Unnatural in the sense that it is dependent on the outer influence and not controlled by the person. Such experiences always emerge from the level of the being. When people go to Badrinath in the Himalayas, they usually have such experiences. I also get some such experiences although I do not have the slightest desire to have them. This place allows me very little sleep and sometimes I seem to be floating in the area surrounding the temple and the mountains. Usually other beings are also seen. The origin of such happening has no relation to me because there doesn’t seem to be any such desire in any form. Thus they are forgotten immediately after they have taken place. Such experiences come about according to the level.

Here is another example. The first Shankaracharya was asked a question by a learned lady called Bharati about the sixteen centres in human body where sexual energies are stored. Since Shankaracharya was not a householder he had no direct experience of such matters. He asked for an interval and through his yogic powers he found that a King was about to die so, leaving behind his physical body in the custody of his disciples, he entered the physical body of the dead King and conducted the daily life of that King. The Queen and the very close intimates of the King realised that although the King is practically acting as the King used to, but there was some subtle difference in the nature of the King now. They soon understood that a yogic soul might have taken abode in the body of this King. So they sent some soldiers to find the carcass of the yogi and burn it so that the King would live longer. When the time-limit was about to finish, the disciples came to the Kingdom and sang songs to intimate to the King to return. He got the message and left the body. Meanwhile the soldiers reached the place and a struggle for the body of the yogi was going on between them and the disciples. Just in time the subtle body entered and the physical body rose and went to answer the question. Here again one sees the limit that he couldn't truly copy the nature of the King.

There is another story of different level. In India incarnations are said to take place. Shri Krishna is one such incarnation of Vishnu. Once Brahma wanted to test the powers of Shri Krishna and one day he stole all the cows he was herding and drove them into a ravine. Krishna then resumed the form of the cowherd, made fresh cows and carried on as usual without any difference. After a year, Brahma accepted his defeat and came with the

cowherd to apologize. At that moment Shri Krishna's brother Balraj was also there and was perplexed to see duplication in such large numbers. He was told about the secret, and later on, both the groups were merged into one and no-one else ever knew the difference. A God alone could do such miraculous deeds as these.

R. How to connect ordinary people who get such experiences with desire for meditation and True Knowledge?

H.H. These experiences are like children's play because although they are fascinating in the early stage of one's development once you have outgrown them, they become unnecessary and undesirable. They would differ from individual to individual like toys, and secondly the toys for one year old babies are not used for three year old babies. So they keep on changing. Once a child gets a toy he feels delighted, and if you take away the toy he would cry and be unhappy.

The same applies to such experiences. It may be fascinating to have them and in a way it is necessary to discuss them, but very soon they must also be forgotten otherwise they become hindrances and create attachment which results in stop in the development. Usually people think that after having such experiences they have achieved something and then cling to them or long for more. The mature disciple neither looks for them nor enjoys them, and moves on. On the way these occasionally do come to some; some have more than others; and some even never have one; but the wise man moves on without caring much about these and goes directly for the key which is complete satisfaction, peace and bliss. One should understand the underlying idea and the danger and make others aware of such things. Even in scriptural

literature such matters have been discussed in detail but they carry a note of warning about not getting involved.

Tuesday 17 September

Fifth Meeting:

R. His Holiness saw yesterday a dark cloud of ignorance rising up, based I'm sure on a kind of intellectual pride. Head thinks it knows, but heart knows better. When you give so generously of the Knowledge why should some individual take it as his own? How to tell quickly enough the moment when Sattva has gone, and Rajas and Tamas take over?

H.H. To observe as to how Rajas and Tamas takes over Sattva, one has to watch to what one thinks, says and does. If all these three correspond to each other then the person must be good, and if there is disparity between them, then the person is evil; in fact the Rajas and Tamas take over and disparity in thinking, talking and doing begins. Manas and Buddhi are the main factors to govern one's actions. Buddhi is rational so it does not like to do wrong, but if it is weak and impure then Manas supported by senses rules the man and one would see that even without one's own consent one is doing wrong actions to please the senses. When the Buddhi is strong and pure then one would reason before embarking on any action, and that would give one a better understanding of the situation to do only the right action, and one soon learns to feel, think and act rightly. The key is within each individual and one has to ask oneself, and even if the Buddhi gives way under pressure it echoes its reason. To this one must learn to listen, howsoever feeble it may be. On the basis of this, one can decide whether the action was taken over by Rajas and Tamas or not.

R. The Manas is always inventing thousands of ways of excusing what Buddhi knows is wrong.

H.H. In such circumstances when Manas can take over and give excuses

to carry on his way, one must look at the result. If the action is followed by misery, loss of energy, anger or anguish etc. to oneself or others, then the action could not have been reasonable, and if the result is good for himself and others for all time then it must be reasonable.

R. I am very thrilled by all the material His Holiness has given about the subtle level. It seems to me to require seeing everything in quite a new way. I can see it in medicine. One doesn't get right result because thinking too much of the coarse body. There are many cases like "shock" where there is nothing physical wrong, but damage to subtle body is done. I would like to think in that way.

H.H. The physical ailments are obvious to deal with but when the physical trouble affects the mind then it becomes manifold. Even so the remedies are known and the cure can be achieved soon. But there are cases when the trouble cannot be diagnosed from the physical body, there one has to look into the subtle body of Manas, Buddhi and Chitta. In effect the physical body goes on suffering and people become very thin, pale and lifeless. Even good food and medicine would not cure them. According to Indian system the subtle body is governed by the essence of one's actions. If one has performed unjust actions then the subtle body will be affected and ultimately the effect will be passed on to the physical level. The essence is accumulated through our present or past lives. One may say that such ailments are the punishment for previous wrong deeds. These may be the result of near, past or distant past actions. A criminal does his crime today, but the proceedings take years; only when the judgement is passed he would be punished for his sin done years ago. By that time he might have become a reasonable man. To look into the

subtle body is to look into the way one thinks, feels and his worries, etc. It is only the True Knowledge that can help cure the subtle body. In Mahabharat we have a good example to illustrate this:

The Kauravas were being led by the Teacher, Dronacharya. He was a mighty and skilful leader. The Pandavas found it difficult to defeat him. So the Krishna tried his trick. Dronacharya was supposed to lay down his arms only if his son is dead. His son's name was Ashwatthama. There was an elephant of the same name which Arjuna was asked to kill. Everyone knew that only Yudhishtira would speak truth in all circumstances, so Krishna thought that if Yudhishtira said that Ashwatthama is dead, and truly an elephant named Ashwatthama was killed, so Dronacharya would lay down his arms after hearing this sad news. Yudhishtira refused to say the untruth and finally Krishna succeeded and he agreed to say Ashwatthana is dead, perhaps man or elephant. When he said the first part Krishna blew his conch shell to drown the next part and Dronacharya was deceived to his death. After the Pandavas had won the war and ruled over India and died, then when Yudhishtira was led to heaven there he found his unrighteous arch-enemy sitting right in front of him. Yudhishtira thought it to be unjust and refused to take his place in heaven and wanted to see his own brothers. The victorious brothers were in hell, and when he was taken there he was told that Arjuna was proud of his skill in archery and insulted other warriors, Nakul was proud of his learning in mathematics, Sahdeva was proud of his looks and Bhima was inconsiderate for other's food and deprived even old and needy to fill his own belly. Draupadi, the wife of the five Pandavas loved Arjuna more than others so they were all punished for their sins.

Yudhishthira was also punished to come to the doors of hell for helping in unjust killing by speaking in ambiguous terms. Later they all went to heaven.

Each has to suffer for whatever injustice one does. Time and space would never be a barrier in discharge of punishment. The accidental, sudden diseases for which no reason can be found in physical sense have their origin in the subtle or causal body. Such ailments need Truth to dispel the wrong or make one appreciate the situation and prepare oneself to accept the punishment and not worry. This could save a lot more trouble.

PRIVATE:

R. Now, this is a case in point. This is a lady who has been very devoted but seems not able to be in peace and quiet. She moves so much and is so restless, and tries to put everything in order but it has become a health problem, though no physical cause is found.

This question was written in her better moments:

Mrs.G. When God takes his place in me my eyes see only the warmth, love and rightness in people and places – when I am in God (once only) all this existence disappears in Union.

There seems a vast difference between these states, and yet how can there be? Is it that in the first, one is permeated by Sattva, and in the second, one is absorbed by a superabundance of it?

H.H. This situation arises from Rajas which has a touch of Sattva. People start thinking during meditation. There are two types of thinking. One type thinks about the physical and sensual world of their own and the other rises above the personal world, and thinks about Scriptural readings or God Himself. The one which thinks of God during their meditation must have more Sattva compared with the other type. Although all thinking is bad

during meditation, but those who think purely about God are just very close to the next step when they would stop thinking and dive deep in peaceful meditation. Such cases are not really bad. The danger is with those who either go to sleep or whose minds go blank, for they are entirely governed by Tamas.

R. A letter from Mrs. Sundararaj was received which says that lately when she meditates, she is full of angry thoughts about her husband, and his family, and she cannot see where the idea of bliss exists. So her meditation becomes only an exercise. I think she realises that she has no good company. Is there anything I could write to her?

H.H. During this journey through this creation one meets many people and establishes many relationships. One might take one husband in one life and change over to another in the next life. But ultimate husband is the Absolute which all are desirous to meet. All our effort and discipline is aimed at this ultimate husband. In our everyday life when we receive a guest in the house, one always takes care to clean the house and remove unnecessary or undignified objects to the basement. The same may be applied to meditation. When we go to meditate, we proceed to meet the ultimate Guest and it is our duty to tidy up everything and leave behind all undignified things. Angry thoughts about a husband and his family are undignified objects which one can put aside, and if one likes them very much one can pick them up again only after meditation. If one does that, the bliss will emerge and help even in ordinary everyday life dealings.

