

LUCKNOW 1964

8 August to 8 September

Dr. Roles and Mr R Allan

“The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine; but the sweet odour of the good man travels even against the wind; the Excellent pervade every place with their fragrance.”

From the Dhammapada,
IV, The Canto of Flowers, v.54.

Introductory Note

Language

The language which His Holiness speaks is a special one relating only to a particular aim – aim of Self-Realisation.

No European language is constructed according to that particular aim; each European language – Anglo-Saxon, Latin, Slavonic – has come together as a result of a mixture of quite different aims.

Consequently we could not expect, nor do we find, any European words that correspond to the Sanskrit words. We need only six or seven of those, but it will be better to keep these terms until we understand them enough in our own experience to be able to coin equivalent words or expressions in English. Otherwise confusion will reign.

The required Sanskrit words are the three Gunas – Rajas, Tamas, Sattva; and the three levels of mind – Manas, Buddhi & Atman.

Psychology

In order to understand Shankaracharya's descriptions of psychology and neurophysiology one must get some conception of the way he uses the words 'Manas', 'Buddhi' and 'Atman'. These are nearly always wrongly translated as 'Mind', 'Intellect' and 'Absolute'. Until we are sure of the meaning in our own Self-knowledge, perhaps

it would be best to keep the words he uses.

But it is beginning to become apparent that Manas is more like what in Western writings is called 'Cortex' of cerebral hemispheres. In common man this is controlled at the level of desires (limbic circuit, hypothalamus), which project on to different parts of the 'screen'. 'Buddhi' may be found to correspond with Penfield's 'great central headquarters switchboard', or in the 'magic lantern' diagram to the 'Light' – the Thalamus and surroundings.

'Atman' (meaning Conscious Self) can only manifest when all three parts of the organisation devoted to Consciousness work as a fully integrated whole. But it is easier to feel these things than to describe them for other people to understand.

F.C.R.

“ ... Off this in a family sitting room three or four people were sitting on the floor in front of an empty bed with cushions on it. We were invited to sit down too and within a minute the Shankaracharya came in.

My first impression was how small he was. This is quite forgotten when he sits on the bed. My second feeling was how young he was – though I believe he is nearly 60. I gave him the flowers that Jaiswal had bought and these were put round his neck. During these preliminaries I felt his eyes on me, and when I eventually looked at him saw the intensity of his gaze before he shifted it.

Jaiswal then spoke as Dr. Roles had instructed and then he said the little speech that I had prepared. In this I had said that in order to be of use to F.C.R. I felt it necessary to climb the Ladder of Self-Realization myself. I had discovered that the meditation helped greatly in this, and that as I valued it so much I hoped that the S. would help me to take further steps.

He then asked me what the meditation had done for me at initiation, and how it had then developed. His reply was that there were two types of people – those who took things on faith, and those who wanted proof of everything. The former usually got on quicker and probably achieved the best results. He said that if one wanted to be of real help in the world one had to act as a go-between between the Inner Circle and the people. A go-between had to have confidence in himself and must get rid of doubts. If he had a shred of doubt

then this would be passed on. He talked about the need to have wider experience and added that in all men the same one element is where wider experience can be felt. The conversation ended by my saying that I very much hoped that he would help me to get wider experience through the meditation. He said yes, that this was his domain. We were told to come to him at 8.30 every morning for meditation with his followers, and at 4 p.m., in the afternoon for private talks.

We went this morning for our meditation in a big upper room specially built by Mr.Lalji for this visit. We were given chairs. We started meditating almost at once, A few “local thought” but not the usual “home thoughts” tried to intrude, but they were not difficult to deal with. I felt bathed in a very pleasant state. At a certain moment he started to hum. Immediately and without effort on my part my hands, face and feet became completely relaxed. Although he had told us that he would not talk, he did in fact say some very interesting things about meditation ... (contained in record).

Looking at him today I suddenly saw that God became Man in Christ. This was the whole point. There is no object in expecting to find a God amongst men, but one can find a man with the qualities of God, and all men have the qualities of God in varying degrees. This realization has helped me a lot.

Saturday 8 August

morning

S. Sit comfortably, feel your body and let your body relax. When the body is relaxed then the Pranas find themselves moving and agitating for the body gives them no more moving support. Here one feels nervous. Slowly the Pranas also adjust and a smooth and balanced breathing follows. Then of course comes the mind, the most mobile of all. When it doesn't find moving support of body and Pranas, it picks up points to play with and starts rocketing. It would rush to any minute source of sound and engage in unnecessary duels with any thought or idea it can provoke. At this stage one needs to create a feeling of expansion of body so that the body covers the whole of the Universe. Once this is established, everything would seem to happen in your own body, and the Self emerges as the observer. Now the Self takes command and observes that certain things are happening here or there, and he lets them happen without bothering about them. He only watches whatsoever is happening. This deprives the mind of its power, and it loses hold and speed and ultimately quietens down. In this quiet state of body, Prana and mind, the Self dives down to recharge from the source of energy and bliss. This is what we earn.

One usually spends less in worldly activity than one gains, and thus accumulation of energy starts. By constant work and practice one goes on accumulating and raises the level of Being. Such a being enjoys bliss himself. and also helps others in their pursuit of Self-realization.

One needs rest before an action, and after. There are two

sources of rest, the Tamas and the Sattva. One can either rest in Tamas or in Sattva, for there is no rest in Rajas. The rest in Tamas relieves the body of its tension or fatigue, but rest in Sattva brings in relaxation, relieves tension or fatigue and helps recreate peace and bliss. During meditation some people go to sleep or feel sleepy. This leads only to the relief of fatigue or tired bodily condition. Here nothing is recreated. In deep meditation, although the fatigue also is lost, the vital energy is created and restored to bring in the taste of bliss.

Saturday 8 August

evening

A. Yesterday (private) the S. said that there was one element common to all men in which wider experience could be felt. Could he say more about this?

S. In the beginning all men are created equal. By their actions or deeds they accumulate good or bad, and this good or bad gives them pleasure or pain in their life. By deep meditation one can reach to that common element which was created right in the beginning, and through that trace difficulties which come in the way of common man who seeks the System.

A. Is it possible to communicate through this common element between two persons?

S. There are three ways of communicating. One is the coarse way of the word. You communicate and express through the word. The other way is the subtle way which is the mental way done through the mind, and further to that is the causal way which is done only through the heart. The last two – mental and causal – are in a way very unmaterialistic. You cannot put your finger on them. He says that as we do in the world by talking or by the help of mechanical devices, the Inner Circle does by inner ways of communication. They always do.

A. How can one hear those ways of communication?

S. Just as there are three ways of communication, there are three levels of those who communicate. The men of the causal level, those who are on the highest level, only they can communicate through the causal source; the men on the subtle level and men with higher consciousness can communicate through the mind. But for the ordinary

man only the coarse way is left. In our general experience in the world, if somebody is annoyed with somebody or one has inimical feelings towards someone, one tries to hit him or abuse in order to lower him down. If one fails through all these ways then he starts with the mental process to create ways and means, plans in his mind, contemplates, conspires and calculates in the subtle way of the mind, and even then if he doesn't succeed then his whole being becomes hateful and he wants right from his heart that the enemy should perish. In the same way, if somebody has the feeling of love, the same three ways are experienced, so that if you love somebody you try to do everything good for him. If you find it insufficient you think good in every way, and more so when you love with the heart, and the realized man also makes use of these three ways in communication.

The physical world works in a different way in comparison to inner world, the supernatural world. In our daily life we can describe a thing, we can know about a thing, we do things and then comes the result. But in the domain of inner world, the result which is the experience has to come first and then communication can be made. So it would be rather futile to try to know the result unless one experiences, and for that there is the example of a degree of Master of Arts. A man who hasn't studied cannot comprehend what it means. It is there and one can describe that it is Master of Arts, you read so many books; but unless one goes through the process and experiences the knowledge, one cannot feel what it does feel like being a Master of Arts; and our aim at the moment in dealing

with people and bringing them round to the System is to realize first that our inner and outer world must be united, we must come to a stage where any outer influence does not affect us. If we are moved by any outer influences we certainly don't possess the power to communicate properly, because we will not have the equilibrium. That is the first stage where any communication of this nature is possible. In short, it would be advisable to reach that stage first and then try to comprehend what lies beyond.

A. Yesterday the S. talked about two kinds of people, those who have faith, and those who want proof. I have faith in that I believe the System and I believe in meditation, but I feel that I must also know the proofs so that I can interest what he yesterday called the middle people. This seems to apply to the West particularly where people are trained not to accept things without proof. Can the S. help on this?

S. Yes, it is possible to give proof to the scientific mind and you could take a common man from the street and measure his beats and the audition of his heart, and give him meditation, and after ten minutes of meditation measure the same and you will find the difference. It should speak for itself. Further to that, after a hard day's strenuous work, anxiety and the tension which one accumulates in the world to-day can be measured, and after ten minutes meditation that should be measured, and after half-an-hour of meditation it should be again measured, and one can see the result in peace and serenity which one can attain without much difficulty and right on the spot.

If the practice of meditation is carried on for three years, one can see that the Being has taken a different turn and the change is obvious. There are of course other ways by which in a short time change can be shown to people, but that is a temporary way and it is not advisable. The right way is the systematic way, and this is the systematic way which has been told to Dr. Roles and to you. So if anyone comes with a challenge, just ask him to meditate for ten minutes. If he is more adamant, ask him half-an-hour and let him see the result for himself and find it out. The continuous practice brings in the Divine holding (sampathi), which in turn makes life peaceful and serene. By personal experience he would learn to appreciate and wouldn't need to be told any more.

- A. To meditate faithfully and constantly, a strong desire is necessary. This desire comes from dissatisfaction with present state. It would be far stronger if it came from experience of Self-realization. Is it possible to be given this experience so that desire can grow stronger?
- S. The purpose of life according to the Eternal way is to be whole, complete and One. This is certainly related to the supernatural world – the world which is not very obvious – and this wholeness can only be achieved by those who have a desire for it, and according to the System this Knowledge can only be given to those who have an intense desire for it and not to others. One would not consider even the son, or the disciple worthy if he didn't show the intense desire. What one can do to interest them is to describe the possibilities in different ways to give a fair chance to arouse desire.

So one should be careful to whom to give and to whom not to give. Anything which is given free or without any labour involved in it is rather not much welcomed.

This does not mean to stop propagating. A completely secret organization wouldn't produce much effect which is needed, but a general organization would also not produce good result which could be worthwhile, so the best course would be the middle way. In doing so, take people who have been doing meditation and keep them separate from other influences; their Being which will be improved by meditation will become a little obvious to those who haven't, and this would create a curiosity in those who haven't seen the finer things of life. Then one can describe some of the possibilities which lie beyond, and can only be appreciated by experience. If they show some interest and come towards your way, then take them gladly. Keep these people in different groups according to their stage, and don't mix them together so that the influences of different nature don't collide.

Example of medical practitioners: An expert doctor would at first look at the patient, examine him and prescribe a medicine and the prescription will be according to the nature of the illness. If he is so bad as to need personal attention, he will be taken into the hospital and looked after properly. For ordinary ailments only the necessary medicine is given and they are sent back to their home. But if one comes with a pretence of being ill, the doctor knows this too; he will observe this and give him the fitting treatment. The same applies to the supernatural world. They know just by a glance who needs what and it is promptly given.

If you become very generous in throwing your pearls they wouldn't give result, and what use throwing them away when nothing worthwhile is going to come of it.

- A. When thoughts intrude during meditation I try to put special concentration on the Mantra itself. This special concentration seems to involve effort and tension, how can this be avoided?
- S. One should watch three things, i.e. Time, Place and the Self (Body). Place should be clean, purified, secluded, quiet and devoid of interference. Time factor is also important. The day is divided in three periods of different influences – Tamas, Rajas, and Sattva. From 10 p.m. to 3 a.m. the Tamas influences prevail over the place, and from 8. 0 a.m. to 6. p.m. in the day it is all activity, so the particles of Rajas reign over the place during the day. The rest of the time in morning and evening, from 3 a.m. to 8 a.m. and 6 p.m. to 10 p.m. the influence of Sattva prevails, and one should try to meditate during these periods so as to avoid the Rajas and Tamas influences. The third is the Body; one should prepare the body before meditation. There are three places of importance – the hands, mouth and the eyes. Through hand passes the energy, in mouth we repeat the Mantra, and the eyes take in the light, We must clean these properly before sitting for meditation. With a clean body, pure and clean place at proper time we should try to fill ourselves with blissful feeling and visualise the whole of the universe and dive deep into the Self for meditation. This preparation should solve your problem. (Physically not metaphorically).
- A. Sometimes when one does manage to accumulate Sattva,

the energy bursts out in some aspect of Rajas – not necessarily anger or negative things, but often just physical energy. When one has accumulated the energy of Sattva how does one steer it towards the achievement of bliss?

- S. We live in Rajas, we act in Rajas, because activity is all Rajas. It is the direction of Rajas which is important. whether it goes towards Sattva or Tamas. If it goes towards Tamas we become lazy, we postpone doing work and don't like doing good work and lose our desire for development. If it turns towards Sattva, we have intense desire and continue doing so. If one seems to be falling into Tamas, one can substitute something for encouragement. One can pray, sing psalms or get into good company to discuss good subjects. This would help one to turn the direction from Tamas to Sattva, and ultimately grow stronger desire for meditation.
- A. Can Rajas be channelled to Sattva?
- S. One cannot escape-Rajas for one lives in Rajas. Those who are thoughtfully enterprising types and wish to improve, they have direction towards Sattva; and those who are idle thinkers, they will go to Tamas. There is no conflict in Rajas and Sattva.
- A. asks about storing the energy.
- S. Accumulation of Sattva would certainly lead to greater energy and there are both good and bad ways of spending them. This Sattva has the power to give you the proper direction, and one doesn't need any direction from outside agency to tell one what to do. One would know by his own Self, but a bad company could influence you and drag you to downward trend, so watch the company. They could make you spend your

energy far more quickly on the downward trend. The waste is quick and faster than the good use. One should certainly watch the company.

A. asks about “Pranas”?

S. Prana is that which we inhale, another is Apan which we exhale, and then there are the points of contact of the Prana. When in sleep contact of seat of Prana is here at throat, and contact with body very little Prana. You live but you are not aware of your body, not aware what is happening. When you are dreaming the seat of Prana is in the heart. The physical contact is extremely little, but still you have some sort of feeling with you. In activity seat of Prana is the navel and with that practically whole body is connected. In meditation seat of Prana is in the pelvis, which connects every part and particle of body and brings it to equilibrium, In that state this energy is created and contact with every part of the body is established.

Sunday 9 August

Morning

S. The sound of a Mela in Indian villages seems so roaring from a distance, but once you go in to the Mela this roaring sound seems to disappear because you become a part of the Mela. Likewise during meditation the distracting noises seem very harsh, but if one expands oneself so as to cover everything, then these distractions become very minor things for they are part of yourself. One would hear them and be aware, but not disturbed.

In the same way in scientific terms, when any thing passes by another object in great speed, then it seems that both are moving. Trains are examples. People sitting in moving train find that the motionless train is also moving, but in fact it is not. If you are in the motionless train and you don't pay attention to the moving train, then you feel motionless; but the moment your attention is drawn towards the moving train you also get the illusion of movement. The same happens in meditation. If you attend to interference it starts interfering; if you don't, well – you are safe.

The Absolute is motionless, but his Ray of Creation is full of motion. Although all motion is his own creation, he never gets involved into it. In meditation the Atman can also be surrounded by moving interference and still he can remain detached and motionless. Absolute recharges the energy of the Universe by dissolving it and we get recharged with energy by sleep in the night. This is Tamas way of recharging the body, but in meditation in deep rest and peace we also recharge the Being and not only the body.

Music has the power to give bliss because the vibrations emanating from rightly composed notes form certain patterns of particles which create bliss.

Composition of BhagwatGita is based on certain metres which create Sattvic effect.

(J. asked if he would let us hear some pandits chant BhagwatGita which we will hear and record for people in London, and he agreed).

BhagwatGita is the cream of all Indian Knowledge. It contains four Ways:

The Way of Knowledge,

The Way of Devotion,

The Way of Yoga,

and The Way of Action.

In the Way of Action you work in the world but never get involved in it. Meditation is common to all these four Ways. It would be worthwhile referring to some Upanishads and particularly Mandukya.

Everything is vibration. In vibrations live all words and Knowledge. One can hear the words of past also. The true Knowledge is sometimes passed on to aspirant even without word of mouth. This ensures the continuity of True Knowledge. Time and space don't stand barriers in imparting True Knowledge.

Sunday 9 August

Morning

S. If any thoughts intrude in the mind during meditation, one should drop the thought and start Mantra again. The sound interference is like a line drawn in the water – as it is being created so does it disappear. One need not chase the line and let things happen.

(On this point Mr.A. said that these Indian sounds don't matter to him at all because he doesn't understand them).

The knowledge of anything is the source of pleasure or pain. With knowledge we associate ourselves with things or events and then derive pain and pleasure. This is the nature of worldly knowledge. In ignorance there is no pain and no pleasure, no Bliss. But behind the structure of knowledge flows the True Knowledge which does not bind us. This is Spiritual Knowledge. With this we rise above the results of pain and pleasure and enjoy Bliss even in the midst of actions.

A. In Fourth Way is knowledge essential?

S. Of course it is. The Way of the householder is in action. There must be knowledge for any action. We need all knowledge in the worldly life. But one must keep this in mind, that the nature of this knowledge brings in pain and pleasure. What we need is to co-ordinate and harmonise our life with True Knowledge. This should be able to help us to do actions better and more precisely, at the same time binding us no more with pain or pleasure.

A. How much more meditation can one do?

S. Two half-hours a day is the least for householder. This

should keep him supplied with enough energy and Sattva to live and to develop himself. The ascetics who have given their energy for the development of themselves and also others have to go under rigorous schedule. They need six hours of meditation. Even at midnight they have to meditate three hours. But if one has spare time and a desire one could do as much as one can afford. There is nothing harmful in meditation.

A. asked about coarse and subtle energies?

S. There is only one store of energy. The energy is always stored in subtle form and in use it is used as both, like a powerhouse which supplies energy for all sorts of coarse and subtle types of uses. If one supply is exhausted then there must come a gap of rest when extra is supplied. You run a lot and then take a little rest and can run again. The switchover of energy only follows a rest, a break. Even in a motorcar, if you stop the car abruptly then you must change gear and give a fresh supply of energy for further push. In Indian villages we have wells to draw water. The farmers draw much water sometimes to water their fields and the well goes dry, but in the night it fills up again and there is plenty for further use.

Monday 10 August

Afternoon

- A. The S. said that the company you keep can drain away energy and advised against bad company, can he say more about this?
- S. Mere knowledge of fact your company is bad will make their effect less. Because in bad company you will be aware, and their influence will be little. There are two factors: either your company is more powerful than you, or you are more powerful than them. If they are more powerful they will do some harm, but if you are more powerful you will do them some good. In any case the knowledge that the company is bad is a surety that the effect will be least.
- A. The S. said that Knowledge was never lost. Is it right that only a certain quantity of Knowledge is permitted at any one time and so it has to be rationed? At the same time is it true that there is an inexhaustible supply of Love?
- S. Supply of Knowledge is unlimited and available at all times. It manifests itself according to the need of the time. It is only available when the need arises. As for Love, stream of Truth is One, but when man catches it by heart or mind he catches it in two different ways. By heart he means his love, by mind he means his knowledge. But in fact it is always the same. It is always present in the world, will always be present in the world, but people will only take as much as they are destined, or they need.
- A. Has Knowledge been concentrated in certain parts of the world hitherto?
- S. Knowledge not bound to any land or place. No place is favoured. Knowledge is everywhere, all over. If certain types

of people are prepared at a place, they will receive it. Preparation of mind is the only key to where this Knowledge will descend. If people at a particular place take to the ordinary way of life they will get ordinary knowledge. If at a certain place people are preparing themselves for higher Knowledge, certainly it will be available. No place is particular for Knowledge.

J. Are there any specially privileged places or people?

S. No. Anywhere, anytime, anybody who is looking for this Knowledge must get it, because the Absolute is not for single race, colour, creed or nation; it is for everybody who desires this kind of Knowledge.

A. asks about types?

S. Because of nature of people, the way they look for this Spiritual manifestation – those who look through the heart get Love, those who look through the mind get Knowledge. In any event, if they reach the top, or a very high level everyone realises that both are the same. There is no difference either through the way of heart or through the way of mind.

A. asks if knowledge can be obtained through body? He refers to intellectual, emotional and instinctive types.

S. Instinctive people have only the job of serving the other two. They are made to serve, and in service lies their glory. In doing service, their mind and heart is little by little influenced, to an extent. It takes long time, but when they do begin to realize their need they have got to find one or other way and take it. Beyond that they cannot go.

A. asks if men of heart and mind ever change with each other?

S. Interchange only possible at the top where both are one. The men of love when they reach the extreme Love see everything One, and their mind is turned to the intellect, and they see everything with both. So it happens with the intellectual man – when he reaches the top his heart is full of Love. Before that they are all different, they look different, they act different, everything is different for them.

A. asks if in dealing with these different types one has to act differently?

S. Advisable to keep the two groups separate, the men of heart and the men of mind. This is because to bring them together means that different lines will start at different times for those two groups. The progress instead of going evenly will be broken in two lines, so progress will be less. So to lead them on the Way they should be treated differently.

A. asks about blood groups, telling the S. of Dr. Roles' experiments in this field.

S. Human beings as such in all humanity are distributed in three groups, and according to the Vedas (the oldest scriptural writing of India), there are three streams of people. First, instinctive; second, emotional; and third, intellectual. Emotional and intellectual are the two streams of progress. The others are sleeping people, they don't know anything. Unless some sort of consciousness is given to them to raise them to the level where they could enter into one of the other streams, nothing can be done for them. As for the other two streams, they progress, and once they reach the top

they can see the beauty and the glory of the Truth of everything there, which is the Absolute. In that state they can appreciate everything, both the streams, those of Love and those of Knowledge. The same applies to the stream of Knowledge – when they reach the top their heart is full of Knowledge.

A. asks questions as to whether a man temporarily in a higher state can receive Knowledge from that level?

S. Although it is possible, it is unnatural. If someone sits with Realized Man, it is possible that the particles of Knowledge from the Realized Man will move round the other man giving him an uplift. He might come to a stage temporarily to have his Knowledge increased beyond his Being. He might be uplifted, but the moment the Realized Man goes away those particles will lose hold because there will be no further supply. He will slip back to the level he was at before. Example: natural abode for birds is garden and trees. If a boat comes into the port some of the birds go and sit on the ship. This is not their natural abode and when the ship starts moving they fly off. As the ship goes further one by one all the birds come back to their natural abode in the tree in the gardens. The same thing applies here; one may be uplifted temporarily to a very high level, but that is unnatural and not much use can be made of such Knowledge.

A. Is this because the man lacks the memory in which he can store this knowledge?

S. In our System, if man is sleeping he won't know anything. A man of Consciousness, if he is awake, has the ability to catch

those particles and keep them. A man in sleep might have it by being in association. He will get it but he will lose it very soon so it is a question of being awake or being asleep that will decide. Further to that, if a man is awake – if he is conscious – it is not necessary that he come very close to the Realized Man; he has the power to receive it from a distance as well.

A. asks about establishing this connection?

S. Connection very necessary for both awake and sleeping man. It is very necessary for sleeping man to try to make this connection. But it is not bound by space at all. It can come from a distance or from close, but in the Spiritual world distance counts for very little.

A. Yesterday the S. talked of ‘motionless’ of the Absolute and the Ray of Creation. This is the movement from unity to diversity. We seek the reverse channel to go from diversity to Unity. Is the way to do this through the ladder of Self-Realization?

S. Ray of Creation is from Unity to diversity. Development is the reverse. The way of the Ladder of Seven Steps told to Dr. Roles is directed to that end. From too much movement to very little movement. As we walk around in the world we need a little rest. That rest gives us a little bliss, which we do not get out of our ordinary activity. The same applies to this Ladder. From activity we go to the level where all activity ceases and we have reached our goal.

The ascending process on the Steps is very systematic. When the preparation is made for the next Step he will ascend, but it is not like a physical ladder which you ascend foot by foot.

It is more like a spectrum in which you find your place and realise your step. Once you have ascended one or two steps and have fallen into bad company which arouses in you negative thoughts and actions, then you will be thrown down the Ladder to make a fresh attempt. For a man who doesn't entertain bad company, negative thoughts or actions, there is no fear of fall.

The desire to go up the Ladder is very important. The enthusiasm is so very necessary for ascending the Ladder of Self-Realization. It is quite possible that, at a certain stage or at a certain time, we couldn't make the required effort, but the enthusiasm and the desire to ascend should be continued in full; there should be no break. Leave behind your degree of effort, for that is unpredictable but once the thread of desire is broken, then ascent will be difficult.

A. Is there danger in stopping?

S. Yes, the aspirant cannot afford to stop, at least up to the 4th Step. The fall is quite possible in these steps, but once you reach the 5th stage, you acquire so much Sattva and have experienced enough bliss that nobody would like to go back. Although one can't be 100% sure, but the possibility is very small after Step No.5. Hence the enthusiasm and desire for realization must be maintained without lessening or breaking.

The need of Leader is necessary in the early stages, at least up to No.5. Unless you get a Teacher the progress is very hard. If you have one, the ascent is easy for he is always there to help and support. Once you have crossed No.4, then distraction and opposition don't deter you, and your Being becomes of a different nature. For example, the sandalwood tree is usually surrounded by snakes with deadly

poison, but the poison never affects the tree. Likewise a man at No.5 is of such strength that even poisonous company of bad people can't drag him down the Way.

(A. said that in England we sometimes call bad company "snakes").

A child has to learn in the beginning from a teacher to be told the elementary rules. Once he has reached a stage from where he can pick up knowledge by himself (i.e. No.5) then he can also take exams privately, he may not need a teacher.

(J. We are also told in our System that we need the guide up the Ladder, and once we are on the Way we are free to follow the guide or go by ourselves. This corresponds beautifully).

Tuesday 11 August

Morning

- S. In our worldly life one needs money to build a house, have a carriage, buy food, clothes and all other useful things. Without money one can't get these things. But there is a limit to what one can buy. One can get a fountain pen, but one can't buy writing. This one has to do oneself. This experience cannot be bought. Then there are services which one can get from servants, cooks or mistresses, but the services rendered by wife, or mother, or disciples are more than services. They serve with feeling. This feeling cannot be paid for by anything. This can only be appreciated by the Self. In experiencing them they are paid. Likewise in the Spiritual world there are books to give you knowledge, but more knowledge doesn't make you a Realized man. You need experience. Unless you go on the path, knowledge of the path is useless. What books can't give you, a Teacher will do for you. But above everything, you can get almost anything from others, but Realization you must experience yourself.
- A. asks whether it is necessary to have a certain number of members of a School at a certain level of Understanding in order to push the Leader himself up to a higher level?
(no immediate answer)
- S. The relationship of servant, disciple and Master. A servant is only servant and he will do what he is paid for, many times very efficiently. But a disciple is more than a servant. He works with feeling and emotion; he likes to become One with his Master and feels as Master feels, or does as Master wants. He establishes a subtler relationship. This is done to acquire all

his Master has and in due course the disciple takes the charge of Master. He becomes Master after him. Servant remains servant all his life,

A. Is it possible to have that relationship between a Realized Man and a School?

S. No, this type of relationship is possible only through individuals. Only individuals can establish such relations, and pass on Teaching. And again, this relationship can't be aimed at particular person. The Realized Man has to see whom to choose. There maybe many, for very, very few find their way to this relationship.

A. Can a Realized Man create another Realized Man?

S. This is a two-way process. Realized Man can't create a Realized man because he wants, but there must be someone to become realized and be able for it. Once the Realized Man meets such a person then only is it possible,

S. gave an illustration from the Indian epic of Mahabharat:

The teacher, Dronacharya, was entrusted to train 105 sons of two main clans of the ruling group. They all studied together and received training together. But as in our time we see that brilliant boys usually keep on chasing the teacher even after school hours, and try to hang around and establish a personal relationship. These are the boys who get most and top the list. So did Arjuna. He was so much physically and emotionally close to Dronacharya that a deeper relationship was established. Dronacharya taught everyone equally and at the end he wanted to test them. He placed a dog facing opposite

the boys and asked them to shoot an arrow through the mouth of the dog. Since the dog was facing opposite no one could shoot the arrow through the mouth, and they stepped back. When Arjuna drew his bow and was about to shoot he uttered a sound Ssh... The dog turned his face and the arrow found his way through the mouth. This is the effect of special relationship. Such disciples are destined for leadership. They become the Master.

- J. asked about the Unity of body, mind and heart in meditation?
- S. When this Unity is achieved, or when the Mantra is felt by all the three simultaneously, then the real peace is felt. It feels like everything and nothing.

Tuesday 11 August

Evening

A. It seems that a man needs to know his fate, or destiny so that he can stop fighting against it and work with it. How does he find out what his destiny is?

S. Fate is of three kinds – what is in store, what we usually get each day, and the results, what we create by our actions. These three streams work continuously. Fate in relation to the Spiritual world can only introduce you to that world. Fate has no validity in the Spiritual world once it has introduced you – you must go according to the System. Without that there is no possibility of achieving any higher state. If Fate was effective in the Spiritual world, things would have been quite different. One would take opportunity of being on a higher level in the Spiritual world and that would be that.

A. refers to St. Paul “kicking against the pricks”, and wonders if we can avoid this?

S. In St. Paul’s case the potentiality, ability and strength of the man was tremendous. This is the main reason for diverting these potentialities and abilities to the righteous way, for they can carry it out so forcefully. Ordinary men cannot see the potentiality of such men whichever way they are going. Only Realized men, having come across them, can see what potentialities such people have. It may not be manifest, but a little shock can bring them round and make their potentiality manifest in the world.

A. Don’t ordinary men struggle against what is in store for them; how can they be helped not to struggle?

(Note: short passage is missing here).

- A. Maharishi has said in one of his lectures that if someone cannot go further in meditation it is because of some sort of wrong in previous life which comes as Fate. They keep on struggling but they can't go ahead.
- S. This does not apply to the Spiritual world which is quite a different world. Just as the wealth of the Spiritual world cannot be expended by giving to others or after death, so on this level. This sort of Knowledge cannot be diminished so nothing can check a man from gaining it. A man is free to gain it. His fate wouldn't come in his way, but his friends might. Their influence might stop him going further or achieving what he wants.

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 same 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

nothing makes any difference. You do not become concerned or annoyed with what happens within yourself. Until this stage is reached, this subtle relation of disciple to Realized Man is not possible. Everything you perceive and see must become as your own Self. Then it is possible that this subtle relationship can be established.

A. Occasionally one comes out of sleep into wakefulness. How can one prolong these periods and how can one get more out of them? Can one ask to be woken up?

S. Once you are awakened there is no question of going back to sleep. Once awake you are awake for ever. Although in the common world we see everyone is moving in sleep, in ignorance. But if one is awakened by one of the Ways – of Knowledge, Devotion, or Yoga, or Action – there is no question of going back. Even if you are sleeping, that realization of the Atman will never leave you.

A. says that what he means by being awake, aware, corresponds to the description of expansion which the S. gave in his last answer.

