

ALLAHABAD 1970

Dr Roles and Dr David Connell 20th January to 1st February

Mr and Mrs Allan 7th to 10th March

ALLAHABAD 1970

1. Preliminary Correspondence (i)
2. Conversations with Dr Roles
and Dr David Connell 1
3. Conversations with Mr & Mrs Allan 119

PAGE REFERENCES

<u>A</u> Absolute (Brahma)	3, 17, 22, 23, 27, 41, 44, 46a, 47, 52, 54, 83, 87, 141
Service of	132
Activity	59
Actor	71, 123, 124
Addiction	26
Advocate	23 (see Guru)
Aham and Idam	126
Ahankara (“I”) (Shudda)	i, iii, v, 2, 12, 18, 19, 50, 51, 64, 65, 86-88, 99, 101-104, 126, 137-140
false (Ashudda)	v, xi, xii, 50, 86, 126, 132, 137, 138, 158
Ananda (happiness)	120, 121
lack of	121, 122
Antah-karan (inner instrument)	1, 2, 4, 5, 10, 11, 15, 19-22, 24, 27, 28, 34, 38-41, 79, 91, 92, 110-112, 118, 130, 141, 158, 159
Aphorisms	135
Application of Knowledge	157
Aspect (see Shakti)	
Atman	2, 3, 12, 14-16, 21, 27, 28, 32, 34, 40, 59, 72, 118, 139, 140, 141
(call of)	155
Attachment	2, 26, 124
Attention	5, 32, 98
Attitude	123, 124
Avatara (incarnation)	73, 74
Avidya and Vidya	69
Avyakta	32, 33
Auspicious (sacred) (hand sign)	66, 67 109
Awareness	28
<u>B</u> Badrinath	32, 67
Bhāwanā (see ‘Emotional Centre’)	
Being (Jiva)	37, 46a, 47, 79

Birth and death	46a, 74, 76
Books	63
Brahma (see Absolute)	
Breathing	144, 145
Buddhi	iii, 8, 9, 16-20, 37, 38-40, 69, 104, 126
Bhagavad Gita	134
<u>C</u> Call of the Self	155
Causal Body	vi
Level & '3 Levels'	xii
	ii, 4, 10, 11, 21, 68, 141
	xiii, 3, 4, 12, 15, 30, 31, 38, 60, 61, 68, 70, 72-76, 81, 98, 99, 104, 140, 151, 152
Cause and Effect	33, 68, 102, 104
“Cause of the Cause”	104
Chaitanya and Jada	116
Chetan Shakti	i, x, 14, 17, 18, 21, 22, 111, 141, 154
Chit	xi, 120
Chitta	i, ii, iii, iv, vi, ix, x, xi, 11-14 (note), 20, 21, 38, 40, 112
Cloud	35
Common man	23
Confusion (state of)	148, 149
Consciousness (levels)	76
Control (discipline to gain)	134
Cosmic (or divine) vision	24, 25, 75
Creativity (and inspiration)	14, 40
Crime	103
Cycle	46a, 72
of life	159
25-years of education	81
of work	164
<u>D</u> Dakshina-Murti	110, 111
Death (see birth and death)	
Decision(s)	9, 17, 18, 20, 38, 156
Desire(s)	11, 16, 19, 21, 37

Devotional attitude discipline	122, 123, 124
Dharāna	iv
Dhyāna	iv
Discipline (Sadhana, see 1965, p.13)	127, 128
Discourse(s)	22, 30, 114, 133
Discrimination	103
Drama (Satsang, higher level)	123, 142
Dreams (and see subtle level)	68, 98, 142
<u>E</u> Effort and Grace	89
Elements (five)	77, 83, 84
Emanation	141
Emotion (pure) see Emotional Centre	
Emotional (devotional) attitude	11, 20, 122, 123, 124
Emotional Centre (Bhāwanā)	4, 5, 11, 16, 19, 30, 37, 38, 139
Essence (Samskar)	68, 73, 142
Expansion of being	150
<u>F</u> Faith (Shradda)	5, 9, 29, 31, 36, 56, 57, 97, 98, 99, 100, 134
faith-healing (Causal body)	5
False 'I' (see Ahankara)	50, 64, 65
Fatigue (of body, mind and soul)	100, 101, 132
Field	52
Fool	136
Form(s)	74
of creation	140
Foundation	103
<u>G</u> Giving up (Tyaga)	118
Glory	23
Glow	6
God(s)	42, 75
Good thoughts and bad thoughts	156

Gotra (family tree)	53
Grace (see also Guru)	34, 61, 88, 89, 114, 136
Gunas	iv, vii, 8, 13, 16-18, 20, 21, 28, 29, 33, 34, 39, 40, 42, 59, 60, 62, 68, 69, 84, 86, 89, 100, 108, 109, 113, 122, 130, 143, 155
Guru	23, 26-29, 55-57, 64, 65
<u>H</u> Heart (hardened)	92, 93
(See also melting)	
(and head)	20, 130, 131, 132, 139, 145, 146
(and mind) H.H.	152
(safe place)	136
Heaven and hell	74
Helping others	150, 151, 152
Holy Man (see Mahatma, (Realized Man and servant))	8, 9
Humility	138
<u>I</u> Ignorance	xii
Illusion (and see Maya)	1, 2, 18, 46a-48, 139, 140
Initiation	61, 62
Inspiration	40
Instrument(al)	88, 89, 90, 120, 132
Intelligence	15
Interpretation	119
<u>J</u> Jada	116
Jiva ('being')	46a, 47, 79
Joy (Ananda)	119, 120, 121, 122, 123
<u>K</u> Kashāya (veil or cover)	iii, 129, 130
Keertan (songs of praise)	101, 102, 114
Kshetra and Kshetrajna	52
Knowers and 'don't knows'	2
Knowledge (Tree)	14, 30, 47, 120
(and see 'Truth')	
Thirst for	82, 83