Conflict arises out of attachment. Attachment is a sort of deformed love. Due to attachment and desire to be loved and cared for, the conflict arises and takes the form of mental agony. The usual situation is that one

thinks that since I love that person, I must also be loved in return. Such demand as a proof for love creates tension and the conflict arises. The best way of keeping up good relations or living together is to serve the person you love and do not put up any demand. If you serve and also demand then it becomes inferior and the love is not really good enough. If one sincerely served the loved one without asking for anything in return, one can be sure that the loving heart will respond very soon and one will find that one gets enough love and care in return without asking for it. This she must understand to bring about any change for better.

Wednesday 18 September

Sixth Meeting (Allans' First)

H.H. asked how Allan was?

A. replied that he was well and very grateful to His Holiness for receiving him again this time with his wife.

H.H. Glad to welcome wife, for a man and wife must work together for anything to be achieved. There are always two forces – Purusha and Prakriti. Prakriti is the force of Nature and by taking a wife a man becomes forceful. In all religious and auspicious activities they both must come together and participate as equals.

M e d i t a t i o n

A. What is the relationship between subtle body and Atman?

H.H. Before seeing the relationship between the subtle body and the Atman, let us see what the Atman is. Atman is pure existence; whatever is, is the Atman. This pure existence manifests in many ways, but the mystery about all the manifestations is that the Atman which is pure existence does not change, grow or decay, and remains the same all the time. This Atman has two other aspects which are known as Knowledge and Bliss, and through these it manifests itself. Aspect of knowledge is very much related to the subtle world, and the bliss to the coarse world. The coarse or the material world is only the fulfilment of the knowledge which is the ideal or the subtle.

The physical world is the effect and the subtle world is its cause or the substance. For example, a pot is made of clay. One can break the pot and reduce it to clay. In doing so there hasn't been any loss or gain to the clay. The clay remains the same in quality, weight or volume but the manifest pot is gone and with it is gone the capacity to hold water, form etc.

This shows that the manifest world goes back to the subtle world because subtle world is the cause of the manifest world. Even this subtle world goes back to the causal and the causal into the Absolute which is the Atman, the Ultimate reality or existence.

The subtle body is the cause of the coarse body and the causal body is cause of the subtle body. If one wants to know about a person one can see the physical form, but this would not be enough unless one hears what he says and what he thinks. His words speak much more about the person, because the sound and words or sentences arise from the causal body and come through the subtle body and then manifest through the coarse body of tongue and mouth. According to the science of language one knows that sound is created in the mouth by manipulating the tongue in certain ways; but the philosophy of language tells us more; that before a sentence is sounded it appears as an idea, and even before that, it originates from the conscious being which has a causal body with Essence surrounding it. Atman desires and a spark emanates which in subtle body forms the idea and in time gives rise in the manifest world to a sentence. The idea which is a part of the subtle world is the intermediary which joins the causal with the coarse. By necessity it must have the properties of both the bodies. The light of the Atman falls on this subtle substance and it gets impregnated with consciousness (like a mirror reflecting sun). It is conscious-like but not conscious. Because of these dual characteristics it can translate the desire of the Atman into actions, and transmit the knowledge from the sensuous world for the happiness and satisfaction of the being. The Realisation of the Self is only possible when the subtle body

works properly and also the appreciation of the manifest world is possible only if it is intact.

A. In the coarse world one can say that his body is Mr.Allan. Is the subtle body personalized or is it universal?

H.H. Just as we find difference between the earth, water, fire, etc., there certainly is some difference between the coarse body and the subtle body. The coarse world is manifest world; the subtle world is the cause of the manifest world. When one has a particular coarse body then naturally one must have a particular subtle body. The difference is in its substance and thus in its sphere of influence. Just as a coarse body has a limit, the subtle body also has a limit, but its limits are far more extensive than the coarse.

These limits vary from person to person. One can try to increase one's strength through physical exercise, but one can never get the strength of an elephant! In the same way the possibilities of achieving full extent of subtle forces is possible through certain disciplines, but one must know that it has its limit. Although we are made of the same universal substance of the subtle world, each of us is different. If it wasn't so each of us could know the thoughts of other people. But the possibility of knowing other people's thoughts and feelings can be a fact, provided one raises oneself from individual level to the universal level.

The general concept of the coarse world and the subtle world which is known to common people is that the coarse body is the biggest body, inside which is the subtle body, and smaller than the subtle body is the causal body, and within that small causal body is the Atman hiding in a remote corner.

But the Reality is quite different on individual and universal level – both. The coarse world is the smallest of all and surrounded by an extensive subtle world which again is merged into an extensive sphere of causal world. And then everything is covered by the Atman which has no limits and no division.

Similarly, the possibilities and potentialities of these worlds and bodies also vary. The possibilities of coarse body are very limited; and one knows by experience that the body gets exhausted in six hours. But the subtle body has no such restrictions. In this body the concept of time and space changes. One can create huge manifest constructions in the mind; travel far and wide in no time; can experience a whole life in one moment of a dream, or sum up a life-long activity in a single moment. This subtle body can reduce the whole creation into a point, and one can write many volumes to express this point.

Mrs.A. If the subtle world is so extensive, isn't it more a question of getting to know this subtle body rather than growth of subtle body; and is it through Buddhi that one reaches this, by listening more to the voice of Buddhi?

H.H. It is not only the information about the subtle world which is enough for the growth of the subtle world, but as you have said, the use of Buddhi is essential. The function of Buddhi is to discriminate the right from the wrong. Unless one uses this faculty one would not be able to conduct oneself on the right way. The development of the subtle body is possible only by use and practice of discrimination. The knowledge and practice both are essential, because no one would embark on any practice unless he has the knowledge about the subject.

It is always the knowledge that initiates activity. The activity is the practice of knowledge which brings its manifestation and effects into being. If one wants to improve the subtle body, under certain discipline, one must gather full knowledge of the subjects involved and devote full energy to practice them to get the best required results.

Mrs.A. Recently I have come more and more to see that it is the personal approach to things, and taking things personally which is the main barrier to development. Helping Dr.Roles and trying to serve the School has become natural in terms of time and interest, but so much of this is really wasted by this personal aspect. I feel it is the Meditation which has led me to see this, and the longing to be free grows more and more, but how to leave it quickly when you see it? I have just seen some records of the recent conversations, but I have not been able to study them all yet. I feel the idea of the “monkey” and of listening to the voice of Buddhi should answer my question, but as the question was so strong with me coming to India, I hope His Holiness will forgive me repeating it?

H.H. It would be wrong to say that personal aspect in the work makes it wasted, for nothing can go to waste. What really happens is that the personal world is the coarse world and the general world is subtle world. Whenever one brings anything on personal level, or works according to personal aspect, one creates a limitation based on physical world, and according to the level of the individual the limits may vary, but in all such cases the limit will be narrow. This limited world of limited service will create only limited effect.

If one is fortunate to see this personal aspect as a limited field,

then one is looking for a broader aspect, which is the general aspect, or on our term, the subtle world, the world of knowledge and vast potentiality. If one could cross over to the general world from the personal world, one would find that the field of service and sphere of influence has become extensive. Every human being is very much like the Absolute. The existence of this creation is the desire of the Absolute to manifest itself and enjoy. The same is seen about all individuals. Everyone in the universe desires to manifest and be blissful. It is only in this direction all our activities are directed. There could never be an exception.

In Mahabharata we find a curious story of a different type, but even that ultimately proves the point. The great war was over and the victorious Pandavas took charge of the state. Their mother Kunti was asked by Shri Krishna to ask for a boon. She asked for suffering. Shri Krishna observed that she might be doing so due to emotional imbalance, so he asked her again to reconsider and ask for something reasonable. Kunti replied that she was perfectly reasonable in asking for suffering because there was no greater joy than being in the company of Krishna. Now, due to the victory, all material wealth of services and honours will be easily available to her and she may soon be attached to them. In fact, these material pleasures are not conducive to real liberation. If she could be given suffering, she would remember Krishna more often and would be able to see him and get his advice which she is sure leads to greatest happiness of all. So in fact she is asking for suffering only to ensure ultimate happiness.

Thus one could see the wisdom and the ultimate nature of all beings that everyone without exception wants to manifest and be blissful. Not many people could appreciate this point. If one embraces suffering and trouble, in fact one is working for a deeper happiness, and if one tries to organize things for worldly happiness, one is working for a more painful bondage and suffering. Dark night brings in the glorious morning, and warm bright days turn into dark nights.

It seems better to start from dark and end with glorious light! If one sees that personal aspect does not bring in enough light and bliss, one should change over to the general aspect. There would again be another step to march on to the abstract aspect, which would be truly universal in its manifestation and blissfulness.

M.A. I have been very interested in reading what His Holiness has recently said about “disturbances”. I had regarded the disturbances as obstacles to work, but perhaps they are the tools of the work itself?

H.H. The disturbances have a quality of coming and going. They come and go for they are not real like Atman which is always there. But they do have two functions. Just as an examination comes as a disturbance to the students, so do these disturbances appear in the work. They always set a limit to be overcome. If one succeeds in crossing over the limit, one always lands on the higher level. If one gets moved by the disturbances and stumbles, then one stays put or falls into lower level. This is what happens in the schools each year. So the disturbances come as a punishment, but hold a reward also. A wise person, who is not disturbed by the disturbances and who handles the situation with reason and firmness

moves on to the higher level with increased force and efficiency, whereas the fool gets agitated and falls. It is a punishment for the fool and a reward for the wise.

When one goes on a street and is about to take a turn at a crossing, which is very much like disturbances in life, one may see a traffic controller or signal post. You may be signalled to stop till he finds the road free for you to turn into and move on. One needs to wait as long as the “go” signal is not given. Wisdom demands slowing down and waiting until the opportunity comes to move on. If one becomes impatient and tries to fight with the disturbances, one would run amok and either find the end of the journey by meeting with an accident, or be liable to punishment by the law. One should in moments of disturbance slow down, see the situation, keep one’s attention on the present moment, find the answer which is itself there, and negotiate the disturbance in a peaceful manner, and move on to the next level of one’s journey.

