GENERAL INDEX OF THE RECORD

A General Index of topics discussed during audiences which took place in India 1961 – 1993 between members of The Study Society and their associates, and His Holiness Shantanand Saraswati, the late Shankaracharya of Northern India.

This edition of the General Index has been authorised and approved by the Organisers' Committee of The Study Society, October 2006, and is for use in conjunction with both the 2006 and 2008 editions of the full Record, which is presented in nine volumes.

Any suggested additions or amendments should be addressed to The Secretary, The Study Society, 151, Talgarth Road, London, W14 9DA

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LIST OF VISITS

1961	June	Dr. Roles	"Return to the Source" – in paper 61/18: meeting at Colet House describing first meeting at Rishikesh.
1962	2-25 Oct.	Dr. Roles	Allahabad. Describes S.O.M. and asks for authority to empower extra initiators.
1964	8 Aug. 18 Aug. 19 Aug. to 8 Sept.	R. Allan Dr. Roles, R.A. Dr. Roles	Lucknow. Audiences twice a day.
1965	11-23 Oct.	Dr. Roles R.A. from 18 Oct.	Allahabad. Audiences twice a day.
1967	29 Oct. to 11 Nov.	Dr. Roles Whiting, R.A.	Allahabad. Whiting taken and introduced; stays till 3Nov. R.A. joins 2-5 Nov. Audiences twice a day.
1968	13-25 Sept.	Dr. Roles, R. & M. Allan	Allahabad. Audiences once a day. R.A. & M.A. join 18 Sept. to end.
1969			No audiences, but correspondence.
1970	20 Jan. to 1 Feb. 7-10 March	Dr. Roles & Dr. D. Connell R.A. & M.A.	Allahabad. Allahabad.
1971	28 Jan. to 9 Feb.	Dr. Roles	Allahabad.
1972			Preface and Ashram talks i-xxi.
	3-13 Oct.	Dr. & Mrs. Roles, R. & M.A.	Correspondence and summer programme. (Dandi Swami 5-12 Oct.) Discourses & answers to questions, Nov. 72-April 73. Correspondence with H.H. re D.S.'s answers.
1974	16-24 Jan.	Dr. Roles, R. & M.A.	Allahabad. Q & A Rabaneck Oct. & Nov. 73 Whiting's audiences Nov. 73 Audiences, Dr. R., R. & M.A. Correspondence & Mela talk. M. Rochen's visit Aug. 74

	20-26 Sept.	N. Howitt	N. Howitt's audiences. Correspondence Oct.74-Mar.75 Discourses Mar. 75
1975	21-29 Sept.	Dr. & Mrs. Roles, R. & M.A.	Allahabad.
1976	18-30 Jan.	N. Howitt, C.Pearce, M. Pickering	Allahabad. Paper from H.H. on Antahkaran, Param-Atman and Atman.
1977-8	25 Oct. to 2 Nov. '77	Dr. & Mrs. Roles, R. & M.A.	Allahabad.
	6-12 Jan. '78	N. & B. Howitt, & Ross Mitchell	Audiences and conversation with Sri Narayan.
1979	20-24 Aug.	M. Pickering	Allahabad.
	27 Aug. to 3 Sept.	M.A., J.A., R. & E. Guyatt, P. & E. Fenwick	"
1979-82	21 Dec'79 to 1 Jan. '80	N. & B.H., M. Harris	Allahabad. M. Harris empowered.
	20-25 Jan.'80	Whiting	"
	9-10 Feb. '82	M.A. & R.G.	"
1985	24-26Feb.	M.A. & R.G.	Allahabad. First visit since death of Dr. Roles.
1988	16-18 April	R.G.	Allahabad.
1989	23-25 Oct.	M.A., R.G. & Roy Jacob	New Delhi.
1991	8-10 Jan.	M.A., R.G., R.J.	New Delhi.
1993	31 Dec '92 to 3 Jan. '93	M.A., R.G., R.J.	New Delhi.

GENERAL INDEX

Note:
In the early days H.H. spoke of ‘Atman’ and ‘Absolute’. He spoke later of ‘Atman’ and ‘Param-Atman’, so some entries in the Index for ‘Absolute’ and ‘Param-Atman’ could be amalgamated.

‘Absolute’ and ‘Brahman’. There is a distinction in Hindi between Brahman and Brahma. Spelt with an ‘n’ at the end means the same as Absolute, but without an ‘n’ it is part of the Hindu trinity and is God as Creator.

In the text the spelling is sometimes wrong as this was not understood by us originally. It will also be noted that some Hindi or Sanskrit words begin with a capital letter and sometimes not. Other words have an ‘a’ at the end and sometimes not. In general the original transcript has been kept.

Entry	Page	Year	Reference
Aakasha	32	1970	Within Mahat Tattva is – (space or vacuum).
Absolute	51	1962	Four bodies - Divine body.
	13	1964	Stillness and movement.
	18	1964	Available to all.
	29	1964	Creation - Will of Absolute.
	52	1964	Non-attachment - need for Schools.
	62-63	1964	Sun, microcosm and macrocosm.
	70-71	1964	Source of all bliss, consciousness and truth.
	89	1964	Expansion - microcosm and macrocosm.
	93	1964	RA's letter on expansion.
	121	1964	Absolute is Self in microcosm.
	122	1964	Relationship with Atman.
	139-140	1964	Source of all bliss, consciousness and truth.
	150-151	1964	Relationship with Atman.
	198	1964	Creative force (Maya).
	212	1964	Connecting by mantra with Atman.
	218	1964	Creation - outward movement.
	226	1964	Relationship with Atman (Story of king and 7 gates).
	9	1965	Rules for inner work.
	62	1965	Creation as a drama.
	64	1965	Absolute and individual, e.g. clay pot, or Ganges water.
	71-74	1965	Atman's access to store of true knowledge.
	111	1965	Creation same substance - truth, consciousness, bliss.
	122	1965	Laws given by Absolute - Sanatan Dharma.
	123	1965	Absolute is Purush, creation starts with Prakriti.
	126	1965	Atman is reflection of -: does not become Absolute but merges with.
	14	1967	Prayer and thanks to - at start and finish of work.
	15	1967	Unity is the Absolute reached through meditation.
	33-34	1967	Purpose of creation - a play for enjoyment as witness.
	35-36	1967	In the beginning was the Word - Word is Absolute.
	43	1967	Meditation - mobile and immobile existence - Purush and Prakriti.
	68	1967	Two birds on tree - Absolute and Atman.
	35	1968	Absolute as ultimate husband.
	8	1970	Pure Buddhi becomes like Realised Man, then Atman stands for Absolute.
	8	1970	Absolute can punish, but Realised Man only uses Sattvic means.
	22-23	1970	Laws of nature - nature's punishment is Absolute's.
	23	1970	Teacher is 'advocate' with Absolute.
	27	1970	Further explanation on story of parrot.
	41	1970	Antahkaran/Brahma/Brahman (Brahman is Absolute).
	46a-47	1970	Relation of Jiva and Maya to Absolute.
	52-53	1970	Explanation of Srimad Bhagavatam, Narada's riddle and field.
	54	1970	Absolute = Purush, whose wife is Maya.
	83	1970	Who knows Brahman? Story of Rishis and cows.
	87	1970	Samashti (Universal Being) = Absolute.

87	1970	Absolute and Sattvic Ahankar.
132	1970	Offering all work as service to Absolute: do not think we can achieve by own deeds.
141	1970	Absolute is Universal Self - mantra manifests creation.
7	1971	Is won by Love.
20	1971	Inward discipline - unison of mercy & justice belongs to Absolute.
23	1971	Inward discipline.
64-65	1971	Play of Creation is blissful.
66	1971	Is seed of great universal tree.
66	1971	Life force of all forms is from -.
67	1971	Dakshina-murti - rise above 3 Gunas.
68	1971	Dakshina-murti - description of.
69	1971	Posture in meditation. Left palm under right = Nature (Prakriti) under Absolute, its creator.
45-46	1972	Realise you are the Absolute - story of the lion cub.
48-49	1972	Five states of consciousness - creative art of Absolute.
55	1972	Resolutions are only carried through by grace.
67	1972	Householder's way - know that you are Absolute then no need to bypass worldly activities.
72	1972	Vedas give all aspects of approach.
75	1972	3 ways and householder - different experience, e.g. elephant and blind people.
77	1972	Shankara tradition from Narayana.
13	1974	Feeling need of Absolute's grace is real thread to connect one.
30-31	1974	Isa Upanishad - Absolute is in everything.
32-33	1974	Prajapati and his son - renunciation.
34	1974	Atman like Absolute - relation to Ahankar.
40-41	1974	Relation of Ahankar and how to manifest qualities of Absolute.
44	1974	Turiya - e.g. dip in Ganges.
45-46	1974	Avidya and Vyatireka - two ways of finding truth.
49-50	1974	Only constant memory is memory of Absolute.
52-54	1974	Two streams of discourse at Mela - Bhakti and Atmaveda.
55-58	1974	Absolute is Master which Prakriti serves. Drama/play.
56-58	1974	Ramayana - Absolute is Rama, Sita is Prakriti.
58-59	1974	First Shankaracharya says Absolute/Guru/Atman are same.
61-62	1974	Teacher a bridge between disciple and Absolute.
66	1974	Good desires take one towards: inner prompting tells one what is good.
70	1974	Ignorance blocks fulfillment of Absolute's Will.
82	1974	Gratitude opens heart: feeling small compared to glory of Absolute.
97	1974	J's reply re waking up and Will of Absolute.
3-4	1975	Immanent ever-present Absolute.
17-18	1975	Immanent ever-present Absolute, anvaya/vyatireka.
47	1975	Forgetfulness comes between individual and Absolute, simple incentives in public discourses to remind.
49-50	1975	Do everything for Absolute.
50-51	1975	Absolute loves everyone - child on father's lap.
51-53	1975	Gita describes 4 types of seeker.
59	1975	Nine is perfect number - No. 1 is Absolute.

	60	1975	Attachment to work is chief hindrance.
	79	1975	Shankaracharya has placed Himself at mercy of Absolute - has no desire except Absolute's will - expects same of Dr. and Mrs. R. and Lord and Lady A.
	113	1975	Answer to NH re Absolute/Param-Atman and Absolute/Atman.
	4	1977	The right hand of the Sovereign.
	5	1977	Relationship of disciple and Teacher is same as Atman and Absolute.
	6	1977	To acquire universal grace constantly keep one's door (door or Chitta) open in direction of Absolute.
	15	1977	Sanskrit poem - the man who has offered everything to Absolute - "O my Lord ...".
	17	1977	Whole creation is manifestation of the Aham of the Absolute.
	1-18	1977	Anvaya and Viyatireka and Absolute.
	18	1977	Further on Sanskrit poem - offering everything to Absolute all Ahankar and all ego goes.
	19	1977	Disbelief and blind belief and surrender.
	29	1977	Facing the Absolute one has to be "naked" - do not conceal anything.
	30	1977	Before beginning an action during a busy day - remember the Absolute, and afterwards.
	30	1977	Present moment is the immanent Absolute.
	31	1977	Present is always lit - it is the presence of the Absolute.
	35	1977	Performing good deeds for fear of Absolute - story of Ram Das and the milk of the lioness.
	40	1977	Two ways - surrender <u>to</u> Absolute, and reasoning that one <u>is</u> the Absolute.
	41	1977	The drama - Absolute has reserved for himself the right to reward the actor - eg of factory and different levels of role.
	45	1977	Everyone has some unity with the Absolute every day - natural union - deeper relationship through meditation - preparation for death and final journey.
	230	1979/82	Is beyond all cosmoses, has no beginning and no end: from desire of Absolute to express itself comes Avyakta.
	31-32	1991	Myths centre on the oneness of God or -. – must be one.
	2	1993	Desire to create.
	3	1993	Universe one and perfect within the -.
Actions	11-13	1962	Right action and increase of Sattva.
	24	1962	What are good actions? Gunas.
	40	1962	Way of action.
	61	1962	Relation of action to motive.
	62	1962	- of a Realised Man; efficient and free.
	xiv-xv	1972	Dedication of actions - Bhakti.
	11	1972	Bhakti.
	13-15	1972	At mercy of our habits and tendencies.
	17-18	1972	Rebirth, a consequence of actions.
	46-47	1972	The "doer" - and regretting actions.
	58	1972	Action/renunciation.
	66	1972	Way of action.
	84	1972	Can also be worship. Only offer good actions to God.
	110	1972	Body produces action, Self is only witness.

	96	1977	Q. from NZ re "Atmabhoda" - action being unable to destroy ignorance.
	21	1979/82	Surrender of actions is Bhakti but Param-Atman then controls results, good or bad.
	24	1979/82	Do not be attached to determination to finish work in hand; causes loss of energy, eg. leaving factory when bell rings and court rising at specific time.
Activities	55	1962	- and gunas.
	38	1965	Three kinds of activities.
	112	1965	Four activities of Buddhi, Manas, Chitta and Ahankar.
	59	1970	Remembering Atman at beginning, middle and end of an activity.
	47-48	1972	Cinema screen and silent observer.
	51	1972	Non-identification with activities after meditation.
	53	1972	Ladder - Buddhi and good resolutions.
	64	1972	Giving up profit or gain from activities - attend to next moment.
	78	1972	Rajas is activity.
	9	1974	Help in field of activity.
	15	1988	Serving the universe plays an important role in the development of individuals and organisations.
	15	1988	Deeds that are not limited to individual, family or nation open the way of liberation.
Adarmath	65	1977	Two hemispheres - Sakarmath and Karmath (NZ)
Adhikarvada	159	1977	Talent, and your right to do a thing (NZ)
Adhyasa	38	1993	Mistaking something else for reality.
Advaita	68	1971	Dakshinamurti & Advaita – complete unity of Jiv-atman and the Brahman.
	33	1972	Ashram talk on different doctrines.
	3	1988	Creation held by constant principle SatChitAnanda.
	4-5	1988	Aim of Shankaracharya tradition is to convey knowledge of Advaita.
	12	1989	When Atman seen as same within & without does Advaita enter into life.
Adversity	20	1979/82	A person who can bear adversities will always remain happy.
Advocate	23	1970	R. asks re "Advocate with the Father".
	161	1977	Q. from NZ - you have to choose your own.
Agni	148	1977	Relationship to Mantra and to Sat Chit Anand.
Agrawal, Narayan	114-117	1964	Lucknow. Talk with Sri Narayan re Guru Deva.
	118	1964	Guru Deva - way of Bhakti.
Aham (see also Idam)	78-79	1965	- and Idam.
	126	1970	Shuddha Ahankara - Aham. Ashuddha Ahankara - Idam.
	74	1971	Knowledge is material of consciousness, Aham (I am), Idam (this or that is).
	11	1974	"Aham Brahmasi".
	181	1976	Pure Ahankar = Aham.
	17	1977	Whole creation is manifestation of the Aham of the Absolute.
	103 & 112	1977	With destruction of Vyashti Ahankar, pure Aham, realisation of the Self, develops. (NZ)
	112	1977	Relationship of Jiva and Atman.
	10	1979/82	means sense of individuality, ego. If attached to body becomes Ahankar, if attached to Param-Atman (Soul) it is pure Aham.
	124	1979/82	Pure Aham is the conscience - the Chaitanya - witness.

	142	1979/82	W. asks re Aham.
	143	1979/82	Is Sat Chit Anand. Idam reflects this through elements, essences, sensations, thinking and feeling.
	144	1979/82	Is still, and beyond experience because still.
	14	1985	How to recognise voice of Aham rather than Ahamkar.
	17	1989	Experiencing Self as Ahankar or pure Aham.
Ahamkar	29	1964	Universal level.
	56	1964	One of the four streams of inner world.
	158	1964	Feeling of I.
	172	1964	Pure and false.
	221	1964	Purified Buddhi enables Ahamkar to see Atman.
	23	1965	Feeling of I as fourth part of Antahkaran.
	112	1965	Feeling of I - activity felt in head.
	2	1967	Ahamkar is one of subtle manifestations of Chit.
	4-5	1967	Ahamkar and subtle body.
	7	1967	The five veils.
	65	1967	The last barrier to unity.
	i	1970	Preface - correspondence during 1969 - Pseudo and natural Ahamkar.
	iii	1970	Ahamkar and Atman - nothing should come between.
	x-xii	1970	Answers to earlier correspondence re true and false A.
	2	1970	Ahamkar and experience of illusion or drama.
	11	1970	Description and diagram - functions of psychology.
	50-51	1970	True Ahankar feeling of "I" related to Atman, always connected with the Atman.
	64-65	1970	True Ahankar feels the action is being played and one is just instrument - story of Ram Das.
	8-87	1970	Ahamkar and the gunas - Sattvic Ahamkar - Samashti.
	101-104	1970	Feeling of Ahamkar brings limitation - cut off from Universal Being.
	126-237	1970	Relation of Shuddha Ahamkar and Ashuddha Ahamkar to Aham and Idam.
	137	1970	Once goodness comes in the Ashuddha Ahamkar will be automatically removed. Just work for Shuddha Ahamkar.
	158	1970	If one feels one has heard all that is necessary that is a mark of Ashuddha Ahamkar.
	22-23	1971	and three types of ego - sattvic, rajasic, tamasic.
	26-27	1971	Gives feeling of "I". Pure Ahamkar = Universal Atman.
	39	1971	Give up being 'doer' to experience happiness - story of Hanuman and Sita's pearls.
	67-68	1971	Dakshinamurti - 1st Shankara's hand signal.
	72	1971	Fully purified Ahamkar reflects inner and outer equally.
	74-75	1971	RA - knowledge can only be experienced through our machinery.
	v	1972	Subject to change - observer does not change.
	35-36	1972	Q. re connection with 'personality'.
	94	1972	An incentive to duty.
	96-97	1972	Ahamkar and pride.
	101	1972	Use of good company.
	34b	1974	Atman and Ahankar - inner and outer I.
	36	1974	Ahamkar questions but should not answer.

	37-38	1974	Atman has to work through Ahamkar, but without boundaries.
	40-41	1974	Relationship with Param-Atman on way of Bhakti.
	56-57	1974	Trouble arising out of wrong concept of Master and servants. Masculine and feminine.
	60	1974	Establishing Ahamkar as doer creates hindrance to help from Teacher.
	134	1975	Ahamkar related to body. Aham to pure Atman.
	185	1975	Full description of Antahkaran and its parts.
	17-18	1977	"I have nothing of my own".
	20-21	1977	Attachment.
	27-28	1977	Different kinds of Ahamkar - right use of anger.
	32-33	1977	Following orders of Ahamkar/Manas rather than Atman.
	51-55	1977	Ahamkar not the Self: (q. from New York).
	64-65	1977	Ahamkar as one of 4 functions of "Mind".
	162	1977	Is responsible for "observer and object observed".
	67	1979	And Law of Three.
	9-10	1979/82	Two types of Ahamkar - Atman/pure Ahamkar, body/impure Ahamkar. "I am the Atman" cultivates pure Ahamkar. Kar = 'vehicle'.
	11	1979/82	Purification of Ahamkar elevates Antahkaran.
	14-15	1979/82	Disassociation of yourself with the body will kill your false Ahamkar.
	36	1979/82	NH asks re actions of Realised Man with purified Ahamkar. Atman will exist, eg. sun and light in house.
	61	1979/82	Differentiation is due to state of Ahamkar.
	124	1979/82	Arises from combination of Aham and Chitta.
	14	1985	Impure “promptings” which may come from Ahamkar.
	34	1985	Taking sovereignty into your own hands is product of Ahamkar.
	17	1989	Self experienced as Ahamkar (ego) or Aham.
	8	1991	Cause of wars through greed, power and pride.
	39	1993	Through Ahamkar an individual exposes their state of being at any moment.
Aim	61	1964	Self-Realisation is not only the goal of mankind but for all living beings.
	102	1971	All living beings cry out - pray for something.
	60-61	1979/82	Chief aim of man's life is to realise the Supreme Truth.
Akagra	2	1991	Individual Buddhi is Akagra, Vikshepa or Moodha according to his Sanskar, being & action.
Aksharavidya	38	1979/82	NH asks for meaning of ‘the learning by which you know all’.
	60-61	1979/82	Chief aim of man’s life is to realise the Supreme Truth.
Alarm Clocks	31	1964	Persistent practice.
Alcohol	34	1964	Food: nothing bad if taken according to measure.
Amrtta	27	1985	“Elixer of life”, gained through meditation.
Anand (see Sat Chit Anand, & Bliss)	120-122	1970	Natural state of Atman (see Sat Chit Anand).
	136-137	1975	and Sheaths. Losing oneself in joy, external and internal experiences of. 'Anand is a state while Atman is not a state'.
	83	1977	and the Vijnanamaya sheath.
	86-87	1977	and the Anandamaya Kosha.
	125-126	1977	and two sorts of knowledge.
	148-149	1977	Relation of Sat Chit Anand and mantra.

	20	1979/82	Is a quality of God and we are part and parcel of God. Therefore, our happiness is a sort of food for Atman.
	4	1988	Desire for bliss never stops if purely spiritual.
Anatman	21	1993	All that is non-Atman; heavy, unstable, dull, etc.
Anger	27	1977	Real or show - Ahamkar.
	37	1977	Necessary anger.
Answers	17	1965	Subtle communication with Realised Man.
	37	1965	Refer to ultimate observer to get proper answer.
	85	1965	Answers come if still.
	179	1975	N.H. asks re storing Shankaracharya's answers.
Antahkaran (see Causal level/body, Inner Organ, and Soul)	16-17	1965	Conscience/emotion.
	25	1965	Notes by FR relating to manas, buddhi, chitta.
	56	1965	Separates Atman from Param-Atman.
	58	1965	R. asks about relation to higher bodies.
	132	1965	Guru plants mantra in antahkaran of disciple.
	19	1968	Knowledge of all names, forms and possibilities present in seed form.
	25-26	1968	Purity of Antahkaran can remove veil of ignorance.
	61	1968	Differentiation in subtle and physical body but not in realm of Atman.
	10	1970	Inner instrument or Causal body.
	11	1970	Single unit with no division.
	15	1970	Instrument for manifestation of true wisdom.
	20	1970	Manifestations on Subtle level.
	21	1970	Mirror of Atman - can be coloured by impurities.
	22	1970	Materiality of light of Atman.
	27-28	1970	Imprisoned by identification - presence of Guru and disciple.
	38	1970	Relationship with Bhawana.
	40	1970	As a seedbed of all knowledge.
	41	1970	Individual and cosmic.
	79	1970	Cultivation for Self-realisation.
	91-92	1970	Cleansing of.
	110-111	1970	Reflection of whole universe.
	112-113	1970	Nucleus of experience.
	130	1970	Sattvic - union of head and heart.
	141	1970	Causal body combination of Antahkaran and Chetan Shakti of Atman.
	158	1970	(if good) thirsts for knowledge.
	1	1971	FR asks re quote on guidance in Antahkaran.
	2	1971	Explanation of "seven gates" and keys of kingdom.
	26	1971	Relationship to Prakriti.
	38	1971	Story of Mahatma Gandhi and "eating spices".
	48-49	1971	Length of time for Self-Realisation dependent on state of Antahkaran.
	vii	1972	"In the Antahkaran of each person ..."
	viii	1972	Try to recognise voice of Param-Atman that lives in one's Antahkaran.
	x	1972	Repeat of vii.
	7	1972	Unity of love and true knowledge surfaces automatically when Antahkaran concentrates.

20	1972	Revelation in Antahkaran not to be confused with hallucination in weak mind.
24	1972	Quote from Gita.
27	1972	Image of Param-Atman living in Antahkaran - story of Alesko.
35	1972	FR asks re "soul" in System as equivalent to?
44	1972	The individual being in Antahkaran is not separate from Param-Atman.
76	1972	FR speaks of union of Shankaracharya, Param-Atman, Christ in Antahkaran.
92	1972	Description of Antahkaran as inner organ.
114	1972	Development of power in human beings as compared with animals resides in Antahkaran.
116	1972	Further on material on page 92.
3	1974	Deep dive into Self enables Antahkaran to answer all questions easily.
34	1974	Ego is part of Antahkaran.
38	1974	Difference between Ahamkar and Antahkaran.
66	1974	With rise of a desire something in Antahkaran always prompts whether right or wrong.
92a	1974	Questions from NZ on Antahkaran.
14	1975	Lover and beloved come together in Antahkaran.
20	1975	Each individual has to understand scope of his own Antahkaran.
38	1975	F.R. asks about "concentration" of the Antahkaran.
63	1975	Antahkaran is the seat of Param-Atman.
85	1975	Antahkaran reflects light of Samashti or Param-Atman. (Pickering)
91	1975	"Mind" in the sense of Antahkaran and its four functions. (Pickering)
100	1975	NH asks re "settling down in our own Antahkaran".
104-107	1975	Questions from NZ on Antahkaran and its parts.
110-111	1975	Discussion continued.
134	1975	NH asks re "two aspects of mind".
165-166	1975	Ignorance resides only in Antahkaran and it is only there that it can be removed.
171	1975	It consists of two syllables - Antah and Karan - inner - organ.
172	1975	Each individual Antahkaran is limited.
185-186	1975	Paper from Shankaracharya on the four parts of Antahkaran.
5	1977	Two birds on tree of Antahkaran - relationship of disciple and Guru.
88	1977	Hindrances in Antahkaran prevent connection of Vyashti and Samashti. (NZ)
112	1977	When you identify with the Antahkaran or any of its parts then you are Jiva, but when not identified you are Atman.
116-117	1977	Antahkaran stilled by process of Dhyana. (NZ)
119	1977	Power of Chetan Shakti works through Antahkaran.
120	1977	Guiding voice in stillness arises in Antahkaran (NZ)
123-124	1977	Param-Atman/Atman - Antahkaran of Samashti and Vyashti.
125	1977	Knowledge experienced in still Antahkaran. Antahkaran embodiment of Sat-Chit-Anand. (NZ)
129	1977	When Antahkaran begins to still, meditation does not cease, but becomes deeper. (NZ)
134-135	1977	Herbal effect on Antahkaran. (NZ)
146	1977	Q. from NZ on cleansing and enlightening the Antahkaran.

	148-149	1977	Sat-Chit-Anand and relation to three letters of our mantra and Antahkaran. (NZ)
	158	1977	Antahkaran is in every creature - ant and elephant and capacity partly governed by size. (NZ)
	161	1977	Q. on where questions arise in Antahkaran. (NZ)
	162	1977	Antahkaran and observer.
	88	1979	Gita says there is not a moment when Antahkaran is at rest.
	9	1979/82	'Image' arises in Antahkaran.
	11	1979/82	Shuddha Ahankar throws light on Antahkaran.
	34-35	1979/82	NH asks re substance of Antahkaran - not a substance, a place 'Hrdaya' - different from heart, place which reflects light of the Almighty or Param-Atman.
	36	1979/82	Like power house of electricity - at Causal level power is dormant - manifests on subtle and physical.
	52	1979/82	Controls amount of energy you get from meditation.
	143	1979/82	Can be still or mobile: like a mirror, needs to be clean and steady.
	229	1979/82	Explanation of individual and universal aspect.
	14	1985	Purification of – by influx of sattva in Buddhi.
	21	1985	- and Chitta; causal body. It is – as a whole which climbs the ladder.
	34	1989	Buddhi and Manas. Use of reason to dissolve bad Sanskar.
	9	1991	Knowledge of – is way to practice unity.
	4	1993	Sanskars are within -.
	34	1993	Most of the disciplines given concern -.
	37	1993	Consciousness in conjunction with inanimate is in -.
	38	1993	Four parts again. Body appears <u>in</u> consciousness, eg. like a light in a room.
Ants	78	1965	Story of two ants and sugar.
	10	1970	Story of two ants and sugar re-told.
	48	1977	Story of two ants and sugar.
	4	1979/82	Story in relation to point of rest - inability to reach due to Sanskar.
Anubhuti	32	1991	Experience of individual, empirical knowledge one of four ways to receive knowledge.
Anvaya		1964	See also Vyatireka.
	219	1964	Anvaya/Vyatireka - two ways of avoiding useless mental activity.
	45	1974	Anvaya is addition of things: Vyatireka is the opposite.
	47	1974	R. asks in relation to meditation and spine.
	18	1975	Way of Unity by 'addition'.
	17-18	1977	Integration and differentiation; two ways to arrive at having nothing of one's own.
	56	1977	Vyatireka comes first. Anvaya needs to follow to establish Unity.
	17-18	1978	Two ways to arrive at "I have nothing of my own".
	56	1978	And unity.
	11	1988	Two approaches to enlightenment, Anvaya and Vyatireka.
Apana	118	1977	Breathing out (breathing in "Prana").
Aparoksha	75	1971	In relation to Aham/Idam.
Arid Period	63	1979/82	In meditation - give more information.
	214-215	1979/82	Will pass - nothing static. Do not expect pleasant time to last either.
Arjuna	134	1979/82	Eg. of leadership.

Art	72-73	1964	As means of experience.
	75-76	1964	Ditto - second version.
	18-20	1968	Source of real art.
	28	1985	- and science. PR's Q. re two hemispheres.
Artists/Artist	11-12	1965	Two artists - emotional and intellectual types.
	72	1965	Visualisation before starting.
	20-21	1967	Two artists - higher states of consciousness.
	22	1971	Two artists - "System" necessary - Yoga system like painting - meditation/our system like polishing.
	40	1975	Way of devotion and way of knowledge.
	105-106	1977	Surrender necessary for both types (2 artists).
	138	1977	Way of devotion and way of knowledge (2 artists).
	72	1979/82	Have to take inside you before you can express. Eg. of camera and film.
	32	1991	Reference to story of two artists in relation to myth.
Asansakti	131	1979/82	W. asks re -.
	133	1979/82	A higher stage in development of one's being where detachment comes to maturity. Eg. getting licence to drive but still needing much experience.
Ashram	13	1965	How to handle different types in an organisation.
	48	1965	Description by RA in Allahabad.
	165	1977	Conversation with Narayan Swaroop - daily programme at Ashram.
Assimilation	3	1985	Advice on assisting others to assimilate material.
	11	1989	Distribute knowledge as one assimilates and it becomes natural.
Assuri	89	1975	Divine and worldly in mind during meditation.
	99-100	1975	P. asks re distinguishing Devas and Assuras.
Astanga Yoga	9-10	1988	Few succeed in transmuting sexual energy for spiritual work.
	22	1991	Dangers of this.
Astrology	62-63	1977	Conjunctions of planets and stars to fix date of Khumba Mela. (NZ)
	67-68	1977	Conjunctions of planets and stars to fix date of Khumba Mela, Indian calendar. (NZ)
	95	1977	Propitious time for Dhyana and Satsang. (NZ)
	165-166	1977	NH asks re interest in NZ to learn Indian astrology. Conversation with Narayan Swaroop. (NZ)
Atmahut (see Atma-Sat-Katcha)	153	1977	Sat-Consciousness.
Atmajnana	7	1992	Way of Knowledge.
Atman (see Self)	4	1962	Real I/Divine Self.
	51	1962	Four Bodies.
	79	1962	Holds the Knowledge - time and space immaterial.
	83	1962	Religion of Atman - Sanatan Dharma.
	29	1964	Relation of body to Atman. Process of Creation.
	30	1964	Awakening and realisation - no going back.
	35	1964	Unity of being and Atman. Bliss nature of Atman.
	40	1964	Atman beyond intellect, but Sattva a "guna" - levels of "seeing".
	43	1964	Everyone same in Atman though different in coarse and subtle forms due to essence.
	46	1964	Can't see Atman if cloud - eg glass of muddy water.
	63	1964	Absolute as Atman of all that exists - macrocosm and microcosm.

73	1964	Expression of Atman in world through arts etc.
75	1964	We try to hold and contemplate Atman during meditation.
85	1964	Marriage - seeing the Atman in the partner.
90	1964	Respect even your enemy - Atman lives in all.
116	1964	Ultimate observer is Atman.
121	1964	Macrocosm and microcosm - same 5 elements.
134	1964	Two substances in us - Atman and matter. Atman and quiet room.
135	1964	Atman knows only bliss and consciousness. Clear Buddhi takes commands from Atman.
143	1964	Game of hide and seek for Atman.
147-148	1964	Light of Atman reflects through still Buddhi.
150	1964	Meditation and sincerity. Atman within is same as that without which is Absolute.
157	1964	Body like a state with Atman as King - good management dependent on Buddhi.
168	1964	Creation - Atman and Matter, eg churning milk.
176	1964	Atman at rest in good meditation and intruders (senses etc.) are kept away. Master needs only bliss as food.
193	1964	Two-fold activities of mind - useful or not to Atman.
196	1964	Meditation recharges energy but use for Atman.
198-199	1964	Absolute creative force - Atman surrounded by ignorance which is shadow of Maya.
207	1964	Realisation is of the Atman, not the body. (re disease in Realised Men).
209	1964	Meeting Atman like meeting King - preparation.
211	1964	One who is really searching for Atman will hear and recognise voice of Atman in multitude.
212	1964	Mantra connects Atman to Absolute.
215	1964	Body as bridge or barrier - diving deep to Atman.
220	1964	That which is still, powerful and different is that witness we call Atman.
224	1964	Buddhi derives light from Atman, but if impure takes it as its own.
226	1964	Story of King and 7 gates is a story of Absolute and Atman.
229	1964	Example of sandalwood tree immune to impurities, like Atman.
230	1964	Taking food as for the Atman.
232	1964	If luggage dropped completely we enter Kingdom where "I", Atman rules. Everything is there.
7	1965	Discipline to realise natural aspects of Atman.
56	1965	Unity is experienced in sleep and by Antahkaran.
71	1965	Atman's knowledge of Absolute is direct.
74	1965	Knowledge in Atman is always the same.
77	1965	Full Self-realisation is merging of Atman with Param-Atman.
79-80	1965	Self realisation is to see Atman/Self.
136	1965	R's questions re turning attention to Atman.
153-154	1965	Chandogya Upanishad - explanation of centre of lotus as place where Absolute reflected as Atman.
2	1967	Meditation - Chit/Consciousness.
3	1967	Ultimate cause unlimited and unbounded.
6	1967	Discrimination from coarse to finest.
11	1967	Eternal chase for happiness.

12-14	1967	Meditation - Atman as witness.
21	1967	Atman is truth, bliss and consciousness - gunas.
26	1967	In everything - cause of causes - eg. Rama Krishna.
32	1967	"I" and "not I".
33	1967	We are Atman/Absolute.
37-38	1967	Parable of Prodigal son.
65	1967	Meditation - Ahankar last barrier to Atman.
67-68	1967	Mundaka Upanishad - two birds in tree.
8	1968	Atman and rebirth.
37	1968	Relationship of subtle body and Atman.
2	1970	Real world and illusion.
3	1970	Atman and 3 bodies.
12	1970	As engine or source of power.
13-15	1970	Chetan Shakti emanates from Atman, called Chitta in individual.
21-23	1970	Causal body and light of Atman - right functioning.
27-28	1970	Not bound by anything.
32-35	1970	Encompasses everything - all elements. How to approach the abode of peace within.
40-41	1970	Drawing near to Atman purifies Antahkaran.
59	1970	Remembering - helps all possibilities of moment.
72	1970	Is beyond birth and death.
141	1970	Causal body emanates from Atman.
155	1970	What is useful and not useful to Atman.
1	1971	Further answer on "hunt the treasure".
2	1971	Q. & A. re story of 7 gates and keys of kingdom. Relation of Jiva-Atman and Param-Atman.
8	1971	Transcend Buddhi and have direct communion with Atman. Story of Ramathirtha.
16-17	1971	What leads to real communion.
26-27	1971	Atman and Prakriti.
28	1971	Q. re wife and Prakriti - union of Param-Atman/Atman.
37	1971	Prakriti - eg of Muslim Saint and woman polishing table.
42	1971	Two types of leader.
46	1971	Example of car driver and owner.
61-62	1971	How to hear "silent voice of Atman" (Rabaneck)
65-66	1971	P.S. asks re remembering the existence of Atman in herself.
71-72	1971	Expansion following appreciation of "Atman alone is truth and the rest is Maya".
79	1971	B.A. asks where good questions come from.
v	1972	Atman and passing show.
vi	1972	Atman and Param-Atman.
vii	1972	Param-Atman/Jiva Atman in Antahkaran of each person for purpose of guidance.
xiii	1972	Atman is driver, body is vehicle.
51	1972	Meditation - complete stillness resting point for Atman.
67	1972	Knowing one is Atman no need to by-pass worldly activities.
4	1974	Same for all men. Example of bottom of ocean.
34-36	1974	Inner "I" is Atman, outer "I" is Ahankar.

36	1974	Pray to Atman.
38	1974	Description of functions of Antahkaran.
52	1974	Two approaches - Bhakti and Atmaveda.
56	1974	Atman and Prakriti - same for men and women.
58-59	1974	Absolute, Atman and Guru are all same.
70	1974	Atman and disease - ignorance.
76	1974	Detachment - example of river Ganges.
80	1974	Dedicate heart to Atman - eg. of Lakshman as naughty child.
88-89	1974	Pronunciation of Mantra.
92	1974	Reforming Manas by love.
92a	1974	Question from N.Z. on relation of Antahkaran to Atman.
64	1975	"I also am something".
65-68	1975	Expansion of love for Atman.
69	1975	Love of Atman as cure for Rajas.
90-92	1975	How to know about the Atman. (Pickering)
113	1975	Atman - universal/individual.
114	1975	Relation of the unlimited to the limited, eg. Sun.
186	1975	Atman, part of Param-Atman eg. drop and ocean.
4	1977	Right hand of Sovereign - unity with Param-Atman.
5	1977	Journey of householder - unity with Param-Atman.
12	1977	Physical body full manifestation of Atman - pleasure at meeting together.
26	1977	Right and wrong - ultimately has to be referred to Atman.
46	1977	Unity at death - do what one can in this life.
111	1977	Relation of Atman and Vyashti, and Atman/Jiva. (NZ) When individual forgets he is Atman and considers himself body then he is Jiva.
123	1977	Atman not different from Param-Atman - eg. of large and small pot with sun reflected in -Samashti and Vyashti.
125	1977	Atman is knowledge personified - no fresh knowledge is to come to Atman. (NZ)
138	1977	Study of the scriptures - two types. (NZ)
162	1977	Practice of observing - Sadhana necessary to realise that Atman is pure and pervading everywhere. (NZ)
18	1979	Relationship with teacher is on level of Atman alone.
37	1979	Developing feeling of Atman important for Society - final message from HH.
10	1979/82	Idea of 'I am Atman' cultivates pure Ahankar.
20 & 28	1979/82	Our happiness is a sort of food for Atman.
36	1979/82	Relationship of Atman/Param- Atman - sun and light of sun - different yet one and not separable.
37	1979/82	Space of Cosmos = Brahman, space of house = Param-Atman, and space of pot = Jiva.
61	1979/82	Different bodies are different but Atman one.
142	1979/82	Is fundamentally still but gives force for movement.
15	1989	Nature of Atman is light - eternal, wise pure and free. It is oneself.
14	1993	Service of the Atman.
16	1993	Atman is one.
17-20	1993	How light of the Atman is received and manifested..

	21	1993	Characteristics of Atman.
Atmaprema	21	1993	Way of love.
Atmosphere	49	1967	Sattvic particles transform the atmosphere.
	79	1967	Work on being and good actions help the atmosphere.
Attachment (see Detachment)	52	1964	- to happiness, and pure detached happiness.
	62	1964	Is a disease, material or spiritual - remedy good company.
	69-70	1964	- and next life.
	77-80	1964	Love keeps attachment at bay.
	82-83	1964	Freedom from - through knowledge of ever changing world.
	87	1964	- and selfless love.
	105	1964	- to propagation of meditation.
	157-158	1964	Decreases at fifth step of Ladder.
	26-27	1965	and 3 gunas, do not be attached even to sattva.
	34	1965	and 3 gunas, do not be attached even to sattva.
	33	1967	Peace in giving up attachment.
	61-62	1967	Worldly attachment, and attachment under discipline.
	74-75	1967	Example of pilgrim to Badrinath and buried gold.
	35	1968	Difficulties in meditation due to attachment to personal relationships.
	75	1968	Attachment to physical or spiritual equally bad.
	2	1970	to drama of life.
	26	1970	Different degrees of - greed, addiction.
	124	1970	Playing one's role without attachment.
	xiii	1972	Quote from Shrimadbhagwatan re "giving up" attachment to the body. Mahatma and young servant.
	xvii	1972	Attachment to worldly objects brings misery, eg. of schoolboy and penknife.
	14	1972	No evil in worldly goods, only evil is attachment to them.
	34	1972	Attachment to worldly things cause of all our troubles - eg. monkey on roof of train.
	105	1972	Attachment to worldly things cause of all our troubles.
	60	1975	Chief hindrance to realising Absolute - give priority to Param-Atman, eg. scales.
	77	1975	Spiritual maturity can be measured by one's freedom from attachment.
	20	1977	Ahankar is one's attachment to a thing, and starts with the Self - attaching the Self to body, mind or to Self itself.
	4	1985	- and prejudice; justice and equity. “Do as you would be done by.”
	19	1985	True guidance only possible to receive if totally free of – and prejudice.
	20	1985	Example of father and son at station.
	7	1993	Need to refrain from attachments: prevents help bein given.
Attention	42-45	1962	Q. and talk about attention.
	48	1962	Keertan - religious music, helps.
	126	1964	Attention reached by detachment - begin with body.
	150	1964	Grows with meditation. (S. of M.)
	159	1964	FR says "no attention except in sattva".
	165-167	1964	Attention and sattva.
	191	1964	Attention and pain.
	2	1967	In the void. (W.)

	18	1967	Difference between attention and sattva.
	21	1967	Real attention only possible with sattva. Consciousness applied to something is attention.
	47	1967	Arrowmaker - Dattatreya.
	61	1967	How to cultivate attention.
	46	1968	Arrowmaker.
	56-57	1968	Different from identification.
	98	1970	Faith in and attention to Teacher necessary.
	44	1972	Attention and how to increase love for Param-Atman.
	64	1972	Attend to present moment rather than past mistakes.
	121	1975	NZ questions on how to attend to present moment.
	5	1989	To attend to "good" one needs discipline.
	8	1989	Meditation an exercise in attention. Increases store of energy.
Attitude	123-124	1970	to drama of world and one's role.
	14	1972	"Giving up" - enjoy but do not claim: this attitude corrects bad tendencies.
	21	1972	Rational attitude promotes happiness.
	28	1972	Correct attitudes and how to give up - make "real wealth".
	48	1979/82	BH asks re attitude to terminal illness.
	38	1993	- and memory stored in Chitta.
Augustine, St.	117	1965	R. asks re "Man becomes what he loves".
Auras	109-110	1977	Q. from NZ re child's experiences.
Auspicious	66-67	1970	Times and places - times for Meditation.
Avarana (see Ignorance)	10	1975	Description of three hindrances. See also Mal and Vikshepa.
Avatar	73	1972	Incarnation of consciousness at times of great need.
	142	1977	Horoscope – pre-knowledge of incarnations.
Avidya and Vidya	69-70	1970	Ignorance and Knowledge on cosmic level.
Avismriti	136	1975	Inability to remember.
Avyakta	32-33	1970	Unmanifested nature (eternal unchanging). Ray of Creation.
	ii	1972	Tracing origin - example of sugar cube.
Badrinath	16	1965	Journey to -.
	32	1970	Return to by recall - return to abode of peace within.
	67-68	1970	Sacred places full of sattva - connection with subtle and causal.
Balance	21	1972	Equilibrium in creation and man - Mela talk.
	23	1993	Balance gained from meditation.
Battery	75	1977	Charged in stillness (union of Samashti/Viyashti).
	23	1979/82	Charging of battery through stillness of Manas while body is working. Charging and discharging go on simultaneously in natural Samadhi.
Be	7	1961	"Begin to be what you are ..."
Beauty	131	1965	Holy man who saw beauty of God in beautiful woman.
Behaviour (see Nature & Prakriti)	62-63	1972	DC's Q on "understanding human behaviour".
	115	1972	Nature and behaviour.
Being	64	1962	Knowledge, being and understanding.
	79-80	1962	Our nature/essence.
	35	1964	Does being climb ladder to unite with Atman?
	41	1964	Improving our being - two types of people.