Kundalini	159, 160, 161, 162-163
<u>L</u> Ladder (7 steps)	137
Lakshman	xiii-xvi, 1
Language	84
Laws of Nature	22, 23, 77, 78, 132, 159
Laya	iv
Leader	37, 163
Liberation (Mukti, Dakshina)	viii, ix, 27-30, 55, 57, 82, 99, 110, 116
Lies and Lying (a 'Touch of Lie')	102, 103 105, 106
Light	x, 16, 35, 37, 39
Limitation	86-88
Lobha	26, 28
Lotus feet	61, 74 (note), 99
Love	41, 57, 132, 145
<u>M</u> Mala (dirt)	129, 130
Magic and magicians	140
Manas (and see 'Subtle Body')	9-12, 16, 20, 40, 60
Mantra	27, 30, 31, 42, 115, 140, 154, 164
Masculine and Feminine	70
Maya	46a-48, 54, 110, 111, 154, 155
Measure and Refinement	29, 81
Meditation Great Meditation	5, 6, 27, 42, 43, 59, 60-62, 67, 75, 98, 128, 149-150, 161, 162 163
Melting of the Heart	89, 91, 93, 94, 138, 139, 143
Memory	5
Mercy (Anukampa) and see also Guru	35, 58, 65
Mudra (hand-sign)	110
Music (see Keertan)	

<u>N</u>	Nanak	36
	Narada's riddle	52
	Natural Laws (see Laws)	
	Nature (see Prakriti)	
	Nicodemus	55
	Nirvikalpa	iv, 12
<u>O</u>	"Owner of the Field"	52
<u>P</u>	Patanjali (Yoga System)	161
	Peace	31, 114
	People: 3 types	109
	Philosophy	63
	Pleasure and Pain	118
	Power	99
	Prakriti and Purush (‘Nature’) – (See 1965, p.132)	32, 33, 35, 54, 69, 71, 73
	Prayer (as surrender) of Tulsidas	89, 100, 163, 164 33, 34
	Purity (of intent)	18, 19, 48
<u>Q</u>	Qualities (good and bad)	39, 40
<u>R</u>	Raga (attachment)	26
	Rakshas (demons)	8, 22
	Ramleela	123
	Realization	35, 37, 44
	Realized Man (Siddha-Purusha or Mahatma)	8, 35, 36, 46, 47, 54
	Recurrence (repetition of lives)	68, 72-76
	Reflection	33, 129
	Remembering (Smirti)	32, 59, 61, 62, 72, 124, 136, 137
	Renunciation (Tyaga)	vi Story 178
	Restfulness and unrest	iv, v
	Right and wrong	9, 17

Rules	155, 156
<u>S</u> Samadhi (Savikalpa and Nirvikalpa)	iv
Samashti (Universal being)	65, 87, 90, 101
Sanskar (Essence)	68, 89, 91 (melting of the heart)
Sat ('am')	77, 120
Sat-chit-ananda	120
Satsang ('good company')	46a, 51, 66, 79-81, 136, 137, 139, 142, 143
Sattva (See 'Gunas')	
School of Sanskrit	113
Scriptures	16, 27, 52, 54-56, 80, 154
Self-realization	34, 125, 129, 141
Self-remembering	124
Separateness	50
Seven stages	137
Shakti (threefold development)	123
Shastra(s) (Scriptures)	57, 75, 154, 155
Sleep, good	121
Shrāddā, see Faith	
Shudda and Ashudda, see Ahankara	
Sincerity	128, 134
Speed	152
Spiritual Awakening	111
Exhaustion	100, 132
Sri Shankara (see under 'stories')	44, 45-46
Srimad Bhagavatam	52, 54
Stability and Equilibrium	43
Subtle Body	3, 9, 10-12, 16, 17, 20, 38, 40, 69, 75, 76, 104
Sun	35
Surrender	89

<u>T</u> Three-fold work (faith, sincerity, control)	134
Three-year discipline	43, 82, 128
Time(s)	xiii, xiv, xv, 17, 18, 24, 60, 103
Tradition (Holy)	61, 64, 66
Truth (see also Knowledge)	4, 14, 17, 19, 39, 51, 56, 59, 63, 102-105
Tulsidas, prayer of (see also 'stories')	83
Types of people – (intellectual, emotional and instinctive)	130, 131, 132, 146, 147, 148
Tyaga (giving up, renunciation)	118
<u>U</u> Union of Emotion with Intellect (personal)	30, 37, 38, 40
Unity	40, 79, 120, 159
<u>V</u> Vedas	30, 31
Veils (coverings)	129, 130
Vidya	69
Viksepa (distraction) (also expansion)	iii, 108, 130
Vision (divine)	75
Vivēka (pure Intellect)	19, 21, 22, 37, 38, 128, 129
Vyashti and Samashti	65, 87, 90, 101
<u>W</u> Way(s)	37, 125, 126
Wealth	13
Wisdom and wise man	15, 136
Witness	109
Wonder	94-96
Word (see Mantra)	154, 155

SIMILES

- A actor 2, 71
advocate 23
alum 18
appetisers 161, 162
assets 13, 14
- B 'bad work in grand style' 162
bath, the absolute 159
battery and dynamo 90, 91
boatman 23
books 63
bottle of water 18, 19
buying Bhagavad Gita for a few pence 134
- C cage 26, 27, 28.
car driver 6
car engine 10, 11, 12, 13
child and 100-rupee note 133
clay as Truth 103, 104
cloud 35
colour(s) 11, 18, 19, 21, 69
cow and butcher 106
crocodile 23
cup of tea 101
cycle(s) 46a, 72, 81, 86
- D dawn 47
disease or illness 2, 3, 4, (3 stages) 60
dissolving 74
doctor, being a 51
drama, v, 2, 3, 64, 101, 143
dream(s) 68, 76, 98, 111, 142
drop and ocean 33
dust 21
- E electrical power station 61, 62
emanation 67
engine and trucks 35, 36
- F factory 49
fluid 52
fire and ball of iron 22
flow of civilization 116
flowers, real or artificial 78
as symbol of life 117
form, taking a 73, 74
foundation of building 103
fuse blowing 62

