THE RECORD – LIST OF CORRECTIONS

DATE LAST UPDATED: 1 MAY 2012

This document gives an explanation of each change made to The Record since the CDROM version was produced in November 2008.

Each explanation of a change is followed by the page as it was in the CDROM version of November 2008, followed by the revised version of the page.

A separate document called "The Record – Erratum sheets" contains only the revised pages, so that these can conveniently be printed and inserted in the printed and bound copies.

The pages affected are as follows:

1964	Pages 29, 137 and 173
1967	Pages 15 and 26
1970	Pages 20, 104 and 154
1972	Pages 33 and 48
1975-76	Page 161
1977-78	Pages 14 and 15
1977-78	Page 154
1979-82	Pages 55 and 223
1989	Pages 19, 22, 26, 30, 31, 32

OTHER CHANGES

1988	The 1988 audiences have been added, together with an index.
General Index	The General Index has been updated to include entries for the 1988 audiences, as well as entries for new words in the 1988 index which also appear elsewhere.

The word “same” was mistyped as “came”.

A. asks how can a man put himself more fully under the subtle influence of a Teacher?

S. The physical world, the Universe, the whole of Creation is the Will of the Absolute. Everything is contained within Him. He is not contained within Creation, but creation is contained within Him. He rules over everything. We are not contained in our body, although the individual lives in the body. Body is under the individual, the "I", the Atman. When a disciple can expand his Being to the level of the subtle world, then he can have relations with the Realized Man in the subtle state. Unless he expands like this he cannot have that relationship.

S. relates process of Creation and the process whereby we have our own body:

In the physical world the water is said to be ten times more than the earth; heat is still ten times more than water; air is ten times more than heat; space, ether, is ten times more than the air; space itself is covered by an element called Ahamkar which is again ten times greater than ether. Further, Maya covers the whole of the Universe and is again ten times greater than Ahamkar. Reflected Consciousness or mirror (Citta) is ten times greater still. Atman covers all this and is the Ultimate. The came applies to individuals: We all have the same five elements out of which our body – the body of dust – is made. Another element is the mind – the intellect – and then our individual self, then the Atman. Unless one realises that everything in the outside world and within oneself is just the same – unless one gets that expansion seeing that whatever happens in the Universe happens in oneself, one cannot realise that

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It was noticed that the lower half of page 137 was blank and the following page 137a started in the middle of a sentence. The typescript was examined and the lower half of the page had been detached and stuck in with sticky tape. It is likely that during scanning the lower half was not processed, explaining the omission. This is a scanned image of the typescript page with the missing part included.

EXTRACT FROM THE ORIGINAL 1964 RECORD

R. In Christianity no distinction is made between attachment to one's suffering and withdrawing, detaching oneself from suffering. Truly did not Christ overcome suffering by withdrawing from it to God?

S. All Realized men all over the world have only one desire that humanity should be relieved of suffering and avail of bliss. All their efforts are directed only towards this goal.

R. It seems that this desire of Realized men is not understood by people?

S. This desire is never concealed but people may not have the true need for it. There are three levels of people. The Realized men, who with their Unity with Truth, Consciousness and Bliss enjoy and lead others. The special men are on the Way; they desire Truth, Consciousness and Bliss and work for it; and third level wants some other things but not the Truth, Consciousness and Bliss. Therefore True Knowledge can be given only with discrimination. It has to be preserved in three caskets.+ An ordinary wooden casket is for that simple part of knowledge which can be given to anyone who is searching; it can be spoken of at any open meeting to which everyone can come, without fear of its being misunderstood or misused. A silver casket is kept for Knowledge which can be given to prepared people, people who are on the Way. And then there is a very special Knowledge of Mysteries which the Realized Men keep in a casket of gold - very precious and never to be given

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+NOTE: In "The Merchant of Venice" Shakespeare put together two well-known stories - the Jew and the pound of flesh and the three caskets. "The Gesta Romanorum" in Richard Robinson's English version, 'Records of Ancyent Historyes' (1577), contains the nearest approximation to the story of "The Three Caskets" in this play.

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The word “end” was missed out.

you upwards, whereas impure will slide you down. Science is knowledge of one particular aspect (material). With the help of science one can go long distances, manufacture goods, earn lot of money and establish a good position in society. This is all due to Buddhi (intelligence), but what can this man take when he has to proceed to the next world? He will have to leave all he acquired and what is more he will also have some bad effect (exploitation, ruthlessness, etc.) due to his craving for wealth and prosperity. This man will be a destitute for the next world, for he doesn't have any other currency. People from abroad have to leave their pounds and shillings at home and get some rupees if they have to come here. The same applies to the Spiritual world. One must earn some currency which will be valid there. This other currency can only be possessed by pure Buddhi with discipline and true Knowledge.