S. There are two ways to supplement expansion, – one is to think, discuss and hear from men of higher Consciousness, or reading books related to spiritual subjects; and the other is practising it in one's own life as much as one can remember it. By practice and study the expansion and awakening would come quicker and stay longer.

Persistent practice is the key. One must go on practising. He quotes an example of one who wants to learn to ride a cycle. When he has to make a start, he selects a lonely corner and attempts to ride. He falls and tries again. When he can just ride and move. he takes

to lanes, and by and by tries his skill in the traffic, and thus he moves around freely without any nervousness, hesitation or fear. The same applies to the field of Spiritual Knowledge. By persistent practice and study the awakening becomes nature. Once it becomes nature then one wouldn't forget.

A. mentions our practice of alarm clocks and asks if the S. can offer any advice?

S. Once again the persistent practice. Do what you will, but attempt again and again. You may as well keep your alarm clocks and change them, but by practice a stage should come when you yourself become the alarm clock. The need for alarm is certainly the lack of practice.

He gives example of Indian ascetics. Some aspirants turn to the woods after seeing the facilities and shortcomings in the home life. In the woods the home facilities are none, so for some it becomes difficult and they turn back. Some face the bodily discomfort for love of Self-Realization, inner peace and satisfaction. After a long practice such people realise the Oneness of all material things and so the comfort and discomfort cease to exist. The elements which make a jungle or a city are the same, only their shapes differ. Then they could live anywhere without any inconvenience. But if someone has a different type of trouble or need, as every individual is different, every patient is different and for different ailments there are different medicines. The prescription can only be given by a trained guide or doctor. Only a guide should look into the needs and give them personal guidance on the way.

A. How does a Teacher know the need?

S. The different ailments in the field of Spiritual world are manifestations of one real ailment, the ailment of IGNORANCE. That is the root of all ailments by which common men suffer. For a guide it is necessary to know that all different types of needs with which individuals come are based on ignorance, and the remedy is Knowledge. Some would be cured by the knowledge of meditation, some by particular types of music or knowledge. Everyone is running after more happiness. The materialist or the spiritualist, all are trying their wits for more happiness. The materialist also gets his share, but it is momentary and temporary, but the spiritualist gets lasting and permanent happiness. Need is the same, ailments are different, but remedy is also the same. Give them the Knowledge. In antiquity there lived a very materialistic race. They worshipped matter and man as he is. They believed in what they saw and no more. A prince of the dynasty took to meditation, and small boys used to assemble and meditate together. This showed them the right path and they turned to a better way of life. These people were called Asura, which means 'opposed to Divine way'. The prince was called Prahlad. In short, if you are assigned to look after the needs of aspirants, cut the roots of ignorance first.

A. Does a man have a chief characteristic or feature which holds him back from Self-Realization? If so, can he be told what that characteristic is and how to eliminate it?

S. A robber called Valmiki used to kill people and feed his ten dependants with his loot. Once some ascetics were passing through his area. He stopped them and asked them to give away everything

they had. The leader of the group said, “Although we have very little to give, we will give you everything if you answer one question – You kill and rob people to support your dependants. They share your loot, but are you sure that they will not share your sins as well?” The robber said, “I never thought of that”. The leader promptly said, “ Well then, this is the time to think, and go to people and ask them if they would like to share the sins.” The robber went home and enquired from each of them. They all said that no doubt we depend upon you for our food and life, but we don’t want you to kill and rob others for us. You could equally work and support us. Why should we share your sin? You love to sin, so it is only your business. This gave him a shock, and on return he requested the leader to tell him the way to get rid of his sins. By meditation this robber not only got rid of sins, but became one of the most celebrated Sanskrit poets and wrote Ramayana.

- A. Can we ask for a shock like that?
- S. (Had a good laugh). No, common people don’t need such terrible shocks. They don’t sin that much. For them systematic ways are created and they should be happy to toil that way.

Wednesday 12 August

Morning

- S. One can easily see the effect of meditation on the physical level, the economy and efficiency of action, peace and freedom with increased happiness; but it is difficult to know the effect of meditation on the Spiritual level, although the cleansing process is working and subtle influence being gathered.
- A. What happens if one doesn't reach Turiya before death?
- S. His accumulated subtle influences according to his level will pass on to his next life, and that will be the point to start.
- A. One of the problems of receiving guidance on meditation is that when a recognized stage is reached one says to oneself, "Now I must get the feeling of the expansion of the body" or something like that. Immediately this happens the rhythm of meditation is broken. How should one put into practice the guidance one is given?
- S. The guidance is for preparation. One doesn't have to recollect guidance in meditation, but only to repeat the Mantra. Any such experience will break the rhythm of Mantra. Aspirant has to understand what the guide says and try to make it his own so that nothing is desired during meditation. It is the absence of everything, even the knowledge of the System shouldn't be allowed to flash in mind, and no expectation even of bliss or expansion. The void and Mantra, leading to it.
- A. The taking of alcohol just before meditation clearly makes it more difficult. Is it to be avoided at other times as well, and are there any particular foods which should be avoided?
- S. Nothing is bad if taken according to measure. How could

there be anything bad in creation? Of course, if one takes more than one needs, then anything could be bad. This is a matter of personal observation. One should always watch what is more suitable for one, and how much of it. If one finds difficulty with food or drink, one should minimise the use according to one's nature.

A. In meditation, after a period of stillness and when no thoughts intrude, the Mantra itself seems sometimes to be faced by a blank wall. How is this wall to be broken down?

S. Wall comes only between two objects; one should pick up Mantra again and start. When there is only Mantra there can be no wall.

A. Does Being go up the Ladder to be united with Atman?

(Question was meant to refer to 'Being' in System sense; this may refer to human being)

S. Being is already united with it, but our ignorance sees it disunited. Our actions misdeeds and ignorance cover the Atman and form sheaths. By meditation and Knowledge we pierce the sheath and cleanse the Being and get nearer and nearer. Atman with his blissful nature is only true and everything forced on it is untrue.

A. Are Sattva and Bliss the same?

S. Bliss is the nature of Atman. Sattva is one of the Gunas. There may be influx or deflux in the Gunas, but there is no increase or decrease in Bliss. It is the One, pure and simple. Once in bliss, other substances don't penetrate and everything negative keeps away. Even the company of blissful man emanates bliss, and those present around him are relieved of troubles during his stay.

A. The feeling of the need for surrender seems to be around frequently in meditation. What does this mean and what must one do?

S. No feeling is wanted during meditation. The process is different. The meditator doesn't have to do anything, not even surrender, but the Ultimate or the Absolute embraces his limited Being and that is what 'expansion' feels like. We are not attached, but everything is added.

A. How does one carry the influences gathered in one life?

S. The physical body dies, and all that is coarse and made of earth remains on the earth. There is another body which is subtler than this. This carries the imprint in the next form. There are different types of forms, higher and lower. Higher forms have less of earth but more of ether, air and heat. They are more mobile than us. They take form at will and do what they have to and disappear (angels and archangels). Then there are lower forms of animals, creeps and so on. Everyone according to his acts finds an appropriate form. One can't say one will get a human form next round.

There are three types of food and their influences are also of three types. The coarse food, highly cooked, spices, artificially made or heavy food creates a heavy body. It gives more strength and bulk but less mobility and far less intelligence. The finer food like fruits, cow milk etc. may not give much weight and strength, but it gives more mobility, freedom and sharp intellect. The more subtle food gives very sharp intelligence and freedom of

action and movement. He gave example of milk from she-buffalo, and cow. Milk from she-buffalo is heavy and cow' s very light. Heavy milk makes heavy body strong, but dull, and light milk makes active, mobile, light and intelligent body. One should take what one wants.

Wednesday 12 August

Evening

A. Does meditation work on spiritual plane even when state of bliss is not reached? (Note: this was a re-wording of a question asked at the morning audience).

S. Taste of bliss whether little or small amount enjoyed. However much or little you have, you can enjoy its sweets.

Effect of meditation on Spiritual level is always at work, so when you start meditation it starts working. As for realizing or getting to the stage when one gets pure Bliss, this is irrespective of time or meditation. Meditation leads to it. In due course one should be able to reach the top, but it all depends on the individual's effort or background. But once you taste the Bliss, the taste is the same, whether you are on a lower state or on a higher state.

A. asks question about man wanting to swim, trusting his teacher, but lacking the confidence to relax in the water. Can he be helped?

S. Simile of swimming correct on level of physical world. Only practice will give him confidence. As for physical world, if guide is near he has more confidence. This does not apply to the Spiritual world. Here the guide may be far away, particularly if he is a Realized person. He can direct from the distance, only by remembering. He can establish and keep contact with aspirant from very far away, so one does not have to be very near the Realized Man. Once the Way is started the guidance will be given from a distance.

A. asks if the aspirant has actually to meet the Realized Man before this can happen?

S. Yes, he must. This starts the wheel rolling. Need of

Teacher is very necessary; without that nothing can start. But in Spiritual world it is not necessary that Teacher should always remain with him. Three examples of different relationships: coarse to very subtle. near to very far –

1. Birds sit on their eggs to hatch them.
2. Fish lay their eggs and keep on looking at them, nothing else – no physical contact.
3. Tortoises lay their eggs, cover them and leave them altogether; but they keep remembering them. The mental influence is there to hatch them and the chicks meet the mother. Same applies to our Spiritual way.

A. wonders whether going to sleep in the arms of God is a better simile than swimming?

S. Don't really like either example. Too much action in swimming; too little action in sleep. Proper way to look at it is to realise that all forces of Absolute are coming to you and embracing you from every angle. Everything becomes One and from that grows feeling of expansion and awareness. One should have these feelings before meditation, not during it.

A. asks if Mantra once started goes on by itself or must repetition be continued?

S. At start of Mantra you have to say it and repeat a few times. After that the Mantra itself takes over the movement. It must then go on but only in the mind and intellect, which is where we feel it going on. From here it goes deep. This process is automatic; the Mantra must find its own natural rhythm with which it will go deep into the heart. We can't repeat after the start. It should be automatic.

A. asks whether it matters whether one breathes through mouth or nose during meditation?

S. Natural process is through nose. Breathing through mouth may come from defect or habit. Nature did not intend this. Our nostrils are connected by Ida and Pingala to inhaling and exhaling. In meditation there is a third source at the middle of the nose where it joins the forehead. This connects with the pelvis through the spinal cord. That takes over when body is completely still. This is when energy is recreated in people. Unless this happens no energy can be created, so it is difficult to believe that those who breathe through the mouth can get anything by meditation. Even away from meditation this third source can be used when extreme attention is directed on anything. After fifteen minutes this happens; it is known to great scholars and thinkers who, though they do not meditate, draw certain energy in this way through their power of attention.

We see the world with our eyes, but they cannot see into ourselves. For that we need the eye of the mind. Eye of mind has limit. Beyond that is intellect which goes into subtler forms. It is limited too. The most subtle field is fathomed only by the Atman, which is beyond intellect. Example shows how Atman feels something deeper: Divers dive for pearls, but unless they surface they don't know what they have picked up. During sleep it may be very profound, but we don't know that it was profound till we wake up. Same in meditation; you have gone deep into yourSelf, but it is only when you come back into the world that you realize that you had full peace.

- A. We were told originally that there should be no preparation for meditation, but that one should just sit down and start the Mantra. The S. has indicated that there should be preparation – washing the hands, eyes and mouth, preparing place and choosing the time. Are there any mental preparations which should be made?
- S. Preparations mentioned should not be made a great issue. They are only to facilitate meditation. If you chose a place where there are too many distractions they may keep nagging. Same with bodily impurity and time. If you chose time of great activity the particles which you create by meditation may not be enough to curb the Rajas. But once you have reached a state where particles of Rajas have no effect on you, then you meditate anywhere, any time. As for other preparations, meditation itself prepares everything else.
- A. We are lucky to have in London much Knowledge; what we now need is a method of improving our Being so that we may have Understanding. The meditation is clearly a method for this.
- S. Two types of people – one wants to arm themselves completely before they take on a job. The other takes on the job and go as they can. There may be difficulties with second, but they get experience which helps. First type usually waste time in futile pursuits. This cuts down their hours of practice. He himself likes people who, when they are given a job, start doing it instead of trying to go into it in too much detail beforehand.
- A. asks how widely the meditation may be spread?
- S. It is not for the masses. It is not to be given to the whole world

because the world cannot take it. If it is tried, the system will have to be diluted and this we must avoid. You can spread the meditation only so far as you can keep your organization intact. Do nothing beyond that. This does not mean giving up spreading it. Use your full energy with it, but do not overstrain your organization so that it becomes second rate or diluted. In spreading one must realize (that) people will be at different stages so there must be different groups to cater for them. These must be kept separate so as to avoid mixing people who are at different stages. New entrants particularly should not be mixed with higher class students, but should be separated and given a little so that they are kept guessing what is coming next. If they keep their enthusiasm they can be taken into the organization proper. This avoids people who are not up to the work being taken in. This meditation is not for people in the street.

- A. Is it an advantage to have different ordinary life interests represented in an organization, e.g., lawyers, artists, rich and poor?
- S. Profession, or status, wealth or poverty, talent or no talent is no criterion for coming into this Work. Intense desire for development is only criterion. Anyone who has that desire is welcome irrespective of his position or prestige or wealth or profession.
- A. In Fourth Way does a man receive guidance as to the ordinary life occupation most suited to him?
- S. Younger generation is important because of their possibilities. The elder people have lost their energy, their pace is slow. Younger are welcome and they can take any profession; it won't make any difference.

It is their heart which is the source of their strength, not their hand or profession.

- A. Does everyone ascend the Ladder of Self Realization at the same pace, or do some naturally climb faster than others?
- S. There are three forms: causal, subtle and coarse. Every man is different in coarse and subtle forms; it is only in the causal form everyone is equal. In Atman everyone is the same. But in the sphere of subtle and coarse forms, people are different because of their essence, and because of this everyone can't keep the same pace. Some people take to meditation and proceed without delay and carry on without break. Some take a little time to understand and then come to the Way, some take too much time and make little progress. Some people creep on and get nowhere, they make practically no progress. Some people take to the Way and after some time fall back due to either association or their essence. Such varied possibilities are always there. There is no set pace and no set time-schedule for anyone. Everyone will take to the way of Self-Realization and ascend according to his capacity and ability.

This relates to the directive for propagation of meditation. Propagation or spreading of meditation is a good thing. Certainly, if people need it, it must be given. But those responsible for spreading it, shouldn't develop an attachment to propagation. The meditation is given to people to be detached from their action and result, and if someone in his enthusiasm gets attached to advancement of meditation, then he hasn't understood it. Once you get attached to achieving grand scale spreading in the world, you will forget meditation. Let us not

create another bondage in the name of meditation. Do propagate, give to one who deserves it. Get local people and train them to attend to take responsibility to manage their local affairs, and keep them free. If you can remain detached and have spare time and energy, then do propagate, but don't go beyond that otherwise you will ruin yourself and ruin the possibility of others taking to meditation.

Only a peaceful man can give peace to others, and those fighting for peace breed violence. (He said practically the same thing to Dr. Roles: that only a Realized Man can give realization, nobody else. Abandon those who fight for peace.)

Thursday 13 August,

Morning (A)

S. There are three hindrances to meditation – Dirt (Impurity), Sheath, Tension. They are mental hindrances and can be overcome by meditation itself. About “sheath”, he said that this was misunderstanding. It meant thinking black was white or East was West, If a traveller was going East when he thought he was going West, this was misunderstanding. If he were told he was going the opposite way to what he wanted he should check his direction by the sun or the stars, or what he saw around him. When he established that he was going the wrong way, he would turn round and go in the right direction.

In answer to questions the S. said that:

For the spiritual traveller Knowledge was the Sun and ignorance what misguided him. He also said that the traveller should not be rushed. He should be told to release his burden and relax awhile before being told the proper way. Asked why man should suffer from misunderstanding, he said that it was because of movement which was caused by different desires which clashed.

If a light were continually moved from one point to another, it made patterns which prevented you from using the light or understanding what it looked like. If it were still, you could understand what the light was and use it.

(A.’s comment: I think that ‘cloud’ – perhaps of ‘unknowing’ – would be the best translation of “ sheath”. It seems to carry the meaning of obscuring, and also is relevant to taking bearings, etc. I also felt that these remarks were made to us with reference to people whom we know to be going wrong way in London.)

Asked about (that), the S. agreed that this was caused by

impure thoughts which make the mind opaque. If you put red in a glass of water you see things through it as red. If you add green, it becomes more difficult to see through at all. Add more colour and the water becomes so thick and dirty that you can see nothing. The mind is like water, and you can't see the Atman through it unless it is clear. Meditation clears it.

Then S. talked about ways of helping people who had difficulty. They should say the Mantra loudly at first, fast then slower. They should also try to hold a visual picture of the Mantra. If people had difficulty with thoughts, in special cases they might have the meaning of the Mantra explained to them. They should then contemplate this before meditation. Ra means fire which will burn dirt, impurities. Aa means the element which turns fire into Light (or Knowledge) which disperses clouds. Ma is that which relaxes tension and gives stillness and peace. In short, R stands for fire. A for Sun., M for Moon; Cleanse, illuminate, still. These influences are in causal form and act subtly. They are not to be talked about or mentioned except in very special cases.

Thursday 13 August

Morning (J)

S. You were told about the three ways to facilitate meditation. One should also know what three things hinder meditation. They are called Mal, Avaran and Vikshep – Impurity, Cloud and Tension. Impurity is that which mixes with the substance and makes it look bad and ugly: the dirt, impure mechanical thoughts surround the mind and hinder meditation. Cloud is like a sheath. This is ignorance, maya, misunderstanding, taking one thing for the other.

For example: a traveller wants to go West and in fact goes East thinking that he is going West. When he meets a man who knows, perhaps he would tell him to turn back if he really wants to go West. He would look to Sun, Moon or Stars to establish his direction or try to infer from the surrounding scene as to what direction these could be found. Once he makes sure that he mistook East for West, then he turns back to his right destination.

The third is the tension – it is caused by movement (mechanical thinking). Anything which is still can be seen properly and its form could be understood. Only one who is still can see properly what is still. For instance take a torch and move it fast, then you would see this moving light creating multiple forms. This is how one gets distorted knowledge. These hindrances don't allow one to go deep. The Knowledge and study of Spiritual field, and Meditation should remove all these three and make one free enough to taste peace and bliss.

A. asked for guidance about ' sheath' and Sun..

S. This is the sheath of ignorance, knowing one thing, what it is not.

People take to way which in reality is opposed to their goal. Such people are serious and sincere in what they believe. They just don't know. Sun is the physical standard to establish the direction, and in Spiritual field it is the True Knowledge towards which one should look.

A. asks to know more about dirt (impurities).

S. Take a glass of water and put in some red colour. You will see the water red; then add many different colours you will neither see the clean water or any other colour. They are all mixed, impure and dirty. So does a mind become dirty from different opposing desires.

The S. said there is remedy also for those who have such hindrances, and he describes it:

The people who find it impossible to meditate should be asked to repeat the Mantra, first fast and then slow and slower. They should do this while keeping the word Ram written before their eyes. In due course things must improve.

A. asks about the difficulty of those people who have either too many mental pictures or too many thoughts?

S. Those who abound in mental pictures, ask them to contemplate on the written word of Ram, and those who abound in thoughts give them the meaning of Ram.

He described the alphabetical meaning of the components in Mantra.

Thursday 13 August

Evening

(Note: This was the first evening meeting at which we had meditation. Immediately after meditation A. asks if one is supposed to go over the whole body relaxing it bit by bit.)

S. One should have a very comfortable position for the whole body. The spinal cord should be straight. If so the whole body will feel relaxed. You do not have to relax individual parts. If the spinal cord is not straight the vital air will not pass through and the meditation will not produce Sattva or bliss. Tamas will take its place and you might go to sleep; even if you don't go to sleep you would feel nothingness, sort of blank wall. This should be avoided.

A. says his jaw always seems to relax last.

S. Relaxation should go through body all at once. When you say the Mantra to begin with you make a little effort. Your jaw only feels relaxed when the Mantra takes effect and you are aware of it. It is relaxed all the time.

A. Is main objective of School of Fourth Way to help its Leader to become Self-Realized?

S. Yes, this is so. The School for its own benefit must help the Leader so that he can experience himself. A Leader must find this before he can pass it on to anyone else.

A. Are there any special ways in which members of a School can help their Leader towards Self-Realization?

S. There are special ways by which Leader can be helped. The School can't do this. It must come from outside.

We have already talked about relaxing and you have mentioned

your jaw. There are still further stages of relaxation in very deep meditation, if it is subtle. After such meditation it is sometimes impossible to stand up, or to see, or hear or walk. All the senses are so fully relaxed that they hardly function. This can be asked for by a Leader. (Note: The Leader asks this of a Fully Realized man).

A. asks for clarification of difference between Self-Realization and Full Realization.

Which is the process just described?

S. What I have described is not the end of the Way, it is only a stage on it.

Immediately after Self-Realization has been reached Full Realization follows.

A. Can Full Realization only be achieved with the help of an already Fully Realized Man?

S. Process just described would be better if done by Realized Man, but it could be done by a man at Stage 5. Full Realization can only come from Fully Realized Man.

A. Does a School of the Fourth Way have a purpose of its own other than that of helping its members towards Self-Realization?

S. Yes, two purposes, Self-Realization for the members and also other activities in the outside world. (He does not describe these but means artistic, creative or any other kind of useful activity?)

A. Will School only be used by the man who created it or can it be used by other Realized Men or by the Inner Circle?

S. School can be used only by he who has the command of it. Other Realized persons may not need the School, they may have means

of their own. More about the two kinds of uses of School: one Spiritual for Self-Realization of members; two, worldly way. Two worldly ways: (a) to improve existing conditions and (b) to eliminate bad influences. This involves two lines of worldly action.

A. Does the S. mean by man who commands it a man who might be dead?

S. Death is not important. Organization will be taken up by those who inherit his desires. School does not stop because someone dies.

A. Is work of School in world always obvious, or sometimes hidden?

S. There are different levels. Most obvious is for the masses. Above that for selected groups, and above that again a very rare group for rare and special people.

A. At what age can the children of those who meditate be given the meditation? Is it wise?

S. Yes, they can be initiated at the age of five. Child's mind has very little dirt, even less cloud and little tension. It is a wonderful time to give this training. They should not be required to give half-an-hour. Enough would be five minutes with parents. They should be looked after by parents. This is really wonderful to implant something which has long to grow. It is much more difficult for elderly people. They are initiated in same way as elder people and given same Mantra.

A. Can harm be done if meditation comes to those who should not have it?

- S. No danger in giving to anyone. If someone fails it is his loss, the system does not suffer. One should be careful though not to offer it to all and sundry. Discretion has to be used to avoid the bad publicity from indiscriminate giving.
- A. How does aspirant pay his debts to those who have helped him?
- S. Disciple can pay only by giving to someone else. By his example he can propagate. By his pure feelings and right actions he can show his appreciation. This is repayment.
- A. asks if the S. can give guidance about the present state of the world?
- S. From the beginning of creation all are after happiness which is in man's nature. But when mankind becomes 'attached' to happiness, then a wrong type of happiness is created and a distinction has to be drawn between this happiness and pure, detached happiness. Unnatural pursuit of happiness multiplies our miseries, our distractions, our sorrow and everything we don't want. Throughout creation there have been people civilized and good who have taken up task of mending these ways and correcting people so that there will be return to natural happiness. God the Absolute in His Majesty although creating everything never attaches Himself to anything. He is aloof. It is His desire that everyone should do his duty also but should remain aloof. When bad things creep into the world and misery reigns over creation, certain impulses are given. Then either a single man, or a School crops up somewhere and ultimately succeeds in mending things and bringing the world back to a stable state. This is only possible through mankind. It cannot be done by God direct.
- A. Are we in such a period now?

S. There are four ages. In the first age elements of Sattva predominate. People take care of themselves. In the second age when there is more bad activity a little effort at regeneration is enough to put things right. In third age, which is darker, the capacity of human beings to remember is being lost. In this age more effort is necessary, but one person may be enough to do that. In the fourth age – in which we are now living – bad activities have gone so far that creation is surrounded and people everywhere have their minds full of material things and are under tension. To remove all this impurity Schools spring up all over the world because it is too much for any one man. The impulse given by the Almighty does this, and that is how the work of Creation continues. This process of impulse is continuous. As we have heard about the four ages, there are four types of people; they all receive it according to need. The first may receive and improve quickly for there is only little to improve, the second would take longer, and the third still longer. The fourth would take very long time and more effort. The Schools spring up to fill in necessary force. So the impulse of True Knowledge is always there; even after the dissolution of the Creation it exists in stillness and starts vibrating when the next round of Creation starts.

Friday 14 August

Morning (A)

- S. Life is governed by two factors, material and Spiritual: body which contains coarse matter, all our senses and Prana; Spirit which contains Consciousness and Atman. Prana is not very alert or active during the day, but at night it takes over. Example: guards don't need to be too alert when the Master and others are about the place during the day. At night, when everyone else is away, they have to be watchful. Meditation gives rest and food to Prana. Consciousness is responsible for everything else, thought relationships, etc. Consciousness is much more active and mobile than Prana. Consciousness can only get rest and food through meditation. Meditation is food for Soul and body therefore.
- A. What happens to consciousness during sleep?
- S. There are five states of consciousness: ordinary life, dreaming, sleeping, unconsciousness, and Samadhi. In ordinary life consciousness is all through the body. In dreams it is round the heart but only for a short while, for dreams are short; it is very mobile then too, going all over the world. In sleep consciousness moves to the subtle body. In unconsciousness it stays in the heart, but in Samadhi the heart stops so consciousness moves to the causal body where it watches over the physical body.
- A. asked various questions about Samadhi.
- S. It can't be given permanently by anyone. A Realized Man can put someone into Samadhi but it would only be superficial and temporary, and would be more for the purpose of the Realized Man than for the recipient. It comes only through work and effort on

the System. It is rare. The difference between Samadhi and Self Realization was that Samadhi was a state of stillness of mind only; Self-Realization was a state of stillness plus Knowledge.

A. asked about Prana?

S. Prana can be controlled by Yoga. This gives mind control and puts Self in control of mind. This is a way to Self-Realization; but it is different from ours.

A. asked about those who had no success with meditation. How could their desire be kept going?

S. If people have no success they are not meditating properly. You can't force meditation. You can only wait. What stops success is tension, Rajas. If you use force you are only creating more Rajas, more tension.

A. How can one help when a bodily pain normally subconsciously borne is brought to the surface by meditation?

S. Such people may lie flat on their backs with their hands by their sides. But this is unnatural and is only for those in pain; even they should only do it for ten minutes, then sit normally.

Meditation is as much for practical use as Spiritual use. Man is subject to severe shocks in ordinary life and meditation provides a shock absorber, a cushion so that he can bear them more easily. It also helps to make his actions positive rather than negative. Those of the Spiritual world can take care of the Spiritual world and the Spiritual development of man. But this was possible only in a healthy physical climate, and so the world had to be cured of its physical troubles.

A. Does this mean that the political leaders of the world should be given meditation?

S. It would do good, but their minds are too distorted and tense to take it.

A. Should one who does meditate take a more active part in political life?

S. Yes, certainly, he should take a more active part – he would do a better job.

(J. explains that A. is politician; S. asks what A. does?

J. says was Minister, gave up partly to devote more time to Work, and tells him present position. S. asks how much time A. devotes to Work. A says, apart from meditation, two or three evenings a week and during day as required by Dr.Roles.)

S. Very little medicine for great reward!

A. agrees.

S. One should never be nervous about being asked to tackle anything. One has all the power necessary to achieve everything within oneself. It is only necessary to remember the power. If people are nervous it is because they forget their potentialities and remember only their limitations. These people get inferiority complex, anxiety, illness. Guide should always remind them of their potentialities.

If a man wants to learn, he needs Teacher, for an expert is always required. Once he has been taught the Teaching remains with him and he can go on by himself. But no single man can do the work for the whole Universe so a timetable must be made. Example of factory: it opens at a certain time and shuts at a

certain time whether the work is completed or not. We must do the same both materially and spiritually, but we must never become lazy. We should never carry the burden with us once work is over.

A. asks if this means a literal timetable of stopping ordinary work for meditation?

S. Yes, we must regulate times, so as to save and restore energy. If we go on and on thinking thinkings our energy goes and our minds become dull. We should not burn up energy unnecessarily. Example of car: you get in, start up, get into gear and reach destination. On arrival you put gear into neutral, but if you leave engine running, you are wasting energy unnecessarily.

A. You have got to be careful who is driving the car too!

(little jokes like this make him laugh a lot)

S. Yes, certainly, those who are full of tension are bad drivers. Such people forget things; they may leave ignition key in. Such people when they go to sleep dream about ordinary things and wake up tired. We must not be members of this group. There is a kingdom of the mind where nothing but useless activities go on. Those who get nothing from the practical world inhabit this kingdom.

Friday 14 August

Morning (J)

- S. There is the physical world of matter. Our body with senses and Prana. The Prana regulates the physical body and then there is another, the Spiritual world of Consciousness. In this world Atman is the Ultimate. The physical or material world is world of action, movement. In daily life of activity Prana is less carefully used, but in sleep it is more sensitive. For example, when in the day the master is awake and active, the guards don't have to be very watchful, but certainly in the night when the Master is at rest the guards have to be more vigilant. The daily activity demands our consciousness and we use it for all sensory or mental activity all the time. Atman is less carefully used in this so-called conscious activity of the world. At peaceful times it can make use really consciously.
- A. Can Prana be controlled for special use to Self-Realization?
- S. Yes, control of Prana by special exercises would make it possible to control the mind, and once mind is controlled the way of Self-Realization becomes clear, but this is one of the other three Ways.
- A. Where does consciousness stay during sleep?
- S. There are five states: Active, Sleep, Dreams, Unconscious, and Samadhi. In active state it should be in all the body. In sleep it is in the subtle body, in dreaming it is around the heart, in unconscious state it is only in the heart, and in Samadhi when even the heartbeats stop, it is in the causal body. It still retains the control of the heart. In Samadhi practically all functions of the physical world stop, but the consciousness is centralised, the body doesn't suffer decay in that period. It is a state which is rare. One can't have

too much. Meditation leads to Samadhi. Samadhi is not Self-Realization; it is a state when Realization may come.

Meditation is as much for practical use as for Spiritual use. By meditation one's mind is stilled, more energy supplied by which one acts, move(s) positively, efficiently and can add to his well being. For practical minded people of today even this is a great incentive. The Spiritual use is of course there. Once your tensions (impurities and sheaths) are removed, the way is clear. You become natural and healthy. In healthy state only one enjoys the physical world; in sickness one needs medicine to come to natural state. The world today is Spiritually sick and it does need to be healthy. Meditation should relieve that unnatural state to make men free and healthy to enjoy this creation.

A. Most people come for initiation to improve spiritually.

S. The need for Spiritual improvement is due to the feeling of tension. It is the tension which needs release and thus open the way for development and enjoyment of peace and bliss.

One should never feel nervousness or hesitate to take up any job. One is given potential power to face any situation or work, but if one remembers that one is really endowed with them one makes use, and if one forgets them one becomes nervous. The feeling of inferiority is only forgetting the Self.