- G Ganges 41, 50, 158
giving presents 133
glow 6
good food 159
- H hardened heart 92, 93
Hindu marriage 116
holy man 8
human problem 84
hunter's flute 48
- I illness 2, 3, 4, (3 stages) 60
impression, (depth of) 162
Indian dress 82
insect and flower 48
instrument 64, 87-90
- L light and shadow 139
lights, two 37
liking unhealthy food 20
lion and cub 24
lotus feet 61, 99
lump of ice 69
- M masculine and feminine 70, 71
master and slave 46a
medicine 97
mirror iii, 14, 21, 111, 141
money 13, 14
moth and flame 48
mud 16, 19, 35
- O ocean waves vi, 38
and drop 33
operating on the brain 15
- P patient, two kinds of 4
penance 106, 107
preservation of valuables 136
prison 26
- R railway lines 103
replicas 78
return to Badrinath 32
road and air travel 152
rubber snake v, xii
rubbish 138
- S safe place 13
sapling tree 80, 81
school teachers 55
sealing wax 89, 91

seed(s) 40
 of thorny plants 118
servant 8, 9
shower of rain 112
sleep (good) 121
snake xii
soldiers 48
speakers, good and less good 112
spear-head 34
station 124
stream of gunas 109, 111
substance v
sun and light 14, 16, 18, 21, 35, 36, 55, 57, 58, 59, 67, 79, 86, 108, 151
surgeons 48

T
 telephone 152
 thirst 83, 112
 three 'times' 60
 threshold (of Self) 145
 'touch of lie' 105
 tree and wooden table 77
 twenty-five years of education 81
 turbulence 19

U
 unhappiness 121, 122
 union by fire 116

W
 water (nature of) 121
 well 26
 of ignorance 54
 wheel of the world 105
 woman of many forms 54

STORIES 1970

- addiction to sweets 157 (“physician heal thyself”)
- ants (re-told) 10 (heart and head or outer and inner)
- balls of rice (Gita) 53 (mistranslation)
- Dattatraya's 24 teachers 54 (meaning of ‘teacher’ as contrast to ‘Guru’)
- dying Guru (re-told) 116 (death of body makes no difference)
- grandfather 47 (Maya and fear of death)
- Guru and cripple 117 (miraculous power of Realized Man)
- Hanuman and Rama 87 (Natural and false ‘I’)
- Janaka and dog-bite 75 & 76 (where do dreams come from?)
- Janaka’s dream and Ashtavakra (what is reality?) 167
- Keys of the Kingdom (re-told) 118 (renunciation)
(see 1962, p.85)
- Krishna and Arjuna 24, 25 (Cosmic and human form)
- Krishna's counterplot 95, 96 (sense of wonder)
- Lakshman's dive (re-told) xiii–xvi
(explained) 1, 2 (both worlds illusory as compared with the third)
- millionaire patient 4, 21 (patient resisting treatment)
- Nārada and the charlatan 117 (spokesman for Vishnu)
- Nārada and Rama 74 (note) (Divine incarnations)
- Nārada's riddle 52, 53, 54 (mistranslation)
- Narendra and Ramakrishna 93 (melting of the heart)
- Nicodemus 55 (mistranslation)
- Parrot liberated (re-told) 26, 27 (what is the cage?)
- Princess, the cheat and the God 117 (faith in Guru)
- Pumpkins and mangoes 131, 132 (convincing the intellectual)
- Ram Das and milk of lioness 48 (purity of purpose)

Ram Das and the King 64, 65 (False 'I')

Ram Nagar expedition 83 (persistent thirst for knowledge)

Rich epileptic 148 (periodic confusion)

Rishi Yajna 83, 84 (avoiding claim 'I know')
(from "Famous Debates in the Forest" – Brihadāranyaka-Upanishad)

Saint and waterfall 95 (wonder at creation)

Sanyasin and beautiful woman 95 (wonder at creation)

Shankara's father and Shiva 46 (choice between wisdom and length of life for his son)

Shankara and Goddess of Wisdom (Sharada) vii, viii, xi

Shankara and the milk 44 (devotion to wisdom)

Shankara and Padmapada 99, 100 (faith)

Shankara and Vyasa 45, 46 (prolongation of life)

Tulsidas and Mīra 71 (Chetan shakti)

1970 VolumePreface:

During 1969 no visits to the Shankaracharya were possible, as interpreter Jaiswal (who alone is capable of transmitting the full meaning of verbatim questions and answers) was busy in London. We kept up a correspondence, however, through R. Dixit (a retired Government meteorologist who lives close to the Ashram in Allahabad). This is given in shortened form since it leads up to the talks in the 1970 visits:

27 January 1969: Chief questions are: (1) What is the true function of Ahankara? (2) What is the relation between Atman and Chitta, and between Chitta and Buddhi at our stage?

(3) Some people, (feeling unsatisfied with their attempts at meditation) have been attending classes of Yoga exercises according to the system of Iyengar, which are popular over here. What should be our attitude to this? One asks only why they think it necessary. They say it relaxes tension of body and mind, promotes better sleep at night and helps meditation.

15 March 1969: (1) Ahankara is recognised as of two varieties, viz. (a) Pseudo-Ahankara which identifies itself with the physical body, or the senses or the mind. [We agreed to call it 'False I' in English.] (b) Natural Ahankara which detaches itself from the above and goes higher up, to identify itself with Atman, which is above all.

(2) Atman and Chitta are two separate entities, the latter being the name for "Chetan Shakti" in individual man. (This is rather

difficult to explain in English; but it is something which makes perception, realization, etc. possible).

But there is no 'wall' between the two. Thus Chitta (if it is smooth enough) can reflect an image of the Atman like a mirror. The image behaves like an object in the sense that there can be no image without the object; thus a second object 'lives' in the mirror in addition to the original one, and at the same time it does not do so. Similarly the Atman pervades the Chitta, and also does not. Also the relationship between Ahankara and Chitta exists from one point of view, but from other considerations it does not.

(3) People should not be prevented from attending classes of the Iyengar System. It is all a question of individual capacities, inclinations, convenience, ways of life, etc. But keeping to one path is obviously better; as one path at one time and another at some other time can take us nowhere.

In most cases however the system of internal meditation and self-knowledge will be found an easier way to Self-realization than any external means; because the latter have to be prescribed to suit individual cases like medical treatment prescribed to a patient after thorough diagnosis, otherwise a good medicine can do harm. Its initial effects may be gratifying, but it may not go deep enough.