R. I understand that a strong and pure Buddhi is useful for development?

S. Impurities in Buddhi have two causes: One is the filth or cloud or mist and the other is its own mobility. Due to filth or cloud one sees truth in the wrong direction. He takes this material world to be true, and for him nothing exists beyond this. One of the simple laws is that there cannot be two Truths. So either matter has to be true or the Spirit. The other reason of impurity is the speed at which Buddhi is moving. If you take a stick, light it at one and rotate vigorously, then you will see multifarious shapes of light but not the stick or the fire at its end. Such is the mobile Buddhi. This must be stilled. True Knowledge removes the filth or cloud and meditation stills it. By such discipline one purifies his Buddhi so

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The word “sound” was mistyped as “round”.

A full stop was mistyped after the word “bliss”.

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

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

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

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The word “but” was incorrectly added.

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

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

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

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

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

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The word “from” was mistyped as “form”.

S. He says the emotional attitude or push is very essential to make the desires strong. All these will come within the compass of the activity of Manas. So this emotional attitude will also be essential.

J. asks for clarity as to the relation between Bhāwanā and the other four contained in Antahkaran.

S. These four divisions of Antahkarana manifest in the subtle body in two places. One centre is felt in the heart, the other centre in the head. Two of these four are felt to be stationed in the heart – the Bhāwanā and the Chitta. The thinking processes and Buddhi, and the sense of 'I' are stationed in the head. The Consciousness reflected in Chitta and the emotional part are centred in the heart. The strength of the heart is greater than the strength of the head. If someone has held something very deadly to his heart – the reason can do little to dislodge this; merely thinking it is right or wrong, changes nothing.

R. I am glad to hear the ego feeling is in the head of everyone. I thought it was just this doctor's head! (laughter)

S. continues:

> Say you like food, but you know it is not useful for your body and yet you refuse to accept the dictates of reason and take the food which you love. This always emanates form the heart – which Chitta pervades. If something is held by Chitta dearly, it will not leave quickly.

It will leave if the Buddhi matures with Sattva. If Sattva prevails, the mind and heart work together hand-in-hand. If they do not work hand-in-hand, there must be a scarcity of Sattva, and Rajas and Tamas have in some way taken over.

So the decision of any person who is full of Sattva will always be clear and without any doubt today or tomorrow.

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The words “of” was mistyped as “or”.

> out of clay are also truth, but they are only relatively true; relative to time and space. Once they are broken, they go back to their origin, namely the clay.

So when we are assessing the truth of anything, we also examine or look towards the cause.

As far as the cause is concerned, there are different degrees of cause. The cause of some objects derives from time and space; but beyond that is the "cause or the cause"; the ultimate cause being the Absolute. So one looks for the "cause of the cause" or the ultimate cause, and that would be the truth. That which would never change and which must always be the same whatever one likes to think. But in relation to a cause, if one looks for certain ideas related to space and time, then one will see variations in the reflections of truth. That attitude one should keep, and go on looking for the ultimate cause. As far as the ultimate cause is concerned, there can be no difference of opinion whatsoever.

S. continues: One experience which is common to everyone and which emanates from the truth is the feeling of pure 'I', pure Ahankara: an 'I' which is not qualified by anything; that is always the same with all people, in all times, and in all places. There can never be doubt with anyone as far as this pure 'I' is concerned.

Of course, there are false 'I's and other 'I's related to mind, knowledge, Buddhi, Chitta, senses, and body, and this or that in the phenomenal world. All these 'I's keep on changing from place to place, and time to time. Because they are changing, they cannot be called truth. Whilst they are present, they may be true; but after that, since they

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The words pleasant and unpleasant were reversed, changing the meaning.

(A.V.) 154

Tuesday 10th March

Fifth Talk:

Mrs.A. In answer to a question of Dr. Roles about Chetan Shakti, H.H. indicated a connection between Chetan Shakti and Maya – Maya or the nature of the Absolute or Purush, and did I understand rightly that Maya can be pure or impure. How do we appreciate pure Maya?

S. Maya as described is certainly pure and impure in our experience. The pure Maya is that which is favourable, useful to the Atman and impure is that which is not favourable, not useful. What is useful is defined as that which ends in goodness and happiness and Consciousness. Whatever ends in the opposite of these is unfavourable. In our daily experience we can see that there are certain situations in which something seems pleasant to start with but the end result is bad. That would certainly come under the impure Maya.

> For example, in the case of a sick man certain things which are not prescribed for him may seem to him very pleasant and he would certainly like to take them irrespective of the effect, but the result would be bad.