A. Can political leaders be given meditation?

S. Yes, but their minds are so much engrossed in tension and so much distorted that they don't seem to receive it.

A. If a man with meditation takes to politics can he be of more use to take further responsibilities?

S. Yes, if he has really understood and taken to meditation, certainly he can go a long way.

A. How can one come out of certain periods of unfruitful meditation?

S. If you don't derive peace and bliss, you are not meditating. If due to great tension you can't meditate, just drop it and hope for better next time. The desire can be kept alive by knowing that next round may be better.

A. Can one take extra work and responsibilities?

S. One is not enough to suffice the needs of creation. One has limited energy and time to do what one wants. The best thing is to regulate his time and work. One should make a timetable and distribute proper time to the works one can attend. One should use his energy according to that timetable and then forget about it. One should not carry the burden of any work more than the allotted time. There is a kingdom of mind where people reside to get everything that they can't get in reality. There they burn their energy in fruitless activity, in deluding themselves and bringing about their ruin.

(this happens when mind rules over the domain of Atman, the driver becoming the Master.)

Friday 14 August

Evening

- A. Sometimes Mantra appears short and sharp and sometimes long drawn out. Is there any significance?
- S. The short and sharp appearance has very little influence, whereas long drawn out has deeper and more subtle effect on the subtle body.
- A. Is Self-Realization the ultimate goal of all mankind, and will creation cease at that point?

Self-Realization is not only the goal of mankind, but for all living beings. Although we seem to be at very fortunate stage in creation, this does not mean that only mankind is destined for Self-Realization; every living being has to reach there sometime.

The creation wouldn't cease at any point due to Realization of certain beings. This is independent line. This will go on by its own law. For example: one may come across a rope in the dark and mistake it for snake or cracked earth. This would create confusion and fear. This is all due to ignorance. If you come near the object some doubts may disperse, but unless you reach close and see it properly under the light you can't be sure. Once you have known the thing as it is then never more the doubts would flash.

The same applies in the Spiritual world. As long as we live in ignorance, we limit our self according to our knowledge and use only those powers we know. The latent powers and the unknown is ignored and feared. Unless one realizes one's Eternal, true and Conscious state one just runs around in the dark with fear and doubt.

Self-Realization stops all that for good. The creation will of course carry on irrespective of what happens to living beings.

A. Why does one fear the knowledge of the Truth?

S. The world is full of such people. Those who love to be miserable and seek the pleasures of senses become attached to it. They just want to carry on as they are. They can't risk to look beyond, and thus don't have the courage to face the Light of Knowledge in case that would expose them. For example, a sick person seldom wants to be operated on for the fear of losing life. In fact, the operation is for his betterment. If due to temptation, or ignorance, the operation is forced and he gets cured, then he realises that what healthy life lay hidden behind the operation and pays his due respect to the doctor.

A. How does one get rid of attachment?

S. Attachment is a disease either material or Spiritual. The remedy is good company. The company of learned men on the Way, or a School where the Real Knowledge is discussed and given. Go to them and listen peacefully. These may influence and eliminate the disease.

A. Is the Sun Absolute for ordinary man?

S. Sun is the same to us as Prana (vital breath) is to the body. All our senses and the body and mind cease to function without breath. Senses may be lost and the body paralysed, but the man will survive because the breath is there. The Sun stands first in the order, but the Universe functions when the three forces of Fire, Sun and Moon work together. The heat of fire, the light of Sun and the coolness of Moon keep the balance of life and creation.

(J. He doesn't call the Sun Absolute, but says 'First'.)

A. In thinking about the Absolute, should one try to think beyond the Sun?

S. Absolute is Atman of all and everything that exists, and one can see the repetition of that in every form and measure. We are in fact a duplicate in microcosm to the macrocosm. For instance, a surveyor prepares a map of a town and defines every road, lane and house. This map is a microcosm of the huge town. One can trace every detail of the town plan in the map. To know about the Absolute one should look to oneSelf. As above, so below. Everything shows the pattern of the Absolute. Sun is to us the same as breath is to the body. The right-hand side of one's body is influenced and permeated by Sun in all coarse, subtle and causal state, and the left-hand side is influenced by Moon; and also one whose right side is more active is prone to knowledge and the one of the left is prone to love.

A. What is the importance of Moon to Earth? Is there any significance in current efforts being made by man to reach it?

S. Moon affects everything that is liquid – the water, the sea, the plants, fruits and their juices, food and the liquid part in everything in the world is influenced by it. It is then the life-nourishing element. The Moon is made of the element of water which is solidified. The Vedic Tradition of medicine in India believes that herbs derive their healing qualities from Moon. The full Moon of Autumn is particularly responsible for nourishing these plants with healing and nourishing element.

As far as reaching Moon is concerned, firstly man is not made to live there, and secondly if with scientific artificial means one reaches there, one could stay there as long as the machines work. Once the supply of power is finished the man will be governed by

the laws of the Moon. For instance, in Jupiter a man would weigh a thousand times more and wouldn't have the energy even to move his limbs. In short, man can live or produce anything only if he works with Nature.

A. Do different planets have different influences on mankind and if so how can he learn to use them?

S. They belong to one family. They have different influences at different periods of time. The Solar System is divided into twelve quarters. Each quarter is presided over by one deity. They are different, their colours are different, and their combination create different results.

(He promises to lend a book to look into this elaborate system of Astronomy of Indian tradition. It is called part of Veda. There are six parts of Veda.)

Saturday 15 August

Morning

A. Can a Realized Man pass Self-Realization only by word or other means?

S. There are two types of Realized men, Acharya and Avadhoot. The first is the Teacher who practices what he teaches. He comes to people to impart his Knowledge and open the way for development of mankind. He talks to them, gives necessary training, looks after them and keeps on guiding them towards Self-Realization. The other type is the recluse type. Although his influence is passed out to the world because of his Being, he doesn't like to mix with masses. He would speak in a way which could confuse ordinary men.

A. Can Realized Man split his powers so that he can make them available at different times and places where it is needed?

S. The Acharya System is made for that. He practices for himself and also uses his powers to help others for development. His presence in the masses is not much for his own attainment but for others to have what he has. The Avadhoot don't work this way. They resign to solitude to enjoy the Self and don't invite any intrusion. They might once in a way appear in multitude; they intentionally appear ordinary not to attract any attention. If someone knew who he was, they might favour due to sincerity or just ignore. Their influence is passed in the atmosphere.

In olden days in India, a Brahmin lived with his four children. One of them was Jadabharat. He wouldn't learn even a word nor do any job. His father tried hard, but nothing happened.

He would force his pen so deep that it wouldn't move. He only meditated. When his father died his brothers who were fully educated and married, tried to use him as a guard for the house. He wouldn't care for anybody coming or going into the house. The housewives started caring a little for him and would give him left over food. He wouldn't complain and happily eat anything that was offered. The brothers got tired and removed him from the house. For some time the neighbours looked after him, but there was no improvement. He was asked to save the crop from animals and birds, but he would cry only after they had had their full share. He proved good for nothing and was kicked out of the village and was caught by a group of people who used to sacrifice men. He was cleaned and fully dressed for the ceremonial sacrifice, and before he could be slain the deity appeared and saved his life and destroyed the killers. From there he went roaming around and was again taken as a labourer for the carriage of a King called Raghugana, who was going to meet a saint called Kapila. Jadabharat wouldn't move properly and set his feet here and there, which made the carriage move up and down. The King became so uncomfortable that he came down and taunted him by saying perhaps it is very difficult for you to carry the load because you are thin and weak, knowing that he looked strong and healthy. Jadabharat didn't want him to be destroyed. Had the King hit him perhaps that could bring about his destruction. So in order to save all that happening he said, "I am made of dust, the carriage is made of dust and one who sits in the carriage is also made of dust. Dust doesn't feel anything and Atman is not bound by dust, so why should Atman feel uncomfortable".

This opened the eyes of the King and he paid his respects to him. Then Jadabharat left him without any further word. He was the Avadhoot type of Realized Man.

A. asks in meditation do aspirants meet Teacher at a certain point, or does Teacher go to each aspirant who needs him?

S. Relation is automatically established between disciple and Realized Man, not just of the present, but through all time, dead or alive or to be. Manifestations of relationship vary according to circumstances. When needed, they flow as required; when not needed, they do not necessarily come.

(Answer as written by J.): Although the influences of Realized Man are everywhere, the disciple has to make the first effort, and they would meet somewhere in the middle.

S.Contd: There are four types of Mantra: 1, our Mantra; 2 and 3 each use different Mantras; 4 – Recluse. Communication is direct between Teacher and aspirant. 4-6 a.m. Indian standard time best.

A. asks about taking life and eating meat?

S. Vedas says if you take another life without reason and intentionally you become responsible. He says if you do so unintentionally and in ignorance not responsible. This goes on all the time. Jain sect keep mouths covered and drink only carefully filtered water. Meat creates Tamas. It is now reported that eating meat creates certain elements in body rendering people more prone to disease. Try seven days of each. Lighter, more energetic, on vegetables. Every man decides, but he can recognise meat eaters.

Saturday 15 August

Evening

A. How should one think about time in connection with a man's search for Self-Realization? Has he only so much time or is his time limited?

S. There is no time limit for Self-Realization. It could happen as quick as minutes or take as long as one could take. Once the mind is stilled and impurities cleared, then one is near the goal. Time factor depends on the level of Being.

A. If a man does not climb the Ladder of Self-Realization fast enough, is there a danger that he will lose the help of his Teacher?

S. The guide is always with the disciple. There is no question of leaving him at all. The guide will never leave him unless he sees the disciple reach his goal of Self-Realization. Even the death would not break the relationship, so one should be carefree as to the help from the guide. As long as the Realization hasn't been achieved by the disciple, a mental picture remains in the mind of Self-Realized man and once the disciple has reached his goal, the picture merges into him. One can be very sure of being cared for.

A. How can the aspirant know when he is ready to receive instruction leading to Samadhi?

S. One should be able to know himself when one finds that he is turned inward. This should come as a profound feeling that he is now ready to receive it. It is like a dawn. One doesn't really need any other agency to proclaim the dawn, it is self-evident,

A. Is it possible that one relives one's present life and might

this account for strange knowledge in child prodigies and feelings of familiarity with events which most of us feel from time to time?

- S. According to Indian Tradition, the last desire before one's death establishes the pattern for the next life. The prodigies are the result of this law. He personally saw a girl of nine years explaining the verses of Bhagawadgita and Vedas for three hours continuously. But sometimes the mind of these children gets clouded with impurities and tensions so that they lose it later. In another instance, when the first Shankaracharya was travelling, he met a Brahmin family who had had two sons practically idiots. They were presented before the Holy man with a hope that he might bless them right. When the S. asked those boys why they didn't speak, they started reciting the Spiritual knowledge to the surprise of all. These two boys later on were appointed the first Shankaracharya of North and South.

The familiar feeling of events is because of the deep impression in previous life. It usually happens in younger age, and it is not necessary to happen to many people. In Mathura a boy of 7 years all of a sudden remembered his previous life and asked to be taken to a certain place. There he recognized his parents and described many events in that house. The parents also had lost a member of their family 7 years ago. Men on high level are seen to have recollection, and for example: a King who took to hermitage once saw a she deer running fast to save her life from a lion. While she was about to jump in the river she delivered the baby and fell in the river and died. The hermit took care of the fawn and developed much attachment to it. Once the fawn disappeared and he became very

sorry and miserable. Soon he lost his life. Due to this attachment he got a form of deer and due to the level of his Being he remembered his previous life, and ate only dry grass so as to die and get another form. These experiences are very rare. The intense desire at the time of death is the imprint which establishes the coming events of next life.

A. Has this Tradition ever been a part of the Christian Tradition?

S. The fundamental principles are the same all over the world. As in India, there are different sects who interpret Vedas in different ways, so one can see different systems practising the same Vedas differently. Difference of interpretation on a large scale is the result in creation of different religions. One has to look into all of them and find the common thread and also find the point of departure.

The main theme of Christianity in life is suffering. They think and believe that only by suffering one can develop his Being. In Indian Tradition suffering or pleasure are considered on one level. Just as one improves Being by facing suffering patiently, so should one improve Being by keeping a balanced head in pleasure. One should neither be broken by suffering, nor be deluded by pleasure. One should maintain equilibrium in both. The aim of suffering, or pleasure, is not suffering or pleasure but Bliss and peace. Very little has been done to find the correspondence of Bible to Upanishads, and I hope much more similarity will be shown to us when proper research is carried out.

Two of the many lines of thinking in India: the Vaishnava (followers of Vishnu and Krishna) and Buddhist. Buddhists aim to eradicate suffering, and Vaishnavites

aim to supplement pleasure. Their systems work on these two opposing lines.

The first Shankaracharya said that pursuit of happiness or eradication of suffering cannot be the ultimate end. The ultimate aim can only be that which is Ultimate; aim can only be that which is Ultimate, never changing and peaceful. Thus he showed the line of Consciousness, Bliss and Knowledge. Leave the changing suffering or pleasure, and work on Consciousness, Bliss and Knowledge, because that is the Absolute.

Sunday 16 August

Morning. (A)

As J. is writing a detailed note on our conversation, this is more of a commentary.

I always meditate for about an hour during the night. Either then, or in the early morning new ideas and questions come into my head. The Shankaracharya's discourse after meditation always opens the way for a discussion on these very subjects which have come or been put into my mind.

This morning, for instance, my thoughts were briefly as follows: The Mantra is the Word of the Absolute, its rhythm that of creation. That is what one is hearing when one listens to it. In complete stillness one is at one with this. This feeling is expressed to the world through the highest forms of all art and through the purest forms of living. I went on to think that all genuine efforts at artistic expression, all good deeds or actions were steps on the path. Nothing was to be despised, but those whose expression was truest to the feeling of oneness were the most likely to help the beholder to understand. It struck me that we had perhaps got ourselves, particularly vis-a-vis people like the Korens, into a slight unnecessary muddle over all this.

The S.'s talk opened by saying that the meaning of meditation was to hold and to contemplate. Everyone in the world is seeking, whether he understands it or not, happiness in some form. It may be in money for itself, or for what can be bought with it. It may be any of the carnal pleasures. It may be in many other material and physical ways. But any happiness which is gained through those ways is by

its nature transitory. This happiness either disappears very quickly with no memory, or sometimes even leaving a memory of pain. If it does by chance remain for a bit, the happiness is replaced by a fear of losing it. A more subtle way of gaining happiness is through the mind and intellectual pursuits. But this is very fluid, for the mind is always jumping from one thing to another. It can never decide what is Truth, or what is Eternal, so happiness eludes one. The only thing left is the Atman, which is Eternal, conscious and knowing. Only here can true happiness lie. This must be the basis for any organization which works for people's happiness.

I then asked how the feeling of the Oneness, the Atman, could be expressed to the world. Through the intellect? He said only the Atman itself could feel, other means had to be used to express.

A. asks, "did this mean painters, musicians, writers"?

S. Yes, they are the experts – people trained in their field who will guide you, but they can only guide. If you are on a journey and want to get through Lucknow you buy the best map you can. It takes you through the city and puts you on the road onwards, but it cannot complete the journey for you. It is only you who reach the destination, not the map! Artists, etc., are such experts.

A. Is the disillusion with worldly things Step 3 on the Ladder?

S. No, it is part of Step 2 where you took the 'decision' to turn away from these things.

A. Does Mantra have healing qualities on physical level?

S. It does. Our own Mantra should help us in any physical difficulties. There are other Mantras specially for healing, but

they can only be used on special occasions by special people.

A. For two or three days I have been wanting to ask how the aspirant may know that he has been accepted as a pupil? It struck me that it was a bit presumptuous just to assume one was accepted! J. dissuaded me, but I felt it had to be asked today.

S. Realized Man never lets disciple know that he has been accepted, and it must never even be assumed; otherwise the disciple might stop work. It is important that the disciple has the goal, and not the Realized Man in mind all the time. It must be held that way; by accepting the disciple the Realized Man may replace the goal by himself.

(S. added with great kindness, sensing my anxiety perhaps):

On the lower level the moment an aspirant came before a Realized Man the relationship which he has earlier referred to was established and could never be broken till he too became Realized. At that moment he would understand – but not till then – that he had been accepted all the time.

Sunday 16 August

Morning (J)

S. Meditation (Dhyan) is made up of a root verb called ‘Dhi’, which means to hold and contemplate. In meditation the moving mind is held and contemplates. What is that which one should hold and contemplate? and how can one do so? These are the questions one asks.

We can appreciate a thing only if we know about it. The more we know the more is the possibility of liking (if it is likeable). We have our senses and their subjects. We see, touch, hear, smell and taste. We sometimes like and sometimes dislike and, moreover, we have no control over the subjects of senses. They seem to change all the year round and so become the cause of pain and pleasure – both. The mind is also so very mobile and intellect seems to change very often due to change of time and place, and thus we find that all these senses, mind and intellect have changing nature. What else is left in us then?

There is that unchanging, Eternal, blissful, conscious, peaceful entity called the Self, the Atman, and that is what we try to hold and contemplate during meditation. We should know more about it. We might like it.

A. Does one realize disillusion with worldly things at Step No.3 of the Ladder?

S. Aspirant should be able to see this from Step 2. That is the Step of thinking, pondering. It brings about a crisis. It shows this and the other side of a thing. One starts acquiring a Knowledge which distinguishes. This is where one sees disillusionment with the ever-changing world. But this does not necessarily raise his level of

· “survey steadily with (eyes or) mind” (OED)

Being as to act accordingly. Up to Stage 4 he may or may not act fully according to what he has so far realized.

A. Are great works of Art, music and poetry created by those who are very near the Self?

S. Yes, the experience has to be expressed by the means of intellect, mind and senses. These are flashes duly expressed efficiently. This doesn't mean that their Beings stay permanently at that higher level. Men of the same level fully understand the real great works of art.

A. Could a disciple know if he has been accepted by the Realized Man?

S. The Realized Man would never give that impression. It is quite possible that the disciple might feel that his aim is achieved if he were told so. To keep him always alert and moving and for his own good the disciple is never told so. A disciple would feel that only when he has also reached the stage of Realized Man where both become One. He would also know that it has always been so.

Monday 17 August

Morning

S. said man has two types of servant which he can use in the ordinary world. The emotion and the intellect. If he kept those two servants under control he can do anything and have no difficulties.

(A. This so exactly matched two questions that I had actually written down that I said to him that every day he prepared the way for my questions).

He said, Yes, of course. We sit close together and I know your mind. But don't think it is only when we are close. Distance has nothing to do with it. If you put me in your mind you will get your answer. If I wish to contact you, I can do so. This was very casually said, as if taken for granted, but it was somehow the most direct touch I had had from him.

I then went back to the original subject by asking more about detachment. He said that when Hermits were in the forest they surrounded themselves with fire. This kept even the most violent beasts at bay. I asked, "What is the fire with which we should surround ourselves?" He replied that it was Love. Love kept attachment at bay. Attachment comes when you do thing for motives of profit and self-interest. Detachment has nothing to do with profit or with loss for that matter. If you love either one person or everybody and it is not reciprocated it makes no difference to your love. Self-assertion does not exist in Love. Love brings equilibrium. If your love embraces the Cosmos, then Cosmic Consciousness looks after you. True Love is only experienced when attachment has gone from the coarser forms of love.

I then referred back to potentialities to which he had earlier referred. I asked whether this just meant power or whether it meant new capabilities if necessary. He said that you can't see power, only its manifestations. Example electricity: you can't see electricity, only its manifestation in light, or flour mill, or shock. Same with us, the power will manifest through the mind or heart as required. This power is stored in sex centre and is latent there. Through meditation it is revealed and surges up through the body and gives power and also purifies. It is there whenever it is needed. I had asked whether one could switch it on oneself or whether it was switched on by someone else.

Note F.C.R.'s question which is exactly that. I will repeat it this afternoon for I don't think the answer is quite clear, though I believe that it is simply demand. The farm next us at Froyle pumps water from the mains at the bottom of the hill to a reservoir at the highest point of the farm. From there it flows to the house and all the fields. When the water level in the reservoir falls, the electric pump at the bottom of the hill is automatically turned on. I think that this must be the answer. Also I should have added that the S. said that in certain Yogic systems this power was controlled and used at will. He said, however, that this was not Fourth Way and not for us. In fact, of course, the S. did answer both mine and Dr.Roles' question.

I said that I had got so much both directly and indirectly that I wondered if I could pass it on in any way other than by word and action? He said, No, only word and action. There were two types of people – (1) those who wanted Knowledge only, and (2) those

prepared for discipline. The second were all right. All one could do for first category was to bring them along with tact. Only a Realized Man could use more subtle ways. Then if someone was particularly intractable he could touch him. This would awake him and permit the Realized Man to see into his mind and discover his trouble.

Monday 17 August

Morning (J)

- S. Emotions and intellect are our two servants (helpers). Their seats are heart and head. Good thoughts and good emotions are good for development. They keep us safe from impurities. In lonely, thick jungles, hermits usually keep fire ring around them which keeps even the most ferocious and violent animals away. They never dare enter the ring. So is it possible to create fire rings of good emotions (love), and intellect (right thoughts) to keep the Self safe, wherein there be peace and possibility of right action.
- A. asked how is it that you mostly start with the question in my mind without being asked?
- S. The mind reflects and impact is felt. This can happen in presence or in absence. Distance doesn't make any hindrance to receiving the reflection. When one remembers, or is remembered by the Realized Man, the communication can take place.
- A. How should one be more detached?
- S. Actions are necessary in life. When one acts to gain something, then he forgets the relation after it is achieved. He becomes detached, but if he didn't succeed, he gets worried and the attachment becomes obvious. This proves the attachment which ultimately leads to more tense and confused state. The other way of action is to do everything as a matter of duty and never bother about the result. Gain or loss make no difference for any action. Love comes in for this. One acts for the love of act, and not the result. This should make one detached. Once you act without attachment, you do everything for the Universe, and then the Universal Consciousness takes care of what you do.

Love brings equilibrium and all our profits and losses are dissolved in it.

A. Does one use power as power, or as capabilities?

S. One can never experience power (by senses), one can only see the manifestations of power in action. One can comprehend his power by intellect only. No one can see what electricity is, but everyone can see the work done by it.

A. Can one use this power at will, or can it be used when the need be?

S. There are ways to use power by force in system of Yoga, but for our practical use we use it when faced with necessity. This power is stored by Nature in sex centre. By meditation one removes the cover, sheaths or accumulated impurities and then it rises and cleans the whole nervous system, which in turn acts appropriately to situations. Meditation enhances this power as well. The use of this power is through capabilities. These are the channels through which one uses the power.

A. All that I have received from you is to be given to all in London? Will this happen through words and actions, or by any other means?

S. You will do this by words, and your actions. The subtle influences are given by Realized Men only. There are two types of people: one who would like to know everything before he takes to the Way, the other just walks on it. This intellectual being is a little difficult. Sometimes a Realized Man awakes him by physical touch just to let him see it for himself. Others follow the Leader more easily.

Monday 17 August

Evening

- A. How does the aspirant keep the image of Realized Man (bring) in his mind?
- S. The aspirant should first try to grasp the physical form in his mind, and in this image the subtle body of Realized Man would fill in by remembrance. This should facilitate communication and in time of crisis or difficulties the answer will be supplied.
- A. At the time of Initiation several people including Allan were by mistake left to meditate alone for four hours immediately after Initiation. Is it possible that this long first period of meditation caused difficulties?
- S. Discipline is the word for gradual progress. Step by step work is disciplined work. All those who took such a long meditation right in the beginning have done in great rush of enthusiasm. They had too much at one time, which has put their time-scale wrong. In a School this should never be allowed. They should be given meditation to start with fifteen minutes and take to half-hour. Then they must stick to half-hour for six months, and then build up as they can easily afford. To correct the wrong one can create a favourable atmosphere with the help of good music. This would put them in tune and make ready for meditation.
- A. How could one make oneself free from attachment to wealth, power, position, art, sport and so on?
- S. This calls for knowledge. The knowledge of the ever-changing world. Wealth, power, art, sport, etc. are changing facets of the world. One must work as much as one wishes for them, but one

must remember this, that either these subjects will change or one will have used all his powers and can't hold them any more. That will be the point of disappointment. The fact that a stream of True Knowledge runs beneath all worldly things should never be forgotten. This stream of Real Knowledge is never changing and promises to keep one alive when every other forceful thing of the world has passed by.

- A. Are there any instructions about the correct use of sex function?
- S. Use in moderation. One should try to control one's wild desires. It would be useful only if people disciplined themselves. A gap of 7, 10, 15 days or a month is fair enough to live a happy married life and also leave enough time for other world. If one can't control by knowledge, then one should be asked to sit straight and look continuously at the navel. This should help reduce superfluous desire without feeling of suppression.
- A. Sometimes even after people have joined the Work, they decide they have married wrong person. They may wish to divorce to marry someone else in the Work. Are there any instructions on this subject?
- S. Marriage is a sacred bond. Once bound one should do utmost to live up to it. Once you break this bond you really split yourself. You might think that the next one is best, but who knows? And secondly, you yourself are the split one. How could it work? If it didn't, more split, and then life loses its charm. You become wild slave to animal desire. This is certainly not the way of the School.

In School whatever you get, you keep and try to improve. Of course, if the partner is incurably sick or some other vital reasons, then one can't carry on, but little differences should be ignored and patched up. There is a lot more in giving than in taking.

A. Sometimes one partner in marriage may be interested in finding the path of Self-Realization while the other is opposed to it. This causes difficulties which makes it hard for the one who seeks. Can any advice be given?

S. The School man is expected to have more understanding than the other partner. It is his duty to see that the other partner is not ignored. If one has taken a responsibility, one should stand by it. School doesn't need much time, and after that if one really cares about the partner one wouldn't have to face crisis. The crises would arise if the School member wants the partner to be dragged to School without real desire. If the partner wants to enjoy worldly pleasure, help and provide all you can. One would thus find the partner very much in accordance to your own need.

The householders have to find a pleasant balance to enjoy the world and also pave the way to Self-Realization. One doesn't need to run away. We must live in the flesh and work for the Spirit.

One shouldn't be selfish. Everyone wants and deserves pleasure from the partner. Each one has a pattern of pleasure in mind which one wants the partner to comply with, and oddly enough the other partner also has his own pattern to which he wants you to comply. The question is who should make the first concession? Certainly the School man. Isn't he or she supposed to be not really asleep?

One would later on find that to get concessions one simply needs to give concessions.

(Whatever he has gathered about the Western life and the question of divorce, it seems little personal differences are magnified and paramount priority to one's own pleasure usually leads to these situations. One can have differences and be free to differ, but these differences belong to the coarse body and moving mind. The Self who lives in the Heart is never involved in it. One should try to see the Atman hidden somewhere in the partner and help him or her to discover it.)

A. Entertainment industry is adding to these difficulties.

S. One should try to put better plays and better ways of entertainment to offer good influences. The young mind is very tender and takes to anything that comes to him. Before he realises the result by experience, his time is practically gone. He has gone to the point of no return and finds it hard to change his ways. It is up to the responsible people who know what is wrong and right to take the opportunity to give better food to the young mind. One can easily find very many examples from his own culture.

Tuesday 18 August

Morning (A)

- A. asks if there are two parts of the mind in which one can hear the Mantra, and is one deeper than the other?
- S. says if mind is taken up with outside noise then Mantra is in a shallow part and must go deeper for the true Light. Example: if electric light bulb is loose in its socket, it will burn all right until a breeze bumps it against the wall and the connection is broken.
- A. presses the point, asking about two different places, and mentioning Thalamus.
- S. Yoga goes into the nervous systems in detail. Two centres of minds: (1) top middle of head; (2) forehead. One long nerve of 2,700 feet connects sex centre with (2).

(Note: that 2 is where Indians wear red spot. It is more or less between the eyes. I do not think it is the same as the frontal lobes of the brain. It seems to me more likely to be the way in to the Thalamus).

This nerve has different numbers of 'coils' in different centres (described in detail in J's report). In meditation, sex centre is connected irregularly with (2). If the connection lasts a short while a state of Dharma is reached. If longer, it leads to Samadhi. The energy from sex centre is released by the heat generated by staying in the same position, and by the concentration of the mind. This heat dissolves the seal holding the energy. Rousing this energy is possible through Yoga and through other ways, but it is not for us in Fourth Way. Ours is the way of ordinary people and we must use simple, ordinary methods that can be understood and practised. We must not try to rouse it or even expect it. Just leave it to meditation.

- A. asks what part of one is it that seems frightened of the stillness?
- S. The moving mind. Our whole mind is the go-between between

our outer and inner worlds. It has to interpret these worlds to us. The whole of our mind has for so long been associated with the outer world that it has quite forgotten the existence, let alone the language of the Inner world. So when in meditation it is brought to the Inner world, it is unsure of itself, can't interpret and becomes frightened. Moving mind looks for happiness in getting and experiencing things. These do not suffice, for when mind has one thing it immediately rushes after another. The still mind finds happiness in everything. This is achieved by meditation and meditation is to be encouraged by putting out the True Knowledge of how things are.

A. asks if there is any way of increasing growth and scope of self-less love?

S. Only through complete lack of desire and attachment. If there is no attachment all actions are guided by self-less Love.

A. asks how we are to create this feeling of expansion – thoughts? or are there other ways?

S. It is not only feeling or thought, it is fact. The macrocosm and the microcosm are both created of the same elements; what is in the Universe is in us too. Let the mind go. Release tension and try to think within. This is fundamental; unless you do expand you remain limited. One should remember that one is far bigger than one thinks. If one does remember that one embraces everything; one can draw strength and power from everything. To be influential, people must feel they are big. If they feel small, then they have no influence. Fear nothing, for nothing is bigger than you.

Tuesday 18 August

Morning (J)

A. There seem to be two centres where mind stays during meditation, one is shallow and the other is deep?

S. When the connection of lamp and holder is loose then one would see that the lamplight goes off with a little push of air. So far as the mind hasn't been connected to the Self, it will always remain in shallow state. It is always moving. Once it is properly turned inward, the connection is established and one feels deep dive.

(He then described the elaborate Yogi system of Kundalini to Sahssrar with different centres and coils which should be fully looked into. Any good book on Yoga will give the details and diagram).

The essence of all this (what he explained about Yoga) is that by meditation one is connected to the Self. This connection charges the seat of power and gives one more energy and clarity of mind. The system of meditation is for householder. Yoga is for recluse. Householder is not required to go that hard way; he should stick to this wide and easy way and one should never try to use this source of energy by any force or command. Householder has to use it for necessary actions and no more.

A. What is it which is frightened of deep peace?

S. The moving mind. Mind is like an interpreter. Our association with physical world is so much more that our mind learns only the language of the material world. We starve him of the knowledge of the Spiritual world. So the interpreter knows only one language. When he is faced with two different worlds he finds it difficult to cope. The moment he sees peace he finds no

medium to express so he wants to run away in fear. If the mind is given the knowledge of both worlds he will not be frightened because it is his job. The meditation is the practical part, whereas knowledge of Truth is to arm him with language of the other world. Give him both and he will learn to do his work properly.

A. How can one increase self-less love?

S. Don't ask for any return. Once you do a work only because it is necessary and not because you want to accomplish something, then you are detached. In such situations Love comes in.