3 February 1969: Questions: A simile came to my mind after meditation, in answer to the question about Chitta. Can it be said that Manas collects all information through the senses in the form of a library which the librarian, Chitta, arranges according to a reference system? When a worker comes to get certain information for an article,

the librarian produces the books he wants without delay. But when the librarian turns his back or is off-duty and asleep at night, the Atman (who knows everything, but is only interested in True Knowledge), can give the man what he needs and then he will call it 'inspiration'.

Answer also included in the letter of 15/3/69:

'Your sitting down with a calm, peaceful and detached mind – seeking solutions from the Chitta to problems – is very good. You are right in stating that nothing should come between Ahankara and Atman. Only then would Chitta be in a fit position to show up an undistorted mirror reflecting the guidance descending from the Atman. We should welcome them, accepting with a prayerful mind.

Your simile about Atman assuming the functions of Chitta as librarian when the former is off-duty; Atman does such things, of course, but has no obligations in this respect. A college Principal may not take classes as a rule, but he can help a particular student in his capacity as presiding over all.

Similarly Atman can condescend to help Chitta, Buddhi, Manas, etc. at times of trouble by offering ready solutions to their problems as a special favour, without there being any commitment for him to do so. But the Pseudo-Ahankara behaves wrongly; we should beware of this Ahankara, and accept only the other one which identifies itself purely with Atman.'

11 April 1969: Questions put in a letter about (a) stages in meditation such as Dharana, Dhyana and Samadhi and (b) the Vedanta description of four states of mind which are obstacles – Laya, Vikshepa, Kashaya brought the following answers:

24 April 1969: His Holiness explains Dharāna, Dhyāna, and Samadhi as follows:

Dharāna When attention becomes deep and fixed, and is able to stay like that for a time, it is Dharāna. An unshakeable attitude of the mind about a certain thing is also Dharāna. For Dharāna, first of all, we have to have something in mind. In the case of meditation, we have to fix our thought on a Mantra – so much so, that it settles down easily and permanently throughout our entire self. The crossing of this stage to the next one is Samadhi.

Dhyāna Dhyāna resides in Sattva, but intermittently ebbing and flowing that is due to Tamoguna and Rajoguna. The Tamoguna and Rajoguna cannot be obliterated completely, but they can be moderated by Sattva. As long as Tam. and Raj. are not subdued by Sattva, Dhyāna will not stop. For this the presence of joy is required. When the consciousness (Chitta) is saturated with joy, then Dhyāna becomes profound.

Samadhi Yes, Samadhi is of two kinds, Savikalpa and Nirvikalpa. Savikalpa – merging together of two different identities (i.e. man into God, each having different attributes). Nirvikalpa – merging of sameness into sameness, Atman and Paramatman (through Dhyāna, Dharāna, etc.).

Laya Getting lost into Manas or Buddhi, or Chitta, or sleep, or unconsciousness, or sensory impressions, is the state of Laya. This is due to preponderance of Tamoguna, whereas the preponderance of Satoguna causes Samadhi as mentioned above.

27 May 1969: Answers to Mr Whiting's questions of 21 April:

(1) His Holiness said to us, “Your job is to provide the rest

and make them give up.” Would H.H. say more and give us further direction?

S. Restfulness is the very nature of Atman. It is real, eternal. All unrest is unreal, transitory. An apparent state of unrest is created by our treating a disturbing element in the external world as if it belonged to us. When we see a drama, we are not upset by its disturbing incidents because we know that we are not involved in them. Similarly the reality is that all that is happening around us is like a drama, and the Atman is merely like its spectator. A knowledge of the reality always dispels false unrest, just as a rubber snake would not frighten anyone who knows that it is rubber.

Also, as restfulness is inherent in the nature of Atman, the apparent state of unrest is a passing phase, and would die down, were it not for our endless association with this or that. Hence it is this association which is to be given up.

(2) The rest appears to be substance. Is this right? Is this the only substance? There appears to be only three aspects to experience: i) rest which is substantial, ii) movement in mind; iii) form superimposed on substance. Is this right?

S. Yes, we can call rest a “substance” in the sense that we can always get it and feel it. On the other hand, unrest is merely a creation of some extraneous influences, and it would not exist if those influences were not there. In this sense, we may say that unrest is not a substance by itself. “Movement of mind” and “form superimposed on substance” are merely temporary phases like clouds hiding the sun.

If we join ourselves with them, we also begin to shake with them, and otherwise not.

(3) Is it the attachment to form and substance which has to be given up?

S. Partly, yes. But more precisely, the Chitta should give up the physical world, and the Atman should give up the Chitta. This is what is meant by complete freedom.

(4) How do we make people give up?

(5) When we give up is rest naturally provided?

S. With the notion of “giving up” becoming firm and strong, we simultaneously and automatically pass into the state of rest, which was already there. Just as there are waves on the surface of an ocean, but its depths are always calm, similarly the superficial mind is subject to various unrests owing to its contacts with the physical and non-physical worlds, whereas the deeper Atman is always still.

(6) Is rest essential food for Man?

S. Yes. Rest and joy are the natural food for the Atman. Also they are always there. But under the stimuli of a false external world, a delusion of unrest is created. It is the giving up of this delusion in our thoughts and beliefs that goes by the name of rest and joy.

N.B. It is important to note that giving up a thing is always within our own powers, whereas acquiring a thing is not always so.

27 May 1969: Answers to questions from Mr. Allan

The physical world does not include the worlds of the causal body. The causal body lives in the “Antahkarana”. As the Antahkarana

belongs to the spiritual world, so does the causal body.

Again, the two worlds and the three bodies which figured in the discussions, cover the physical as well as the non-physical areas, to varying extents. The coarse body is the physical body, as we see it. The subtle body is that which pervades the senses, the Manas and the Buddhi. The causal body is in the Antahkarana as stated above.

In the spiritual world, there is nothing except truth, all-powerfulness and joy. The subtle world consists mostly of Rajoguna and Tamoguna and less of Satoguna. It is therefore distinct from the spiritual world which is all Sattva. The coarse world is the world as we see it.