So there may be certain things which, although seemingly pleasant, are in effect wrong or useless. They would come under the impure Maya. Likewise there are instances where in the beginning certain things seem to be pleasant, but the end result is unpleasant – just as in a discipline. That would come under pure Maya. That is how we can define pure and impure Maya.

A. What is the best way of ignoring the attractions of impure Maya?

S. The surest way is The Word; The Word, which has been embodied in the scriptures known as Shastras. They have their origin in the Vedas.

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S. The surest way is The Word; The Word, which has been embodied in the scriptures known as Shastras. They have their origin in the Vedas.

The word “is” was mistyped as “us” and the word “is” was mistyped as “in”.

17th April: Ashram Talk:

The Brahma Sutra of the Vedas has ten entirely different commentaries to explain what is Param-Atman and what is not Param-Atman. One school of thought considers the Atman as the ultimate Reality; another says it us Shakti (power) which is so; and yet another that the ultimate Reality is absolutely void – a total absence of everything. Some say there is nothing except Param-Atman, while others say there must be two – the Param-Atman and the Jiv-Atman. No two sages have spoken alike. Chaitanya Mahaprabhu propounded the doctrine of Kirtan while Shankaracharya pleaded for Adwaita (there in nothing but Param-Atman). Thus one feels lost in a jungle of diverse opinions and wonders what to do. The solution is to follow the example of great men (and, like them, find out for oneself/obtain Realization for oneself).

There are endless suppositions about the world and about Param-Atman. These relate to the practical life as well as to spiritual life. Shankaracharya has accepted both.

All these diversities of thought are together recognized in the verses of the Vedas. They recognize the infinite, formless Param-Atman as well as the finite, personified Param-Atman. Hence the Vedas are a complete repository of all ideas, accommodating all shades of opinion and leaving out nothing.

> A monkey sat on the roof of a railway carriage, and when a passenger put his head out of a window, the monkey quietly descended, pinched his cap and climbed back on to the roof. The bystanders advised the passenger to give the monkey something to eat, in order to get his cap back. When he passed up a banana, the monkey held the banana in one hand but hung on to the cap with the other. When offered a second

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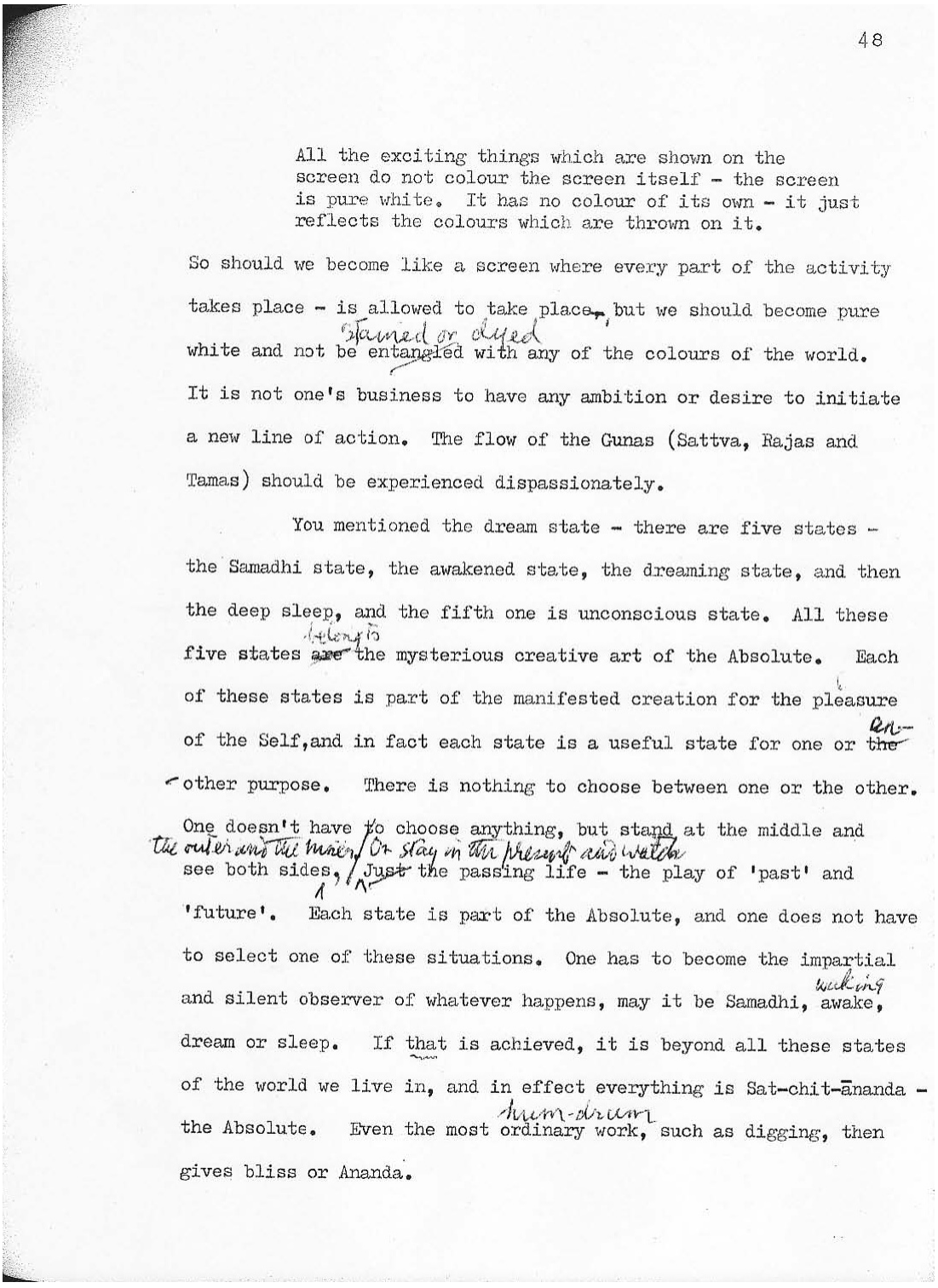
Changes had been made to the paragraph about states of consciousness, although these were not on the original typescript. These changes have been removed.