	225	1964	Stages easily marked in knowledge but not in being.
	47-48	1967	"Being" used in terms of "Self is always pure and so needs no improvement."
	64	1967	Message to S. of M. re company of others seeking to develop their being.
	46a-47	1970	In reality part of Absolute, but slave of Maya. Story of neglected old man.
	79	1970	Some seeds in each Jiva will manifest.
	37	1971	Story of Muslim Saint and woman polishing table.
	38	1971	Story of Mahatma Gandhi and eating spices.
	22	1972	Consistency of external and internal in individual (Story of Prince of Avagarh).
	37-38	1972	Experiencing Being of Param- Atman (CL).
	50-51	1972	RA's Q. re feeling of Universal Being in meditation. H.H. "There is no knowledge in full meditation."
	68	1979	Law of Three - sleep.
	91-92	1979	EF's Q. re change due to meditation - 3 levels.
	126	1979	"Healthy being" - how to discriminate between 'messages' and imagination.
	131-134	1979	See "Asansakti".
	206	1979/82	Improving one's being by meditation.
	17	1989	Prajna - knowledge of truth as being.
Belief		1967	See Faith.
Bhagavad Gita	14	1964	Cream of all Indian Knowledge - 4 ways.
	210-211	1964	Chapter 18 - sattvic, rajasic and tamasic activities and their results.
	149	1965	R. asks re Chapter 5.
	159-161	1965	and Isa Upanishad.
	134	1970	Can buy Gita for a few pence but no riches will buy the knowledge in it.
	9	1971	Chapter 14 v.19 - a disciplined person knows how to make best use of gunas.
	37	1971	Chapter 5 v. 7 - 10 - story of Muslim Saint and woman polishing table.
	50-55	1971	Chapter 2 v. 54 - description of marks of Realised Man.
	65	1971	Chapter 4. FR's description of experience of Gita - HH ways arises from good Sanskar (essence).
	66	1971	Chapter 15 - Great Universal Tree.
	71	1971	Chapter 12 - Love.
	6-7	1975	Chapter 4 - laws of Samashti and Viyashti.
	162	1975	Gita not restricted to any religion, and as aid to educating children.
	113	1977	Many births - person who knows is not bound by.
	142	1977	Incarnations - sages know by precognition.
	148	1977	Krishna 'I am Aa' in relation to mantra.
	154	1977	Will - Arjuna's will to fight.
	173	1977	Begin from where you are.
	33-34	1979	Krishna describes to Arjuna actions of a Realised Man in drama.
	88	1979	Gita says there is not a moment when Antahkaran is at rest.
	99	1979	Gita says from consciousness and its contact with the world comes desire.
	7	1993	Quote re necessity of desire to serve.

Bhajana	29	1971	Type of worship for seekers of Truth. Keertan - another type of worship.
	67-68	1979	Worship and praise.
Bhakti (see Devotion)	16	1961	Training of Shankaracharya in way of Bhakti.
	10-12	1965	Way of Bhakti.
	xii	1972	Bhakti can purify you - eg. Mira and poison.
	xiii-xv	1972	Dedicating your actions to God.
	xx-xxi	1972	Correct Bhakti is to please God with your own chief attribute and dedicate all actions to God.
	7	1972	How to develop love or devotion to Param-Atman.
	10-12	1972	Mela talk on Bhakti.
	15	1972	Practise Bhakti by considering and using everything as a gift from Param-Atman.
	24-25	1972	Bearing troubles on path of devotion.
	27	1972	Alesko and the turtles.
	74-75	1972	Justification for different ways in Vedas.
	94-95	1972	Story of Kunti.
	112-113	1972	Intimacy with Param-Atman.
	40	1974	In Bhakti very close relationship between Param- Atman and Ahankar.
	52	1974	Two streams of discourse at Mela - Bhakti and Adhyatma or Atmaveda.
	59-60	1974	For those on way of Bhakti God has name and form (Saguna) and the Teacher is very important.
	79-80	1974	Dedication of heart is very important - eg. elephant and crocodile, also Draupadi and cloth.
	82	1974	Opening the heart - gratitude is the key.
	97	1974	R. says only with melting of heart can Buddhi open up and see.
	47-49	1975	Mela talk 'for different ends there are different means'. Story of man running to find Param-Atman.
	50	1975	Everything is done <u>for</u> Absolute in Bhakti.
	102-105	1977	Way of Bhakti and initiation.
	106	1977	Two artists - one who sketches in Bhakti.
	135-136	1977	Two ways - Bhaktimargh (householder) - relationship of Guru/Param-Atman/Atman.
	138	1977	Jnana and Bhakti are the "two artists".
	165	1977	Sri N. and way of Bhakti.
	20-22	1979	Developing it.
	27-28	1979	Way of action and devotion.
	43	1979	Which god to choose?
	50-51	1979	How to increase devotion – eg. Krishna and Sudama.
	67-68	1979	Bhajana, praising the Lord.
	6-7	1979/82	Only necessary to change approach, not what you are doing. Connect all to the Lord.
	10	1979/82	Different aspects of Bhakti and Jnana. 'I am everything' - Bhakti affection for everyone. Cause and effect - those who see effect - Bhakti.
	13	1979/82	Bhakti aspect of Sadhana is easiest and best for householder. 'I am present in everyone' creates affection, but knowledge also a form of Bhakti and necessary for devotion.
	20	1979/82	Surrendering actions is Bhakti but then one must accept that results are controlled by Param-Atman, or one will only accept the result of one's good actions.

Bhawana		1970	See also Emotional centre.
	29-31	1971	Prem Shradda (true love and faith) stemming from emotional centre essential for pure meditation and non-attachment.
	110	1975	Bhawana and Vicha can make mind still in meditation (simile of washing clothes).
	160	1977	NH asks how to strengthen - HH - "Practice".
Bhoga	5-6	1971	Bhoga - enjoying richness of creation and getting a taste for it may lead to Moha (deep attachment). Avoided by Prem, true love of Absolute.
Bible	70	1964	and Upanishads - proper research may show similarity.
Birds	100	1962	Story of shooting eye of the bird.
	67	1968	Two birds on tree.
	26-37	1970	Story of parrot.
	ix	1972	Saint and sea birds.
	x	1974	King, crow and swan.
	97	1974	Parrot and intellectual.
	5	1977	Two birds on tree - disciple and teacher.
	130	1979	Need for both spiritual and material, i.e. 2 wings of a bird.
Birth and Death	70	1964	The intense desire at the time of death is the imprint which establishes the events of next life.
	46a	1970	Nature arranges: neither can be felt.
	47	1970	Realisation of 'no dream' will dawn with True Knowledge.
	48	1970	Examples of how blind desires created by Maya ruin us.
	74	1970	Idea related to levels of this world.
	75-76	1970	Story of Janaka's dream.
	78-79	1970	Taken in light of three levels of existence.
	xviii	1972	and the drama of the universe.
	8-9	1972	Mela talk on fear of death.
	16	1972	Mela talk - body is born and dies. Atman is birthless and deathless.
	100	1972	Ashram talk - you are unborn and deathless - you are Sat Chit Anand.
	106	1972	Ashram talk - birth and death are a drama.
	142	1975	is an illusion - part of drama.
	112	1977	Jiva experiences birth and death - not Atman.
	121	1977	Pure Causal body does not take birth, but sometimes as an incarnation.
	122	1977	Illusion of Causal body is responsible for birth and death.
	9-10	1993	Birth after birth, due to attachment to course level.
	11	1993	Escape through Realised Man, Scriptures and Self.
Blind/lame man	103	1962	Man made and natural laws.
	59	1972	Man made and natural laws.
	33	1985	Example in relation to science and art.
Bliss	21	1962	In Turiya one can live in world and enjoy bliss simultaneously.
	29	1962	Bliss, higher emotion and Turiya.
	45	1962	Sattva creates bliss, but without attention we cannot retain it.
	14	1964	Music has the power to give bliss.
	15	1964	Enjoy bliss in midst of actions.
	35	1964	- is nature of Atman.
	38	1964	Meditation is working whether you taste bliss or not. Bliss is irrespective of time or meditation.
	71	1964	Ultimate aim is consciousness, bliss and knowledge.

	112	1964	One becomes sure that there must be an ocean of bliss.
	120	1964	Creation of pleasure and pain is of the mind - Atman feels and feeds on bliss.
	135	1964	Atman knows only bliss and consciousness. When Buddhi clear and taking commands from Atman it knows what is real pleasure.
	154	1964	One gets bliss on the way and at the destination.
	171	1964	Kingdom within and in reservoir of peace and bliss.
	176	1964	Master feeds only on bliss.
	209	1964	Purpose of meditation is to meet in bliss.
	218	1964	In Self it is all bliss, consciousness and truth.
	53	1965	- is ultimate end of meditation.
	17	1975	Unity with Absolute brings bliss.
	20	1975	Bliss creates force from which everything has to manifest - story of Holy Man and fear of traveller with small lantern.
	76-77	1975	Himalayan cave - two main ways of experiencing bliss.
	136	1975	An obstacle to 'the deep dive'.
	133-134	1979	Food for Atman and Absolute.
	136	1979	Pure consciousness is power emanating from knowledge and bliss.
	146	1979	PF asks re mantra, bliss and physical brain.
	4	1988	Desire for bliss never stops if purely spiritual.
	20	1991	Answer to q. in relation to sacrifice.
	35	1993	How to regard – on universal level.
	36	1993	Bliss comes through consciousness.
	38	1993	Bliss beyond pleasure and pain.
Bodies	51	1962	Four bodies - physical, subtle, causal and divine.
	29	1964	We are not contained within our body.
	36	1964	Physical and subtle body - 3 types of food and effect on body.
	120	1964	One has to start by stilling body.
	215	1964	Body can be a bridge or a barrier, so it is necessary to still and regulate it.
	28	1965	Self is not the body.
	63	1965	Two ways (Shastras) - one to perfect the body, the other through stillness.
	79	1965	I is not the body - Aham & Idam (eg Ram Das).
	4	1967	Two 'veils' are coarse; three are subtle body.
	5	1967	Description of 3 bodies which together constitute the five veils.
	8	1967	In peace and deepest levels of meditation one has reached causal body, source of all energy, forms and names.
	50	1967	Death of body - relationship of material body and conscious being.
	73	1967	Position and relaxation of body during meditation.
	80	1967	Relationship of 3 bodies to Teacher.
	81	1967	Subtle body - communication with Teacher when apart.
	82	1967	Subtle body not bound by time and space - causal body never separate.
	85	1967	Need for rest for mind (subtle body).
	141	1970	Subtle body is emanation of causal body and so cannot be separated.
	viii	1972	Reply to letter from DC. Body is smallest of Buddhi, Manas and Atman.
	xiii	1972	Body is vehicle, Atman is rider.

	16	1972	Mela talk - it is the body that is born and dies: Atman is birthless and deathless.
	19-20	1972	Role of being human in creation.
	21-22	1972	Mela talk - this body is like a big town, the habitation of many ...
	24	1972	This world wants your body ... but Param-Atman wants your love only.
	29	1972	Mrs Sundaraj Q. re physical, subtle and causal.
	34	1972	Ashram talk - how to lead a controlled life - balancing needs of body etc.
	35	1972	Q. to J. re body, soul, essence and personality.
	47	1972	The load of past and future and its effect on physical body.
	105	1972	Ashram talk - the one who considers himself only a physical body is like a dead man.
	9	1979	Three bodies - physical, subtle and causal.
	116-117	1979	R's Q. re continuance of subtle body after death.
	117	1979	Remembering Param-Atman and bypassing subtle body to causal body.
	140	1979	Impure causal body.
	228	1979/82	(Physical, subtle and causal). Whole Universal Being is also made of the same three bodies. Expression of these three bodies as nine elements.
	229	1979/82	Law of three starts with Prakriti and from there arises concept of three bodies.
	229	1979/82	Concepts of different gods are embodiment of the causal world.
	230-231	1979/82	Carrier of individual to next life is subtle body. Rule is that idea entertained at time of death forms next body.
Bondage	99	1972	Different types of prison, pleasant and unpleasant, but all lead to bondage.
	106	1972	Bondage is an illusion.
Books	63	1970	Reading of too many books not helpful.
Bradaya Kamal	170-171	1975	Upanishad description that of Causal Body (Antah) Karan heart of lotus or lotus heart.
Brahma Mahurt	93	1977	Morning - just before sunrise. (Meditation)
	166	1977	Morning - just before sunrise.
Brahma/Brahman	43-44	1971	Story of Indra and Virochana. 'Self alone is the Brahman'.
	50	1971	Gita Chapter 2 - description of state of Brahman.
	68	1971	Hand signal (Mudra) where Brahman is thumb.
	78	1972	Law of three, Brahma and Rajas.
	71-73	1975	and Jnana Mudra (hand sign).
	75-76	1975	Comparison with feeling when great man appears among us - need same feeling towards unity with Jiva.
	80	1975	Shloka 'Brahman is truth...' Progress depends on knowing and respecting truth: simile of piece of rope and snake.
	5	1977	There is no difference between Brahman and Atman.
	124	1977	Vedas say when you feel Param- Atman and Atman are one it is Brahman. When you feel they are different it is Param-Atman and Atman.
	2-3	1979	The original cause.
	10-11	1979	Knowledge of Brahma cannot be given but can be caught.
	32	1979	Only one who has realised Brahma can know if another has also realised.
	35-36	1979	'Aham Brahmasini' - I am Brahma - only to remind you of what you are.
	41	1979	and forgetting.
	121	1979	Brahma as Creator. Story of Brahma's holiday.

	16	1979/82	Shankaracharya tradition is that Brahman and Atman are one.
	26	1979/82	In the individual cosmos, intellect represents Brahma.
	60	1979/82	Is everywhere in the parts of the body.
Brahmacharya	159-160	1975	In relation to happy marriage.
Brahmin	67&95	1965	Brahmin castes.
Brain	64-65	1977	Two hemispheres - Sakarmath and Karmath.
	85-87	1977	PF asks re 'brain' and 'experiencer'.
	136	1977	Brain and conscious experience.
	146-148	1977	Answers to PF in relation to brain, bliss and mantra.
	28	1985	Purush (male aspect) dominates. Use both heart and brain.
Breathing	144-145	1970	Specific reason for short exercise before meditation.
	90	1977	Equalised by correct posture in meditation so preserving Shakti or power.
	117-118	1977	Equalised by correct posture in meditation so preserving Shakti or power.
Bridge	50-51	1965	Between East and West.
	xi	1974	- of meditation, from activity to stillness, over which one throws desires.
Brother	8	1977	H.H. explains relationship.
Buddhi	51	1962	Is part of 2nd body - subtle body.
	57	1962	Make your Buddhi clean and precise to distinguish what is, from what is not. Turn it to sattva.
	58	1962	Wars in name of religion are product of confusion in Buddhi. Loving Truth is way to purify.
	120	1964	Stilling body, Manas and Buddhi.
	133-134	1964	Vibrations reach senses first, then Manas, then Buddhi.
	134	1964	Buddhi is inner gate where all this stops and does not reach Atman; can be a barrier.
	135	1964	Atman and matter two substances in us.
	147	1964	Meaning of word Buddhi - is provided to discriminate.
	148	1964	Light of Atman reflects through Buddhi if stilled and rested.
	153	1964	2nd step of ladder - one hangs between decision and non-decision due to impure Buddhi.
	155	1964	Buddhi in pure state makes one meditate - acts like a mother - reminds one.
	156	1964	Intuition through pure Buddhi. Buddhi gives directions as to what is useful or harmful to Self. A weak Buddhi loses control over Manas.
	157	1964	Buddhi is like manager or Chief Minister, and conditions depend on state of Buddhi.
	172	1964	Buddhi pure and impure.
	173	1964	Impurities in Buddhi due to cloud and mobility. True knowledge removes cloud and meditation stills it.
	193	1964	Buddhi should control Manas.
	195	1964	Use pure Buddhi to prevent Manas spinning world of its own.
	209	1964	When going in to meditate, leave body, senses, mind and Buddhi one after the other.
	210	1964	Training Buddhi - pure takes one towards sattva, impure towards tamas.
	216	1964	Never allow Manas to go free - should be under control of pure Buddhi.
	218	1964	Buddhi becomes outward bound because of outward movement of creation.
	219	1964	Anvaya and Vyatireka - two ways of controlling Manas by Buddhi.

221	1964	Efforts are necessary until Buddhi fully cleansed and open for Ahankar to see Self. Buddhi works from emotional as well as intellectual centre.
222&228	1964	R. asks re saturating Buddhi with sattva.
223	1964	Buddhi like wife, Manas a son.
224	1964	Cloud surrounds Buddhi, ignorance is cause.
229	1964	Speed of Buddhi is stumbling block to seeing Truth.
16	1965	- and Conscience.
19	1965	As a substance, stilled on higher level.
19-25	1965	Main topic. No activity of Buddhi in meditation.
34-35	1965	Discrimination necessary - story of 4-horsed carriage.
33	1965	Is subject to impurity.
36	1965	Experience from Atman comes first to Buddhi.
37	1965	Doubts.
38	1965	is subtle activity.
41	1965	Knowledge comes through Buddhi. Love is experience beyond Buddhi.
50	1965	Upanishads - knowledge through Buddhi.
52-53	1965	Stilling Buddhi.
72&75	1965	The image of a painting and of Atman.
94	1965	Expansion and universal Buddhi.
100	1965	Expansion and universal Buddhi. (second version)
114	1965	and Creation.
114	1965	Purified Buddhi and experience of Creation. The wife of Realised Man.
162	1965	and liberation. (Ouspensky)
2	1967	Manas, Buddhi etc. all subtle manifestations of Chit.
20	1967	Can achieve higher levels of consciousness by right use of Buddhi: seeing past and future.
32	1967	I am that with whose power the Buddhi discriminates.
37-39	1967	R. asks re parable of prodigal son and Buddhi. Good impulse comes from Buddhi.
62	1967	Going in and out of identification is Buddhi trying to bring one back through discrimination.
74	1967	R. asks re Buddhi, last desire and next life.
82	1967	Human beings have Buddhi, but not non-humans.
16	1968	Contained with Chitta in Antahkaran.
31-32	1968	Role of Manas and Buddhi in right actions. Influence on physical health.
40	1968	Development of subtle body by use of Buddhi.
76-77	1968	Manas and Buddhi used by teacher to help meditation, and then by individual himself.
87	1968	Light of knowledge in subtle world of Manas, Buddhi and Chitta.
8	1970	and Absolute: dealing with others.
9	1970	Influence of gunas on - story of ants and sugar.
11-12	1970	Inner organ - four gears - state of Bhawana.
16-17	1970	Function of Bhawana - predominance of gunas affects Buddhi's function - how to improve on this.
18-20	1970	Decisions taken under sattva transcend all time. Eg. of water in glass bottle. Necessity for change in emotional attitude to strengthen desire.
37-39	1970	Four divisions of Antahkaran.
40	1970	Relationship to Bhawana and Viveka. Function in increasing sattva.

69	1970	One of eight levels of Apara-Prakriti.
104	1970	No doubt in recognising pure 'I'.
126	1970	Working properly when Shuddha Ahankar is active.
2	1971	Story of 7 gates, Buddhi and Manas two aspects of Mind.
7-8	1971	Use of Buddhi in love. Like a gate.
16	1971	Prakriti takes over from Buddhi to attain communion with Atman.
17	1971	Purification of Buddhi for melting of heart.
26-27	1971	As one of elements of Prakriti - discrimination between useful and not useful.
31	1971	All outer help stops after Buddhi. All emanations from Atman start then.
36	1971	Ways to uproot bad Prakriti.
46-47	1971	Comparison of person with car owner is Atman, driver is Buddhi etc.
57-58	1971	Krishna play - Ras Leela. Radha (Buddhi) avoids attachment.
73	1971	Buddhi as reason which decides what is more useful to Atman.
74	1971	Buddhi as one of instruments to achieve True Knowledge.
75	1971	Buddhi only seen by experience. Idam (this is) experienced by Buddhi.
79	1971	Buddhi discriminates true or good from store of experience in Chitta.
vii-viii	1972	Relationship of Atman, Buddhi and Manas to body - body being the smallest.
29-30	1972	Q. from Mrs Sundaraj - use of Buddhi for a physical act.
47	1972	The load of past and future is on Buddhi.
53	1972	Difference between resolutions born of Manas and of Buddhi.
116	1972	Making friend of Buddhi.
5	1974	Two ways of holding experience, one by Buddhi and other by faith - Shradha.
13-15	1974	R. asks re keeping Buddhi free of doubt while being active - H.H. answers re rest and energy.
16-18	1974	Buddhi like wife - gifts preferred to punishment eg Rama and Sita.
20	1974	Story of Vyasa from Ramayana as mela - mula Prakriti - pure Buddhi - wife of Purush.
24	1974	3 stages of our work - Shrawana, Manana and Nididhyasanam where you stabilise through thinking - pure Buddhi.
25	1974	Recollecting, remembering has to be done by Buddhi but it must not be allowed to play with it, this purifies Buddhi.
60	1974	Different use of Buddhi in people who work through knowledge or heart.
67	1974	The way to know right or wrong from within is application of reason which comes from pure Buddhi.
71	1974	With discipline we collect "punya" which purifies Buddhi and clear reason appears.
81	1974	Buddhi working as personal servant or general.
95	1974	If Buddhi could work in the light of Atman there is nothing more to desire.
96-97	1974	Q. to J. re translation of 'Buddhi'.
98	1975	Sattvic Buddhi but not sattvic Manas causes trouble!
101-102	1975	Reflection of Self in mirror.
103-104	1975	Pure Buddhi itself is the knowledge, Chit is synonym of.
176-177	1975	Do not use Buddhi to try to correct meditation - curiosity of Buddhi is natural.

	185	1975	Paper from H.H. - explanation of Inner Organ.
	19	1977	Motivation by ego or by Absolute.
	25	1977	Following promptings from Atman as best one can – eg. mantra Kreem and Kleem.
	32	1977	Consistency and promptings of Atman.
	64-65	1977	Part of "Mind".
	85-86	1977	in activity.
	106	1977	Cleaning Buddhi.
	107	1977	Makes decisions with help of Shradda.
	136	1977	Buddhi is sharpened by good company and then takes better decisions.
	149	1977	Sat Chit Anand pervades all four parts of Antahkaran.
	29	1979	As one of the servants.
	93-94	1979	Instrument of decision, necessary to improve consistency.
	99	1979	Agitation of mind dislocates reason of Buddhi.
	126	1979	Discriminating between messages and imagination. If there is agreement between Buddhi and Chitta then it is inspiration.
	32	1979/82	Remembers or forgets.
	38	1979/82	Knowledge of Atman is acquired by Buddhi. Abhedabuddhi is knowing there is no difference between Samashti and Vyashti.
	58	1979/82	Buddhi both knows name and shape and can delete and go beyond. This purifies Chitta.
	229	1979/82	Universal and individual aspect of three bodies. Buddhi and Brahman.
	14	1985	Influx of sattva purifies Antahkaran.
	17	1985	Prompting through pure – eg. of Vishwanath.
	1-5	1991	Universal Buddhi (samashti Buddhi) is unified. Individual Buddhi is limited by sanskars.
	15	1993	Gets power from Atman which can be used for better or worse.
	17-18	1993	Meditation stills -. If – pure, can judge usefulness of thoughts: weed out useless thoughts and nourish spiritual ones.
	20	1993	Light of Atman falls on -. Fewer desires strengthens -.
	38	1993	Buddhi works on data received from Manas.
	39	1993	Purification of Buddhi.
	34-35	1965	Story of 4 horses and discrimination.
	18	1979	Story of lawyer and 4 horsed carriage.
	50	1979	Importance of remaining connected to guru.
	137	1964	Three caskets of knowledge.
	103-105	1979	Three caskets of knowledge.
	106	1979	Three aspects of knowledge - mal, vikshep, and avaran.
Castes	103	1962	Meaning of "twice born" in caste system.
	67	1965	Two types of tradition - general and special - caste system part of a special.
Causal (see Causal world)	5	1964	Communication at Causal level is through heart.
	43	1964	It is only in Causal form that everyone is equal, different in physical and subtle due to essence.
	54 & 58	1964	5 states of consciousness.
	63	1964	Right side of body is influenced by sun, left side by moon.
	38	1968	Different levels - Absolute/Atman - Causal, Subtle and Physical.
	45	1968	Each level depends for essential force on higher level.

	84	1968	Music works on Causal level - different kinds of music.
	92	1968	Relationship with HH on Causal level.
	vi	1970	Causal body lives in Antahkaran.
	4-5	1970	Ailments of Causal body must be treated according to own level, (story of diabetic and sweets).
	10	1970	Known as Antahkaran.
	11-12	1970	Simile of Inner Organ with four gears.
	12a	1970	Diagram of "The feeling of 'I'"
	21	1970	Composition of Causal level depends not only on Antahkaran but also light of Atman. Illusion of image in mirror - combination of Antahkaran by gunas.
	68	1970	Experiences on physical world related to what was collected by essence before - applies to Badrinath.
	140	1970	Causal, subtle and physical are all illusion. Subtle body is emanation of causal body and the two cannot be separated.
	141	1970	Antahkaran and Chetan Shakti of Atman - necessity for true knowledge.
	142	1970	Quality of causal body.
	40-41	1971	Causal body ever present - called 'body of non-knowing' - ie knowledge of Self. Story of two types of house.
	29	1972	Physical, subtle and causal - three in which we live - not energy.
	165-166	1975	Ignorance in Antahkaran and removal of.
	166-167	1975	House where Jiva-Atman lives - has to be enlightened by power of Chit. Story of light in king's palaces.
	168-169	1975	Misunderstanding of - part of triad of Causal, Subtle and Physical. Explanation of 'root cause'. As used in Causal body not connection with Ultimate Cause.
	170-171	1975	Relationship of Atman or Param-Atman and sattvic causal body - Upanishads.
	2	1977/8	Causal peace only reached through meditation.
	16	1977/8	Q. re reaching deep peace of causal level.
	21-24	1977/8	Relationship between people on causal level.
	32-33	1977/8	Buddhi as part of causal body.
	121-122	1977/8	Ignorance of causal body is responsible for birth.
	117	1979	Experience of causal body is either in deep sleep or meditation. 4 states - physical, subtle, causal, Param-Atman.
	140	1979	Impure causal body and ignorance - mal, vikshep and avaran - eg glass house.
	141	1979	Do gunas affect causal level?
Cause	2	1979	The "word" and creation.
	15-16	1988	Knowledge of causes on a universal scale leads to universal actions.
Cause and effect	3	1967	Atman is ultimate cause.
	26	1967	All manifested form has originated from one single cause. Scientists run after effect, we seek cause.
	51	1967	Establishment of relationship between Teacher and disciple is due to cause and effect.
	7-8	1968	Creation and manifestation, birth and death are shown as examples of cause and effect.
	79-83	1968	Chance and cause and effect.
	33	1970	Cause always bigger than effect.
	68	1970	and three worlds.

	103-104	1970	In assessing truth, examine cause - story of clay representing truth.
	125	1979	Prarabdha and Sancita.
Centres	12	1965	Emotional and intellectual - needs of both types - eg two artists.
Ceremony (see Initiation)	2	1962	Significance of ceremony of initiation - symbol of reverence.
Chaitanya	116	1970	Chaitanya (consciousness) is everything and Juda (lifelessness, senselessness) is nothing.
Chakras	146-148	1979	HH answers re bliss and brain, and relation to Antahkaran.
	8	1988	H.H. describes the rise of consciousness through the chakras during meditation.
	21	1991	Power of consciousness through chakras is orderly.
	25	1991	RG's Q. re chakras.
Chance	79-83	1968	Idea of Law of Chance due to ignorance - all governed by Law of Cause and Effect.
Chant	159	1964	Introduction to meditation. Translation of passage from Vedas.
Chariot	24-25	1965	Explanation and link with diagrams of four rooms - cart, horse, driver and symbol.
Chetan Shakti	i	1970	Chitta name for in individual man.
	14	1970	Emanates from Atman.
	17	1970	Available to all four parts of Subtle body.
	18	1970	By itself pure like light.
	21	1970	Relationship to Causal body - story of illusions created by one's image in mirror.
	22	1970	How to recognise oneself - story of fire and ball of iron - takes part of qualities of Antahkaran.
	141	1970	Chetan Shakti and Antahkaran makes Causal body but also illusion - eg mirror again.
	154	1970	Connection with Maya.
	118	1977	In complete stillness looks after body - not Prana.
	119	1977	Gives power through Antahkaran to Chitta, Buddhi, Manas and Ahankar.
	122	1977	Atman is connection to Chetan.
	148-149	1977	Relationship of Chit in Sat Chit Anand to Chetan - life force and three parts of our mantra.
	52	1979	Repetition of mantra develops concentration and power of Chetan Shakti.
Chief Feature	32	1964	Story of Valmiki.
Child	32	1975	Childlike feeling at visit - hide and seek.
	37	1975	Need to keep feeling of a child in presence of beloved - uncluttered child is always in present.
	131	1979	Wise man like a child - in present moment.
Children	51	1964	Can be initiated at age of five: a wonderful time to give this training.
	162	1975	Gita as an aid to educating children.
Chit	1-2	1967	Chit is like seed form in which all names and forms have their existence. Manas, Buddhi, Chitta and Ahankar are manifestations of Chit.
	4-5	1967	Manas, Buddhi, Chitta and Ahankar and Chit.
	37	1967	R. asks re parable of prodigal son.
	x-xi	1970	Consciousness and Chitta/Chit.
	120	1970	Sat Chit Anand.
	11-112	1975	Source of power for Chitta.
	165	1975	Not a cause but only a power.

	185	1975	Paper from HH - explanation of.
	125-126	1977	One of three qualities of Sat Chit Anand - means "it is alive".
	36	1993	- is consciousness.
Chitta	120	1964	That part which keeps constant memory of aim.
	120	1964	Lessening desires will still Chitta.
	153	1964	Is centred in heart.
	156	1964	The store where continuity is maintained.
	23	1965	The one of four factors which keeps alive all knowledge and is springboard for all inner activity.
	25	1965	R's link with four rooms and symbol.
	29	1965	Stillness of Chitta essential for Self-realisation.
	50	1965	Stilled by meditation, climbs ladder.
	72	1965	A filing system.
	75-76	1965	Store of all knowledge - can be wrongly filed.
	108-109	1965	Cosmic and individual Chitta - Lakshman and Rama and soul and consciousness.
	113	1965	Activity of Chitta arises in heart.
	i-vi	1970	Relationship between Chitta, Atman and Buddhi.
	x-xi	1970	Relationship with consciousness and Chit.
	11	1970	'Memory store'.
	12	1970	Simile of four gears.
	1-14	1970	Holds store of individual consciousness.
	14	1970	Relationship between Chitta, Atman and Buddhi.
	20-21	1970	Centred in heart - story of Delhi millionaire.
	38	1970	Relationship to Bhawana.
	40	1970	No division between Chitta, Manas and Buddhi for increase of sattva.
	112	1970	Is nucleus of all feelings.
	16	1971	Chitta, Manas, Buddhi and Ahankar is combined name of Prakriti.
	26-27	1971	Holds all knowledge of individual - cherishes certain thoughts, part of Prakriti.
	57	1971	Rasleela (cycle of Krishna plays) - Chitta stage for scene being enacted.
	74-75	1971	As part of machinery to gain knowledge of 'I am' and 'this is'.
	79	1971	Store place of knowledge - good or bad.
	92	1972	Disciplines purify Chitta - does not get us up to Param- Atman, but Param-Atman comes into it.
	98	1972	Liberation is freeing Chitta from duality of good and evil.
	106	1972	If we are lucky enough to find Holy company in this materialistic world and Chitta becomes absorbed in it, reaching Param-Atman not difficult.
	110	1972	Meditation, Samadhi etc. are all states of Chitta.
	115	1972	Inertness of Chitta stands in way of realising Param-Atman - love removes.
	7	1974	Chitta can give one 'Bhawana' - a state of pure emotion, one aspect of which is faith.
	15	1974	Vision requires all the human faculties - body, sense, Manas, Buddhi and Chitta.
	24	1974	Three stages in this work - second is Manana when essence of all the thinking of what we have heard comes into Chitta.
	38	1974	Antahkaran and its four parts - in Chitta you have all the knowledge and memories (smriti).

	104-107	1975	Part of function of Antahkaran - can only think what Buddhi tells it. Works with power of knowledge from Atman. Simile of car and switching on current.
	107	1975	Originates in heart.
	111-112	1975	Chit source of power for Chitta.
	134	1975	Originates in heart.
	6	1977	Keep door of Chitta open to Absolute for universal grace.
	29	1977	With open door, do not conceal anything.
	30	1977	If you remember Absolute at start and end of actions, your door of Chitta will be open during busy day.
	32	1977	If open to Absolute, Buddhi works according to promptings of Atman.
	33-34	1977	Those who have pure hearts have pure Chitta.
	34	1977	If open and in present moment he will not see impurity in anything.
	64	1977	Thinking, in relation to active and passive hemispheres.
	108	1977	It is Chitta which comes up with solution after problem has been put aside. Chitta can bring up vision of H.H. during meditation - it is like a camera.
	117	1977	is affected by Mal and Vikshepa.
	135	1977	Effects of herbs can be bad or good.
	86	1979	Is part of Antahkaran and link with Chaitanya and solar plexus.
	116	1979	Is part of Antahkaran which contemplates and remembers.
	126	1979	If it agrees with Buddhi, it is inspiration (imagination or inspiration?)
	21	1985	- is part of Antahkaran. Antahkaran as a whole climbs the ladder.
	38	1993	The store of memory and attitude.
	39	1993	Work of Chitta.
Christ	139	1977	and true sattvic siddhis.
	142	1977	and star in East – signs of an incarnation.
Christian Meditation	27	1989	Same source as H.H. Laurence Freeman's message.
Christianity	70	1964	Different interpretations of Truth on big scale create different religions.
	70	1964	Main theme of C. in life is suffering.
	137	1964	Detachment from suffering and Christianity.
Cinema Screen	57	1965	Drama of life - story of man at cinema for first time attacking lion on screen taking it as real.
	47	1972	Being like silent observer - do not get "animated" by the "show".
	85	1972	Film on cosmic screen - don't try to change it - go to film of your choice!
Circles	70	1962	Inner and outer circles of humanity.
Cleansing	x	1972	Realisation will not come till cleansing of Antahkaran is complete.
	xi	1972	If clean internally and externally people will want to learn cleanliness from you.
	xii	1972	Bhakti can cleanse, purify and present you before Param-Atman at your best.
	85	1972	Comment by H.H. on DS's answers - you cannot offer unclean or ugly things as worship.
Cloud	45-46	1964	Sheaths or cloud as one of three hindrances to meditation.
	151-152	1964	Cloud or sheath obscures connection of Atman within and without. Meditation dissolves cloud.
	157-158	1964	5th step of ladder - attachments drop away and clouds vanish - insight comes.

	173	1964	Impurities in Buddhi have two causes - cloud makes Buddhi see truth in wrong direction.
	199	1964	Realised Man tries to remove cloud of ignorance which prevents one seeing that Self is real now.
	200	1964	Knowledge and devotion both needed to break cloud properly.
	222-223	1964	Self is sattvic but surrounded by cloud – good company and true knowledge dispel it.
	224-225	1964	Same as page 173.
	228	1964	Same as pages 222-223.
	233	1964	No system of knowledge or method of meditation or Realised Man can give you Self- Realisation - you get it yourself when cloud round Buddhi removed.
	35	1970	Dissolution of cloud – to see Atman.
Code	11	1961	Code of life - do as you would be done by.
Coexistence	10	1991	Concept of co-existence necessary in movement to unity.
Common Element	5	1964	All men created equal in beginning but accumulate good or bad by their actions.
Common Man	23	1970	and Teacher.
Communication	22	1962	Disciple receiving messages through cosmic consciousness like radio wave-lengths.
	65	1962	Disciple's relationship with Realised Man.
	5-6	1964	Three ways of communication and three levels of those who communicate.
	24-25	1964	Relationship of servant, disciple and Master, and guidance by Realised Man.
	155	1964	When pure Buddhi reaches a high level, communication with Master becomes possible - reading thoughts of others.
	17	1965	Unity of conscience with Realised Man is subject to levels.
	85	1965	If disciple is working correctly he can make communication with Realised Man.
	14-18	1968	H.H. explains communication on subtle level.
	85	1968	Constant and regular practice of meditation allows communication.
	92	1968	Relationship with H.H. on Causal level.
	74-76	1971	Communication and experience, eg grains of salt.
	80-81	1977	Subtle communication through intensity of meditation.
	117	1977	Question re subtle communication/Prem/Sattva.
	101	1979	With true love - communication with beloved.
	15	1985	Q. re – with Realised Man through purified Antahkaran. H.H. prefers through His teachings.
	6	1988	- with Teacher after death is through knowledge.
	10	1991	On path to unity. . . important people should open their hearts and minds to each other.
Company	11	1964	Good company can change direction from Tamas to Sattva.
	17	1964	Knowledge of "bad company" will lessen effect.
	22	1964	Bad company throws you down ladder again.
	23	1964	Man at step 5 is unaffected by bad company.
	62	1964	Good company is remedy for attachment.
	169	1964	Good and bad company affect the predominance of gunas in one.
	222-230	1964	Bad company creates cloud round Self and reduces Sattva.
	45	1972	Good company - story of lion cub and sheep.

	100	1972	Satsang - good company of holy books, holy men and the Param-Atman.
	131-132	1979	Good company will suppress bad Sanskar.
	31	1985	Three types of good company: Self is highest.
Completeness	140	1964	Meditation leads to completeness.
	79	1965	Look for completeness of oneself and follow one's best desire. Contact with Realised Man by just turning to Him.
Concentration	89	1977	Dharana (concentration), Dhyana (meditation) and Samadhi and three stages - all workings of Sattva, just difference of degree.
	115	1977	NH asks re concentration and gunas.
	116	1977	Deep concentration brings stillness/Samashti.
	116-117	1977	It is Chitta which concentrates and which is affected by Mal and Vikshepa.
	120	1977	Re guidance in stillness - when there is connection between Vyashti and Samasthi due to concentration, then they "dawn" on you.
	12-14	1979	Second stage of knowing (Manana) - pondering.
Confidence	176a	1964	Confidence in unity of Atman and Realised Man is a grace - outcome of our efforts and the mercy of God.
	33	1979	and faith is a method of realisation.
Conflict	98	1972	The conflict of good and evil and liberation from this duality.
	85-86	1975	In meditation.
	98	1975	Reasons for - between Buddhi and Manas.
	77	1979	Met by discrimination can be useful, but only if it leads to unity.
	41	1993	Conflict between divine and evil forces.
Confusion	148-149	1970	Confusion between types - story of rich man in Calcutta.
	52	1977	Systematic knowledge and Satsang will bring people to understand meaning of life.
Conjunction	88-89	1965	Conjunction of planets and effect on people – people who have reached a certain stage on the ladder are free of planetary laws.
Connection with H.H.	16	1961	Dr Roles reports that a firm connection has been established.
	99-100	1962	Connection with Realised Man essential for School that aims to help its members reach Self-Realisation.
	20-21	1964	Connection with Realised Man can operate close by or at a distance.
	234	1964	When unable to be in H.H.'s presence must keep connection via the subtle world.
	73	1965	Photo of HH can help to keep connection alive.
	3-4	1988	If really engaged on spiritual work, Society will maintain - .
	6	1988	Door is open to people with sattvic buddhi and devotion.
	204-205	1979	H.H. explains that although he has given us all the knowledge we need, there is still a need for guidance and care and this will always be available.
	42-43	1993	H.H. explains that it is essential that all doubts and questions are resolved and any that are unresolved should in future be raised through Mr Jaiswal.
Conscience	16-17	1965	Talk on Antahkaran and conscience.
	98	1975	Distinction between true voice and false.
Consciousness	5	1962	Those few with cosmic consciousness catch vibrations of inspiration and pass them on.
	26-27	1962	FR gives essence of system (Law of 3 & 7) and man and cosmic consciousness. H.H. confirms same in His system.
	32	1962	States of consciousness. Realised Man maintains consciousness and will even in Samadhi and Turiya.

36	1962	The Nyaya Ladder - 7th step- states of consciousness.
37	1962	FR asks re consciousness and will.
74	1962	Q. re time and states of consciousness.
54	1964	Relationship of consciousness and "prana". Five states of consciousness. Place of consciousness in these states.
58	1964	Relationship of consciousness and "prana". Five states of consciousness. Place of consciousness in these states.
109-111	1964	Mantra and place of consciousness.
121	1964	Five elements of macrocosm.
157	1964	Insight depends on level of consciousness.
198	1964	Creation is consciousness, we create boundaries by ignorance.
212	1964	Consciousness is charged with energy. Mantra links Atman to Absolute.
218	1964	Absolute creates looking outward; in Self it is all consciousness.
224	1964	World of consciousness knows no separateness.
29-30	1965	Chitta/consciousness.
40a	1965	Prevails everywhere.
69	1965	One of the three states of Atman.
142	1965	Five states of consciousness and five sheaths.
166	1965	Real consciousness/Cosmic consciousness - have to experience.
1	1967	and Chit.
2	1967	Is also known as Atman.
15	1967	Unity is the Absolute which is Truth, Bliss and Consciousness.
19	1967	Awakening with constant Sattva, good essence, True Knowledge and meditation can lead to higher consciousness.
20-21	1967	"Art" of Buddhi can achieve higher levels of consciousness - and wave of Sattva ditto. Attention is another name for consciousness. Consciousness applied to something is called attention, but needs Sattva.
22	1967	W. asks re Sattva and wakeful state.
54	1967	Inner Circle works through cosmic consciousness through certain people.
7-8	1968	And matter - the two predominant factors of creation. Law of cause and effect. Explanation of birth and death.
76	1970	All states can be experienced in this body.
v	1972	Changing states due to gunas but observer who sees all as "passing show" always remains the same.
ix	1974	Joining of individual to universal.
55-56	1975	States of.
128	1977	Part of our Mantra expands consciousness.
153	1977	Atma-sat-katcha - the word used by Sri N. for self-consciousness.
87	1979	In relation to Antahkaran and experiencing.
89-90	1979	Desires are a spark of consciousness (Samadhi between desires).
90	1979	Stages in Samadhi.
93	1979	Body has a certain measure of consciousness.
99	1979	Gita says from contact with the world of consciousness comes the desire.
124-125	1979	Conscious action determining future moments. (JA)
135-136	1979	PF asks re conscious experience and brain.

	147	1979	PF asks re conscious experience and brain.
	21	1985	Reflects in Antahkaran, more if Antahkaran is sattvic.
	23	1989	Evolving in new ways all the time - if there could be an end to novelty it would not be conscious.
	36	1993	- permeates body like fire in ball of iron.
	37	1993	Only one consciousness: body is only the instrument, eg. of sound and microphone. – not subject to birth and death.
Consistency	18	1962	To strengthen relation with Realised Man - speak what one thinks and do what one says.
	39	1970	The good qualities necessary for accumulation of sattva in inner being.
	21-22	1972	Mela talk - story of Prince of Avagarh.
	10	1974	Whatever one says one should do; whatever one thinks one should say; whatever one feels one should express.
	26-27	1974	MA asks re above on consistency - HH amplifies - order of action, feel, speak, do.
	63	1974	FR asks re shloka on above - from Manu Smriti.
	82-83	1974	Unity of thought, word and deed opens heart.
	95	1974	Translation of prayer by Tulasidas.
	32-33	1977	When Chitta is open to Absolute, everything works from one order, cause to subtle etc. If Manas and Ahankar give the orders there is no consistency.
	93-94	1979	Buddhi necessary to improve consistency.
	6-9	1991	Need for consistency in thought, word and deed to practice truth.
Contacts	57	1972	Passing influences like infectious disease – make contacts.
	205	1979/82	Mental and spiritual contact always available. Longer intervals between visits and shorter visits, but door not closed.
	233	1979/82	Message to RG and MA – if necessary welcome to contact H.H. by letter or in person.
Contemplation	12-14	1979	Stages of knowing (study, reflecting, contemplating).
	22-23	1979	How to take it further.
	116	1979	In Antahkaran with Chitta we contemplate or remember.
Control	134	1970	Three-fold way of discipline to gain control.
	106	1972	Example of controlling a river by dam or canal and control of our thoughts.
Corruption	56	1974	When ego or Ahankar supposes we are the Master (Vikriti), and makes us try to dominate and rule everything.
Cosmos	64	1977	Body and cosmos, stars in orbit etc.
	64	1977	Stars and corresponding elements in human body.
	113-114	1977	Cosmos is Samashti - three qualities of Param-Atman, the God of the cosmos.
	23-24	1979	We have same elements in us as cosmos. First Shankara says cosmos and I are one.
	47	1979	Mahat Tattva - soul or heart of cosmos.
	48	1979	Relation of stages in creation 1/10
	148	1979	As above so below.
	22	1979/82	Viyashti and Samasthi, remembering relationship brings power - forgetting disconnects source of power.
	26	1979/82	Body as earth of cosmos, mind as moon etc.
	54	1979/82	Individual meditates about cosmos, and cosmos meditates about individual.