A. How to bring about expansion?

S. By feelings and thoughts. The microcosm is made of the same substance which made macrocosm. The body is made of elements of earth, water, air, fire, ether, mind, intellect and Atman. The Universe is also made of the same. In Consciousness the elements are united and the body expands to embrace the Universe. This is possible only when full Knowledge of microcosm and macrocosm is given to aspirant, and then there is the element of all-flowing Love. Once we create feeling of Love we are connected to everything we love. Feeling and thought processes can bring about expansion. In doing so one doesn't have to run around the Universe, but just gradually to expand oneSelf to embrace all that is in the Universe. Running around is only done by the mind, which is not needed. Keep hold of centre which is the Self, and expand it to embrace all that is the Absolute.

Tuesday 18 August

Evening (J)

“The farewell words”:

A. I am so very grateful for all your kind words, and I hope I faithfully pass these words on to my friends in London.

S. You have been given enough. Use it carefully. The people responsible for an organization must know enough to face everyday problems and keep the associate on the way. Everyone can't take everything, so one has to be selective in giving each one what he needs. Give them enough and keep them alive. Don't starve and don't overfeed.

There are difficulties in the way. They mostly come when something good has arrived. Divine forces are always met by difficulties, but once you stick to what is good they turn back. When an elephant passes through the village, the dogs bark and keep barking up to the village boundary. Beyond that they don't go and turn back. A good or Divine Knowledge which is new is always met by the barking dogs in our mind. Once you elevate your Being they stop.

Keep upright, serve your people by looking after their well-being; try to see yourself in everyone. The Self (Atman) lives in everyone, even in those who oppose, so respect even your enemy. Give proper answer if necessary, and keep your mind free from any malice.

My blessing, and I will always be with you. May you help yourself and your people.

(At this point A. was filled with emotion, and the way the S. put garland on his neck and uttered a few words in Sanskrit, it seemed to me that he was also moved for a moment. Next moment he looked just the same, free and detached).

(I felt as if a small octave was completed which could well be the Do for a bigger octave).

Tuesday 18 August

Evening (A)

A longer meditation than usual. He was very close to me.

Afterwards he played the tape which he had promised us. I am not an expert on any music, let alone this type, but I think it very moving indeed. He then told a long story connected with it. It was so long that I suggested that Jaiswal did not translate then and there, but write it later. This he is doing.

During the music he was more relaxed than I had ever seen him. He was operating the tape recorder himself in order to demonstrate different types; he was running the reels backwards and forwards a long way. The recordings are on the very big reels, yet he appeared to be able to stop them at the exact spot he wanted. I must give another example of his actions. A man, more or less mentally deranged, came into the hall one morning. He became rather obstreperous, and no signs from anybody quietened him. The S. just gave him a glance and he was instantly asleep. Later on the man started playing the fool and everybody laughed. The S. looked round pointing one finger to his own head as if to indicate that the man was mad, but I am confident that this was only done to see who in the room was awake.

I said that after such music I didn't want to ask questions except to discover what I might say about our talks. He replied that each situation would be different. Ordinary people should be told only what they could take. Responsible people in the organization could be given detail. I was to be the judge. Think of it like C. in C. briefing an army.

J. then asked if he wished to say anything to me. He gave me his blessings which would always be with me. I was to keep his work going by helping others. I was to see mySelf in everyone, even in my enemies in the work I was now doing. Opposition was only another expression of self, but it had to be checked, so hard words could be used, but never with hate. Love, vigilance and the help of others was our duty. Whatever I had in hand I was to keep doing. I was not to leave one for the other. I was to keep active and keep helping the School. This was not to change. It was I who was to change by growing deeper and more loving. Keep remembering, keep loving (and his only and final words to me at interview with F.C.R.) – keep happy.

Wednesday 19 August

Copy of letter written to F.C.R. by R.A.A. from Clark's Shiraz Hotel, Agra.

Dear Dr. Rôles,

I must let you know my understanding of expansion. What the S. showed me is that this does mean literally becoming the Absolute. "The world and all that therein is" becomes mine. All the happiness, and all the sadness; all the love and all the hate; all the hopes and all the fears; all the wealth and all the poverty; all the health and all the sickness; all this and all the power too.

My first question, though this was not while we were together, so there is no record, was how was it ensured that such power was not wrongly used. The answer was selfless Love. But provided we are going to act with selfless Love, we can get and use this power. As our selflessness grows, so does our access to this power, until we are completely selfless when we have complete power and are wholly one with the Absolute – Self Realized.

It crossed my mind to apologise for being presumptuous in writing to you like this. Another lesson checked me – kind of humility, humbleness (humble pie sort of stuff) we ordinarily talk about is frightful handicap because it is based on lying and imagination. True humility is simply expression of lack of self-interest. The Shankaracharya is a good example – not puffed up or arrogant, but no one could call him humble in the ordinary sense – it would be an insult if one did. Rightly so, for he is one with Absolute.

(short paragraph about the hotel)

I don't know whether you think the remarks above are too strong meat for all, but do put this letter with record if you want to. I wrote it, however, in the hope it might be of some use to you. If it is, I shall have repaid one ten-thousandth part of my debt to you.

Wednesday. 19 August

Evening

S. Meditation in the morning and in the evening is the important work. In the morning and evening darkness and light meet. This time of confluence is very suitable for meditation. The Rajas of the day and Tamas of the night are impregnated with the Sattva we get from meditation. During active work and pressing times one can remember the Mantra and that should be enough to recharge, as one changes the gear to accelerate.

When a man goes to meet a very important person, he leaves all his associates, friends, advisers, servants, attendants and well-wishers near the gates and goes to meet the V.I.P. at appointed time just by himself. In meditation one is going to meet the best of V.I.P's, and so one should leave all one's burden of mental activities which we load on our head as associates, friends, advisers, attendants and well-wishers. They should be politely told to wait outside during one's meeting with the Atman and treat them later one by one and give a little of Sattva to each of them. Slowly they would learn to keep out by themselves.

A. How to bring around the sceptical mind?

S. Sceptic is one who has been previously cheated, promised a lot and given nothing. This System of Meditation is a practical proposition as well. One has only to try it for ten minutes and if he doesn't find peace then he shouldn't do any more. We don't promise to give something after practice of ten years. There is no question of waiting for the result. You meditate now and find the result for

yourself. The proof is in practice. If one does more one will get more. When you go to work, you trust your employer and get your remuneration only when you have done the job in question. If you distrust, you lose the job. The True Knowledge has been gathered for centuries by great seers, saints and learned men. Meditation is the result of all their knowledge. One needs to give it a fair chance.

If you scatter grains of sugar on the ground leading to the store, an ant will follow the grains to the store. One who wants peace and bliss will collect grains of peace and bliss and follow the lead to full Consciousness, Bliss.

If you light a lamp of 15 watts, only a little light will disperse a little darkness. Take a lamp of 60 watts and more light will prevail, and with 100 watts still more. The result of meditation should remove impurities little by little and bring in light of Knowledge and bliss in its place. You get that which you are ready to pay for. Nothing is free.

There are people who take a system and go bang with terrific enthusiasm and speed. Speed is all Rajas. They dissipate quickly and slow down to a stop. There are those who take the system quietly and work continuously in moderate way. They keep storing energy and keep on the way till they reach the goal. For example, when in India, somebody invites many people to participate in ceremony. Special food is prepared for such occasion. Some greedy people eat too much of the special food and get sick when they reach home. Others enjoy good health and good dishes. Extra enthusiasts should be checked to conform to medium standard, for there is always the danger of Rajas

going toward Tamas.

Material world is like mud. It is easy to jump in and walk on but once in deep mud it is difficult to come out without outside help. Only a Realized Man or a School can give that help. Those who are suffering from repletion, they should be treated systematically. Give them little to start and build up their appetite before giving more. Once they are in a healthy state of mind then resume full course diet.

Thursday 20 August11 a.m.Letter from F.C.R. to Mrs. H.P.

This is a short general account which is meant for you to give the friends who come to see you and who are chiefly interested in the meditation – for that has been the main theme so far. I've asked Bobby (who is quite transformed by his experience) to come and have tea with you (and a few people of your choice) without delay as I want you to get as much as possible of what he has. Having got up at 5.30 a.m. on Tuesday and travelled continuously without much sleep and only meditation by snatches, I had just time for breakfast and a bath before being whisked off by bicycle rickshaw (a bumpy $\frac{3}{4}$ -hour ride through masses of population and colour and noise and smells) to buy flowers and fruit and meet His Holiness in a small audience hall as he wanted to see Mr. Allan and me together at 11.30 a.m. There were about a dozen disciples (one the 'chela' who had so impressed me at my first meeting with H.H. at the Ashram nearly four years ago). H.H. quickly diagnosed my case, said I needed rest and "go very gently", meditating for short spells whenever I could. Giving me a few instructions he took a fond farewell of Allan (who has pleased him very much), and dismissed us till 4.30. Allan started for Airport about 4 o'clock.

A half-hour's deep sleep set me up a lot and we duly arrived at a lovely cool room looking out on a charming garden where he is staying as a guest. My questions were rather elementary ones about the meditation but unfortunately the tape-recorder could not be got

to work, but enclosed is what we remember of that first afternoon's talk. Chiefly of course one is revived by the lovely serene presence only a yard or two away; the light in the eyes, the smile, the animation; the calm and beautiful faces of about 20 people (men and women) who gradually fill up the room. The contrast between that garden room and the chaos of teeming multitudes outside is so great that one could go no further in understanding the idea of "Inner and Outer Circle". Having been garlanded and given gifts of fruit we returned through what might be termed the peak hour of traffic, cars tooting, myriads of bicycle rickshaws and bicycles, and cows wandering freely everywhere.

That night I continued to have fitful sleep – about an hour at a time – sandwiched between short spells of meditation. About 2 a.m. I gave up sleeping and began to read the accounts of conversations which Allan had left me, and soon came across the following which seemed to make all the difference. I wonder if it comes over to you?

"In scientific language when one object passes another at speed it seems that both are moving. To people sitting in a moving train it appears that a motionless train is also moving, though it is not. If you are in the motionless train and pay no attention to the moving one then you feel still and motionless; but the moment your attention is drawn to the moving train you too feel motion, get the illusion of movement. The same with meditation. If you attend to interference, you get interference; but if you don't attend to it, you are safe." Putting this into practice then and there for half-an-hour,

I found the full peace of the meditation and after that slept soundly till awakened by the early morning tea. Much could spring from that simile, I feel, for us in London, and this afternoon I hope to ask more about it.

Thursday 20 August

Morning

R. How does one know when Mantra is moving towards base of spine?

S. There are different types of experiences which one might observe, but one must (bear) this in mind that these experiences are only sidelights of the way. One should never take these for the goal.

One would feel a sort of vibration in the spine, or feel a shock which would move the whole body for a fraction of moment. Some time one might see dark blue light, or a creeping feeling in the spine or a flash of light in the head, and sometime this light could become so strong and extensive that you might feel that your body is itself the light. Such experiences may occur, but one should never hang on to see more of them.

R. Under these experiences our people have been told to come back to meditation. Is it right?

S. When one walks on filthy roads one sees the filth around it and if one walks on nice and clean roads one finds better view to look at. All the same one never stops to look at them or he wouldn't reach the destination. In this Spiritual Way these are the sidelights or different views which come to sight. These experiences are connected with different spheres which belong to this world. The spheres of the manes, the angels, gods, righteousness or Truth. We just might get flashes of these spheres. It may mean a flash of light, colour, vibration, sound or shock. All these experiences are very momentary and one must keep this warning in mind that if you try to dwell in these you would only lose these flashes and develop

a nagging desire to get them again, and thus go against the way of meditation which is what one is asked to do.

R. Though such flashes might give encouragement, do you mean that we should just remain detached from them?

S. We don't have to delude ourself in looking for these beautiful scenes in the way. The whole structure of the universe is embodied in our own form. The Macrocosm of the Universe is fully repeated in the microcosm of our body from the bottom end of spine to the top of the head. During meditation when relation is established between the corresponding spheres of microcosm and Macrocosm, then one gets these experiences which have been described. No desire (should) be involved in these happenings; even if a God reveals His glory or something comes to reign which has never been viewed, (it) should be ignored and no effort be made to stop and have a look. One will certainly have the experience of satisfaction that one is on the Way. But Way is not the goal. The way is to walk on. So walk on the Way till you reach the goal, the Absolute.

R. How to connect oneself to the Fountain of Knowledge?

S. One is Fountain of Knowledge, and the other is the shower of Knowledge. The shower is the outside source, the worldly from books, Schools or Realized Man. The people who are thick in the material world of pleasure are like pots turned upside down. Howsoever the shower is heavy, nothing will go into the pot. They deprive themselves; they shut themselves and live on few drops which enter them without their knowledge. Those who keep open usually find lot to fill their life with – peace, bliss and knowledge. The other type who seem

to be connected to Fountain of Knowledge or who are the Fountain of Knowledge are rare ones, who have been on the Way in their previous life and died before Self-Realization. The Yogis in particular. It is that accumulated Knowledge which forms the Fountain in this life. They don't need much from outside. Once the lid is open the fountain springs out.

Later on when asked if people like us who were not Yogis could also reach the Fountain, he said that one has to simply let open the pot and allow it to be filled. After Self-Realization only one could reach to the Fountain of Knowledge.

The deserving will certainly inherit the Fountain. Space (Geography) makes no difference. People around the Fountain may not realize it, whereas someone from a distant land might acquire it just only for his sincerity and devotion. Although everyone will get some influence of the Fountain, but only that one who prepares oneself will inherit.

There was a temple of Sharada, the goddess of wisdom, in Kashmir where there were four gates: one for Dharma, one for Artha (wealth), one for Kam (desires) and last one for Moksha (liberation). First three were open, but fourth was closed. Only a Realized Man could open. The first Shankaracharya happened to go there and entered the temple through the fourth gate. The learned of the temple enquired as to how could you open the gate. The goddess said he is a Realized one.

R. When I saw His Holiness at Rishikesh for the first time I felt a great pull towards him for his quick and precise answers without any attachment.

S. When a disciple and Teacher come together and find a deep

bond it must be realized that the relation must have some roots in a previous life. Once the disciple becomes one with the Realized Man he inherits the Fountain of Knowledge.

The School of Meditation

The relevant information concerning the attacks made by the Maharishi and his followers upon the School of Meditation was placed before His Holiness by Jaiswal (our Interpreter, a staunch supporter of the School). The reply (15th August) as relayed to me was as follows:

“The question concerning the School of Meditation has also been so completely cleared up as to leave no doubt for future actions. His Holiness believes that Maharishi is attached to (identified with) propagation of the meditation. This ‘attachment’ is his real trouble and if it leads him to further undesirable paths then he should be plainly told to mind his own business, and that Shankaracharya has on his own authority given you the power to carry on the work of the School of Meditation. If anyone has any doubt about the authority, he should contact the Shankaracharya and make sure. Everybody who desires development is free to come to Shankaracharya. If someone tries to hinder the work of the School of Meditation in any way he will be properly dealt with whenever necessary. You can freely associate his name with the School of Meditation and tell it so to Maharishi if you meet him. His Holiness has no desire to come in the way of anybody’s mission, but he expects that everybody looks to his own work and no one hinders others.”

So that goes to Mr. Whiting, the head of the School of Meditation, and those who work with him. My own position is a little different; my aim is in the end to unite, not split up, the Holy Tradition, and if I can to help bring Maharishi back under the authority of his Tradition. Otherwise great harm to many good people

will continue to be done. I do not wish therefore to sacrifice the good understanding I still have with Maharishi when we talk in private. He repeatedly says he has no quarrel with me. After all, my own people and I do not advertise in public, which is the main cause of the dispute; why should I therefore join in the quarrel? If I see him, I will of course tell him what Shankaracharya has said, but will seek with him a solution of the problem, upon the condition that all attacks by him and his followers upon the School of Meditation shall cease.

There are certain further points which have come out of conversations here, which His Holiness wants us to attend to as they are rather different from Maharishi's methods:

- 1) Some discrimination must be used as to which people are given the meditation; that is to say people should genuinely want it for their own sakes, before being given it.
- 2) They should not be promised too much at the beginning or they may be disappointed and frustrated. Results are proportionate to time and diligence; so at the beginning they should be told only what they can get in the first stages.
- 3) At the Initiation and afterward in the early stages they should not be made to meditate for too long. A quarter of an hour at first is sufficient twice a day, lengthening gradually to half-an-hour when they are ready to do that. Longer periods are only to be undertaken by individuals under the guidance or in the company of an expert.

F.C.R

26 August 1964

Saturday 22 August

(Personal Record)

It's only about three days, but the thing that I came for has begun to happen. The three days seemed to be needed for me to come out of the depths of despair and worry and physical discomfort. It had been decided on Thursday that I wasn't making enough progress and I was to be left alone more or less for a few days to concentrate on union with the Atman and put aside everything else. During Thursday night I would sleep for two-hour stretches and meditate for a few minutes with a straight back each time I woke up. At the Friday morning meditation with H.H., it seemed to me that I must no longer sit in a chair like a V.I.P. but sit on the floor with the others in the position I'd found during the night to be best – legs crossed, hands dropping over knees. This half-hour was a particularly happy one, and after it His Holiness said something like this:

“To get Self-Realization is not really difficult for individuals, but when a man has to instruct others something more is necessary.”

After some questions it became apparent that the meditation had to be taken further during half-hours, further than just a personal bliss, but up to the highest possible. He was not referring to what one did between meditations, but to the meditation itself. All he would say was that a straight back was necessary, but it was the approach to the Atman mainly. That afternoon after another good meditation with H.H., a question arose spontaneously and quite unpremeditated. It was this:

“Is it safe to say that that which is conscious of repeating the Mantra is ‘I’ and all the rest is ‘not I’ ”?

The conversation that followed has been fully recorded, and it was this that set things off. Alone that night, in spite of the fitful sleep one was able to keep in the “still place” all through and woke finally this morning still there to do a full half-hour and hold it till I set off at 3.30 to meet H.H. again. In the rickshaw I repeated the Lord’s Prayer and remained detached from the impact of all the manifold impressions one meets on the way.

The session began with only two other people present besides H.H. and both of them had a strong emotional relation with one – one being a man I had admired at Rishikesh and again at Allahabad. His Holiness started to meditate, humming a scarcely audible little chant, as is his custom. I just kept a straight back and my mind wholly on the Mantra. Suddenly it began to accelerate and went faster and faster, and it was as if my consciousness was being carried up in a lift to some place at the top of the head. It seemed to want to go down again and got slower and slower until it disappeared. This happened about five times and then there was a period of rather frustrated longing, but right at the end of the half-hour it came again, so that when His Holiness opened his eyes I was looking very happy.

It was our host’s (Agrawal senior – the older of two brothers) first attempt at translating, and I had been warned to ask only very short and simple questions. I’m afraid the recording was not a success, but what there is will corroborate what I can remember.

I asked: “What does it mean when the Mantra goes faster and

faster lifting one's consciousness to the top of the head?"

The gist of the answer was that this was the aim. One was usually centred at the navel (solar plexus); as the Mantra went faster consciousness became centred in the heart, then in the throat; then behind the forehead and then at the top of the head (finger pointed to where Pineal is). If it reached there it would be eternal and very blissful and harmonious. The danger of descending again was only while one was on the way up; but once there, there was no danger of loss. On the way there one could be forced to descend by external interruptions or by the weight of one's own mind, particularly by any unhappiness. There was one panacea for ensuring ascent, and that was to keep happy under all circumstances. Since this highest place of consciousness is one's birthright, some circumstance would happen to spiritual aspirants at some time in the course of their lives, and he told a story of a famous Indian sage, Tulasidas (author of Ramayana): He had always been very worldly, never inclined to Spiritual things. One day his wife (to whom he was entirely devoted) went to stay at his father's house. By midnight he could bear the separation no longer and went and beat on her door. She came out and said to him: "If even a small part of the devotion you have for my body could be diverted to God, you would attain Spiritual Enlightenment." This was the shock which put him on the Spiritual path. "It is the same with you," he went on, "a certain circumstance had to happen before you could attain Realization – now just keep happy."

On the way home it poured with rain and I was soaked through, but I was as happy as one of the poor old buffaloes who was finding the rain so refreshing. After a bath and tea, I tried it again and it worked

quite spontaneously – the quickening of the Mantra and the rise of consciousness to the top of the head. It seemed to me like the Food Diagram – two stages in the meditation, two shocks. First down to the quiet place, the “nothingness”, the silence. Many of us don’t seem to get beyond that for moments and years. But the 2nd Shock would cause this lightening of the spirit with rise from Mi 12 in the lower storey up through Fa 6, Si 3 and even Do 1.

Saturday 22 August

Evening

(During Jaiswal's absence – 22–28 morning, the Translator did not understand questions or remember answers. But mostly recordings were made and later translated by J.)

R. During the meditation just now, I quickly reached to the silence. Then suddenly the Mantra began to go quicker and quicker and my “centre of Consciousness” seemed to move up through the solar plexus to heart and centre of head and then to the top of the head. Then Mantra slowed again and I reached the silence again. This happened 5 or 6 times in the half-hour and I feel happy and full of energy. Will you explain please?

S. In happiness the Prana (? Life Force) rises upwards and in pain and strain it is pressed down. At its lowest level it is activated in pelvis below the navel and at its highest it moves up from navel, to solar plexus, to larynx, to forehead, and the top of the head, which is called Sahastrar. Here at the top it swings on the waves of bliss. The pains and strain are heavier substances and they press it down to the bottom where it feels weak, limited, powerless and sick and becomes very coarse and heavy. Due to meditation this prana is stilled, and in stillness and happiness it becomes lighter and rises high according to stillness and bliss.

R. If it happened to come down, will coming back to Mantra push it up?

S. If it can't rise, then strains are pulling it down. It is one of the laws of Nature that when any substance rises upwards, then the nature will start pulling it down, just as one is pulled by leg

while stepping up the ladder. If one gives importance to the material substances, then the attachment drags one down. If one is not attached to anything, then the nature can't hinder the progress and once you reach the top then the forces of Nature have no hold at all and the fall is out of question. The way up is against nature and the danger of all is only on the way. Once you reach the top then Nature gives up.

R. Even at our stage will it stay up?

(Mr. Agarwal asked it without understanding the question so no answer received).

R. Any other instruction which H.H. would like to give?

S. The discipline is a part of Divine activity. This is more like a medicine which gives happiness. In everyday life and under all pressing moments it acts as a tonic to strengthen one with happiness and peace (contentment).

R. One of the things which keeps me very happy is the story which H.H. told to us yesterday.

S. When one gets bliss as a sample and gets it again and again then one becomes sure that there must be a Source or oceans of bliss from which one has been deriving the moments of bliss. With that little discipline when you get moments of real bliss and peace you will come nearer to the Source by the discipline and one may also merge in that bliss, then no profit or loss of the material world make any mark. The stories are told to encourage and highlight the way to the Source of Bliss.

Tulsidas (the author of Hindi Ramayana) was very much in love with his wife. He was so much attached to her that he could not live

a day without her. Once she went to her mother's home when Tulsidas was out. When Tulsidas didn't see her home he went to find her in her parent's house. He reached it by midnight and knocked on the door. His wife came out and said to him that if he loved the God who is all bliss consciousness and Truth as much as he loved her, he would certainly have complete liberation. This hard word went deep into his heart and the shock was so profound that he immediately turned back. His love of the God made him a saint from being an ordinary lowly man.

Sunday 23 August

(Personal Record)

At 12.15 I took a rickshaw to the house of Mr. Agarwal. It was a special day. I was to meet his family – two sisters, wife, daughter and her three children, wife and younger son, and especially his brother who had been with Guru Deva from 1951-1953 when he died. We sat down to a sumptuous meal – that is the men sat down while the women did the work. General social conversation was very gay, and I was made to taste everything and the nature of the different things was explained – four different kinds of chapati or of popidams for instance. After lunch I was given a bowl of water to wash in and herbs to cleanse the mouth.

Then I had a most interesting talk with the younger Agarwal aged 55 (our host being 67). Allan may have heard it all: His father was religious and had many Swamis to the house, but A. didn't see any necessity to go out of his way to meet Guru Deva when he came to Lucknow. However one day a mutual friend arranged a meeting and he went to please him. Nothing much happened, but at a second meeting Guru Deva suggested he became his pupil and he began to be trained by way of Bhakti like H.H. In his new enthusiasm he asked if he might live at one of G.D.'s Ashrams, but the latter said, "No, your way lies in the active life". He was told to carry the picture of G.D. in his mind, especially his eyes which he would feel looking at him at every difficulty, every situation. He had a little photograph of him on his desk in the office, so he was never separate from him; last thing at night, first thing in the morning he brought the image of G.D. before his eyes for a minute or two. Thus armed, immediately any difficulty arose

the solution presented itself spontaneously to his mind. Moreover he was to take every person he met as sent to him by God, every situation provided for him by God (Atman), so that in everything he was to help to manifest the Unmanifested. He met the Maharishi too, but thought his teaching too complicated – too many words – so kept close to H.H., whose extreme simplicity of expression seemed to him the hall-mark of greatness and whose teaching about the meditation was so close to G.D.'s. He, himself, had been told by the latter to avoid all set hours and disciplines, to meditate spontaneously and for as long as he felt like it. G.D. has been very kind to him, had moved him to the room next his, had told him to make the Ashram his own. He seemed to me a very open, honest and intelligent person, but acknowledged that he was nowhere near the heights of H.H. and was not trained as a teacher.

While we were talking H.H. came in unexpectedly and we hastily sat on the floor and meditated with him. Gradually more and more people came in. After, with the younger Agarwal translating, I said to H.H. that this time the Mantra wouldn't move at all and was very heavy. H.H. said it was always so after a meal; that is why the afternoon time had been fixed for 4.30 to give fully four hours after the noonday meal, but (he added with a chuckle) you are so keen that the interval kept getting shortened, so he had been heavy too and probably affected me. Then he began his talk to the assembled people:

“Man has got more and more separated from the Source of Creation and has to find his way back. That is what all these techniques are designed for, the corner stone being that he has to become the observer. The eyes, for instance, could not observe by themselves, they needed

the sensory organization; the sensory organization observed the eyes and was in turn observed by the intellect that told it what it saw – the meaning. But the intellect in turn was observed by the ego, and the ego in turn observed by the Atman. It is only the Atman which is not observed by anything else. So when a man reaches the Ultimate Observer, he reaches the Atman who just watches what goes on without becoming involved.”

I said my own Teacher kept saying, “Observe, observe”; without a method I did not seem to be able to do it. He replied that, nevertheless, our Teacher was absolutely right, that was the true direction. But the house we live in is a big one with seven rooms: First a living-room (the body), then the dining-room given over to eating, then a withdrawing room, then a social room for entertainment, then a study, then a bedroom, but in all those rooms a man can be interrupted and his peace disturbed. So he begins to look, and the eyes explain to him the existence of a seventh room where his peace cannot be disturbed. Meditation is the best way to get to that Seventh Room and become detached from everything and just observe.

I said, “But even after a good meditation, in quiet surroundings and with nothing particular to do, I find it difficult to remain a detached onlooker for more than about two hours. But when in action in a busy life interrupted by people and telephones I don’t see how you do it!”

He replied, “But you don’t have to be saying all the time, ‘I am observing, I am observing.’ Suppose you can swim, you don’t go about on the dry land saying all the time, ‘I can swim, I can swim.’”

You just remember it enough so that if there is a flood you swim automatically. Even so, whenever there is a free moment you remember the Atman with the help of the Mantra; so you turn to the Spiritual life at any moment when possible or necessary.

The quickness with which you can do this comes with experience and practice in the meditation so you gradually get its full value. The beginner learning to drive a car takes a long time and much noise to change gear – the expert does it instantaneously.”

All this time Agarwal was being helped with the translation by all and sundry from the floor, and though at times things began to be chaotic it was interesting to see how quickly H.H. restored order each time without raising his voice or even moving. At this point I excused myself.

Sunday 23 August and Tuesday, 25th

Private Conversation

The younger Agarwal was telling me on Sunday afternoon of the special method he himself was trained in by Guru Deva during the two years he was with him before he died in 1953. He explained that this was the way of Bhakti or devotion; other people were trained differently; he was merely reciting his experience, not advising me to imitate it. From the beginning he was discouraged from leading a special life, adopting special disciplines, even fixed hours of meditation, He was to meditate when and for as long as he felt impelled to. I asked him how he managed to do enough when he was a busy man working in an office and having a home life as well? He said he was encouraged to form in his mind a vivid image of his Guru, the expression of his face and particularly of his eyes. So after the two years he only had to close his eyes for a second or two and his Guru's physical presence would be there with him. Ever since then, he has practised this whenever the thought occurred to him; before coming to any decision; in any difficult situation. It had the effect of bringing him to the Atman and his fullest powers. For instance, if he had a problem and he did this, the answer to the problem would be immediately forthcoming. Also it regulated his behaviour, so that he would never do anything which he would not have done in his Guru's presence. Guru Deva had always treated him very kindly. Once when he was going to stay for his holiday at his Ashram he was given a room in the basement; Guru Deva enquired where he was and had him moved to the room next him. He always had access to him, was told to use the Ashram as his own, and came a long distance to Benares for the ceremony of immersing

his body after death.

Since I liked this man very much – lively, unpretentious, man of the world, always very positive and zestful – and since I'd been told that H.H. had been trained by the "Way of Bhakti" also, I sent a written question to H.H. which was answered this afternoon before the other people came. I had asked:

"How much should one dwell on the physical presence, the expression and the eyes of the Fully Realized Man and so establish an image of him in the mind as a means of Self-Realization?"

The older Agarwal translated the answer:

"He says a pupil should look at the physical form and the eyes of the Master as much as he can and every second of that will be good for him."

R. said it had often come to his rescue at dangerous moments or moments of depression, so he wondered whether to encourage it?

He said: "You must practise at every moment you can, as long as your eyes can stand the sight and you'll get great benefit from it."

Also, by the way, to hear the voice and the laugh.

Monday 24 August,

Evening

R. People are happy and unhappy during the day according to the circumstances. When H.H. speaks of being happy, does he mean to make an effort to come out of unhappiness, or be happy in spite of circumstances?

S. This creation is a movement. In this movement whatever is favourable to mind is pleasant and unfavourable is pain. The creation of pleasure and pain is of the mind. The Atman feels and feeds on bliss, and is not at all moved by or desirous of pleasure or pain.

R. wanted to ask about “attention”, whereas the translator asked about stillness.

S. One has to start with body. When body is still and firm, the prana becomes balanced, the control over Manas is easier. Mind is mobile, but one should just ignore its movements. It will come back if left unattended. Thus Manas and Buddhi could become still. Lessening desires will still the Chitta (Consciousness) and make way for deeper stillness. In deep stillness meditation works.

R. Sometimes body is full of energy and is in Rajas and at others heavy and in Tamas. Are there different remedies to different situations?

(Question completely missed) H.H. speaks again:

S. It is natural for Manas to become one with the object of senses. If you hear music you become one with it, and if you look at the musician you feel all his bodily movements in your own body. Now if you look away from the musician, you will – although hearing the

music – not be moved by the bodily movements of the musician. So the key is the attention to movements of mind. Stop attending to the moving mind and you will be attentive. The moment you see that you are not attentive is precisely the moment you have the opportunity to get out of it.

R.