Inserted in the volume was a note written by Dr Roles asking for that paragraph to be typed in an altered form, probably for use in a paper. This note was misinterpreted as an instruction to alter the original.

This is a scanned image of the typescript page.



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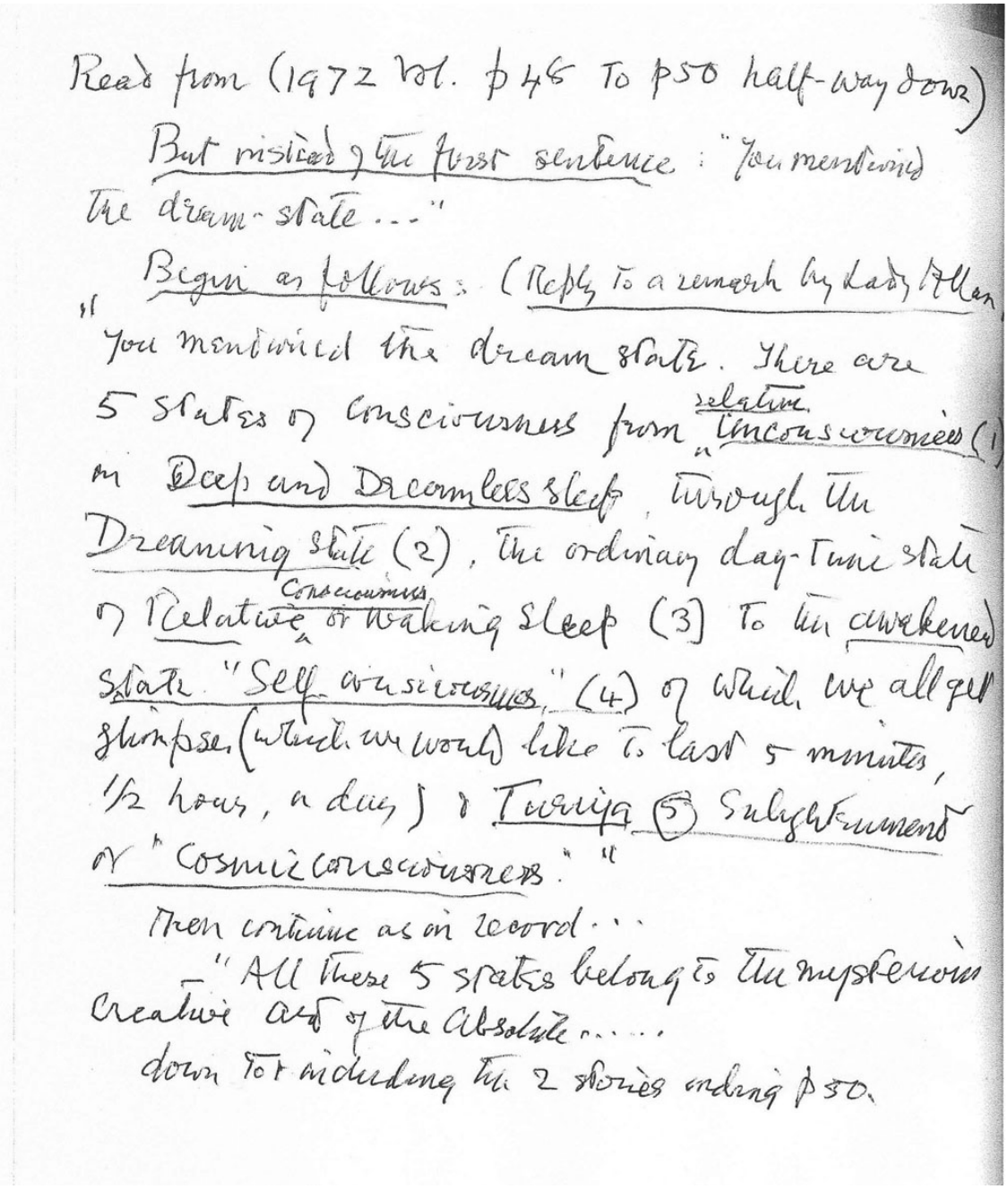
All the exciting things which are shown on the screen do not colour the screen itself - the screen is pure white. It has no colour of its own - it just reflects the colours which are thrown on it.