	230	1979/82	Description of thousands of cosmoses forming universe, but Absolute has no end and no beginning.
Creation (see Ray of Creation)	29	1964	Whole creation is Will of Absolute. HH relates process of creation.
	53	1964	Four ages of creation and impulse of True Knowledge.
	61	1964	All living beings destined for Self-Realisation - creation will not cease at any point due to realisation.
	168-169	1964	Creation of gunas. Two partners of creation - Atman and matter.
	172	1964	Absolute and creation - "I am" - Ahankar, I is the Atman.
	198	1964	Creation is consciousness.
	26-28	1965	Is full of the three gunas.
	62	1965	Action and desire, the two poles between which creation rises and falls.
	114	1965	(Sansar) takes place in one's Buddhi.
	121-122	1965	and Sanatan.
	132	1965	and words of initiation ceremony.
	150	1965	and True Knowledge/Vedas.
	153	1965	15th chapter of Gita - downward current of creation.
	69	1970	Multifarious forms in creation occur in Apara-Prakriti.
	41	1972	Three stages of world - creation, maintenance and destruction.
	78	1972	Three stages of world and the gunas - Brahma, Vishnu, Shiva.
	52	1977	Knowledge and bliss, and for enjoyment by right ways, means and actions.
	64	1977	Body and cosmos, stars in orbit etc.
	115	1979/82	Process of creation in universe in answer to W. re stillness. Eg. of cold and boiling water.
Creative work	122	1979	is art of manifestation; reverse is meditation.
	123	1979	Two aspects - story of 2 artists.
Creativity	14	1970	Chetan Shakti is force of Atman as applied to outer and inner.
	40-41	1970	Antahkaran means artistic creativity in seen form. Story of water of Ganges.
Creator	2	1962	The Creator is the basis of the Tradition of the Meditation.
	4	1962	Verbatim answer to above.
	10	1962	FR links this with "In the beginning was the Word".
	56	1965	and drama of the creation.
	85	1974	Mela talk on man's striving to know the relationship between himself and his Creator.
	1-3	1979	and the "Word"
	46	1979	and the "Word"
	47-49	1979	MP asks re "Word" - very detailed answer by H.H. Relation 1/10.
	51-52	1979	Creation as a game.
	95	1979	Beauty of creation experienced through Sattva.
	105	1979	Beauty of creation experienced through Sattva.
	119	1979	Cosmos is creative act of Absolute.
	119-121	1979	Drama of creation - story of Brahma and his holiday.
	136	1979	Creation is manifestation of pure consciousness.
Credentials	3-4	1967	Story of man who wanted to be introduced to God and was asked for credentials.
Crest Jewel	5	1967	W. asks re Crest Jewel and five sheaths.
	7	1967	List of sheaths.

Crime	103	1970	Use of Truth for base purposes.
Critics	104	1977	are intellectual types.
Cruelty	14-15	1965	Cruelty would vanish from person following his Sadhana (system) properly.
Crystallisation	23	1962	Particles round one can be picked up and crystallised to help one change.
	38	1962	Four graces and crystallisation of person at third stage of ladder.
	52	1962	Four bodies - can only be crystallised in human being.
	26	1968	Brief reference to - and 'outer influences'.
	65	1968	Means doing away with ignorance surrounding subtle body by using influences from inner and outer worlds.
Cycles	46a	1970	of birth, death etc. (Mela camp).
	72	1970	'Who is it that lives through different lives?'. 'What is it that takes forms .. and keeps on the cycle?'
	81	1970	Cycle of education.
	159	1970	Cycle of life kept going by certain laws.
	164	1970	Cycle of the mantra.
Daiva (see Devas, Devic)	89	1975	Explanation of Daiva and parts of mind during meditation.
	99	1975	Devas - Truth of Param-Atman - how to distinguish.
	100	1975	Inner voice of Devic.
Dakshan	68	1977	Teaching of sages at Mela.
Dakshina Murti (see Hand signal)	110-111	1970	'The form of liberation' - embodied with Mudra (hand signal) or form of knowledge.
	68	1971	Hand signal and Vedanta - HH's poem.
	71-73	1975	Brahman and hand signal (Jnana Mudra).
Dandi Swami	64 & 122	1972	Putting questions to DS.
	82a-86	1972	Including HH's corrections.
	172-173	1972	Appendix of DD's answers.
Dattatreya	66	1968	- gathered teaching from 24 incidents in the natural world involving people and animals. Story of young girl.
	17	1988	- took 24 teachers. The whole of Samashti is our teacher.
Daya	114	1979	Daya (mercy) and Yeda (remembering) - relationship between teacher and disciple.
Death	45	1967	IN's questions re death and continued connection with the School.
	50	1967	A. asks re death of body. H.H. - "Death does not bring an end to the one who has the body".
	5-6	1968	of the young airman - initiation on subtle level.
	7-8	1968	Survival after - creation, consciousness and matter. Process of manifestation. Law of cause and effect.
	10-11	1968	Rebirth of two kinds – compulsory and voluntary to help mankind.
		1970	Under birth and death.
	61	1972	Death of physical body does not halt work on realisation.
	48	1974	Mrs Churchill re death of her mother and keeping her memory alive.
	43-46	1977	As a wedding or union.
	58-59	1977	and transmigration - last desire - repeating mantra.
	100	1979	Different time-scale for physical and subtle bodies.
	120	1979	Drama of creation - everyone destined to die, but death only physical.
	205	1979/82	HH and FR and next journey.

	230	1979/82	When individual dies prana merges into universal. Only important thing at death is idea one entertains at that moment which forms next body.
	231	1979/82	Carrier of individual to next life is subtle body.
	33	1991	Q. from AB on preparation for death.
	32	1993	Preparation. Detachment from body by purifying Antakharan.
Debts	52	1964	How does aspirant pay debt? Only be giving to someone else by example.
	61	1972	Debt is not repaid in one day, but daily.
	83	1972	HH confirming St. JW's remark on paying debts.
	55	1979	FR's debt to and HH's reply.
Decision	9	1970	Manas carries them out - with abundance of Sattva. Buddhi would always make right decision.
	16	1970	Light of Atman falls on Buddhi - relative concentration of gunas affects function.
	17	1970	Doubts arise in those governed by Rajas or Tamas.
	18	1970	Taken under Sattva will transcend time - story of water in glass bottle.
	20	1970	Sattvic decisions always clear and without doubt.
	38	1970	Buddhi discriminating between right and wrong and usefulness or not to Self.
	156-157	1970	Decision and understanding of important idea - '... we should keep our treasure in the heart ...'.
	31	1971	How to have more faith - decide to love the truth and stand by it.
	12-13	1975	Decide to remember relationship between Atman and Param-Atman. Unshakeable decision.
	63-64	1975	Danger of thinking 'I also am somebody'.
	3-4	1979	Buddhi is instrument for making decisions.
	44	1979	Inability to make decisions if too much tamas.
	22	1985	Q. from NY re coming to a “decision which will never change: only if made in sattva.
Defects	i-ii	1974	Never think of defects - your own or others.
Depth	156	1965	Maturity and stillness necessary for disciple to experience depth of meaning.
Deshangula	170	1975	Space between heart and throat. Perception of Jiva and Param-Atman from.
Desire	59	1962	If desire is for happiness of Atman then all resulting activities are good.
	91	1962	Yoga system based on bringing desires inward and purifying them. Meditation system different - "leave your desires outside".
	45	1964	Misunderstanding caused by clash of different desires.
	48	1964	Mind becomes dirty through opposing desires like colours mixed in water.
	69	1964	Last desire at death established pattern of next life - child prodigies.
	196	1964	Fewer desires are good for disciples.
	32	1965	As obstacle to attention and meditation - 'have fewer desires'.
	114-115	1965	Desires governed by level of being.
	11	1970	They arise first in manas.
	16	1970	Good desires to clarify manas.
	19	1970	'Only strong desire for purity can change things'.
	20	1970	Emotional attitude necessary to make desire strong.
	37	1970	Necessity for work on line of Viveka and Bhawana.

	xiv	1972	Our desires are like strings pulling us towards the world - let pull be toward God.
	24-25	1972	Facilities and conveniences increase desires - story of Mahatman with tiny hut in jungle.
	27	1972	A poor man with no desires at all is happy.
	39	1972	Human mind is never satisfied with what it has and always desires the opposite.
	1-2	1974	Psychological rest comes only after cessation of desires.
	65-66	1974	Desire of individual and desire of Absolute. Immediately after rise of a desire, something in Antahkaran prompts one whether it is right or wrong, but one doesn't always respond to prompting.
	55	1975	Gap between desires - energy could be available if stillness realised.
	57-58	1977	Intervals between and power available.
	17	1979	MP asks re overcoming worldly desires.
	51	1979	Desire to meet the Lord.
	65-66	1979	Rest between desires, and Samadhi.
	70-71	1979	Rest between desires - all desires arise in consciousness.
	71	1979	Consciousness is consumed by desires - fewer desires - more powerful, steadier.
	72-73	1979	How to have activity without desire, eg judges.
	88	1979	Rise of desire is related to Sanskar which gives it form.
	89-90	1979	Samadhi between desires - three factors.
	99	1979	Gita says from consciousness and its contact with the world come desire.
	19	1979/82	Two types - natural like hunger which comes, is satisfied and goes, but other wants to hold on to something - that needs controlling.
	20	1979/82	How to control - be contented that God alone knows what is best.
	22	1979/82	Relation of Samadhi between desires and that in meditation (Sankalpa/Vasana).
Detachment	77	1964	Love keeps attachment at bay - eg. hermit with fire round him in forest. Attachment if because of motive of profit or self interest.
	87	1964	Not asking for any return is way to increase selfless love.
	89	1964	Not asking for any return is way to increase selfless love.
	126	1964	State of attention only reached by detachment.
	136	1964	Detachment must be practised until natural.
	137	1964	FR asks re attachment and detachment from suffering, and Christianity.
	57	1965	Story of lion and cinema screen.
	59	1965	Happiness and misery are a product of the mind - the drama.
	60	1965	Decision that worldly acquisitions do not bring happiness.
	62	1965	Drama of creation.
	138	1965	Q. re coldness of idea of detachment.
	58	1972	Spiritual tradition in India through ways of action and detachment.
Deva-Ista	21	1979	Form of God to whom one is devoted - see it in everyone.
Devotion	40-41	1962	Keertan - a form of devotion. Different ways to Self realisation.
	72	1962	Ways of Self realisation.
	171	1964	Devotion is the gentle art of unity.
	200	1964	Devotion and knowledge both necessary.
	211	1964	Through love and devotion one who is really searching for Atman will hear and recognise voice of Atman in multitude created by mind.

	231	1964	Example of way of devotion - servant loving and attending jailer.
	44	1972	JR's Q. re increasing love for Param-Atman.
	112	1972	Devotion before acquaintance is forced, but after meeting is real.
	18	1977	Anvaya and Vyatireka.
	40	1977	Surrender to someone.
	28	1991	Dr Roles was full of devotion. In devotion there is no spatial or temporal barrier.
Dharana	iv	1970	Explanation of Dharana/Dhyana.
	89	1977	(Concentration) - three stages - Dharana, Dhyana and Samadhi.
Dharma (see Laws)	83	1962	Sanatan Dharma - religion of Atman.
	40-41	1967	Natural law. Eternal rules. There is only one Dharma for all humanity.
	76-77	1967	Eternal rules for all, but different religions preach these rules differently.
	128	1979/82	Nature - Dharmi - being who has this nature.
	5	1991	Natural law.
Dhyana	iv	1970	Explanation of Dhyana/Dharana.
	127	1979	People not yet ready for Dhyana meditation can have Japa or Keertan.
	22	1979/82	Relation between Samadhi between desires and that in Dhyana (meditation).
Dictionary	110-112	1979	Jaiswal to make for translation with HH's approval.
Differences	38	1989	Washed away by love and generosity.
Diksha	68	1977	Meaning of the Mela.
Dirt (see Mal, Vikshep & Avaran)	45-48	1964	One of the three hindrances to meditation.
Disciple	45	1962	Importance of attention.
	63	1962	Effort of disciple and grace of Master combine to take disciple along.
	66	1962	The main factor in the relation of the disciple to the Realised Man is the intense desire. Example of the turtle.
	66-69	1962	Disciple tested to prove depth of faith.
	76-77	1962	Memory of HH's words effected by gunas.
	77	1962	Realised Man always keeps balance of situation (with aspirant) in his hands.
	20	1964	Not natural to hold knowledge beyond one's level - i.e. knowledge from Realised Man.
	22	1964	Need for a leader in early stages of ladder.
	24	1964	Disciple is more than a servant.
	25	1964	Relationship is an individual one. Creation of a Realised Man is two-way - eg. Dronacharya and Arjuna.
	29	1964	When disciple expands being to the subtle level, relations with Self Realised Man possible.
	38	1964	If aspirant has met Realised Man he can be guided from a distance by remembering.
	49	1964	Relationship of School to its leader.
	67	1964	A. asks re Teacher and disciple meeting in meditation.
	68	1964	Guide will never leave aspirant until Self-Realisation - even death will not break the relationship.
	74	1964	"Accepting" disciple.
	76	1964	"Accepting" disciple.
	77	1964	Distance no hindrance to connection.
	80	1964	Distance no hindrance to connection.

82	1964	First grasp physical image of Realised Man to keep in mind.
103-104	1964	Deep bond between disciple and Teacher may be due to previous life.
114-115	1964	Agrawal describes his relationship with Guru Deva.
118	1964	More on Guru Deva and Bhakti.
155	1964	Communication with Master possible through pure Buddhi.
155	1964	Communication becomes possible with high level of sattva.
161	1964	For disciple to become like Master he must discipline inner life and know how to behave.
167	1964	Do not be attached to the idea of being near Master. Aim is Atman.
168	1964	One can easily get near to the Master by mind or keep his remembrance in the heart.
175	1964	Training of disciples.
211	1964	Hard word is necessary for Realised Man as well as disciples.
225	1964	Relation of disciple to Teacher is made only once and lasts for ever.
10-12	1965	Two types of disciple.
45	1967	Disciple and teacher will be liberated together.
51	1967	A. asks if one should make effort to unite with Teacher, and is one guided towards a Teacher or is it luck? HH - cause and effect.
53	1967	Subtle relationship more potent - some disciples though physically close may be wandering far away.
68	1967	Can one ask for help? HH 'Master knows and comes to help unasked'.
75	1967	Guru plays major role in liberation - disciple only has to remember the Teacher.
80	1967	Relationship with Teacher starts with name and form, then goes to subtle and causal.
81	1967	Voices of disciples reach Teacher through subtle body.
84	1967	Disciple should not claim to be able to pass on help himself or connection with Teacher will be lost - it is then just personality.
124-126	1970	Danger of losing one's way following other Teachings.
5	1977	Relationship with Teacher - eg. 2 birds on tree.
11-12	1977	Physical meeting brings abundance of sattva.
13-14	1977	Liberation of disciple and Teacher - eg. of Ramana Maharshi.
60	1977	To RA - "no duality between you and HH at all".
120	1977	NH asks re guidance of voice of beloved in stillness.
135-136	1977	Guru/Param-Atman/Atman are one and the same for one on path of Jnana.
163	1977	Final message to NH.
164	1977	Message to FR - inheritance by disciple from Guru.
172	1977	Conversation with Sri N.
50	1979	Importance of remaining connected to guru.
58	1979	Following one system.
106	1979	Only teacher can remove the golden cover so disciple can see the Truth.
113-114	1979	Teacher has responsibility for pupil.
168	1979	One can easily get near to the Teacher by mind or ... keep his remembrance in the heart.
3	1988	Tradition of Teacher and Disciple must be held with respect.
27	1993	Relationship with – and unity between them.
33	1993	Relationship with teacher through knowledge and practice, constitutes the Way.

	35	1993	Relationship is of Samashti and Viyashti.
Discipline	69	1962	Discipline purifies.
	99	1962	To bring about any development in the human race discipline is necessary.
	217	1962	The human form is the platform where discipline is available.
	82	1964	Discipline is word for gradual progress.
	150	1964	Rigid discipline causes disciple to give up. Meditation is easy, but one must be sincere.
	154	1964	After full maturity in discipline one gets to source of bliss.
	169	1964	Discpline is like churning butter from milk.
	173	1964	Pure Buddhi earns currency suitable to spiritual world by discipline.
	176a	1964	Those who go for discipline awake and find confidence - their influence uplifts masses.
	200	1964	Those furthering this knowledge and discipline must be sincere and completely honest with themselves and others. Tell only what you have experienced.
	210	1964	Sattvic activities are painful at first because of discipline until natural.
	215	1964	Body can be a bridge or barrier - easier to discipline body when young. When discipline is natural it becomes a bridge.
	216	1964	Way of development needs watching and discipline - never let manas go free.
	217	1964	Discipline is only like a thorn to remove another thorn - eg. dhobi man and donkeys.
	218	1964	Discipline turns body, mind and Buddhi towards "within".
	6	1965	Discipline for ascent of ladder. Outward and inner.
	8	1965	Rules.
	9	1965	Story of monkey in tree.
	10	1965	Two types of people.
	11	1965	Organisational need.
	11	1965	Story of two artists.
	13	1965	Sadhana - system.
	62	1967	Attachment to discipline.
	64	1967	Message to S. of M.
	74	1967	Last desire - man who has had a discipline will have a desire with conscious origin.
	64	1968	Third stage of ladder - Sadhana.
	29 & 82	1970	'... practice and discipline always lead towards Truth and purification'. Understanding of True Knowledge begins after three years.
	127-128	1970	Significance of three years.
	64	1974	Sadhana - meditation.
	65	1974	Do not worry too much about details - the mainstay of discipline is the heart and power of faith.
	71	1974	HH's word for discipline - Sadhana - systematic support.
	69	1975	Only self discipline recommended. Love of Atman.
	115	1979	Discipline and rules not to be imposed - responsibility to be given to those who respond.
	10-11	1988	Course of discipline needed for Self-Realisation.
	33	1989	Freedom is self discipline - Swatantra.
	3	1992	Constant practice needed.

	18-19	1993	Discipline matures the Buddhi.
Discourse	22	1970	Discourses will bring Viveka.
	30	1970	Emotion must go hand in hand with discourse and knowledge of Truth.
	133	1970	' ... only thing one has to do is to listen to discourse and immediately try to put it into practice'.
Discrimination (see Buddhi)	147	1964	Buddhi provided to discriminate.
	23	1965	Is the work of Buddhi.
	35	1965	Story of the carriage with four horses - way to freedom.
	60	1965	The key to happiness.
	3-4	1967	System of knowledge and meditation is to lead people to discriminate between transitory and eternal, and to see unlimited, unbounded Atman.
	6	1967	Discriminate fine from coarse, Atman from non-Atman.
	39	1967	Parable of prodigal son and two states of Buddhi.
	103	1970	Exercise of discrimination, when pure truth should not be expressed.
	130-131	1975	How to awake true discrimination. Root of good and bad is in mind.
	6-7	1979	Discrimination of real from unreal for liberation.
	16-17	1979	- and attention.
	77	1979	re friction.
	5	1991	- needs consistency.
Disease	207	1964	Disease in the life of Realised men.
	70-73	1974	Final disease is ignorance. Diseases in causal body (Sanchita, Prarabdha and Kriyamana).
	72	1974	HH's answer to MC on people under discipline (meditation) still being sick - eg of holy man and septic abscess.
	73	1974	Difference between pain and suffering.
	74	1974	eg. of Ramakrishna and cancer of throat - also Tulasidas.
Distractions	101	1962	Disturbances in meditation.
	136	1964	Detachment, inner and outer, must be practised so much that it becomes natural not to be moved by any distraction.
	175	1964	Good meditation leads one beyond distractions.
Disturbances	2-4	1968	Are part of nature, the play of the gunas - even Realised Man not free from them (see Gunas).
	43	1968	How to use and cope with them.
	65	1968	Story of Dattatreya and virgin girl.
Dive	viii	1974	Those who manage to dive deep come out with potentiality emanating from Will of Absolute - eg. Sthitaprajna.
	2-5	1974	System of Meditation has been prescribed to all of us for this deep dive into the Self - great ocean of bliss.
	9-10	1974	A. asks re help to dive deeper - three ways to help related to three bodies.
	42-43	1974	MA asks re deep dive, mantra and Samadhi - HH - profound deep dive is Turiya, beyond Samadhi.
	77	1974	R. asks re paying attention to outward expression after deep dive.
Divesa	16	1993	Divesa = hatred.
	17	1993	Need to purge this.
Divine Body	93	1974	Divine qualities are within our reach, if not the Divine Body.
Divine Incarnation	16-17	1972	Incarnation of Param-Atman is divine - story of child Krishna to illustrate behaviour of a divine incarnation.
Divine Nature	55	1972	Good resolutions are not part of worldly desire but of the divine nature.

Division	6	1985	No division between any individual and Param-Atman.
	11	1985	No division possible in True Knowledge.
Doer	46	1972	Illusion of being the independent doer - Absolute is real doer.
	98	1972	Avidya, ignorance in which we imagine ourselves the doer, subject to law of karma, but other way like the drama is not subject to karma.
	15	1979/82	Disassociating yourself from body kills false Ahankar because you do not claim to be doer. HH uses word Seva, Sevabhar meaning service: Karta, Kartabhav means doer.
	15	1979/82	Bondage is considering yourself to be the doer because it makes you responsible for the consequences.
	124-125	1979/82	Doer and enjoyer arise from Ahankar.
	17	1988	Feelings of being the doer loosen the connection with Samashti.
Doubt	1-2	1964	If he has a shred of doubt then this will be passed on.
	61	1964	Self Realisation does away with doubt.
Drama	57	1965	Universal grand drama - eg. of cinema screen and lion.
	59	1965	Different roles in drama.
	62	1965	Drama of Creation - detachment.
	108	1965	True knowledge is of the Drama of Creation.
	110	1965	Cosmic drama - eg. of Rama.
	145	1965	Drama of maya never stops.
	33	1967	Creation is a play and for enjoyment.
	56	1967	Enjoy drama without being attached to peace or war.
	67-68	1967	Mundaka Upanishad - two birds in tree - "Watch and enjoy the drama".
	122-123	1970	Should play one's part without any attachment.
	142-143	1970	No attachment to any physical phenomena on attaining communion with Self.
	46	1972	Whole creation is manifestation of Absolute who is real Doer.
	55-57	1974	Creation a drama - masculine and feminine are equal - eg. Rama and Sita.
	6-7	1975	Principle explained in Gita.
	124	1975	Necessity to keep separate from drama - unreality of.
	40-42	1977	RA asks re scope for improvisation in drama - eg. of different roles in factory.
	85-86	1977	Universality of basic creation and enjoying one's role - eg. of "Rakshu".
	114	1977	Param-Atman not bound. Those who teach and those who learn in drama - Arjuna and Krishna.
	119-121	1979	Drama of creation.
	16	1991	Drama or Leela, eg. of Rama and Ravana.
Dreams	76	1962	Effects of gunas on dreams.
	54	1964	One of the five states of consciousness.
	57	1964	Tension and forgetfulness makes one sleep full of dreams of ordinary things and one awakes tired.
	58	1964	One of the five states of consciousness.
	68	1970	Whatever one sees - physical world is related to subtle.
	98	1970	Anything taken by individual with attention reflected in dreams.
	99	1970	If things discussed with Realised Man appear in dreams disciple's power directed towards liberation. Q & A possible in dream state of subtle world.
	142	1970	Body we see in dream created by subtle body.

	41-42	1972	With merging of everything into Self, waking and dreaming become more alike. Three stages of the world.
	48	1972	Five states - the mysterious creative art of Absolute.
	144	1977	Q. re reality of things - eg. of dreaming and waking.
	38-39	1979	Dreams and maya. Dreams while awake, and gunas.
Duality	81	1965	For training purposes two aspects have to be shown before one can come to "one".
	15	1967	Meditation is to lead from duality to unity - not an end in itself.
	27	1967	R. asks re seeing three forces and not duality.
	33	1967	Duality of "want it" and "got it" binds a man.
	50	1967	Relationship exists only with duality - in unity there is no relationship because it is all one.
	50	1972	How to behave as silent observer who has no duality - story of Rama Tirtha and black adder.
	98	1972	Liberation is freeing chitta from duality of good and evil.
	98-99	1977	Worldly pull and spiritual pull resolved by giving full attention to job in hand.
	8	1979/82	Bringing an image can cause duality. Image is to help to know each other; once you know, it has done its work.
Duratma	7	1991	When the Self is ignored, the man becomes Duratma (opposite of a Mahatma): a wicked creature!
Durga	15	1962	Explanation of significance of Goddess Durga.
Duty	28	1972	Realised Man undertakes actions as a matter of duty with no desire for benefits.
	94	1972	Individual ego's use is that of incentive to duty.
	9	1979	MP asks re mukti and duty.
	35	1979	Act without motive, just duty, eg. Arjuna.
	24-25	1979/82	Doing your work as a duty and not being attached to finishing it prevents loss of energy.
Dwand	5	1979	'Pairs of opposites'.
Dwesha	16	1993	Hatred.
East & West (see Bridge)	50-52	1965	Humanity rather than E. & W.: the bridge is an emotional one.
Eclipse	68-70	1968	Significance of - in Indian philosophy.
Education	164	1965	School at Ashram works on being and knowledge.
	108-119	1975	of two kinds - knowledge and language. Meaning of vidya and Avidya.
	52-53	1977	Complicates meaning of life.
Efficiency	44	1962	Is the other side of attention.
	60	1962	To know right from wrong, training is needed - efficiency only comes after training.
Efforts	20-21	1964	W. asks re essential effort. Efforts necessary till Buddhi pure, not beyond.
	88-89	1970	No grace without effort and discipline.
	vii	1972	Answer to DC re ineffectual efforts.
	44-45	1972	Individual makes little effort - greater effort is made by Param-Atman.
	105	1972	Either you accept Param-Atman - important thing is confidence not effort.
	iv	1974	Any effort made on the way is itself a realisation of the way. All one can do is to make these little efforts from day to day.
Ego (see Ahamkar)	28	1965	I am not the ego, but the ego belongs to me.

	v	1972	Observer always remains same - modification happens to ego (Ahamkar) because change is its very nature.
	94	1972	Individual ego (Ahamkar) is for incentive to duty.
	18	1977	Diminishing ego - Anvaya and Vyatireka.
	21	1977	Creating artificial bodies when "pretending".
	27	1979	In those of tamasic nature, ego predominates.
	29-30	1979	as a servant, and how to control.
	17	1988	- must not be allowed to arise in the Society, otherwise divisions will manifest.
	17	1989	Self experiences as Ahamkar or Aham.
	8&13&21	1991	Effects of Ahamkar: cause of wars through greed, power and pride.
Ekagrata	137-138	1975	Concentration (in relation to meditation).
Electricity	148	1977	Analogy in relation to our mantra.
	157	1977	Light influences darkness, but not other way round.
	158	1977	Load proportionate to meter.
Elements	93	1965	Cosmic chariot where 5 elements are the horses.
	2-3	1967	Phenomenal world arises from manipulation of five basic elements.
	4	1967	W. asks re comparison with earthly elements and sheaths.
	5	1967	Relationship of physical body to earth, air, fire, water and ether.
	26	1967	Elements as basis of scientific work.
	77	1970	Appear out of the will of the Absolute. eg. making table from wood.
	83-84	1970	Story of king and prize of 100 cows for wisest man.
	113	1977	Five elements of cosmos.
	2	1979	In process of creation.
	23	1979	Same in body and in cosmos.
	47-48	1979	in creation.
	79	1979	in different sounds in mantra.
	134	1979	in creation of an impression.
	9	1979/82	Ethereal to solid - unity possible amongst ethereal but not amongst solid.
	228-229	1979/82	Expression of three bodies of universe is nine elements - list of nine.
	3	1991	Five elements are source of all empirical knowledge, conveyed through the five senses: reception subject to gunas.
Elephant	8	1961	Story of "God is everywhere".
	31	1962	Real elephant and felt elephant - in relation to 5th step of ladder.
	79-80	1974	Dedication of heart is most important - story of elephant and crocodile.
Emanation	141	1970	Subtle body is emanation of causal body.
Emotion	231	1964	Two ways, with example of prison and jailer.
	3	1965	Constant stream of emotional content from H.H.
	10-12	1965	Two ways.
	16	1965	Domain of where conscience arises.
	104	1977	Way to see what people are, (emotional type).
	141	1979	Emotional acts create Rajas.
Emotional Centre	221	1964	Buddhi works from emotional centre as well as from intellect.
	224	1964	Inner relation works through emotional stream which is eternal.
	23	1965	Relation to Buddhi/Manas/Chitta/Ahankar.
	58	1965	and experience in Samadhi.

	4-5	1970	Comparison of meaning with P.D.O's definition. Ailments of - in causal body. Story of millionairess, diabetes and sweets.
	11	1970	Stands between an activity and its consideration by Buddhi leading to judgement of right or wrong.
	19-20	1970	Cleared by elimination of desires by sattva. eg. water in glass bottle. Four divisions of Antahkaran.
	30	1970	Necessity of discourses and knowledge of Truth for predominantly emotional to move on way.
	37	1970	Disciple must work with Viveka to remove enquiries on either way.
	38	1970	Place of and relationship to Antahkaran.
	122	1970	Adoption of emotional attitude changes situation of dissatisfaction.
	123	1970	Only possible to stop emotional attitude by remembering someone with Shakti.
	124	1970	With emotional attitude, anything taken up accomplished without attachment. (devotional).
	139	1970	Melting of heart - to bring intellectual to emotional state, all questions must be answered.
Ends and means	47	1975	Different ends for different means.
Energy	3	1964	Recharging with energy through meditation. Spending less than one earns and raising level of being.
	4	1964	Vital energy created and restored in deep meditation bringing taste of bliss.
	15-16	1964	Two half hours a day sufficient to give householder enough energy to develop. Only one store of energy - stored in subtle form.
	57	1964	Regulate time for meditation and ordinary work to save and store energy.
	59	1964	Meditation is practical - supplies more energy to act positively and effectively.
	86	1964	Energy stored in sex centre, can be roused through yoga, but not for 4th Way.
	196	1964	eg. of car engine/battery and recharging. Meditation recharges, but use this energy for Atman. Form good habits.
	38	1965	From sleep and from proper meditation.
	54	1965	Two half hours meditation are enough.
	64	1972	Engaging your attention on present moment brings extra energy.
	93	1972	Sita in Ramayana represents fundamental energy - the possessor of energy is Param-Atman - energy needs a vehicle.
	viii	1974	Having reached stillness of deep dive one is never without energy and love.
	14-15	1974	Stream of energy through universe (Samashti) is held by individual (Vyashti) like earthen pot. You take energy from main stream for daily affairs, exhaust it, refill, etc.
	62	1974	Connection of disciple and teacher and flow of energy.
	55	1975	Obtained from third type of Samadhi which comes between desires and not tapped when available.
	147-148	1975	Ways of recouping energy.
	24-25	1979/82	Being attached to finishing work in hand causes loss of energy.
	45	1979/82	Energy in meditation.
	46	1979/82	Chetan/Shakti (energy) in meditation and spine.
	52	1979/82	Repetition of mantra and energy.
	3	1989	Energy necessary for journey of life. Remembering makes energy available. Energy acquired and stored through act of being still.

	8	1989	Meditation increases store of energy.
	23	1993	Energy gained from meditation.
	24	1993	Misuse of energy.
	26	1993	Use of energy.
Enlightenment	199	1964	Unity is there, Self is there; a matter of enlightenment.
	10-11	1988	Moment of Enlightenment is spontaneous but disciple must first undo false knowledge.
	11	1988	Two approaches: "All this I am", "There is nothing else but I". See also Anvaya, Vyatireka.
Enneagram	66-67	1968	Symbol used also in India and its relation to Law of 3 and 7.
	59	1975	Nine is perfect number.
Entertainment	85	1964	Better plays and better forms of entertainment can offer good influences.
Equality	97	1972	Where can one find equality anywhere in the world? World exhibits nothing but variety.
Equilibrium	7	1964	Cannot communicate properly without equilibrium.
	21	1972	Dynamic equilibrium keeps body fit - disturbance causes disease - same in creation when balance upset.
	7	1975	Only moment of equilibrium available when having gone deep in meditation.
Essence (see Samskar)	26	1962	FR gives summary of our System and essence.
	55	1962	Gunas interplay with our essence to govern our activities.
	80	1962	Strong quality in essence leads a man to a way.
	148-149	1964	Essence one gets with birth; essence for next life is this plus what you collect in this life. 8,400,000 cycles of life. Only in human stage can good or bad be added to essence.
	169	1964	Good and bad company can affect essence.
	109	1965	Two types of influences accumulated in Sanskar.
	68	1970	Experience is related causally to previous life.
	73	1970	Tradition of knowledge and essence, carried into rebirth somewhere else.
	142	1970	Essence lies dormant in causal body.
	35	1972	Q. to J. re body, soul, essence and personality - answer re 'Pratibha'.
	88	1979	Rise of desire is related to Sanskar (essence) and this gives form to a desire.
	107	1979	Sanskar of type of Mal raises no questions because Mal prohibits understanding of truth.
	125	1979	Sanskar system - Prarabdha, Sancita and Kriyaman through which everyone gets result of what he has done previously.
	13-132	1979	Effect of good and bad company.
	134	1979	Sanskar affects quality of our intake of impressions which may be golden in themselves.
	140	1979	Coverings of Antahkaran (Mal, Vikshep and Avaran) arise from Sanskar.
Eternal	76-77	1967	Eternal rules - dharma.
Eternity	28-29	1965	Self lives in eternity.
	70	1968	Only Absolute or Atman is eternal. Eternity in relation to birth and death. Change not eternal, but law of change is eternal.
Evil	38	1962	Forces of evil always challenge the force of good.
	14-15	1972	Worldly possessions not evil: only identification with them.
	34	1977	Evil is in eye of beholder: basically no such thing.
Examination	129	1965	Reference to FR's test at Rishikesh.

Example	113	1979	Most important in teaching.
Expansion	13	1964	Distracting noises in meditation seem very loud until expansion takes place.
	29	1964	When disciple expands his being to level of subtle world he can have relationship with Realised Man.
	30	1964	2 ways to supplement expansion.
	39	1964	Have feelings of expansion before, not during meditation. All forces of Absolute are embracing you from all sides.
	89	1964	Expansion is not feeling or thought, it is fact ... remember one is far bigger than one thinks.
	93	1964	Letter from RA to FR on his understanding of - .
	123	1964	Further questions on expansion.
	133	1964	R. asks re expansion while still with eyes closed.
	93	1965	A's Q. re feeling unity with universe and stillness and attention.
	111	1965	Useful during day when not doing work involving attention.
	17	1977	Anvaya and Vyatireka.
	78	1979	which takes place in Antahkaran through mantra.
Experience	52	1962	Up to 4th step of ladder is preparation - beyond is experience.
	203-204	1964	Experiences which may come as a result of meditation should not be expressed.
	29	1965	One does not realise a state, but an experience.
	74-76	1971	Communication presupposes experience - eg grains of salt.
	37-38	1972	Experience of Param-Atman through sound of mantra.
	76	1977	One cannot transmit an experience, only lead others to experience for themselves.
	89	1977	One cannot transmit an experience, only lead others to experience for themselves.
	145	1979/82	Not possible to "experience" qualities of Atman - qualities leading to Idam.
	7	1988	Single experience of unity of Vyashti with Samashti establishes life-long relationship.
	20	1993	Experiences only valid if they serve the universal. If personal with sense of self-importance it is rajas and tamas.
Faith	1	1964	Two types of people - those who take things on faith and those who want proof.
	8	1965	In connection with rules and discipline.
	11	1965	and two types of disciple.
	46	1965	Basis of is prior knowledge of truth.
	5	1970	Healing of 'ailments' in emotional centre in causal body can be effected by presence of conscious man with - .
	9	1970	Only through - that Buddhi is clarified.
	29	1970	Never a moment before or after liberation when teacher is away from disciple. Necessity for right use of three gunas. Motivation towards Self-realisation possible if one has - .
	56	1970	Two levels of - .
	57-58	1970	Necessity to establish in guru.
	97	1970	Arising as remembrance and whole being still only one of many ways by which influence of Realised Man can be passed to disciple. Quotation from Bhagavad Gita.
	98	1970	Attention necessary as well as faith in teacher.
	99-100	1970	Example of - working in disciple and through teacher.

	134	1970	Three-fold way of discipline to gain control.
	31	1971	How to have more faith - long practice - love the truth.
	xii	1972	Establishing an unshakeable faith in Param-Atman puts us out of reach of all harm.
	12	1972	Hoard Bhakti and not worldly possessions. Transfer your attachment to Param-Atman. There is suffering in world as long as faith in Param-Atman is not there.
	5	1974	Two ways of holding an experience - by mind and by faith held in emotional body.
	7	1974	Chitta can give Bhawana - pure emotion, on aspect of which is faith.
	13	1974	R. asks how to hold faith that we belong to Param-Atman and He belongs to us, when Buddhi becomes active.
	18	1974	Faithfulness of Buddhi if supplied with true knowledge.
	64	1974	One thing that never needs to be changed is faith in Param-Atman.
	65	1974	Faith is most important thing - faith in the unchanging Absolute, and faith in the meditation.
	95	1974	Poem of Tulasidas - "unshakeable faith in and devotion to Param-Atman".
	19	1977	Disbelief, blind belief and surrender.
	150	1977	of disciple determines how much force goes into him at initiation.
	153	1977	Three levels - sattvic, rajasic and tamasic.
	154	1977	Is faith related to Buddhi?
	29	1979	By faith we develop knowledge.
	32	1979	By faith we develop knowledge.
	33	1979	Confidence and faith as a method of realisation.
False 'I'	94-95	1962	Real I and the ladder.
	97	1962	Real I will take you into the centre.
	50-51	1970	Difference between Ahankar and - Story of Ganges and purity of water.
Fate	27-28	1964	of three kinds - no relation to spiritual world.
	192	1964	Present is only time to change one's fate.
	89	1965	and the zodiac.
Fatigue	3	1964	Fatigue lost in deep meditation.
	100	1970	Remedies to spiritual exhaustion are meditation and praising the Lord.
	132-133	1970	Physical and mental tiredness can be removed by serving the Absolute and not the individual.
		1971	Asana - posture - prevents fatigue.
Fear	202	1964	We are frightened only because we think we are limited.
	8	1972	Mela talk on fear of death.
Feelings	12	1962	and thoughts and actions in relation to sleep and dreams.
Field	52-53	1970	Explanation of - HH in Srimad Bhagavatam.
Fire	23	1972	is a great purifier. Fire of true knowledge burns illusion - orange/yellow colour symbolises purifying effect on mind and is colour worn by Lord Vishnu.
Flattery	27	1972	Warning against, and story of Aleska and turtles.
Food	34	1964	and alcohol in relation to meditation - nothing bad if taken in measure.
	36-37	1964	Three types of food and three of influence.
	67	1964	Eating meat - everyone decides themselves.
	176	1964	Master feeds only on bliss but servants need food - fresh air, country sights.

	229	1964	Food for body and mind, take in name of God as for place where Atman lives.
	34	1972	Body's nourishment is food and water, Manas' is holy intention, Buddhi's is thought and Atman's is joy.
	133	1979	Three kinds - physical, subtle and causal.
	135	1979	Process of digestion and transformation of food.
Force	32	1965	Fine energy.
Forces-three	27	1965	Examples of - .
	64a	1965	of mantra in meditation.
Forehead	64	1965	Where three forces of mantra rise.
	146	1965	Prajnachakshu - place between eyebrows on forehead - chakra.
Forgetting	74	1965	- true knowledge.
	21-22	1974	A. asks re - : natural to forget and also natural to remember.
	40-41	1979	eg. of lampposts - forgetting between not important.
Forms of Creation	73-74	1970	Explanation of incarnation of consciousness into a certain form - or Avatar.
	140	1970	When the Self pronounces a mantra this 'word' manifests in all glorious forms of creation.
Foundation	103	1970	Understanding of truth forms firm foundation for building secure and lasting house.
Fountain of Knowledge	102	1964	Reached only after Self-realisation but shower of knowledge open to you.
Four Bodies	51-53	1962	Physical, subtle, causal and divine.
Four Ways	40-41	1962	Fourth Way and meditation.
	72	1962	Confirmation of common origin of both systems.
Fys	14	1964	Meditation common to all four ways.
Fourth room	51	1962	In relation to causal body.
Fourth Way	13	1961	R. recognises School of -
	15	1964	Knowledge is essential on -
	49-50	1964	School of - is for Self-realisation and certain outside activities. Leader and School.
	86	1964	Do not attempt direct release of energy stored in sex centre on -
Fragments	15	1961	Fragments of unknown system - Dr. R.
	102	1979	Reference to O. New Model - confirmation of unity of system.
Free will	22	1993	System based on free will.
Freedom	62	1965	Two types of -
	127	1965	Vaishnan system - five states of -
	25	1975	Complexity caused by - when given to Vyashti. Incarnations not bound by laws but keep to laws available to particular form.
	145	1979/82	Only man who is free can free others. All are free: bondage is only ignorance.
	146	1979/82	eg. of way of catching monkeys by putting attraction in pot with small hole - only gets free if it lets go.
	33	1989	Swatantra - description of meaning.
	37	1989	Freezing perfection removes freedom.
Freeman, Laurence	27	1989	Message from - .
Frog	208	1979/82	Mandukhya Upanishad means "frog". Three jumps to stillness of body, eyes and mind in meditation, like frog reaching cool water from hot sun.
Future	102-103	1979	of School - fundamental principles never change.

	124-125	1979	Conscious acts determining -
Game	vi	1972	DC's Q. re treasure hunt and 'hot and cold'.
	120	1972	Perennial game of hide and seek - we are all seeking something.
Ganges	56-58	1965	Water in bottle and water of river.
	53	1975	Quality of water of -
	93	1979	Purity of consciousness important, not amount: like Ganges water in a pot of whatever size.
	148	1979	As above so below.
Gaps	204	1964	.
	57-58	1977	Between desires - take two quiet minutes.
	65-66	1979	Extending the gap between desires.
	70	1979	Rest between activities.
	73-76	1979	Physical and mental stillness.
	89-91	1979	between activities and between desires.
Gears	19-23	1965	Using right gear (Buddhi/Manas and gunas).
Genghis Khan	59	1965	and the Drama.
Ghar Chintan	115	1977	Word used by Sri N. to translate 'concentration'.
Ghost	211	1979/82	Story of sage controlling ghost to do work to free him for spiritual practice. How to command and occupy 'mind' and bring to stillness in meditation.
Gita	42	1979/82	Says one has to be still and comfortable in relaxed position for meditation.
	231	1979/82	Describes rule that whatever thought you entertain at death forms next body.
Giving Up	28	1967	To rest is to give up - but rest must be full.
	33	1967	What am I, and how can my purpose be fulfilled? Give up all attachments.
	66-67	1967	Story of Prajapati and Kach. What is it that gives up? That which is never absent from anywhere.
	11	1972	Physical without mental giving up is hypocrisy.
	19	1972	Making use of human potential - advantage of being human is to open your inner eye and see your real Self.
	28	1972	Gita describes giving up and how - don't have to give up actions but desire to benefit from them.
	34	1972	Example of monkey and bananas.
	108	1972	Can be done mentally and intellectually at all times and in all conditions.
	30	1974	R. quotes HH on - and asks for further help.
	31	1974	HH quotes Isa Upanishad on enjoying but not holding - then no bondage.
	32-33	1974	Story of Kach, son of Prajapati.
	35	1974	Whatever you cannot give up is real I and whatever you can is other I - the universe or world.
	94	1974	Giving up is nothing except to understand the real meaning of it - further explanation of story of Kach.
Glories of Absolute	23	1970	Teacher brings some of - to society to raise level of mankind.
	4-47	1975	Sharing feelings of others in difficulties. Story of Mahatma and Tamarind tree.
Glow	6	1970	Explanation of physical glow sometimes felt during meditation.
God(s)	8	1961	"God is everywhere" story of elephant.
	42	1970	'Meditating on God' and making sure of one's real concept of Absolute.