Thursday 19 September

Seventh Meeting:

A. Is it possible for an ordinary man to enter the subtle body at will?

H.H. Subtle body is the domain of mind. Before one gets into any physical activity one has to desire. This desire passes or manifests only through the subtle body and then the senses and body get into action. Thus all activities find their origin in the subtle body, even the desire. The subtle body in certain circumstances could work without the support of the coarse body but the coarse body could never work without the support of the subtle body. In a dream one could experience about the coarse or physical world even though there is no involvement with the physical world. One may find oneself physically in the dream although the dreamer could never be physically present there. Secondly, when the physical body perishes, the subtle body survives and carries on with the next physical body.

A. When one is asleep, is one nearer the subtle body?

H.H. Definition of a man is very much related to the physical body, but as a being, the Atman, causal, subtle and the physical bodies all work together. Atman gives the essential force to the causal body, causal body gives force to the subtle body and the subtle body gives force to the physical body. When one is in sleep or dream state, the contact with the coarse body is very limited, but the Atman, causal and subtle bodies are in contact with each other.

R. The story of the arrow-maker last year has made a great impression

on many people in London. One (Miss C.N.) writes: “I would like to repeat Mr.Allan’s question: ‘How could we acquire the attention of the arrow-maker?’ Until I have learnt to dive deep through attention more often, and get real rest, how can I be of real use?” We have thought that this kind of attention when you wouldn’t hear a wedding is only to be had during real meditation.

H.H. The attention employed by the arrow-maker would differ from stage to stage in completion of his work. The arrow was made in different stages. First the rough form was created and gradually the shape was refined until it came to the most delicate stage to shape and sharpen the point. According to the coarseness or fineness of the work involved, one would see that the fullness of attention also changes. If the work is coarse one doesn’t need to use the finest energy by giving one-pointed attention because coarse energy would be good enough to accomplish the job. As the work progresses and comes to finer stages, it would demand more and more attention and when it comes to the last stage or the finest work, only then would one need to use one’s finest energy available and put in greatest attention. When one reaches to the stage of full attention as experienced by the arrow-maker, one would see that the outer world is practically cut off and a love of Self takes over and this keeps one busy with full attention on the work in hand. All this is known as Dharana. This means “to hold on”, which is described by Patanjali in his Yogasutras in the words: “to hold on one’s attention at a point is known as Dharana.” This does not actually relate to meditation; meditation is something different.

R. When one sits to meditate, one first of all puts aside the coarse physical world. With love for the Atman in one's heart, and attention on the Mantra, one goes through more and more deep layers of the subtle world, and the object of meditation is to penetrate to the causal world – would that be so?

H.H. There are five natural states of human life. Three states are very common — sleeping, dreaming and waking states (awake not in the real sense). Out of the other two, one is the unconscious state, and the other is Samadhi (Turiya). The two last are very similar where-in there is no experience. In unconscious state there is no connection between the experiencer and the physical world, whereas in Turiya the experiencer deliberately cuts off the experience even though connected, and only enjoys the Self. In meditation one could experience any of these states. One may sit still with closed eyes and yet make movement inwardly in subtle body, or think about one's affairs or go into a blank mind, or even go to sleep and dream.

One can also by proper meditation achieve the state of Samadhi. In this state there could never be any experience at all except the Self. If one experiences love for the Self or attending to the Mantra, he hasn't reached the fifth state. All such experiences are certainly better than others, but not the best. The real meditation does not last for long. One would be fortunate to have 2, 3 or 6 minutes of real meditation which would be union with the Self. This would be sufficient to give enough energy to perform one's actions with ease and efficiency. If one could get more real meditation then the result would be still better and the

activities by such a person would be very refined and the sphere of influence will be great – happiness would prevail all round him and the result would be very obvious to all. This whole operation is very much like waiting for a trunk call for three hours, and when it comes, to finish the conversation within three minutes. Although half-an-hour has been prescribed one only gets a few minutes of real meditation, and they are enough to lead a happy and efficient life.

R. For a few minutes one looks with the eye of the Atman and sees the thoughts and desires (which are far away) as servants, and almost imperceptible. Is this on right direction?

H.H. This may lead to full meditation when the subtle body of Manas-Buddhi and Chitta is not experienced and there is only the Atman. It is like husband and wife – they talk intimately only when they are alone. If there is someone else present they never express their most intimate thoughts. So in meditation also, when there is nothing between the meditator and the Self, full experience of unity with the Self is possible. Everything from the coarse material world to the causal body must be removed to achieve full unity.

M.A. What His Holiness has said about the duration of peace during the half-hour is very helpful because I think one is often greedy or discontented about this. But in leaving all distractions of the outer world, one still finds one has a rather troublesome friend who accompanies one almost to the end commenting all the time on the quality and changes in meditation. How can one leave this friend?

H.H. There is no escape from this friend, for the questions he raises

are essentially reasonable! If one gets a few minutes of proper meditation that is enough. Even so, there is no need to stop at that limit, but one can work for more of such experiences and finer energy. It is like an examination in which one may pass with 33 marks, but it will be a third class pass. One needs more marks for second and first class, and higher still for a distinction. This is a good question for it shows the way for better results, but one must take care that this friend doesn't become more important than the meditation? One may hear him but not be bothered about him. Although thirty minutes are prescribed, only two or three minutes' full meditation is enough to pass, but one should always work for higher marks. The teacher doesn't look for mistakes to criticise or rebuke the student, but he does so to help him to improve his standard. (Dr. Roles when he failed his exam did not take this as punishment, but worked harder to learn more so as to qualify for first class.)

R.A. gave observation about one of his war experiences when time practically stood still and asked if this was connected with subtle body?

H.H. Physical world has its own speed and the subtle body operates at much higher speed. When a situation develops with which the physical body cannot cope, one does sometimes find that the subtle body takes over. Whenever this happens, its speed of working makes the actions in the coarse world seem to slow down or even to stop. This is because of the different space and time scales of the subtle world. People like to describe these occasions as miraculous, but in fact the forces of the subtle body are always available although they are not used except in emergencies.

After the meeting in which R.A. recounted his wartime experiences of change in time and with His Holiness's answer, a retired Government meteorologist who was frequently at the meetings came up to him. He explained that as "weather man," he often had to make calculations on temperature and conditions at different altitudes, especially for air navigation. On one occasion there was an emergency and he was asked for the details at a certain altitude in a great hurry. He found he gave an immediate answer without calculation, but on checking, this proved to be quite accurate, and he now realised this was what His Holiness described as the operation of the subtle world.

R. Realized man also always seems to have plenty of time to take in the person who asks the question and others in the room as well, and yet answers instantaneously. Nothing seems to come between him and Atman.

H.H. To be Realized means to be experienced. A Realized man has experienced all stages and states of human life. All experiences, all knowledge is accumulated in subtle world and the inner circle is always connected to this subtle body of Knowledge. Secondly, the same questions have all been asked before because human beings are always the same. The answers have also been the same because the remedies are always the same. An experienced barrister when asked questions answers from his head because he knows the answers from his own knowledge and experience; whereas an inexperienced barrister will consult his books. A Realized man answers quickly because he doesn't have to think about the answer. He lives in the present which contains all questions and all answers.

R.A. From what His Holiness said a moment ago, the subtle body takes over

in emergencies which are usually connected with outside events. Can one do anything from inside oneself to get the subtle body to take over more frequently and without crisis?

H.H. Yes, it is possible to do so even in ordinary everyday circumstances. The subtle body is the intermediary between the Atman and the causal body on one side, and the physical body on the other side. Whatever energy the subtle body received from the causal body is passed on to the coarse body to nourish and manifest. To do this continuously and purposefully, the subtle body must be peaceful and restful, otherwise the connection would be broken and disrupted due to mobility. The meditation allows the subtle body to be restful and peaceful and keep balanced contact with the other two bodies. This results in availability of more potent energy to the coarse body and thus the possibility of purposeful and efficient actions arises.

One who is restful in subtle body can also be purposeful and skillful in his actions. Those who are not efficient in their work are lazy and do not rise to the moment; and they realise the purpose of actions too late, when the action has already been done wrongly and the result inevitable; all this happens because they are not stable and peaceful in their subtle body.

People who cannot sleep during the night seem to be sick only because their subtle body is agitated by mechanical thoughts and will not stop. If the subtle body is not healthy, restful and stable, then the coarse body will never be efficient. Just as the coarse body needs enough sleep to remain healthy, strong and efficient, so does the subtle body need rest to remain healthy, strong and efficient. This is possible only by meditation.

But some people cannot even be restful during meditation and waste their time. One must decide what one wants and needs and give up the unwanted. Those who want to use subtle body more efficiently must make sure the subtle body gets more rest.

Friday 20 September

Eighth Meeting:

Mrs.A. With subtle body's different time-scale does it cover many lives of the physical body? If so, does a right action in this life redeem the faults in past lives?