So should we become like a screen where every part of the activity takes place - is allowed to take place, but we should become pure white and not be entangled (stained or dyed) with any of the colours of the world. It is not one's business to have any ambition or desire to initiate a new line of action. The flow of the Gunas (Sattva, Rajas and Tamas) should be experienced dispassionately.

You mentioned the dream state - there are five states - the Samadhi state, the awakened state, the dreaming state, and then the deep sleep, and the fifth one is unconscious state. All these five states (plays) the mysterious creative art of the Absolute. Each of these states is part of the manifested creation for the pleasure of the Self, and in fact each state is a useful state for one or ~~the~~ an- other purpose. There is nothing to choose between one or the other. One doesn't have to choose anything, but stand at the middle and see both sides, (the outer and the inner) / (Or stay in the present and watch) Just the passing life - the play of 'past' and 'future'. Each state is part of the Absolute, and one does not have to select one of these situations. One has to become the impartial and silent observer of whatever happens, may it be Samadhi, (walking) awake, dream or sleep. If that is achieved, it is beyond all these states of the world we live in, and in effect everything is Sat-chit-ānanda - the Absolute. Even the most (hum-drum) ordinary work, such as digging, then gives bliss or Ananda.

This is a scanned image of the Dr Roles note. Notice that it says “Then continue as in record…”.



Read from (1972 Vol. p46 To p50 half-way down)

But misread the first sentence: "You mentioned the dream-state..."

Begin as follows: (Reply to a remark by Lady Allen)

" You mentioned the dream state. There are 5 states of consciousness from relative unconsciousness (1) in Deep and Dreamless sleep, through the Dreaming state (2), the ordinary day-time state of Relative Consciousness or Waking Sleep (3) To the awakened state "Self consciousness" (4) of which we all get glimpse (which we would like to last 5 minutes, ½ hour, a day) & Turiya (5) Subject-moment or "Cosmic consciousness." "

Then continue as in record...

—"All these 5 states belong to the mysterious creative act of the Absolute.....

down to including the 2 stories ending p50.

> All the exciting things which are shown on the screen do not colour the screen itself – the screen is pure white. It has no colour of its own – it just reflects the colours which are thrown on it.

So should we become like a screen where every part of the activity takes place – is allowed to take place, but we should become pure white and not be stained or dyed with any of the colours of the world. It is not one's business to have any ambition or desire to initiate a new line of action. The flow of the Gunas (Sattva, Rajas and Tamas) should be experienced dispassionately.

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All these five states belong to the mysterious creative art of the Absolute. Each of these states is part of the manifested creation for the pleasure of the Self. In fact each state is a useful state for one or another purpose. There is nothing to choose between one or the other. One doesn't have to choose anything, but stand at the middle and see both sides, the outer and the inner. Or stay in the present and watch the passing life – the play of 'past' and 'future'. Each state is part of the Absolute, and one does not have to select one of these situations. One has to become the impartial and silent observer of whatever happens, may it be Samadhi, waking, dream or sleep. If that is achieved, it is beyond all these states of the world we live in, and in effect everything is Sat-chit-ānanda – the Absolute. Even the most ordinary (hum-drum) work, such as digging, then gives bliss or Ananda.

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The word “impart” was mistyped as “import”.

someone you are in flesh and blood contact with? I feel that I have had a number of Teachers in this life, who have helped me forward, starting with my headmaster at school (who was born in India, was a noted Pali scholar, and a university lecturer in Sanskrit) and including Maharishi Mahesh, Dr. Roles and Mr. MacLaren.