S. One should feel the self being the Universal Self. The Universe can be represented on a piece of paper indicating all boundaries of lands and mountains, oceans, nations, rivers, population and so on. This small piece of paper becomes a microform of the Universe though that is so very extensive. This body is also a replica of the macrocosm. One who knows how to follow and understand the map can understand the Universe. One who knows the Self knows the Absolute. The Self is the Absolute in microcosm. (R. asks for more to illustrate).

The macrocosm is the biggest form of Universe, composed of five elements – mind, intelligence, consciousness and Atman (What words?) Senses are the Indra, mind is Moon, Buddhi is Brahman, Atman is the Absolute. The microcosm is made of the same elements. The clay employed to make a big house or a small cup is the same in both the forms. The water of river Ganges in full glory is the same as in a small pot, though they differ in weight and volume. The difference in macrocosm and microcosm is in weight, size and form but not in consciousness. In consciousness they are one and the same. The separateness is the result of ignorance.

R. There seems a lot of difference in effect between a small quantity of fire and a large quantity. The nature may be the same but effect is different?

S. Every matter has two types of properties, general and special. The general property of both fires are the heat and they both burn whatever is put into them. The special property is subject to their shape, size, weight and so on. Once the small fire merges in the big fire it assumes all the special properties of the large fire. It virtually becomes the large fire. So does Atman when relieved of its bondage become one with the Absolute.

R. (S. of M.) What is the purest form of the Mantra during meditation?

S. Mantra is to help one's consciousness to be united with the Self. Once you have done so the Mantra disappears. Unity with the Atman is the aim, and in its purest form the meditator, Mantra and meditation become one.

 When you start the Mantra and let it repeat itself, it will go slower and longer until a stage comes when you experience no rhythm at all. Everything just merges into one Consciousness.

R. (S. of M.) Has H.H. some stories or analogies which illustrate that although man is searching for fulfilment outside himself, the true direction lies within?

S. Within and without is the same. The Absolute is in all. All beings are a part of the same. Everything exists in Atman and it is also reflected in the human form. Wherever you look, you will look at the Atman. It is not so much a question of looking within or without. but a question of looking right or wrong.

Tuesday 25 August

R. Please thank His Holiness for his words yesterday “the body must first be made attentive”. This helped greatly all evening and meditation at 9 o’clock brought the Consciousness to the top of the head with very happy feeling. Whenever I woke up in the night it was still there and again this morning with strong memory of His Holiness. At last I begin to see what effort to make.

.

Further questions:

Arising from some of the remarks made to Mr. Allan:

- 1) August 8th: “Mind is the most mobile of all; when the relaxed body removes its support it rushes round all over the place picking up toys to play with. It rushes to any minute source of sound and engages in unnecessary interpretations. It provokes unnecessary duets between thoughts. At this stage there has to be a feeling of expansion of the body so that it covers the whole Universe”.

How to get this? Is it being aware of body as a whole in its surroundings? Is this felt during meditation or at other times?

- 2) August 9th: “During meditation distracting noises seem very loud. But if one expands oneself so as to cover everything, these distractions disappear for they become part of oneself.”

Here is the same idea of expansion. Do the two need a similar kind of effort? We have sometimes tried this in our group alone or together and recognize its value but haven’t got very far with it.

- 3) August 9th: “Everything is vibration; in vibration live all words and knowledge. One can hear the words of the past also. The true Knowledge is sometimes passed on to the aspirant without word of mouth. This ensures continuity of true Knowledge. Time and space are no barrier in imparting Knowledge.”

This kind of “Inspiration” is what we want most of all in the West and in our Group. Obviously the meditation greatly helps this, but we would like to know more.

From a Letter, Tuesday 25 August.

On Sunday H.H. spun a simile of the “House of Seven Rooms” ... The point of his story is that one has to detach one’s attention from all the six rooms simultaneously by reaching the seventh. The talk started like this:

“Our eyes receive impressions, but they don’t see without the sensory part of the brain. So sensory mechanism observes eye, and is itself observed by Buddhi (“Soul”). “Soul” observes intellect, but is itself observed by the changing ego. But the ego is being observed by Real ‘I’ (Atman), which alone is not observed by anything else but itself. So Atman alone is the True Observer, and the more you try to observe, the nearer you get to “Real I”.

I said, “Our first Teacher was always saying, ‘Observe, observe, observe’, but without special methods we never managed to get very far.”

He replied, “Nevertheless he was absolutely right, you had the right training,” and he told the story of the King and the Search for the Holy Man to illustrate the relation of the ordinary “Ego” to the Atman.

Another simile which has helped me a lot is this: “When a moving object passes a stationary one, both appear to be moving. If you are in a moving train you think the stationary train you are passing is moving too. Suppose you are in the stationary train, as long as you look at the moving train you have the illusion of movement. There is a part of the mind which is really and truly stationary, but when we look out from there at the part of the mind that is moving (turning thoughts, reverberating circuits, bodily cycles), then we appear to

move with it. But this is illusion – don't look at the movement and you will be still.”

This helps enormously. Another thing: we talked about attention. He said “state of attention” can only be reached by detachment. And you have to begin with body. Make body attentive and then you will be able to make the mind attentive also.

A story to illustrate the relation of our ordinary ego to the Atman.

Once there was a king who felt the need of a saint, but there wasn't one around, so he sent a minister and servants to search everywhere. They combed all the forests and found various hairy men, supposed to be holy, but they couldn't find a real saint. So, in desperation, after the first month of the three allotted to them, the minister said to one of the servants – “there's nothing for it, you'll have to do it. You'll have to sit meditating and perhaps in two months you'll look the part, and anyway some hair will grow on your head and chin!”

He duly did this and the king came and recognized him as holy and bowed down to him. The situation thus having been saved, the minister said to the servant – “All right, now have a haircut and get on with your job, serving me.” But the servant said – “No, I don't serve you any more; for while I was meditating I discovered what I was really wanting, and now I'm going for that alone”.

“This story was told with great gusto and laughter”.

F.C.R.

Tuesday 25 August,

Afternoon

Introduction to conversation about the original Shankaracharya

It so happened that I had with me in India Aldous Huxley's book "The Perennial Philosophy", and used to dip into it now and then. I was not particularly interested in Huxley's opinions. I'd got to know him just before the Munich crisis and brought him and his group to Mr. Ouspensky; but he got into a panic at the prospect of war and fled to California, so there was no contact between then and his death. But his book is full of fine quotations – particularly from the writings of someone he called Shankara. On page 11 he says:

“The philosophy of the Upanishads reappears developed and enriched, in the Bhagavad Gita, and was finally systematized in the 9th century of our era by Shankara. Shankara's teaching ... is summarized in his versified treatise, Viveka-Chudamini ('The Crest-Jewel of Wisdom')”.

There follows a long and most impressive quotation containing passages identical with what the present Shankaracharya was saying.

I determined to ask him about it one afternoon; it was not so easy because interpreter Jaiswal was away and no one could understand my pronunciation of Viveka-Chudamini! However one man present managed to translate into Hindi certain key sentences I'd chosen from the book which were immediately recognized by His Holiness:

R. Please, your Holiness, I want to clear up some of my ignorance about your Holy Tradition.

The original Shankaracharya, when did he live? We were told it was 500 years after Lord Buddha Gautama. Who then was "Shankara"

(supposed to have lived in 9th century A.D.) who wrote the Viveka-Chudamini, which is much quoted in the West:

“The Atman is that by which the Universe is pervaded, but which nothing pervades; which causes all things to shine, but which all things cannot make to shine

.....

“Pure, absolute and Eternal Reality – such is Brahma, and ‘thou art That’ (Tat tvam asi). Meditate upon this truth within your consciousness.....”

These were, he said, indeed from the original Shankaracharya but the date was wrong. He lived not in the 9th century of our era but 25 centuries ago! Moreover this book, “The Crest Jewel of Wisdom” was so encrusted with additions and commentary by subsequent Shankaracharyas, that only a few sentences of the original could be found, but these could be easily recognized by taste. A rather interesting talk followed in which nearly everyone present joined:

S. “No writing, nothing of the sort; they used to understand it and then practice it. Then later on when there were more recipients, the increased. Then they started on ?pattras and other things – they used to write, then the people who read it they practised it. And then

Then again, when understanding is still diminished and there was need for more explanations, then there were books written; and then not only the original but there were, say, commentaries, and books increased in volume. But the substance remains the same.

R. This was why I mentioned it, because it seems to me miraculous that what the original Shankaracharya said twenty-five centuries ago is being said exactly by Shankaracharya today.

S. How our Teaching has constantly remained from tradition, he has given a story in support of it; how the memory has played a part in this. He said that once one of the four disciples of Shankaracharya was given by earlier Shankaracharya – he taught them some lessons and then set them to write commentary on it. So one of them, his name was Padenpat, he wrote a very good commentary on the treatise allotted to him, and he came and narrated it to the group. The group heard it and commended. Then he went on pilgrimage and took a copy of that book with him. He came to his uncle's place, his mother's brother, and there also he narrated it – he was happy because his Guru had commended his book, and he had written it; so when he got there, he naturally narrated the whole book to him. His uncle, who didn't follow the same Vedanta sect, didn't like it, and he felt so jealous and vexed that he wanted to destroy that book. This Padenpat – he left that book with his uncle and said, 'I am going far South, so this book I will leave with you.' Now this uncle got his opportunity, and the jealousy was so high in his heart – to destroy that book which was against what he himself had written. He could not destroy that book alone, but so that nobody may find fault with him he just set fire to his house, the entire house, and since the book was there – the book was also burnt with the rest.

Now after some time, when his pilgrimage was over, Padenpat came back and then his uncle told him with pretence of a heavy heart that, 'I am really very sorry, the house caught fire all of a sudden and your book has also been burnt along with it.' This told heavily on Padenpat and he felt very much grieved; and he said, 'It doesn't matter. You have only burnt the book – my memory is still there. I will write

it again because I remember it.’ Now the uncle felt rather worried and said (to himself), ‘Look here, I have set fire to my own house, in order to burn the book, and my brother (nephew) says that he will write it again.’ He thought of a plan so that his memory should also fail, his intellect should also fail. So next day he managed to give him poison. The effect of poison was very quick and this man suffered from mental derangement, he lost his memory. At length he came back to his Guru in great sorrow. He told the Guru, ‘Sir, I have lost the book which was burnt, then I have become mad. I don’t know how that book will see the light again.’ The Guru said, ‘Don’t worry. When you had completed that book you narrated the whole thing to me. I remember it so I will ask somebody – I will narrate it, and get them to write it again.’ And the book was again written.

So this way memory has played a part in getting our cultural traditions right from times immemorial to this day. Even today the Geeta contains seven hundred shlokas (verses), and even if you burnt all the copies of the Geeta in the world, in India, there are still thousands of persons who remember the Geeta, all the shlokas by heart. It is ingrained in their heart, so this way it will go on.

R. Quite true what His Holiness was saying this morning, that when the intellect gets mixed up with the sensation this is where the damage starts; the moving train goes and goes and goes. Now there are many mistakes made still about what one has to do about this. If I understand His Holiness rightly, he says, ‘Withdraw from the moving train.’ Some people stamp on it, push it down, the intellect; some

people try to rise above it, but what His Holiness is saying, 'Withdraw from it to the stillness', is that it?

S. The reply is very easy. It is that intellect – what we call in the vernacular Buddhi – that is an effect of Atman so that Atman is the Source. (Buddhi) The intellect is not the enemy, so the question of stamping it down does not arise. Atman has got no enemies, it has got no colleagues. It is supreme; it is the Absolute. And (Buddhi) intellect belongs to him, so the question of his stamping it down does not arise.

Intellect is subordinate to Atman, and whatever it does, it does at the bidding of Atman. When it is turned towards this world then it gets lost and it forgets. Intellect forgets that the Source is the Atman. And that is why it gets disturbed – perturbed – and it loses the tranquillity. But when it is turned towards God Almighty, towards Atman, then it remembers back its Source, and then it becomes steady and attains liberation.

Wednesday 26 August,

Evening

R. H.H. has said that distraction during meditation can be avoided by the feeling of expansion. How does this work when body is still and eyes closed?

S. Body and eyes are the two main sources to attract the Manas (mind). Once the body is still and the eyes closed most of the distractions are avoided. When one starts meditation the mind is turned to attention and at that time even a small sound feels like a loud one. The mind immediately runs to the spot and nobody can stop this because mind is tremendously fast. So one should let it go. What one really needs to do at that moment is not be bothered about the mind. Mind is a servant, and if you didn't care as to where he is going or gone he will soon come back to the Master knowing his disapproval. Master must not run with the mind (servant). By doing this one will be really still. This does not mean that all the distractions will vanish. No! they will always be there. Many things are happening in the body simultaneously and we never get angry or disturbed for we know that it is happening in me. When you expand your self and embrace everything around you, these distractions become just a part of you and their harshness disappears. Having one's body still, eyes closed, mind unattended and with the feeling of expansion, the meditation becomes easy and fruitful.

(see revised account)

R. I feel that the world being vibrations and the vibrations passing through me are blocked by my thoughts.

S. The vibrations first reach the senses, then mind and later

on Buddhi. Buddhi is the inner gate where all this stops and doesn't reach up to Atman which is in fact apart from that and holds us apart. One should watch this Buddhi. It can be a barrier. Once this barrier is removed the passage is clear.

R. H.H. spoke about seven rooms, and on reaching the seventh one has to be detached from six rooms and not get mixed up with them?

S. Unless you reach Seventh room you wouldn't know you had six rooms. The mere fact of reaching the Seventh is enough for one to realize that one doesn't really need all those six rooms for living in that moment.

(Further on H.H. speaks):

(R. What word for "Spirit", "Intelligence", "Guard"?)

S. Everyone knows that the body is a machine and there must be some conscious force to make it move. There are two substances in each of us. One is the Atman (spirit) and the other is the matter which makes up our body – Manas, (mind). Buddhi (intelligence) and so on. When the Atman (spirit) wants any work it switches on, and when it doesn't want to do anything then it switches off all the points one by one and goes to His quiet room. Only the "goal-keeper" (guard – Prana is left working, but the rooms of senses and mind, etc. are shut one by one. This is what should be done before meditation.

R. There is no equal word in English for Buddhi.

(another – Dr. Bajpai – suggested 'conscience').

S. Knowledge of equivalent words makes no difference. Once you work on yourself you know perfectly what is meant. If one goes to a new place, then one has to watch everything and keep careful,

but continuous coming and going makes it easy and one does it without much trouble.

The meditation is also a new way for people and one meets all hazards of senses, Manas (mind) and Buddhi. By persistent effort one will get over them and be used to them and ignore them while making our passage from body to Atman. Beyond Buddhi and in Atman all these experiences of pleasure, pain, striving of the material world don't exist. Atman knows only Bliss and Consciousness. When one gets true Knowledge then Buddhi becomes clear and takes commands from Atman and gets them carried out by Manas (mind) and senses. Only then does it know what is real pleasure (Bliss) and what is not.

Meditation is to cleanse Buddhi and still it.

Thursday 27 August,

Evening

Personal Question and statement of situation after eight days.

R. Since seeing you 24 hours ago, I have tried to reach the peace and detachment by meditating (in the way we have discussed) as often and as long as I want to, and trying to remain detached whatever happens at other times. This state lasts through the night and I wake with it. I am also helped by recalling your presence whenever I can, and by sitting and moving with attention as I would do in your presence.

Is there more I should be doing?

S. That's very good, but more practice and more practice and more practice is advised. It should become normal for you so that no effort at all is necessary. There is only one requirement you must keep to – the straight back. It doesn't matter how your arms and legs are placed. This state must take the place of your ordinary state and become your second nature.

In worldly activities we learn our work and practice so much that it becomes natural to perform. One needs food again after a meal; one has to take a bath again day after day. One needs sleep night after night. So does one need meditation day after day so as to make the best use of the inner world. If the inner world is not used for good work, certainly the energy will be used in fruitless activities.

After meditation one must watch to see that all works are done without attachment. Detachment must be practised so much that it becomes natural for one not to be moved at all by any sort of distraction.

R. In Christianity no distinction is made between attachment to one's suffering and withdrawing, detaching oneself from suffering. Truly did not Christ show by His example how to 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 themselves 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 see it having no 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 the third level wants many 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

· 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.

away free because it would be bound to be spoilt or distorted.

This is important. You should never give to other people the Knowledge the Shankaracharya gives you without careful discrimination. A story illustrates this:

A rich landowner was pleased with one of his employees, a gardener by profession. Wishing to reward him for faithful service he gave him one of his gardens to tend and use for his own profit. This garden happened to contain some sandalwood trees, the most valuable wood in India. The gardener, being ignorant of its value, started to cut down the sandalwood trees one by one, burn them up, and sell the charcoal in the common market. By and by the merchant paid him a visit to see how he was getting on. To his horror he saw what he was doing and shouted at him: "My good man, do you realize that if you took one small piece of one of those sandalwood trees and polished it up, it would fetch a far higher price than all the charcoal made from burning all the trees!"

So you must be particularly careful to whom you give the True Knowledge.

Thursday 27 August

Questions asked in London by people initiated this year.

1. Is it true that “there is no new experience”?
2. Why is the meditation here for us now, and how can it be traced back in history?
3. Does this meditation give only contentment and bliss or can Truth be obtained through it?
4. Can this meditation lead to the experience of perfect peace?
5. Has the Mantra always been in oneself, and have we only been reminded of it, or is it something entirely new?
6. Why does it have to be the Mantra I was given? Where does its power come from?

— — — — —

We think that we know the answers to these questions, but perhaps His Holiness would like to say more?!

Thursday 27 August,

Evening

Questions from the School of Meditation:

Q. Why is the meditation here for us now, and how can it be traced back in history?

S. God is always present, and in the same way the meditation is always present and has been present since the beginning of history. The Absolute is Eternal, the Knowledge is Eternal. Our creation has existed so very long and everything happens in the same old way. Human beings have been eating since they were created; they eat even today, but their way of eating may differ in time and space. Meditation has existed all through the creation, but given differently in different ages. Just now, Realized Men have made it available to many more people because of the needs of the time; that is how you heard of it. As a child one eats food and as adult also one eats, but the taste differs; and again everybody has different taste for form, colour, sound and so on, and everything is available all the time. One gets what one needs.

Meditation is available because people need it and in the form in which they can take it.

Q. Does this meditation give only contentment and bliss or can Truth be obtained through it?

S. The Absolute is complete peace, bliss, consciousness and Truth. When one establishes the connection with Absolute through meditation one gets to the Source of all bliss, consciousness and Truth. Then one realizes one's wholeness. Meditation is to disperse that feeling of incompleteness which we experience, and which is due to ignorance and

impurities, and to lead us to completeness. Completeness includes everything. All these abstract expressions which men make are just facets of completeness.

R. comments: The reason they are asking this question is probably because in the West it is felt that there is something selfish and ignoble about seeking contentment. We are trying to find a phrase which will express what people in the West feel they want most of all.

S. In whatever respect you feel you are incomplete, the meditation will give you that thing. This is why the expression “completeness” is the most satisfactory answer to people’s wants rather than specifying some particular attribute which some will feel they want; others won’t feel the want or may feel they have that thing already.

One can improve and strengthen one’s body by regular nourishing food and physical exercises so as to become a good wrestler, and beat hundreds and thousands of people in the combat. Having seen a powerful wrestler, any ordinary man can also become powerful by the same process of good food and continuous physical exercise before whom others would feel weak and small. The same applies to this spiritual field. By meditation and true Knowledge one can make oneself very powerful, even to the extent of being One with the Absolute, which is all Bliss, Consciousness and Truth. This way one aims at the All and no less. The contentment would come only then when one realizes the completeness and not before. The key is to be contented with what one is and to look towards that Whole which one could be.

R. I have never wanted power in the ordinary sense (thinking of the remark – was it Voltaire’s? – “Power corrupts, absolute power

corrupts absolutely”), but I would like to have the power to help people.

S. Yes, power to help people and illuminate their path. Men are like electric light bulbs: a 40 watt bulb gives very little light; 50 watt more and 100 watt gives a fine light.

Q. Can the meditation lead to the experience of perfect peace?

The answer was so obvious to everyone in the room that they all smiled, and H.H. just spread his hands.

Q. Has the Mantra always been in oneself, and have we only been reminded of it, or is it something entirely new?

S. The word (Mantra) has always existed and will exist. All the Mantras are incorporated in one’s Being but they are asleep. One has to be reminded and awaken to find what belongs to him. A Realized Man can wake one of them up in a person. They have always been part of man’s nature but locked up. For example, a hand pump has to be filled from outside so that the water reaches to the level of underground stream of water. Once this connection is established then the underground water starts coming up. In ordinary men this extra filling of water is like a Mantra so that the connection to the Source of everything be established. This is not new.

R. People often wonder how an Indian word can be part of the nature of an Englishman or an American, and how the waking of it can be effective for them?

S. Words are composed of sound. Sound is universal. It is not bound to space or time. By using a word no Englishman can become Indian nor Indian can become English. Languages are different, but not the

word (Mantra). This is a special word. It has existed even before Indian or English were born. Although it might look to be Indian, the sound is no monopoly of any language, and the sound of the Hindi word used by you happens to be incorporated in the nature of all men and when awakened to have certain effects. The sound of the corresponding English words don't do that. Sounds have different types of vibrations, and composition of Mantra is designed to create a set of vibrations which have a particular effect. Truth is the same for all, just as intelligence is the same for all. Language is the coarse form composed of words, which are again composed of sound. Sound is the subtle form which is the cause of causal form that is vibration. It is the vibration which is necessary, and to create that one has to use sound. One should treat the Mantra as a set of sounds and not as an Indian word.

Q. Why does it have to be the Mantra I was given? Where does its power come from?

S. All words have some sort of power, otherwise they wouldn't be chosen for use. Some words have very little power; others more powerful or powerful only at certain times; still others most powerful of all, and remain powerful at all times. Mantras are selected from these by long experiment and experience of results.

R. In addition to the intrinsic power of a Mantra, does it not become more and more powerful for a particular person as it becomes connected with the best side of his nature?

S. Yes, that is very true as I described to you in Allahabad. A particular word may be in common use and trip lightly off the tongue

of an ordinary man losing all its original power. Or if it is used rightly for a certain purpose it will acquire weight and power to change him.

R. These questions are from newcomers and show their inquisitiveness. They want to know more and more.

S. A child enjoys most when he could write his first alphabet and his inquisitiveness is at top. Later on when he learns more, that feeling is lost and writing and reading usually become a regular affair. These young newcomers perhaps feel the same way. They certainly feel happy to raise questions and get proper answers.

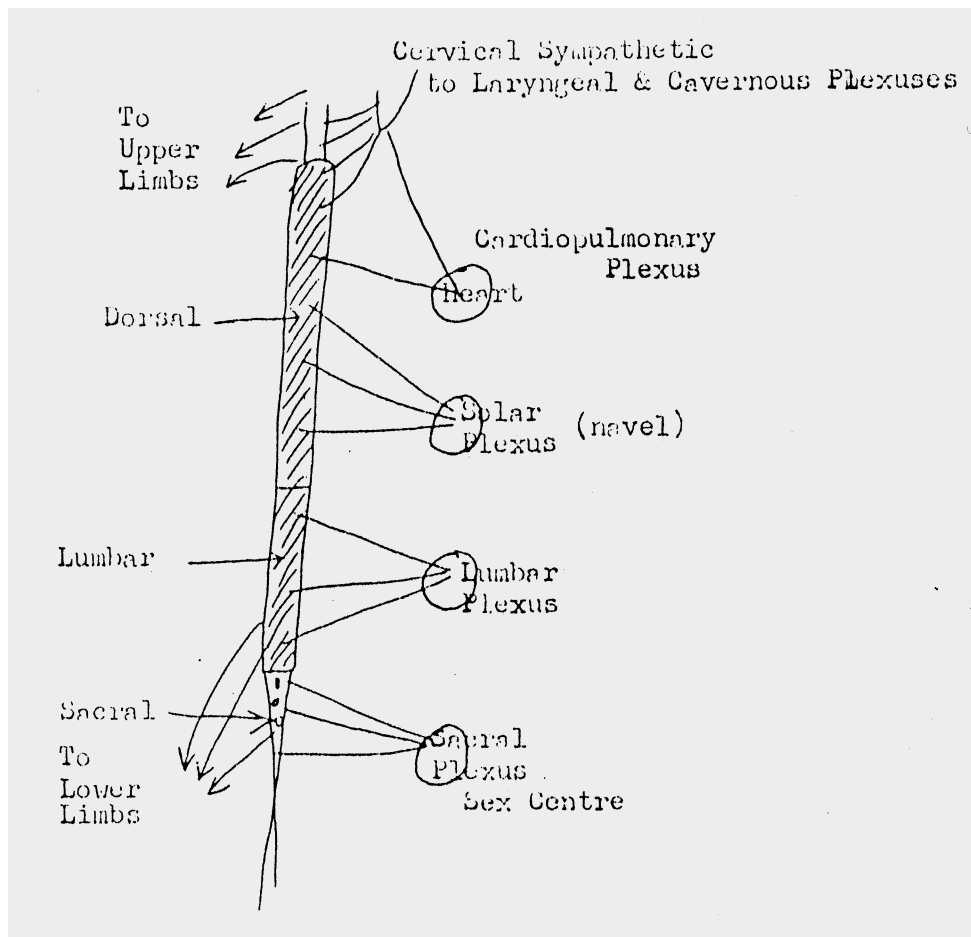
— — — — —

These questions from people starting to meditate in London led to a talk about what to say to people in the West which would bring them to the Meditation. The talk concluded and I was just going when it came on to pour with rain. I hadn't more questions, so H.H. spoke as follows:

Some people in all countries and at all times have realized that there is something missing in ordinary life; something without which life makes no sense to intelligent people. That something is the Atman – the Divine Self. Just as the children's game of hide-and-seek is played in all countries, so the great game of hide-and-seek goes on, and in that game it is the Atman which remains hidden. Realized Men are there to help the people who want to find the "he", the hidden Atman. Techniques may differ according to the country and the type of person, but the great game goes on and it is necessary that some people should always win.

Enclosed in letter of Friday, 28 August.

What the Shankaracharya is saying about the Meditation relates to the ordinary map of the spinal cord and sympathetic nervous systems, as shown in Grey's "Anatomy", or Wright's "Applied Physiology":



The Mantra starts in the cortex of the Cerebral Hemispheres. Soon it is echoed in the Anterior Thalamic Nuclei and thence in the Hypothalamic Nuclei. Here it can be caught up in the Limbic Circuit. But if attention is kept on the Mantra it will pass through the midbrain, hindbrain and down the spinal cord to the sacral region. We have no sensation in the spinal cord itself, so

the Mantra is there exerting its influence below the threshold of our consciousness. We get sensation in the somatic sensory nerves to the limbs and trunk, and also in the viscera via the great plexuses of the sympathetic.

Ordinarily, he says, our consciousness is seated in the Solar Plexus (and this agrees with our System which says this is the “centre of gravity of the Emotional centre”). When the meditation reaches this stage of complete peace and total withdrawal, our consciousness is located in the pelvis. But we quickly withdraw our attention from any of the manifestations in the body of the passage of the Mantra, and continue in peace.

This is the first stage of the Meditation – the withdrawal stage – but during it the sympathetic plexuses are being sensitised and prepared.

After a given time stage two can begin. It is produced not by any manipulation of the Mantra, but by a “lifting of the heart” – what the ‘Cloud of Unknowing’ calls “a sharp dart of longing love” – a purification of the emotions from identification and negative elements. When there is enough concentration of pure emotional energy (“Selfless love”), the Mantra, as it were, “takes wings”. We feel as if our consciousness is taken up in a lift from the sex centres in the pelvis, through Solar Plexus, then heart, then the plexus in the throat to the centre of the brain. This awakes first the voluntary nervous system with control of moving centre (stage of “Manas”), and then the emotional centres in the thalamus (stage of “Buddhi”). When finally all the deep centres are roused and reflected over the entire cortex of the Cerebral

Hemispheres, we are conscious of the Atman or “All”. The Mantra tends to slow on the way down and quicken on the way up.

I realize now that except for rare and chancy moments none of us in London had gone further than Stage 1. It took me three days here under very strict discipline, combined with the intense emotional lift given by the Shankaracharya, to get my first complete taste of Step 2. It came on the fourth day to my delight and astonishment at the beginning of a half-hour’s meditation with him, and was repeated at least five times during that half-hour. When I told him he said: “Yes, this is the aim. Now you have only to meditate with attention and lift yourself above all ‘attachment’ and unhappiness at other times.” When I do that, the experience is consistently repeated. We have to follow in the steps of St. Francis of Assisi and by “embracing poverty” achieve Divine riches.

F.C.R.
27/8/64.

Friday 28 August,

Afternoon

(Jaiswal back again)

R. Many desires and ideas exist. How to know which one should trust?

S. There is a big market of ideas in the world and anybody would find it difficult to select what one should want or which one of them is trustworthy. Only an expert can advise. There are a hundred-and-one diseases which can be diagnosed only by a doctor. In the world of Ideas only Realized Men can give proper direction. In our present age certain systems can be practised, and the hard ways like Yoga are only for few to practice. There are others who like to form a tradition and would like to guide their limited elect disciples. These seem much too much or too little for a householder. For them universal prescription is available (patent medicine). To get anything one must have intense desire and good company (Teacher).

R. Different egos prevail at different times to do or not to do. Who should assign?

(Note: Please retain the word “Buddhi” which is always wrongly translated, Buddhi. = MIND in full sense when pure and in full strength and consciousness. More like “Higher Mind” or “integrated Mind”).

S. One should look towards Buddhi (intellect), but as we are our Buddhi is not clear. It is so fast, busy and entangled that it can't properly exert its influence. We are always full of desires and doubts – both. The Buddhi is provided to discriminate. It can discriminate only if it is still. The Light of Atman reflects through

Buddhi, but Buddhi in movement is unable to reflect. One needs to still it, give rest. A machine much used gets hot and needs rest to cool down. So does the Buddhi. After a good deep sleep one finds oneself fresh, and also after meditation one comes out with clear Buddhi. Only clear Buddhi can assign.

PERSONALITY AND ESSENCE.

R. Could H.H. say something about Personality and Essence?

(No Hindi equivalents exist for these words, but he understood the English form).

S. According to our System there are three aspects: First is Essence, which is our own capital. This one gets with the birth. This is the individual hallmark and is mostly responsible for our desires and actions. The second is that which we collect here in this life (Personality). There is nothing fixed about it. The third, which is the combination of these two, will be the Essence for next life. There are 8,400,000 cycles of lives through which one being has to pass. Only in the human stage can good or bad be added to Essence. In other forms of life this works through instinct. This remains with the subtle body and moves through different cycles of life. In human life if one happened to go on the good way, the experiences are better and vice-versa. If one has Realized one's Aim, then the cycle of desire, action and result stops and no further addition is possible. No cause and no effect. Such Realized Men have united their Atman with the Absolute. For example: if you disconnect the microphone, although the machine and the reels will

move, but nothing will be registered. The reel will remain clear. That is what we call liberation (Mukti).

R. How should one regard these in relation to the ladder?

S. There are main railway lines and there are 'points' at diversions. Everyone starts in life on the main line, but our Essence (the first part) is responsible for change of line. We get diversion to a Spiritual line. This diversion has to start from first step. The next two steps can only give us a glimpse of some change in us, but unless one reaches stage of Abundance one can be derailed. Further to this stage the cycle of desire, action and result may stop, and at the top nothing remains except the Atman. The Teacher or guide can take one up to Abundance, beyond that he may not be necessary.