A triad can be seen in most of the things of the world, e.g.:

- (1) The three Gunas
- (2) Wakefulness, dreaming, susupti (dreamless sleep)
- (3) Creation, maintenance, destruction, etc.

All these are joined up with the physical, non-physical and spiritual, in some way or other.

11 June 1969:

We have become very interested again in your story⁺ of the visit of the original Shankaracharya to the Temple of Sharada in Kashmir, because we see that it applies very closely in some way to the causes of unrest in the Western world. As I understand the three open gates, Artha means material possessions, the way of the householder; Kama the way through control of sexual and physical appetites through the whole

⁺ See record: Lucknow 1964, p.103

way of celibacy; and Dharma means the harnessing of spiritual longing by religious rituals and discipline. Each of these ways very often leads only to more slavery because attachment is still present. The gate which was kept shut, called Moksha (liberation) through which the Shankara passed easily meant liberation from attachment, giving full freedom or Self-realization. Is this right? Further questions are:

(1) Who are the people who have entered the Temple through one of the three open gates? They must have achieved wisdom since they have entered the Temple. Why were they unable to understand how the fully Realised Man came through the closed gate?

(2) Do the three open gates belong to the past, whereas the way of liberation is possible for everybody today anywhere independently of time and place? We see all around us today great impatience with just those three limitations of the past – irritation at restrictions of the personal liberty of the householder to do the things he likes; limitation of sexual freedom which is considered to be due to past prejudices; and impatience with any form of traditional teaching or ritual (the Pope in Rome has angered many people by forbidding family limitation; the Government of India is trying to interfere with Manu's Untouchable caste)

As always with your stories, the more one thinks about them, the deeper they seem and there are many here who want to penetrate the meaning of this one. We have been much interested in the answers you have already returned for which we are very grateful.

13 August 1969: Original Shankaracharya's entry into Sharda's Temple:

(1) You are right in saying that the three open gates of the Temple (Dharma, Artha, Kama) lead to slavery because of attachment – and that Shankara entered through the fourth closed gate called Mukti, because it meant liberation from attachment. But the word “Kama” has two meanings (i) Sex, (ii) all worldly desires including sex. In the context of Dharma, Artha, Kama and Mukti, it always means the latter.

(2) The three open gates do not belong to the past only. Many people have used them, but they have to go back also in that case. Moreover, these gates can afford only that image of Sharda which gives them the fulfilment of Dharma, Artha and Kama according to the gate used, and nothing more. By using the fourth gate, Moksha, one gets that image of Sharda which gives liberation. All bondages being thus cut off, there is no returning.

30 May 1969:

The only question I would like you to send on to His Holiness concerns the rather difficult answer we got to my first question about Ahankar. Also, we have only one word, ‘consciousness’, and you have two, Chit and Chitta. We understand that Chitta refers to the mechanism by which sensations arise in our consciousness which is always changing. But this is altogether different from the pure Consciousness of the Atman which never changes. Anything he can tell me about the Chitta when purified and stilled as a reflection of the pure Consciousness would be a great help, for this is a point on which Western science admits profound ignorance.

22 July 1969:

Answers from His Holiness to letter dated 30th May:

(1) Ahankara, as already explained, is of two kinds, viz. Pure and false. PURE – that which is elemental, i.e. is not made up from anything else. It says, “I am Atman and nothing else. I am quite separate from the ordinary world. Whatever I see, is unconnected with me, is changeable and temporary. I am eternal, unchanging.” FALSE – that which springs from affluence, misery, good, bad, pleasure, pain, etc. Such as, “I am pure or impure, I am learned or ignorant, I am sick or healthy, I am rich or poor, I am happy or unhappy”, etc.

(2) Consciousness, Chit and Chitta It is important to be clear about “Chit” and “chitta”, which are quite different. CHIT is the Chetan power – a property of the Atman – which illuminates everything and makes everything go –without which everything would come to a standstill, despite there being matter and energy. CHITTA is merely a part of the mind. CHIT is like the sun, the real source of light, and CHITTA is only a mirror, which merely reflects it, and from which the body, the mind, change under the influence of sensations arising in our consciousness. This changeability of the CHITTA is due to its false sense of ownership over or association with the sensations in question. This is the stray state of the CHITTA.

But pure Consciousness of the Atman, as you say, is altogether different. It never changes. Pure Atman does not feel any “I’ness” with what the physical senses perceive around them. Pure Consciousness of the Atman is also such. Also, the Atman and the consciousness of the

Atman always go together, being more or less identical. Therefore it is said to be the embodiment of all enlightenment, truth, power and joy. As such, it is always completely steady, unchanging, flawless and free.

CHITTA, when purified and stilled as a reflection of pure Consciousness of the Atman, behaves in such away that all its behaviours, feelings, thoughts, etc. are at once well settled, organised and deep – so that they are invariably convincing, beautiful and beneficial. The best way to attain this condition is to give up desires and intentions, and to adopt pure and natural ways.

1st August 1969:

... Thank you for the long and precise letter of 22nd July in which you give the answers fully. These are all being used and thought about. I begin to be clear in theory about Chit and Chitta, which would be a very important idea to be expressed in the West at this time. In practice, I am having great trouble with the false Ahankara! It seems at once to come into any thought process whatsoever; only when one dips below the level of thought in meditation, does one seem free from it to change one's allegiance to Atman. At once, however, when one comes out of the half-hour, this false ego gets busy. Perhaps the Jagad Guru, who as you say may shortly be coming to Alopī Bagh, will be able to supply some further remedy, short of cutting off my head!

... Only H.H. has shown from his examples the Antahkarana, the term you mention for the 'inner organ', is not present naturally in

everybody, but is created at quite a high level on the way to Self-realization. It would seem that it comes of the union between heart and head, something like conscience and intelligence, but perhaps you would ask him about this if you see him, and particularly about how to speed up its formation!

4 August 1969:

No sooner do I write questions out to you to give to His Holiness, than I get a perfectly good answer!