	52-53	1974	Description of different streams of discourses in India - Adhyatma, Atmaveda, which preaches unity in everything - and Bhakti or devotion with different gods.
	3	1975	No good now to talk of God "out there".
	1-3	1979	In creation - special position of Man.
	4	1979	Gods do not have power of discrimination.
	22	1979	Embodiment of God.
	43	1979	Choice of 'gods' to help - according to nature.
	81	1979	Mantras used to invoke gods rather than for Self-realisation.
	60	1979/82	BRH asks re relation of different gods to parts of man.
	229	1979/82	Concept of gods to describe Manas, Buddhi etc. in universal aspect.
Good Company	80	1962	Effect of good and bad company.
	62	1964	The remedy for attachment is good company.
	155	1964	Enhances chances of development.
	169	1964	Affects predominance of gunas.
	229-230	1964	Two ways to have good company.
	8-10	1968	Helps to reach stillness and dispels the clouds of ignorance - also gives increased consciousness.
	11	1968	Three kinds of -
	53-54	1968	Subtle body and recurrence - good company important.
	90-91	1968	Fuller description of three kinds of - real Satsang is the company of Absolute.
	157	1970	Also helps to put into practice some truth one has discovered.
	31	1985	Three types available in retirement. Self is highest.
Good Impulse	53	1972	Two types - one born of Manas and one of Buddhi.
	18	1988	If ego is subdued, good impulses arise with new ideas to advance the work.
Good Intentions	180-183	1975	Spring from sattva - accumulation of particles from good company - relationship to real poetry. Story of busy doctor and scolding wife.
Good and Bad (see Thoughts)	60	1962	Nothing is 'bad' for a good man.
	156	1970	Decide what are good thoughts and stick to those. They will eventually remain in heart and colour our activities.
	49	1972	What is good and bad? Stay in present and be impartial, silent observer.
	36	1989	Light and dark; suffering and causes. Freezing perfection removes freedom.
Goodness	24-25	1962	Conscious actions.
Gospel of St. John	5	1962	Origin of meditation.
Gotra	53	1970	Aim should be Absolute through discipline. Story from Bhagavad Gita mentioning Gotra.
Grace	38	1962	Four types of - and crystallisation.
	51	1967	Relation of - with teacher based on grace of teacher - grace is raining from Absolute, True Knowledge and the Teacher.
	79	1967	Change in people's attitudes may come from misery or grace.
	88-89	1972	None without sincere effort.
	90	1972	Union with Param-Atman is through grace - story of Aryan Samajist and idol worshipper.
	136	1972	How to preserve comprehension of big idea which comes through grace.
	10	1974	Three types of grace that can bring about expansion.
	12	1974	MA asks re grace to purify one's meditation.

	9-11	1975	Availability of three graces from Param-Atman, Guru and Shastras.
	63-65	1975	Important decisions - only hindrance to meeting Param-Atman is Jiva thinking 'I am also something'.
	176	1975	Analogy of red colour produced by our own efforts and grace of Param-Atman.
	6	1977	Keeping door of Chitta open to Absolute.
	6-7	1977	Memory of grace - daya and yada - two sides of coin.
	159	1977	asks for grace of guru before each meditation.
	11	1988	Real grace comes from the Self, not from God out there.
	9	1992	Sources of grace.
Gratitude	120	1975	How to express.
	50	1979	Helps Bhakti.
Groups	42	1964	Different groups for people at different states. New groups given just a little to see if they stay before being taken into organisation proper.
	29	1993	Groups meeting for knowledge - experienced and less experienced people may be mixed without harm.
Guidance	viii	1972	From Param-Atman in Antahkaran - story of two birds trying to fill up sea.
	205	1979/82	Two types of guidance - one manifest, and the other mental and spiritual.
	206	1979/82	World at large in difficulties as far as spiritual field is concerned and people looking for guidance. Role of our Society.
	16	1985	AB's Q. how to be aware of ever present – of Realised Man.
	17	1985	Keep referring to all He has given.
	32	1985	He has given answers for all occasions; make use of it.
	15-22	1989	Necessity to recognise continuing need.
Gunas	4	1962	Two sources of rest - tamas and sattva - no rest in rajas.
	5-6	1962	In relation to different mantras and different people - use of word suitable for all in West.
	10	1962	Time of day for meditation and gunas.
	11	1962	We live and act in rajas, direction is important - whether towards sattva. Bad company can drain energy gained through sattva.
	13	1962	Sleep at night recharges body through tamas.
	14	1962	Different effect of meditation on different people due to gunas and sanskar.
	14	1962	Composition of metres of Gita create sattvic effect. Music and bliss.
	19	1962	Law of three and seven and gunas.
	24	1962	On lower level actions can be classified according to gunas.
	26	1962	Law of three and seven and gunas.
	35	1962	Sattva is one of gunas and can be increased or decreased but no-one can increase or decrease bliss.
	39	1962	Use of Keertan.
	53	1962	Four ages of creation - sattva predominated in first.
	55	1962	Talk on three gunas. All activities of human race governed by them.
	60	1962	R. asks re seeing beforehand results of one's own actions and order of action.
	67	1962	Meat and tamas.
	76	1962	Three types of memory and gunas.
	87	1962	When sattva presents itself rajas and tamas diminish.

88	1962	HW asks what is meant by more sattva. CN asks re gunas during meditation.
94	1962	Three gunas never absent - right use is key to climbing ladder.
95	1962	Meditation morning and evening impregnates rajas of day and tamas of night with sattva.
96	1962	Speed is rajas and people who take system too fast dissipate quickly.
159	1962	There is no attention except in sattva.
165	1962	Attention and sattva - 2 stages of sattva.
167	1962	pure and one mixed with rajas.
168	1962	One can never be free of gunas, but can reach stage where they don't matter.
169	1962	Gunas make up material world. Atman is not made of gunas. Balance of gunas altered by essence and one's company.
170	1962	Nothing is devoid of sattva. Difficulty of words to express sattva meaning.
204	1962	Different experiences come with growth of sattva, but they are not aim.
209	1962	Give rajas little time to cease, like car engine when first turned off, before meditating.
210	1962	The Gita - the gunas, activities and results.
222-223	1962	Natural state of Self is sattvic.
22	1964	So much sattva acquired by Step 5 no-one would want to go back.
11-12	1965	Sattva necessary for intellectual and emotional types eg. two artists.
20	1965	and Buddhi - need to rise above all.
26-27	1965	Triad of three throughout creation.
33	1965	Tamas and depressed states.
34	1965	Tamas mixed with rajas - detach oneself from interplay of gunas.
38	1965	Sleep at night in tamas.
52	1965	Buddhi must be in rajas to be active, but can be still when not active.
53	1965	Meditation cleans impurities collected by rajas and tamas.
58	1965	Example of clay, steel and glass.
75	1965	Buddhi cannot be still and pure in tamas.
87-88	1965	Meditation a.m. and p.m. between rajas and tamas builds up sattva.
94	1965	Expansion - eg. of three rooms of glass, brick and steel.
107	1965	Influence of Realised Man in times of war.
125	1965	Body and pranas feed on tamas, mind and heart rest in sattva.
128	1965	Gunas keep on changing.
153	1965	Only accumulation of sattva can help one free oneself.
21	1967	Attention and sattva.
38	1967	R. meaning gunas in relation to prodigal son.
52	1967	Meditation - time and place can give sattva.
69	1967	Levels of meditation and the gunas - people, time and place.
70-71	1967	Q. re predominantly rajasic people.
3	1968	Even Realised Man not free from disturbances in nature.
4	1968	Prakriti has three qualities or gunas.
31-32	1968	How to observe gunas in one's own individual behaviour. Relation to physical and mental ailments.
iv	1970	HH explains Dharana, Dhyana and Samadhi.

8	1970	Buddhi is subject to gunas. But Buddhi of Realised Man is imbued with sattva.
12-13	1970	Description of feeling of 'I' when one or other guna is predominant.
16-17	1970	Influence of gunas on functions of Buddhi - how to improve this by forces emanating from Atman. Analogy of glass bottle and clear/coloured water.
20-21	1970	Distortion of light of Atman by influence of gunas. Analogy of reflection in mirror.
28-29	1970	Presence and influence of Guru experienced only with sattva, but rajas and tamas are always present and have their measured uses.
34	1970	Tulasidas' prayer ' ... let my nature be sattvic ...'
39	1970	How to increase sattva by accumulation of good qualities.
40	1970	and unity of heart, mind and activity.
42-43	1970	Meditation a sattvic activity which helps to increase sattva.
59	1970	Remembering sattva brings sattva to an activity.
60	1970	Meditation creates sattva which removes harmful tendencies even from past lives.
84	1970	Linguistic difficulties are really human problems resolved by light of sattva.
86-87	1970	Limitations of 'me and mine' (rajas and tamas) relieved by sattva ('Thee and Thine'). Story of the Monkey God.
89	1970	Melting of heart by prayer brings sattva.
100	1970	Meditation, a sattvic pursuit, relieves spiritual exhaustion.
108-109	1970	Description of gunas from Bhagavad Gita.
2	1971	If aim is sattvic, state of unrest can lead to realisation of that aim.
9	1971	A disciplined person can handle sattvic/rajasic/tamasic situations.
17-18	1971	Way of changing from abundance of rajas or hardened heart to melting heart. Sattvic practice necessary.
22-23	1971	People have mixture of sattva, rajas and tamas with one predominant.
35	1971	Systematic practice of uprooting bad Prakriti makes that practice sattvic.
40	1971	Two ways of experiencing Self. Deep sleep and ignorance full of tamas but consciousness shows glory of Self in light of sattva.
41	1971	Story of two types of house.
45-46	1971	How to make states of sattva more permanent.
48	1971	R. asks about sattvic state of Self-Remembering.
64	1971	Sattvic results achieved by pronouncing mantra before sleep.
64-65	1971	Support from sattva when glimpses of the Leela come to mind.
67	1971	Hand signal on meditation. Individual must rise above Law of three gunas.
v	1972	States of consciousness are governed by influx of gunas.
48	1972	Become like a pure white screen and experience the flow of the gunas dispassionately.
54	1972	Param-Atman has manifested this Creation through the three gunas.
78	1972	Creation, maintenance and destruction are aspects of the three gunas.
108-109	1972	A little sattva cures much, like small dose of medicine cures big disease.
34	1975	Rajas and tamas use up - sattva recovers and stores energy.
34	1975	Manifestation of qualities of gunas.
69	1975	How to control rajas.
70	1975	Manifestation of qualities of gunas.

149	1975	Suppression of rajas and tamas leaves sattva.
9-11	1977	Imbalance essential for continuation of creation - eg. rajas necessary for running School.
11	1977	Humours - everyone governed by predominance of a guna.
14-15	1977	Sattva can permeate rajasic and tamasic 'rests' - poem "O my Lord ..."
54	1977	Hindrances to unity only due to rajas or tamas (in meditation).
82	1977	With extra sattva you feel God in everything.
88	1977	Rest in tamas - but rest of meditation in sattva.
89	1977	Dharana, Dhyana and Samadhi are all workings of sattva.
115	1977	Real concentration is only in sattva.
117	1977	Love (Prem) is natural quality of Param-Atman and is exhibited in sattva.
139	1977	Small Siddhis are related to tamas and are a hindrance to realisation. Sattvic Siddhis cannot be 'bought' and are only used as Christ did.
153	1977	Three levels of faith - sattvic, rajasic and tamasic.
154	1977	Sattvic, rajasic and tamasic Buddhi.
155-156	1977	Actions done with predominance of one guna.
2-3	1979	As Trinity in Creation.
26-27	1979	and memory.
32	1979	and maya.
39-40	1979	Effect of predominance of gunas/right use of.
44	1979	Predominance of tamas makes decisions difficult.
62-69	1979	Law of three in relation to rest, worship, sleep and Samadhi.
95-96	1979	Presence of sattva in places, country etc.
99	1979	Change in timescale due to abundance of sattva.
106	1979	and three aspects of knowledge - three caskets.
127	1979	and types of rest.
141-142	1979	and different levels - service dissolves Mal or tamas, meditation dissolves rajas or Vikshepa and light of true knowledge dissolves Avarana or sattva.
145	1979	and the Vedas, transcending gunas.
3	1979/82	There are only three types of person, but they are not mutually exclusive.
4	1979/82	To increase sattva associate with sattvic person, place, or literature.
53	1979/82	Pratyahara and gunas in meditation.
64	1979/82	Three types of stillness - meditation aims at sattvic stillness.
75	1979/82	Reciting mantra loudly to avoid rajas and tamas in meditation.
215	1979/82	Rajas and tamas and their influence on certain times of day for meditation.
215	1979/82	Internal interferences in meditation are also rajasic or tamasic. Nothing is static - sattva will come back again.
229	1979/82	Law of three starts with Prakriti - gunas.
22	1985	- and making right decision.
32	1985	World is engaged in rajas. Help by sharing some of His knowledge.
8	1988	All three gunas are present in meditation, but one may predominate.
12	1988	Differences in meditation are the result of differences in the balance of the gunas.
2-3	1991	Influence on Buddhi.
3	1993	- are source of limitations in Creation.

	20	1993	Gunas reveal source of influence.
Guru (see Disciple)	21	1962	Influence of - is 'outside help' although coming through inward route.
	23	1970	Role of - link between Absolute and common man.
	27	1970	Necessity to find true Guru who will look after ways and means of liberation.
	28-29	1970	Always lives in hearts of disciples.
	55	1970	Difference between - and ordinary teacher.
	56-57	1970	Faith in relation to -
	64-65	1970	Story of Swami Ram Das. The Guru in his mercy always forgives.
	124-126	1970	Following one Teacher.
	5	1977	Need for and journey of householder.
	67	1979/82	NH asks re. Guru emits subtle vibrations, eg river and person with bucket.
	67-68	1979/82	Distance no hindrance to help - eg Guru from Calcutta while in Varanasi.
	27	1993	Guru and disciples
	33-35	1993	Guru and disciples.
Guru Deva	114	1964	Agrawal's account of - .
	118	1964	Agrawal and Bhakti under - .
	68	1965	Became Shankaracharya after seat had been vacant 150 years.
	139-140	1965	The qualifications essential for - .
	165	1965	Started Sanskrit school at Ashram.
	165	1977	Conversation with Sri N. re - .
	171	1977	Entry of people to Ashram.
	172	1977	Initiation - liberation - Guru takes responsibility.
Gyani Type	52	1975	Explanation of - .
H.H.'s Presence	149	1979	Always with us - not just in Allahabad.
H.H.'s teacher	8	1993	H.H. describes His teacher's method.
H.H.'s Way	22	1993	Has given His power through knowledge and meditation: freedom to the individual. He is now always with us.
Habits	196	1964	Try to form good habits and not waste energy.
	24	1972	Importance of forming habit of remembering Param-Atman because we do not know when end will come.
Happiness	32	1964	Everyone is running after more - . Ignorance is root of unhappiness.
	52	1964	All seek - from beginning of creation but attachment leads to wrong kind.
	72-73	1964	Everyone in the world . . . is seeking happiness. Atman only true source of - .
	120	1964	Q. on being happy.
	179	1964	Disease of material - & - of the spiritual world.
	59	1965	and misery not caused by lack of food etc. - a product of mind.
	66	1965	Most universal aspiration is happiness.
	69-70	1965	True happiness (Anand) one of natural states of Atman.
	77	1965	Human drive towards happiness - eg ants and sugar.
	11	1967	All creatures run after happiness - Mind also. Meditation and rest for subtle body.
	14	1967	People with doubts etc. have not located happiness or where they can find their true Self.
	53	1977	How to deepen through hard work.

	1	1979	Creation as a drama of happiness.
	56	1979	In spite of circumstances - MA refers to understanding through RA's death.
	119	1979	Variety is spice of life.
	20	1979/82	Person who can bear adversities will always remain happy. Control of desires & -.
	28	1979/82	If associated with external object it will leave one - but inside is real happiness and food for Atman.
Hate (Dwesha)	7-8	1992/93	Not part of original design. Outcome of attachments. Superimposition due to strong preferences.
Hatha Yoga	68	1965	Headaches and meditation.
	112	1975	Concept of 'heart' in - .
Head	28	1985	Use both head and heart (Purush and Prakriti).
Heart	17	1964	When man catches stream of truth by heart, it is love.
	18	1964	Those who look through the heart get love.
	19	1964	Head and heart merge at top.
	80	1964	Heart and head are our two servants.
	155	1964	Buddhi is active principle which earns for Self and passes to heart to hold. Seat of emotions.
	156-157	1964	Four streams of Buddhi, Manas, Chitta and Ahankar are all connected to heart.
	168	1964	One can keep remembrance of Master in heart.
	63	1965	Men on emotional path work through heart.
	112-113	1965	Every activity not physical originates in impulses from heart.
	20	1970	Those parts of Antahkaran which are centred in heart (Citta and Bhawana).
	130-132	1970	Necessity of union of head and heart. Story of pumpkin and mango tree.
	136	1970	A big or good idea from Grace of Absolute is best preserved in heart.
	152	1970	HH's heart always ready to help all of us all the time.
	55-56	1972	Resolutions coming from heart keep returning.
	78	1979	Purity of heart helps working of mantra.
	86-87	1979	Desires arise in heart not brain.
	88	1979	Desire nothing to do with physical heart - an emanation of consciousness.
	147	1979	Antahkaran and thinking process/brain. Antahkaran is basically located near heart.
	28	1985	Feminine aspect: Prakriti. Need to attend to head and heart.
Heaven and Hell	74	1970	Shown as certain types of levels experienced by man, and having taken certain forms.
Help	10	1993	Three soueces of – Realised Man, Scriptures and Self.
Helping others	22	1968	CN's Q. re Czechs.
	150-152	1970	Different ways described by HH.
	2-3	1974	Process of giving takes place only when one has acquired - diving deep - the bliss will help oneself and others.
Hemispheres	64-66	1977	NZ questions re two -.
	27	1985	PR’s Q. re science and art and two hemispheres.
Herbs	134-135	1977	and their effect on Chitta.
Himalayan Cave	76	1975	Analogy of - .
Holding the Hand	30-31	1975	Story of king and exhibition.

	37-38	1975	Already held.
	3-4	1977	Already held.
Holy	43	1975	Sharing with others feeling of - created by Param-Atman and mantra.
Holy man	130	1965	Story of - and beautiful woman.
	8-9	1970	and servant - description of relationship by HH.
Home	58	1968	Meditation is more of a coming home.
	76	1968	Meditation is a journey back home to the Self.
	2	1974	. . . the real home to which the individual needs to go.
Horoscopes	141-143	1977	RM asks re - .
House	12	1961	The two houses we live in.
	15-16	1964	Fourth Way - action and knowledge essential. Two half hours meditation for -.
	84	1964	Should find balance of enjoying world and working for Self-realisation. Don't run away but live in flesh and work in spirit.
	15	1965	Sadhana (discipline).
	41-44	1965	Ways of knowledge and of love.
	53-54	1965	Instruction to work hard in active world.
	149	1965	Three-fold Vedic system.
	12	1967	Do not resign from world - proper measure of meditation.
	83	1967	Story of man wanting to be disciple, sent by teacher to live with a disciple householder.
	58	1972	Traditional ways in India.
	66	1972	Janaka, Rama and Vasishtha examples of householders who worked for liberation of mankind through activity.
	67	1972	If one knows one is Atman, there is no need to bypass worldly activity.
	98-99	1977	Do not be afraid of worldly pull - do your job to the best of your ability.
	102	1977	Sr. I. talks on Bhakti and way of -
	104	1977	Sadhana of two types for -
	135	1977	Relationship of Guru/Param-Atman and Atman for - on way of Jnana and on way of Bhakti.
	165	1977	Sri N. says Bhakti is way of -
	171	1977	Initiation.
	13	1979/82	Bhakti aspect of Sadhana easiest for householder. Knowledge is also a kind of Bhakti, necessary for devotion.
Humility	93	1964	A's letter to FR on expansion. True humility is lack of self-interest.
	157	1965	Essential part on way to spirituality.
	138	1970	And melting of heart.
	17	1989	Evolution and rise of consciousness possible only in humility.
Humours	11	1977	and types of people.
Husband and wife	22-24	1977	Relationship on causal level.
	107	1979/82	Importance of unity and being together at initiation.
Huxley	128	1964	'Perennial Philosophy' R. quotes in relation to first Shankaracharya and Crest Jewel.
I (see Ahamkar)	29	1964	Ahankar.
	108	1964	FR's personal record of audience and question on 'I' that repeats the mantra.
	127	1964	Story of king searching for a saint - relation of ego to Atman.
	156-158	1964	Four streams of inner world - Ahankar - 'I'

	172	1964	Absolute and Creation 'I' is Atman. Feeling of 'I' is Ahankar.
	231	1964	Example of prison and jailer - two ways and 'I'.
	232	1964	Kingdom of Atman or 'I' where everything is.
	23	1965	and Ahankar.
	28	1965	'I am'
	78-79	1965	'Aham/Idam'
	7	1967	Crest Jewel - five veils - I am witness.
	15	1967	'I' and the rest - duality - meditation to lead from duality to unity.
	32	1967	What am I? I am that which cannot be separated from me ...
	65	1967	Barrier in meditation to final unity - last barrier is feeling of 'I'
	66	1967	In complete peace or stillness there is no 'I' - knowing one is still or peaceful means one is still away from it.
	64	1975	Hindrance to meeting Param-Atman 'I am also something'. Story of Ghandi and wife.
	185	1975	'I' thought.
Iccha	89	1979	and Sankalpa - conceptual form of desire.
Ida	64a	1965	Three forces of mantra are carried upward.
	84	1965	R. asks re meeting of Ida, Pingala and Sushumna at forehead.
	63	1977	Ida, Pingala and Sushumna - relation to celestial world.
	8	1988	RG asks about Ida, Pingala and Sushumna in relation to meditation.
Idam	79	1965	and Aham.
	143	1979/82	Reflects Sat Chit Anand of Aham through elements, essence, sensations, thinking and feeling.
	145	1979/82	All qualities and experience belong to Idam because you cannot experience Atman.
Identification	4	1961	Does Maharishi's method free a man permanently from identification?
	14	1972	It is not gold or worldly possessions which are evil - only identification with them - story of four men and gold bar.
Identify	44	1972	Feeling of separate identity is illusion.
Ideologies	86	1968	Different ideologies in world and need for enlightenment.
Ignorance	15	1964	Knowledge of anything is source of pleasure and pain in ignorance.
	32	1964	Ailment in spiritual field is ignorance - remedy - true knowledge and meditation.
	35	1964	Being is already united with Atman but our ignorance sees it as disunited.
	61	1964	Living in ignorance we limit ourselves, and our latent powers are ignored and feared.
	153	1964	Ignorance of real bliss makes people run after material pleasure.
	198	1964	Atman is separated from Absolute only in our state of ignorance - shadow of Maya.
	3	1967	Makes one limited to name and form.
	62	1968	Is shell or cloud which veils Atman.
	i	1972	Mirage of the 'world' is due to certain conditions of light
	xvi	1972	Forgetting the reality.
	114-115	1972	Vidya and avidya - knowledge and ignorance.
	121	1972	We search for what we want in a state of 'senselessness' - see Param-Atman in everything and curtain of ignorance lifts.
	165	1975	on Causal level.

	167-168	1975	'... means inability to realise things but not in a bad sense...' Story of king and uses of light.
	9-97	1977	RM asks re shloka from Atmabodha - "knowledge alone destroys ignorance".
	121	1977	Causal body is ignorance.
	144	1977	Reality of things - eg. of dreaming.
	140	1979	In Causal body.
	7	1985	Ignorance of unity causes all troubles.
	10-11	1988	Self-Realisation implies elimination of ignorance.
	26-28	1991	Removal necessary by one of the four Ways for realisation.
	31	1991	Myths help clear sheath of ignorance.
	3	1993	Only true knowledge, love and devotion can remove limitations caused by ignorance.
Illness (see Disease)	207	1964	Realisation is of Atman not the body so disease may occur due to previous life.
	48	1979	BH asks re attitude to terminal illness.
	49	1979	Change of attitude and karma.
Illusion	217	1964	Discipline to cure illusion, but don't take even discipline as true. Truth in one is Atman and Absolute - Dhobi and donkeys.
	6	1965	Question re illusion and discipline.
	1-2	1970	Story of Lakshman and ring. Dream world is known as illusion.
	46a-48	1970	The Jiva is slave of Maya - characteristics of this enslavement. Story of Guru and milk of lioness.
	139	1970	Melting of heart causes illusion of Ahankar to disappear. Description of body and its shadow.
	140	1970	Causal, subtle and physical are all illusion.
	23	1972	Fire of true Knowledge burns away false illusion of the world ('this is good and this is bad') and leaves pure Reality.
Image	72	1965	How to carry image of Realised Man.
	75	1965	Second translation of page 72.
	8	1979/82	'Image' creates duality and is not necessary when you come to know each other. Necessary to go to unity through medium of image so it is cause of both unity and separateness.
	9	1979/82	Arises in Antahkaran and passed through its four divisions eg visiting London and India, but they themselves cannot meet. Atmans meet but bodies cannot become one.
Imagination	193	1964	R. asks about -
	126	1979	How to distinguish from inspiration.
Immobility	vii	1974	Ultimate end of meditation is to reach - which is very deep but not necessary to remain in this state for long period.
Impressions	94	1979	First impressions and Buddhi.
	133-134	1979	G. asks re storing and selection of -
	136	1979	Satsang cleanses subtle body which receives impressions.
Impulse	131	1979/82	Good impulses - Shubheccha - entry into spiritual world starts with.
Incarnation	16-18	1972	Rebirth and divine incarnation.
	20	1972	Divine incarnation can change whole course of events - revealed through devotee is revelation rather than incarnation.
	22	1975	Limited powers on return to earth.
	25	1975	Keep to laws available to particular form though free.
	142	1977	Sages know before incarnations appear.

Incentives	16	1975	In consciousness no beginning and no end - only given as form of incentive.
	3	1965	Longer meditation can cause spiritual indigestion.
	97	1965	Spiritual indigestion can be harmful.
	106	1965	Only give as each needs - do not cause spiritual indigestion.
Individuality	60-61	1979/82	BH asks question re -.
Influences	56-59	1972	Spreading spiritual influences by contact.
	5	1974	How to hold experience of spiritual influences - two ways - mind and faith.
	7	1974	If one is full of faith one attracts charged particles from atmosphere through magnetic qualities.
	24	1974	The spiritual influences of Realised Man's words not just physical - they enter subtle and causal worlds automatically.
	7	1985	There is only one influence and that is Unity.
Information	11-15	1979	Making information one's own.
Initiation	2	1962	Question on significance of ceremony.
	5	1962	More in answer to above.
	8	1962	Authorisation to initiate.
	50	1962	At what stage of ladder should initiator be?
	82	1962	Checking of Maharishi's instructions re ceremony.
	92	1962	The words of the initiation are full of consciousness.
	96	1965	Preparation for and what is necessary for introductory talk to public.
	101-103	1965	Ceremony and three rooms in human being.
	132-133	1965	Meaning of some of words of ceremony.
	61-62	1970	Inner meaning of ceremony.
	91	1977	NR asks re mantra and Chitta in initiation.
	102-103	1977	Initiation is to connect Jiva to Param-Atman. Guru just medium. Afterwards regard everything as gift from Atman to destroy Vyashti Ahankar and establish Aham.
	129-134	1977	Significance of invocation, form of ceremony and preparation for -.
	150	1977	How HH gives mantra and how force goes to disciple.
	151	1977	Future responsibility for disciple can be passed by lineal descent, but if pupil chooses to leave then responsibility of teacher ends.
	171	1977	Three stages of initiation in Ashram.
	84	1979	Relation between initiator and one being initiated.
	84-85	1979	Initiator's experience a matrix for those being initiated.
	130	1979	Authority for groups in Mexico.
	13	1979/82	Permission for Michael Harris to initiate.
	43	1979/82	NH asks re portraits - principle remains same through chain of teachers.
	43-44	1979/82	Implantation of mantra in causal body of initiate. Preparation of initiator and initiate - eg old and new car drive.
	45	1979/82	Preparation before - eg adult and child taking medicine.
	55-57	1979/82	Ceremony - full description of meaning of each offering.
	101-102	1979/82	Whiting asks re training of initiators. Should be thorough: meditation practice should be natural for initiator.
	103	1979/82	Function of servers at ceremony.
	103	1979/82	Number of initiators must remain very limited.
	104	1979/82	One initiator at one place sufficient.
	104-105	1979/82	Preparation of those to be initiated.

	105	1979/82	Initiator should keep distance between himself and initiates to maintain grandeur and importance of meditation.
	106-107	1979/82	Quiet room for initiate before ceremony.
	107	1979/82	Husband and wife together, otherwise singly.
	108	1979/82	Procedure of giving the mantra.
	141	1979/82	Checking of sound of mantra by initiator.
	34	1985	Q. from RJ re empowering.
	14	1989	Authority to empower new initiators.
	14	1989	Pronunciation of ceremony.
Inner Circle	70-71	1962	Relation of Inner and Outer circles - India and West today.
	1	1964	To be of help in world, act as go-between Inner Circle and people.
	5	1964	and inner ways of communication.
	52	1964	God has to help through mankind, a man and School.
	200	1964	is always there to give help.
	68	1965	R. asks re appointment of Shankaracharya.
	139	1965	HH on how Inner Circle influences outer.
	54-55	1967	Q. on relation of Atman and -. (Bray)
Inner Enemies	83	1972	Six of them - obsessive desires, anger, greed etc.
Inner Voice	159	1975	First words from - represent Truth.
Inner World	227	1979/82	Is very extensive indeed - steadiness of mind necessary for communication within.
Insight	157	1965	R. asks re - highest state of Buddhi when all sheaths vanish.
	24-25	1967	R. asks re 5th step of ladder - two aspects of insight. HH refers to seven steps again.
	97	1974	R. in correspondence with J.
Inspiration	40	1970	and Antahkaran - expression limited by time, space and matter.
	126	1979	How to distinguish from imagination.
Instrumental	88-90	1970	With effort and self-pride (ie. as an instrument of Atman) grace will come.
	12	1974	MA's Q. to HH on feeling of - which keeps path of transformation open for grace pouring from Teacher.
Intellectual Centre	40	1964	Eye of mind has limit - intellect goes to subtler forms, Atman beyond intellect.
	77	1964	Emotion and intellect our two servants.
	80	1964	Emotion and intellect our two servants.
	221	1964	Buddhi works from emotional as well as intellectual centre but intellectual effort is important because what one gets from emotional centre is derived only from heart.
	10-12	1965	Two types of disciple.
	23	1965	Buddhi and discrimination.
	60	1965	Real knowledge comes from unity of intellectual and emotional centre.
	xix	1972	Let the mind remember Param-Atman, the body serve Him and intelligence discriminate.
	96-97	1974	R. in correspondence with J. re language and translation of Buddhi/intellect.
	185	1975	One of four parts of Inner Organ of mind.
	104	1977	Those who are 'critics' are intellectuals.
	105	1977	To deal with intellectuals one must be honest.
	29	1979	Intellect as one of these servants.

Interpretation	119	1970	Material to be given without alteration but interpreted according to country and conditions.
Intervals	21-22	1962	Help at two intervals in seven steps to realisation.
	57-58	1977	Between desires.
Intuition	155	1964	R. asks re knowing Truth by - through union of intellect and emotion in pure Buddhi.
Iron Curtain	62-63	1967	HH tells R. initiation must be given in proper way.
Isa Upanishad	105	1979	Re caskets and removing golden covering to see Truth.
Jackal	11	1962	as term for common man or man without magnetic centre.
Jada	9	1979/82	"Elements".
	66	1979/82	"mobile".
Jagat	2	1979	Cause and effect - Brahma the Cause.
Jagriti	38	1979	Daytime dreams.
Jaiswal	54	1979/82	Correction of past records through -.
	4,9,13&16	1985	Failure to repeat questions as asked.
	24	1985	Account of his rage at being asked what he said.
Janaka	66	1972	and Rama and Vashishtha, examples of householders who worked for liberation of mankind through activity.
Japa	xi	1974	The act of repetition of a mantra.
	127-128	1979	Verbal method of repetition of mantra - use by sick people.
	138-139	1979	Only to be given if desired by patient - better to recommend scriptures if no desire.
Jigyasu	51-52	1975	One of four types of seekers of Absolute in Gita.
	5	1977	Householder/disciple-teacher relationship - eg. two birds on tree of Antahkaran.
	102	1977	Connection with Param-Atman through initiation.
	111	1977	Lord of Vyashti is Jiva Atman.
	112	1977	When there is Ahankar he is Jiva.
	114	1977	Jiva feels he is the person playing part in drama.
	123	1977	The bodies are Jivas - subject to birth and death.
	143	1977	Jiva is there at conception, but latent condition.
Jnana	11	1979/82	Different aspects of Jnana and Bhakti.
	14	1979/82	Knowing is Jnana and accepting is Bhakti, to know and accept is perfect.
Jnana Mudra (Jnana)	71-73	1975	Hand-sign.
	104-106	1977	Jnana must be completely honest. Two artists story.
	135	1977	Householder on way of Jnana should see no difference between Guru and Param-Atman.
	137	1977	Jnana and study of Scriptures.
	32	1979	One of three essentials to right path (Shradda, Visvas and Jnana).
Jnanamaya Knowledge	97	1977	Complete knowledge.
Journey	3	1989	Life a journey - need energy, light and knowledge.
Joy	119-123	1970	Anand is natural state of Atman. Description of Sat-Chit-Anand.
Justice & Equity	4	1985	Two sides of same coin. Much on subject through ’85 audiences.
Jyotirmath	73-74	1977	Where first Shankara spent most of his life.
Ka Odia	129	1979	Reference to visit to family of -.
Kach, story	19	1991	Comments on story in relation to sacrifice.
Karana Sharira		1977/78	See Causal Body.
Karma	98	1972	You are subject to law of - if you imagine you are the 'doer' of actions.

	31	1974	Isa Upanishad - giving up - not looking for results.
	71	1974	Three kinds - Sanchita, Ajama and Prarabdha.
	72	1974	Laws of - only way to avoid further Sanskar - by giving up, not looking for any result and not coveting things; one's actions need not bind one.
	105	1977	Active types (in relation to ways).
	109-110	1977	NZ question re boy - 'due to karma'.
	49	1979	Change of attitude can finish.
Kashaya	93-94	1968	.
	129-130	1970	Relating knowledge to experience. Three types of - limiting understanding: Kashaya, Mala and Vikshepa.
		1971	see Mala.
	38	1977	Keep company with good thoughts to keep away.
Keertan	39-40	1962	Meaning of word 'song in praise' - a form of devotion.
	48-49	1962	Music is extension of mantra system - helps common man to reach state of attention.
	101-102	1970	Singing of - to relieve exhaustion.
	114	1970	Recording of -.
	33	1972	Different doctrines such as Chaitanya Mahprabhu which propounds Keertan, whereas HH propounds Advaita.
	127	1979	Music.
Khumba Mela	62	1977	Washing away past sins.
	66	1977	Invigorates active and passive.
	68	1977	Teaching at Mela.
	71-73	1977	Story of how it started.
King	3-4	1977	Story of holding hand of -.
Knowledge	40	1962	Way of - (address on four ways).
	64	1962	Two sides of understanding - knowledge and being.
	14	1964	Four ways as given in Gita.
	15	1964	Household with True Knowledge to harmonise life.
	17	1964	is unlimited and available at all times, manifests according to need. Not bound to any land or place.
	20	1964	Is dependent on one's level.
	24	1964	Cannot make you a Realised Man – also need Teacher and experience.
	32	1964	Remedy for ignorance in spiritual world is True Knowledge.
	45-46	1964	Removes three hindrances to meditation - Mal, Avaran and Vikshepa.
	53	1964	Impulse of true knowledge is always there to remove impurity through Schools.
	200	1964	One reads true knowledge so that one is not deluded on the Way. How to spread knowledge and how not to.
	12	1965	Necessary for both types - work on being.
	14	1965	R. asks re Sadhana and system of knowledge.
	27	1965	and law of three - eg knowledge, movement and ignorance.
	29	1965	Necessity for stillness and knowledge.
	41-46	1965	Ways of knowledge and love.
	50-51	1965	Bridge between East and West.
	63	1965	of laws and world shows way of escape but a little knowledge is dangerous.
	71-72	1965	True knowledge.

74-75	1965	in the Self is always the same.
77	1965	No search for knowledge in meditation.
108	1965	of the drama and maya is true knowledge.
158	1965	Once you get a taste you want to go on.
164-165	1965	Ashram School - general and true knowledge.
1	1967	System of - and method of meditation are complementary.
3	1967	and meditation remove littleness of boundaries - to see unlimited Atman.
4	1967	To discriminate between transitory and eternal.
18	1967	Particles of - can abound in certain places and open up vista of experience.
19	1967	Presence of sattva, good essence, true knowledge and meditation can lead to higher consciousness.
19-20	1967	Abundance of sattva can revive knowledge of past and future.
25	1967	Seven steps of -.
26	1967	J. asks re difference between true knowledge and science.
29	1967	Difference in types and need for knowledge.
40	1967	Shankaracharya and Tradition - source of true knowledge is Absolute and Atman - not from men.
87-88	1968	Understanding comes with light of knowledge which emanates from Self.
14	1970	(Sattvic) energy of one purveying knowledge of truth is inexhaustible.
30	1970	Knowledge of truth and emotional centre must be brought together.
82-83	1970	The thirst and search for knowledge are never finished.
120	1970	All knowledge resides in the Atman in everyone - it is aroused rather than given.
157	1970	Application of -.
x	1972	has to be appreciated enough to put into practice to become real or realised.
23	1972	Fire of true knowledge burns illusion - orange.
39-40	1972	Seeing with eye of true knowledge takes away dissatisfaction with past and future and helps one live in present.
51	1972	In unified state there is no knowledge - subtle body is instrument of -.
74	1972	How in Vedas one can find support for both ways of knowledge and devotion etc.
93	1972	Brahma-vidya - divine knowledge in Upanishads.
105	1972	Path to Param-Atman via knowledge is beset with many obstacles.
114	1972	'Purity and impurity' - Vidya and Avidya 'knowledge and ignorance.
59-60	1974	Those on way of - see Absolute not as God, but as Atman.
18	1977	"I have nothing of my own" and expanding Ahankar.
40	1977	Surrender to God is devotion, becoming one with is knowledge.
60-61	1977	As glory of creation.
125	1977	Relation of Atman and Antahkaran, Atman is knowledge.
137	1977	Four sources of knowledge of Param-Atman - personified Vedas, word of Guru, examples given and one's own experience.
149	1977	In Sat Chit Anand, Chit is knowledge.
11-12	1979	Need to take deeper.
12	1979	Three stages of - Shrawana (study), Manana (reflecting) and Nididhyasana (contemplation).
16-17	1979	Need to take deeper.

	22-28	1979	Unity through way of -.
	29	1979	Developing through faith.
	32	1979	One of the three essentials through development.
	58-59	1979	School and ordinary knowledge - need to regulate giving of system of -.
	103	1979	Three caskets and three aspects
	106	1979	Three caskets and three aspects.
	106	1979	Knowledge and gunas.
	109	1979	Eastern and Western knowledge.
	14	1979/82	Knowledge is a form of Bhakti - knowledge and householder.
	38	1979/82	Knowledge of Atman is acquired through Buddhi. Abhedabuddhi is knowing there is no difference between Samashti and Viyashti.
	124	1979/82	Seven levels of.
	204	1979/82	Role of our Society with true knowledge and confidence to support others in nations.
	205	1979/82	In knowledge we are almost self sufficient.
	206	1979/82	Use of our knowledge and practice (meditation) to help others improve their inner being.
	226	1979/82	Knowledge of consciousness cannot be verified empirically. Spiritual knowledge necessary for communication in inner world.
	232	1979/82	True knowledge can help mind to become still for meditation. Self sufficient.
	7	1985	Only one Knowledge, that of Unity.
	11	1985	No division possible in True Knowledge.
	27	1985	Has to be put into practice.
	4-5	1988	Connection with Shankaracharya is only through knowledge.
	10	1989	Do not covet - distribute freely.
	15	1989	Abundance of knowledge but necessity to go on seeking guidance.
	17	1989	Prajna - knowledge of truth as being.
	25	1989	Meditation and knowledge intimately related.
	30	1991	Four ways of receiving knowledge.
	3	1993	True knowledge dissolves limitations and ignorance.
	22	1993	H.H. available to us through knowledge He has given.
Kripa	111	1977	Grace - Sri N. says HH's grace helps him translate.
Krishna	16-168	1964	Celebrations marking birth of - and ?s on chant.
	25	1979	Story of - and Sudama – Param-Atman and Jiva-Atman.
	54	1979/82	Meditating about his devotees.
Kriyamana	125	1979	In sanskar system.
Kshetra & Kshetrajna	52-53	1970	The 'field' and the 'owner of the field'. Explanation of Srinad Bhagavatam, also Bhagavada-Gita Ch. XIII.
Kundalini	159-163	1970	Description of this power or energy - its relation to meditation.
	64	1977	Connection of nerves in body with effect of celestial world.
Ladder	27	1962	of Self Realisation - Law of seven in relation to seven steps of Nyaya System.
	37-38	1962	and will.
	107	1962	of being through knowledge - an inner ladder - the ladder of the Self.
	21	1964	of seven steps is from movement to stillness - ascending process is very systematic, not like physical ladder.
	22	1964	Desire important - danger in stopping.

	23	1964	Teacher necessary up to step 5.
	43	1964	Everyone has own pace to ascend.
	50	1964	Full realisation can only come from Realised Man.
	68	1964	Guide will never leave disciple until realisation achieved.
	73	1964	Disillusion with worldly things - step 2.
	149	1964	Essence in relation to ladder, eg of train - can be derailed up to 'Abundance'.
	153	1964	Second step takes some time.
	157	1964	'Insight' and fifth step.
	225	1964	Being and ladder.
	9-10	1965	and discipline/rules. "Way" rather than ladder.
	22	1965	Level on ladder is exhibited by one's actions.
	30	1965	Chitta rises step by step but Self realisation happens in a moment.
	80	1965	Self realisation begins at step five.
	109	1965	R. asks about step five and remembering previous life but HH says step five is new influence.
	143-144	1965	Turiya and seventh step.
	159	1965	R. asks again about step five and quote from Isa Upanishad.
	24	1967	R. asks about fifth step and insight.
	25	1967	Seven steps of knowledge.
	69	1967	Position of person on ladder is related to levels of meditation.
	82	1967	A. asks whether people on lower level than Teacher can make contact on subtle level with people they are trying to help.
	137	1970	Importance of first step in keeping knowledge pure.
	53	1972	R. asks about ladder and good impulses.
	91	1979	Description of seven stages.
	131	1979	Good impulse and shubhecheha.
Lakshman	108-109	1965	saw the impurity and speed of Chitta in his dip - was still and pure - just had curiosity.
	1	1970	Story of - and Rama.
Lame Man/Blind Man	103	1962	Man made and natural laws.
	59	1972	Explanation of story.
Lamp-posts	7	1977	and light - forgetting and grace.
	40	1979	in relation to remembering and forgetting.
Language		1964	Introduction. Difference between Sanskrit and European languages.
	84	1970	Problems of Indian words not linguistic but human.
	45-46	1972	In world we learn language of sheep - in good company of spirit.
	91	1972	Use appropriate language to answer questions, i.e. prayer for prayer, etc.
	108-113	1979	Special language for systems to communicate knowledge of truth.
	143-144	1979	Different for different types of people.
	218-221	1979/82	Summary on translation and use of Sanskrit words, which have wider scope in meaning than English words. Word creation must come from experience.
Lantern	iv	1974	Value of small efforts, eg. story of man and lantern.
Law of Three	117	1979/82	Impossible to stay in sattvic stillness all the time.
Laws (see Dharma)	19-20	1962	R. gives summary of two cosmic laws of three and seven in Western system. HH confirms same in His system.