Essence makes it possible to arouse the good impulse, and just as a pointsman changes the line, so does a guide or Teacher set one to the diversion to the Spiritual line. Then one has to work his way with the help of Teacher up to Abundance. Up to this cause and effect do take place. Beyond that the results of the actions do not bind the disciple, and no more accumulation of result takes place. At Turiya, although the body still exists, but in fact nothing happens as far as the Atman is concerned.

(We were not sure as to whether crystallisation takes place at Step 3. It seemed that though it begins there, the 4th Step was more decisive and registered permanent change).

Saturday 29 August,

Morning

Q. (S. of M.) How does one use attention gained during meditation in worldly actions after meditation?

S. In the beginning stage the gain is small, so one doesn't really have much attention to use. By practice and sincere meditation one grows the power of attention, which can be used after meditation. In six months of sincere meditation one can easily store enough to last ten times the time of meditation. But people sometimes meditate for the sake of meditation or feel duty-pressed or may be they do it for show. Such meditation is no meditation. It is waste of time. Sincere meditation even for ten minutes is helpful. In deep meditation one meets void first, but as our nature is we like to cling to something, and if there is nothing there most people get frightened and come out to dwell in their fanciful imaginings. To be sincere is to stay there, in that void which contains the Atman. This is the simplest method to reach the Source of All and Everything. Other systems (which I avoid mentioning) have the hard systems, and there it was found that very many disciples gave up such systems because of the (rigid) discipline. Their impurities come out on the surface and rebel against the discipline. Those who survive get along the Way. The method of meditation is comparatively very easy. Easy for anyone, but one has to be sincere to do this.

R. Where does the force of desire to change, the "good impulse" come from?

S. The force is the same within and without, but there is a barrier. The Atman within is the same as that outside, which is the

Absolute. It is of course surrounded by wall, cloud, mist or sheath. Once this cloud is dissolved, then the connection within and without will be readily available. The meditation is a means to an end. Once this connection of within to without is realized, the meditation will not be necessary. Just as one goes to school to have come education which has to be used for the everyday work and trade which one takes up. Once in trade the schooling is no more necessary. Through meditation one attends to within to make headway to establish relation without.

R. Some have very thick clouds and take more time than others.

S. Thicker clouds are like chronic disease. A good doctor never discourages his patient howsoever bad the case may be. One has to encourage and always talk of the brighter aspect so as to hold the patient together to prepare him to withstand and allow the medicine to work. In quest of Spiritual growth some will find thicker cloud than others, and their speed of progress will differ according to the clouds; but everyone, irrespective of level or impurity, needs encouragement to walk ahead. If some one with thick cloud gets a few moments of right meditation, he at least succeeds in dispersing a little of the cloud. Little by little one can do a lot.

To illustrate the relation of “within and without” one can take the example of eye and the sun. If there are few clouds in the sky the vision will be only a little hazy; with thick clouds one will see less, and in the dark one can’t even see one’s hands. The force of vision is there, but unless the light of sun comes in nothing can be seen.

R. This cloud seems to me as Avidya, (ignorance). There is a

book called “The Cloud of Unknowing” by a Christian saint which explains the subject very like you do but differs in the method.

S. Ignorance, cloud, wall and mist etc. are only different synonyms. They point to the same thing. This is only to illustrate so that people may understand. These physical lights of sun, moon, fire or lamp illuminate according to their power; when they light upon the physical world one can see. The Light of the Atman is Eternal and embraces everything. Once this connection with the all-pervading Light is established, one knows everything. This is the Light of true Knowledge, the Consciousness. Where there is Light there can't be darkness. No one can trace darkness when possessed of light. One whose clouds are dispersed with the wind of discipline so that the connection with the Light is established, he sees All – within and without. Everyone feels his own existence, but an ordinary man can only feel body and some of its reactions, whereas a highly Conscious man comprehends a lot more than meets the eye. That is because of the Light of Consciousness.

Saturday 29 August,

Morning

Written answers to written personal questions.

Q.1. Hundreds of people have occasional good intentions. Do not I need now the Second Step – to make decision and carry it out, make use of all the help you give?

S. All those hundreds of people who have good impulse deserve congratulation and they must be provided with the help in regard to meditation and true Knowledge so that they may proceed further.

 The second stage is a peculiar stage and people do take some time. The thoughts and resolutions keep changing owing to impure Buddhi and people hang between decision and non-decision. If one has a decision then progress is not difficult. As far as you are concerned, you have gone through these stages and there shouldn't be any difficulty in your progress.

Q.2. Isn't it Maya, this combination of bodily desires and thoughts that lull one into false contentment?

S. Material thoughts and desires create an untrue atmosphere and that is what is Maya. Ignorance of real Bliss is the cause which makes people run after the material desires and pleasure. This is certainly the world of 'Not-True' and the cause of all trouble and strife.

Q.3. My request to you is, "Don't be kind, be rough with me. Let me never be content!"

S. It is my nature to be liberal and how can I change it now?

It is neither possible nor necessary. As I can see you, it doesn't seem possible that you will stop on the Way. If ever a situation like that comes about, then I will see that you are made to move. One gets Bliss on the Way and at the destination too. The difference is that on the Way one gets little, but at the top one gets to the Source of Bliss, which one attains after full maturity in discipline.

Q.4. One can misuse even the meditation to go to sleep in false contentment – it is so pleasant!

S. False contentment is certainly dangerous, but once you know that you live in false contentment then it becomes easy to move on even if it is very attractive. For example, if one knows that there is poison mixed in that appetising food, one never falls for it.

Q.5. But in Katha Upanishad, Death says to Nachiketa: “The Good is one thing, the pleasant is quite another....”

S. “Good and Pleasant” were fully discussed in the conversation of Nachiketa and Yama (Death) in Katha Upanishad. The desire to get a more valuable thing itself creates detachment from lesser valuable things. After fully understanding the true value of “Good and Pleasant”, Nachiketa took to “Good” and left the “pleasant”. This is an example of a greater motivation which nullifies the smaller motivations.

I hope you will be contented. If any doubts arise please don't hesitate to raise them.

Saturday 29 August,

Evening

R. I wonder what is it that makes me meditate?

S. It is Buddhi in pure state. It works like a mother. She cares and works for the betterment of the child and protects from dangers and difficulties, warns of the impending dangers and keeps him away from bad influences. Buddhi in pure state reminds one and chases one to work for betterment. Good company enhances the chances of development and bad company would dim it out.

R. Is it through the pure Buddhi that one could communicate with the Master at a distance?

S. When the stream of pure Buddhi reaches a high level of Sattva then the communication becomes possible and thoughts can be relayed and satisfactory message received. Just as one can communicate through the wireless system in the physical world, there is a similar system of communication provided in human beings. It is latent. It works only when one reaches a high level of Consciousness. One would then be able to read the thoughts of others and communicate.

R. Is it that in pure Buddhi intellect and emotion are one and one can know the Truth by intuition?

S. Buddhi, the pure intellect, is the active principle. It earns for the Self and passes the valuables to heart which holds the treasury. Every one of these valuables come only through Buddhi. It is the only instrument we have through which the values of everything seen or unseen is derived and also given away as well. The heart, which is the seat of emotion, keeps the treasure. At the moments

when one finds Unity with outer world, Buddhi allows heart to respond directly. When one is saturated with Sattva and Buddhi is pure and heart is responding, then Truth is flashed by intuition or one gets inspiration under ?state of Being. One can't command such situations.

R. Does Manas carry out the commands of Buddhi?

S. There are four streams which constitute the inner world. Manas is the mouthpiece of desires; through this all desires are expressed before senses take over to act. Buddhi gives directions as to what is useful and harmful to the Self.

Chitta (Memory) is the store where continuity is maintained in order to fulfil the desire. It always keeps reminded of the line of action.

Ahamkar (Individual Ego) is the Individual Self which gives the feeling of existence. The feeling of "I" – "I am doing", etc. is established by it.

These are the four main streams which have multifarious minor channels of their own through which the life of a man sails along the world. All these four are subject to corruption and weakness. Once they become weak things usually go the wrong way. A weak Buddhi loses control over Manas and the man becomes a slave to momentary desires of pleasure. If one is prone to such desires, the Buddhi will protest according to its strength. If it failed and Manas had his way to momentary pleasure and having seen the bad result of the desired action, Buddhi would once again remind of the harm done to Self. A weak man forgets all this again and does the same harmful but momentarily pleasant act again and again. Such men are doomed. If one's Buddhi

is pure and strong, it will keep check on the Manas and allow only those desires to be acted upon which are useful to the Self.

All these streams are connected to the heart.

R. So it is the pure Buddhi which could lead one on the Way?

S. Buddhi is like a manager or a chief minister of the state. If Buddhi is pure then management will be efficient and the state will be run in such a way that the true King rules over the state for the happiness and prosperity of his subjects. If Buddhi is corrupt, then every section of state would be corrupt and unruly. This would result in suppression and misery of the subjects and captivity of the King. Our body is also like a state with a King (Atman) and hundreds of servants and subjects to please him. A weak or corrupt Buddhi will tear up the whole system into a wreck and ruin the Self. A pure Buddhi will command the whole system to get the best to the subjects and proper due to the King. This would lead one to the Way.

R. Could H.H. say something about 'Insight'?

S. Eyes are our means of sight for the outer world. One develops an inner eye with true Knowledge. This is the highest state of Buddhi. In purest form of Buddhi, the Atman gets flashes of the true Knowledge which is not available by other (physical) senses. It depends upon the level of Consciousness. At the top Consciousness comprehends everything, at lower levels according to its level.

R. Does the 'Insight' begin to appear at the Fifth Step?

S. At the Fifth Step of the Ladder, the attachment to the material world and desires becomes loosened. One realizes, due to the true Knowledge and Sattva, that the attachments and attractions of the world

are not good for the Self and drops them completely away, and thus all the sheaths, bondages, walls and clouds are caused to vanish and the sight becomes clear within and without. This is how one gets 'insight'. This state of Being practically rolls through the lifetime. Turiya is usually experienced at the last lap of life. 21 days of continuous Turiya would stop the material function of the body and the Atman will merge into the Absolute. Turiya is a rare state to experience.

J. What are the principal centres of Chitta and Ahamkar in our body?

S. Ahamkar is the feeling of 'I', 'I am this', or 'I am talking'. This pervades all over the body from top to toe. Chitta, which stores all of resolves, thoughts and keeps them alive continually, is centred in the heart.

Sunday 30 August

Sincere Meditation.

Even five minutes of genuine meditation inevitably gives results. Half-hours of pretended meditation not only are useless, but only build up and fix those mechanical features which we want to dissolve. It is therefore important to get a clear picture of what is genuine meditation, what standards are demanded.

Each session, at 8.30 a.m. and 4 p.m. invariably began after H.H.'s entry with half-an-hour's meditation. He himself sat on the dais always in the 'Buddha' posture – that is to say, immaculately straight back, head straight, legs crossed with upturned feet, hands generally drooped over the knees with the thumb opposed to first finger. Several other people present adopted this position and he has explained the variants to Jaiswal. What he requires of us is the straight back and immobility. If there is any movement we are in the grip of Rajas; if we get sleepy we are in the grip of Tamas; and in neither does Sattva develop. There is no Attention except in Sattva. He, himself, always had a beautifully straight back and was completely motionless throughout. Just as it was with Maharishi.

As he took up his position, he would hum a little chant from the Vedas, meaning:

“Let us live together, let us work together, let us move together, so that we should be able to get the radiance together to lead us on the Way.”

(and another chant at the end, which we have not been able to catch). We are going to ask his permission to record the chant.

People in London often complain that they cannot find a quiet

place to meditate in; but they should hear the noise that goes on just outside the audience room with all its french windows wide open. The cries of street vendors, bicycle bells, children calling and playing, dogs barking – and once a dog-fight just outside the window. But no one pays any attention; no one lifts a finger; and I can bear witness that it is quite possible to meditate through all that without even noticing it.

Of course there are present people of all degrees from Saint to illiterate beggar. Some just sit and gape, not a few don't shut their eyes or meditate at all; but anyone can come there if they find the way.

All this has reference to a question asked in the School of Meditation recently:

“Is there anything in addition to meditation that will increase the amount of Attention one has to give?” (Mr. Verity)

People want all sorts of superficial directions or new methods in connection with meditation, but now we must realize that what we need is only to penetrate more deeply into the possibilities of meditation as we have already been given it.

More Impressions – Sunday night, 30th August.

I came out here this time, not to add to my knowledge of theory, but with two inter-connected objectives: one to get personal discipline and guidance in Self-Realization; the other to form a vivid image to carry with me of the perfect or Fully Realized Man – how he thinks, speaks and acts in the most varied circumstances. For the pupil to become like the Master, he must both discipline the inner life and also must know how to behave. I was able last night to add to my store of photographs, by seeing him once more in his public role of Shankaracharya.

We were told that yesterday (Sunday) was to be devoted to preparation for the ceremonies of the birth of Krishna, which would begin about 9.p.m. and go on till the small hours. We could come if we liked but he didn't expect us to stay long. We had planned to go rather late in the evening and to be as invisible as possible. But it was arranged differently! We had just finished dinner when a car came for us; when we arrived on the scene the whole street outside the audience hall was blocked by a large crowd. The front of the audience hall had been rolled back; in the hall there were chairs for about a hundred-and-twenty in front of a dais with roof hung with garlands, beneath which was the Shankaracharya's golden throne. The floor of the chamber was continued right across the street by a platform on which another two hundred people were already seated, the women and little children on the left, the men on the right. There was a microphone near the throne, and a loud speaker on the front of the

building, so all the words could be heard loudly up and down the street. We were escorted up on to the platform to a large sofa in a most conspicuous place in the middle; the light was quite dazzling and the fronts of all the houses gaily decorated. The brightly coloured saris covering the heads of the women contrasted with the white dhotis of the men.

When we arrived a man was addressing the throng through the microphone. Very soon the Krishna chant began. A very impressive-looking youngish man with fiery eyes (one of H.H.'s disciples) would chant half a verse into the microphone with descants and many variations, while the crowd took up the second half of the verse – rather like a Hebrew psalm. (I had already in Rishikesh been greatly moved by this chant which usually heralded H.H.'s talks in the audience hall there, and we had also walked with him for three miles along the shore of the Ganges with his followers singing it. Hearing it again gave one a nearly ecstatic feeling and one would have been happy to listen to it all night). At 10 o'clock one of the entourage announced the Shankaracharya's approach with the usual cries, echoed by the crowd, that you have heard recorded. He swept into the hall and took his seat with the plume-bearers and the guard carrying the rifle on either side of him, and he was followed by three of his subordinate teachers in saffron robes and carrying the banners of the elect. There was more chanting and then the microphone was placed before the Shankaracharya and he began his address. Till then he had been completely motionless and withdrawn, and he continued to be motionless, except for his face and right hand, during his whole talk. For two hours he told stories of

the life of Krishna without pausing, interspersed with little bits of teaching of his own. Instead of this being a merely perfunctory recitation, it remained very lively and full of gusto. He held the attention of this large audience (some of whom were very erudite and some quite illiterate) from start to finish – frequently had them laughing happily about Krishna and the milkmaids (gopis). There was much laughter too (in which he joined) at one of his bits of teaching: “A man was sitting on his bed in the street performing austerities, when a very learned pandit came along and said, ‘It’s all wrong! You can’t do things like that on a bed.’ The man answered, ‘Well, at least I do something and so get some results. You know it all, but you don’t do anything, so you don’t get any results at all!’ ” This went down very well.

After about an hour and a half, it became evident that a storm was coming, it being monsoon time. One or two of the women went off for shelter but most of us didn’t move. When it began to rain quite hard, H.H. broke off his discourse and said, “Well the rain has come again to welcome Lord Krishna (traditionally it was raining at his birth). No need for alarm! We will continue, and those who want can take shelter upstairs.” And some chanting was started again while the movement was going on. Some of us went upstairs where the words were plainly audible and we sat till after midnight with a group of children frisking round. About 12.30 it became evident that the discourse was about to end, and the younger Agarwal, who was with us, said “Time to go down”. The rain had stopped, the talk ended and food was being distributed to the crowd by Mr.Lalji and helpers. Large

circular bowls were carried containing cakes on stiff leaves. I was standing behind a pillar quite close to H.H., watching his delight and amusement at the antics of the crowd as they made a rush for the food. Then the cries announced his departure and the procession followed him out. As he went, he spotted us and we were given a present of fruit.

Agarwal took us home in his car. He explained that before the proceedings started the loudspeaker had packed up and Mr.Lalji had used the battery from his own car to make it work, so regretted he couldn't take us home!

My chief impression then from this memorable evening was of a man who did not take arduous duties of his office just perfunctorily but seemed to take a delight in it, giving of his best all the time to the crowd, for whom this was a highlight in their rather drab lives. Moreover there was a lesson to be learnt from the strange contrast between his aloof self-possession and the power and gusto with which he told his stories. He seems never to get tired!

31 August, Monday

Sequel.

We didn't see H.H. again until 4 o'clock that day. After the meditation and in the course of conversation he commented on the celebrations as follows:

R. In Allahabad H.H. spoke about Attention and Sattva. Could he say more about their relation?

S. Attention and Sattva are very much related. There are two stages of Sattva. One is the pure and the other is mixed with Rajas. People were attentive and there was a lot of activity going on, while there was a sprinkling of Sattva all around and people seemed to float in the stream of good emotion. This attention is through action towards Sattva. The other is an attention which one feels in deep meditation which comes with pure Sattva. In pure Sattva there is complete Attention, which also brings in peace and bliss.

R. expressed his profound pleasure for hearing the chant which he had heard four years ago.

S. These functions are Sattvic in their nature mixed with Rajas. Although they don't have much artistic qualities in them, but certainly they help to create streams of good emotions which touch the heart more easily. Even people can get very much attached to them as to have it again and again. But when one realizes that the true happiness lies in the union with God in whose memory celebrations are held and chants are sung, then all these things lost their importance.

After a few general questions had been answered, I saw entering the room the young man who had so impressed me with his

chanting the night before. He was even more impressive at close quarters and although so modest, to me he almost seemed like an incarnation of Krishna. When a break in the conversation came I persuaded our interpreter (who was rather reluctant!) to say the following:

“Your Holiness, the chant to Lord Krishna that we heard last night greatly moved me at Rishikesh when we heard it so often and I have long wanted to record it. Now we have everything to make that possible – we have the singer and the chorus and moreover it is still Lord Krishna’s birthday to day. Would you please grant us that favour?”

The singer looked taken aback but at a gesture from H.H. he came over shyly to sit at his feet and began to chant a few verses. The chorus joined in with a will, but as you will hear, not always on the beat! But still, it gave a happy conclusion to the meeting.

Monday 31 August,

Evening

R. In Allahabad H.H. spoke about Attention and Sattva. Could he say more about their relation?

S. Attention and Sattva are very much related. There are two stages of Sattva. One is the pure and the other is mixed with Rajas. A celebration like yesterday was an example of Sattva mixed with Rajas. People were attentive and there was a lot of activity going on, while there was a sprinkling of Sattva all around and people seemed to float in the stream of good emotion. This attention is through action towards Sattva. The other is an attention which one feels in deep meditation which comes with pure Sattva. In pure Sattva there is complete Attention, which also brings in peace and bliss.

R. expressed his profound pleasure for hearing the chant which he had heard four years ago.

S. These functions are Sattvic in their nature mixed with Rajas. Although they don't have much artistic qualities in them, but certainly they help to create streams of good emotions which touch the heart more easily. Even people can get very much attached to them as to have it again and again. But when one realizes that the true happiness lies in the union with God in whose memory celebrations are held and chants are sung, and which one can do only by going inward to his own Self, then all these things lose their importance.

R. (S. of M.) What for the householder who is meditating is the equivalent of sitting at the feet of the Master?

S. It is good to be near the Master, but one shouldn't be

attached to this idea. Body is the most coarse form, and the mind is finer, so is Buddhi and Chitta, and lastly Atman is the finest. If one can't get the coarse form, one can always get the finer form. One can easily get near to the Master by mind or one can keep his remembrance in the heart, and in Atman everyone is the same. There is no barrier of time and space in mental activity or emotional activity. Those who like to be near the Master and can't, should project their mind..

When asked for those who haven't seen him, he said one can always get a feeling by hearing about or seeing a photo or hearing his voice. In Krishna's life we are told that gopis were very fond of listening to his melodious flute. One day practically every gopi in the town went to the forest to hear his flute, but one was locked in the house. She projected her mind and enjoyed all the happiness of being present very close to Krishna. Sometimes one can make a good use of one's mind.

But this is not our aim. The aim is to get to Atman where Master, disciple, Self and Absolute are all present and united.

R. (S. of M.) How may one become free of the effects of the three Gunas?

S. One can never be free of the three Gunas, but one can acquire a situation where Gunas don't matter. Our life exists because of these three Gunas and absence of any will disrupt our existence. The Creation has two partners, Atman and Matter. They are all mixed. Common men can't see the difference, as one can't see butter in milk. When you churn and process the milk then the butter comes out, and you can leave that butter in the buttermilk and will see that it floats.

Discipline is the churning process in life of a disciple. Once he is thoroughly processed his Atman comes out clean, and then it never gets mixed again. One has to live in the world of Gunas, but one can learn to float over it and not be affected. A doctor never gets sick because he sees a sick person. He diagnoses the disease and prescribes a medicine and leaves it happily. So does a Realized Man do everything with the Gunas and still keeps aloof.

R. (S.of M.) How are the three Gunas brought into equilibrium in a man or in a situation?

S. The Creation starts with agitation in the equilibrium of Gunas and it exists as long as there is agitation or unequilibrium. It will of course merge in equilibrium at the end. So there is no question of achieving equilibrium in a man, or a situation or in Creation. That will be the last thing to happen. We all live in that agitated state which calls for imbalance of these Gunas. Gunas make up the material world. Atman is not made of Gunas. So Atman, when fully Realized, is out of the bonds of these Gunas. It is peaceful and blissful and it can stay like that undisturbed.

R. (S. of M.) What introduces the imbalance which allows one Guna to predominate?

S. There are two reasons. One is the common and the other is special. The first reason is the Essence which is responsible for our direction in life. The other is the company. One could get into good company or a bad one and that will play its part toward imbalance, which allows predominance of one Guna. A man of good Essence may fall into bad company and become a lowly creature devoid of all Sattva

and come to live in Tamas. Likewise a most violent being with worst Essence in good company would change the composition.

R. Just as a full man cannot understand a hungry man, so how could one explain Sattva to those who haven't experienced it?

S. Nothing is devoid of Sattva. Everything exists with Sattva in it. Everyone wants pleasure. There are six sources of pleasure. Take for instance Beauty. Beauty is Sattva reflecting from Rajas. Everyone likes to look at beautiful things. Pleasure is also Sattva derived from Rajas. This is just a particle of bliss. When one knows the taste of a grain one can be led towards the store like those ants with the grains of sugar. It is only a question of reminding them and informing about the manifold possibilities. Ask them to try it, and no one will then deny its importance. You usually give sweet pills to sick people so that they can be cured. Give a tempting description and let them find the difference for themselves. This doesn't seem to be a hard work.

R. Although people probably all have the experience, they don't seem to understand what H.H. means by Sattva.

S. The aim of getting Sattva is common to us all and the instrument of realizing or experiencing Sattva is also common to all of us. Now it's only a question of expressing in words. A dumb man cannot describe in words what sweet sounds are like, but can express by gesticulation what it feels like. Those having experienced sweetness can understand what this dumb person is trying to explain. Once this experience becomes common, then any form of expression can convey the meaning.

Monday 31 August

For H.H. (Personal Record): Written observation and written answer.

My wife in her letter today says: “I liked the story of the ‘King and the Search for a Saint’ – like all his stories it needs pondering over as well as listening to.

There seem to be two stages in the half-hour’s meditation. One stage begins fairly soon when some sort of shock, like a feeling of devotion or remembering one’s Aim has to come in or the meditation will just fade into a feeling of quiet or worse, into turning thoughts. Then if one goes further, there is the silence at the end before one can lose the feeling of ‘I’. So at first one needs devotion and determination, and at the end some sort of ‘gentleness’ and not trying to reach the heaven by violence.”

Is there anything I could say to her from you?

H.H. This Kingdom within or the Heaven within is the reservoir of peace and bliss. No violence can reach there. Devotion is the gentle art of Unity.

In our worldly life we look for pleasure, and we strive hard to snatch those moments of pleasure. Once you get an atom of bliss as sample, you long for more. The craving for pleasure becomes less because of the depth and strength of pleasure in bliss. For example, you don’t care about the well when you get to a river or an ocean. Bigger and better thing reduces the importance of small and inferior things. Dive in with devotion and swim around gently in that blissful Heaven which is within you.

Tuesday 1 September,
Morning

R. Could H.H. say more about Ahamkar (ego)?

S. Before Absolute started the Creation or had a desire to create one, he had a feeling that “I am” and then “I want to do that”. This feeling of I is the Ahamkar. I is the Atman. It has two aspects. First is the pure Ahamkar which “I am”, you all feel when you wake out of sleep (that now “I am” awake) before seeing this, that and everything in the world. The other is illusionary which associates this, that and every other substance with the ‘ego’. Take an example: When someone dies untimely in accidents, i.e. by drowning in water, burned in fire or falling from tree, his subtle body usually hangs around in search of satisfaction for leftover desires. Now when a man passes in dark and imagines a trunk of a tree or a pillar to be a thief or ghost and gets frightened, then such beings take possession of this man and try to fulfil their desires through him. (In Hindi ghost is called ‘Bhoot’, which also means past, gone by, elements).

This person can be relieved of this by certain rituals and made to realize his original being. The same happens to most common men in the world. They take the material world for their ‘I’ and live in illusion. By knowledge (intelligence) and meditation such illusions are removed.

R. H.H. said that with “intelligence” this false ‘I’ can be removed. Does he mean ‘Buddhi’?

S. Yes, Buddhi can help one remove it. But it has to be pure itself, otherwise it would complicate the affair more. Buddhi can also be described as pure and impure. Pure Buddhi is useful and it will lead

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 end 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

it will show the right path.

Later on H.H. said that no question is new and no answer is new. In Eternity many people have risen to Realization, and on their way they have always put these questions and been supplied with these answers. It is the level of one's Being which captures different sets of questions which are floating around the Universe and gets answers through someone who himself captures them from the atmosphere. Nothing is heard new and nothing is said new. Only time and place are different.

Wednesday 2 September,

Morning

R. Your words to me are wonderful and completely satisfying. The cloud or sheath of doubts is almost dissolved; sometimes it is gone altogether. All that is now needed is sincere meditation and realization of your continued presence (not in time or space) and therefore of the Atman. May we stay one more week to fix and make more permanent?

S. To learn one has to go to a school and live, practise and understand before one can come out to take a profession. In olden India and now in his Tradition, the disciples are kept aloof for some part of the time in natural surroundings, just by themselves. For sometime they come together to hear and discuss the subject in question and for some time they are allowed to mix with each other. Through these three different types of training they feel their feet firm. They develop confidence, discretion and knowledge. Then they are put before the multitude. They watch themselves and keep watch on the people they are given to lead. Slowly their inner confidence shows itself through their words and they successfully do their job. The natural surroundings help one with a finer food. In cities the distractions are multifold. One should get out to a wood or near a river in open natural space for some time. Once a week would be enough. If one can meditate there it would be well and good.

When the meditation is good then the distractions don't pierce through. The ordinary noises only reach up to the ears, loud ones may be caught by the sense organ, and even hard noises only reach up to the mind. There they stop in good meditation. In good

meditation the Master (Atman) is at rest and the servants (mind and senses) keep the intruders away.

R. I have just been experiencing what H.H. has said. This room is not the quietest room in the world (he laughs) but nothing has been disturbing me today!

S. One should realize and feel that one is strong, capable enough to dispel any disturbance, strong enough to control and command the servants. It is absolutely true that the 'Atman' within is the most powerful of all beings and capable of doing anything. Keeping this in mind one can dive deep in meditation and realize Him and thus take the command over mind and senses and make them serve properly. Thus they would become buffer to all distractions and let the Master enjoy his bliss. This is so done alone, and after meditation one can come out in the world and meet all those guests. They are certainly not welcome during meditation. Just as the Master needs bliss for food, the obedient servants also need that natural food. Go out once a week or fortnight into the open and let your senses and mind have a fresh air, natural noise, clean and pure smell and natural sight to look at. These are good food for senses and mind which come through finer vibrations. Take it as a medicinal pill which lasts for days to keep fit in and out. This is food only for servants and not the Master. Master feeds only on Bliss.

R. I felt a wave of confidence at the end of this meditation. After all, what are we worrying for? In truth we are not separate from one another, not separate from the Realized man and therefore from Atman. The clouds seem to melt away when one remembers that.

S. He is blessed who has that confidence. It is a grace. It is the outcome of all our efforts on the way and mercy of God. Here in India, having all this available tradition, much of it in its natural surroundings, only one out of millions awakes to be attentive and walk on the path. If in the West where distractions are multifarious, life is full of material attractions, a group of people have risen to avail themselves of this confidence, it must be wonderful. This is very valuable. Those who come out for discipline, and with their effort awake and find this confidence, eventually exercise their proper influence in uplifting the masses. They are the blessed.

R. Mr Allan has gone with such confidence and, as letters from London say, is giving such confidence to others. This is very pleasant to hear.

S. Those who have realized their fullness and those who are approaching that, never know of their power. Only others see the power working through them. This is again the key of realisation. In India we are told about Hanuman who was attending Ram. He would never know what powers he possessed. He was to be told by others that he could do this, that or anything, and he would do it. Nothing was impossible for him. As for the saying “one out of a million”, one shouldn’t take it as a mathematical resolution! People today have taken the material world to their heart and they like this disease of material happiness more than anything. The fortunate ones meet a doctor who diagnoses and prescribes proper medicine and awakes them from the horror of material pursuits to the beauty and happiness of the spiritual world.

Wednesday 2 September,

Morning

(second version)

R. Your words to me are wonderful and completely satisfying. The cloud or sheath of doubts is almost dissolved; sometimes it is gone altogether. All that is now needed is sincere meditation and realization of your continued presence (not in time and space). and therefore of the Atman.

May we stay one more week to fix and make permanent?

(H.H. Stay as long as you like.)

S. To learn one has to go to a school and live, practise and understand before one can come out to take a profession. In olden India and now in his Tradition the disciples are kept aloof for some part of the time in natural surroundings, just by themselves. For some time they come together to hear and discuss the subject in question and for some time they are allowed to mix with each other. Through these three different types of training they feel their feet firm. They develop confidence, discretion and Knowledge. Then they are put before the multitude. They watch themselves and keep watch on the people they are given to lead. Slowly their inner confidence shows itself through their words and they successfully do their job. The natural surroundings help one with a finer food. In cities the distractions are multifold. One should get out to a wood or near a river in open natural space for some time. Once a week would be enough. If one can meditate there it would be well and good.

When the meditation is good then the distractions don't pierce through. The ordinary noises only reach up to the ears;

loud ones may be caught by the sense organ, and even hard noises only reach up to the mind. There they stop in good meditation. In good meditation the Master (Atman) is at rest and the servants (mind and senses) keep the intruders away.