H.H. In this creation there is a cycle of lives which repeats itself 8,400,000 times. Atman is supposed to move through these lives and the human form is achieved at a crossroads, for only in this form may the journey be reshaped for good or worse. The man falls in the middle of creation. On higher level are the Gods, and on lower level are the animals, etc. The lower beings and also the higher beings don't have the power to discriminate and act freely according to their will. Both these levels either enjoy or suffer due to their actions during human form. After completing the major reward or punishments they both come back to human form. The Gods descend to human form with more Sattva, men who are re-born as human beings have more Rajas, and animals etc. who come up to human form usually have much Tamas. By the time one comes back to human form one has gathered essential effects from different lives but with the new element of discrimination each one is provided with all possibilities leading up to Liberation. The essential nature of Sanskar makes up our attitude. With the power of discrimination is also made available the True Knowledge to discriminate from the untrue. It is only because of such facilities provided to human form that man is made responsible for his actions. The discrimination is the work of the subtle body and this body works on a different scale of time and space and only due to this is it possible to

redeem the faults of previous lives or accumulate enough sin to suffer punishment through 8,400,000 lives. Subtle body takes most effect from the company one lives with. With good company one may redeem and with bad company one may work one's way to hell. Even in animal forms when the subtle body of pet animals gets closely related to human beings through emotion, then it could equally be possible for a pet to move up to the human form quickly. In Bhagavad Gita it has been said that whatever one longs for at the moment of death, one will get in the next life. It is only the most cherished idea that would cross your mind at such a moment so one has to work hard to cherish a good idea. This also is done by the subtle body. In a way anything is possible by the subtle body.

A. It was said that the attention required by the arrow-maker was different to that required during meditation. Could His Holiness say more about this?

H.H. The chief difference between the two is that the arrow-maker was attending to something outward and was using his skill and intelligence to its best.

In the case of meditation there isn't anything physical. The meditation can be divided into three stages. The primary or preparatory, the intermediate or active, and the final or creative stage. In the primary stage there are five different things to be considered and they are: preparing the body, regulating the body and activities, posture, breath control, and bringing back the mind to its subject. The body is prepared to suit refined actions by regulating diet, etc. Regulating activities is done by keeping most suitable time. Posture is regulated

by keeping the spine straight and sitting as comfortably as will keep the body still for the required period; and shutting out the outer world as much as possible. Breath control is possible only if the spine is straight. With a straight spine it is possible to breathe deep. Our body has two streams of breath in use which are known as Ida and Pingala. By a full balance in posture and having deep breathing, it is possible to connect the two so that it could pass through Sushumna which is a unified chain leading to the top of the head. When this becomes possible and the breath travels from the top of the head to the lowest part of the spine then the centre of energy is evoked, but this would come only after a successful meditation by reaching the final stage. Having regulated the breath one starts the Mantra and finds the mind attending to other things than Mantra. Here one has to bring it back to the Mantra. All this is the primary work.

Then comes the intermediate stage when one attends to the Mantra and goes with the rhythm. In doing so one goes to very fine rhythm and there one has to attend to the finest rhythm. This brings one to the brink of the final stage which is known as Samadhi. There are two types of Samadhi. One is the Savikalpa Samadhi in which the object of meditation is still present. There in the deepest part of the being a seed exists which comes out first with the break of Samadhi. There is a story of a person who went to a King to win his favour by demonstrating Samadhi. He agreed to go into Samadhi for twelve years in exchange for a black horse which he thought was the best horse in the King's stables. He was buried, but before the twelve years had passed the King and the horse both died, and a new king took over. He wanted to rebuild the place where this man

was buried, and knew nothing of the previous agreement. The man was found, and at the end of the twelve-year period he opened his eyes and asked at once for the black horse. He had carried the idea of the black horse all those twelve years, and of course was disappointed.

The other Samadhi is Nirvikalpa wherein there is none but the unity or the Self. In this the Self only experiences itself for everything else is left behind and a contact with Ultimate energy is made.

This in general is the form of meditation, and the attention involved in this, is right from the coarse body to the most causal of all that is the Self.

A. Since we haven't been told about exercises and control of breath, should we know about them?

H.H. The way this System of Meditation has been handed to you is designed in such a way that the primary stages are fulfilled. You have been asked to sit with straight spine which is enough to regulate other factors. Secondly, the meditation is progressing in such a way that it is not necessary to introduce extra exercises.

R. In continuation of our first question about the Arrow-maker, we use the word 'identification' (which is not the same as attachment) in the sense that identification is becoming one with, merging with some object, and clearly the only object in the universe that one should merge with is the Atman. So, when one is not doing anything so delicate as pointing an arrow (and most of our time is spent on rather coarse occupation needing only coarse attention), the mind tends to merge with, become one with all sorts of trivial things. We want to know how to avoid this kind of trap

into which we are led by spare attention not used in ordinary activity. Does this follow from doing meditation better and better?

H.H. Just as in the West you have the example of transformation of chrysalis into butterfly, in India it has been observed that when a certain type of wasp captures another of the same family (but different species), and hovers around it for a long time humming, then the captured creature gets identified with the wasp's humming and becomes a wasp. Identification in itself is neither good nor bad, but if you identify with an ordinary thing you would become ordinary, and likewise if the object of identification is the Absolute, one would become Absolute. In identification one attends to the identity of the object and in doing so one forgets one's own identity and slowly merges into the other object and becomes very much like it. Even in meditation one can see that the identification is transferred from the coarse body to the absolute Self in different stages.

R. Last year His Holiness said that we should allow people to do what they love most, then we become more like what we love.

H.H. There is an intermediate step in that process. When allowed to do what one loves, one attends and develops attention which, when constant, could be transferred to meditation. But it would be very useful to establish an intermediate stage by widening the field of work and make it a general work for a common purpose rather than just the individual profit. One can get them to attend to work for others with full attention.

M.A. In relation to the first question, it seems strange when only our physical body is limited to 70 or 80 years that we have such a small limited sense of time. Is it because we don't understand the importance of the present moment, and do not live enough in the moment?

H.H. The concept of time differs from coarse to subtle level. The 70 or 80 years which are available to our life is based on the calculation of the physical world. Physical world has its own pace and all time is related to this movement which the nature affords it. The physical body is tuned to that time-scale and so naturally one has to respect that time-scale for all physical activities. One has to be in the present moment to use and enjoy that according to its pace. The concept of this time changes when you come to the subtle world. Meditation is mainly handled by the subtle body which is governed by different time-scale.

If one wanted to go to Badrinath which is 12,000 feet up in the Himalayas one would need at least fifteen days to cover the journey there and back, some money, clothes, companions in case one got lost, and good health. This one can do on the physical plane, but once you have completed this journey by physical body you can journey there and back in a matter of moments by your subtle body. In this journey you do not need time, money or companions and not even good health. This subtle world reduces this time to a different dimension. Meditation is more of a coming home which is very easy. What one really needs is faith, sincerity and continuous effort. If one does meditate faithfully and sincerely and keeps up continuous efforts, one would be able to comprehend and complete the journey to the Real Self very much sooner. On the general level a full effort of this sort would need only one year to allow growth of being to full freedom. But in our case it takes much longer, and the length of time seems long, or in other words, the length of life span seems short to achieve liberation,

which is completely wrong. Half-an-hour twice a day is in fact enough, but we only use a few minutes of this time. This is enough for the twenty-four hours, but if one really used the whole half-hour one could undo the effect of previous lives and reach unity with the Self.

Saturday 21 September

Ninth Meeting:

R. In Samadhi, is the Atman free except when bound by some idea?

H.H. Samadhi is a state of rest; just as we were told about the rest for the physical body which one gets through sleep, in the same way, only when Sattva is predominant is this rest possible in Samadhi. If one had only a couple of hours' sleep one would feel tired from the labours of the day; if one had three or four hours sleep, although the tired feeling may not be there, one would not find oneself fresh the next morning with enough energy for the day. When one gets full complete rest in sleep, then one naturally gets up with the fatigue vanished and recharged with fresh energy to face the day. The same applies to Samadhi. Sleep is done in Tamas, Samadhi is in Sattva, so in Samadhi one gets rest and is charged with happiness and bliss. This happiness and bliss is of the same type as when one goes to meet a Realised Man, and after meeting him one feels fortified and with a sense of greatness within oneself. The same happens in Samadhi when the Atman is merged with the Param Atman and this unity becomes possible. Because of this, the being who comes out of Samadhi has this feeling of greatness about himself because of having been unified with the greatest in himself. This is the type of happiness with which one comes out. This is in addition to the recharging of fresh energy of Sattva with which he will be able to meet the demands of the day or life.

R. I am speaking of course from a much lower level, but where it is possible to have this bliss, if one is not conscious of anything else at all, the bliss always lasts longer. Is this anything to do with preparation for the full Samadhi?

H.H. Unity means that there would be nothing in between. So, if the Atman is to merge with Universal Atman, then there should not be anything or any idea whatever it may be, and that only could be called unified. This unity between Atman and Universal Atman, Param Atman, is like two friends. When one of the friends has spent all, and is now poor and he comes to meet his most cherished friend, the friend recognises everything just by the look, and without being asked to give anything he fulfils every need of the poor friend. This is like a Grace. In the same way when Atman meets Param Atman, Param Atman feels very much like this rich friend, or one could say like a father when he meets his son. He understands the need of the son – the son doesn't have to ask for anything, the father gives himself like a Grace. One could never say that this Grace which is given to the son or the friend has been earned by the conduct, by meditation or Samadhi. It is not a payment – it is a Grace which is given without being asked. So for Grace to come, Unity must come before, and simply means that there should be nothing in between.

R. Where Atman, Shankaracharya and Realised Men are all one, at this moment one doesn't want to ask for anything.

H.H. In the realm of Atman there is no differentiation because the differentiation takes place only from the Antahkaran, or the Subtle body and physical body. When one has transcended in the realm of the Atman, there is no difference between the Param Atman, or Atman, or any other individual one could think of. It is all One.

M.A. If contact is established between subtle body and Realised Man does this contact have to be worked on to grow, and if so how does one do this?

H.H. The subtle body is, as we have been previously told, also composed of ignorance, and this ignorance is a sort of shell which shields the Atman. The association of a disciple with a Teacher is only to break this shell of ignorance, and as long as this shell is not completely destroyed the Teacher would always respond in order to help the disciple, and the disciple will have to work through the subtle body. At different stages of need, guidance, encouragement or even a reprimand would be given by the Teacher simply to help him to break the shell, and once it is broken then the job is finished because there is nothing more but unity. It is only the shell which is between ignorance and full unity, and it is only up to that stage that the Teacher is needed.