	2-27	1962	R. gives summary of two cosmic laws of three and seven in Western system. HH confirms same in His system.
	78	1962	Law of accident, cause and effect, fate and will in Western system fully advocated by HH who describes four principles or laws of His system - time, our nature, the nature of the action and the gunas.
	83	1962	Natural laws.
	93	1962	Law of three is everywhere in world.
	103	1962	Man made and natural laws. (Lame man and blind man).
	31	1967	Whole universe is governed by law of three (gunas).
	60	1967	Work with natural law (re women/men).
	2-24	1970	Relation with Absolute.
	77-78	1970	Consciousness and knowledge (like a tree) are created, also man, by the law of nature, i.e. the will of the Absolute.
	159	1970	Laws mean that spiritual food (as with other foods) are required daily.
	59	1972	Man made or natural. (Lame man and blind man).
	4-6	1975	Two sets of - responsible for governing Samashti and Vyashti. Story of judge and religious mother.
	6-7	1975	Laws of large numbers.
	20-21	1975	Make full use of limits of - in individual.
	24-27	1975	How to understand two levels of -.
	18-20	1977	R. asks about laws of Vyashti and Samashti in relation to disbelief and blind belief.
	67	1979	of three - in every event of life.
	117	1979	Law of three impossible to stay in sattvic stillness all the time.
	5-6	1991	Dharma: natural law based on truth.
Lawyer	18	1979/82	Story of experienced lawyer and four horsed carriage.
Laya	iv	1970	A state of tamas, obstacle to meditation, etc.
Laziness	60-61	1972	MA asks about difference between laziness and passivity in meditation.
Leader	140	1965	Qualifications for -.
	37	1970	Must pursue both intellectual (Viveka) as well as emotional (Bhawana) ways.
	163	1970	Service is the only way to 'help' the leader.
Leadership	135-136	1979/82	Qualities necessary - knowledge and practice.
Leela	3	1993	(Play) is for the pleasure of the Absolute.
Levels	20	1965	Achievement of higher levels of consciousness with use of Buddhi - eg. two artists.
	22	1965	Three levels of consciousness like three states of creation.
	24-25	1965	Seven steps of knowledge - different levels.
	41	1965	Seven levels on way of knowledge - but different on way of love.
	46	1965	One can guide another to the level at which one is.
	53	1965	When one remembers someone from the heart a connection is made on subtle level.
	69	1965	Position on ladder is related to level of meditation.
	80	1965	Relation with teacher on different levels.
	82	1965	People on lower level helping others.
		1968	See under ‘causal, subtle and physical.’
	9	1974	Three bodies; diving deeper is to be in purified state of these three types of function.

	13	1974	Rest on three levels only necessary when some activity has been taken - cannot rest all the time - should be used fully.
	12	1977	Experience of sattva through physical meeting. See also causal, subtle and physical.
	91-92	1979	Physical, emotional and intellectual.
	100	1979	and time scales.
	116	1979	R. asks about subtle and causal after death of physical.
	133	1979	Three levels of food.
	140-141	1979	Impurity on causal level.
	149-150	1979	HH always with us on subtle level.
	124	1979/82	Seven levels of knowledge.
	5-6	1988	Relationship between Teacher and Disciple is on three levels.
	4	1991	- of being based on sanskar.
Liberation	8	1965	R. asks about discipline and -.
	45	1967	Disciple is liberated together with teacher.
	50-51	1967	Relationship with body and with leader is to understand 'I am not the body'.
	55	1967	Story of parrot and liberation.
	75	1967	Teacher plays major role in -.
	75	1968	Can only come by bringing together aspects of duality and unifying them.
	viii-ix	1970	Story of original Shankaracharya's visit to Sharda's temple and explanation.
	27-30	1970	Need for Guru. Means freedom from attachment. Guru lives always in heart of disciple. Rajas and tamas are to be used with measure of refinement.
	55	1970	Distinction of Guru and Teacher. Guru guide to -.
	109-110	1970	Dakshina-murti means the form of the hand position (Mudras) meaning knowledge leading to -.
	66	1972	Through activity or renunciation.
	30-32	1974	R. asks about peace on subtle and causal levels and 'giving up'. HH quotes Isa Upanishad and story of Prajapati.
	54	1974	Mela talk explained by HH, and what brings peace and liberation.
	72	1974	Liberation starts when one does not look for results and is not bound by karma.
	50	1975	Absolute only idea in mind.
	13	1977	Relationship with disciples which Guru happily accepts.
	3-4	1979	Everyone wants liberation, even children from studies!
	23	1993	Liberation from attachments.
Lies and lying	102-103	1970	Keeping in line with truth.
	104-106	1970	What is truth - how to assess. That which never changes. Excusable lies.
Life Force		1977	see Chetan Shakti.
Light	152	1964	of true knowledge is light of Atman: consciousness.
	232	1964	of true knowledge is light of Atman: consciousness.
	16	1970	of Atman falls on Buddhi.
	37	1970	Emotional light (Bhawana) and intellectual light (Viveka) are both necessary.
	39	1970	Sattva is described as light - ways of increasing sattva.

	47-48	1977	Qs. from NZ re experience of light in meditation.
	117	1977	and stillness - two effects of sattva.
	157	1977	and darkness.
	47-48	1979/82	Questions from NZ re experience of light in meditation.
	8	1988	Best situation to arise in meditation is when there is light and light alone.
Limitation	86-88	1970	Different forms of - from Ahankar. Story of Monkey God.
Lion	10-11	1962	Used as example of man 'on way'.
Listening	13	1979	and doing.
	75	1979	How HH listens to questions.
	14	1988	Listening to Param-Atman possible if Param-Atman is close, but beware of imposters.
Lobha	26-28	1970	Literally greed: one of two forms of attachment.
Loka Sangraha	19	1979	Quoted by MP (uplift of the world).
Lotus Feet	61	1970	HH explains the Holy Tradition as passed on through initiation ceremony of meditation.
	74	1970	Note of Narada from Gospel of Ramakrishna.
	99	1970	HH tells story of incident of life of first Shankaracharya and one of his disciples, Padmapada which means 'lotus'.
Lotus Heart		1975	see Hradaya Kamal.
Love	67	1962	Force of - can destroy anything wrong between two persons.
	17	1964	Stream of truth is one, but taken by heart is love, and by mind, knowledge.
	19	1964	Interchange of men of heart and mind is possible at top where both are one.
	77	1964	- is the fire which keeps attachment at bay. Self assertion does not exist in Love.
	87	1964	If there is no attraction all actions are guided by selfless love.
	89	1964	To increase selfless love don't ask for any return.
	3	1965	and desire to meditate longer - HH warns of indigestion.
	41-46	1965	Ways of - and knowledge.
	81	1965	Love of truth and knowledge of truth.
	115	1965	Two types of - Prem and Moha.
	122-124	1965	and Sanatan Dharma.
	129	1965	R. finds no undemanding love in himself. HH says knowledge of one's love is unnecessary and may give rise to sattvic pride.
	41	1970	and knowledge flow from Atman but in individual Antahkaran is governed in time, space and matter.
	132	1970	Sincerity and - are necessary. To get love, everything must be at service of Absolute without egotism.
	145	1970	Essential to love the meditation.
	5-6	1971	HH explains way of true love in Ramayana.
	29	1971	HH explains way of true love in Ramayana.
	7	1972	Developing love or devotion to Param-Atman. Love and true knowledge one and same thing.
	24-25	1972	Param-Atman wants your love only.
	44	1972	How to increase love for Param-Atman: remove impediments through meditation and attention.
	105	1972	If you think Param-Atman is in everything, love deepens. Love is our greatest asset.
	112	1972	Acquaintance can create love - get acquainted with Param-Atman.

	120	1972	Love as motive force for sustaining world.
	53	1975	Power of, 'ocean of'.
	69	1975	of Atman only solution to control of thoughts.
	86-88	1975	How to free source of - from external actions.
	89-90	1975	How to apply solution to daily life.
	154	1975	Learn to discriminate between love and false attitude to help groups.
	36	1977	of Absolute rather than fear, eg milk of lioness.
	43	1977	Relationship with the Lord.
	117	1977	is the natural quality of Param-Atman and is exhibited in sattva.
	18	1979	different kinds, eg. love of child and of husband.
	100	1979	Real, transcending physical love, eg from Ramayana of Bali and Tara.
	130	1979	Two types of - Prem and Moha.
	29	1979/82	Love never dries up but forgetfulness intervenes: Satsang helps to remember again.
	71	1979/82	Love without attachment different from Moha.
	31	1989	Spiritual knowledge is ocean of love.
	31	1989	Realm of spiritual knowledge is ocean of love.
	37	1989	HH's final message re Society.
	2-4	1993	Motive force of universe: everything is motivated by love.
	23	1993	Samskars are shed if – takes over.
Macrocosm	63	1964	We are a duplicate in microcosm of macrocosm.
	87-89	1964	Macrocosm and microcosm both created of same elements.
	102	1964	In meditation, when correspondence is established between macrocosm and microcosm, one gets glimpses but don't attend to them, they are not the goal.
	121	1964	One who knows Self knows Absolute. Self is Absolute in microcosm. Details of same five elements in macrocosm and microcosm.
Madhyama	17	1993	Shining in the heart.
Magic	140	1970	All creation is illusion, like a magic play made by magicians.
Magnetic Centre	107	1962	Stage 1 of ladder indicates magnetic centre.
	107	1979	and finding School.
Mahapurusa	33	1991	Holy or Realised man. (See also ’85 p14.)
Maharishi	1	1961	With Maharishi at Rishikesh.
	105	1964	Dr R. My aim is to unite the Holy Tradition
	130	1979	and authority for our Mexican groups.
Mahat Tattva	71	1968	The elements beyond the manifest world. The universal or individual being.
	47	1979	Soul of the cosmos.
	228	1982	Individual and universal, both have three bodies: order of creation.
	29	1989	Manifestation of prakriti.
	29	1989	Universal manas: re-statement of order.
Mahatmas	20	1972	Role of Mahatmas in Indian history, eg. Ajamila.
	27	1991	Story of Mahatma and tamarind tree.
Mahattva	64	1971	(importance). Taking something or some idea to one's heart.
Mahima	15	1991	Greatness of the Absolute.
Mal (see Vikshepa & Kashaya)	124	1965	Meditation the best way of removing the three obstacles.
	93	1968	Four states of mind as obstacles to samadhi.

	129-130	1970	Dirt - one of the types of covering hampering communication. (Vikshepa -distraction, and Kashaya - veil).
	42	1971	Work of Holy Man through knowledge, being and devotion, by removing Mal, Vikshepa and Kashaya.
	49	1971	Work of realisation to clean Kashaya.
	51	1971	When mind spreads over world of distraction (Vikshepa) - must be brought back to a point.
	9-10	1975	Hindrance to use of three graces.
	136-139	1975	Hindrance to meditation - holy actions removes.
	116	1977	Antahkaran is subject to Mal and Vikshepa as well as movement.
	117	1977	It is Chitta which is affected by Mal and Vikshepa.
	106	1979	Wooden or opaque covering: three caskets.
	140	1979	Wooden or opaque covering: three caskets.
	141	1979	Mal and tamas.
Male/Female, Man/Woman	119-120	1979/82	Fundamentally the same, but form and functions differ.
	122	1979/82	Responsibility of male different between hard and soft types.
Man	1-3	1979	Special position of man in creation.
Man and wife, masculine and feminine	37	1968	Force of nature in relation to -.
	48	1968	Relation with Atman during meditation compared with that between man and wife.
	77	1968	Similar analogy to above.
	3	1979	Special role of man and place in creation.
Manana	160	1977	Reasoning - going over the teaching again and again.
	12-16	1979	Reflection - one of steps in knowing
	29	1979	As servant.
		1985	letter from Sir K.
Manas	75	1964	Moving mind and meditation.
	86-89	1964	Moving mind.
	120-121	1964	Manas becomes one with object of senses, so be attentive. Creation of pleasure and pain is of the mind. Control of manas is easier if body is still.
	133-134	1964	Body and eyes are two main sources to attract manas: stilling body and closing eyes takes away most of the distractions.
	156	1964	Manas is mouthpiece of desires. A weak Buddhi loses control over manas.
	193	1964	Imagination when mind is not controlled by Buddhi, eg. parents arguing over unborn child. Mind's nature is to be active: give it useful work.
	216	1964	Never allow manas to go free.
	217	1964	Manas thinks the world is true and likes to live with it in ignorance.
	219	1964	Manas also spins world of its own. Take help of Buddhi to stop this.
	221	1964	Efforts on body, manas and Buddhi are simultaneous through knowledge and discipline.
	223	1964	One is not alone - Buddhi like a wife, manas a son.
	229	1964	See that 'wife' is pure and 'son' obedient.
	21	1965	Is naturally full of movement.
	22	1965	Is servant to Atman by desire.
	130	1965	Manas and wandering glances - a different kind of seeing where manas can act as second eye.

146	1965	Is like horse distracted by noise of water pump though he wants to drink.
16	1968	with Chitta, contained in Antahkaran. Images arise in Chitta in communication.
31-32	1968	Role of manas and buddhi in right action: influences on physical health.
71-72	1968	and Mahat Tattva: the individual and universal intermediaries with phenomenal world.
74	1968	Can cause bondage or liberation.
76-77	1968	with buddhi used by teacher to help meditation then by individual himself.
87	1968	Light of knowledge in subtle world of manas, buddhi and chitta.
9-12	1970	Functions of - relation to buddhi and influence of gunas. Story of ants and sugar and salt. Desires first arise in manas.
16	1970	Ways to improve functions of - i.e. practice having good desires.
40	1970	Manas, buddhi and chitta must come together to increase sattva.
60	1970	Meditation enables manas and buddhi to be unaffected by illness.
2	1971	Story of seven gates.
viii	1972	Atman contains buddhi, buddhi contains manas, manas contains body.
16	1972	Together with chitta, buddhi and ahankar is combined name of prakriti.
26-27	1972	Vehicle for desires and counter desires.
36	1972	A way to uproot bad prakriti.
40	1972	'Mind' - manas, contained in story of London tramp.
53	1972	Two kinds of good impulse and good resolution, one from manas and one from buddhi.
72	1972	Untrained manas goes towards physical and sensual enjoyments.
73-74	1972	In following a School, manas will be trained to do more important work.
74	1972	One part of machinery to achieve true knowledge.
75	1972	One can see 'Idam' but cannot see one's manas - only experienced as machinery.
116	1972	Manas as part of Antahkaran and as 'child' of buddhi.
60	1974	Work of buddhi and manas in two predominant types.
81	1974	Manas behaving like general servant: train as such.
91	1974	The reliable personal servant is purified manas.
92	1974	Handle our faithful servant manas very gently, and encourage it.
93	1974	R. asks further on purifying manas by attending to one's actions.
96	1974	R. writes to J. re distinguishing between buddhi and manas.
130-133	1975	Should realise all the time mantra is going on.
185	1975	Definition of - further explanation of functions of.
32-33	1977	If manas and ahankar give the orders there is no consistency.
64	1977	Manas and ahankar to Sankalpa/Vikalpa - it is chitta which 'thinks'.
90	1977	If body and breath are more still in meditation, manas will follow suit.
107	1977	Manas places 'files' before buddhi to decide.
150	1977	Chit gives manas force to do Vikalpa, etc.
29	1979	As servant.
86-87	1979	and brain.
116-118	1979	in Antahkaran.
65	1979/82	Description of machine with belt and pulley to describe function of manas and chitta.

	128	1979/82	W. asks re japa, dharma and yoga - three parts of meditation.
	210	1979/82	The moving mind in meditation - eg of files being brought for consideration. How to bring to stillness: story of ghost.
	29	1989	Universal manas and Mahat-Tattva.
	38-39	1993	Work of manas.
Manifestation	1-3	1967	Manifestation of names and forms - Chit/chitta.
	5	1967	World of forms is five elements: different level from subtle body which is conscious material.
	8	1967	Causal body is source of all names and forms - reached in deep meditation.
	16	1967	World of manifestation is external consequence of primordial sound.
	21	1967	Manifestation starts with prakriti and with sattva as the finest of the gunas.
	31	1967	Whole universe is governed by Law of Three, and first manifestation is sattva, rajas and tamas.
	35-36	1967	'In the beginning was the Word' - word is sound and idea manifesting in different stages.
	80	1967	Relation with Teacher starts with name and form.
	81	1967	In unity there is no manifestation.
	147-148	1977	Manifest and unmanifest nature of Param-Atman.
	11	1979/82	Two ways - cause and effect in return to Bhakti and Jnana.
Manomaya	84	1977	We 'like' this, we 'don't like' that - Sankalpa/Vikalpa.
Mantra		1962	See sub-section of Meditation.
Manu	53	1962	Fourfold system of Manu applies to everything living.
	102	1962	What Manu said about 'twice-born'.
	161	1977	It is Manu that raises questions.
Marriage	83	1964	Marriage is a sacred bond.
	84	1964	Duty of School man to give concessions.
	37	1968	Force of nature in relation to man and wife.
	48	1968	Relation with Atman during meditation compared with that between man and wife.
	77	1968	Similar analogy to above.
	22-24	1977	Relationship of husband and wife is on causal level.
Masculine & feminine	54-57	1974	Man and woman are equal in creation. Everyone is Prakriti. Man and woman are no different. Everyone to be both master and servant.
Material	3	1985	Give slowly and await questions.
Mathnawi	12	1961	Same stories told by Shankaracharya.
	20	1971	Book VI on Justice (of the Absolute).
Maya	29	1964	Process of creation.
	47	1964	Three hindrances to meditation - cloud is maya.
	198	1964	Creative force of Absolute is maya. Atman is surrounded by ignorance which is a shadow of maya.
	109	1965	Rama and Lakshman - how common man treats maya as truth.
	145	1965	Drama of maya is universal and has to go on in eternity: use discrimination and ignore: only pick up what is important.
	46a-48	1970	Jiva is a slave of maya. Fear of death is part of maya. Deceives the Jiva.
	54	1970	Narada's riddle. Purush (Absolute) has a wife who is maya.
	111	1970	Shloka to guru containing reference to - delusion.
	154-155	1970	Pure and impure. How to ignore the attractions of impure maya.

	57-58	1971	Description of rasleela (Krishna play). Maya is desire to play and creator of all the beings and artifices taking part.
	71	1971	When maya (illusion) is fully realised, light, power, knowledge and service expands.
	xvi	1972	As soon as any thought other than Param-Atman enters the mind we are in the grip of maya or ignorance.
	18	1972	Incarnation of Param-Atman has maya under his full control. Ordinary person is under control of maya.
	105	1972	Path to Param-Atman via knowledge: risk at end when progress has been made and maya tries to beguile.
	121	1972	If we see Param-Atman in everything, maya no longer cheats us but begins to help instead.
	148	1977	Meditation is to help understand Drama is all maya.
	30-32	1979	Three phases of maya.
Me and mine	39	1993	'Me' and 'mine' as concepts.
Medicine	69-74	1974	MC asks re different systems of medicine. HH says these are all outward systems: real medicine is the Punya - virtuous deeds through which essence (Sanskar) is purified. Final disease is ignorance.
Meditation	15	1961	Unity of our System and method of Meditation.
	1	1962	Necessity for straight back.
	38	1962	Helps to suppress forces of evil rising to challenge good.
	41	1962	Fourth Way or System of Meditation is for everybody.
	47	1962	Meditation and falling asleep - need for sattva. Music is an aid.
	87	1962	Not necessary to change one's life to meditate, 'rushing round kind of life' - rest before meditation.
	88	1962	Gunas during meditation.
	89	1962	Physical rest necessary after busy day before meditating.
	90	1962	Just turn away from memories and thoughts - don't force out. Feelings of possibility after meditation.
	3	1964	Instructions on posture, description of stages, pranas and expansion.
	7	1964	Proof for scientific mind.
	8	1964	Systematic way - after three years one can see being has taken different turn.
	9	1964	Propagating meditation by example of those already meditating.
	10	1964	Best time to meditate and preparations.
	12	1964	Seat of Prana is in pelvis during meditation and connects every part and particle of body.
	13	1964	Expansion lessons distraction in meditation - eg. sound of Mela, and two trains passing each other.
	15-16	1964	Two half hours for householder.
	26	1964	Unity of body, mind and heart in meditation.
	34	1964	Easy to see physical effect, but difficult to see spiritual effect though cleansing process is working. Do not recollect guidance during meditation.
	34-35	1964	Alcohol and food.
	38	1964	Effect on spiritual level is always at work. Bliss and meditation.
	40	1964	Breath through nose.
	41	1964	Do not make issue of preparations - they are just to facilitate.
	41-42	1964	Meditation not for the masses - spread only so far as you can keep organisation intact.

42	1964	Keep newcomers separate to see if they keep enthusiasm before taking into organisation proper.
43	1964	No set pace or time schedule for progress.
43-44	1964	Do not be attached to propagation.
45	1964	Three hindrances - dirt, sheath and tension.
49	1964	Posture - straight spine to relax whole body.
50	1964	After very deep meditation all senses so relaxed they hardly function.
51	1964	Children can be given after age of five, but five minutes only. Instructions.
51-52	1964	Not harmful to give it to wrong person, but bad publicity.
54	1964	Meditation gives rest and food to Prana.
54	1964	Is food for soul and body.
55-60	1964	Lack of success means not proper meditation - just wait - don't force, due to tension and rajas. How to meditate if in pain. Meditation as much for practical as spiritual.
56-59	1964	World leaders probably too disturbed and tense to take meditation, but meditator taking part in politics could help.
57	1964	Timetable for meditation and ordinary work.
58	1964	Meditation gives rest and food to Prana.
72-73	1964	Meaning of meditation is to hold and contemplate.
81	1964	Power is stored in sex centre - meditation enhances and releases it to clean whole nervous system.
87	1964	Moving mind brought to inner world by meditation is unsure and frightened at first.
88	1964	Meditation shallow if mind moving. Kundalini not for householders.
95	1964	Meditation morning and evening. Leave burdens - one is going to meet best of VIPs. Proof is in practice.
106	1964	Only give to people genuinely wanting it. Don't promise too much. Only fifteen minutes to start with.
110	1964	R. likens two stages to two shocks and food diagram.
135	1964	Meditation is to cleanse buddhi and still it.
139	1964	Why meditation is here for us now.
140	1964	Meditation leads to "completeness".
150	1964	Power of attention is grown by practice and sincere meditation: it can be used after meditation. To be sincere is to stay in the void which contains the Atman.
151	1964	Is a means to an end and only necessary until connection of within and without is realised.
155	1964	Buddhi in pure state makes one meditate - like a mother.
159	1964	FR describes meditating with HH.
160	1964	Meditating through noise at Ashram. No extra methods needed - just penetrating more deeply into possibilities of meditation as already given.
171	1964	FR asks re two stages in a half hour.
173	1964	True knowledge removes the cloud from buddhi and meditation stills it.
196	1964	Meditation recharges the energy - but why misuse it by 'running' mind?
204	1964	Deep peace during - may give rise to different experiences in night, but they are sidelights: not the aim. Q. from Jupp re meditating or giving attention to world if one has ten minutes to spare?
206	1964	With whole day free one could meditate more, but stop at slightest discomfort - spend time going deeper into knowledge aspect. When checking observe movements of eyes and body.

207	1964	Proof of depth is that everything is still. Realisation is of Atman, not the body, so disease may occur due to previous life.
207-208	1964	Not possible to feel cold if meditating properly, mind may become cool, but not body.
208	1964	Meditation is an inner process - mental troubles need mental remedy - no physical exercises necessary.
209	1964	Allow some time to still body before half hour. One has audience with King alone - so leave buddhi, manas, senses and body outside. All activities in rajas, meditating also, but there is little rajas and it leads to sattva.
212	1964	Activities go on even during meditation - it is a question of scale.
224	1964	Buddhi is cleansed and stilled - its speed is one of the great stumbling blocks to seeing the truth.
3	1965	Time - two half hours enough.
4	1965	Example of tortoise and hare. Duration - danger of self-satisfaction: need for self restraint.
21	1965	No activity of buddhi during meditation.
26	1965	Meditation is in sattva, but do not be attached to it, you have to use rajas in life.
29-30	1965	Stabilises chitta.
31-32	1965	Staying in the stillness. Body, senses and buddhi do not experience unity with Atman. Meditation with others.
32	1965	Desires as obstacles.
36	1965	Dedicate half hour to Atman. Was meditation proper? Three qualities of meditation. Instructions.
52	1965	Buddhi must be still in meditation.
53	1965	Not an end in itself. Three qualities of meditation.
53	1965	Cleans out impurities - no impurities, no need for meditation. Do not withdraw from the world.
54	1965	Two half hours should provide enough energy.
56	1965	Meditation and sheath - example of Ganges water and bottle.
64	1965	Ida, Pingala and Sushumna.
64a	1965	3 forces felt in body.
65	1965	Helping others.
68-69	1965	Headaches and meditation.
77	1965	No search for knowledge in meditation.
85	1965	Produces same results as Yoga of eight steps which is a hard way.
93	1965	and expansion, cure for difficulties.
99	1965	Drawing strength from meditation - final message to A. all united in deep meditation by love.
110	1965	Coming out into maya.
118-119	1965	Meditation and gunas - stabilises chitta. Best time.
125	1965	Meditation in still of night rewarding.
133-134	1965	Rewards of meditation.
135	1965	Small things more subject to movement than large - if difficult to get attention on mantra feel completeness of universe.
136	1965	Remembering meditation and mantra on first waking shows it is taking root in inner being.
147	1965	Ignore inner obstacles which rise up during meditation.
151	1965	Is a help on all three paths.

158	1965	Mal, Vikshepa and Avarana removed by meditation.
1	1967	Whiting introduced. System of Knowledge and meditation are complimentary. W. asks re staying in the void - attention.
3	1967	Knowledge and meditation to remove littleness of boundary.
4	1967	Knowledge and meditation to discriminate between transitory and eternal.
8	1967	Cycle of peace and activity through meditation.
9	1967	How to avoid making circles of names and forms and getting sidetracked.
11	1967	Help of knowledge to achieve.
11	1967	Test of good meditation is abundance of happiness then and there.
13	1967	Quantity of meditation not important; quality is. For householder moderation necessary: two half hours.
14	1967	Turning inside for minute or two.
15	1967	In deep meditation one doesn't appreciate, one becomes.
29	1967	Types of people in relation to knowledge or just meditation.
34	1967	Helping others is dependent on one's own availability of force.
43	1967	'One without a second'.
64	1967	Message to School of Meditation.
72	1967	Prayer before starting and when finishing meditation.
73	1967	Quote from Mandukya Upanishad used by HH sometimes before meditation.
73	1967	Posture, balanced not stiff.
81	1967	In deep meditation when one transcends there is no relationship because there is unity.
22	1968	Compassionate help through meditation on subtle level is possible.
47	1968	States of consciousness in meditation.
48-49	1968	Mental commentary during - right use of 'the troublesome friend'.
54-55	1968	Three stages - preparatory, physical - intermediate, attending to mantra - creative, samadhi.
58	1968	A journey home - different time scale to physical.
62	1968	Preparation for -.
76	1968	Guidance on physical and subtle levels.
85	1968	Need for constant and regular practice.
42	1970	Meditating on God, the Atman, the Creator.
60	1971	Meditation helps individual to turn from coarse to subtle and causal.
1	1972	Discourse on meditation and Param-Atman. Unity of meditation, meditator and object of meditation.
50	1972	Amplification of above.
51	1972	What is usefulness of stillness where there is no knowledge?
91	1972	Regulation of seven steps brought together in our meditation.
110	1972	Meditation - a state of chitta.
ii-iii	1974	The meditation world where everything is absolutely stationary: achieving stability in.
vii	1974	End of meditation is to reach the profound stillness, total immobility, but not necessary to stay there long - most of period is preparation to lead to this state, eg. of Sthitaprajna. Having reached this stillness one is never without energy and love.

ix	1974	W. asks re Yoga, Dharana and Japa. A journey of individual consciousness to universal. Mantra starts at level of Vyashti, but leads to profound silence, 'one without a second'.
xi	1974	Journey and the bridge over which one has to throw one's belongings of desires and activities.
2	1974	System of meditation has been prescribed for this deep dive into the Self. To help others, acquire for oneself first.
12	1974	MA asks re doubts about one's own meditation though no doubt about the meditation, and need for Grace.
64	1974	Whether it is working well or not only individual can be best judge. Until it becomes natural one will meet obstacles, but not all the time because of gunas.
65	1974	Do one's best, eg. mantra for Kali.
74	1974	Ascent and descent - spine - Muladhara. Eg. of shopkeeper in relation to energy.
89	1974	Letters from FR to Dixit and reply from HH on pronunciation.
7	1975	Way out of imbalance of universe.
11	1975	Good to remember trinity of Atman/Param-Atman/Guru before start.
14-18	1975	Approach to and procedure for.
33-35	1975	Source of energy.
61-63	1975	Keenness of desire important but duration not - should not interfere with worldly obligations.
73-75	1975	Mantra/meditator/act of meditation become one. explanation of object of -.
85-89	1975	Conflicts in meditation and actions.
88	1975	Necessity for purification.
9-95	1975	Atman seen through bringing Manas, Chitta, Buddhi and Ahankar to rest, thereby cleaning mirror. Practice should make meditation natural.
96-97	1975	Concentrate on present to achieve unity.
129-133	1975	Meditation and manas.
135-136	1975	Obstacles to deep dive.
144-147	1975	Benefits of, and advice on helping others.
149	1975	Effects of - on functions of mind.
154	1975	At 'sticking point', 'renounce your intelligence'.
156	1975	Try to obtain absolute peace in Antahkaran.
173-184	1975	Depth, act and object of -. Summarising new understanding of 'Antahkaran becomes still and clear'. Analogy of coloured powders.
2-3	1977	Only through meditation can one enter causal peace.
9	1977	Meditation is to bring a sort of 'shell' of sattva over our lives.
16	1977	Instructions for those who feel they are stuck and not getting enough deep peace.
46	1977	Establish relation with Absolute. Do one's duty as best one can.
48	1977	Lack of enthusiasm: giving people taste, eg ants.
69	1977	Two main obstacles: inability to concentrate and Vikshepa. Rituals can help remove.
76	1977	NH asks if Dhyana is a step of Yoga.
77	1977	Excitement interfering with -. Intense desire will take you in.
78-79	1977	RM's experience when meditating with HH
79-80	1977	Tamas or emotional things from life interfering.
88	1977	NH asks re meditation and stillness leading to Samashti.

89	1977	NH asks re difference between meditation and Samadhi.
90	1977	Posture leading to quiet breathing and body trains manas to be still, like troika.
91	1977	Buddhi is used only at beginning. It is chitta which repeats and gets rhythm going.
92-93	1977	In rest of meditation forces go reverse way in body, to source.
93-94	1977	Change from extrovert to introvert can feel like tension at first.
95-96	1977	Time of day for -. RM asks re auspicious time in NZ for this and for satsang.
101	1977	Do not try to understand what is happening during -, or depth will be disturbed.
112	1977	Meditation and Sadhanas are done by Jiva.
116	1977	Antahkaran is stilled by the process.
124-125	1977	RM asks re attention and repeating mantra.
146	1977	Light of Atman is there, but only with meditation is it experienced.
147	1977	Meditation clarifies and enables one to see Drama.
152	1977	Self consciousness is there whether experienced or not, but experienced when mantra/meditation and object of meditation aligned or unified.
160-161	1977	NH asks re Bhawana and meditation: HH 'practice'.
71	1979	Helps to curtail desires.
83	1979	Removes shell covering Atman.
88	1979	To eliminate unnecessary work and concentrate forces of Self.
90	1979	Samprajnata is a higher level of Samadhi and super consciousness. Triad of meditation/meditator/object.
91	1979	EF asks re feeling of disheartenment at lack of evidence of success. Discontentment not bad but disheartenment not recommended.
92-93	1979	Offers improvement of levels.
114	1979	Maintaining connection with those given meditation who are not members.
117	1979	Causal body is transcended - only experienced in deep sleep or meditation.
122	1979	Meditation is reverse of creative work of manifestation.
127	1979	and mental illness.
146	1979	PF asks re bliss arising in meditation and 'brain'.
18	1979/82	No extra practices necessary -eg of experienced lawyer and four-horsed carriage.
22	1979/82	Relation between desires and Samadhi in meditation.
39	1979/82	Is not an end in itself but a method to approach the Absolute.
39	1979/82	History of - very ancient but Guru Deva simplified it.
40	1979/82	Simplification was not only for West but to meet needs of all. Realised souls always try to simplify as man complicates.
40	1979/82	In relation to eight steps of Yoga. Starts with seventh step, and all previous six come automatically to some extent.
42	1979/82	Posture - Gita. Story of Valmiki - stillness is more important than the actual mantra.
43	1979/82	Initiation - principle remains same through chain of teachers.
43	1979/82	Implanting of mantra in prakriti or causal body of initiate.
46	1979/82	Internal uplift more important, experienced but not recognised so easily.
46	1979/82	Energy (Chetan Shakti) and spine. Experiences are in initial stages.
47	1979/82	General guidance and answers to questions of meditators.

48	1979/82	Questions from NZ re light in meditation.
48	1979/82	Meditation for someone on cancer drugs.
52	1979/82	Repetition of mantra and concentration and energy.
53	1979/82	Pratyahara in meditation and gunas.
54	1979/82	Cosmos and individual. Krishna and devotees.
62	1979/82	Automatically deals with yama, nyama and pranayama. Practice deals with distracting thoughts, repetition of mantra loudly, and then internally.
63	1979/82	Arid periods: give more information.
64	1979/82	Samadhi is when meditation/meditator/object of meditation become one. When separate it is Dharana.
65	1979/82	After reaching Samadhi one comes back to consciousness, not Dhyana, and from consciousness starts Dhyana again.
74	1979/82	Q. re longer meditation on special occasion.
75	1979/82	Reciting mantra loudly to avoid rajas and tamas in meditation.
128	1979/82	W. asks re Japa, Dharma and Yoga - three parts of meditation.
206	1979/82	Authority given long ago: no need to reiterate.
206	1979/82	Meditation is spiritual food without which inner content of being not strengthened.
206	1979/82	Must carry out twice every day. Can, with True Knowledge, eliminate cloud surrounding world at this time. Through it love will increase and deepen.
208	1979/82	Importance of complete stillness. Body first, then eyes, then mind. Mandukya Upanishad - "frog" - three jumps to stillness - body, eyes, mind.
209-210	1979/82	Putting resolution to mind. Delegating it to be gatekeeper.
210-211	1979/82	Distractions, external and internal. Mind as keeper of files which it presents.
211	1979/82	Story of sage and ghost - mantra is pole.
213	1979/82	Depth or dip in half hour. No need to limit to half hour if peaceful - eg of not looking at watch when in love.
213	1979/82	Love of meditation is key to difficulties.
214	1979/82	Story of tons brought up in diamond mine to get 100 grams of diamonds. Potency of dip in half hour.
214-215	1979/82	Experience of arid period will pass. Nothing static. Pleasant time will not last either.
216	1979/82	Initiation for sick person. Do not insist on posture.
227	1979/82	Necessary to steady mind for communication in inner world.
232	1979/82	Checking stillness most important. Gently touch if someone falls asleep to bring back to sattva.
26	1985	Q. as to how to go deeper.
33	1985	Help young people by preparing booklet.
34	1985	Q. re empowering new initiators.
8	1988	RG asks about Ida, Pingala and Sushumna in relation to meditation.
9	1988	- in old age replenishes lost energy for further spiritual work.
10	1988	Most suitable time, place and duration.
12	1988	May not produce sattva in everyone, but eventual possibility is there.
12-13	1988	Advice when one feels 'stuck'.
13	1988	If complacency arises, meditation is not being practised properly.
7	1989	Looks after many of yoga steps and eases progress on ladder.

	8	1989	Is an exercise in attention and then its transformation into pure consciousness, the centre of energy.
	14	1989	Authority to empower.
	19	1989	Meditation should arouse serious enquiry.
	24	1989	Two half hours for householders, but no hard and fast rule, longer for initiators.
	25	1989	Meditation and knowledge intimately related.
	26	1989	Meditation in old age or sickness.
	27	1989	Message from Laurence Freeman. Source of Christian mantra meditation.
	35	1989	Meditation helps remove limitations separating Vyashti from Samashti.
	20-22	1991	Chakras belong to Astanga yoga. Our way, Raja yoga, different.
	24	1991	Q. re story of mongoose and snake. – like a herbal root.
	12	1993	Difference between prayer and -: - is internal. Prayer seeks unity while – is unity.
	22	1993	Brief dips in half hour. – provided to achieve liberation from attachments, desires and ambitions.
	23	1993	Length of meditation period.
	24	1993	Disturbance during meditation.
	25	1993	Life simpler in time of Ramayana and Valmiki. Need to make a resolution before – to keep out every thought, not allowing guests to keep ringing the bell!
	27	1993	Preparation for initiation.
	28	1993	Experienced and inexperienced meditators should be separated. Vikshepa in new meditators.
	29	1993	Problems of new meditators.
	30	1993	Meditation twice a day enough.
	30	1993	Spontaneous emergence of mantra at other times welcomed but kept private; not exhibited.
	30/31	1993	Inventing uses for mantra undesirable.
Meditation (mantra)	2-3	1962	Power of mantras. Need to stick to same mantra all your life.
	10	1962	FR asks re mantra being like arrow.
	14	1962	W. asks re different effects of -. Answer, 'due to gunas'.
	15	1964	When thoughts intrude drop them and start mantra.
	26	1964	Real peace is felt when mantra is felt by body, mind and heart simultaneously.
	34	1964	Don't recollect guidance during meditation or it will break rhythm of mantra.
	35	1964	If one meets blank wall in meditation, pick up mantra again. No wall if mantra is there.
	39	1964	At start you have to say mantra and repeat few times till it takes over. Must find its own natural rhythm: should be automatic.
	46-48	1964	How to help people with difficulty. Saying loudly or visually: explanation of meaning.
	61	1964	Long drawn out mantra has deeper, more subtle effect on subtle body.
	67	1964	Four types of mantra.
	72	1964	A. suggests that mantra is Word of Absolute and its rhythm that of Creation.
	73-74	1964	Healing properties of mantra.
	86-88	1964	If mind taken up with outside noise, mantra remains shallow.

95	1964	During active work and pressing times one can remember mantra to recharge.
101	1964	Movement of mantra to base of spine. Experiences are sidelights: don't take them for goal. Different for different people.
108-111	1964	Q. and A. re mantra going faster to top of head.
117	1964	Whenever a free moment, remember Atman with help of mantra.
141-142	1964	Mantra has always existed and always will. It is universal sound not bound by space time.
144-146	1964	Letter from FR re mantra and spinal cord.
187	1964	Pranas and subtle sound of mantra and its movement.
188	1964	R. asks re mantra going on all time in distant parts of one simultaneously. 'This is when mantra goes deep into subtle body'.
190	1964	Mantra should settle around heart and enlighten all other parts of body.
191	1964	Don't try to pitch mantra - just start and follow its rhythm.
204	1964	Between one action and another one could remember the mantra.
212	1964	Mantra is connecting link between inner force and outer, Atman and Absolute, like tube transferring liquid from one tank to another.
219	1964	When mantra reaches subtle state you only need to follow it as it likes.
36	1965	3 qualities of mantra: burning, light and peace.
37-38	1965	Rhythm: give it momentum then let it go. Don't try to create a rhythm. Energy: deep dive into Self on causal level and get extra energy.
60-61	1965	Does mantra remain with us in next life? H.H. advises realisation in this life.
64a	1965	How three forces of mantra rise via Ida, Pingala & Sushumna.
65	1965	Using visual form of mantra.
96	1965	Mantra guided by Atman like magnet and iron filings.
101	1965	Mantra cleanses (three rooms).
104	1965	Different types, but only a few lead to Self-realisation.
124	1965	Mal, Vikshepa and Avarana removed by meditation.
132	1965	Meaning of Sakshat Parambrahma in Initiation.
133	1965	Guru is Absolute for disciple, creates mantra in Antahkaran of disciple.
154	1965	Should one remember the mantra when confronted with quarrels with one's wife?
168	1965	Those leading others can be asked to hold mantra during short periods of rest.
15	1967	W. asks if mantra is sound or substance.
15	1967	Mantra is just a rope. In deep meditation one doesn't appreciate: one becomes. Start mantra, do nothing and just follow it.
16	1967	Creation of mantras based on principles of sound.
34	1967	Q. re. breathing. Mantra is force which regulates pranas.
35	1967	Remembering the sound is not essential, but being conscious of rhythm of mantra is necessary until deepest level.
43	1967	W. asks re. substance and mantra. Answer re mobile and immobile existence.
54-55	1968	Three stages in meditation: preparatory, physical: intermediate, attending to mantra: creative, Samadhi.
78	1968	Sound and vibration of mantra.
30-31	1970	Vedic mantras.
42	1970	Meditating on God, Atman, the Creator.
140	1970	The Will of the Creator is mantra.

164	1970	Use of mantra on getting up in the morning and on going to sleep and when starting an activity (repeat 11 times).
51	1971	Repetition of mantra will give enough tamas to provide rest in sleeplessness.
53-54	1971	W. asks re pure sound - three parts of OM.
ii	1972	To get at abstract we take help of concrete, i.e. Mantra to reach Param-Atman. Eg. of sugar and sweetness.
37	1972	Answer to CL re experience of Param-Atman through sound of Mantra.
50	1972	Meditator/act of Meditation and Mantra becoming one. No knowledge of any sort in deep meditation.
81	1972	Mantra, creative sound, as vehicle of transformation - eg. Ajamila and name Narayana.
88	1972	Mela talk on the special attractions and attributes of the word 'Ram'.
92	1972	Recitation of the Mantra is useful even if not able to sit etc., so don't postpone.
117	1972	Suggestion of Mantra Shiva for someone with old impediment and trouble with Mantra.
ix	1974	W. asks re Yoga, Dharana and Japa. A journey of individual consciousness to universal. Mantra starts at level of Vyashti, but leads to profound silence, 'One without a second'.
xi	1974	Journey from start of Mantra to end of all agitation - bridge over which one has to throw one's belongings of desires and activities.
42	1974	M.A. asks re deep dive and transcending Mantra - 'Mantra is still present in Samadhi, but is transcended in Turiya.'
43	1974	Three aspects of our Mantra.
64-65	1974	Story of two Mantras - Kreem and Kleen for Kali. Do one's best.
77	1974	Rasa vai sak - mantra from Vedic text re sweetness or bliss.
88-89	1974	Pronunciation of Mantra.
27	1975	Use of - to achieve one's desires.
73-75	1975	Mantra/Meditator/Act of Meditation becoming one.
129-130	1975	Repetition of - at specified times - solution of difficulties - how to use.
133	1975	Heart should be able to listen to recitation of -, manas should know.
149-150	1975	Reasons for secrecy.
16	1977	For people who seem stuck, say aloud a couple of times, only with eyes shut, and let it go.
58	1977	Make mantra so prominent in one's life that one leaves world with it.
80	1977	Pronounce aloud a couple of times when difficult to dissociate with outside world.
91	1977	It is Chitta which repeats and gets rhythm going.
101	1977	Let it go automatically - it will go deep. Do not try to understand what is happening during meditation or depth will be disturbed.
102	1977	Mantra slowly dissolves evil or bad habits and prevents entry of new ones.
124-125	1977	RM asks re attention and repeating the Mantra.
127-128	1977	Several questions and answers from NZ re meaning.
130	1977	One Mantra sufficient for Bhakti and Jnana.
148	1977	Our Mantra and its relation to Sat Chit Anand. And one will get it again.
150	1977	Guru just a medium in initiation.
172-173	1977	Mantra slowly dissolves evil or bad habits and prevents entry of new ones.
44-45	1979	Choice of Mantra.