That same night, I realized that I had been concentrating too much on the false Ahankara, and he had often told us to turn away from what we do not want (the darkness) towards the thing we do want (the light). Then I came across a nice illustration from Shri Ramakrishna. “The pursuit of false I”, he said, “was as difficult as chasing after one’s shadow. The only way is to try to realize God for when the sun is directly overhead, the shadow becomes yourself, and there is nothing to chase!”

Perhaps when he arrives in Allahabad, you will be able to put these things to him.

13 August 1969: Answers from His Holiness to letter dated 1st August. Your difficulty about False Ahankara.

Paradoxically, it is infinitely more difficult to fight a foe which does not exist, than the one which exists. You can use your stick to drive away a real snake – but the stick would not make an imaginary snake run away. The false Ahankara is also imaginary – hence the difficulty in dealing with it. It is gradually subdued

as higher Intelligence and proper understanding develop, deconditioning the mind from false impressions imprinted on it through ages and ages.

Antahkarana

Antahkarana is the “inner organ”, as you say, but into it go all such things which you call the “mind”, the “consciousness”, the “head”, the “heart”, etc. According to the Vedantic philosophy, it is that place, or call it the medium, within us, through which the mind, the senses, the intellect, all receive their respective powers to function. It has four phases or moods called Manas, Buddhi, Chitta, and Ahankara. As such, Antahkarana is present in all of us, and it is not created at a high level on way to Self realization. However, consisting as it does of the usual trio Sattva, Rajas and Tamas – the Sattva certainly predominates at higher levels.

12 September 1969:

Would you ask H.H. if it is true that the time of events on the subtle level is very rapid, compared with that on the level of the body? One can seem far away from the Atman one minute and then everything can change instantaneously. People seem to get pessimistic and hopeless when they think of Self-realization in the slow physical time.

22 September 1969: H.H.'s answer:

All events take place at the physical level only, though their effects pass on to higher levels also. But the intervals (units) of time and space decrease with rising levels. A thing far off at physical level, such as Self-realization, is not so at the subtle level. H.H. gave the example of Rama and Lakshman from the Indian epic the Ramayana:

Once, while returning from a bathe in the Sarayu river, Lakshman requested Rama to show him Maya. Rama kept quiet, but later on, when Lakshman had forgotten his question, Rama asked Lakshman to pick up his finger-ring which had fallen into the river while bathing. Lakshman dived into the river to get it.

Inside water, he completely forgot where he was. He saw an altogether different world there, more beautiful than this one. A young girl stood there telling him that she had none to look after her. She requested Lakshman to take her under his protection and to marry her. Lakshman agreed, lived with her a whole lifetime, and had children and grand-children. Finally he grew old, fell sick, and died. His sons submerged his body into the river. But the touch of the cold water brought him back to life, and he raised his head above the water. Now he found himself again in this world, with Rama standing on the bank, in front of him.

Lakshman, completely out of his wits, told Rama what he saw under water and that he had spent a whole lifetime underneath. Rama told him that he had been under water for only a few moments by earthly time. It was all Maya, which he wanted to see – a few moments at one level but a lifetime at another. This is how time and distance change with level.

3 October 1969:

Q. The Atman and the false Ahankara are observing the same world, but what they see is totally different. I am confused because the world I see when I enjoy bliss is so different from the world I live in

ordinarily, that I cannot reconcile the two – like the world Lakshman saw before and during his dive. I would like to see ordinary situations and people and the problems of living more with the eye of the Atman – like the Holy Man in H.H.'s stories; for example, this Maya. Everything in Prakriti appears to be changing, moving. Does Atman see it as moving or does He see no movement, as if everything is the same always? Or does He see movement as existing, but artificial, like a work of art (drama) or cinema film? Or does He see that everything repeats, but always repeats with a difference?

S. The two worlds which Lakshman saw were both false, due to Maya. So is everything that passes the eye, including the worlds you mention. Lakshman was confused at the irreconcilable duality. No wonder, therefore, if you or any of us on the worldly plane had the same feeling. If we want to get rid of it, we have to reach beyond Maya's field of gravity, into the calm regions of the Atman, where alone the laws of sameness, oneness and changelessness hold good. This happens when the thrust of true Knowledge is there to boost us up. Meanwhile, as you know, you have to try to be as objective as you can.

Yes, the Atman does see changes and movements in Prakriti actually taking place. But only like a spectator sitting in a cinema hall. Ahankara takes it as real, and the Atman as unreal.

Q. Ramakrishna said, "Just look; I am creating a barrier with this towel. Now you can't see me, even though I am here. God is the nearest of all, but we cannot see Him on account of this covering of Maya." Is this barrier the movement of one's own mind, the false I,

as well as the cloud of ignorance?

S. Regarding the barrier between us and God, it is better to treat it as one only – that of ignorance. Movement of mind, false I, as well as a host of other things we do not know are either its consequences or other different forms. If ignorance goes, they all go; if ignorance remains, they all remain.

24 November 1969: Letter from Mr. Dixit referring to question about Lakshman and the two worlds:

H.H. was glad you felt relieved to know that both worlds which Lakshman saw were illusory. “But”, he added, laughingly, “the seer of the two worlds was real!”

ALLAHABAD 1970Tuesday 20 JanuaryFirst talk:

S. Asks about our state and our health.

R. We are very well and glad to be here – indeed I have been afraid that we had left it too long! And it is very good of you to see us at such a busy time. Here is Dr. David Connell, the son of a doctor friend who was at school with me; he has for the last four years been empowered to initiate; you have heard some of his questions, for instance, the one about Chakravartin. (H.H. nods) But first, would you like us to meditate with you?

(Meditation – about 20 minutes or more)

After exchange of greetings and meditation R. said: We have studied all the correspondence through Mr Dixit, and we have had full reports of your talks with Mrs Halsey. Is there anything you wish to say about this?

S. Mrs. Halsey only had two talks of an hour each, so her questions were rather general except for one which was personal. One question she asked was about the story of Lakshman and the ring, and in what sense was it said that both the views of the world as seen by Lakshman when under the water and by Rama were illusory.