S. The contact in flesh and blood is not important, mental contact is important. You have given a list of teachers, you can include me in the list. There can be many Gurus that import knowledge, (really they are just teachers) but the Sadh-Guru is the true Guru, that which imparts the spiritual knowledge. Such a Guru cannot be a person. It is your Atman. The way to find him is to try to act according to its orders, the orders coming from our Antahkarana.

K.J. (3a) But I feel that probably there ought to be one Teacher, whom one can trust all the way, and to whom one should devote oneself throughout life. Is this right? If so who is he? How do I find him? Is it correct to think that changing teachers is a sign of weakness?

S. For ordinary knowledge we can always change the teacher. If we forget the way and suddenly ask the correct way from someone then according to the practice which prevails here,

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The last section on page 14, which continues through page 15, was prefixed by “R.”

However it is clear that this should be prefixed “S.” as it is the answer to the question put by R.A.

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

R. I am so glad H.H. feels like that because we were afraid after the 29th that we might be an embarrassment to him but we will be quite happy to accept whatever he wishes then.

(No comment except an understanding look!)

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

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

Rajasic actions or Tamasic rests.

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

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

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

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The word “Shuddha” appears four times on this page, and these have been revised to “Shraddha”, meaning Faith. The question related to Faith.

Note that the index to this volume is already correct – it lists “Shraddha” on page 154, and not “Shuddha” or “Shudda”, which does appear elsewhere.

A handwritten note about the error had been added to the typescript.

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

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

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

Trans. How do you distinguish between desire and will?

B.R.H. It usually seems to carry the idea of "I" – "I" am doing this – with 'my' power – the sense of some force.

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

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The word “cheek” appears twice. It should be “check”.

M.J.H. We would like to understand something of the Initiation ceremony. Could you tell us what attributes of Param-Atman or of Man the following stand for:

Flowers, white handkerchief, fruit, monetary offering?

H.H. These offerings, as it were, are only a symbolic matter. This only represents that whatever we have we are offering to the Samashti. And when we use these for ourselves, we will thereafter use them as a Prasad* from the Samashti. We do this only to start with as a matter of establishing a connection - a sort of connection with Samashti.

He illustrates it:

> When a child starts learning, he doesn't read the book in one stroke. He is first told the alphabet, then words, then sentences. So this is the beginning where you are taught to make an offering of yourself. So those particular things have no value. They are only sort of representative of what you are using in your life.

M.J.H. We wanted to cheek this because a long time ago we were told I think for example that flowers represented Shruddha, fruit the abundance of nature - things like this. We would like to cheek whether that is correct and whether H.H. had anything he could add.

H.H. That concept is correct. There is a meaning behind offering these things. And there is a reason for it also. We offer flowers to the Guru or to the Lord, because we want from that Samashti, fragrance of Life. So this flower represents fragrance. We offer it to the Lord and expect that we will get back from Samashti, by way of Prasad, fragrance in our own life.

* Dictionary: Double meaning of "offering" and "grace in tranquillity".

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At the start of the paragraph numbered 3, the word “dama” meaning self-control was mistyped as “dhama” meaning area or body.

The basic concept of Sanatan Dharma has been summed up in the ten principles:- Dhrh, Kshama, Dama, Asteya, Shaucha, Indriya Nigraha, Dhee, Vidya, Satya, and Akrodha.

1. Dhrh is having confidence and patience. If there is no confidence, there can't be patience. These two are united in the word 'Dhrh'. So, Sanatan Dharma wants individuals to develop Dhrh.

2. Kshama means having consideration, and giving pardon and being tolerant of all the difficulties and awkwardness and faults of others, so that you provide them with space, and in due course when they see there is no reaction they may learn something better which you hold very dear to yourself.

3. Dhama means the senses are very fast, and if the mind is turbulent, receiving impressions from different sources, it is quite probable that sensual hunger and thirst may be inflamed because of the beautiful things being seen in the world. So every individual needs to have some control over their sensory appetite and expressions.

4. Asteya means you should take only what you deserve and consider everyone else equally deserving. So, do not take anything extra - all that you accumulate extra is theft. You steal from the universe and you deprive other people. So do not keep anything more than what should be equally available to everybody else.

5. Shaucha is the cleanliness of body and mind. One has to learn to clean one's body, one's mind and one's heart, and for that one has to find a System through a Teacher.

6. Indriya Nigraha. There is a natural course of use of the senses, and those can be regulated. The rules are prescribed in every tradition, and from these one has to learn how to use one's senses within those limitations. One does not curb the use of the senses but regulates them. The curbing of excessive use will then take place naturally.

7. Dhee means intellect or Buddhi, reason, and one is expected to use one's intellect and find out the causes of things and use them as necessity may arise.

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THE RECORD - 1989 PAGES 19, 22, 26, 30, 31, 32

These pages contained the following typographic errors.