	76	1979	Attending to Mantra.
	78	1979	How it purifies Antahkaran, better with pure heart.
	79	1979	Three sounds in our Mantra. Tradition gives potency to Mantra. Eg. Tulasidas and boy crossing river.
	80-82	1979	Two traditions - Vedic and Pauranic.
	83	1979	Designed to remove shell and restore all forces of Param-Atman in individual.
	127-128	1979	Japa - spoken mantra.
	138-139	1979	Japa - spoken mantra.
	139	1979	PF asks re his patients.
	43-44	1979/82	Implantation in causal body of initiate.
	52	1979/82	Repetition of mantra re concentration and energy.
	62	1979/82	Repeating loudly to help distraction of thoughts.
	70	1979/82	GH asks re link of mantra of child's name.
	75	1979/82	Reciting loudly to avoid rajas and tamas in meditation.
	108	1979/82	Procedure of giving – at Initiation.
	109	1979/82	Initiator himself should check sound of Mantra one week after initiation.
	109	1979/82	Different mantras of S.R.M. and general principle of different mantras in India.
	110	1979/82	Purpose of Mantra is to limit attraction of Chitta.
	111	1979/82	If in difficulty with previous mantra of S.R.M. and wanting re-initiation, may be given. Check with Jaiswal: must be checked vocally.
	139	1979/82	Those who find mantra does not slow should be separated and told to say aloud for 10 minutes then silently.
	13	1988	The mantra is a vehicle for reaching unity and has no separate existence once unity is reached.
	3	1989	Q. on "reflecting the Mantra."
	4	1989	Reminding oneself of Mantra relieves tension and tiredness.
	4	1989	How to "reflect the Mantra."
Mela	68	1977	Khumba Mela and cleansing effect.
Melting of heart	89	1970	Prayers to help start meditation lead to complete surrender which melts heart.
	91	1970	is a cleansing process which enables Grace to penetrate.
	93	1970	Sanskrit word and story of Narada's near drowning.
	138	1970	helped by good company and good discourse: humility essential.
	139	1970	Differences of emotional and intellectual types. Story of body and its shadow.
Memory	12-13	1961	and Self remembering.
	76	1962	Relation between memory and consciousness. Three types of memory based on gunas. Realised Man and aspirant who 'forgets'.
	71	1965	Knowledge is in Atman: when we meet someone with access, our memory is stirred.
	159	1965	Isa Upanishad - dissolution of the body, but remember your deeds as they affect next life.
	53	1967	Remembering someone from heart makes connection on subtle level.
	65	1967	Last barrier to meditation is feeling of I - story of seeing donkey in one's memory and difficulty of giving up memory.
	75	1967	Disciple only has to remember Teacher and transformation can begin.
	76	1967	Remembering the Teacher is essential, eg. Krishna and Arjuna.
	5	1977	of unity which has been lost and needs rekindling.

	7	1977	Memory of universal grace acts as connection to it.
	26-27	1979	Those of sattvic nature remember.
	75	1979	Art of listening.
	97	1979	Memory of sattvic experiences extends them.
	123	1979	Visualisation is part of memory.
	147	1979	and brain - memory is held at back of physical brain.
	29-30	1979/82	Satsang helps memory of love.
	31	1979/82	Connection with Samashti is always there but remembering it is necessary, eg boy and pen.
Mental Illness	60 & 126	1979	PF asks re help for mental patients.
	138-139	1979	PF asks re help for mental patients.
Mercy	35	1970	of Realised Man helps towards Self realisation.
	58	1970	Flow is spontaneous when faith established.
	65	1970	Guru in his mercy always forgives.
Message	126	1979	How to distinguish imaginary from real.
Method	4	1961	and freedom from identification.
	33	1979	Confidence and faith a method of realisation.
Mexico	68-69	1965	Questions from Mexico.
	49-50	1977	Message to Mexican groups.
	130	1979	Authority for group in Mexico.
Milarepa	67	1962	Putting FR in third class at Ram Nagar was like Milarepa and Marpa.
Mind	17	1964	Stream of Truth is one: caught by heart or mind.
	18	1964	Those who also look through the mind get knowledge.
	19	1964	Head and heart merge at top.
	91-93	1975	Steadiness of - to gain knowledge of Atman.
	154-156	1975	Making mind steady is one thing, not thinking of anything is another.
	64	1977	Four categories of mind.
	208	1979/82	Importance of complete stillness in meditation: body, eyes then mind.
	209	1979/82	Putting resolution to mind in meditation. Mind as keeper of files making propositions and counter propositions, e.g. ghost and polo.
	227	1979/82	Meditation necessary to steady mind for communication in inner world.
	230	1979/82	Whatever you have in your mind at time of death will form next body.
Mira	xii	1972	How Bhakti can purify, e.g. Mira and poison.
Mirage	i	1972	Seeing 'world' around us is mirage due to ignorance.
	iv	1972	To fully Realised Man 'within' and 'without' is Param-Atman, and not the mirage.
Misery	59-60	1965	Unreality of misery.
Mistakes	64	1972	Do not think about mistakes or shortcomings: it takes precious energy. Attend to present moment and get extra energy.
Mithya	165	1975	Triad of Mithya, Atman and Param-Atman. Mithya is a thing which exists, but is not what it appears.
Mnemosyne	119	1979	Mother of nine muses (memory).
Mobile & Immobile Existence	43-45	1967	.
Moha (see Prem)	115	1965	Two kinds of love: Prem and Moha.
	5-6	1971	Moha is deep attachment. HH explains recitations of Ramayana.
	153-154	1975	False attachment.
	131	1979	Self-centred love.

	71	1979/82	Love that has attachment.
	38	1993	Deluded attachment.
Moksha	153	1977	Means liberation from ignorance.
	3-6	1979	Liberation.
	9	1979	Liberation.
Mongoose	16 & 24	1991	Reference to story in relation to drama.
Monkey	8	1965	Story of Teacher asking prospective pupil what he saw on the way.
	147	1979/82	Example of way of catching monkeys to show bondage is ignorance.
Moodha	2	1991	Mind of tamasic individual is crude, confused and dull, called -.
Moon	46	1964	As part of our mantra, stillness/coolness.
	62	1964	Three forces of fire, sun and moon for function of the universe.
	63	1964	Role of moon affecting liquid. Comments on man going to the moon.
	190	1964	Q. from someone who sees the moon during meditation: gives smooth, cool and peaceful sensation.
	47	1979	In relation to experience of a meditator and tunnel and light.
	229	1979/82	Concept of gods in universal or causal world like Manas, Buddhi etc. In individual, god Chandra represents Manas which in H.H.'s tradition is moon (not necessarily physical moon).
Movement	13	1964	Attention and movement: two trains passing each other.
	19	1964	Absolute is motionless, but creation is full of movement.
	21	1964	Development is from movement to stillness.
	45	1964	Movement is due to clash of different desires.
	46	1964	Moon as part of our mantra: stillness.
	120	1964	Easier to control mobile mind if body is still. Lessening desires will still Chitta.
Mudra (see Dakshina Murti)	110	1970	Description and meaning of hand sign used by first Shankaracharya. Symbol of knowledge.
	67-69	1971	Further description. H.H.'s poem.
	71-73	1975	Further description of hand sign and drawing of.
Mukti	127	1965	Five states of freedom according to Vaishnan System
	161	1965	Mukti, freedom from all bondage, with the Realisation of Truth is ultimate end of all our searchings, with reference to R's questions about Ouspenksy.
	5-6	1979	Mukti means liberation from pairs of opposites.
	9-10	1979	- and thinking.
Muladhara	147	1979	Source of energy in the six chakras.
	20	1991	Q. re chakras: not our way.
Muni	48	1975	Man of knowledge.
Music	39	1962	Keertan can take people from tamas to sattva.
	48	1962	Keertan or religious music an extension of mantra system.
	14	1964	Can give bliss: vibrations.
	32	1964	Certain types of music can, like meditation and knowledge, cure ignorance.
	82	1964	Good music can create a favourable atmosphere and prepare for meditation.
	206	1964	Listening to good music when time to spare is one way to prevent mind running riot.
	17	1965	Quicker experience through Antahkaran than by body, e.g. hearing music.

	84	1968	Two types of music: one for inner being and one for inner and outer combined (secular). How music affects individual.
	153	1975	Use of - for 'collecting mind to a point'.
	169	1977	Keertan in Ashram described by H.H.
	127	1979	To aid those not ready for meditation.
Myths	39-40	1971	Hanuman (monkey god), Rama and Sita.
	43	1971	Brahma, Indra and Virochana.
	56-59	1971	Rasleela: Krishna, Radha and Gopies.
	64-65	1971	Effect of bringing Leela to mind.
	29-31	1991	Myths explain the inexplicable: common to all civilisations.
Nadi	47	1979	Experience of meditator and tunnel and light.
Nanak	36	1970	Poem re faith. Realised man helps motivation towards Self-realisation.
Narada	52	1970	H.H. corrects translation of riddle.
Narayan Swaroop	102	1977	NH refers to help from -.
	165	1977	Conversation with -.
Narayana (see Vishnu)	79-81	1972	Story of Ajamila and calling of son Narayana.
	119	1979	H.H.'s tradition stems from - all creation is a drama.
Natural	21-22	1977	Meeting people 'naturally' in body, mind and emotion is Self/Self on causal level.
	26-27	1977	'Natural' is to be straight and pure, not crude.
	29	1977	When facing Absolute must be natural, naked.
Natural Laws		1970	see Laws of Nature.
Nature	47	1962	Not advisable to fight against nature.
	55	1962	Activities of man - interplay of our nature/essence and gunas.
	79-80	1962	Description of what H.H. means by 'our own nature'.
	3	1967	Five elements have their origin in prakriti.
	21	1967	Manifestation starts with prakriti.
	43	1967	Mobile and immobile existence known as Purush and prakriti - Absolute and creation.
	44	1967	Movement of prakriti is very fast.
		1970	see Prakriti.
		1972	see Prakriti.
	13-14	1972	Our nature compels us to good or bad actions. Should try to change evil tendencies for better by attitude of not claiming ownership.
	83	1972	Our past accumulated nature makes things go wrong - do not blame God!
	115	1972	Corrective processes go on in nature not Param-Atman.
	1-2	1974	Impulse for all laws is given by prakriti which goes on till energy is dissipated: then rest.
		1977	see Prakriti.
	20	1979	of people differs.
	43-44	1979	differs in their choice of devotion. (see Devaista)
Nature's gifts	86	1974	Do not claim them but use them carefully to allow others to benefit from them.
Netti		1962	see Laws.
New Zealand	118-119	1972	H.H. to FR about Wellington Group joining.
Next life	34	1964	Accumulated subtle influences will pass on to next life.
	36	1964	Everyone according to his acts finds an appropriate form.

	24	1977	Relationship of husband/wife on causal level.
	205	1979/82	H.H. and FR and next journey.
	230	1979/82	When individual dies prana merges into universal. Only important thing at death is idea one entertains at that moment which forms next body.
	231	1979/82	Carrier of individual to next life is subtle body.
Nididhyasana	12	1979	Contemplation.
Nine	58-59	1975	'the perfect number': explanation of.
Nirakar	45	1979	and Sakar: personified and universal God.
Nirguna	123	1979	Abstract: no quality.
Nirvikalpa	iv	1970	Merging of Atman and Param-Atman in Samadhi.
	12	1970	Also applied to ahankar when merged into universal 'I'.
Nirvikalpa Samadhi	65	1979	Between desires.
	90	1979	A stage of Samadhi.
	7-8	1988	- is a superior type of Samadhi and the real state of the Self.
Nothing of one's own	1-3 &19	1975	Realisation of -.
	30-31	1975	Should be followed by 'whole universe belongs to me'. Story of man who wanted to hold king's hand.
	37	1975	Should be followed by 'whole universe belongs to me'. Story of man who wanted to hold king's hand.
	17-18	1977	This idea belongs to feeling part of our nature.
	103	1978	Carry idea that we own nothing: everything is God's.
Nyaya	20	1962	Seven stages of system.
	27	1962	Law of Seven and seven stages.
	34	1962	Meaning of sanskrit names of seven stages.
Object of devotion	22	1979	Should be one's ideal. (see Devaista)
Observer	3	1964	Self merge as -.
	115-116	1964	Man has become separated from source of Creation: has to become observer. Ultimate observer is Atman.
	125	1964	R. writes in letter re above.
	28	1965	Seeing everything as - leads to Self realisation.
	52-53	1965	Buddhi needs to be active at work but still when not required.
	54	1965	Observing useless activity one may have to engage in keeps one from identifying.
	71	1965	Having an observer will show one that it is we ourselves, Atman, that is stable.
	142-143	1965	Atman, the observer, is beyond sheaths and is eternal.
	12-13	1967	Witness or observer is Atman, he doesn't do anything, simply knows everything.
	65	1967	Man who observes must be dropped during meditation to merge into one.
	v	1972	- never registers change in itself. Any change is to ahankar.
	32	1972	Observe impartially: one way to avoid incessant commentary going on in mind.
	47	1972	See things happening in world as silent observer. Don't be involved or move off course.
	49	1972	State of silent impartial observer keeps one in present.
	161-162	1977	Thousands of -.
	98	1979	Forgetting, eg when approaching market guided by noise and getting lost.

	72-73	1979/82	NH asks re distance between observer and object observed.
Obstacles	8	1965	Shortcomings in oneself and moving mind.
	105	1977	Freedom from - for Bhakti is not to disturb faith: - for Jnana is to be honest.
	140	1979	Mal, Vikshepa and Avarana.
Obstruction	98-99	1977	Rajas sometimes obstructs flow of love.
Ocean	3	1965	Surface waves of - and stillness below.
	81	1965	Waves and - are not separate: unity.
Offerings	85	1972	Correction by HH of DS. Offering anything unclean or ugly to God is contrary to spirit of worship.
Open the Vaults	9	1989	Remove all barriers and distribute knowledge assimilated freely.
Orange colour	23	1972	Symbolises fire of True Knowledge.
Organisation	42	1964	Spread meditation only so far as you can keep your organisation intact.
	44	1964	Don't be attached to propagation.
	201	1964	Tell only what you know and have experience of. Don't have ambition to spread Truth.
	8-9	1965	Rules and discipline.
Ouspensky	3	1961	Instruction to find source of our System.
	13-14	1961	Maharishi asks about -. R. summarises ideas.
	13	1962	Ref. to 'Psychological Lectures'.
	34	1962	Nyaya ladder and O. on 'Observing I'.
	54	1962	O's phenomenal and noumenal world in relation to Fourfold System of Manu and Law of Three.
	81	1962	Quote from 'In Search of the Miraculous' on real religion (Sanatan).
	161-162	1965	R. speaks of - and Shankaracharya comments on connection and future.
	57-58	1979	Perpetuating his work.
	58	1979	School knowledge.
	77	1979	Friction.
	102-103	1979	Confirmation of unity of two systems. (New Model)
	110-111	1979	Language.
	133	1979	Three foods.
	142-144	1979	Cosmological teaching.
	148	1979	Cosmological teaching.
	9	1985	RG’s desire to continue using his teaching.
	18	1989	Instruction to Dr. R to seek guidance in India.
Oxen	23-24	1975	Analogy of plough drawn by two oxen to old and young people.
Pain	15	1964	Spiritual knowledge can take one above the results of pleasure and pain.
	70	1964	One should neither be broken by suffering nor deluded by pleasure.
	75	1964	Subjects of senses keep changing and become the cause of -.
	19	1972	Difference between - and suffering: pain is bodily, suffering is mental.
	52-53	1977	Question re fear and pain in life.
	49	1979	Change of attitude and karma.
Papa	136	1975	see Mal.
Param-Atman	64	1965	Atman/Param-Atman: two names used only for training.
	74	1965	Have we known Param-Atman before? Knowledge in Atman is always the same.
	77	1965	Atman merging with Param-Atman is full Self-realisation.

80	1965	Merging into Param-Atman is different from Self Realisation. Param-Atman is a state devoid of action: in Self Realisation activity has not stopped.
170	1965	Letter to MDB re Sri Aurobindo's translation and Param-Atman seen as Prakriti/Purush/Purushottam.
iii	1972	Infinite and manifestations: atom of beauty.
iv	1972	Definition of -.
xii	1972	Unshakeable faith in -. Mira and poison.
xiii	1972	Atman is part of -: there is no difference.
xviii-xix	1972	Holding in mind.
7	1972	Pours His blessings on the path of love all the time.
16-18	1972	Divine incarnation: Krishna and Yashoda.
24	1972	This world wants your body, Param-Atman wants your love only.
33	1972	Ashram talk on -. Vedas covers all approaches.
37-38	1972	Experience of - through sound of mantra.
44-45	1972	Individual makes little effort: greater effort is made by Param-Atman.
92	1972	and fundamental energy. Rama and Sita.
104-105	1972	Seeing Param-Atman everywhere.
107	1972	beyond human reasoning.
110	1972	Cleanses heart. Makes whole universe dance through nature but does not dance Himself. Makes Manas, Buddhi etc. dance.
112	1972	Devotion to - can only follow acquaintance.
15	1974	Re 'rest' on subtle or causal level. 'Go into stream of Param-Atman twice a day to recharge, then go out in world and act as situation demands'.
40	1974	In realm of Bhakti close relationship between - and Ahankar. Individual praises in its manifest form: tries to submerge his Ahankar into being of the God.
63-64	1974	is unchanging but manifests through different forms. Our concept may change but our faith never needs to change.
78-79	1974	R. asks about dedicating actions to - if unworthy. 'Most important part is heart which is very simple'. Story of elephant and crocodile.
87	1974	'Satsang' is company of holy person, holy books and Param-Atman. Story of Kabir and millstones.
91	1974	Dedication to service of - and to others of thoughts & actions at all times to stabilise mind. Purifying manas.
26	1977	Name of - or remembrance is like talisman.
36	1977	R. asks about doing to others what you would like done to you.
95	1977	Only necessary to remember few minutes each day.
111	1977	Samashti: - is Lord of the cosmos.
114	1977	Three qualities of -, omniscience, omnipresence and omnipotence. Attitude to Drama: - remembers His is actor.
117	1977	Love is natural quality of - exhibited in sattva.
123-124	1977	In reality same as Atman.
137	1977	Four sources of knowledge: of Vedas, Guru, examples given and one's own experience.
147	1977	Three qualities can be manifest or unmanifest. Drama is for rest.
173	1977	Same answer given by NS as on p.95 to illustrate freedom of sannyasins.
27	1979	Meeting with - takes place every minute for every individual every day, but not recognised or remembered.
119	1979	Remembering - by-passing subtle body to reach causal body? (Q. by R.)

	10	1979/82	Soul.
	14	1979/82	NH asks how does one act while remembering Param-atman.
	37	1979/82	Relationship of Atman and Param-Atman, eg. sun and light of sun, different yet one and inseparable.
	37	1979/82	Use of 'Brahman' and 'Param-Atman', eg. space of cosmos (Brahman), space of house (Param-Atman), space of pot (Jiva).
	5	1985	- is Unity.
	6	1985	No division between – and any individual. Realised Men are bridge between world and -.
	14	1988	Remembering Param-Atman and listening to Param-Atman are very different activities.
Paramartha	105	1979/82	Ultimate realisation of Self.
Paratantra	33	1989	Opposite of Swatantra: dependence.
Particles (Paraman)	18	1967	- of knowledge abound in places constantly used for meetings and can strike people and open vistas.
	49	1967	Sattvic particles created by meditation and knowledge can transform atmosphere of a place and attract people.
	181	1975	Function of -.
Pashyanti	17	1993	Single vibration in navel.
Past and future	39	1972	Mind has tendency to live in - and less in present. Remedy is knowledge.
	47	1972	Load of - is on Buddhi, but physical body also suffers. Cure is to be silent observer.
Patanjali	21	1971	Names of steps of eightfold system of Yoga. Meditation is shortened version of -.
	22	1971	Story of two artists.
	24	1971	Description of eight steps.
	42	1971	Two types of Leader: one following eightfold system and acquiring certain powers, other is wise or Holy Man, working only for disciples.
	51	1971	Use of Mantra to induce sleep. This is Pratyahara and from eightfold system can be used as such.
	63	1971	Reinforcement by counting.
Payment	52	1964	Aspirant pays debts by giving to someone else by example.
Peace	36	1965	Brought by Mantra.
	51	1965	Attained through Shankaracharya's tradition.
	66	1965	Those who have peace can give peace.
Peak experiences	27	1968	H.H. comments on -. Attachment to be avoided.
People	109	1970	Three types of - distinguished by predominance of one of Gunas. Best not to be attached to any but become a 'witness'.
Personal Aspect	41-42	1968	Anything of - brings narrow limitations.
Personal Servant	81-82	1974	A's question about retaining bliss during mental work. H.H. on attention and personal servant.
	91	1974	The reliable personal servant is purified Manas.
	92	1974	Handle personal servant gently and encourage it daily to make progress. (Gita 2 v 3 Krishna and Arjuna).
Personality	148	1964	and Essence are one's capital at birth. Personality is what we collect here.
	84	1967	If you think you can help directly yourself, this is personality: you can lose your connection with Teacher.
	35-36	1972	Reply from J. re word for - 'pratibha'.
Phenomenal World	2	1967	Based on Chit, reduced to five elements.

	5	1967	We become conscious of - through subtle body made of conscious material.
	8	1967	Causal body is source of - as well as of our coarse and subtle bodies.
Philosophy	63	1970	H.H.'s advice on books on -.
Photographs	73	1965	Use in connecting with Realised Man.
Physical Levels	32	1968	Relationship to subtle body and medicine.
	38	1968	The different levels.
	45	1968	Each level depends for essential force on higher level.
	76	1968	Guidance on meditation at physical and subtle levels.
	3	1977	Peace: necessity to note physical disturbance.
	12	1977	Meeting of Guru and disciple.
		1979	see Levels.
	15	1988	Youthful idealism can be transmuted from physical to spiritual level.
	37	1993	Physical merely expression of consciousness.
Pingala	64	1965	Three forces working in body (plexuses).
	84	1965	R. asks about communication and meeting of - with Ida and Sushumna at forehead.
	63	1977	One of three main nerves.
	8	1988	RG asks about Ida, Pingala and Sushumna in relation to meditation.
Planetary influence	88-89	1965	Freedom from laws of -.
Planets	63	1977	For date of Khumba Mela.
Plato	54	1962	Timaeus: two extremes, two means: fourfold system of Manu.
Play (see Leela)	147	1977	Drama and rest before activity.
		1992/93	(Play) is for the pleasure of the Absolute.
Pleasure	149	1977	- and displeasure and relation to Anand.
	3	1988	Way of pleasure leads to saturation, way of bliss is limitless.
Pleasure and pain	135	1964	Don't exist beyond Buddhi.
	118	1970	Story of King's abdication illustrating 'giving up'.
Poem, Poet, Poetry	181-183	1975	Function of true poet. Story of busy jovial doctor and scolding wife.
	15	1977	Sanskrit poem,"My Whole Being is Yourself".
Poison	xii	1972	eg of Mira: faith protected her from -.
Politicians	56 & 59	1964	Giving meditation to - and taking part in politics.
Posture	69	1971	Left palm under right.
	42	1979/82	In meditation.
Potentiality	56	1964	People forget: remind them they have all the power.
	78	1964	People forget: remind them they have all the power.
Poverty	27	1972	Ashram talk: - is a bliss if Bhakti develops in it.
Power	56	1964	Remind people they have all the -.
	78	1964	Remind people they have all the -.
	81	1964	How to use -.
	140	1964	Meditation and True Knowledge can make one very powerful: to help people and illuminate their path.
	176a	1964	People who realise their fullness never know of their power but others see it.
	187	1964	Deep meditation takes us to base of spine, the source of power, the sex centre.
	202-203	1964	R's experiences of a powerful force. H.H. says beginning of transcending energy becoming available but warns of expressing such experiences.

	114	1972	More marked in humans: resides in Antahkaran.
	126	1972	Best use of surplus energy from Meditation is helping others.
Practical life	12	1967	Need for householder to balance meditation and not resign from demands of practical world.
Practice	30	1964	Persistent practice is key to expansion and awakening.
	136	1964	More practice and more is advised.
	31	1971	How to have more faith in heart: long practice and love the Truth.
	xi	1972	Need to practice like new recruit having to learn to march.
	18	1979/82	No other practice necessary, eg lawyer and story of four horsed carriage.
	62	1979/82	Solves distracting thoughts in meditation.
Prajna	17	1989	Knowledge of truth as Being.
	20	1989	Prajna Pratishita: a living abode of wisdom.
	23	1989	A man of Prajna Pratisthita always presents knowledge in new form.
Prajnachakshu	146	1979	Eye of wisdom: place on forehead between eyebrows.
Prakriti and Purush (nature and behaviour)	132	1965	Creation: Maya (Prakriti) and Purush.
		1967	see Nature.
	2	1968	Para means peaceful and unified: Apara means manifested and movement. Two aspects of -.
	37	1968	Force of nature in relation to man and wife.
	66-67	1968	and Enneagram.
	32	1970	Manifested nature on universal scale.
	33	1970	One's manifested nature (individual scale).
	35	1970	Light of Atman illuminated Prakriti of individual.
	54	1970	Purush equals Absolute. H.H. explains stories in Indian Scriptures.
	69	1970	Chetan Shakti: purified Sattva reflects. Absolute in Prakriti. Buddhi.
	71	1970	Gender does not apply to Prakriti or Purush: only on physical level.
	73	1970	Life and death of physical body is field of Prakriti.
	2	1971	External layers of - shown in story of seven gates.
	5-6	1971	Description of story from Ramayana about Prakriti and Purush: pull between attachment to Prakriti and devotion to Purush.
	16-18	1971	Different ways to make Prakriti good and useful, ready for communication.
	22	1971	Systematic practice to purify Prakriti. Story of two artists.
	26-27	1971	H.H.'s description of - and how it functions when pure and impure.
	28	1971	Simile of wife to -.
	29	1971	Establishes good or bad relations in world and spiritual world.
	30	1971	Purification of - demands strong desire.
	34-35	1971	Need to search out shortcomings in - and remove them.
	36	1971	Way to uproot bad Prakriti.
	39-40	1971	Story of Monkey God: to serve Purush without thought of any return.
	67	1971	Hand signal: the three fingers representing Prakriti.
	69	1971	Description of Indian meditation posture with left hand symbolic of Prakriti.
	54	1972	Threefold nature of Prakriti, sattvic, rajasic and tamasic, also of man and universe.
	115	1972	Nature and behaviour.
	1-2	1974	Impulse for all movement in universe is given by -.

	21	1974	Explanation of story of marriage of Rama in Ramayana: union of Purush and Prakriti.
	54	1974	R. asks about Ramayana. H.H. on drama, Purush and Prakriti, masculine and feminine.
	119	1977/78	Chetan Shakti sometimes called Prakriti.
	147	1977	Nature of Param-Atman.
	229	1979	Law of Three starts with Prakriti and the concept of three bodies.
	28	1985	Feminine aspect of our life. Purush is male aspect.
Prana	3	1964	Adjust after start of meditation and balanced breathing follows.
	12	1964	is that which we inhale: points of contact of - in body. In meditation seat of - is in pelvis.
	54	1964	Is not very active during day: takes over at night. Meditation gives rest and food to -.
	55	1964	Can be controlled by Yoga but different way from ours.
	62	1964	Sun is same to us as Prana to body.
	111	1964	In happiness rises upward: in pain and strain pressed down.
	185	1964	Details of Pranas given by Jaiswal.
	186-187	1964	Main functions described.
	187	1964	Same ten Pranas in Macrocosm and Microcosm.
	215	1964	Stilling body is a bridge with proper functioning of Prana, Manas and Buddhi.
	90	1977	Right posture will equalise breathing.
	92	1977	Breathing at rest and in action.
	117	1977	NH asks about breathing in and exhaling. Chetan Shakti looks after body when you are still.
	136	1979	Still in action in deep sleep.
	230-231	1979/82	FR's Q. re control of Prana before and during death of body. Prana totally physical: just let it be.
Prarabdha	30	1972	Affects success of an action.
	31	1972	Is parcel of all our deeds from past lives for which we have to reap consequences in this life.
	1	1977	Body is product of Sanskar and -.
	92	1979	Causes us to go through certain things in this life.
	125	1979	Debts to be paid in present life.
Prasad	103	1977	After initiation should see everything as gift from Absolute.
	26	1979/82	The gift of the Lord: after an offering the Lord gives it back. We can see all we've got as prasad.
	27	1979/82	Sin to accept anything without first offering to Lord, eg grace before meals.
	28	1979/82	Treating all as prasad removes individual ego or Ahankar and purifies intellect.
Pratibha	35	1972	Reply from J. on word used.
	37	1979/82	NH asks re meaning of -: expression of development of Buddhi.
	4	1991	Part of Buddhi.
Pratyahara	53	1979/82	and gunas in Meditation.
Prayer	7	1962	Same results can be achieved by meditation or Yoga but not always suited to ordinary man's life.
	iv	1970	Prayer of Tulsi Das.
	x	1970	Use of - to reduce Rajasic influences when meditating: helps in melting heart.

	33-34	1970	Prayer of Tulsi Das.
	89	1970	Use of - to reduce Rajasic influences when meditating: helps in melting heart.
	163-164	1970	Use of own prayers and reciting Mantra.
	36	1974	Pray to Atman to resolve questions.
	43	1975	Comparison of Param-Atman and mantra with Lord's Prayer.
	44-46	1975	Two types of - better way to speak of glory of Absolute. Story of Mahatma and tamarind tree.
	61	1975	No need to petition for help: Absolute already knows.
	127-128	1975	Is an effort to obtain recommendation for removal of deficiency in ourselves. Any method is acceptable if done with sincerity.
	144-145	1975	Reason for resort to - .
	12-13	1988	- is needed if one feels that meditation is not going well.
	13-14	1991	True prayer awakens one's own power.
	10	1993	"Lead us from the unreal to the real. . . "
	12	1993	Prayer movement outwards whereas meditation inwards.
	13	1993	Helpful before meditation.
	14	1993	Prayer should arise in the heart; followed by service to all.
Prem	115-116	1965	Two types of love: Prem and Moha.
	14	1975	and Premaspad: Lover and Beloved.
	117	1977	The natural quality of Param-Atman
	130	1979	True love - .
	38	1993	Prem = true love.
Premaswaroop	4	1993	Absolute is embodiment of love, knowledge and devotion.
Present moment	19	1962	Rajas signifies activity of present moment.
	193	1964	Dr.R. asks re making use of present moment.
	43	1968	To deal with disturbances keep attention on present moment.
	129	1970	Question re being carried away from - .
	121	1976	Q. re how to attend to present moment.
	30	1977	Present moment is immanent Absolute.
	30-31	1977	is immanent Absolute. - is always lit.
	34	1977	JT asks re "sufficient unto the day is the evil thereof".
	55	1977	Q. re unity in action in - .
	56	1979	MA refers to 'present moment always lit' in relation to RA's death.
	135	1979	and elixir of life in relation to impressions.
	22	1989	Living man of wisdom in present moment can present Knowledge in new form.
President of India	74	1979/82	Resorting to countryside to shed load.
Pride	130	1965	Sattvic pride can lead one away.
Priority	60	1975	Give priority to the Absolute (re surrender).
Prison	xviii	1972	Thinking that world is everything imprisons one in physical body.
	99	1972	Different types of bondage.
Prodigies	69	1964	Last desire before death establishes pattern of next life. Prodigies are result of this law.
Profession	42	1964	Status, wealth, poverty, talent or no talent, are no criterion for this work.
Promptings	25	1977	Unity of Buddhi/Self. Honour promptings from Atman, eg of mantras Kreem and Kleem.
Proof	1	1964	Those who take things on faith, and those who want proof.

	7	1964	Proof for scientific mind.
Prthivi	11	1988	Everything is made of Prthivi. To see each thing as separate is Anvaya, to see Prthivi alone is Vyatireka.
	29-32	1989	Five elements Space, Air, Fire, Water and Earth. Prthivi is Earth.
Pulse	190	1964	Rapid pulse unbalances body for meditation.
Pumpkin and mango	38	1989	Story to indicate that criticism destroys.
Puppets	47	1972	Creation like a puppet show.
	84	1972	Simile like puppet should not be taken too literally.
	3	1977	Man is only a puppet on physical level.
Purarjanma	7	1968	The appearance of a form in time: recurrence.
Pure and impure	37	1977	Victory will go ultimately to pure in heart.
Purification	87-88	1975	Use of holy music to purify mental attitude before meditation. Description of action leading to - . Actions as well as meditation lead to purification of heart.
	115-116	1975	Method of purifying Antahkaran.
	121	1975	Preparation for gratitude is purification of Chitta.
	142	1975	Preparation for gratitude is purification of Chitta.
	32 & 34	1993	Purification of Antahkaran.
Purity	III 18-19	1970	of interest and desire for - . Story of bottle of pure and coloured water.
	48	1970	of purpose. Story of milk of lioness.
Purushartha	31	1972	Acts done in present life as opposed to Prarabdha. What we do now.
Qualities	59	1962	Six - which result in happiness or suffering.
	v 39-40	1970	which lead to abundance of Sattva.
Questions	174	1964	No question or answer is new.
	85	1965	Answers come in stillness.
	75	1979	How H.H. listens to question and gives answer, and then leaves it.
	4	1985	Give material and await questions before giving more.
	18	1985	- and communication.
	17	1989	Necessary to keep questioning to get help.
	19	1989	Meditation should arouse serious enquiry.
Rabaneck	51	1977	H.H.'s message re diagram sent by R.
	68	1979/82	Q. re stillness.
Radio	22	1962	Disciple receiving messages through cosmic consciousness like wavelengths.
	65	1962	Disciple's relationship with Realised Man.
Raga	iv 26	1970	Types of desires which comprise attachment.
	16	1993	Raga = attachment.
	17	1993	need to purge Raga.
Raja Yoga	16-17	1962	The bridge between all Yogas (our meditation).
		1979/82	See Yoga.
	9-10	1988	The system of meditation we use is simple and comfortable.
	22	1991	for householders.
	26	1991	for householders.
Rajas		1964	See also Gunas.
	19	1967	Most of our day governed by Rajas and Tamas. Under influence of Sattva only 2 to 3 hours at most.
	21	1967	in relation to rising from Sattva to Tamas.

	31	1967	Law of Three.
	70	1967	R's question about predominantly Rajasic people. Story of sleeping tradesman.
	8	1988	Predominance of - in meditation leads to circling thoughts.
Rakshas	II 8	1970	Only Absolute would use force to overcome demons (Rakshas).
	III 22	1970	R.'s dream about - . Absolute and Laws of Nature are the same.
Rama	66	1972	As example of Liberation through activity, eg for householders.
Ramayana	102	1977	Hanuman is 'Viveka'.
	170	1977	Meaning of characters given at Ashram Satsang.
Ramleela	123	1970	Play of life of Ram illustrating Gunas and their differing roles.
	36	1979	As example of Sattvic Samadhi.
Ray of Creation	13	1964	Absolute is motionless but His Ray of Creation is full of motion.
	21	1964	From unity to diversity.
	29	1964	Process of creation.
	32-33	1970	Description by H.H.
	45	1970	Way to - by Vedanta.
	115	1979/82	Two movements in manifestation of universe: creation and its withdrawal. Aham manifesting as Idam.
Real "I"	4	1962	See Atman.
	94	1962	and false I.
Realisation	4	1961	What does it mean? Realise oneSelf.
	9	1961	Realisation of one's possibilities.
	13	1961	and Self-Remembering.
	61	1965	in this life.
	3	1968	Realised Man not free from disturbance in nature but sees it for what it really is.
	50	1968	Realised Man has all knowledge and all experience.
	iv & 35	1970	H.H. clarifies the expression.
	v & 37	1970	Two ways, emotional and intellectual.
	45	1970	Way to - by Vedanta.
	x	1972	No time limit for - . Depends on state of Antahkaran.
	iv	1974	Any effort made on the Way is itself a realisation of the Way.
	33	1993	Through Meditation or Knowledge.
Realised Man	10	1961	Behaviour of - .
	11-12	1961	Help by - may cause tears, like surgeon who himself is not unhappy.
	7	1962	Preparation of this Meditation by - .
	8	1962	Authority to initiate.
	12	1962	Sleep at night.
	21	1962	Seventh stage: Turiya of Nyaya system.
	24	1962	All actions of - lead towards goodness.
	28	1962	Seventh stage: Turiya of Nyaya system.
	32	1962	Maintains his consciousness and will, even in Samadhi and Turiya.
	36	1962	Maintains his consciousness and will, even in Samadhi and Turiya.
	44	1962	Will have complete attention at his disposal even in Turiya and Samadhi.
	45-46	1962	And disciple.
	62	1962	Difference in actions between Realised and unrealised man.
	65	1962	No disagreement between Realised and unrealised man.

77	1962	Like swimming instructor.
	1964	see Disciple and Master.
20	1964	Knowledge from - may uplift man beyond his level, but only temporarily.
21	1964	If one is awake one does not have to be near - to receive particles from Him. More knowledge does not make you a - but need experience.
25	1964	Relation of - and a School.
29	1964	Relation with - is dependent on being to subtle level.
38-39	1964	Can guide from distance just by remembering. Necessity to meet Realised Man first to happen.
50	1964	Full Realisation can only come from fully -.
65	1964	Two types of - are Acharya and Avanoot: teacher and recluse.
67	1964	Relationship between disciple and - is through all time.
74-76	1964	Acceptance of disciple by -.
78-79	1964	We help others by our words and actions: subtle influences are given by Realised Man only.
137	1964	All Realised Men desire relief of suffering for humanity and availability of bliss. This desire not concealed but not everyone feels true need of it.
143	1964	Like game of Hide and Seek: role of Realised Man to help us find He: hidden Atman.
147	1964	In world of ideas only - can give proper direction.
148	1964	No cause and effect for - (recurrence).
169	1964	Does everything with Gunas but not affected by them.
199	1964	Knows there is nothing like Self-realisation because the Self <u>is</u> real.
207	1964	Realised Men may have diseases due to previous life: Realisation of Atman not body.
211	1964	A man of higher level can go into Sattvic activity without stilling body and mind.
230	1964	Study life and ways of Realised Men.
1	1965	Emanation binding R. constantly to Him; distance no barrier.
17	1965	Unity of conscience with - is subject of levels.
138	1965	Two kinds of - ; recluse and Teacher.
	1968	see Realisation.
8	1970	Buddhi like Realised person when still and imbued with Sattva. - always resorts to Sattvic means, but not necessarily Absolute.
35-36	1970	Association with - helps uplift individuals, eg engine and goods wagons.
45-46	1970	Veda Vyasa, a Realised Man, gives first Shankara 16 year extension of life to write commentary on Brahma Sutra.
47	1970	Story of neglected old man and refusal of Mahatma's offer.
54	1970	Narada's riddles: only way out of well of ignorance through -.
124-126	1970	Discrimination in following other Holy Men.
38-39	1975	Contact with - diminishes activity of all that comes in way of union of disciple and Master.
11	1979/82	NH asks re purified Ahankar and actions of Realised Man. Atman will exist.
6	1985	Between world and Param-Atman.
32	1985	Rarely need actual contact. Refer to all guidance He has given.
24	1993	Time spent in his company.

Reality	vi	1972	By forgetting it we mean only Param-Atman is real and the world is unreal.
	144	1977	and daytime dreaming.
	59	1979/82	Ultimate reality gives force to every particle but is beyond them.
Reason	71	1974	Buddhi purified by discipline creates clear reason to appear, cutting away ignorance.
	86	1974	Some consider thoughts useless exercise of intellect, but only reason can tell us difference between entanglement ('this is mine') and freedom ('nothing is mine').
	97-98	1974	J's reply to R. re Buddhi/intellect: 'read between lines'. - tells us to wake up. R. comments on story of intellectual and parrot.
	99	1975	Definition of – in man.
Recluse	65-67	1964	Two types of Realised Man; Teacher and recluse.
Recurrence	68-69	1962	Story of Brahma and his two disciples, Indra and Virochana.
	68	1964	Death does not break relationship with Guide. Child prodigies and last wish in previous life. Familiar feeling of events due to deep impression in previous life.
	148	1964	Essence; 8,400,000 cycles of lives.
	207	1964	Disease suffered by Realised Men due to their previous life.
	217	1964	Human platform is where discipline is possible: miss chance and you go on repeated same life.
	60-61	1965	Is mantra present in next life? A defeatist attitude: this life is the great opportunity.
	7	1968	Purarjanma: 'appearance of a form in time'.
	70	1968	Birth and death are changes in form in journey through eternity.
	68	1970	Certain experiences causally related to what was collected in essence in previous life.
	72-76	1970	Explanation of 'Who is it that lives throughout different lives, and what is it that takes forms and gets dissolved and then again takes form?"
Reflection	33	1970	Atman encompasses whole organism; experience of this peaceful abode is inner reflection of extensiveness of universe.
	129	1970	Pure reason only possible if related to experiences and questions and doubts arising.
Regret	60	1972	Looking back with - develops despondency: look ahead.
Reincarnation		1977	see Birth and Death.
Relationships	21-24	1977	RA asks about contact between people on causal level. Contact between people in School and between husband and wife.
	36-37	1977	Do as you would be done by.
Religions	81-85	1962	Sanatan is basis of all religions. No need to change anybody's present religion.
	70	1964	Difference of interpretation on large scale results in creation of difference in religions. Fundamental principles are the same.
	66	1965	Q. about different religions and Sanatan.
	40	1967	Fundamentals of all religions the same, but details always different due to place and people.
	76-77	1967	Mrs DH's questions re different religions, E and W, rules and fear, eg lame helping blind.
	222-224	1979/82	Full description of Sanatan Dharma and its ten concepts: all religions supported on this.
Remembering	32	1970	Possible to return to 'still' place by remembering experience.
	59	1970	Possibility of moment depends on remembering Atman at beginning, end and middle.

	61-62	1970	In relation to giving of Initiation.
	72	1970	Story of switching on flow of electricity and many lives.
	123-124	1970	To create devotional state remember one's own Self or Realised Man.
	136-137	1970	Idea received from Grace should be kept in heart to 'remember again and again and seek for'.
	11-12	1975	Helpful to remember Param-Atman or Guru before meditation.
	40-41	1979	- and forgetting, eg of lamp-posts. See Memory.
	3	1989	Makes energy available.
Renunciation	vi	1970	Giving up illusion to achieve rest and joy.
	18	1972	To experience divine manifestations a devotee has to renounce everything else. Story of Maharaji of Tehri and Swami Vishuddhananda.
	34	1972	Only way to escape desires, sex, anger, attachment, etc. is renunciation: practice transferring love of these to love of Param-Atman.
	58	1972	Tradition of spiritual life in India where way of action and way of renunciation supported each other.
	66	1972	Two ways of approaching Liberation; action and -.
Repayment	2	1965	How can we repay?
Resolutions	53	1972	How to differentiate between two types of impulse and resolution; from Manas or Buddhi.
	54-55	1972	Sometimes, due to Gunas, situations are not favourable to carry through one's resolutions.
Respond	3	1985	How to respond naturally.
Responsibility	151	1977	Remains even if Teacher passes you on; but if disciple himself changes, Teacher's responsibility ends.
	58-59	1979	Care in giving system; those who show responsibility by putting into practice what they hear.
	113-114	1979	Teacher has responsibility for disciple.
Rest	89	1962	After busy day need for physical rest before meditation.
	204	1964	.
	22	1967	Rest in Tamas and rest in Rajas.
	28	1967	To rest is <u>to give up</u>; but must be full.
	29	1967	To take people to bliss is rest with the Self.
	84-85	1967	Rest and silence (rest for subtle body).
	v-vi	1974	Full reply to W. on three types of -. Description of man who provides himself with spiritual rest.
	2	1974	Psychological rest only comes after cessation of desires.
	13-14	1974	Only necessary after activity. We must use all our assets (subtle and causal) fully.
	61	1979	Initiating activity from point of -.
	62	1979	Three kinds of -.
	64	1979	and stillness.
	65	1979	and Samadhi.
	66-67	1979	Need for Sattvic rest: three levels of rest: Samadhi between desires.
	70	1979	after activity.
	74	1979	between desires if <u>mental</u>; no need to stop activity. Make a demaracation, eg of H.H.'s cook.
	76	1979	Register mentally when something is completed, and extend it to get more energy.
	126	1979	PF asks about bringing mind to stillness in illness, mental or physical.