The story tells of two states, one like a dream world in sleep, and the other the world we ordinarily see when awake. The world of dreams has no independent existence – only the memory of one's experience in the common 'waking' state would appear in the dreams according to one's 'attachments' to certain types of experience. When 'awake' the

dream world is known as illusion. For the benefit of people under discipline this example of one world and of two states of our own experience is described in the story, so that they may understand the validity of the third state (which knows both of those as illusion).

Taken rightly, the other two states should be regarded just as an actor regards his role in a play (now 'on-stage', then 'off-stage').

R. This story has made a deep impression on some people at home who felt that if they could really understand it, they would be clear about many important things. Are not these states being experienced simultaneously? After all, we have the Atman within us experiencing the conscious view of the world while the 'I' (Ahankara) is experiencing the illusion.

S. Agrees, but adds: There are two types of people – the knowers and those who don't know. In the case of the knowers, all their activities conform to their inner state and the way they understand the world. For them there is no 'attachment' and, for such a man, life is just a drama or play, so he is free and happy. The ones who don't know, they keep looking to the result of their activities or actions and because of this, they get bound to chains of desire, activity, result.

Many diseases can overtake someone in such a state; this results in poor growth and a poor state of health of the physical body which causes, of necessity, both a closing of the mind as well as cramp and tension of body and muscles. In due course this leads to illness of mind as well as body.

R. This truth about life being a drama or play causes great

antagonism in Western people. They believe so intensely in their own ideas about the motives of their actions and the results they expect to get from them, that they feel they can't carry on unless they 'believe in what they are doing'.

S. Not only in the West! This is a common problem. Here in India also there are some people enjoying great so-called 'success' in life – they have a well-ordered household, and do a very efficient day's work with good material reward for it. But only when they get a glimpse of their peaceful Self, or when they see the peaceful Self in other people, only then do they realize the importance of the peace and the Self, and the nature within compels them to look for it. Some make efforts and even if those are not obviously successful, they at least cherish the idea. This factor alone is a ray of hope that they will turn to the simple and fundamental idea of treating the world as a play, and yet be effective and happy.

C. When a doctor is dealing with serious or difficult diseases, he becomes very concerned with the result he is trying to achieve. How to get over this dilemma?

S. Atman is, in fact, surrounded by three bodies, physical, subtle and causal; and all the three bodies are inter-related. On the physical level there is a healthy state and a state of many diseases. On the subtle level of the mind, there are also diseases caused by wrong points of view as well as those resulting from physical disease. In fact, ultimately, all the physical diseases owe their origin to something wrong on the level of the mind.

Bad emotions further can come through the “emotional centre” (Bhāwanā) in the causal body. (After discussion we agreed that this word stands for something very like what we have called the Higher Emotional Centre). The ailments of the subtle and causal level must be treated according to their own levels. The “emotional centre” is not only ‘feeling’ but also is close to the seat of pure Cognition of Truth (Vivēka – which seems to be the Higher Intellectual Centre). Physical illness must be treated by the appropriate physical means; mental illnesses by good ideas and improved attitudes and ways of thinking; and the causal by fine emotions and emotional Truths.

(He then gives a simile which can be applied to all three levels): There are two kinds of patient, the one with a physical illness who takes the prescription or recommendation with a smile and in good faith; and there is the other kind of patient who puts up a resistance to the treatment and this negativeness hinders the process of healing. These people must be treated mentally as well as being given physical treatment.

There was a millionairess from Delhi who suffered from diabetes. She was very fond of sweets. These she used to obtain secretly from her servants. This was unknown to her doctor and her family, who became very concerned, because the more her doctor treated her the worse she became, because of the secret eating of sweets.

A new doctor was called who visited her before breakfast and examined her and suspected that something was in her stomach; though she denied having eaten anything. Her relative also said she had no food for three days. But in fact she arose early and obtained more sweets from the servants and ate them.

The new doctor still suspected she had something in

her stomach. By persistent questioning of the servants, he found the true state of affairs and so was able to put the matter right.

As for the dilemma, there is none! If one attends to one's work, the result takes care of itself; for the result is bound only to attention while at work.

R. Your reference to 'emotional centre' in the causal body being subject to disease came as a surprise to me and I must think more about it. But wouldn't this conception explain also the possibility of healing through the purified emotional centre – as for instance by faith (Shraddhā) – between a man of higher Being and a receptive patient?

S. Certainly faith can heal, and the presence of a Conscious Man who has this particular power can effect healing through the causal body.⁺ (Looking at the two doctors): Likewise memory of the Realised Man in the moment can help to effect cures, together with medicine.

R. You will be having a busy afternoon and evening and you have given us an hour. Would you like us to go? Dr. Connell has a question.

H.H. indicates that he would answer more questions.

C. Would it be possible to ask a question about the meditation?

R. Time for one or two (smiling).

C. For many years I have thought about meeting you, and am happy now so to do. Over the years since 1960 I have grown to value the meditation, and although I have not always treated it with respect, as I have not always treated my wife with respect, I have become wedded to it. (H.H. laughs)

⁺ Note: At our Sixth and later meetings he said much more about Faith (see, especially, pp.56–57 and 97–99).

I would like to ask – during meditation when a glow of joy is felt in the heart – how can this experience be deepened? (This didn't seem to get across as an 'emotional' glow).

S. Mrs. Halsey asked the same question about a glow in the physical body. There are stages in meditation: The beginning stage when you get the knowledge of it. Then you learn the technique – this is the practice side which is the stepping-stone to putting it fully into constant practice, which takes time according to the individuals, so that it becomes natural and habitual. To get on to the third stage, you have simply to go along with faith and patience and then this glow of joy will be boundless.

R. We have a number of examples also where a hard knock or a disaster or severe illness or operation has unexpectedly caused a glow during subsequent meditations.

S. Agrees. Again two kinds of people. One kind who has patiently practised meditation over a long time. When they undergo hard situations they are able to cope well with them; in contrast to others who have not continued to practise and who tend to become prostrated or defeated by them (He implied a development of reserves).

H.H. gave the following illustration:

“The young car driver who has only learned the technique of driving and passed his test, will perhaps get on all right in ordinary traffic, until he meets with an unusual situation or emergency, from which the experienced car driver would extricate himself.”