R. I have just been experiencing what H.H. has said. This room is not the quietest room in the world (he laughs), but nothing has been disturbing me today!

S. One should realize and feel that one is strong, capable enough to dispel any disturbance, strong enough to control and command the servants. It is absolutely true that the 'Atman' within is the most powerful of all things (beings) and capable of doing anything. Keeping this in mind one can dive deep in meditation to realize Him and thus take the command over mind and senses and make them serve properly. Thus they would become buffer to all distractions and let the Master enjoy his bliss. This is so done alone, and after meditation one can come out in the world and meet all those guests. They are certainly not welcome during meditation. Just as the Master needs bliss for food, the obedient servants also need that natural food. Go out once a week or fortnight into the open and let your senses and mind have a fresh air, natural noise, clean and pure smell and natural sight to look at. These are good food for senses and mind which come through finer vibrations. Take it as a medicinal pill which lasts for days to keep fit in and out. This is food only for servants and not the Master. Master feeds on only Bliss.

R. I felt a wave of confidence at the end of this meditation. After all, what are we worrying for? In truth we are not separate from one another, not separate from the Realized man and therefore from

Atman. The clouds seem to melt away when one remembers that.

S. He is blessed who has that confidence. It is a Grace. It is the outcome of all our efforts on the Way and mercy of God. Here in India, having all this available Tradition, much of natural surroundings, only one out of millions awakes to be attentive and walk on the Path. If in the West where distractions are multifarious, life is full of material attractions, a group of people have risen to avail themselves of this confidence, it must be wonderful. This is very valuable. Those who come out for discipline and with their effort awake and find this confidence, eventually exercise their proper influence in uplifting the masses, they are the blessed.

R. Mr.Allan has gone with such confidence and, as letters from London say, is giving such confidence to others. This is very pleasant to hear.

S. Those who have realized their fulness or those who are approaching that, never know of their power. Only others see the power working through them. This is again the key of Realization. In India we are told about Hanuman who was attending Ram. He would never know what powers he possessed. He was to be told by others that he could do this, that or anything, and he would do it. Nothing was impossible for him. As for the saying, "One out of a million", one shouldn't take it as a mathematical resolution! People to-day have taken the material world to their heart, and they like this disease of material happiness more than anything. The fortunate ones meet a Doctor who diagnoses and prescribes proper medicine and awake them from the horror of material pursuits to the beauty and happiness of the Spiritual world.

11.30 a.m. Wednesday, 2nd September official introduction to Shri Vishwanand Swami, next in line of succession for Shankaracharya and now closely understudying His Holiness.

.....

The occasion was a family anniversary in a suite of rooms at our hotel and the guest of honour was the Swami. When we arrived he was seated on the couch eating his meal. Around him on the floor were the family and children flitted in and out. We were given cakes and fruit drinks.

We at once recognized each other both from the Ram Nagar ashram on the Ganges four years previously and also at Allahabad where he came to many of the talks and appears in one of our photographs. He explained that there were originally four candidates for succession to Guru Deva, the present Shankaracharya was chosen and the other two had dropped out.

He already knew a good deal about our School in London and wanted to know more. When asked where we could reach him, what was his address; he replied: "My address is wherever Jagad Guru is."

He could not often be present with the Shankaracharya on official occasions as he was usually deputising for him somewhere else.

He is very tall and yet squarely built, black hair and beard; has the quiet controlled movements and the quiet non-assertive voice we should now expect, was always self-contained and yet natural and didn't speak any more than was necessary. People kissed his feet and treated him with the greatest respect; he wore the orange robes, and carried the banner of the appointed Teacher. There are two others also in saffron

to be seen frequently with the Shankaracharya besides those in the yellow dhoti of the disciple.

(From “The Ten Principal Upanishads”)

VI.

At the Feet of Master Mandooka (Māndookya-Upanishad).

Lords! inspiration of sacrifice! May our ears hear the good. May our eyes see the good. May we serve Him with the whole strength of our body. May we, all our life, carry out His will.

Peace, peace, and peace be everywhere.

Welcome to the Lord!

The word Om is the Imperishable; all this its manifestation. Past, present, future – everything is Om. Whatever transcends the three divisions of time, that too is Om.

There is nothing that is not Spirit. The personal self is the impersonal Spirit. It has four conditions.

First comes the material condition – common to all – perception turned outward, seven agents (tattvas or elements),ⁱ nineteen agencies,ⁱⁱ – wherein the Self enjoys coarse matter. This is known as the waking condition.

The second is the mental condition, perception turned inward, seven agents (elements), nineteen agencies, wherein the Self enjoys subtle matter. This is known as the dreaming condition.

ⁱ Heavens (head), sun (eye), air (breath), fire (heart), water (belly), earth (feet), and space (body).

ⁱⁱ Five organs of sense – hearing, touching, seeing, tasting and smelling; five organs of action – speaking, handling, walking, generating and excreting; five living fires – Prana, Apana, Wyana, Udana and Samana; Discursive mind (Manas), Discriminative mind (Buddhi), Mind-Material (Chitta) and Personality (Ahamkāra).

In deep sleep man feels no desire, creates no dream. This undreaming sleep is the third condition, the intellectual condition. Because of his union with the Self and his individual knowledge of it he is filled with joy, he knows his joy; his mind is illuminated.

The Self is the Lord of all; inhabitant of the hearts of all. He is the Source of all; Creator and dissolver of beings. There is nothing He does not know.

He is not knowable by perception, turned inward or outward, nor by both combined. He is neither that which is known, nor that which is not known, nor is He the sum of all that might be known. He cannot be seen, grasped, bargained with. He is undefinable, unthinkable, indescribable.

The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the One without a second. This is the fourth condition of the Self – the most worthy of all.

This Self, though beyond words, is that supreme word Om; though indivisible, it can be divided in three letters corresponding to the three conditions of the Self, the letter A, the letter U, and the letter M.

The waking condition, called the material condition, corresponds to the letter A, which leads the alphabet and breathes in all the other letters. He who understands, gets all he wants; becomes a leader among men.

· 'A' is pronounced short like the sound of 'e' in 'her', 'U' as in put, and 'M' as 'Me' in 'Merchant'.

The dreaming condition, called the mental condition, corresponds to the second latter U. It upholds; stands between waking and sleeping. He who understands, upholds the tradition of Spiritual Knowledge; looks upon everything with an impartial eye. No one ignorant of Spirit is born into his family.

Undreaming sleep, called the intellectual condition, corresponds to the third letter M. It weighs and unites. He who understands, weighs the world; rejects; unites himself with the cause.

The fourth condition of the Self, corresponds to Om as One, indivisible Word. He is whole; beyond bargain. The world disappears in Him. He is the good, the One without a second. Thus Om is nothing but Self. He who understands, with the help of his personal self, merges himself into the impersonal Self; He who understands.

(This conversation is based on traditional teaching which stemmed from the Upanishads.

It cannot be reconciled with modern physiology intellectually; but the underlying meaning can be grasped through Self-Knowledge.)

Wednesday 2 September,

Evening

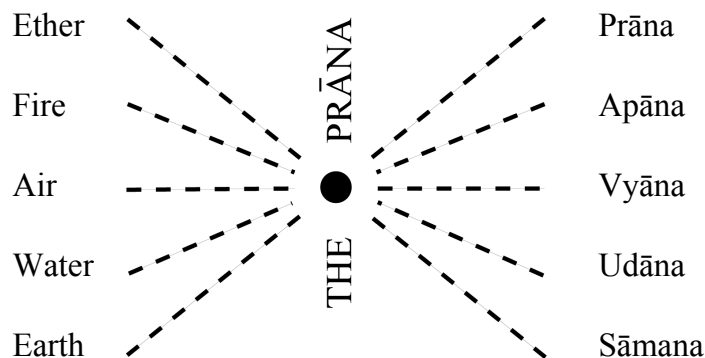
PRĀNAS. (Provisional summary by Jaiswal, but subject to further research).

There are five main functions of Prānas and five secondary.

The main five are called:

- 1) Prāna
- 2) Apāna
- 3) Vyāna
- 4) Udāna
- 5) Sāmāna

These five functions correspond to five elements of Earth, Water, Air, Fire and Ether.



An ordinary man breathes 21,600 times in 24 hours (inhale and exhale).

(respiration rate 15 per min.)

Major functions: inhale the air, exhale the air from within, keep the blood-stream moving, help digest food and preparation of blood, marrow, and seminal fluid, the brightness on the face and keeping balance of the body, stoking brain cells and mind for its activity, keeping alive the body from top to toe and create sound. There are four types of sounds created:

Baikhan, Madhyama, Pashyanti, and Para.

Baikhan is created with movements of larynx and prāna (audible)

Madhyama “ “ “ “ “ inner organs and prāna (inaudible)

Pashyanti “ “ “ mind and prāna. That is what we do in meditation when no bodily parts move.

Para “ “ in Muladhār. This happens when Mantra vanishes in silence and then some vibrations exist in pelvis.

People who run or do some strenuous work, those who are subject to irritation and anger, amorously disposed or lethargic people usually breathe more than normal and burn out their energy quicker.

In meditation the breathing is reduced, which helps restore and save energy. One can go down to 18,000 per day. (Note: respiration rate 12.5 per min.) The Yogis who perform miraculous deeds control their breath by doing Kumbhak and acquire such powers. Secondary five functions are very subtle; they work even during Samadhi, and then they can be observed to keep man alive when others have ceased.

(more to follow)

Wednesday 2 September,

Evening

Conclusion of above talk on Pranas: (add to Jaiswal's account)

S. And all those 10 Pranas you have been hearing about in the Microcosm, the same work in the Macrocosm also.

R. The electricity running as impulses through the nerves, is that part of the Pranas?

S. The electricity you speak of belongs to the Fiery element of the whole body; but the fiery element we spoke of is not that, but is manifested rather in the light and brightness which the face sometimes reflects. It appears as light, not heat – although made of the same element. If one doesn't have it one gets very dull, but if one has it, one gets bright and this becomes visible. The watery part of prana appears in situations such as the marrow of the bones, and in the semen, and this watery prana keeps everything smooth and well-lubricated, quiet and strong and in working condition.

The last one spoken of, the Etheric one, is responsible for creating the subtle sound. There are types of sound in the body; one of which is created by one of the Pranas is a specialized product which creates the inner movement which does not come out. This Prana stokes the mind and through this the sound is created – not by any one organ of the body, but by the whole body. And through that the subtle sound of the Mantra is created. And when we go deep we are taken by this Prana to the base of the spine, the source of the power of the body – the Sex Centre. This Prana – the Sāmana, produces this very subtle sound, and by it we go down and down into nothingness. Though it seems that

nothing is happening, in reality plenty is happening though nothing is perceived by us. And there it sounds and through that we derive the energy that we feel from meditation, and that is the most vital energy for mankind.

R. There seems to be a state we can reach through frequent meditation when the Mantra seems to be going on all the time in distant parts simultaneously.

S. Yes, this is a stage when the Mantra goes deeper into the subtle body so that the sensation also goes into its subtler form. When it reaches to the most subtle, then one could observe that every sound, every repetition of the Mantra that is produced, will be felt by every part of the body down to the smallest units. That is the ultimate sensation; though no activity is going on, yet the Mantra has penetrated throughout.

R. Some of us have felt that the Mantra has been going on all night, and is still there when we wake in the morning before we begin to say it again.

S. This is wonderful! If one could have this situation that the whole body has been saying the Mantra all night and that one will be just continuing it in the morning!

R. Not a few people in London have from time to time been experiencing this.

S. says he is very pleased with what you say and with what people are experiencing there, and he feels sorry for the people here who have to be reminded again and again because they think it is theirs, so they don't worry about it (laughing). And now they hear that all those people

outside India are doing it properly! (general laughter all round).

R. I don't say that we also don't need reminding again and again!

Thursday 3 September

Personal Record.

Written answers to Miss X. (London).

Q.1. Is there something in particular one should or could do when one's pulse is rapid – which is now very often?

Ans. Rapid pulse unbalances the body for meditation. One can drop one's thoughts and still the body and take some rest and then meditate. One would get energy and have peace in body and mind – both.

Q.2. Having experienced all the symptoms of the Mantra circulating for some time now – what next?

Ans. It should settle down around the heart and enlighten all other parts of the body.

Q.3. Why do I repeatedly see the moon – even during meditation?

Ans. Moon gives cool and soft rays. One gets a smooth, cool and peaceful sensation by looking at moon. Even if it comes to mind during meditation, don't get frightened. It should help you cool down in a peaceful manner.

Q.4. Can one learn to do with less sleep?

Ans. Yes, one can do with 4 hours of sleep. Go to sleep only once and sleep for 4 hours. You will get used to it and have deep sleep. This should be enough to dispel the tired feeling of activities. If this much is not enough you can have 6 hours and no more. More sleep makes one's life weak.

Q.5. Have found that pitching the Mantra (above the right brow) enables it to penetrate further; three days afterwards felt terrible, three days after that had most wonderful flow of Sattva. Is this right –

or should one simply meditate?

Ans. Don't pitch the Mantra. Just start and follow its rhythm. Don't look for anything, not even for Sattva.

Q.6. How can one maintain a quiet state (deep and still like the ocean) when one feels out of sorts for quite a lot of the time?

Ans. One can certainly maintain the deep and still state like the ocean. One only needs to still the Prana (breath), Mind and Intellect and meditate twice a day. Peace derived from it keeps one's energies alive for long and one can feel with it. Just as you keep satisfied and active for many hours after a meal, you get more energy from meditation which affects you within and without. This would let you feel deep and still during the day with distractions.

Q.7. It's not so much the pains in my legs and pelvis as the cause – the vibration down my spine hitting the sore place all the time. It makes everything go sour.

Ans. You can try to meditate lying flat. Keep your body straight, flat, loose, but composed, with hands attached straight to sides. Take a deep breath and start meditating and turn within. You can repeat the Mantra physically, and forget everything else.

Q.8. What does H.H. say about keeping a state of attention when one does not feel well – one ought to be able to overcome pain.

Ans. When there is a pain you feel it and where there is a pain you feel it. This means that pain is somewhere else but not in you, otherwise you would always be in pain. You feel pain because you attend to it. You can either attend to your pain or attend to meditation. The pain is in the body and not in the Atman. Keep this idea in your mind and you see that the

pain would seem a little further away. Leave it alone and come to your own Self (Atman).

Q.9. Does one have to live one's fate to the bitter dregs before one can be released?

Ans. One can change one's fate also. Bitter things are usually made for use as medicine to cure some ailments. The snake-charmer removes the poison tooth from the snake and earns his lively-hood by exhibiting those snakes. You can also transform the fate with good thoughts, good talks, good actions and good company. Present is the only time to change one's fate. One can transform these bitter dregs into elixir of life if one has good impulses.

Thursday 3 September,

Morning

IMAGINATION

R. In our System we call the uncontrolled activities of mind as 'Imaginings'.

We had no way to get out of it. Your suggestions have been very useful in this direction.

S. The activities of mind are twofold. One directed to the useful work for the Atman and the other against it. The useful activity for Atman results in usefulness of Buddhi, senses and body also; and the useless, or activities directed against the Atman, result in destruction of Buddhi, senses and body. The 'imaginings' are the useless and harmful activities. They use our energy for our own destruction. For common men, all that which is useless and harmful is pleasant to senses and they run after it without realizing that it is not useful. So the mind becomes the boss and the being is recklessly used in pleasure-hunt and self-destruction. If Buddhi is allowed to control the mind, the direction of activities will be towards the usefulness. (Here mind is used for Manas).

A sick person usually likes to eat food which he is asked not to eat by a doctor, because the effect will be damaging. People to-day are sick, they don't know what they should have and what should be left alone. In running after only the pleasure they allow mind to go towards ruin.

R. It has been found that mind is either running into past or future and not making use of the present moment for Self-Realization.

S. There was a lawyer; he got married and after some time they both started planning their future. The lawyer suggested that when they will

have a son, they should bring him up and educate him to make him a lawyer, even better than his father. The wife had something else in mind. She wanted her son to become a doctor because her parents were in the medical profession. The arguments started and they got heated up. While they were fighting for their arguments a holy Man happened to appear and asked them why they were fighting. The husband put his ambitions and the wife explained her ambitions. The holy Man asked them to call the boy and enquire as to what he would like to be. The couple said, “The child is not yet born.” The holy Man laughed at the stupid planning even before the child is born. Such future plans have no substance. Such desires are not useful. Pure Buddhi suppresses such foolish desires and imaginings around them like a snake-charmer who presses down any snake who raises his head unnecessarily. Desires are not bad; too many of them are bad and all superfluous constructions (imaginings) around desires are bad. They are utterly useless.

R. I wonder if H.H. has read the questions of the lady I gave yesterday? It seems she uses her mind for useless activities and becomes miserable.

S. There are ways to handle such situations. One should keep one’s mind only on useful work. A servant went to a holy Man and offered his services. Holy man asked the remuneration. He said that he will take only what he needs to eat, but there will be one condition: “I should always be provided with work, and in absence of work I will destroy you.” Holy Man agreed. In a day or two the hermitage was completely organized and routine work regulated, and the servant was without work. He asked for work and recalled the condition. The holy Man asked him to go to a

jungle and fetch a long and strong pole of bamboo. He readily did so. Then he was asked to fix it firmly in the ground and keep climbing up and down unless he was called for some other work. He must continue to do all the little things for him, and in all spare time he will climb up and down without a rest. The servant got tired very soon and came with apology and asked to be forgiven for his disrespect and promised to take back his terms.

This is what is more suited to the mind. Its nature is to remain active. It always wants some work. So keep him busy in useful work. One can at most do ten hours of work and take six hours of sleep. The rest of the time (8 hours) one must use the mind in useful work, i.e., in meditation, good company, study of good literature or Scriptures. Use pure Buddhi to make your mind work for the Master, and don't allow mind to establish a kingdom of his own to do what it wants in. Today in India most of the people do very little and think they have done a lot for the master. This is wrong. The lady in question is also suffering due to this. Keep her busy in useful work and she will get over it. If she can't manage by herself, somebody more responsible can take care to make her do the useful work.

R. The words from H.H. will be most forceful and I will arrange to convey them and later see that she is made busy.

S. One must watch not to allow the mind to establish a kingdom of imaginings. One must make effort and use Buddhi to avoid it. Hard work is not bad. It is neither bad for body, mind or Atman. It's only a question of direction. Hard work for what? Does one do it for use to the Atman or for pleasure? Hard work for Atman will not do any

harm, but work properly. One uses a car to move fast. When you reach the destination you stop your engine. Mind is like engine. If you don't need to use it, then don't allow it to run for nothing. Just stop it, give it a rest, or use it for useful (?different) work.

R. Most people's minds in the West keep on running and that advice in just what they need.

S. Mind doesn't naturally run; it is encouraged to run. When Buddhi allows it to run, then it runs. A weak Buddhi is over-ruled by it. Don't allow the Buddhi to be weak or impure. Few desires and no imaginings are good for disciples. This keeps them in good form.

A running engine uses up the battery, which then needs recharging. A running mind uses all our energy which must be recharged. In meditation we recharge the energy, but why misuse it? Use it for better purpose. Use it for Atman and then even body and senses will get their share of real happiness. If energy is used too much or too little then there is always the danger of the engine wearing out or getting rusted. So one must have a measure to use proper energy in a balanced way.

R. I would like to find which are the people who do recharge the energy but leave their engines running too!

S. It is only a matter of habit. Some people while away their time in playing cards. These habits are neither useful in the material world nor Spiritual world. If one has to have habit, one should have good habit. Although habits are no good for Atman, yet a good habit will at least put one on the better side of the fence. One should never allow the mind to establish his kingdom of pleasure.

There was a disciple attending a holy Man. He used to go to the town to collect alms to prepare meal for both. Once he saw a marriage procession. On enquiring about it he was told that a girl and a boy are getting married and they will live in love and live together in peace and happiness. On the way he stopped by a well and to get over his tiredness he tried to take a nap. In his dream he saw himself being married and took his bride home and was sleeping with her. The wife asked him to move over a little and he did, and fell into the well! The people in the town brought him out and asked what happened. How did he fall into the well in the daylight? He told of his dream to the great pleasure of the people, and went back to hermitage with the resolution not to allow the mind to create his own kingdom.

People fall in the well just for nothing.

Thursday 3 September,
Evening

R. The Creator has provided everything that one needs. Why is it that when it comes to remember there is a barrier?

S. Atman is a part of Absolute. Absolute is creative force (Maya), and Atman is surrounded by ignorance which is a shadow of Maya. Absolute is limitless, creative, the giver; never claims anything for Himself, for “He is”. Atman is separated from Him only in ignorance. That’s why we have limits, boundaries; we possess and we claim. This is all ignorance. Absolute created the Universe and we create boundaries – “This is my land, this is my country”. In fact land belongs to none. You can claim for some time, but in the end you have to leave everything. He creates men; we create the Indian and the English. The creation is Consciousness, but we think it very coarse because of illusion in ignorance.

Once a holy Man was travelling. In the evening he wanted to stay for the night in a palace. He asked the door-keeper. The door-keeper enquired of the owner who refused and said, that this is no hotel nor dharamshala (inn), where people come for a time and move on.

The holy Man asked the owner, “Who built this palace?”

“My father”, came the answer.

“Now you own the palace?”

“Yes, I am the owner.”

“Who will own it after you?”

“My sons”, said the owner.

“Who after your sons?”

“My grandsons”.

“This looks like an inn. People seem to come and stay for some time and go. Wouldn’t you call it an inn? Had it belonged to your father, he could have certainly taken this with him.”

The owner realized what was wrong with him. As long as Atman is covered with this ignorance – as long as it claims it will not remember, it will not unite. When one knows the Truth, one breaks down the barrier and unites with the Absolute.

R. This opens up my question. One always has the tendency to think of what “I want from Realized man”; only if one could see from the eye of the Realized man what one should want, it would be more appropriate.

S. An individual is working for Self-Realization. The Realized man looks at it differently. He knows that there is nothing like Self Realization. The Self is itself Real, who can make it Real? What one is really doing is that he is trying to remove the cloud of ignorance. The eye can see perfectly well under the sunlight. If there is a cloud in between, the vision becomes dim; thicker the cloud, dimmer the vision. The eye is like the Atman, the sun like the Absolute and ignorance is the cloud. This is the barrier. Eye and the sun are made of the same element. The more one gets light, the more darkness disperses. Moon gives more light than lamps, sun gives more light than moon. Two suns will give more light than one and so on. When one gets the Light of the Atman, which is the Absolute, then even the suns become brighter. That is when the Unity is seen. The Unity is there, the Self which is real is all there; it is only a matter of Enlightenment. This is how it seems to Realized man.

What Doctor once said that he might be stopped in the way. He wouldn't, for on the way when he will see a brighter light he will keep up the discipline to reach it.

R. I wonder if I was keeping my light dim by always thinking of myself in my little ego? In my reaching out towards the Atman, helping by love and devotion might quicken the way to disperse the cloud.

S. (Laughing: No, Doctor, you don't have to surrender!)

Thrilled with the same idea, our Indian friends never try to tread the way of Knowledge. They leave everything to Absolute. It really never breaks through the cloud properly. Devotion is necessary, but Knowledge is equally necessary. For example, think that you have to go to 'Badrinath'. On the way you come to a place which looks like Badrinath and stay there. But if you have a map, then you can know where you are and where is Badrinath. One needs devotion and also the Knowledge to make sure you don't stop at the lower level. One needs true Knowledge so that one may not be deluded on the Way before reaching the goal.

R. Now it is a question of not resting anywhere unless one reaches the goal. His Holiness has given us wonderful material. How best could we present it in the West to let them profit from it?

S. This work should be done in moderation. The people who take the responsibility to further this Knowledge and the discipline must be sincere with themselves and others and also completely honest with themselves and all around them. Tell only as much as you know and what you have experienced. Never try to say anything more than that. If the help would be sincerely needed, the Inner Circle is always there to give the

help. In an organization, the greatest trouble arises when to support the Truth they resort to subjective glorification of Truth, they make it look glittering to fulfil their ambition to spread the Truth. Such organizations don't do much good and crumble down in time according to the glitter they apply. No show business, no glitter and no high pressure work is required. Take the work patiently, practice what you are told, then tell to those who earnestly want it. Keep your relations with them completely honest. This is the sure way to success.

R. The material which he has given to Mr.Allan and to me now should enable us to hit the target which nobody has succeeded so far in doing.

S. Prepare few good men for the solid foundation to take responsibility. This work is long-term work. In India I have seen so many organizations which took the responsibility to reform the world and started in a big way but never stood the test of time. Nobody hears about them any more. This has always been a tradition to impart the Knowledge and that's how this lives. It is a good act to impart it. Nothing is more noble than to give Knowledge. This is more valuable to anyone than any earthly possession. This wealth is for ever; one never loses it. This must be given. But one must see that it goes to deserving people who can hold it. Others may take it and later on drop it. So be careful to give what is needed and give only to those who really want it.

Friday 4 September,

Morning

R. When I wake up in the night, sometimes I meet with a very powerful force. I used to be frightened, but now it is more enlightening. It shows me everything more in the way H.H. explains the subject.

S. When a smaller power faces a bigger Power usually it gets frightened. When a common man is put before a District Commissioner the poor fellow becomes nervous and doesn't know what to do. If he becomes his attendant, in a short time he gets used to him and then he is no longer frightened. On the contrary, other people are frightened of this man because no one can meet the Commissioner unless he takes them to him. We are frightened only because we think we are limited. The limitation is the Asuri Sampatti (demonic holding). The fear and distractions are limiting forces. They are limited and are unable to limit the Atman which is limitless. Even a ferocious lion in a cage arouses no fear to ordinary men, then how could these limited forces frighten the Atman? Once you realize you will leave them where they belong; when you get to this Power you will become the Power.

R. What made me like this Power better was when it began to tell me stories very much like the stories from His Holiness.

S. These are friendly forces. One has to use them. This is only a beginning state of transcending energy which is becoming available to you. They have miraculous nature for they are not available to all. This is good.

R. When face to face with this Power I have tried to experiment in different ways. I sometimes lie flat and meditate as prescribed or get up, walk about and do some other exercises. Would he suggest anything

in particular?

S. One doesn't have to do anything special, but one should try to preserve that feeling. By preserving the feeling one can deepen it, and have lasting effect of that force, which could manifest in better actions and peaceful disposition.

A warning: Such experiences shouldn't be expressed. They are better within. If they are allowed to stay within they grow in power. If you fill a balloon with pressurised air, it will be full of potential energy; but if you puncture it then the air will get out and become dispersed and unstable. So one had better keep these experiences within. One can express it only when very necessary, before people of higher level or those followers who are going to benefit by it and are really ready to receive it, otherwise this will be dissipated.

Friday 4 September,

Evening (1)

R. There is still a little gap felt between the tremendous power with which one comes into contact during the night and even the most silent and peaceful stages of meditation, but are they not meant to link up?

S. The deep peace during meditation is the cause of such experiences which you have in the night. When the Sattva grows then such experiences will manifest. One doesn't have to desire them nor like to repeat them. If they happen to come, well and good. There may be different experiences. One could see dreams in which he talks or listens to the sages or Realized men or even comes across flashes of incarnates. When the Sattva is more abundant one might feel freedom in space, that he is not in a room when he is sitting in a room, or hear some sounds made far away. One might get glimpses of his previous life. But these are side-lights and not the aim. However, I am glad you are experiencing them.

School of Meditation (June 1964):

Mr. Jupp: When one has ten minutes to spare waiting for something or someone, is it better to try to meditate or to give attention outwards to the world?

S. The time between the end of an action and beginning of next action is the free time. This is your time which activities don't need. This in fact is a time for rest. Give your mind rest if you easily can. Usually it so happens that the mind at such time goes to the subject which is most dear to one. If meditation is most dear, then one can use this time in remembering the Mantra or meditation. This much should be restful.

Mr. Jupp: I often have half-an-hour or more when I have to be present in Court, but need not be attending to what is going on. (i.e. during a long speech by the Judge or by an opposing barrister). At such times I wish I could meditate. Would it be possible to do so and how? Is it permissible to write down the Mantra in my notebook and examine it in front of me?

S. One has to be careful. When you take a case and you are expected to attend and hear the long speech of the Judge or pleadings of the opposite barrister you must give your full attention. If you didn't and missed just one small point, that could be harmful to your client. Attending to a job properly is as important as meditation.

J. How can one best occupy time on a train? I often feel I would like to meditate then, but am afraid of it spoiling my real meditation.

S. One can think about meditation, but one shouldn't meditate on the train. It is unnecessary.

J. Students ask if there is anything they can do just before meditating to make the meditation start more easily. Some still have the difficulty sometimes that Mantra will not repeat itself – they have to keep saying it.

S. These are the people who sit abruptly for meditation after work. They still keep the tension with them. They should make themselves comfortable and let all active vibrations still down and then start the Mantra, otherwise the two will create more tension, and any further effort will add to the trouble. Take it easy and don't try to rush. Easy cooked makes a better meal.

J. When one suddenly has a lot of time, say almost a whole day to

oneself, is it better to do several half-hours or to go on meditating for one long period, and how long?

S. If one has full day at disposal one can do as much meditation as one can easily do. One should stop at slightest discomfort, pain or tired feeling. One can use the time in listening to good music or refer to a good book related to Self-development. Without allowing your mind to run riot, you can think over these subjects and go deeper into the Knowledge aspect of meditation.

J. What is it important to remember when checking other people's meditation?

S. Outwardly one could know most about meditators, but it would be rather difficult to know what really goes on inside. One has the responsibility to see how still a man has become and if not he should be properly guided. When body becomes still eyes show themselves still; the eyes flicker because of a flickering mind. One can observe this and try to make oneself aware of it. There are very subtle things which one can observe from movements of body. Body can usually indicate the imbalance within.

Friday 4 September,

Evening (2)

(hope to find actual words of the question)

S. The proof of deep meditation is that everything is still. Even if the eyes are half open, one will see nothing because no activity is being done by the eyes, and they will remain completely still.

S. of M. other questions (June 1964).

Q.1. Is the improvement in bodily health due to meditation due to removal of stress? Yet Shri Ramakrishna and Shri Raman Maharshi, both Realized men, died of cancer.

S. Such disease in the life of Realized men is due to their previous life. They must have had elements which bring about these conditions. The fact is that Realization is of the Atman and not of the body. They take what comes to them and never give it any importance. One should have observed that whatever their disease or pain may be they keep the true smile on the face. How does this happen? This is only because they don't give any importance and let the disease live.

Q.3. Why do I get so cold during meditation?

S. This is impossible. By proper meditation no one can get cold. In meditation when you still your body firmly and bring your prana to equilibrium, you must get more heat, but this heat is not hot. It is mild heat which is due to regularity in prana. It could either be pure imagination or a misnomer. Warm is colder than hot. Does he mean cold when he feels less hot? This is all imagination. The moment one gets one's

body under control the heat is generated.

R. Maybe she feels cold from pretending to meditate!

S. Mind can of course become cool due to stillness, but not the body. A cool mind is desirable. Meditation and other pranayamas all give heat. In cold season most of disciples usually do more meditation to get more heat.

Q.4. Are there any physical exercises that would be valuable in relation to thoughts interfering with meditation?

S. Meditation is inner process. It has a very little or nothing to do with the body. So whatever distraction or obstructions come in meditation are dealt by meditation and not by physical exercises. Mental troubles need mental remedy. One needs only resort to meditation for it is devised to overcome all distractions.