R.A. In meditation does it help to hold this idea of unity in the back of one's mind as it were, or will it come simply through faithfully attending to the Mantra?

H.H. Meditation is designed to do away for a short time with the thought process – however lofty the thought may be it is not really needed then. So in meditation one has gradually to give up thought, and once the Mantra is sounded it is only to keep off the other thoughts so that at least one would be able to attend only to one thing. But this is not the end, the Mantra is there to lead you to a region where there is neither the Mantra nor thought. There it is all one unified Self.

R.A. After one has taken the correct posture, is it helpful to think about unity before one introduces the Mantra?

H.H. Yes, this is very helpful. Before one introduces the Mantra, one has to collect oneself, and have a clear idea of what one is going to do,

so it is very helpful to bring the whole thing into one idea as to what one is going to do, and tell oneself that now, for half-an-hour, there is no responsibility, nothing to look for, just to attend to the Mantra. So this is just right.

R. In London we have another complicated medical doctor who has evidently been reading Indian books! I don't understand his questions, but here are two of them:

D.C. Could His Holiness tell us about the Chakravartin?

H.H. This word comes from ancient Indian times when the country consisted of many kingdoms each governed by a Badshah (King) and there was a Shahanshah (Emperor) who had complete control over the whole region, North, South, East and West. This centralised Kingdom was governed by a Shahanshah who was known as Chakravartin. It means "one who controls the whole circle of kingdoms".

There is another interpretation of the word Chakravartin. It is one who has full control over the four states – sleep, dreams, waking and Turiya. One who has complete control over everything feels fully satisfied and has no desire for anything. These four states refer not only to the material world, but also to the spiritual world. There is a story:

There was a man of this nature whom one could call Chakravartin. He was once lying right in the middle of the road. At that time a procession of a Badshah was coming, so the Badshah's courtiers asked the man to move. He said, "Well, he may be the Badshah, but I am the Shahanshah, so I am not going to oblige him – he should oblige me by going a different way and leave me in peace". The procession was now very close and the Badshah asked his

courtiers to ask him what gives him the right to call himself Shahanshah? He did not reply, but told the courtiers to return and ask their Badshah what gave him the right to call himself Badshah. The reply was that a Badshah was one who reigns over the whole land and gives all the orders. The Holy man then asked why the Badshah was moving round. The Badshah replied that he was off to capture another country in order to increase his wealth and territory. The Holy man then said how could he call himself a Badshah when he was only a bad wretched man who only desired to rob others, and he certainly would not move for a man like that.

The Badshah then asked the Shahanshah to define his own greatness. The Holy man said he was supreme because one who has everything needs nothing. One who is poor and needy enough to capture another country is not worthy to be called Badshah. The Holy man was therefore like a Chakravartin. Chakravartin is he who has full control over these four states, sleeping, dreaming, waking and Turiya, and who is fully satisfied and does not need anything whatsoever.

D.C. The third step of the Ladder, Sadhana, is difficult to understand in English because there is no equivalent. Recently the meaning has become clearer by hearing about examples of Sadhana of different types of men. Could His Holiness enlarge our understanding in this way?

H.H. The word Sadhana is derived from “sadh” which means “to help to realise”, and in the process of Realisation whatever helps to hold the person from falling or going lower is known as Sadhana. The act of a Teacher is a help. He helps to hold the people from falling down. The whole of Nature is falling down, so along with Nature people are falling down. A Teacher,

with his conscious Knowledge and conscious action, comes to help people to hold them together or give them a systematic order to follow so as to grow and Realise themselves. The word Sadhana has these different meanings – to help, to hold and to Realise.

(see also 1965 pp.13-15)

R.A. asks if he will speak of the outer influences which help to crystallise subtle body as mentioned in an earlier talk?

H.H. Subtle body consists of Manas, Buddhi and Chitta and crystallisation of subtle body means doing away with the ignorance surrounding it. If one is attentive one can see many things happening round him, outside himself. Although there are two worlds – within and without – the one within can fortify itself by good ideas, good thinking and good resolutions. These will help one's subtle body in clearing the ignorance.

But as far as the outer world is concerned, every step is potent with influences, but these influences can be gathered only if one is attentive and recognises them. In this realm disillusion, books, or Realised Man, or sometimes the Grace of the higher forces can be helpful, or any ordinary thing in the world could also be helpful.

Shri Dattatreya (11th Chapter of the Bhagavat) had twenty-four Teachers in his life. This means he gathered teaching from twenty-four different incidents through his life, and the story of the arrow-maker is one of the incidents which affected Dattatreya. He gathered such knowledge useful for growth of subtle body from birds, elephants, a prostitute and also one story is about a virgin girl, as follows:

Once while he was moving round the town he came to a house where all the men had gone out to work and there was only a young girl who was

about to be married. The people from the other town had come to see if she was a suitable bride for their son. There was no-one to entertain the guests so she had to do everything herself. She was very poor and had not much to offer them. She thought she would prepare them some rice, but even the rice was not ready, so she had to remove the husks before cooking it. While she was trying to do this by banging the rice with a wooden hammer, her bangles made a noise, and she thought the guests would hear the noise of the bangles and realise the household did not even have rice. She wanted to save the honour of the house, so she started to break some of the bangles, but she found when even two remained there was some noise, so she broke all except one. Dattatreya observed all this. She invited him to wait too for some rice, and he stayed. After eating, he said that when one has to meet one's most respected guest one has to keep all disturbances away and the disturbance can only be removed after the world of disturbances is broken off.

So, in meditation one goes to meet the Self which is the greatest of all the guests. One has to leave behind all those ideas, thoughts and worries and reduce simply to one, such as was given to us in the beginning, to meet the guest. One can gather all these influences which abound in the Universe. It is only a question of being attentive and learning from ordinary things as well as the Teacher and so on, and accomplishing full dispersion of ignorance from the subtle body.

R. asked about the Symbol (of the enneagram) which he had previously given to His Holiness – asked if H.H. had any comment, and if he had a name for this Symbol or used this Symbol in this way?

H.H. The system of symbology is a concentrated form of Knowledge, and these are designed to impart more knowledge in that sense than can be imparted by other means. They differ from land to land and in India this Symbol has also been evolved. The Law of Three which in India is called Trik, is also the root word of three in the English language, and the Law of Seven, and the Law of Nine which makes the complete number. The complete number consists of 9 – Absolute, unmanifest, manifest – Prakriti – then Mahat-Tattva, Ether – Air – Fire – Water and Earth. All these contain all that there is in the creation. The creation of the Causal World, the Subtle World and the Coarse World, and then beyond that the Absolute, everything is contained in 9. The Law of Seven (Prakriti) is a rigid form of the manifest which is very closely governed by the Law of Three, but it is a repetitive form and it can have multifarious levels which can be seen in individuals or in general, in the composition of the universe, and the composition of the human being. The Law of Three is repeated practically everywhere – in our discussions it has appeared many times – states of Being; Gunas; Brahman, Vishnu and Shiva (or the creative aspect which maintains, preserves and dissolves). There are many examples of all these. The diagrams which you have given show just one way of expressing the inner meaning of the philosophical aspect of human life or the universe.

Monday 23 September

Tenth Meeting:

(Note: There was no meeting on Sunday, but after meditation with His Holiness a feast was provided at the Ashram, and following this F.C.R. with R.A. and M.A. and J. went to the confluence and swam.)

R. thanked His Holiness for the feast we were given yesterday and all the trouble taken and the quantity given.

H.H. Owing to the difference of cultures and countries, people have different tastes and when one wants to give others pleasure one always hopes they will have a happy time. When preparing one can only refer to oneself and what pleases one most, and so the food is mostly to the standard and taste of the cook. If in doing so it has given you pleasure, their labour is fruitful and honoured. There was an American who stayed here twenty days and when he was offered something made of milk which is supposed to be one of the delicacies here, he could not find the name in his notebook so would not try it in case it did him harm! One tries not to impose one's taste on the guests, but as far as possible one should respect the tastes of other people and give them as near to their taste as one can offer. There was also a European who was asked to sit on the floor to eat. He had to keep getting up and walking round for five minutes before he could go on eating!

R. After our feast we went to the confluence of the rivers and they swam in the Ganges, and Mrs. Allan said after her head had been under the water she came up a different woman!

H.H. He also went to the confluence at about 9 o'clock because of the eclipse. The confluence of Ganga, Yamuna and Saraswati is called

Triveni (Tri-stream). These three rivers symbolise the three Ways, the way of Action, Love and Knowledge. There are three streams of vital force which are active in the human body. Generally only the Ida and Pingala regulate the breathing system, but when breathing is in perfect balance then the third stream which is known as Shushumna comes into action and leads to insight and rise in vital latent energy. On the basis of these relationships, the three rivers and the confluence has become very important in the life of India. It is said that this is the physical embodiment of the three lines of Work. Bathing and physical cleanliness is not at all important, but one has to allow oneself to merge fully in the three lines of Work and thus wash away the ignorance and be clean within. (Saraswati is invisible).

R. What is the significance of the eclipse?

H.H. According to the Indian System, the point of interaction is the most important of all. This is called Sandhi and it is known as an aspect of Brahman (Absolute being neutral; which contains the two sides). Based on this principle the time of interactions are also supposed to be important. The morning which joins night and day, the evening which joins day and night, midnight, mid-day, mid-month, full-moon, etc. are known as periods of Sandhi. There are times when planets come close to each other and a sphere of conjunction takes place. The solar or lunar eclipses are such occasions for they hold the possibility of release of influences on planetary level. The solar eclipse takes place only in the middle of the month, and the lunar eclipse always takes place at full moon and at no other time. These conjunctions carry different types of effects. Thus, according to the type of conjunctions, certain rites are performed in India. It is said that

all incarnations, new impulses, destruction etc. takes place at such periods. The modern scientific thinkers see these phenomena only as physical conjunctions, but in India, due to the spiritual and philosophical background a great significance is given to such periods. No-one would eat during the period of eclipse and they must have a bath when the eclipse is over. They meditate or recite the Scriptures. Meditation is also prescribed to be done at morning and evening because these periods help one to go deeper without the outer hindrances of Rajas and Tamas.