	2	1979/82	NH describes three categories of people trying to find point of rest in relation to natural Samadhi. Three types: Rajas, Tamas and Sattva.
	3	1979/82	between desires; shanti.
	4	1979/82	Inability to find point of rest due to Sanskar.
	5	1979/82	Finding point of rest but then losing it by noting its achievement, eg digestion of food: make it natural.
	6	1979/82	Sadhana improves in power as it becomes older, so go slowly.
Restfulness & unrest	iv-vi	1970	Explanation of -.
Retirement	150	1979	H.H.'s message to FR. Retirement is physical, but Satsang must go on to last breath.
	31	1985	Good company available in -. Self is highest.
Return to the Source		1961	Theme of 1961 record. Description of R's first visit to India and meeting with Shankaracharya.
Revelation	20	1972	Incarnations of Param-Atman are rare. When He reveals Himself in Antahkaran of a devotee, this is revelation rather than incarnation.
Rich man	68	1974	Story of - and son and car.
Right and wrong	9	1970	Buddhi, faculty for making decisions but coloured by three Gunas; may be right or wrong.
	17	1970	Buddhi, faculty for making decisions but coloured by three Gunas; may be right or wrong.
Ritual	86	1962	Way for ordinary man to bring right feeling.
	66	1965	Through age rituals become bonds.
	69-70	1977	Cleans ill feelings and bad habits.
Role	85	1972	Comments by H.H. on some of DS's sayings, eg 'role of soldier is to kill'.
	204	1979/82	To help nation.
	206	1979/82	To help remove cloud world is in at present.
	227	1979/82	Help for people to get knowledge of consciousness and steadiness of mind for communication in vast inner world.
Roles, Dr. F.C.	203	1979/82	Message from H.H. to F.R. personally.
	233	1979/82	Message from H.H. to F.R. personally.
	8	1985	Dr. Roles’s statement re only one consciousness.
	11	1985	H.H. refers to first meeting.
	30	1985	H.H. refers to marvellous balance in Dr. Roles whose being was based on devotion but used knowledge to help.
	18	1989	Ouspensky's instruction to F.R. to seek guidance in India.
	37	1989	H.H.'s final message to Society: Dr. Roles had love in abundance. Nurture spiritual tree left by Dr. R. for humanity.
	28	1991	His devotion: failure of exam at Rishikesh but only one to find Realised Man.
	34	1991	Message to Society to keep wishes of -.
	3	1993	His devotion.
	11-12	1993	His light shines on us and the tree he planted.
	21	1993	He worked from the heart.
	43	1993	Tree planted by Dr Roles cannot be harmed by any turbulence.
Rules	7-9	1965	and meaning of discipline.
	13-14	1965	Discipline and Sadhana.
	16	1965	Few necessary for domain of conscience.
	76	1967	World is governed by eternal rules (Dharma).
	154-155	1970	'The Word': only valid rule is to decide what is useful or not to Atman.

	156	1970	Help from - prescribed by leaders of institutions for development.
	69	1975	Only self-discipline recommended.
	115	1979	Not to be imposed. Responsibility given to those who respond.
Sacrifice	59	1975	Spiritual knowledge relating to number 'nine' should be used in daily life so that every action becomes a -.
	17-20	1991	Internal and external sacrifice.
Sadguna	123	1979	Manifest world and its qualities.
Sadhana	13-14	1965	and discipline.
	15	1965	and householder.
	64	1968	Third step on ladder; help of discipline.
	13-14	1971	Introduction to 3rd, 4th and 5th talks is a 'system' not a 'discipline'. Also means genuine inner and spiritual work.
	19	1971	More discussion about - as a 'system' which upholds and uplifts.
	28	1971	The way to achieve good Prakriti.
	104	1977	Two types of - general and individual.
	112	1977	Only applicable to Jiva not to Atman.
	151-152	1977	NH asks for -. H.H. says only increase desire.
	14	1979	Bhakti aspect of Sadhana easiest for householder.
	61	1979	Every Sadhana God's play, and He enjoys everything.
	6	1979/82	As it gets older it gathers more power so go slowly (re point of rest).
	10	1979/82	"practice": 'I am everything' = Bhakti: 'everything is in me' = Jnana.
St. Paul	27	1964	Potentiality, ability & strength of -.
Sakar/Sakarmath	64-66	1977	Two 'hemispheres'.
	45	1979	Personified God as opposed to Nirakar (universal).
Sakshi	36	1979/82	(Caitanya); eg learned person and that persons learning.
Salt	76	1971	Communication presupposes experience, eg grains of salt merging back into sea water.
Samadhi	54	1964	States of consciousness. Consciousness moves to causal body and watches over physical body. Comes only through work and effort on System.
	55	1964	Is a state of stillness of mind only. Self-Realisation is a state of stillness plus knowledge.
	59	1964	Is a state of stillness of mind only. Self-Realisation is a state of stillness plus knowledge.
	186	1964	Working of Pranas in -.
	58	1965	Two types of -.
	142-144	1965	Five states of consciousness.
	55-56	1968	Final stage of meditation: two types of Samadhi.
	60	1968	Unity with Atman and Param-Atman. A state of rest and refreshment, of energy and happiness.
	iv	1970	Two kinds of -.
	57-58	1971	Sattvic Samadhi. Story of Krishna and Gopis.
	v	1972	States of consciousness, including Samadhi, are governed by Gunas and undergo change, but Observer remains same.
	42	1974	Deep dive and Samadhi, and Turiya which is beyond Samadhi.
	43	1974	is a transitional state leading to Turiya.
	54-56	1975	Different types of -. That which arises between desires.
	141	1975	When joy and receiver of joy become one. Too much not good because everything comes to an end.

	142	1975	Due to Sattva Guna.
	57	1977	Two types of -.
	89	1977	Difference between meditation and Samadhi one of degree.
	106	1977	Joke re clock and experience of -.
	119	1977	Chetan Shakti is what looks after body in -.
	5	1979	and state of Chitta.
	23	1979	Charging and discharging of battery go on simultaneously in natural Samadhi.
	64-66	1979	between activities and desires: extend gaps 1-2 minutes.
	65	1979	One returns to consciousness after Samadhi, then to Dhyana (meditation) again.
	69-70	1979	Law of Three. eg of man wanting black horse.
	89-90	1979	between desires; Nirvikalpa Samadhi. Two types of -; different stages named.
	22	1979/82	Relation of that between desires and that in Meditation.
	30	1979/82	BH asks re natural Samadhi between desires and effect on Sanskar, prarabdha, sancita and kriyaman. eg of income and expenditure.
	64	1979/82	When meditation, meditator and object become one, it is Samadhi: before it is Dharana.
	7-8	1988	- is a state of complete stillness, but not the void.
Samashti	64-65	1970	Story of Ram Das and King. Feeling of 'I' right if for Universal Self.
	86-87	1970	Sattvic Ahankar related to -.
	90-91	1970	When one has feeling of being related to - then instrument of -. Simile of battery and dynamo.
	101	1970	Limited 'ego' cuts one off from -.
	ix	1974	Meditation is a journey of the individual consciousness (Vyashti) to universal consciousness (Samashti).
	50	1974	At birth one comes from Samashti (universal realm) to Vyashti (individual realm).
	1-4	1975	and realisation, 'I have nothing of my own'. Story of judge and religious mother.
	6-7	1975	Law of large numbers.
	12	1975	Relationship between Vyashti and -.
	18	1975	Reaching by addition (Anvaya).
	19	1975	and realisation, 'I have nothing of my own'. Story of judge and religious mother.
	20-21	1975	Story of traveller and small lantern.
	24-27	1975	Two laws responsible for government of levels of - and Vyashti.
	30	1975	Joy in feeling 'the whole Universe belongs to me'. Story of man and holding King's hand.
	84	1975	is combination of elements of body and Universe.
	105-106	1975	Analogy of working parts of car.
	113-114	1975	Only difference between - and Vyashti is in point of view of body.
	19	1977	R. asks about laws of Vyashti and - and surrender to Absolute.
	75-76	1977	Example of battery charged in stillness when in tune with -.
	111	1977	Lord of Vyashti is Jiva; Lord of Samashti is Param-Atman. Samashti is entire Cosmos.
	113	1977	Cosmos is correct word for Samashti.
	116	1977	Experience of Samashti Shakti when concentrating.

	117	1977	(Chitta concentrating). Two effects of Sattva, stillness and light (knowledge).
	95	1979	PF asks about experiencing beauty of creation.
	97	1979	How to widen experience of Samashti. Sattva prolongs experience.
	22	1979/82	Relationship of individual to Cosmos and the power brought be memory of this.
	31	1979/82	Connection is always there but necessary to remember, eg boy and pen.
	52	1979/82	Connection with - by mantra.
	7	1988	Single experience of unity of Vyashti with Samashti establishes life-long relationship.
	17	1988	The whole of Samashti is our teacher.
	13	1989	Samashti looks after Sanyasi who has renounced all.
	35	1989	Meditation helps remove limitations separating Vyashti from Samashti.
Samskaras		1975	see Samskar (below Sansara).
Sanatan (see Dharma)	81	1962	Quote from Ouspensky on real religion.
	82-86	1962	Meaning of -. Root of all religions. No need to change one's religion.
	66	1965	East/West traditions and rituals.
	66	1965	All religions have as their aim the achievement of happiness or bliss.
	121-127	1965	The knowledge of the Absolute. Ways of knowledge and of love.
	10	1971	Applies to all true religions. The natural Dharma given by the Absolute.
	11	1971	is the teaching of Truth.
	11-12	1971	Newspaper account from Northern India entitled 'Guard All' embracing Sanatan Dharma.
	222-224	1979/82	Full description and its ten concepts; basic to all religions. Not man-made or bound by time or space.
	12	1989	Fourth principle; each individual to judge for themselves.
Sankalpar (thought)	103	1975	Manas does its work, with power of Atman's view of knowledge. 'Let me do this' originates in heart.
	1	1979	Creation created by Sankalpar of Absolute.
	48	1979	-/Vikalpa oscillation creates Akasha re creation.
	89	1979	Conceptual form of desires.
	22	1979/82	Desires.
Sansara (see Creation)	114-115	1965	Maitri Upanishad: takes place in Buddhi.
Samskar	14	1962	Different effects of meditation due to gunas and -.
	109	1965	'Essence'.
	10	1971	Undisciplined person cannot handle situations if Sattva, Rajas and Tamas create layers of bad -.
	25	1971	Eightfold system of Yoga regulates three bodies and purifies -.
	43	1971	Wise or Holy Man (Teacher) prescribes certain 'disciplines' to remove -.
	64-65	1971	When mind at rest Samskar projects visions from within. Good projection from good Samskar, and bad from bad.
	23	1974	Holding H.H.'s Knowledge in one's mind establishes a Samskar; effect on essence of individual.
	25	1974	Reminding oneself of H.H.'s teaching again and again, Samskar will undergo change. No need to try to hasten process.
	69-70	1974	Relation of disease and -. (Q.M.C.)
	72-73	1974	Only by purification is no further Samskar created. Holy man and abscess.
	92	1975	Dirties mirror and prevents us seeing Atman.

	107	1975	Results of flow from Chit when mixed with -.
	122-124	1975	While accepting 'total acceptance of each moment', 'bad happenings' come from our Samskar.
	131	1975	'Only due to our Samskar that things appear good or bad'.
	180	1975	Consequences arising from good in - (Sattva guna).
	38	1977	Not physical: good thoughts get rid of Kashaya.
	103-104	1977	By surrender all Samskar goes, both good and bad.
	128	1977	Wiped out by mantra.
	159	1977	Talent depends on -.
	30	1979	Natural samadhi kindles good Samskar and destroys bad.
	33	1979	Desires are mostly connected with previous -.
	88	1979	Rise of desire is related to - and quality of - gives form to a desire.
	107	1979	Samskar of type of Mal raises no questions because Mal prohibits understanding of Truth.
	125	1979	Samskar system of Prarabdha, Sancita and Kriyamana, through which everyone gets result of previous actions.
	131-132	1979	Effect of good and bad company on good and bad Samskar.
	134	1979	Affects quality of our intake of impressions; may be golden in themselves.
	140	1979	Covering of Antahkaran arises from -.
	4	1979/82	Inability to find point of rest due to Samskar.
	7	1979/82	Man's natural friendliness, compassion and happiness governed by previous associations.
	34	1989	Use of reason to dissolve bad Samskar.
	2-5	1991	Definition of Samskar.
	4	1992	Explanation.
	5	1992	Good company leads to good Samskar.
	6	1992	Samskar of a nation.
	4-5	1993	Created by movement in creation, eg. Valmiki.
	6	1993	- relates to individuals, who form nations: change must start with individuals.
	20	1993	Samskars which are not universal.
Sanskrit	27	1964	Potentiality, ability and strength of -.
	113	1970	School of -: presentation of Scroll.
	56-57	1975	Origin of -.
	171	1977	NS says it is most perfect grammar and supposed to be product of instrument (Damaroot) played by Shiva.
Santi	3	1979	Rest between desires.
Sanyasis	23	1972	Wearing of haematitic colour.
	105	1972	Some argue that Sanyasis are dead for practical purposes; but dead are they who consider only the physical body.
	168-169	1977	Life in Ashram.
	173	1977	Life in Ashram.
	13	1989	Samashti looks after one who has renounced all.
Sat	36	1993	That which exists.
Sat-Chit-Ananda	82	1965	Each factor can be known by other two.
	129	1965	Manifested by still purified Buddhi.
	120-122	1970	Description of -.

	50	1971	Description with people with one, two or three of these elements.
	65	1971	Those who see Creation as a play participate in it and merge in Sat-Chit-Ananda.
	66	1971	Sap or life of all forms is from the Absolute.
	48	1972	If one becomes impartial silent observer of all states whether sleep, wake or samadhi, we are beyond all the states and everything is Sat/Chit/Anand. Even ordinary digging then gives bliss.
	100	1972	Ashram talk: 'you are Sat-Chit-Anand'.
	125-126	1977	Antahkaran is embodiment of three qualities of -. Sat = 'always in existence'.
	147-149	1977	Is nature of Param-Atman (Prakriti) and can be manifest or unmanifest.
	1	1979	Basic point of drama of creation.
	20	1979/82	We are part and parcel of -.
	66	1979/82	Mobile and immobile.
	3	1988	Creation held by constant principle Sat-Chit-Ananda.
	35	1993	Can be seen in physical world as well.
Satpurusha	9	1992	Satpurusha = Realised Man.
Satsang	90	1968	Three lines or types of good company.
	46a	1970	At Magh Mela Camp.
	51	1970	No separation between Realised Man and - if feeling of true Ahamkar is established.
	66-67	1970	and connection with auspicious times and places.
	79-81	1970	Principles underlying -.
	136	1970	Safest place to keep big idea received from - is in heart.
	137	1970	Types of -. Continuous effort with through Grace and to preserve idea.
	139	1970	Good ideas can cause Ashuddha Ahankar to be lost.
	142-143	1970	No barriers between Self and non-Self once communion has been attained. Simile of parts of Rama and Ravana in Drama.
	156-157	1970	Story of addiction to sweets.
	100-101	1972	'Good company' of holy books, holy men and company of Param-Atman.
	43-44	1975	Good company; bringing of people together to impart glory of Absolute.
	181	1975	'Holy Company'; description of three kinds.
	95-96	1977	Propitious time for -.
	100	1977	Many levels of -. Is working if it leads to connection with Almighty.
	168	1977	Evening Satsang at Ashram.
	52	1979	Sat is name of God and Satsang means meeting of God and jivas.
	73	1979	NH asks re time spent in country and right use of 24 hours.
	113	1979	Three types of Satsang.
	131-132	1979	Effect of - on Sanskar.
	136	1979	Cleanses subtle body.
	151	1979	Retirement is only physical; Satsang must continue to last breath.
	30	1979/82	Helps to remove forgetfulness.
	112	1979/82	For development and purification of Sanskar.
	21	1989	Always necessary. To stop is a form of Ahamkar.
	22	1989	Meaning of word. Link with Satchitananda.
	33	1989	Discrimination between useful and harmful to Atman arises from Viveka and Satsang.
Sattva		1962	see Gunas.

	35	1964	Bliss is nature of Atman. Sattva is one of the gunas.
	156	1964	When saturated with sattva Truth is flashed by intuition.
	222	1964	The natural state of the Self is sattvic.
	18	1967	is a guna or quality. Attention anticipates - helps to be attentive. R's question about waking up.
	19	1967	Effect of - is a new awakening. Use depends on essence and being. - can lead to higher consciousness. Can only be under influence of - for 2-3 hours a day.
	20	1967	Increase of - depends on how you live your life. Illustration of two artists.
	21	1967	and rising above gunas.
	22	1967	In deep sleep in tamas: rest in sattva is different. Samadhi and Turiya associated with abundance of sattva. Waking state is governed by sattva.
	25	1967	Seven steps of knowledge: sattva and fifth step.
	31-32	1967	Law of Three - Sattva, Rajas and Tamas.
	56	1975	Samadhi acquired when - is prominent. Only through prominence of - is stillness achieved.
	135	1975	Good thoughts and ideas arise in -.
		1977	see Gunas
	3-4	1979	Types and how to increase sattva.
	26	1979	Sattvic people remember.
	40	1979	and remembering, eg of lamp-posts.
	96	1979	Governed by time and space.
	97	1979	How to increase store of -.
	9-100	1979	eg of Indian President retiring to quiet place. How to increase predominance of -, eg of three prospective disciples being asked to fill pot.
	106	1979	Three aspects of knowledge and gunas.
	127	1979	Rest of - is awake.
	141	1979	and Avarana.
	3-4	1979/82	Types and how to increase sattva.
	14	1985	Influx in Buddhi purifies Antahkaran.
	8	1988	- must predominate in proper meditation, and it manifests as light.
	12	1988	Meditation may not produce sattva in everyone, but eventual possibility is there.
Savikalpa	57	1977	and Nirvikalpa. R. asks about Samadhi and gaps between desires.
	90	1979	Stage of Samadhi.
	7-8	1988	- is a lower state of Samadhi, with intuitive ideas of divine glory still present.
School	13	1961	R. recognises Fourth Way.
	99	1962	Necessity for - and connection with Realised Man for development of human race.
	25	1964	Relationship of Realised Man and -.
	50	1964	Two purposes of Fourth Way School: Self-Realisation for members and other activities in outside world.
	51	1964	Does not stop because someone dies. Different levels of -.
	52	1964	When misery reigns over creation an impulse is given and a man or School crops up.
	53	1964	In fourth age of world (now) Schools spring up to remove impurities.

	84	1964	School man is expected to have more understanding and make concessions if partner in marriage not interested.
	200-201	1964	Necessity for sincerity and honesty for those running organisation.
	44-46	1965	Ways of knowledge and love.
	164	1965	Details of Sanskrit School at Ashram.
	30	1967	Those responsible in - must see need, time and measure of knowledge.
	58-59	1967	Gap between - and scientific world.
	107-108	1979	Attracting new members.
	108-110	1979	Special language.
	113-115	1979	Responsibility for disciples.
	115	1979	Discipline not to be imposed.
Science	28	1985	PR's Q. re science and art and hemispheres.
Scientific research (see Scientists)	58	1967	Science is examining world of physical matter.
	29	1989	Science and spiritual knowledge.
Scientists	225	1979/82	Their approach is empirical. Need knowledge of world beyond verification, and how to communicate in this world. Will need help of True Knowledge and meditation.
Screen	47-48	1972	Stays pure white; becomes silent observer.
Scriptures (see Shastras)	63	1965	Two types of Shastra.
	16	1970	Only through Scriptures, etc. possible to get away from gunas.
	26-27	1970	Will help those who are intelligent to get out of prison (in relation to story of parrot).
	52	1970	Mistranslation of story.
	53-57	1970	Narada's riddles and other Indian literature all speak same truths, but difficulties lie in interpretation.
	80-81	1970	Help for people partaking in Satsang. Simile of sapling tree.
	154	1970	'The Word' best way of ignoring attraction of impure Maya.
	14	1985	Of two types: Shrutti and Smritti (those without author and those by individuals.)
	27	1993	Study of the Scripture.
Searching	30-32	1975	Story of hand of King.
	32-33	1975	Absolute's creation related to game of hide and seek.
	51	1975	Four types of seekers of Absolute.
Seeing	86-87	1970	Analogy of Antahkaran - different ways of seeing and different functions of Antahkaran.
Self		1964	See Atman.
	75	1964	The unchanging, eternal, blissful, conscious, peaceful entity called the Self; the Atman which we hold and contemplate during meditation.
	89	1964	Expansion and -.
	121	1964	Feel the Self being the Universal Self.
	222 & 228	1964	Natural state of - is sattvic. Nothing can really affect the Self. Good company and True Knowledge will dispel cloud round -.
	231	1964	Example of prison where Self is free to go in and out.
	28-29	1965	Self-Realisation is to see oneself: how?
	34-35	1965	Self as observer is not disturbed by interplay of three forces.
	39	1965	Three lines of work. First duty is to work on Self.
	43	1965	How Self is seen by way of knowledge and of love.

56	1965	Merging of individual Self and Universal Self: sheath/bottle of Ganges water. Story of man at cinema.
64	1965	Difference between Atman and Param-Atman.
79	1965	Difference between merging into Absolute and Self-Realisation.
15	1967	In deep meditation we become the Self.
25	1967	Seven steps of knowledge. In 'abundance' one begins to experience the Self in all things.
34	1967	Self being the Absolute is not satisfied with little bliss, so there is constant search for more bliss, consciousness and truth.
35	1967	Self is one without a second. To be conscious of anything but the Self is to be separated.
44	1967	In deep meditation and unity with the Self, Manas, Buddhi and senses have no validity; one is beyond senses and mind.
80	1968	Quotation from Isa Upanishad.
88-91	1968	Only line of study is the Self, Atman and non Atman. Three lines of study: meditation, good company and the scriptures.
v	1972	One needs simple methods to appreciate the Self described in Upanishads.
x	1972	To realise the Self, necessary to detach all five sheaths one after another by faithful practice.
8	1972	Fear of death: the individual Self that lives in the body is immortal. Story of Indian in Africa visiting money-lender.
10	1972	Likes and dislikes lead to unhappiness. See everything as part of own Self. Story of Vyasa and son Sukadeva.
19	1972	Advantage of human body, one can open one's inner eye and see real Self; birds and animals cannot do this.
113	1972	The deepest possible relationship that can exist is that between our Self and Param-Atman.
2-3	1974	Meditation prescribed for deep dive into Self. - like great ocean of bliss.
3	1974	One drop of this bliss helps oneself and others. Diving deep enables Antahkaran to regenerate everything as new.
4-5	1974	Two types: the curious and those who want experience.
10	1974	A. asks, “Can aspirant bring about expansion of Self or is it Grace?”
35	1974	Real Self is Atman and not subject to boundaries.
37	1974	Force which runs through Real Self (individual machine), and Atman who is called 'Allan'.
44	1974	Turiya is the profound peace experienced by Self.
53	1974	The Mela and two types: emotional approach of the Byasa.
54	1974	True Knowledge is the sound through which one recognises the True Self manifesting in all different forms.
59	1974	On way of Knowledge, having acquired knowledge through Teacher, Self becomes the Guru.
69	1974	Each will have to take each step himself.
76	1974	Heart is most important in dedicating to the Absolute or Self. Story of elephant and crocodile.
81	1974	Master and servants; attention; feel the presence of Self, then physical work is done well.
82	1974	Train Buddhi and Manas to become personal devoted servants working for the Self.
83	1974	Krishna and the stable, steady man who has reached the Self, is the Self, is Supreme.

	90	1974	The greatest thing on earth is to come to rest in the Self: forgetting the Self is to sink into difficulties.
	91	1974	Dedication to Param-Atman and to other people in thought and action at all times is way to stabilise mind in your own great Self.
	2-3	1975	Union of - with whole Universe.
	100-101	1975	is observer and mirror reflection.
	102-103	1975	Relationship between - and Knowledge.
	20	1977	It is the Self that surrenders Buddhi.
	51	1977	Self is I. Anything with pronoun 'this' is not Self.
	55-56	1977	'This' is manifestation of Self within.
	153	1977	Consciousness: Atma-sat-katcha.
	88	1979	Channelling power of Self to positive action.
	106	1979	Three coverings of Self.
	118	1979	Ultimate motivation is Self; eg of King, court and private room.
	122	1979	Two processes of art: manifestation and meditation, which is art of going deep into Self.
	145	1979	After transcending you come to Self.
Self-Realisation	4	1961	What does it mean to Realise oneself?
	9	1961	Realisation of one's possibilities.
	13	1961	and Self-Remembering.
	40	1962	Four Ways.
	50	1964	Full realisation follows Self-Realisation.
	55	1964	Self Realisation is a state of stillness plus knowledge.
	61	1964	Is goal of all living beings, not only man.
	65	1964	Acharya type of Realised man guides men to -.
	68	1964	There is no time limit for -. Guide will never leave disciple until achieved.
	107	1964	Not so difficult for individual, but to help others something more is necessary. Individual works for Self-Realisation, but Realised Man knows that Self is real.
	233	1964	Nobody, nor a system can give you Self-Realisation; have to get it yourself.
	28-29	1965	is to see yourself. Stillness of Chitta essential.
	52	1965	One cannot think of time in relation to it.
	79	1965	Means to see the Self.
	80	1965	Not a state; it is the act of being Self-conscious.
	34-35	1970	On Way, layers covering Antahkaran must be removed. Simile of sun and cloud.
	36	1970	Motivation towards - becomes possible through faith in Realised Man.
	37	1970	To reach - disciple must work on lines of Viveka and Bhawana.
	124-5 & 129	1970	Different types of ways to -.
	x	1972	No time limit for -.
	xi	1972	Qualities of a Self-Realised Man.
	71	1974	Three kinds of Karma.
	80	1974	is greatest thing on earth.
	146	1977	NH asks about his understanding of -.
	71	1979/82	In Shankara tradition through love and through knowledge.

	10-11	1988	Moment of Enlightenment is spontaneous but disciple must first undo false knowledge.
	11	1988	Two approaches: "All this I am", "There is nothing else but I". See also Anvaya, Vyatireka.
	26-28	1991	Instantaneous. Elimination of hindrances and ignorance a gradual process.
Self-Remembering	12	1961	H.H. says "We never remember ourselves." Story of 10 men crossing river.
	13	1961	and realisation.
	17-18	1962	R. asks "What is Self-Remembering?"
	124	1970	One can remember one's own Self; the embodiment of all energies, happiness and consciousness.
	13	1988	Self is not forgotten if one learns to give other things only secondary importance.
Senses	116	1979	Instruments of experience.
	133	1979	and three foods.
Separation	224	1964	World of consciousness knows no separateness.
	234	1964	The feeling of separateness is only in the physical, material world.
	47-48	1970	Feeling of - because of forgotten Unity.
	50	1970	in relation to true and false Ahankar.
Servants	77 & 80	1964	Emotion and intellect are one's two servants.
	51	1972	Remain the Atman and set mind, hand, foot etc. as servants to work for Atman.
	81	1974	See also Personal Servant. General and personal -. Training Manas and Buddhi to be personal servants.
	29-30	1979	Unity with Param-Atman controls one's 'servants'.
	55	1979	R. quotes H.H.'s instruction to serve.
Service	18	1964	Doing service influences heart and mind.
	11	1972	Growing crops, selling things, etc. all become Bhakti if done in spirit of service to Param-Atman.
	110-111	1972	Digging for service of Param-Atman is heavenly but worship of Param-Atman for worldly ends is hellish.
	15	1979/82	Seva, sevabhav - not claiming to be the doer but doing as service at behest of someone else.
	15	1988	Deeds that are not limited to individual, family or nation open the way of liberation.
	15	1988	Serving the universe plays an important role in the development of individuals and organisations.
	15-16	1988	Mechanical expressions of service are of little use, but the results of service provided by conscious beings last a life-time.
Seven Stages	21	1962	Seventh stage of Nyaya ladder. Law of seven & two intervals.
	29	1962	We may incorporate ladder with our system.
	137	1970	Description of seven steps of knowledge.
Sex	78 & 81	1964	Power is stored in sex centre.
	83	1964	Correct use of sex function.
	86	1964	Description of nervous system according to Yoga and connection in meditation; but warning to leave it to meditation in Fourth Way.
	187	1964	Connection of Prana to base of spine and sex centre.
	9	1988	Loss of sex energy in old age does not affect spiritual progress.
Shabda	2	1979	Sound or word of creation.
	46-47	1979	Word not different from meaning.

Shakti	123	1970	Development of all three aspects of being.
	33	1972	Vedas has ten different commentaries explaining what is and what is not Param Atman - one says it is Shakti.
	23	1974	Three stages in our work - Shrawana, Avarana and Niddhyasana which create power in one.
	62	1974	Force of Shakti of Absolute passes through medium of Teacher to disciple.
	118	1977	Oxygen brings power.
	59	1979	Power of spiritual knowledge helps material life or people would not be attracted.
Shankaracharya	5	1961	Head of Tradition. Visit to Rishikesh and first meeting.
	15-16	1961	Forming relationship with -.
	69	1964	First Shankaracharya meeting two boys who became First Shankaracharyas of North and South: (recurrence).
	128-129	1964	First Shankaracharya and Crest Jewel of Wisdom.
	159	1964	R. describes meeting with -.
	162-164	1964	Description of - at celebrations for Krishna's birth.
	180	1964	Introduction to Vishwanand Swami, Shankaracharya's successor.
	67-68	1965	History of -.
	73	1965	Help from - to be obtained through leader. Use of photographs.
	138-140	1965	Acharya Tradition.
	12	1967	Role of householder and role of those who resign to keep up Tradition.
	40	1967	Origin of Tradition.
	41-42	1967	First Shankaracharya revived 'Way' of unity.
	44-46	1970	Story of First Shankaracharya's life.
	73	1970	Jyotirmath where first Shankara lived.
	168	1970	Temple at Ashram dedicated to first Shankara.
	173-174	1970	'Rank' in Sanyasis closeness to Shankara. Length of service of Shankara.
	4-5	1988	All Shankaracharyas convey same knowledge.
Shanti	3	1979/82	Rest between desires.
Shastras (see Scriptures)	63	1965	Two types of – (traditional codes of laws).
	14	1985	Two types. Use in retirement.
Sheaths	45	1962	are misunderstandings caused by movement; different desires clashing.
	47	1962	Three hindrances to meditation. Cloud is like sheath.
	35	1964	Our actions, misdeeds and ignorance cover Atman and form sheath.
	151	1964	Atman surrounded by sheath.
	56	1965	Unity of Atman and Param-Atman.
	141	1965	Five sheaths.
	4	1967	Two formed of coarse material, and three of subtle body.
	5-6	1967	List of five veils and their components.
	7	1967	Five veils as in Crest Jewel: full description.
	49	1971	When man has not put into practice the Knowledge, his Buddhi believes that flesh, bones, Manas and Antahkaran are not the Self. These relate to five sheaths.
	x	1972	Five sheaths in Crest Jewel have to be detached one after another by faithful practice to realise Self.
		1977	see Vijnanamaya Sheath.
Shiva	13	1965	And Parvati are opposites.

	26	1979/82	In individual cosmos, Ahamkar is particle of -.
Shocks	22 & 28	1962	Given by Teacher to disciple.
	77	1962	By Teacher to restore memory.
	33	1964	Given to Valmiki the robber, but ordinary people don't need such -.
	55	1964	Meditation provides a shock - the many shocks man is subject to in ordinary life.
Shraddha	57	1970	Performing sacrifices with faith.
	90	1975	Form of respect.
	150	1977	of disciple determines how much force goes into him at initiation.
	154	1977	? related to Buddhi.
	32	1979	One of three things necessary for right path.
Shravana	12	1979	Listening: one of three aspects of knowing (study).
Shruti	14	1985	Scriptures without author like Vedas and Upanishads.
	32	1991	Myth received by verbal tradition; one of the four ways to receive knowledge.
Shtula Sharira	9	1979	Physical body.
Shubheccha	20	1962	First stage of Nyaya system ladder: good intention.
	34	1962	Nyaya ladder: "pious desire, longing, auspicious urge."
	131	1979/82	Good impulse.
Sichavana	132	1979	'Resolution'
Siddhis	138-140	1977	H.H. warns that Siddhis are an obstacle to Self-Realisation.
Silence	84-85	1967	Need for silence as rest for subtle body.
	141	1979/82	W. asks re sound of silence. Stillness implies giving up all activity.
Simplicity	8	1985	Dr. Roles message re need for -.
Sin	27	1979/82	It is a sin to accept anything not given by the Lord. Must always offer everything to the Lord, eg grace before meals.
Sincerity	200	1964	Those with responsibility in organisation must be sincere to themselves and others.
	128	1970	Necessity in threefold work for discipline, knowledge, and the sincerity with which one attends to work.
Sinhavalokhan	4	1979/82	Reflect again and again.
	137	1979/82	The practice of going over again and again part of scriptural study to revive memory and practice.
	2	1985	Example of lion looking back.
	21	1985	Q. arising over Chitta and Antakharan.
Sleep	12	1962	Difference between sleep of Realised Man and ordinary man.
	54	1964	Five states of consciousness.
	190	1964	Learning to do with less sleep.
	214	1964	Regulating sleep. H.H.'s sleep.
	56	1965	Merging with universal Self is natural phenomenon but in ignorance.
	142	1965	Five states of consciousness.
	121	1970	Simile of good sleep in relation to other activities.
	45	1977	Everyone in deep sleep has some union with Absolute.
	144	1977	Like a dream in sleep seems real, so sleep of ignorance seems real.
	38	1979	Daytime dreaming.
	66-68	1979	Amount needed, and gunas.
	117	1979	and Causal body.
	136	1979	Sushupti.

Smriti	115	1979/82	W. asks re stillness and Smriti.
	116	1979/82	Help of Smriti to find stillness, eg. of natural cool state of water.
	14	1985	Scriptures by individuals, like the Bhagavad Gita.
Snake and rope	6-7	1979	Seeing reality.
Solar plexus	86	1979	Physical place of experience. Chitta related to Chaitanya which is more related to solar plexus than brain.
Soul (see Antakharan)	140	1977	Power is in foetus from start, but movement comes from nourishment.
	10	1979/82	Param-Atman.
Sound	185-187	1964	Pranas and four types of sound. Subtle sounds.
	2	1979	Shabda, sound or word of creation.
Source	10	1961	Theme of 1961 record. FR's meeting with H.H. Source of our System.
	133	1964	Intellect forgets that the source is the Atman.
	102-103	1979	Source of our System: confirmation from H.H.
Speed	152-155	1970	of mind and of emotions.
Spinal cord	148	1979	in relation to chakras/antahkaran and brain.
Spiritual awakening	110-111	1970	Description of first Sloka.
Spiritual exhaustion	100	1970	How to deal with state.
	132-133	1970	Necessity to undertake discipline only in service or Atman.
Spiritual/Material	130	1979/82	Need both, eg two wings of a bird.
	15	1988	Youthful idealism can be transmuted from physical to spiritual level.
Spiritual Regeneration Movement	109	1979/82	Use of a different mantra.
Spiritual Tree	41	1993	- in early stages needs protection.
Spiritual values	16	1988	- need to be implemented in youth. Story of man who built Benares Hindi University.
Spiritual World	23	1967	Three states of being in physical world and also in spiritual world. Waking and dreaming in spiritual world.
	ii	1974	In meditation we reach spiritual world where quietness like deep ocean prevails.
Stability	43	1970	Purpose of meditation to give stability and equilibrium: quality of sattva.
Stars	64	1977	and corresponding elements in human body.
Statues/Idols	81	1972	It is not the stone that is worshipped but the idea of the God.
Sthithaprajna	viii	1974	"One who is steady and still in his knowledge and being".
	15	1991	". . . and the same in praise and blame."
	17 & 20	1991	Retain your detachment and – becomes a reality. A state of Chitta.
Stillness	13	1964	Attention and movement: two trains passing.
	19	1964	Absolute is motionless but creation is full of movement.
	21	1964	Development is from movement to stillness.
	45	1964	Movement is due to clash of different desires.
	46	1964	Moon is part of our mantra: stillness.
	120	1964	Easier to control mobile mind if body is still. Lessening desires will still Chitta.
	19-20	1965	Buddhi stilled on higher level.
	29	1965	- of Chitta essential for realisation.
	31-32	1965	Meditation and staying in the stillness.
	52	1965	Stilling Buddhi.
	64	1965	Sushumna operates only when body is stilled.
	85	1965	Keep complete stillness to get answers to questions.

	34-35	1967	Still body in meditation: regulating Prana stills mind.
	86	1972	Stilling the mind. Comment on use of phrase by Dixit.
	vi	1974	Rest on causal level. Profound stillness and description of one who has this.
	vii	1974	This stillness is the real experience of meditation. Having reached this one is never without energy and love. eg Karna in Mahabharata and King Crow and Swan.
	xi	1974	Meditation a bridge between activity and stillness: not a void, but a fullness which is the presence of the Self.
	1-3	1977	- on three levels: only through meditation can one reach 'causal peace'.
	75-76	1977	Oneness of Vyashti and Samashti established only in stillness.
	89	1977	Connection between Vyashti and Samashti constant but in stillness flow of power is greater.
	116	1977	Antahkaran stilled by meditation and then greater force of Samashti.
	117	1977	Two effects of sattva are stillness and light.
	120	1977	Voice of guru pervades atmosphere and can be caught in stillness through meditation.
	128-129	1977	Stillness of Ma syllable of our mantra.
	152	1977	Self consciousness is not stillness but is experienced in stillness.
	63	1979	Three types (gunas): meditation aims at sattvic stillness.
	64	1979	and law of three forces.
	73-74	1979	Initiating activity from -.
	126-127	1979	Point of rest for sick people, eg well filling at night.
	126-127	1979	Use of Japa (spoken mantra) or music to help.
	232	1979	Checking for complete stillness in meditation.
	42	1979/82	- key to good meditation, eg Valmiki.
	68	1979/82	Q. from Rabaneck. H.H. “No experience in stillness of meditation.” Eg deep dive in silence.
	115	1979/82	W. asks re use of Svabhava to reach -.
	123	1979/82	Stillness in noise of market.
	128	1979/82	Between two actions and in meditation.
	208	1979/82	In meditation: body, eyes and then mind, three jumps.
	30	1985	Need for less “busyness”.
	3	1989	Energy acquired and stored through -.
Stories		1962	(An earlier, longer list of stories contained also allusions to stories which have now been omitted.)
	68	1962	Brahma and Indra.
	74	1962	Lakshman.
	85	1962	King and four o'clock.
	97	1962	'No audience today'
	98	1962	Scorpion and tortoise.
	100	1962	Shooting the eye of the bird.
	101	1962	Donkey in road.
	105	1962	Krishna and Radha.
	25	1964	Shooting dog through mouth.
	32	1964	Valmiki the robber.
	65	1964	Jadabharat, Brahmin's son who would only meditate.
	103	1964	Four gates and temple of Goddess of Wisdom.

112	1964	Tulasidas, devoted to his wife.
127	1964	King searching for Holy Man.
137a	1964	Gardener and sandalwood trees.
193	1964	Parents trying to choose son's career.
197	1964	Disciple who slept at edge of well.
198	1964	Palace as an Inn.
217	1964	Dhobiman and donkeys who would not move.
226	1964	King and seven gates: explanation.
4	1965	Tortoise and hare.
8-9	1965	Monkey in tree.
11-12	1965	Two artists: two ways meeting at end.
57	1965	Man at cinema.
78	1965	Two ants and sugar.
81	1965	Ganesh and the Golden Mouse.
98	1965	Looking for a doctor.
110	1965	Rama and Sita: cosmic drama.
117	1965	Ram Das and the boil.
146	1965	Horse who couldn't drink.
167	1965	Brahmin who wanted a son.
3	1967	Who are you? Give me your credentials.
20	1967	Two artists.
47	1967	Arrowmaker.
55	1967	Parrot wanting liberation.
65	1967	Donkey in mind.
66	1967	Prajapati and his son: giving up.
70	1967	Sleeping tradesman.
83	1967	Disciple who was a householder.
1	1968	Monkey in tree.
12	1968	Buried treasure.
28	1968	Krishna as cowherd.
28	1968	Shankara and sixteen centres.
42	1968	Suffering as a boon.
43	1968	Krishna's trick.
46	1968	Arrowmaker.
55	1968	Black Horse.
63	1968	Chakravartin.
65	1968	Dattatreya and virgin girl.
78	1968	King and bogus holy man.
79	1968	Mother's blessing for victory only over enemies within.
81	1968	Lawyer and four horses.
86	1968	Ten men crossing river.
xiii	1970	Lakshman's dive.
1	1970	Lakshman's dive explained.
4	1970	Millionaire patient, and sweets. (and 21)
10	1970	Ants and sugar.
24	1970	Krishna and Arjuna.

26	1970	Parrot who wanted liberation.
47	1970	Neglected grandfather and offer of Mahatma.
52	1970	Narada's riddle.
53	1970	Balls of rice (Gita).
54	1970	Dattatreya's 24 teachers.
55	1970	Nicodemus.
75	1970	Janaka and the dog bite.
87	1970	Hanuman and Rama.
93	1970	Narendra and Ramakrishna.
95	1970	Krishna's counterplot.
116	1970	Dying Guru.
117	1970	Princess, the cheat and the God.
117	1970	Narada and the charlatan.
117	1970	Guru and cripple.
118	1970	Keys of the kingdom.
131	1970	Small fruit of mango tree and large fruit of pumpkin.
157	1970	Addiction to sweets.
167	1970	Janaka's dream and Adhtavakra.
2	1971	Keys of the kingdom: meaning of seven gates.
6	1971	King and exhibition: sale of king.
8	1971	King who wanted communion with God.
22	1971	Two artists.
28	1971	Boy visiting bride, and thief from train.
30	1971	Old woman in ashram and alarm clock.
31	1971	Patient and doctor.
37	1971	Muslim saint and woman with dirty cloth.
38	1971	Mahatma Gandhi and guests' spiced food.
39	1971	Hanuman and reward.
43	1971	Indra and Virochana: "Self alone is Brahman".
62	1971	Juggler who called up spirits.
ix	1972	Saint and sea birds.
xiii	1972	Mahatma and servant.
xvi	1972	Schoolboy and penknife.
xvii	1972	Toy coins.
xvii	1972	Juggler's show.
xix	1972	Servant and bamboo.
xx	1972	Humpbacked woman.
xxi	1972	Shabari.
xxi	1972	Vidura.
5	1972	Lion cub and sheep.
7	1972	People at cinema show.
8	1972	Indian and money-lender.
10	1972	Suka and maidens.
11	1972	Rich man and Mahatma.
14	1972	Brick of gold.
17	1972	Krishna and Yashoda.