Saturday 5 September,

Morning

(At this audience we arrived late and H.H. said that good meditation was not possible if we were full of movement, so he would say a few words while we became quiet).

S. Meeting people and coming together is very good. But meeting the Atman is far better. One must prepare oneself inwardly and outwardly and be perfectly clean, fully dressed, fit and alert. When one goes to meet the Atman, the King, the Emperor, one must leave the relatives and attendants and have audience in peace and quiet. When the audience is over one comes out to meet the attendants and relatives according to their rank. While going in leave body, senses, mind and Buddhi one by one and while coming out meet Buddhi, mind, senses, body and the world one after the other. The purpose is to meet in Bliss, and preparation to get still, comfortable and ready is necessary. One should allow some time to still the body and also the inner machinery to stop.

R. In Sattva the meditation seems to work perfectly naturally. So does one allow some Sattva to collect for sometime when one comes in a hurry?

S. All our activities, all our movements are in Rajas. To go in for meditation one must stop the Rajas from within and without. Meditation is also an activity, but this has very little Rajas and it leads one to Sattva. It is therefore necessary that we give a little time for Rajas to cease. When the engine of a car is stopped, the motor still goes on moving due to the speed and force. It would take a little time before it can stop. You may switch off the fan, but it will not stop immediately; it will keep on moving due to its momentum (force

of speed) and slowly come to stop. The same happens to us. One is expected to give few minutes rest between two actions.

In the 18th Chapter of Bhagwad Gita Shri Krishna tells Arjuna about the Sattvic, Rajasic and Tamasic activities and their result. The Sattvic activities are painful in the beginning because of discipline – unless the discipline becomes natural. The pain is only felt by body, senses, mind and Buddhi. The result of these activities is eternal pleasure to all and Bliss to Atman.

For example, the infants find it difficult to learn the alphabet and they look around at the walls and sky, or scratch the ground because they find it difficult. Once they have learned the language, reading and writing is an unending source of pleasure. A disciple has to train his body, senses, mind and Buddhi to conform to the discipline and it is painful indeed, but leading towards pleasure and bliss!

Tamasic activities lead towards sleep. A Tamasic activity gives the pleasure of not doing this and that work and allows the body, senses, mind and also Buddhi to be lazy and thus rot away. All activities are Rajas. It is the direction to Sattva or Tamas which sets the pattern. Tamasic activities give pleasure in the beginning but end up in destruction and death, bad health, poverty. A pure Buddhi takes one towards Sattva and impure will take towards Tamas. One who has a strong, clear, pure and decisive Buddhi, he doesn't have to worry, he will be on the right path, the path of Sattva.

Those in Tamas are lazy. They think they enjoy sleep, but too much sleep reduces blood into watery substance and they lose all energy of body, mind and Buddhi which adds to their fall. This is how people

destroy themselves. A man of Higher level can of course go into Sattvic activity without having to allow to still body and mind. He dives immediately and gets to the Source, which in turn relieves all fatigue and tired feeling. He always comes out fresh for more activity. Hard work is not only for disciples but necessary even for Realized men. Even if not for themselves, then for others.

A faithful wife will always recognize the voice of her husband in a multitude and a true disciple will also recognize the voice of his Teacher in a multitude. Shri Vyasa, who collected the Bhagwad Gita, recognized and heard the voice of Shri Krishna on the battlefield of Mahabharata which was filled with war cries and the clash of arms and many voices. In the same way one who is really searching for the Atman will hear and recognize the Voice of the Atman amid the multitude of desires, ambitions, duties created by mind. This all is possible because of Love and Devotion.

Saturday 5 September,

Evening.

School of Meditation questions:

Q.1 Does consciousness change when Mantra disappears?

S. Consciousness is charged with energy. It becomes strong and sharp, Buddhi becomes clearer, mind is then less mobile. One gets more strength to face the world and its tribulations.

The Mantra is the connecting link. We have heard about the meaning of Mantra. It connects the inner force to the outer force, Atman to the Absolute. When one has to transfer liquid from one tank to another, one can join them with a tube, and as we extract the air out of the tube the flow of liquid will start. Mantra does only that.

Q.2. Nothing happens during meditation. The effects are felt afterwards. Is this right?

S. Activities go on even during meditation. Nothing stops in the world. It is only a question of scales. During meditation mind cannot perceive the activity; it is not capable of doing so. The nature of this activity is very subtle, too subtle to be perceived, but in fact the activities go on. How can anything stop in the world? Everything is changing all the time for good or bad, but they must change. Ordinary man cannot perceive it. Perhaps a very high-powered and very subtle instrument would some day show that so. For example, when a battery is being charged one can't see what's happening; only another superior type of instrument can register the vibrations. The Realized men have the experience of what goes on. Ordinary men know by the result. One neither wants to know the activity nor does one look for the result.

R. These questions are very peculiar in their nature.

S. Such questions don't come directly from the questioners. The questions arising from personal experiences are of different nature. People gather these questions from other sources, from environment, from books or their friends. These are borrowed. If they come through responsible men they are good to know so as to answer them in time of need, but irresponsible men usually throw out these questions due to curiosity and forget what was said in answer. They don't make any use unless they have their own question.

R. Language difficulty. The words in English have Spiritual equivalent to Sanskrit words. We feel must keep important words like Atman, Buddhi until their meaning is fully Realized.

S. Meaning is more important than the words. If one can't get word to word translation, one can always get the meaning for which the word stands. If that is not possible then one can take few words from other languages. Here we have people who don't know Sanskrit and can't even properly understand Hindi; they understand the feeling, and with that they start work on Being and go ahead, more than those who knew the words. Language is no barrier in the field of experiences, although it makes work easy.

R. Somehow we have to lead them to experience of the Spiritual meaning for "I", "I am". There is no such conception.

S. Spiritual words are mostly used in the pursuit of Spirit, and even quite learned people don't know the right Spiritual meaning of so many words in popular use. One has to specially learn these special words. For example, an Englishman who knows English very well would

have to learn all the technical words of law if he desires to go for law. Medical words must be learned for medical study. These special words are not too many in number, but they must be learned. When one knows them properly one uses them rightly. If one can't get right words in one language one can always take from other.

Here some people think that Atman is body, senses, mind or Buddhi. They do so in ignorance. It is none of these; it is only a witness to what is happening inside or outside. The meaning differs from level to level.

R. From nine to seven in the morning one has ten hours. H.H. prescribes six hours for sleep, and I am trying to find a bamboo pole to go up and down in the spare time!

S. You are excused from resorting to the bamboo pole! One can use the extra time in repeating Mantra physically, consider an idea from all different angles, listen to music, read some suitable book, or walk. One can reduce the time of usual sleep by half-hour in a week and gradually regulate the time. He, himself, gets concentrated sleep, very deep, for four hours from mid-night; he then gets up fresh. If one feels sleepy one shouldn't reduce more, and then should check oneself as one keeps a check on the servant on duty. One must determine to stick to plan.

Monday 7 September,

Morning

R. I have been trying after meditation to give Manas useful work to do, and find that to get good results the body must first be brought into a state of Attention. Are not physical exercises, postures useful for good thinking?

S. Body can be a bridge or a barrier. In the early stage of development, regulating the body is very necessary so as to allow proper functioning of Prana, Manas and Buddhi. If body is not stilled or regulated it will become barrier. Body has six modifications: – genesis, existence, alteration, growth, decay and destruction. In the growing stage it has more power to practise discipline. A young disciple would be able to stand many hours of discipline, where an elderly one wouldn't. But once you have regulated your body to discipline in the early stages and made the discipline a natural part of your life, that body becomes a natural bridge. Even stilling the body may not be a necessary condition for diving within at a higher level. Disability or disease even doesn't hinder that work. The subtle body of Prana, Manas and Buddhi also in turn get naturally used to allow one to dive deeper to the Atman.

R. In the West people are very careless in regulating body in the early stage and thus have very few Spiritual thoughts. I think if they regulated the body they would have more Spiritual thoughts. Is it right?

S. Unless the discipline becomes natural and one can turn within without any difficulty, one must try to regulate the body. We know that the hand of sleeping man moves if a mosquito bites him. This is natural state of moving habit. Our body should be trained so much that it should

immediately allow its different parts to perform their proper actions. If this was not done so in the early stage, even if some people had some success in meditation, they stand the danger of reverting back and don't get any real benefit from meditation.

R. The clouds seem to have disappeared now, but I know that if I allow my mind a free ride it will form the mist again very quickly!

S. One should never allow the Manas (mind) to go free. It is very important link in our being so it must always be under control of pure Buddhi. Body is easily trained and that can be made free after some period of discipline. One can of course have some trials and tests to see the level of one's mind and Buddhi, and for that purpose allow them a little freedom. If they naturally go towards activities useful to Atman, then they can qualify for freedom, but not before. In schools boys are given freedom to write what they feel in exam and thus their level is determined. One of the easy tests are one's dreams. In dreams people are mostly in their natural state of mind and the type of dreams can reveal the working of their mind.

(When asked by Jaiswal about those who don't know they have dreams, H.H. said that deep sleep lasts only two hours, and people half-sleep more than that, so everyone will have some dreams to study even if not much).

S. One has to be always on the alert and not allow everything to happen as they want. This is down the stream. The way of development needs watch and discipline. If one has lost his opportunity of the company of good men or discipline, one may as well let oneself loose

to suffer for long. The human form is the platform where discipline is available; miss your chance and you go repeating the same miserable life in eternity. The mind (Manas) thinks that the world is true and likes to live with it in ignorance. This is illusion, and to cure this illusion the discipline is prescribed. Now even this discipline shouldn't be taken to be true! The Truth is that one really is Atman and the Absolute, but one doesn't know this secret because of ignorance. Once you realize your Real Self the discipline also becomes useless. If you have a thorn in the foot, you take it out with the help of another thorn and throw both thorns away after use! So in some way even the discipline is illusion, but this illusion only will undo the fundamental illusion of ignorance.

There was a dhobi (washerman). He used many donkeys to carry his load. One day he fell ill and asked his son to load the donkeys and take them with the washing. He loaded them and tried to move them towards the river but they didn't budge an inch. Seeing they weren't tied up at all, he was surprised at what happened and went to ask his father. The father said, "Oh, I should have told you this also. In the evening I touch their feet as if I am trying to bind them with a rope, and in the morning touch them again as if I have undone them." The boy also did the same, and then each donkey started to move. The fact is that the donkeys all thought that they were not freed and therefore they can't walk! So is the condition of all human beings. The ignorance is illusionary, and to remove this one must undergo another illusion in order to realize one's real state; but this is very essential and one has no choice to evade it.

The Absolute creates the Creation when He looks outward. When He is looking within no Creation takes place. So the creation is outward bound and, due to the nature of creation, body, mind and Buddhi(?) become outward bound too. Discipline turns them towards the “within”. In Self it is all Bliss, Consciousness and Truth.

Monday 7 September,

Evening

R. You spoke about the moving mind (Manas) at the beginning of meditation rushing to every sound or external sensation, but in my case it seems to rush also to internal ideas and thoughts, and these seem for me more difficult to control. Would you tell me how?

S. The mind (Manas) which usually thinks of the outside world is also capable to spin a world of its own inside. To stop the inner and outer working of Manas, one should take the help of Buddhi. You can use it in two ways. One is to drop all its working (on material subjects) and substitute with Spiritual subject. If one can't do this then one should learn to ignore them. You should be not attached and just let them stay by the side, and if you stop playing with them, their force is reduced and so they will quit you. These two ways of avoiding useless mental activities are called Anvaya and Vyatirake.

These questions from the leader of the School of Meditation were translated, handed in, answered in writing by H.H. and retranslated as follows:

Mr. Whiting – Q.1. The Mantra now seems very subtle, almost non-existent. Direction seems important and this is enough. Is this good meditation and can one be helped to maintain direction in this subtle state?

S. Help is necessary only when mind is without and Mantra does not get its own pace. When the Mantra has got the subtle state, then the best help is not to help at all. At this state you don't need to do

anything. Just follow it and allow it to act as it likes.

Mr.W. Q.2. Recent experience both in meditation and in ordinary affairs gives a separateness of physical sensations and another part which is still and untouched. There appears to be no need to attempt to control physical sensations, that which matters is the still centre to which everything refers. Is this separation necessary for development? What is this other part which is still, but all powerful and completely indifferent?

S. The realization of these separate states is very helpful, but this doesn't mean that we should either control or let loose the physical sensations. We only need regulate our physical sensations which would bring in more energy for the Self and food for body, mind and Buddhi. That which is still, powerful and different is that witness we call Atman.

Mr.W.Q.3 In work for the School of Meditation one seems to need to refer to a part of one which has no ideas of its own, is completely impartial, and is strong because it is weak. This seems essential. Does the way lie through what appears to be weakness?

S. One can't call that weak. It is of course a bit serious, detached, non-exciting and only the witness, so it might seem weak, but it is not. It is rather the source of all power. It never shouts about, never claims, it only watches and enjoys. The way is aimed at it.

Mr.W.Q.4. We have been told that effort is a necessary step on the Ladder of Self-Realization. We have found through our own effort that physical effort in this work is no use. Essential effort seems necessary. What is essential effort? How can we come to it?

S. The efforts are necessary unless Buddhi is fully cleansed of impurities and mind, senses and body are made subject to pure Buddhi. The physical effort is the primary, for from here one can affect the working on senses and mind. First the body is naturalised to discipline the mind, and when mind is obedient, then the Buddhi. When Buddhi is pure then it opens the gate for the individual (Ahamkar) to see one's own real Self. Here all efforts and disciplines become useless. This is the domain of bliss, consciousness, Truth. The efforts on body, Manas and Buddhi are simultaneous through knowledge and discipline. Essential effort is only that which removes the present barrier of body, Manas or Buddhi.

R. Does essential effort mean work on Buddhi and is devotion the way to prepare oneself for that?

S. Buddhi works from emotional centre as well as from intellect. The intellectual effort is very important for whatever one gets into the emotional centre is derived only from the head. Once your emotional centre is properly charged, then it helps very much.

Tuesday 8 September,

Morning

R. I wish to saturate my Buddhi with Sattva so that it would be stronger. I find that worry eats up the Sattva and faith improves it.

S. The natural state of the Self is Sattvic. All modifications in Sattva are Rajas and everything opposed to Sattva is Tamas. One must make it sure and clear that the Self is Sattvic by nature, and we don't intend to make it Sattvic because there is no need to do so. What we try to do is undo the cloud and impurities which surround it, and make it look multifarious and Rajas. This is due to bad company, the physical and the mental company. If one has the company of good people and true Knowledge the way is clear and the distinction is right. At times of reduced Sattva one can always avoid the bad company. A day in bad company is more harmful than a day in good company is useful. If one has acquired influences from bad company, one can always remove it with the knowledge of the Self. When one walks in the street and lands on some dirty material, one doesn't amputate the dirty feet but washes the dirt away with clean water. All bad influences are dirt and (can) be washed by true Knowledge and meditation.

Once Sattva is predominant and you live naturally in Sattva, then even company makes no difference because no bad influence can penetrate you any more. For example, sandalwood tree is surrounded by poisonous snakes, but no poison affects it. Company of good people and true Knowledge stabilizes faith and ensures Sattva.

Keep this central idea always in your mind that nothing can

really affect the Self. We only need good company and true Knowledge to dispel the cloud surrounding the Self.

R. Since one is very much alone, what His Holiness says about company is thoughts, feelings, etc.?

S. When one thinks one is alone, in fact he is not. He is always surrounded by many. The most close relatives are Buddhi, Manas and senses. Buddhi is like a wife and Manas like a son. Their company is necessary.

R. The chief trouble with us seems to be that son is always trying to quarrel with wife. (women present laugh: H.H. agrees).

Tuesday 8 September,

Morning.

R. The cloud seems to prevent one from feeling that the small world is the same as the big world. It seems to come from any kind of thinking instead of just Being and observing.

S. The cloud surrounds the Buddhi. The ignorance is the cause. Because the Buddhi is impure, it can't see what is what. It always sees things differently. Although Buddhi derives light from Atman, when it presumes that the light is its own and concludes that everything it has observed is right, then certainly it is impure; and when it understands to derive Light from Atman and claims nothing for itself, then it is pure. The mobility (speed) of Buddhi is one of the great stumbling blocks in seeing the Truth. The mechanical aspect and its speed makes it difficult to see things properly. Through meditation one cleanses and stills it which makes it possible to see things properly, that is what we call the clearing of the clouds.

The inner relation is more important than the outer relation. The inner relation works through the emotional stream which is Eternal. Whatever the demand is made, this inner stream brings in the supply. Of course the demand must be made. One can be sure of the supply without doubt.

R. The material given by H.H. has been marvellous. But it seems one is now going to deprive oneself of the pleasure of sitting before his presence.

S. The feeling of separateness is only in the physical, material world. The world of Consciousness knows no separateness, there everything

is united. Although it is good to get together, but according to the line of actions which individuals take, many times they are separated. One must rise above these things (separate feeling) and be united in the conscious world.

R. Should one make a resolution to rise above?

S. Doctor's name is duly registered in the diary and he doesn't have to feel left out or separated at all.

Mrs.Brown: Are there different stages in Being?

S. There are stages or steps which are marked on the Ladder of Knowledge to determine how far one has gone through, but in case of Being it is only a question of Enlightenment which at first is more or less momentary. It takes one right into the other world. In the field of Being it is rather difficult to define steps. One can do so in case of Knowledge. For example, you may live in London to work, and have a cottage in the country for weekend to get away from the tense atmosphere and to enjoy peace and get rest. The Spiritual world is like a cottage where one goes to rest and get more energy to do more work in the physical world. One can go to his cottage on a cycle, motorcar or in a train. People have different types of Beings. Some go quicker than others.

S. to Doctor: Wish you a peaceful journey and you should now think with determination that the Kingdom within is yours and you are its rightful owner and must rule from there. The relation of a disciple and the Teacher is made only once and it stays long – as long as for ever.

It is more like the relationship of marriage. When a girl agrees to marry a man, that moment is very important. This moment will decide the shape of things in years to come, and this man is going to stand by her. The ordinary things of life usually go on without making any deep impression and the same has hitherto applied to the disciple. Once you find the guide you find him for ever. The questions of time and space are minor subjects. Whether they stay together or live physically miles apart makes no difference. In the Inner world it is all united.

R. I am having great happiness since I am here, and I am gradually seeing more and more things coming true which you said. There are a lot more which I haven't seen, but I think they are for the future.

S. I wish peaceful recovery to your wife and give my blessings to your groups in London and elsewhere, and hope that your work will go on peacefully without difficulties and you will march on ahead peacefully.

R. to Mr. and Mrs. Brown: Hundreds of people have been indebted for what he gave them, including the story of the King and Seven Gates, which made a great impact.

S. The story of the King and the gates was in fact a story of the Absolute and Atman. The Absolute being the King invited all individuals to come to get the Kingdom. The one who had clear vision and determination to stop for nothing in the way, got to Him and inherited the Kingdom. The story was only a fabrication with Atman as the subject, the gates which offer the miraculous hidden forces are different steps of the Ladder and the King is the Absolute.

H.H. gives loving blessings.

Tuesday 8 SeptemberAfternoonIntroduction to our last conversation

We had fortunately sent a telegram to Mrs. Brown in Delhi asking her to come before her intended date of Wednesday, 9th, so that we could show her everything and translate her initial questions. Her wire said she would arrive this morning, so on return from our morning audience about 11 a.m., Jaiswal went to the airport to meet her. While there he learnt that we should have to leave that evening in order to make our connection in Delhi owing to Indian Airlines "go slow". Thus we had not only to show Mrs. Brown the ropes, but pack and finish with the hotel before our taxi left at 3.45 p.m. to get to our last audience with H.H. and reintroduce Mrs. Brown. The plane was scheduled to leave at 5.0 p.m. and the drive there takes 3/4 hour; we therefore had to keep phoning India Airlines to find how late the plane from Calcutta was flying.

Our half-hour meditation with H.H. was therefore more than ever an exercise in detachment, but it was most successful, and so was the half-hour's talk in which we put various questions, including Mrs. Brown's. So far H.H. knew nothing of our immediate departure; but then we sent someone to telephone the airport and found that the plane was so late that we explained to him we could stay another half-hour. Quite unperturbed he gave a beautiful summing-up of the visit and most loving final instructions. He gave us our presents and hung us with garlands, the people collected around us to say goodbye; we handed our own transistor and a present of money to H.H. for his School, and speeding to the airport in our waiting taxi, we found that the plane

was still another hour and a half late! So Jaiswal was able to give Mrs. Brown her final lesson in Hindi, while I watched the sun set and gathering darkness, and thought over the change in my whole nature and outlook that had been effected in that short three weeks.

Only the first part of that last conversation is here recorded.

R. I wish to saturate my Buddhi with Sattva so that it would be stronger ...
How to get nearer to this? I find worry eats up the Sattva and faith improves it.

S. The natural state of the Self is Sattvic. When there comes any modification, then it takes the Rajas, and the opposite of natural state is the Tamasic state. So one can be sure of one thing, that the natural state of the Self is Sattvic. We are not going to make it Sattvic but we have to simply undo the cloud and the impurities which surround it, and these impurities and cloud together are due to bad company, the company which we have had. The knowledge which we have had, if we have the right knowledge, the True Knowledge, and company of good men, certainly our way is clear and our destination is near. If one finds that the Sattva seems to be decreasing, then one can do this thing: that if the good company is not available, then at least don't go into the bad company, keep away. Because a day in bad company is more harmful than a day in good company is useful, so one has got to be very careful about bad company. But if something has been gathered out of bad company, the Knowledge of the Self washes it out, just as if you are walking on the street and if you landed in something dirty, you don't have to cut your feet away but just wash them with pure water.

So the knowledge of the Self is the pure water with which you can cleanse all the impurities and one should take care to avoid the company of bad influences.

The bad influences – he gave an example that the sandalwood tree is mostly surrounded by snakes and they keep on hitting and biting it, but nothing penetrates; the sandalwood does not take any of the impurities which are concentrated in the snakes.

So that the Atman, the Atman within, would never take anything because its nature is Sattva. It is only the cloud which creates – and then one feels that one is quite different, but in fact it isn't. Keep this idea central in your mind, that nothing can affect your Self. Keep good company, avoid bad company.

R. Since one is very much alone, what His Holiness means by company is influences from inside one, thoughts and memories?

S. When one is alone, in fact one is not alone. One is surrounded by many, and the most close of all those many are Buddhi and Manas. He says Buddhi is more like the wife, and Manas is like a son, so even when one is alone one has the company. One likes a good wife, and nobody hurts her, so one should see that the wife is really pure, and the son is obedient. To do all this there are two types of foods: food which we put into our body and food which, coming into the mind, is transformed into subtle forms. If we get wrong food, bad food which is not suitable to the Self, then certainly it will create some tensions in the body and that tension will be taken up to the mind as well. So one should be careful in the selection of food and when one takes food one should think that he is simply taking it to keep up the machinery, and he takes in

the name of God; that I am just putting this to the fire which is within, which is the Atman, and to keep up this body, this place where the Atman lives, fit, radiant, I take the food. One should take pure food. By this purest thoughts and desires will arise.

As far as desires and thoughts are concerned, one can look at the beacon lights of the life of great men, one can read about their lives and their ways; how they have lived their lives, how they have worked their ways. One can always get inspiration and keep them before oneself in mind and in thought. With these two ways one can certainly have the good company, the essential good company.

R. Which are the three kinds of food, the food that we eat and the other two kinds ... The need seems to be with me to stop wife quarrelling with son.

S. When one is alone in the company of oneself, one can mostly take to the life of Realised man, the great men. Study their ways and their life because they are the people who give most if one is alone. They are Realized, they are under no bond; they are liberated, so everything which we get through them, even by reading or thinking about their life, increases the supply inside. And he gives one illustration that there are hundreds of wagons lying in the shunting yard; they are not mobile and if somebody has to move one, it takes nearly ten or fifteen minutes to push them a little way. But once they are attached to the engine, their speed becomes the speed of the engine. In themselves they have no speed. So the moment we attach ourselves to the Realized Man, like an engine, he takes us with him and we get the speed. So when one is alone, one should always look towards this end.

One can go by the ?chitta, which is intellect, through the gate of Knowledge, Consciousness. That is one which he describes, but in that sense the 'I' acts like a prison governor who goes to the jail, the door is opened for him, he in turn visits all the prisoners according to their classes and levels, gives directions, and then comes back after. The gate is once again opened for him, he comes out, but nobody else could come out with him; only he can come out. So the intelligence of Pure Knowledge is like this, that the 'I', the Self, can go in and out. When he goes into the prison is when he comes out in our Buddhi, in the senses or mind. Then he directs everything, and without any of them going deep into that kingdom, he goes himself and dwells in peace and bliss. But the other way is the way of emotion. Emotion is like the servant who loves and attends the jailer, so whenever the jailer comes and goes, he can also come and go without any difficulty; even without being the jailer he has the freedom – access to go in, come out, any time he wants because he inherits the powers of the jailer. So the emotional way – through Emotion one can also go in there. But when you go through the way of Emotion, intelligence works very little, practically nothing, and when you go through the way of Intelligence, emotion doesn't work in that; but as far as the emotional way is concerned, at least intelligence plays the first part to bring that thought, that thinking into the heart only through ... The intelligence must work to some extent to bring about the love of Truth so that the emotion can start and work. That is the way of Love and Devotion.

He says that our work leads to nothing. As it says, that whatever we are possessing we have been possessing. Whatever is in the store of our mind, what we cling to is being removed one by one, and because these things are being left we feel that we are going towards nothing. Certainly we are going towards something, but we are leaving all our possessions, and at a point we will be destitute of everything that we possess, everything that was the outside world – all our luggage. Once the luggage is left completely and we are free, what one would call nothing, then we enter the region of Light and in that region is Bliss and Consciousness. That is the Kingdom where ‘I’, where Atman rules. He is and He is All there; there is no nothingness there, there is everything.

.....

He tells about another aspect of this nothing. He says everything, the Creation, everything that exists we feel because of the instruments we have been given, but that element which always witnesses everything, the Atman, witnesses the Creation. And the same element witnesses the nothingness, so in fact there will never be any nothingness because there will be somebody to witness the nothingness – the so-called nothingness. So one should be sure that there is nothing like nothingness. There is always that Witness which always witnesses certain things. It is only the transition from having great lavish (possessions) and leaving oneself free and going into the region of Light that one could feel nothing.

.....

One must decide certainly to keep this thing in mind, that no System of Knowledge gives anybody Self-Realization, it only leads to Self-Realization. The barrier between you and the realization of Self are the things which we have termed as 'cloud'. The System and the Knowledge, both, are only aimed at breaking those clouds, and once those clouds are broken and you've become free of them, then everything is left only to you to see, because there won't be anything to hinder you. Nobody in the world, neither Realized Man nor a System, nor any Knowledge, can give you Self-Realization. You will get it all yourself. All this which we try to do is only to remove all those impurities and cloud and sheath and mist, so that you become free.

R. I must say that this is what it has done; it has cleared away all that mist for now. Mustn't let the mist of London come back. The cloud that prevents one from feeling that small world is the same as big world, this cloud which separates us, I want to know the roots of it. It seems to come from any kind of thinking, instead of just Being and observing.

S. The cloud is around the Buddhi; it creates the shape, the ignorance, and because the Buddhi is impure due to mist and cloud, it cannot see what is what, it sees things differently. Although Buddhi is illumined only through the Atman, when Buddhi itself thinks that the light comes from itself, and everything that it sees thinks it to be right, then it is impure; but when it derives Light from the Atman without thinking that it gives the light, then it starts seeing properly. The mobility is one of the greatest (troubles), because it is so mechanical and works so fast that it cannot really see properly. It must be still;

and through meditation we still it and cleanse it. By cleansing we make it pure, clear, and by stilling we give it the possibility of seeing things as they are, seeing the Atman as it is, of dispersing the cloud, breaking the barrier. Once we do this there should be no difference, no cloud between the Atman and the Buddhi. Everything should work perfectly well.

.....

S. Inner relation is more important than the outer relation. The inner relation works through the emotional stream and this is Eternal. As much as the Inner world demands out of this stream, that much is supplied, but the demand must be made. The flow of water through that stream is only according to demand, and it works perfectly well. There is nothing to doubt about it. Anything which is asked for is mostly supplied through that.

.....

R. One is no longer worried, one is only a little sad that by going one is depriving oneself of the pleasure of being in his most delightful physical presence.

S. The feeling of separateness is only in the physical, material world. In the Conscious world there is nothing different and nothing separate one from another, everything is One. Although it is good to get together, yet according to the line of actions which individuals have to take, many times they have to be separate. One has to rise above the material world and keep the connection through the subtle world, the world of Consciousness.

Mrs.Brown. This resolution one must get – to rise above the material details.

.....

S. (to Doctor): Your name has been duly registered in his mental register, so there is no question that you will never be attended.

Mrs.Brown: Are there different stages in Being?

S. Yes, there are great degrees or classes, steps, but these steps are calculated on the way of Knowledge to decide how the things have been coming through. But as far as Being is concerned, just only a question of Enlightenment and that is very momentary, that takes one into the other world. On the plane of Being it is difficult to define steps; the steps we define on the plane of Knowledge. For example, if you have a place of your work, say you live in London, you do your work, you live there, but for weekends you have a cottage in the country, which is very peaceful away from all the humdrum of life, You go there and have complete rest. The Spiritual world is like the country cottage. You go in, you rest and recover energy, come back and do your work as you usually do, without loss of any energy. One can go to the country cottage on a cycle, or on a rickshaw, or in a motorcar; it all depends how the Being is. Certain Being can go faster, quicker than others but one can't define them; only one can define the levels of Knowledge.

.....

H.H. wishes you peace and a very peaceful, happy journey, and he says that you leave this place with a determination that the Kingdom of Heaven is yours, and you are the rightful owner; and not that you must get into it, for you are already in it. For example, he says that when a girl agrees to marry a man, that moment is very important, that moment decides everything for her, seeing that for the next years in life the man is going to stand by her. The ordinary things of life go on as usual but they don't make any difference in the relation. The same sort of relation is between a disciple and the Realized Man. Once the relationship is established it is forever. The usual concepts of time and place, these are very small matters. Whether one remains with him or does not remain physically makes no difference. In the Inner world it is all just the same.

R. One great happiness I have enjoyed while being here is that of gradually seeing more and more of the things which he says coming true. There are still quite a lot that I have not seen with my own eyes yet, but that will give a beautiful future!

S. He wishes to express his love and blessing to your wife and blessing to all the members of the group in London, and hopes that your Work will go ahead without difficulty – peacefully you will march on.

R. Would you thank him for everything. Meanwhile, I recall that many hundreds in the West are enjoying the story told to Professor and Mrs. Brown in Mathura of the man who went through the seven gates to meet the King at 4 o'clock.

S. The story of the King was not really the story of the king and his subjects, it was the story of Absolute and Atman.

Brahma, the Universal, acted as the king, and the steps were obstacles in your own nature and all the different people were in you; but one out of them who had a clear vision had the desire to meet the Absolute, went through without being attracted by any of the gates and things being offered at the gates. That is the story of the Atman, your own Ultimate Self and the Absolute. It was only a fabrication which was told.