R.A. Is the gap between a being's birth and liberation regarded as eternity or does eternity refer to the life of all creation?

H.H. The eternal is that which is never destroyed and never perishes. Only the Absolute or Atman is eternal. In eternity there is no time – life and death are only the moments of appearance or disappearance of the being in time, and this cannot be related to eternity. This birth and death is very much like changing one's garments many times during a day, or throwing away the garment when it is worn out. In the same fashion the birth and death are change of form in the journey of the Being (Atman) through eternity. Birth and death have nothing to do with bondage or liberation, although action within one's life may tighten bondage or result in liberation. Ignorance is the cause of bondage and dispersion of ignorance is liberation. A liberated being is really free and can choose to be born and die of his own will. They usually take a manifest form to help suffering humanity. This shows that birth is not necessarily bondage, although most beings take birth only out of ignorance and move from one body to another. Also death is in no way destruction for it only means a change of form, and this

change is taking place not only through life but at each moment. The whole of creation is undergoing change all the time in all things. This change has two directions. One starts with the desire of the Absolute as unmanifest, and goes on becoming coarse manifest form, and secondly having fulfilled the destiny of manifest form it goes back to its cause. Thus the particles of earth are merging into the cause which is water, water into fire, fire into air, air into aether, aether into Mahat-Tattva, into Apara-Prakriti, into Para-Prakriti which is unmanifest and the unmanifest into the Absolute. Although the forms are changing yet the law of change itself is eternal in comparison to changing things. It is only the Absolute which is changeless and eternal as Truth, everything else is changing and so temporal, but the law of change is also eternal.

R. H.H. said a great deal about Para and Apara-Prakriti, but I want to understand a little more about Mahat-Tattva. Is it a sort of universal being?

H.H. From earth and right up to the ether one could see the interplay of elemental material although the first three are formal and the last two without form, but they are part of the manifest world. Beyond these five elements is the Mahat-Tattva which literally means the great principle or the universal or individual being. From this principle manifests the five elements, their five qualities and also the five senses of knowledge and five organs of action. The senses collect the knowledge of the qualities of the elements, just as ears collect the quality of sound which belongs to ether, skin or sense of touch appreciates the air, eyes appreciate the form and colour, tongue appreciates the taste which is the quality of water,

and the nose appreciates the quality of smell which comes from the earth. The act of appreciation is going on simultaneously and all the time in the universal being through the Mahat-Tattva and also in the individual being through the Manas.

Though Manas can appreciate all the five qualities, it does so only one at a time. It is only due to this reason that one can really know anything, otherwise there would be knowledge of a mixture of five qualities all our life. This is done by Manas in individual level, and the same is known as the Mahat-Tattva on the universal level. This is the intermediary. It takes in knowledge of the phenomenal world through the senses and passes them on to the inner being, and it also passes the orders from the inner being to the organs of action. This works both on individual and universal level. In the universal level, the desire of the Absolute is being passed to the phenomenal world through this Mahat-Tattva which allows manifestation of all forms, and it is only through this Mahat-Tattva also that all the knowledge of the phenomenal world is passed to the Absolute being.

The next point is the Apara-Prakriti which has three manifest Gunas and the cause of all manifest forms. On the universal level it is the Nature as a whole, and on the individual level it is the Buddhi which discriminates according to the Gunas and decides the nature of the individual.

Beyond this is the Para-Prakriti, the unmanifest nature of the creation and similarly the Chitta of an individual which stores all the knowledge and remains unmanifest until agitated by a desire to manifest. They arise as ideas or thoughts or desires and manifest in due course in

different forms of being on universal level, and in artistic creations and constructions on individual level. Beyond all these is the Absolute on the Universal level and Atman on the individual level. This is the cause of all things and all things originate here and also merge here.

R. This is most extraordinary because if you translate just the language of names, it is exactly the same except in one respect to our System, and that is what the scientists used to call ether, but which they say now does not really exist. What word does His Holiness use for this and could it be, for example, the electro-magnetic field?

H.H. The concept of ether as usually understood is wrong. Even the concept of the five elements is also not understood rightly. From the element of earth to fire one may confine and contain in manifest form. But beyond that there is no manifest form so the idea of Air and Ether is only inferential. What we usually call air is not really the element of air. We see the dust of the earth moving or the leaves of the tree moving, or feel the hot and cold air blowing slow or fast and call it air, but in all these cases we see only the dust or leaves, and experience the cold or warmth of water and fire. The real air is nothing but movement, pure movement only and the sense of touch only experiences movement. One can never see air because air has no form and colour which is appreciated by eyes. The ether is Akasha which gives way to everything. It is the space which gives space to all things and beings. This is the expanding phenomenon which goes on giving space. This element also cannot be seen, but only appreciated by hearing sound. The quality of Akasha is to give sound and the sound always travels in Akasha. This Akasha comes out of Manas or the Mahat-Tattva.

It is in the middle of the inner and outer worlds. The desire of the Absolute is bound into forms through this medium and all bound forms are liberated into ideas or the source of all Knowledge which is the Atman only through the Manas. So Manas (Mind) can be the cause of bondage or liberation. It is very much like the interpreter. If the interpreter is attached to one or the other side, then he cannot do his job properly. He must fully understand both sides and be unattached to both. All misery in the world is caused by this attachment. Some minds are attached to the physical world, and like to dwell only in physical forms and pleasure. They only enjoy coarse world and remain poor and bound to the low level. Some minds are attached to the inner world and resign from the physical world and don't like to take to active participation in the world. Such people are usually lazy, inactive, unproductive, and live like parasites. They are known as Virakta. Although they are attached to the inner spiritual world, they are also not right and do not conform to the natural laws of the universe. We do not approve of such people. The really good life is unattached to both and yet working with both the physical and spiritual world.

(Not recorded on tape by His Holiness's request):

The Absolute creates for no purpose of His own because He has nothing to achieve, He has everything. He is with bliss and within bliss. He starts playing and when He wants to dispose of the play He withdraws creation very much like a small child who just wants to play. When He feels hungry He cries for food, and when He wants to sleep He just sleeps, no-one

can dictate when He should feel hungry or when He wants to sleep. One cannot pinpoint a purpose for it.

In the Isa Upanishad two types are referred to – one of the physical type who may become very efficient people in this physical world, and the ascetic who wants to withdraw and only go to the spiritual world. In fact, both of these types are bad. The misery and bondage is neither in the physical nor the spiritual world, but only in the attachment. The attachment is equally bad. The Absolute is not attached to either of them, and that is why He enjoys them; one should bring them together.

In India there are different sects – some go for the manifest God, and some for the unmanifest God – personal or abstract God. Both of these people fall into this error and because of this neither of them are happy. Unless they bring them together, they cannot find real liberation. There are many different systems – some believe that everything is created by the Absolute so they do not have any responsibility for anything; whatever comes they take, they do not want to improve or be conscious of anything. All these are attachments. The real skill lies in bringing these two together and not attaching to either of them.

Tuesday 24 September

Eleventh Meeting:

A. Stressing the need for continual practice in meditation His Holiness once gave as an example learning to ride a bicycle. Sometimes when a boy is having difficulty in learning, a grown-up holds him steady. In Meditation, can help be given this way at the subtle level?

H.H. Two worlds are concerned here – the coarse physical world and the subtle world. All the help which one can give is in the physical, so when somebody is trained to meditation they are told how to take a posture, how to start the Mantra, what not to do – not to move one's body, to close one's eyes – they are all physical. This is all that can be given as far as the physical body is concerned. In the realm of the subtle body indications or directions can be given, and these directions have to be carried out by the disciple himself. Beyond the direction it is impossible to do anything. There are certain very rare exceptional cases when there is direct intervention on the subtle level, but it is very rare.

Meditation is a journey back home, and most of the troubles and tribulations which one experiences are in the first half of the journey, and when that point is passed and you are nearer home, then there is only one point to look for and you don't have to bother about anything else. Meditation is going back home – home to the Self. What the Teacher can do is to describe the journey from start to finish and show what usually happens and what may be met on the way.

In the realm of Manas (Mind) the Teacher can guide and tell one to attend to the Mantra, and if the Manas (Mind) does not behave properly he can help on the level of Buddhi by referring to Knowledge – giving

him all the information of what is usually experienced so that the disciple can investigate and discriminate by himself. But when the journey back home starts, this discrimination has to be done by the disciple himself – to discriminate what comes from the causal body and what are outer influences – he does not have to stop and enquire but go direct to the Absolute or Atman. There it is only up to the disciple, no help is possible on this level.

When a secret meeting is arranged, the person who makes the arrangements leads them only to a certain limit, and beyond that he does not enter himself, and leaves the people to meet alone. The same applies to a husband and wife – although they have many relatives and so on, when they want to have intimate conversation, they do not want anyone else present. It is in the nature of the Self that when it turns back to itself, by its own nature it does not want anyone's interference or help, and since it does not want help, there is no possibility and no need to give it. In the Scriptures it has been said that on the way to Liberation even Buddhi only goes to a certain limit beyond which Buddhi must also stop, and then the Self experiences itself.

Once during meditation one gets the taste of inner happiness which is not available in the physical world, then one wants to have it again and again. In the same way you can drop a few grains of sugar, you do not have to create a road for the ant to travel from one grain to another. Once it has tasted the sugar the ant will find its way to the next grain. It is the same for oneself. Once one gets the taste of inner happiness then one does not need anyone's help because one is capable of taking the journey oneself.