18	1972	Mahatma and Maharajah.
22	1972	Imposter.
24	1972	Mahatma's hut.
25	1972	Radha and Krishna.
27	1972	Alesko and the turtles.
28	1972	Guru Deva and Urdu.
33	1972	Monkey on the roof.
34	1972	Feeding a Mahatma.
49	1972	Elephant and Mahut.
57	1972	Thieves and electric current.
68	1972	Division of 19 cows.
70	1972	Gold buried at temple.
74	1972	Blind people and elephant.
80	1972	Ajamla and young son Narpan.
82a	1972	Bird on mast of ship.
82e	1972	Ramakrishna keeping Narendra under water.
89	1972	Two seabirds.
90	1972	Kusha and the Aryan Samajist.
98-99	1972	Woman and dead cat.
101	1972	Dog and good company.
101	1972	Malviya and meditation.
103	1972	Akbar and the jackals.
104	1972	Housewife and Mahatma.
104	1972	Woman policeman.
110	1972	Doctor and ill-tempered wife.
111	1972	Mahatma's advice.
120	1972	Booking clerk.
121	1972	Maharshi Raman.
159	1972	Lame man and blind man.
ix	1974	King Crow and Swan.
6	1974	Mahatma and "all movement is poisonous": Shiva.
20	1974	Rama's marriage.
21	1974	Sadhus in marriage procession.
22	1974	Snake and mongoose.
27	1974	Rama talls Lakshman he is destined to marry Sita.
32	1974	Kach and renunciation.
50	1974	Indian and African money-lender.
56	1974	Rama procures Rawana's liberation from Ahankar.
57	1974	Rawana, keeping Sita, to be killed by Rama himself.
64	1974	Devotee and mantra: Kleem and Kreem.
64	1974	Rama and boatman.
68	1974	Rich man's adopted son and cars.
72	1974	Holy man and disease: Ramakrishna and Tulasidas.
78	1974	Krishna.
79	1974	Elephant and crocodile.
79	1974	Draupadi's gift to Sadhu of small bit of cloth.

	80	1974	Child sharing his food with his father.
	80	1974	Lakshman breaking chandeliers as a child.
	92	1974	Mongoose and snake.
	93	1974	Kach renunciation.
	5	1975	Judge with a religious mother.
	21	1975	Journey with a small lantern. (and 83)
	29	1975	Shankaracharya and ignorant disciple.
	30	1975	Holding the king's hand.
	40	1975	The two artists.
	42	1975	Mahatma playing a part.
	45	1975	Mahatma under the tamarind tree.
	49	1975	Running for the Param-Atman.
	52	1975	Draupadi and the piece of cloth.
	64	1975	Gandhi and his wife.
	67	1975	Universal brotherhood.
	110	1975	Remembering the name of the place.
	124	1975	Learned man and group discussions.
	151	1975	Letter to Param-Atman.
	182	1975	Busy doctor and heated wife.
	23	1977	Man on ship in rough weather.
	28	1977	Wrong mantra and goddess: Kreem and Kleem.
	35	1977	Milk from lionness, and goat on lion's head on stage.
	48	1977	Ants and sugar.
	81	1977	Monk and disciple in boat.
	85	1977	Rakshu and Indra, life is a drama.
	105	1977	Two artists: Jnana and Bhakti.
	140	1977	Man and siddhis which led to his death.
	25	1979	Krishna and Sudama: Param-Atman and Jiva.
	31	1979	Bharata and enthronement of Rama.
	36	1979	Budhu acting in Rasleela, 'I am ten-headed Rawana'.
	52	1979	Man who wanted to buy organiser of exhibition.
	69	1979	Black Horse (tamasic Samadhi).
	79	1979	Boy crossing river and mantra.
	100	1979	Holy man choosing a disciple and asking him to feel a waterpot.
	101	1979	Death of Bali (Atman lives on).
	121	1979	Brahma's holiday.
	122	1979	The two artists.
	42	1979/82	How Valmiki became still while repeating Mira, Mira, Mira.
	113	1979/82	How Valmiki became still while repeating Mira, Mira, Mira.
	211	1979/82	Story of sage and ghost.
	38	1989	Pumpkin and mango.
	11	1993	Story of handicapped beggar.
Study	12	1979	First stage of knowing.
Study Society		1979	See under Role.
Stuti	21	1989	"Praise of the Absolute" always gives new bliss when repeated again.
Subha	120	1977	'Temperament' of Vyashti.

Substance	15	1967	Appreciation of mantra as sound or substance.
	36	1967	'In the beginning was the Word'. Substance is Absolute, sound is Word and world is meaning.
	43	1967	Immobile and mobile existence, substance of two types. Meditation and becoming immobile substance.
	44	1967	Substance is same; difference is in mobility. Atman is immobile.
	58	1967	Science examines coarse substance of world.
	67	1967	What is it that gives up, eg Ganges water and water in bottle.
Subtle Body, Level, World	36	1964	Subtle body carries imprint after death. Subtle food.
	43	1964	Causal, subtle and coarse. Everyone different in coarse and subtle but all same in causal.
	54-58	1964	In sleep, consciousness moves to subtle body.
	61	1964	Long drawn out mantra has more subtle effect.
	81	1964	Subtle influences given only by Realised Man.
	82	1964	To keep or bring image of Realised Man to mind, first grasp physical form in mind, and in this image subtle body of Realised Man is there by remembrance.
	148	1964	Only in human form can good or bad be added to essence. This remains in subtle body and moves through different cycles of life.
	163	1965	Means of communication between two worlds or two lives.
	4	1967	Subtle body and veils.
	5	1967	- is made of conscious material.
	81	1967	Relationship with disciples living far away established through subtle, cosmic body.
	5	1968	Death of airman: initiation on subtle level.
	14	1968	Communication on subtle level.
	16	1968	Subtle body may take on luminous form.
	20	1968	Subtle body has different time/space scale.
	23	1968	Power of subtle world very great but can only be used by peaceful people to help.
	24	1968	Humans have possibility of refining and developing the subtle body.
	32	1968	Relation to physical body and medicine.
	37-38	1968	Relationship with Atman and other levels.
	49-51	1968	Meditation gives peace to subtle body allowing right actions.
	53-54	1968	Subtle body through recurrence. Importance of good company.
	57-58	1968	Different time scale on subtle level.
	65	1968	Subtle body consists of Manas, Buddhi and Chitta. Influences from within and without can all be used to clear ignorance.
	76	1968	Guidance on meditation on subtle level.
	84	1968	Music and influence on subtle (words) and causal (sound and rhythm) levels.
	90-91	1968	Good company: real satsang is company of Absolute.
	3-5	1970	Three bodies in relation to disease. Story of millionairess and sweets.
	9-12	1970	Description of subtle body under influence of Gunas. Story of ants.
	16-18	1970	Chetan Shakti forces from Atman available to four parts of subtle body disrupted by feeling of 'I and mine.'
	20	1970	Four divisions of Antahkaran manifest in subtle body.
	38	1970	Relationship between Antahkaran and Bhawana.
	40-41	1970	Process of seed within Antahkaran via subtle level.

	69-70	1970	Explanation of Chetan Shakti as Maya.
	73-76	1970	Rebirth of subtle body, and three ways to establish validity of idea. Direct link between physical and subtle worlds. Story of Janaka and dog bite.
	103-105	1970	Different degrees of cause when looking for truth. Pure and False 'I'
	141	1970	Subtle body is emanation of causal body and the two cannot be separated.
	46	1974	Unity of subtle and physical worlds: work through both.
	167	1975	Place in states of consciousness.
	2	1977	Can certainly be controlled.
	16	1977	MA asks re 'deep peace of causal level tailors subtle level'?
	80-81	1977	Communication with others.
	121	1977	Sukshma, Sthula and Karana Sharira.
	104	1979	Three caskets. 1964 quote and eg of gardener and sandalwood trees - discriminate to whom to give true knowledge.
Sucha	130	1979	"Prem" or true love.
Suffering	70	1964	Christianity and suffering as means of developing being.
	137	1964	All Realised Men have only one desire; to relieve humanity of suffering and make bliss available.
	59	1965	Why does God allow poverty and suffering?
	62	1965	Arises from identification.
	19	1972	Pain and suffering are two different things.
	73-74	1974	Difference between pain and suffering.
	118	1979	RG asks re suffering and a living Creator?
Sugar and sweetness	i	1972	How we take help of concrete to get at abstract.
Sukshma Sharira (see Subtle body)	46	1964	As ...
	62-63	1964	Sun is same to ... Right side of body influenced by sun.
	34-35	1965	Used as analogy to explain 'ever-shining, ever-real Atman ..."
	89	1965	Different effect on Realised Man and Common Man.
	137	1975	Absolute lack of knowledge.
	12	1979	Eg of sun and light in house: purified Antahkaran.
Sun	46	1964	As middle part of mantra, to "illuminate".
	62-63	1964	Sun is same to us as Prana to body. Right side of body influenced by sun.
	34-35	1965	Used as analogy to explain 'ever-shining, ever-real Atman ...'
	89	1965	Different effect on Realised Man and Common Man.
	137	1975	Absolute lack of knowledge.
	12	1979	Eg of sun and light in house: purified Ahankar.
Surrender	36	1964	No feeling is wanted during meditation, not even surrender.
	111	1965	Love is a stream in which the disciple surrenders himself.
	89	1970	Use of prayer to melt heart.
	60	1975	Attachment to world and difficulty of right priority, eg balance of two parts.
	19	1977	Even after surrendering to Absolute you will have to use your Buddhi and do the work.
	20	1977	The Self itself surrenders Buddhi.
	40	1977	Surrender of Bhakta is to something or someone, and creates distance, whereas surrender by knowledge is to Self and creates no distance.

	105	1977	Surrender necessary in all three ways: eg of two artists.
	21	1979	Surrender of actions is Bhakti but Param-Atman then controls results, good or bad.
Sushumna	64	1965	Ida, Pingala and Sushumna: three forces and plexuses.
	63	1977	In nervous system: connection with sun and moon.
	8	1988	RG asks about Ida, Pingala and Sushumna in relation to meditation.
	9	1988	Energy rises through proper practice of meditation.
Sushupti	vii	1970	Wakefulness, dreaming and sushupti (deep sleep): one of the triads in the world.
	55	1975	Second state of Being; deep sleep and knowing nothing.
	147	1977	Rest before and after 'play' in drama.
	136	1979	Deep sleep.
Svabhava	112	1979/82	Personality, (Sanskar and essence) + available environment.
Swapna	55	1975	Dream state.
Swatantra	33	1989	Freedom is Self-discipline.
	5	1991	Q. re use of discrimination to achieve – through Buddhi.
Swimming	21 & 28	1962	eg. of learning to swim in relation to help from teacher.
	77	1962	Realised man like swimming instructor.
Synthesis of teachings	52-54	1974	H.H. explains how his talk at the Mela concerned the synthesis of two streams of discourses, Bhakti and Adyatma (unity).
	17	1988	Giving priority to conscious work will allow a synthesis of all three teachings. (PDO. FCR. HH.)
System	3	1961	Finding source of our System.
	13-14	1961	Maharishi asks about O. and System.
	15	1961	Unity of System and Meditation.
	19	1962	Common origin.
	29	1962	We may incorporate Ladder of seven steps with System.
	72	1962	Origin of both systems must be one and same.
	62	1965	Not man-made: provided to free men from identification.
	61	1977	H.H. says Tradition and our System are same.
	57-58	1979	Need to stick to one system to develop. Regulate giving of system of knowledge to develop responsibility.
	102	1979	Confirmation of unity and source of two systems, (in relation to quote from New Model).
	145	1979	Source and end of all systems the same.
	27	1989	Importance of not mixing systems.
	22	1993	System of discipline provided.
Systematic proposition	4	1985	Justice and Equity.
	8	1985	- and unity.
Talents	157	1977	Eg. of individual electric meter which can only accept certain load.
Tamarind tree	45-47	1975	Story of Mahatma.
Tamas		1962	See also Gunas.
	39	1962	Keertan (devotional music) can take people from tamas (inertia) to sattva.
	8	1988	Predominance of - in meditation leads to heaviness, mechanical movements, and sleep.
Tanmatra	229	1979	Subtler state of physical form. From Tanmatra arise the elements.
Tat Twam Asi	2	1965	R. asks re becoming the "object of his search" for longer periods.

Teacher		1962	See also Realised Man and Guru.
	28	1962	Example of teaching swimming.
	22-23	1964	Need of a teacher up to Step 5 of Ladder at least.
	25	1964	What books cannot give you a teacher can.
	68	1964	The guide is always with the disciple.
	51	1967	Contacting teacher is process of cause and effect.
	52-53	1967	Remembering from heart in difficult situations draws help from teacher.
	53	1967	Relationship with teacher through words independent of physical separation.
	68	1967	Knows disciple's difficulties and helps without being asked.
	75	1967	Remembering teacher essential. Teacher plays major role in liberation.
	80	1967	Relationship starts with name and form.
	81	1967	Relationship with disciple living far away is established through cosmic subtle body.
	82-84	1967	How disciple can truly pass on help from teacher
	124-126	1970	Advice re following one teacher.
	59	1974	Difference between way of knowledge and devotion.
	61	1974	Teacher like electricity meter connecting individual to power supply.
	1	1975	Relationship with -.
	9	1975	Grace of -.
	15	1975	Relationship of Param-Atman, Atman and Guru.
	70-71	1975	Union with teacher through knowledge in individual on subtle level.
	160-162	1975	Sadh Guru - true Guru - your Atman.
	50	1979	Importance of remaining connected to guru.
	106	1979	Golden cover is only removed by teacher.
	113	1979	Responsibility for disciple lies with teacher.
	50	1979/82	Importance of remaining connected to guru.
	3	1988	Tradition of Teacher and Disciple must be held with respect.
	8	1993	H.H. describes His teacher’s way and His way.
	27	1993	Relationship with sisciple and unity between them.
	33	1993	Relationship with teacher is through knowledge and practice. This constitutes the way.
	35	1993	Relationship is of Samashti and Viyashti.
Teaching	124-126	1970	Danger of losing one's way following more than one teaching.
	xi	1972	Teaching a thing without knowing it fully does more harm than good. Improve one's behaviour first and make oneself clean internally and externally.
	58	1979	Need to follow only one teaching.
	144	1979	Different ways of teaching, eg. Vyasa and O.
Technology	124	1979	and quality of life. Need to give opportunities to practise attention.
Telephone	54	1972	Threefold Prakriti: asking for something from heart like asking for line from exchange.
Tension	47	1962	Rest needed to relieve tension.
	48	1962	Relief of - by repeating Mantra and by devotional music.
	45-46	1964	(Vikshepa) one of the hindrances to meditation.
	51	1964	Children have little of the three hindrances.
Thinkers	116	1972	'Thinkers want nothing, not even God'.
Thinking	86-87	1979	and brain: answer to PF re thinking process and Antahkaran.

Thorn	14	1979	For removing thorn.
Thoughts	19-22	1965	Buddhi gives rise to thoughts and ideas.
	xiv	1972	How a momentary thought stealing unconsciously into mind makes its home and causes mischief.
	29	1972	Thought is in Buddhi.
	40	1972	To keep mind in present, see same in everything.
	106	1972	Control thoughts by diverting to holy direction, like taking surplus water from stream into canal.
	35-36	1977	Thoughts and good actions: fear or love of the Lord. Eg. of milk of lionness, and armed trainer on stage.
	17-18	1993	If Buddhi pure it can judge usefulness of -. Pull out useless thoughts and nourish spiritual ones.
Three Bodies	229	1979/82	- arise from law of three, starting with Prakriti.
Three Forces (three lines of work)	19-20	1962	R. gives summary of Laws of Three and Seven in our System and H.H. confirms same in His System.
	93	1962	Law of Three is everywhere in world.
	39	1965	Three lines of work.
	163-165	1965	Principle of Triad.
	31	1967	Whole universe is governed by Law of Three (gunas).
	134	1970	Faith, sincerity and discipline.
	64 & 67	1979	Law of Three applied to rest and stillness.
	69	1979	Law of Three and Samadhi.
	70	1979	Law of Three and thoughts.
	133	1979	Three foods.
	117	1979/82	Law of Three - impossible to stay in sattvic stillness all the time.
Three Year Discipline	82	1970	Three years of 'correct and precise' training to study Self and Truth.
	127-128	1970	Must be done with sincerity and love; three years to bring individual to point where discipline and method become part of life.
Time	19	1962	As example of Law of Three: past, present and future.
	74	1962	Relation of time and states of consciousness.
	68	1964	There is no time limit for Self Realisation; it can happen in minutes or as long as one needs. Time depends on level of being.
	125	1964	Time and space are no barrier to imparting knowledge.
	52	1965	Time factor is part of material world. No validity in spiritual world.
	xiii/xv	1970	Time on different levels. Story of Lakshman's dive.
	17	1970	Subtle body not bound by time.
	18	1970	Sattvic decisions transcend all time.
	24	1970	Episode from Gita when Krishna shows Arjuna his Great Self.
	60	1970	Meditation related to past, present and future.
	103	1970	Truth transcends all three times.
	30-31	1977	Present moment is always lit is immanent Absolute.
	95-96	1977	Q. from NZ re propitious times.
	96	1979	Time of day conducive to sattva.
	98	1979	MA asks re different timescale of physical and subtle.
	99	1979	Expansion of time due to sattva.
	121	1979/82	Time in relation to school: gunas.
Tortoise and hare	4	1965	- in relation to meditation.
Toys	xvi	1972	Treat worldly objects like toys; not real.

Tradition	11	1961	Origin of Tradition of Meditation.
	51	1965	- of Meditation.
	66-67	1965	Different religions.
	138-140	1965	Acharya tradition and Guru Deva.
	61-64	1970	Description of Holy Tradition.
	58	1972	- of spiritual life in India.
	77	1972	- of Shankaracharya, from Naryana to present day.
	61	1977	H.H. says his Tradition and our System the same: important formulation.
	79	1979	- and the Mantra.
	80	1979	- gives potency to the Mantra, eg of Tulasidas and boy crossing river.
	80	1979	Two traditions, Vedic and Puranic, with different mantras.
	111	1979	- and terminology. Necessity to be careful in translation, with special instructions to us.
	119	1979	H.H.'s tradition from Narayan (Vishnu) which teaches creation as a drama.
	3	1988	- of Teacher and Disciple must be held with respect.
	4-5	1988	H.H.'s successor takes over his responsibilities and relationships.
Train	46	1965	Train and wagons: being connected.
Transcendence	117	1979	Causal body is transcendent, four states and transcending.
	145	1979	Transcending the gunas.
Transformation	4	1991	Good company can override Sanskar & lead to -.
	7	1991	The Self needs no -.
	8	1993	Nature assists those who seek - & punishes those attached to rigidity.
	20-26	1993	The light of Atman can be used for -.
Translation	213-214	1964	Meaning more important than words, even if Sanskrit language impossible language is no barrier in the field of experience.
	109-111	1979	Tradition and terminology. Necessity to be careful, with special instructions to us.
Treasure	128	1965	R's Q. about 'laying up for yourselves treasure in heaven'.
Triad		1962	See Three Forces & Law of Three.
Trinity	11	1975	Atman, Param-Atman & Guru are – of same Unity. No difference between them.
T	2	1979	- and Creation.
Troubles	25	1972	How to benefit from them.
True Knowledge (Truth)	8	1961	Every spiritual truth however simple is at once distorted when it reaches an unrealised person.
	58	1962	Love the Truth and leave the untruth makes Buddhi pure.
	13	1964	Time and space no barrier to imparting of True Knowledge.
	17	1964	Stream of Truth is one, but picked up by heart and mind in two different ways.
	139-140	1964	Absolute is peace, bliss, consciousness and Truth.
	155-156	1964	Buddhi saturated with Sattva and heart responding. Truth and intuition.
	201	1964	Do not have ambition to spread the Truth.
	217	1964	The Truth is that one really is the Atman and the Absolute.
	218	1964	In Self it is all bliss, consciousness and Truth.
	60	1965	Truth experienced only when emotional and intellectual centres join.
	69	1965	Unity of intellectual and emotional centres.
	80	1965	Love of truth and purifying Buddhi.

	82	1965	Sat Chit Anand: to know the truth judge by other two factors.
	136	1965	Realisation of Truth on waking from deep sleep.
	4	1970	Emotional centre close to seat of Truth.
	17	1970	In relation to feeling of right and wrong.
	18-19	1970	Simile of glass bottle. Water can only be cleared by Sattva, Viveka and study of Truth.
	39	1970	To gain abundance of Sattva, love to speak Truth.
	51	1970	Never any separation if feeling of true Ahankar established.
	55-56	1970	All religious books speak of same Truth: difficulty is in translation.
	59	1970	Possibility of moment depends on remembering Atman at certain points for activity to be supported by Sattva or Truth.
	63	1970	Filling mind with random reading prevents one receiving Truth.
	102-107	1970	Description of establishment of Truth.
	31	1971	How to have more faith: love the Truth and stand by it.
	9	1974	When held in pure unadulterated form it purifies mind and takes it to deeper level.
	10	1974	Three types of grace: Absolute, Knowledge and Teacher.
	15	1974	How to act in world regulated by True Knowledge.
	17	1974	If mind offered True Knowledge it will be faithful to you, eg. Rama and Sita. Seeing Truth you don't get lost in detail.
	19	1974	How the Ramayana combines True Knowledge of the Vedas, Upanishads and Puranas.
	23-26	1974	A. asks re experiencing True Knowledge: 'Go through it again and again'.
	52	1974	Two streams at Mela; Adhyatma, Atmaveda.
	54	1974	By discoursing about True Knowledge we remember that we are the Absolute.
	66-67	1974	Everyone wants True Knowledge.
	81	1975	Respect for Param-Atman is Truth and Truth is Param-Atman.
	99-100	1975	How to distinguish.
	105-106	1979	Golden covering hiding Truth. Disciple prays to Master to remove it. (Isa Upanishad)
	137	1979	Company of Truth is form of Satsang.
	5-6	1991	The use of True Knowledge by the Society: need for consistency of thought, word and deed.
	22	1993	True Knowledge has been provided.
Tulasidas	48	1975	Author of Ramayana in vernacular Hindi.
	80	1979	Tradition gives potency to Mantra, eg. of Tulasidas and boy crossing river.
Turiya	21	1962	Explanation different in Vedanta from that in Sankhya and Nyaya systems.
	28	1962	Seventh stage of Nyaya ladder.
	32 & 36	1962	States of consciousness.
	34	1964	If one doesn't reach Turiya before death, accumulated subtle influences pass on to next life.
	149	1964	Essence is affected as far as 'Abundance'. At Turiya, although body still exists, nothing happens to Atman.
	158	1964	21 days of continuous Turiya would stop material function of body; Atman would merge into Absolute. Turiya is rare state of experience.
	80	1965	A fourth state of consciousness.

	143-144	1965	Experienced in flashes by ordinary men. 7th step is state of Turiya.
	43	1974	Difference between Turiya and Samadhi.
	55-56	1975	Beyond five states of Being.
	141	1975	Final state of Anand.
	132	1979/82	Last stage in stillness.
Twice born	102-104	1962	Those who are devoted to learning some system of special knowledge.
Types		1964	See also Ways.
	1	1964	Two types: taking things on faith and wanting proof.
	7	1964	Proof for scientific mind.
	17-19	1964	Truth one, but caught differently by two types.
	19-20	1964	Interchange of two types possible at top of ladder.
	41	1964	One type arms himself completely before starting.
	53	1964	Four ages of world and four types of people.
	78-81	1964	Helping others. Some just want knowledge, but others are prepared also for discipline.
	10	1965	Two types and discipline.
	130-132	1970	Description of three types of people.
	146	1970	Help for different types.
	147-149	1970	Key to knowing predominance of different types.
	104-105	1977	How to recognise intellectual or emotional types.
	2-4	1979/82	Three categories. More Sattva by associating with Sattvic person.
Understanding	64	1962	The coming together of knowledge and being.
	72	1962	“Way of – “ combination of three traditional Ways.
	148-149	1979	Need to understand one thing precisely and fully.
Union and Unity	105	1962	Story of Krishna and Radha.
	30	1970	Union of emotion and intellect necessary for movement along Way.
	37-38	1970	Necessity to work on both to increase sattva.
	39-40	1970	Unity of heart, mind and activity to increase sattva.
	79	1970	Underlying principle of Satsang.
	120	1970	Unity of coming together brings inflow of joy until complete Unity.
	159	1970	Necessity to return for spiritual food.
	52	1974	Mela talk on two streams of devotion and Adhyatma-Atmaveda which preaches unity of everything.
	11	1975	Atman, Param-Atman and Guru are Trinity of same Unity.
	18	1975	Two ways of approaching unity.
	71	1975	On different levels.
	15	1979	Union with Absolute: Sanskrit poem, "Oh my lord ..." Unity is not something one is aiming at, but has to be experienced every moment in every action.
	23	1979	Final stage of knowledge.
	25	1979	Unity of Self and Buddhi. Honour promptings of Atman, eg. mantras Kreem and Kleem.
	43-45	1979	Union at death: preparing the wedding garment.
	45	1979	Every individual has some union with Absolute every day.
	55	1979	Unity in action and serving others.
	77	1979	Q. re friction. If discussion leads to unity it is discrimination; otherwise not recommended.
	5	1985	Multiplicity of world and unity of Param-Atman.

	8	1985	Give knowledge of unity first.
	5	1988	Responsibility of new Shankaracharya and his disciples is to work towards unity.
	17	1988	To achieve unity the Society needs to synthesise the teachings of all three of its teachers. (PDO. FCR. HH.)
	11-12	1991	Co-existence the cornerstone of unity. When you find unity you are right, otherwise . . .
	32	1991	Few seek the truth that the Absolute is one (unity).
	3	1993	The universe is one and perfect within the Absolute, who wills that it should remain so.
Universal Being	50-51	1972	A. asks re feeling of Universal Being.
Universal Consciousness	80	1964	If action done without attachment, universal consciousness takes care of what you do.
	67	1970	Magnetic currents in earth are a manifestation of -.
	ix	1974	Journey of individual to universal; Vyashti to Samashti.
	143	1974	Keeping your view directed to - forms a channel of energy.
	221	1982	Sanatan Dharma and universal consciousness.
	32-33	1993	Preparation for death by removing all impediments so that one merges with -.
Universe	15	1967	- and world of duality.
	31	1967	Governed by Law of Three.
	44	1967	Throughout the universe the less mobile supports the more mobile.
	51	1972	(Re death) this universe is the travel ground, and we have come only for a little while.
	7	1975	Whatever happens it is an act, a drama.
	9	1975	Distribution of energy emanating from Absolute.
	64	1977	Man a miniature universe. The human body and the cosmos.
	78	1979/82	In tune with universe through mantra.
	95	1979/82	Unity maintained in sattva.
	115	1979/82	Process of Creation.
	142-146	1979/82	Description in different teachings.
Unmanifested Nature	32-33	1970	Ray of Creation. Avyakta unmanifested nature (eternal unchanging).
	ii	1972	All perceptible phenomena originate in Avyakta and will finally merge into Avyakta.
Upanishads	50	1965	The Upanishads deal with Atman through knowledge.
	81	1965	Brihadaranyaka Upanishad and oneness of Absolute.
	93	1965	Katha Upanishad and Chariot.
	153	1965	Chandogya Upanishad and lotus.
	159	1965	Isa Upanishad and five elements composing body.
	160	1965	There are 128 Upanishads.
Vacuum	37	1979/82	Relationship of Param-Atman, Brahman and Atman.
Vaishnan System	127	1965	Five states of freedom: reply to R. re confusion of a personal God and the Absolute.
Valmiki	4	1993	Sanskars can be changed from bad to good, eg. -.
	25	1993	Re Valmiki and Ramayana, life simpler then.
	40&113	1979/82	Story re stillness.
Variety	119	1979	- in art. Variety is spice of life.
Vasana	22	1979	Samadhi between desires.
	33	1979	Reducing number of desires.

	65	1979	Desire and Samadhi between desires.
	116	1979	Subtle body is composed of desires, Vasana.
Vasishtha	66	1972	An example of a realised householder.
	124	1979/82	W. asks re subject and object.
Vedas, Vedanta	13	1962	Fine systems of ideas prepare men, eg. Vedanta.
	21	1962	Explanation of Turiya which is different in Vedanta system from Sankhya and Nyaya.
	40	1962	Vedas give three systems: devotion, knowledge and action.
	64	1964	Solar system according to the Vedas.
	67	1964	Vedas say if you take life without reason and intentionally you become responsible.
	70	1964	Different sects interpret Vedas in different ways, so different systems are practised, which leads to different religions.
	30-31	1970	Chants from Vedas before meditation.
	66	1971	(Chardas). Individuals in the Universe are nothing but sounds.
	68	1971	Hand symbol has been used by leaders of all branches of Vedanta System.
	72	1972	Source of all types of knowledge and provides support for many different ways.
	74	1972	Regarded as the most authoritative collection of scriptures but often used by one way to confound other ways!
	145	1979	Authority of Vedas, to understand the gunas.
Vehicle	xiii	1972	'This body is the vehicle and Atman is the rider. Treat rider as separate from vehicle'
Veils		1970	(See also Sheaths, Mal, Vikshepa & Avarana.)
	129-130	1970	Description of - as deterrent to discipline of Pure Reason.
Vibrations	5	1962	Meditation like universal light vibrations, picked up by men with cosmic consciousness who make it available to others.
	14	1964	Vibrations of music can create bliss.
	16	1967	Human mind designed to catch those vibrations which are cause of manifested world.
	124	1972	Everything is vibrations.
	135	1972	Vibrations first reach senses, then mind and later Buddhi.
	142	1972	Sounds have different types of vibrations and Mantra designed for particular effect.
	176	1972	Good food for senses and mind, like fresh air and country sights, come through fine vibrations.
	70	1977	Effect of vibration of sound in initiation ceremony even though not understood.
	73	1977	Vibrations in a place because of presence of first Shankaracharya.
Vichara	6	1979	Discrimination between real and unreal, leading to liberation or freedom from bondage.
Vidya	69	1970	As one kind of Maya.
	119	1975	Spiritual uplift.
Viewpoint	xviii	1972	The world around us is not unsubstantial, but our viewpoint is wrong.
Vijnanamaya Sheath	83	1977	Remember we are not the knowledge but it is ours to use.
	84	1977	Difference between manomaya sheath and vijnanamaya. Manomaya: we like or dislike, love or hate. Vijnanamaya: we should or should not do this.
	96-97	1977	Relative knowledge and complete knowledge.

	111-112	1977	NH asks re Jiva and vijnanamaya sheath.
	136-137	1977	RM asks re source of relative knowledge.
Vikalpa	104 & 134	1975	'Let me not do this'.
	64	1977	Done by Chitta and Manas.
	150	1977	Chit gives Manas force to do Vikalpa, etc.
	48	1979	(Imagination). Sankalpa/Vikalpa: oscillation in creation.
Vikshepa	iii	1970	Obstacle to meditation.
	108	1970	- and Rajas.
	129-130	1970	One of deterrents to Pure Reason.
	42	1971	Working through Knowledge, Being and Devotion by removing Mala (dirt), Vikshepa (distraction) and Kashaya (veil).
	51	1971	When mind spreads over world of distraction (Vikshepa), it must be brought back to a point.
	9-10	1975	Hindrances to making use of Graces.
	38-39	1975	Stands in way of contact with Realised Man.
	41-43	1975	With absence of Vikshepa and charged with emotional centre, more united with Atman.
	136-137	1975	Story of Holy Man and loss of disciple's son. Relationship with Mala, Chitta, etc.
	106-107	1979	Bronze covering (three caskets).
	140-141	1979	Translucent covering (glass house).
	141	1979	Emotional acts create rajas which is Vikshepa.
	4	1989	To overcome - remind oneself of life-giving source of energy.
	2	1991	Rajasic people have mostly agitated minds, known as -.
	15	1993	Vikshepa renders Buddhi ineffectual.
Vishnu	78-79	1972	Vishnu belongs to state of Sattva, sustaining the Universe. Vishnu, Brahma and Shiva.
	119	1979	HH's tradition from Narayan (Vishnu).
Vishwanand Swami	180	1964	HH's successor.
Vishwanath	18	1985	Story of – and his disciple who could read his mind.
Vision	75	1970	Divine vision given to certain individuals.
	15	1974	Eg. of seeing in relation to rest.
Visits	99	1974	Reply to NH re consulting FR on visits to H.H.
Visualisation	121	1979	RG asks re -.
	123	1979	Visualisation is part of memory.
Viswas	32	1979	(Faith) one of three aspects necessary: shradda, viswas and jnana.
Viveka (discrimination)	19	1970	Will clear Buddhi with scriptures.
	21	1970	Helps to remove illusions, eg. image in mirror.
	22	1970	Discourse and trying to reach Truth will bring -.
	37	1970	Bhawana and Viveka necessary to Self-realisation.
	38	1970	Buddhi's discrimination is activity of -.
	128-129	1970	Cultivation of -.
	10-11	1975	True knowledge to remove, to reach central point and availability of three graces.
	18	1975	No separation if Viveka prevails.
	33	1989	Discrimination between useful or harmful to Atman arises from Viveka and Satsang.
	15-16	1993	Is neutral but leads from individual to universal.

	17	1993	Wisdom is spiritual knowlwdge which arouses -.
	19	1993	Matures Buddhi.
	21	1993	Attends exclusively to the Atman.
	39-40	1993	Concept of “me and mine”, even Antakharan is “mine”, creates duality only if “mine” is presumed to exist independently.
Vkriti	56	1974	'Adulteration' in our mind, caused by ego or Ahankar supposing we are the Master.
Voice	vii-viii	1972	In the Antahkaran of each person lives the Param-Atman along with the Jiva-Atman for guidance. How to hear that inner voice.
	14	1988	Listening to the voice of Param-Atman possible if Param-Atman is close, but beware of imposters.
Void	1	1967	Q. re attention in void. Answer re Chit.
	2	1967	Feeling nothing: attention is there or you could not have cognition of 'nothing'.
	81	1967	Relation with Teacher in 'nothingness'.
Vritti	21	1974	Vritti/Shruti is marriage of individual and True Knowledge, eg. Rama and young girls of Janak Puri.
Vyaktitva	36	1972	'Individuality'
Vyasa	53	1974	At Mela, who appeals to common and devotional man.
	144	1979	As example of different ways of teaching.
Vyashti	64-65	1970	Story of Ram Das and King (Samashti/Vyashti).
	87	1970	Story of Hanura and Rama.
	90-91	1970	Feeling of being instrument relates to Samashti. Simile of battery and dynamo.
	ix	1974	Journey of individual consciousness to universal consciousness.
	50	1974	Birth and death, from Samashti to Vyashti, returning to Father.
	1	1975	Individual consciousness in relation to 'I have nothing of my own'.
	4-5	1975	Explanation of laws governing -.
	12	1975	Story of judge and religious mother.
	24-28	1975	Understanding of two laws responsible for levels of -.
	30	1975	Story of man who only wanted to hold King's hand.
	106	1975	Story of car and battery.
	113	1975	Param-Atman and Atman, Samashti and Vyashti, difference only in name.
	18	1977	FR asks re laws. Disbelief/blind belief.
	75-76	1977	NH asks re Samashti/Vyashti and stillness/peace.
	82	1977	Communication via Vyashti.
	88-89	1977	Rest in meditation and sattva.
	103	1977	When Vyashti Ahankar is destroyed then pure Aham, realisation of Self, develops.
	111	1977	Relationship of Atman/Vyashti and Jiva.
	114	1977	Ignorance relates to Vyashti, not Samashti.
	117	1977	There is nothing in Vyashti which is not in Samashti.
	119-120	1977	Life-force in Samashti and Vyashti, eg. of watch and winding.
	123-124	1977	Reflection in Antahkaran of Samashti is Param-Atman, and in Vyashti is Atman, but no difference in reality: when one it is 'Brahman'.
	228	1979/82	Only difference between individual and universal is magnitude. Same three bodies.
	7	1988	Single experience of unity of Vyashti with Samashti establishes life-long relationship.

Vyatireka		1964	(See also Anvaya, Addition & subtraction.)
	219	1964	Anvaya and Vyatireka are two ways of avoiding useless mental activity.
	45	1974	Two ways of finding Truth are Anvaya and Vyatireka (addition and subtraction).
	47	1974	R. asks in relation to meditation and spine.
	18	1975	Way of separation in approaching Unity.
	17-18	1977	Integration and differentiation; two ways to arrive at having nothing of one's own.
	56	1977	- and Unity.
	11	1988	Two approaches to enlightenment, Anvaya and Vyatireka.
Waking Up	23-24	1967	Sleep, dream and waking in spiritual and physical worlds.
War	58	1962	Wars in name of religion due to confusion in Buddhi.
	98	1965	- with Pakistan.
	107	1965	Impulse of Realised Man for goodwill.
	55-56	1967	Q. re good men being united to right evil, and is same unity possible in peace?
Water, Waves	124	1977	Samashti and Vyashti: clarity and stillness.
	152	1977	Analogy of stillness beneath waves in meditation.
Way(s)	40-41	1962	Address on the Four Ways.
	72	1962	Four Ways: common origin of both systems.
	14	1964	Four ways as given in Gita.
	15	1964	Fourth Way and Knowledge.
	30	1964	If awakened by one of the ways there is no question of going back.
	55	1964	Control of Prana by Yoga is a way, buy different from ours.
	102	1964	Way is not the goal.
	231	1964	Ways of knowledge and emotion in relation to example of prison and the jailor.
	10-12	1965	Two ways and two types of disciple.
	24	1965	Directions from Atman on way of love.
	41-46	1965	Two ways and two types of disciple.
	122-124	1965	Sanatan Dharma and the two ways.
	149-152	1965	Gita Chapter 3 on the three ways.
	68-69	1968	Three ways of work: Action, Love and Knowledge.
	91	1968	Meditation, Good Company and literature, the Scriptures.
	37	1970	To reach Self Realisation work must be on both ways.
	124-126	1970	Different types of danger of losing contact with one's own, through association with another guru.
	73	1972	Three main ways: action, knowledge and devotion are all equal.
	iv	1974	Any effort on the Way is itself a realisation of the Way. Don't worry about the end; keep making little efforts from day to day.
	27	1975	Different ways of three types of people.
	35-36	1975	Ways of knowledge and of devotion. Story of two artists.
	29	1985	Knowledge and devotion. Intellectual logicalism will create discord.
	30	1985	Balance brings depth: devotion offers nourishment to intelligence. Cut down on “busyness”.
	122-125	1975	Way of householder.
	40	1977	Surrender in Bhakti is <u>to</u> someone or something creating distance, but in Knowledge it is to the Self.

	105	1977	Ways of knowledge: no duality.
	138	1977	Example of the two artists.
	165	1977	Conversation with Sri Narayan.
	27-28	1979	Three Ways.
	57	1979	Following several ways.
	27	1989	Importance of not mixing ways.
	4	1988	Three ways - action, devotion, knowledge.
	8	1993	H.H.'s through practice of meditation and knowledge He has given.
	22	1993	H.H.'s different from that of His teacher: gives freedom to the individual.
	33-34	1993	Relationship with H.H. is through knowledge which is made one's own by questions and practice: this constitutes the Way.
Wealth	13	1970	Special kind of -, more you take out the more is available.
Will	34-35	1962	Development of - on the Nyaya ladder.
	37-38	1962	Conscious man and common man have different types of will.
	42	1962	Attention and will.
	140	1970	The Will of the Creator is Mantra.
	154	1977	BH asks re desires and will.
	5	1989	Difference between true and ordinary will.
Wisdom	15	1970	- is unfathomable.
	136-137	1970	Preservation of big idea received through Grace.
	68-71	1972	R. asks re story of Brahmin leaving 19 cows to three sons, using wisdom as catalyst. HH. gives example of pots of gold buried in temple.
	96-97	1972	Mela talk on wisdom in heart of all which ebbs and flows intermittently.
	101	1972	Wisdom matures by giving time to reading holy books and to thinking of Param-Atman.
	77	1979	Sanskrit saying that by discussion, understanding of wisdom arises.
Witness	109	1970	Best type not attached to any of Gunas.
Women/Wife	60	1967	Importance of understanding one's own nature. (Message to Mrs B.)
	54-55	1974	Man and woman are equal in Creation. Everyone is Prakriti. Man and woman are no different. Everyone is to be the Master and everyone also the Servant.
	107	1979/82	Wife needs full information and to be treated with equal honour.
Wonder	94-96	1970	Description of feeling of wonder.
Word/Words	10	1962	"In the beginning was the Word".
	72	1964	A. suggests Mantra is Word of the Absolute.
	213-214	1964	(Re language). Meaning more important than words, even if Sanskrit translation impossible, language is no barrier in the field of experience.
	2	1979	Shabda and creation.
	46	1979	Meaning is not different from word, eg. mango.
Work	60	1964	One should not carry the burden of any work beyond the allotted time.
	9	1965	Outer and inner work and rules.
	39	1965	Three lines of work.
	54	1965	Work useful to Atman.
	49-50	1971	A job well done gives ananda.
World conditions	206	1979/82	World in a cloud and searching for spiritual guidance. Role of Study Society.
Worldly	128	1979/82	Market and stillness both necessary.

Worlds	63	1965	Knowledge of laws shows way of escape, but knowledge must be complete.
	12	1967	Importance of playing one's part in real world.
	23-24	1967	Sleep, dream and waking up in spiritual and physical worlds.
	22-23	1968	World troubles and tragedies: the power of help on the subtle level and higher if one raises one's own level.
	i	1972	No such thing as the 'world' from point of view of real existence. Seen due to ignorance and only dispelled when ignorance gone.
	iv	1972	Fully realised person sees all as Param-Atman and not the mirage we call the world.
	xviii	1972	World is a great show staged by God. It is a crime to regard world as everything and Param-Atman as nothing, and punishment is to be imprisoned in this physical body.
	41	1972	World has three stages: creation, maintenance and destruction.
	78	1972	More on the three stages, related to Gunas and to Vishnu, Brahma and Shiva.
	100	1972	What is the world? What is truth, what are you? (Ashram talk).
	227	1979/82	Inner - are very extensive indeed. Steadiness of mind necessary for communication within.
Worship	84	1972	HH. corrects one of DS's answers on 'worship of God in a closed room'.
	112	1972	Acts of worship are a preliminary necessity but become redundant when close acquaintance with Param-Atman achieved.
	86-87	1974	Q. re use of ancient rituals of worship in world of today.
Yada	114	1979	- (remembering) and Daya (mercy) as example of relationship between disciple and teacher.
Yoga	7	1962	Results achieved by meditation also achieved by Yoga, prayer, etc.
	16-17	1962	Raja Yoga is the bridge between all Yogas (our meditation).
	91	1962	Difference in attitude to desires in Yoga systems and meditation.
	55	1964	Prana can be controlled by Yoga, but different 'Way' from ours.
	78	1964	In Yoga power from sex centre is controlled and used at will, but not Fourth Way and not for us.
	86-88	1964	Yoga nervous system in detail.
	103	1964	Yoga and the Fountain of Knowledge.
	147	1964	Hard ways like Yoga are only for a few.
	186	1964	Yogis who perform miracles do it by control of breath.
	85	1965	Yoga of eight steps is a hard way. Meditation produces same results.
	47	1975	Q. in Mela talk, 'for different ends there are different means ...'
	49	1975	All lead towards decision by individual to do whatever he does for Absolute; to find Union. Story of running for Param-Atman.
	63	1977	Ida, Pingala and Sushumna.
	100	1977	Used in term of 'Satsang'
	102	1979	Quote from New Model by O. on Yoga and special oral teaching. Confirmation by HH.
	42	1979/82	Meditation starting at seventh step covers previous six steps of Patanjali yoga.
	52-53	1979/82	NH asks re – in meditation.
	59	1979/82	Raja Yoga means happiness.
	62	1979/82	Dhyana automatically deals with yama, nyama and pranayama.
	5	1989	Eightfold system and ladder. Meditation looks after many of the Yoga steps and eases progress on ladder.

Yoga-Vasistha	132	1979	A work on the Vedanta, and pure and impure, two streams in each individual.
Young people	42-43	1964	Younger people coming into the Work can take any profession. It won't make any difference.
	62	1972	H.H. advises D.C. on giving lectures to young doctors on "understanding human behaviour".
	23-24	1975	Young and old need to get together to bring about the balance of wisdom and energy.
	69-71	1980	H.H. advises on dealing with conflict and difficulties with young children.
	33	1985	H.H. suggests making a small book for young people who are not in the Society to explain the importance of Meditation.
	15-16	1988	H.H. advises on how to deal with youthful idealism that is focussed on the physical level.
	35-37	1989	H.H. advises on how to help young people who are concerned about the suffering they hear about in the world.
Yukti	33	1991	Reason or logic. One of four ways to receive Knowledge.