Page 19: ‘tha’ should be ‘that’.

Page 22: ‘Param-Aatman’ should be ‘Param-Atman’.

Page 26: ‘inspite’ should be ‘in spite’.

Page 30: the first 12 words are repeated and there are two full stops at the end of the following sentence.

Page 31: ‘If’ should be ‘if’.

Page 32: ‘then in prthvi’ should be ‘than in prthivi’.

there is need felt for guidance, no action can be initiated from this side. According to the Sanatan Dharma tradition the seeker must seek for help, the seeker must go to the Teacher. If anybody thinks tha they have acquired enough and need no more help, only blessings and good luck can be offered. Yet even after this realisation of self sufficiency, if there comes a moment when some guidance seems necessary, the doors will remain open. Meditation is already given to you, which should bring you to a state when you will develop certain capacities to make serious enquiries. If you have not reached that state then you should examine your practice of meditation again. The same applies to knowledge. One must ask the question inside and not be influenced by anyone else apart from yourself. Stand by reason, and if there is an area of confusion or doubt then seek guidance to clear it. If, on the other hand, there remains no doubt or confusion and you feel only light there then you need not seek. To test this self realisation, though no instruments are available for that, one should make sure that in the state of realisation the individual has been transformed into the universal and total unity with everything in the universe has taken place without any reservation. All separations get dissolved in that state. Unless such a situation has come to pass there is need to seek. Before taking up this seat much internal analysis had to be done and nearly 50 years were spent in the search. The tradition in India allows one to search until one

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Therefore, the door is open and only if you feel like clearing some doubt or confusion, or simply wish to have a swim in the ocean of bliss, the door will remain open.

M.A. Could we thank His Holiness very much and say any hesitation has only been because we were told by H.H. in 1985 that audiences must be further apart to give Him seclusion, so we may have made a mistake. Of course we would always want to come, so we shall make further requests, but we will accept whenever He says no.

H.H. Even in India the same ploy has to be used. People are told that so much has been given, so why not settle down. But they have to decide on their own and keep on coming and insist on the company, the Satsang. Satsang can be described in three ways. It is a compound of Sat and Sang. Sang means union, Sat is a part of Sacchidananda - sat, chit and ananda. In sat is chit and in chit is ananda. Sat means Param-Atman, so Satsang is union with Param-Aatman. Sat also means Sadgrantha, the scriptures, therefore the study of scriptures for the sake of the light of knowledge. Sat also means Satpurush or Mahapurush, the man whose company can give the knowledge of Truth, through discourse and reasoning. Although Sacchidananda is omniscient, omnipotent and exists in every being, it is difficult to communicate with, so one can have the scriptures which are said to have come through the breath of the Absolute. One can study them and acquire knowledge to some extent only. What one really needs is the company of a living man of wisdom who

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THIRD AUDIENCE 25.10.1989.

R.G. A question from an elderly member:

I am concerned in having real difficulty in meditating. I suffered a slight stroke five months ago. Since then, inspite of a good recovery, my memory is affected. To my distress, my attention is too scattered to repeat the Mantra much as my heart wants to. I was Initiated in 1960. Friends have helped me so that with them I slip happily into meditating as long as I am not alone. I would be deeply grateful for help, since valuation of meditation is so important to me. I am 86 years old.

H.H. Under the circumstances, if meditation does not proceed naturally and the activity leading to meditation seems to be heavy on the heart, then it should not be forced. The Mantra is a simple syllable charged with spiritual elements and if the questioner can manage to repeat it for some time that will be beneficial. This can be done remaining comfortable as far as the body is concerned, and repeating the Mantra with love and devotion. If deeper levels of meditation cannot be achieved in the present state of the physical body one need not be distressed. If this easy and comfortable repetition can be achieved, first of all it will not add to the difficulties, but will help in recovery. The spiritual content of the Mantra will help to relieve this unfortunate situation. The repetition of the Mantra will create a magnetic field which will help in recovery and give strength to transcend the physical obstacles.

THIRD AUDIENCE 25.10.1989.

R.G. A question from an elderly member:

I am concerned in having real difficulty in meditating. I suffered a slight stroke five months ago. Since then, in spite of a good recovery, my memory is affected. To my distress, my attention is too scattered to repeat the Mantra much as my heart wants to. I was Initiated in 1960. Friends have helped me so that with them I slip happily into meditating as long as I am not alone. I would be deeply grateful for help, since valuation of meditation is so important to me. I am 86 years old.