There was a King (the story of the King who asked his Minister to bring him a Holy man so that he could learn the secret of eternal wealth which does not perish, and how the Minister could not find a really Holy man, so instructed his servant how to pretend to be one. When the King had been satisfied the servant was instructed to resume his normal duties but he preferred to continue to practise being a Holy man in order that he could meet the greatest of all the kings – this story is contained in full elsewhere in the record.)

The moral of this story is that one can be led only to a limit, but beyond that limit, the journey is made by the Self without anybody's help, because the Self knows everything and it is only because of the ignorance that it has forgotten itself. Let him have a little taste and he will like to go back by himself without anybody's help.

M.A. After initiation does the vibration of the Mantra always remain strong, or does the one who meditates have to strengthen it, and if so how?

H.H. When one starts the Mantra one starts with a certain force available to oneself at that moment, and the system is that the rhythm of this Mantra has to go lower, slower and keep on slowing down until it reaches a complete stop, and then at this stage when there is no rhythm, then one finds oneself transcended.

There is another aspect – the vibration of the Mantra itself. This Mantra which we have been given contains “R” which is produced by the cerebrum. It is produced in the cerebrum and the vibrations of this sound travel from the cerebrum to the lowest part of the spine and it vibrates the whole body. When it reaches the bottom part of the spine it travels up and

it takes some time before this vibration dies out. Before it dies down it acts in the body to cleanse all its impurities.

As regards pronunciation – the first part is predominantly more forceful and the last part is the least forceful, so you start with a bang and finish lower as far as the sound of the Mantra is concerned.

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Conversation about “Law of Chance”

- 1) After reading what His Holiness said yesterday about the perpetual movement in Mahat-Tattva and individual Manas, I woke early this morning with a picture of the Outer Circle of humanity as a great gambling casino or gaming house. Would an individual not need the meditation and also considerable good luck to avoid getting entangled and losing all his money!
- 2) According to the System there are four sets of Laws:
  1. Law of Chance or accident prevalent in Outer Circle;
  2. Law of Cause & Effect which H.H. has described so clearly;
  3. Law of Fate, planetary influences which have collective effect but also individual Fate for a few on the Ladder;
  4. Law of Will, which belongs to Realised Men of Inner Circle.

Would he agree?

(R. 24. 9. 68)

H.H. Gives a story – there was a lord or baron with a private army. He was very ambitious and always liked to cross his own boundaries and subdue other lands. His people supported him and were very loyal to him, so it was always quite a pleasant adventure for him. Each time he returned to his

own castle all his people honoured him and praised his glory and the glory of the victories. When he had heard all this he would go to his mother and ask for her blessing. The mother was not amused, so she never gave him any blessing. After a few such occasions, he plucked up courage to ask her why she was displeased? She said, “My dear son, you are going on the wrong line. I would have been happy if you overcame your real enemies which are within you. In fact, because of these glorious victories, you have been turning away and making your enemies within only stronger. In fact, you are losing the battle every day. If you tried to overcome your greed, your lust and futile ambitions, and your desire to be a great lord, only then would I say you have done a good job and deserve a blessing.” In all these games which go on in the world of casino, the loser certainly loses, but those who win are also the losers because, in fact, they are gaining nothing.

He then quoted from the Isa Upanishad:

“Those who say that I know, do not really know the Self.

“Those who say I do not know, there is no question of their knowing, they certainly do not know the Self.

“The real One is neither of these. He never says I do not know, or I know, but He acts as the Self because He is the Self. One can gain wealth and feel fortunate, but the fortune is misery. Meditation does away with all physical wealth whatever it may be.”

R. asks His Holiness if his System agrees that the Outer Circle is governed by the Law of Chance or Accident?

H.H. The scientific world, or the modern world of today does see

everywhere a law of chance or accident, and believe that the world is usually governed by the law of chance. In fact, there is nothing like a law of chance. It is the ignorant who cannot see the Law, and take it as chance. People who have wisdom and experience know the Law, and know how and when this Law is going to affect them.

There was a certain man who used to build carriages and deal in horses. During the time of the British Raj, there was a law under which only certain high officials of the Government or permitted kings and Nawabs of high rank were allowed to go on the high road in a carriage drawn by four horses. This man once drove a carriage which he had just built, with four horses without knowing about the law. He was stopped by the police and asked whether he had a permit, but said he was just trying out the carriage. He was summoned, and when the summons was issued he became frightened and worried about the punishment. He consulted legal men, but they said he had certainly infringed the law and would be punished and so they could not take his case. However, there was an old and experienced lawyer who listened to his story and then asked to see the carriage and horses. He inspected these very carefully and then said that he would take the case. The man would have to pay 1,000 Rupees but he would get him acquitted. He told the man to come to the court in the same carriage and driven by exactly the same four horses as he had used when he was summoned. The man was very frightened to repeat the offence, but the lawyer said he would take full responsibility.

When the prosecution had presented the case, the defending lawyer asked the judge to look at the carriage himself and also the four horses. When the inspection was over, the lawyer pointed out that the law said the

carriage may not be driven by four horses, but in fact there were three mares and only one horse, therefore his client had not broken the law and there was no case. The law says nothing about mares! The man was set free, but the law was later changed to cover both mares and horses.

To the ignorant the law appears to be chance, but to a man of Knowledge it is not chance but a law – the same Law of Cause and Effect which works throughout the Creation. If one can establish contact with the Atman which is Purush, one would be able to see everything in the Prakriti, and then there is nothing like chance because he knows everything and acts accordingly. It is only for the ignorant that the Law appears to be concealed, but in reality consciousness prevails through the Law which may be subtle or coarse. The man who lives in the coarse world cannot see the Law which originates in the subtle world and so calls it the law of chance.

R. says that what he means by the law governing numbers is a very precise mathematical law according to which, if you have, say, a million ants collected at random in a heap, a certain number would like only sugar, and an equal number would like only salt, but in between those extremes the vast majority of “average ants” might like one or the other or both from time to time. The law is exact, but chance is said to determine what will happen to any individual ant.

H.H. To look for the law of chance or the law of great numbers is to look away from consciousness. There are beings in the world who have lower consciousness, just as one can see in the whole hierarchy of beings in the universe that men have more consciousness than animals, animals more than

plants and minerals which have very little consciousness, but everywhere consciousness prevails. In fact, everything is conscious; it is only the level of consciousness which differs. Nothing moves without consciousness and consciousness does not move by chance, it moves by Law – the Law of Cause and Effect. If one adheres to the Law of Chance one is depriving oneself of the Law of Consciousness.

His Holiness goes on to give again the story of the two groups of ants who eat salt and sugar, and how the group who were trying the taste of sugar, had to go on till all the taste of salt had left them before they could get the real full taste of the sugar. When they had really tasted the sugar, they did not want salt any more.

On the human level, ignorant people who like living in their ignorance do not want to appreciate consciousness. Because they cannot give up their old habits of always looking to the physical world, it is very hard for them to appreciate that even if the Law is not obvious, there is a proper Law working through this. They simply have to rise to a better level and see the Law for themselves through their own consciousness.

Wednesday 25 September

Twelfth Meeting:

M.A. The music yesterday was a very happy experience for which we are very grateful – with music like that Manas seems happy to be the impartial interpreter! Could His Holiness tell us more about the role of music?

H.H. Music has three components – sound, rhythm and words. The sound and rhythm work inwardly on the causal level, but the words affect only subtle level, and putting everything as a whole it works on the physical level as well. The main function of music is to affect the subtle and causal level.

There are two types of music – one intended for the inner being, and the other for the inner and outer combined. The second is called secular music. In secular music the words and rhythm are both for the subtle and physical levels and they work according to the physical and subtle aspect of the human being. There is very little which can be got on the causal level from secular music. It differs from land to land.

The first kind of music related to the inner being – Divine music or conscious music is composed of such sound and rhythm which have a particular bearing on the being, and if they are composed according to the proper laws which are inherent in the creation of the world, they create certain effects, and create mostly Sattva so as to elevate the level of being which hears it with attention. Here attention means attending to the sound and rhythm and also to the words. One cannot say much about how the sound and rhythm works on the inner being, but as far as the words

are concerned, one has to attend to these and one must know them before one can really understand them. Even if one does not know the meaning, one can certainly get the effect on the causal level. The function of Divine music is to raise the level of the human being.

Secular music is to entertain and supply the necessary Guna.

A. Following what His Holiness said yesterday about meditation, after the Buddhi has been left behind and the meditator and the Mantra are left alone, the union with the Atman seems haphazard (i.e. to take place irregularly and spasmodically). Is there any technique which can be used on either the coarse or subtle level which will make this union more frequent and more sure?

H.H. The question or the situation reflects that constant and regular practice has not gone through to establish familiarity. It is only a question of constant and regular practice and one would be familiar with the inner situation and could respond immediately without interference by any influences. Just as when one meets a new person, one is hesitant to talk, and the communication is neither direct nor regular; once you cultivate familiarity and come closer to the person all these things disappear and one can just communicate and talk easily. The same applies here, it is only the constant and regular practice which will allow this thing to happen.

R. I've been trying to think what would be the best last question to ask for the people at home. As the Indian Prime Minister said in Brazil yesterday, the world becomes more and more ideologically confused, so then more and more people in the West – say London and New York – are seeking a solution whereby they can look inwards. When we get back, there will be

many people (too many people) wanting help, and I feel the most important thing will be how to make Buddhi pure and strong as His Holiness has indicated in the last answer at the last talk.

H.H. In the world to-day there are a multitude of ideas prevailing, and everybody stands up to declare his principles and wants to lead everybody else according to his own principles, and others are also trying to state their own! In this situation there is of course need for a man who is not involved in any ideological victory who might do the job.

There were ten men crossing a fast river, and when they reached the other side they started counting themselves to make sure that all had reached the other side safely. Each one counted but found only nine, because he did not count himself; and they became very worried. Just at that time a Holy man passed by and looking at their miserable faces asked what was wrong; they told him and demonstrated how there were only nine of them, although they started as ten. He made them stand in line and with his stick he hit the first man once and separated him from the line. He hit the second one twice, and so on till the last one. He hit him ten times and declared he was the tenth one. They were very happy and went on their way.

The same situation today prevails in the world – these ten men, or ten ideologies mean the numerous ideologies which are prevailing – each counting all the others without looking at themselves, so they all like to keep on fighting. Unless somebody else comes out and hits each of them hard to bring them to their senses, this situation will go on. (He did not say when this eleventh man would appear!)

R. The first time we heard this story at Rishikesh, His Holiness went on to tell us:

“Before we could know who we are, we have to learn to come out of what we are not”. We have begun to see some of the things we are not, but how can we begin to say what we are?

H.H. Whenever one has lost something in the physical sense one has to get some light to look for it and find it. There are many different types of light of which one can make use – a small lamp, a lantern, electric light, moonlight and sunlight. One of them would do according to the type of thing which one is looking for. They are sufficient for the physical world.

In the subtle world of Manas, Buddhi and Chitta, if one has lost anything there one has to get the Light of Knowledge, the light of the subtle world, and with that Light one can find what one has lost. As far as the Self is concerned, the Self is always experienced by everyone whether one is lost in the physical darkness, or within the subtle darkness of ignorance. In each case the Self is always experienced and present – one does not need any other agency to find out the Self and experience the Self, and no-one can deny the existence of the Self, because there is no other means of denying it except the Self! The situation is that the Self is always available and whatever is available and experienced does not need any extra light. The light we need is only on the physical and subtle levels. For that we can take the physical light or the subtle light of knowledge from the Scriptures, from a Realised Man, or Teachers. Even with knowledge, if the knowledge is not complete we still cannot transcend the subtle world, and in that way transcend to the Reality beyond this subtle world, so the proper

experience of the Self is not constant and continuous. The Self is eternal and the Self is the Light of Lights. The Self is Consciousness, and the Self is happiness. It is eternal and it is Truth, and all these things are never lost because they are ever present everywhere. One has simply to dispel the physical darkness or the subtle darkness which is prevailing, because the Self is always with each of us. Let the Self prevail, there is no need to search for it.

M.A. His Holiness has given us so much wonderful Knowledge, and we would like to make best use of this. From what he has seen of us by our questions, could he say what might be the best line of study for us to continue when we return to London?

H.H. Before studying anything else one has to study the Self. One has to study one's physical body, and one's subtle body, and look within to the causal body. There is nothing else to study so no line of study is prescribed. Whatever may be useful according to the place and time, and the type of literature which pleases you or seems to satisfy you, you can get help from them. It can come from any source, it makes no difference. The emphasis is the Self and the non-Self. One has to study the Self so as to separate the non-Self – one has to experience happiness so as to leave behind misery and unhappiness. One has to find Truth to leave behind untruth. One has to find what is useful to the Atman and make use of it and discard what is not useful to the Atman. These are the ways one can study.

Referring to Atman and non-Atman – if one took Ganges water in a bottle it will be clear and pure. If one added a drop of red colour

then the whole water would be red. If one added a drop of green it would become brown, and if one went on adding more and more colours, after a time one would find it looked brownish-grey, and one would not be able to recognize the pure clear Ganges water. One could leave this water and the dust might subside, but the colour would not disappear. One has to add some sort of alum to decolourize or clarify the whole thing and only then would one be able to see pure clean Ganges water. The Atman is very much like Ganges water which is pure and clean, but it is surrounded by Antahkaran, Chitta, Buddhi, Manas, the senses of knowledge, the senses of action and the elements, and everything one has taken from society. One has to undo that, but for that to be done we have to use something like alum – the alum of discrimination. One has to put in discrimination and shake the bottle – bring in some discussions based on personal observations – not bookish knowledge. It is only through that one would be able to decolourize oneself and see the pure Atman taking charge of all situations.

The colour which we see added to the pure clean Ganges water is the colour of all desires. We are surrounded by our desires and we are producing them every day and covering ourselves with a multitude of desires. One after the other these colours are being added to this pure being, and it is not being seen because of our desires. Because these desires are multiple, they are usually opposed to each other, and a desire which meets opposition raises doubt. So one lives with desires and doubts and because of this it is very difficult to take direct or conscious action. Discrimination, as has been said, is the remedy.

There are three lines to work on: One is the Meditation which should be done with faithfulness and sincerity. It should be done regularly and continuously twice a day every day. And then we can take to Satsang (good company). Meditation is also one part of Satsang, the company of the Self or Truth. Second comes the company of those beings who have decided to go on the way of development or Self-realisation or liberation. In this group falls the Realised Man – his company or the company of people who are very similar to oneself, and who would like to bring in their personal experiences and discuss them, and who would like to apply discrimination in all their actions.

To help all these we can take the help of the Scriptures. Those Scriptures which discuss the question of the Self and the non-Self, and all those books which throw some light on these subjects can be picked up from any source.

Working on these three lines – the True Knowledge, the company of Truth – seeking persons and the company of the Self, these are the three types of Satsang which would lead one to the pure Self and do away with all the colours and minimise all our desires except the one desire of the Absolute. Appreciate the desire of the Absolute and then let the Self act.

The real Satsang is the company of the Absolute, the company of Truth, Consciousness and Bliss. On the subtle level where the company is based on True Knowledge one can see some difference. If there are people who are looking for the Truth and try to conduct the affair themselves, it would be much like a class where there is no teacher and progress would be

very hard and slow. So it is necessary to put somebody of heavier weight with a group to lead them, and these chains of heavier grades should also be associated with the purest Knowledge available. Now this purest Knowledge is available everywhere but in certain cases it is caught up with the local colour and one sees difference, but within the differences the Truth is always present. One has to discover the colour and then one would be able to see the pure Self everywhere.

If there were 100 bottles of Ganges water and they were brought together, it will be the same Ganges water, one would not be able to say that there are 100 types of Ganges water, but only that there are 100 types of colour of Ganges water. The design of the bottles may differ and the shape. Wherever difference is being experienced it is only in the realm of ignorance, in Truth there is no difference anywhere.

The True Knowledge which has been transmitted right from the Creator – Narayan to Brahma and to this date has been kept clear, and one has to find out the clarity and purity where one lives, and with the help of a Teacher one should try to find one's way based on all these three maxims –

The company of the Self – Meditation

The company of Knowledge – a Group

The company of literature – knowledge outside and through discussions, question and answer.

J. expressed on behalf of all of us gratitude and satisfaction for all that we have been given which will be enough to help everyone at home for at least a year – if we have further questions perhaps we may return next year?

H.H. offers his greetings and blessings to everybody in your circle and says that whatever he thinks is valuable for the development of Being has been made available to you, and if you go through them with love they will manifest in good ways so as to clear your way for Self-realisation. He wishes you well and wishes everyone in your group well. As far as physical Satsang is concerned you came here and some light was thrown on this, so physical Satsang has been possible. But as far as the Satsang on the subtle and causal level, or beyond, that is not governed by space and time factor which governs the physical world, so in fact there is no difficulty. On that level Satsang is happening we can be sure of that. He again wishes you and all in London well.

On the causal level there is no difference between him and yourself, it is the same Atman prevailing there and here so there is no difference. On the subtle level there may be a little difference, but since this is not governed by the law of time and space of the physical level, one can easily see that the differences can be patched up. There are certainly differences on the physical level, but to undo these differences one has to resort to the subtle level or the means of Knowledge which has been fully provided to you and is potent enough to dispel the ignorance or physical associations, and to lead one towards Self-realisation.

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Vedanta Meditation (See “stages in meditation” p54)

Stages:

- (1) Pratyāhāra, withdrawal of the sensory faculties from their fields of objects to the interior, so that they may be put at rest.
- (2) Dhārāna, firmly fixing the inner attention on the “One-without-a-second”.
- (3) Dhyāna, deep meditation, an intermittent activity of the inner attention after it has become fixed on the “One-without-a-second”; an oscillation that proceeds like a stream that temporarily ceases and flows on again.

This preliminary realisation of the Self is followed by:

- (4) Samādhi absorption; which is of two kinds:
  - (a) Savikalpa, which is absorption with the continued awareness of the duality of the perceiver with the thing perceived, and
  - (b) Nirvikalpa, which is non-dual absorption, absolutely devoid of any awareness of a distinction between perceiver and object.

Four states of mind stand as obstacles to the attainment of Nirvikalpa Samadhi:

- (1) Laya, deep dreamless sleep. Instead of passing on to Turiya; the “Fourth”, the mind lapses into unconsciousness, and the person mistakes this melting (laya) for that of the mergeance in the Self.
- (2) Viksepa, distraction. The oscillation of the mind cannot be brought to the single-pointedness that leads in the end to Samadhi, and thus remains as receptacle of transitory floating contents.

3. Kasāya, gum, resin, extract or exudation from a tree, dirt, uncleanness. With reference to the psyche its meaning is: “Attachment to worldly objects; passion, dullness, stupidity.” “Something sticky, provided with a strong flavour or aroma which darkens clarity.”
4. Rasa-āsvada, the tasting or enjoying of the sap or flavour (rasa) of the Self. This obstacle arises when the mind has not the strength to give up the bliss of identifying with the Self and to become annihilate.

Nirvikalpa Samadhi is known when those four obstacles are passed; the attention then stands unmoved – like the flame of a lamp protected from the wind. “The normal eagerness of the subtle body to take the shape of every name, reminiscence, or sensation is allayed, has found its ‘rest’”.

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