H.H. Under the circumstances, if meditation does not proceed naturally and the activity leading to meditation seems to be heavy on the heart, then it should not be forced. The Mantra is a simple syllable charged with spiritual elements and if the questioner can manage to repeat it for some time that will be beneficial. This can be done remaining comfortable as far as the body is concerned, and repeating the Mantra with love and devotion. If deeper levels of meditation cannot be achieved in the present state of the physical body one need not be distressed. If this easy and comfortable repetition can be achieved, first of all it will not add to the difficulties, but will help in recovery. The spiritual content of the Mantra will help to relieve this unfortunate situation. The repetition of the Mantra will create a magnetic field which will help in recovery and give strength to transcend the physical obstacles.

This wrong measure creates unnecessary agitation and distortion and wrong function follows This wrong measure creates unnecessary agitation and distortion and wrong function follows. . If the material substances are used and enjoyed with right measure, as in the case of nourishment and normal activities in daily life, Manas can be spared from agitation and malfunction. Regular misuse diminishes its capacity to escape from this slippery path of destruction and destitution. In this situation it either slips into the sleep of Tamas, or moves erratically in agitation and confusion. Starving it of conscious light blots out the realm of Sattva, enlightenment, vigour and freedom.

Scientific work on material substances does proceed towards marvellous complex manipulation of the material substances, and the process is being pursued with great speed, but the body of scientific knowledge, although very capable of leading towards complexity and expansion, cannot, by its own nature, turn towards simplicity and unity. The inventive force charges into marvellous complexity but it has nothing to offer to escape from complexity.

In this unrestrained march of complexity the unfortunate victims are the senses, Manas and Buddhi. They lose their Sattvic lustre, and the way to liberation is almost never remembered. This is why the scientifically orientated people do not retain belief or faith in the spiritual aspect of the creation. Their domain of existence is either Tamas or Rajas. To lift them out of this state of agitation is a tremendous job. It would require understanding of spiritual truth and its flawless practice in everyday life to attract their attention and curiosity. It would also need continuous and sympathetic offer of wisdom with great patience. Only then can a turn about take place.

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One thing is certain: the human mind is such that it can rise from the deepest levels of destitution, degradation, pollution or alienation. But someone has to show the beacon light or become the beacon light. In the absence of such light of wisdom and truth of the spiritual realm, it is no wonder If they have no faith and belief. Some even cherish hate and disgust towards it. In order to help in this situation Manas and Buddhi must be purified and filled with Sattva so that they can merge in the Mahat Tattva. The intelligent and faithful need to tread this path of enlightenment, and only then would full experience and proper use of Mahat Tattva become a practical proposition.

The realm of spiritual knowledge is the ocean of love. Love can never pressurise nor can it dictate. It is like light. If people prefer to close their eyes to it then nothing can be done. Scientists will have to stumble somewhere in agitation and seek some peace of mind. Only then would those who have already merged in the ocean of love and wisdom be able to mount a rescue. Just as Prakriti and Mahat Tattva have Sattvic, Rajasic and Tamasic qualities, *Ahamkar also can be Sattvic, Rajasic or Tamasic. Nourish your *Ahamkar with Sattvic knowledge, love and bliss and if opportunity knocks, something would be done. (*may be 'Antakharan')

Scientific work is not all bad. The material substances are so wonderfully used today as never before. Science is very attractive and equally comfort giving, but only for the physical body. it deprives Manas and Buddhi of brilliance because it simply does not deal with them. It cannot deal with them. Scientific achievement and knowledge is very intoxicating, and those who are totally intoxicated find difficulty in opening their eyes.

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They simply relish material substances. But it is a general rule of nature that the power enshrined in the subtle world is far greater than in the physical world. The power In Jala (water) is greater then in Prthvi (earth). Agni (fire)is more powerful than Jala (water). Vayu (air) is more powerful than Agni (fire) and Akasha (space)is more powerful than Vayu (air). Mahat Tattva, which is subtler then Akasha (space), and in which everything of the universe has its place, is certainly more powerful. Likewise Prakriti and Avyakta are yet more powerful, and the subtlest of all - the Absolute, the Consciousness - is supreme.

As mentioned, Manas can move in either direction, towards ignorance or towards knowledge. Science seeks knowledge of the physical world which is only one third of the creation. It remains ignorant of the subtle and the causal world. But it cannot go on eternally, for one day the scientist will also turn around and seek. This is part of human nature. When someone turns towards the spirit there will be someone to help. One needs to use scientific manipulations of the material substance, but not at the cost of deprivation of Manas and Buddhi. One should not get attached to the glories of the physical world but should remain vigilant and look to the far more glorious realm of the subtle and causal world.

R.J. H.H. would seem to embody total freedom for the individual, mankind and everything. However, to proceed along this path we need a little discipline, meditation and other ways H.H. has indicated. Mainly this seems to be the discipline of remembering who is the provider of this freedom found in complete stillness. How do we experience freedom?

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