R. Well – now we thank you and express the hope that this torrential rain has satisfied the great thirsty rivers and there will be no more

during the Mela! (The Mela – a large gathering on the bank of the Ganges with tents).

S. (laughing) said that the rains on our arrival were an auspicious omen and the dust would settle and the crops grow and the ‘flu’ epidemic (which is very prevalent now in India) would abate.

R. Perhaps tomorrow we might find our way to the neighbourhood of your tent? (down on the banks of the rivers at the Mela).

S. (looks round doubtfully at his followers). Yes, many people get the benefits but we take the knocks! Perhaps some arrangements can be made for later. (Only later did we understand how much work had to be done by his small staff for every afternoon talk to the crowds).

Wednesday 21 January

Second Talk:

R. (after twenty minutes meditation): Some of your stories concern a “Holy Man and his servant”. With Sattva one gets some insight into the meaning of this in oneself.

You, yourself, have said that the term ‘Holy Man’ denotes “Buddhi when seeing with the eye of Atman”. Would “servant” mean Manas looking toward outer world?

S. started with the observation that the Buddhi is very much like a Realised person provided that it is pure and still. For Buddhi is also subject to three Gunas; when imbued with Sattva then it is taken as the Realised Man. In this context Atman would stand for the Absolute.

The difference here lies in how these two deal with the others that come under their domain. A Realised Man never resorts to other than Sattvic means; so whether he is dealing with his servants, dependants, or disciples he will always seek the reasonable and peaceful ways of correcting them. But as far as the Absolute is concerned, it is not essential that He must always follow the line of peace and pursuit of reason, because the Absolute can also take charge of a situation and inflict terrible punishment upon all those who do not follow the Law. Particularly he mentioned the demons or Rakshas*⁺ who, when they become powerful, have got to be dealt with by force, and this force is always applied by the Absolute. But a Realised Man would never resort to violent means for the creation or the correction of disciples.

⁺ Originally men high on the Ladder who turned to the bad.

It is only through faith that the Buddhi is clarified, or the influence of a Realised Man is made possible to pass into the disciple.

(Quotation from the Bhagavad Gita): see p.98

Manas follows Buddhi. Buddhi is the faculty which takes decisions of right and wrong; but, being also coloured by Sattva, Rajas and Tamas, the decisions may also be right or wrong. Once a decision is made, either way the decision is carried out by Manas. Manas, if possessed by Sattva, would present all the impressions gathered through the senses in the Sattvic way – as a Sattvic experience; equally with Rajas and Tamas it will give those kinds of experience. In fact, Manas has no power of decision, and never does decide; it simply collects information and passes it on to Buddhi, and Buddhi then deciding what is suitable to the person, the cycle goes on repeating.

R. Cannot we, also (in a small way), see this process in ourselves? One does experience what is contained in these stories; and one sees this servant Manas as very unruly. We want to know what to do with him, how to employ him.

S. The balancing force in taming the Manas is Sattva; if there is abundance of Sattva then Buddhi would always make the right decision. As the nature of our Being is, the Manas would then invariably follow what reaches it from Buddhi. But if Rajas or Tamas predominate, then this natural relationship is unbalanced, so it does not follow of necessity that Manas has to do exactly what comes from Buddhi. If Rajas or Tamas are over-abundant, Manas would resolve to do whatever is at hand without following Buddhi. The best one can do by way of

training Manas is to have abundant Sattva in oneself. Once that has been achieved, all the rest becomes possible; and he says that for Realised Men and all those who have risen high in Consciousness, their Buddhi and Manas always work together hand-in-hand. For them there is never a conflict between these two; the conflict arises in people who are predominantly possessed by Rajas and Tamas.

He supposes that you remember the story of the ants:

There were two mountains and there were ants living on each; one, a mountain of sugar and the other of salt. One day an ant from the sugar mountain went to visit an ant on the mountain of salt. After trying the salt which was not to her taste, she said to the other ant, 'Why don't you come up to my place? Then you'll see what delicious food is available there?' So the salt-fed ant went to the other mountain, but, not being sure of getting enough good food, she took along some in reserve and held a particle of salt in her mouth. So when she ate the sugar, because she had salt in her mouth, she said, 'I don't find much difference, sister, between your stuff and mine.' Then the other ant said, 'Perhaps you are holding something of your own within. Get rid of that, and I'm sure you'll see for yourself that the taste of my food is good.' When she did this, the salt-fed ant never went back to her mountain of salt again.

In the same way, if Manas because of Rajas and Tamas is always looking outward, it will always follow the outer world as the only taste it knows. If it can be directed inwardly and can get rid of the old taste, then it will enjoy working as an obedient servant.

C. I was very interested to hear yesterday about the causal body and Bhāwanā. Could H.H. say more to explain this which was new to me?

S. The causal body is known as the inner instrument (Antahkaran) which you have heard about. In Antahkaran, all these four components are jointed together – synchromeshed; it is a single unit, and there

is no division in Antahkaran as such. These four parts are for the subtle body where they have to take certain types of action.

This unit of the Antahkaran is the source of Bhāwanā, out of which come the attitudes underlying different types of desire. These desires first arise in Manas (the body-mind mechanism); it is the Manas which arouses the desire. But any desire is always supported by a certain emotional attitude – attitudes of liking or disliking, good or bad. So whenever a given person has a given desire, he takes his attitude to it from the Antahkaran which gives it a particular colour, the colour that is in his Antahkaran. Manas has no particular colour of its own, but it picks it up from the causal body where everything is united. If it is governed by Rajas or Tamas or Sattva, whatever the colour may be, that will be followed by Manas.

(continues after a pause): Between an activity and its consideration by Buddhi (intellectual discrimination) leading to a judgement as to right or wrong, there is an emotional state which is known as Bhāwanā – this emanation from the causal body. Manas resorts to activity, whereas Buddhi considers whether right or wrong; and besides these the Heart stands as an impartial judge as in court cases brought by a solicitor and argued by counsel. All that which is stored is certainly stored in Chitta (the Memory store). There you have these four.

R. A practical point is that when we are trying to be One, it is marvellous to think of a single inner organ like the Antahkaran, whereby all the other functions get programmed, rather than analysing one's psychology into different parts. This would be a very refreshing idea

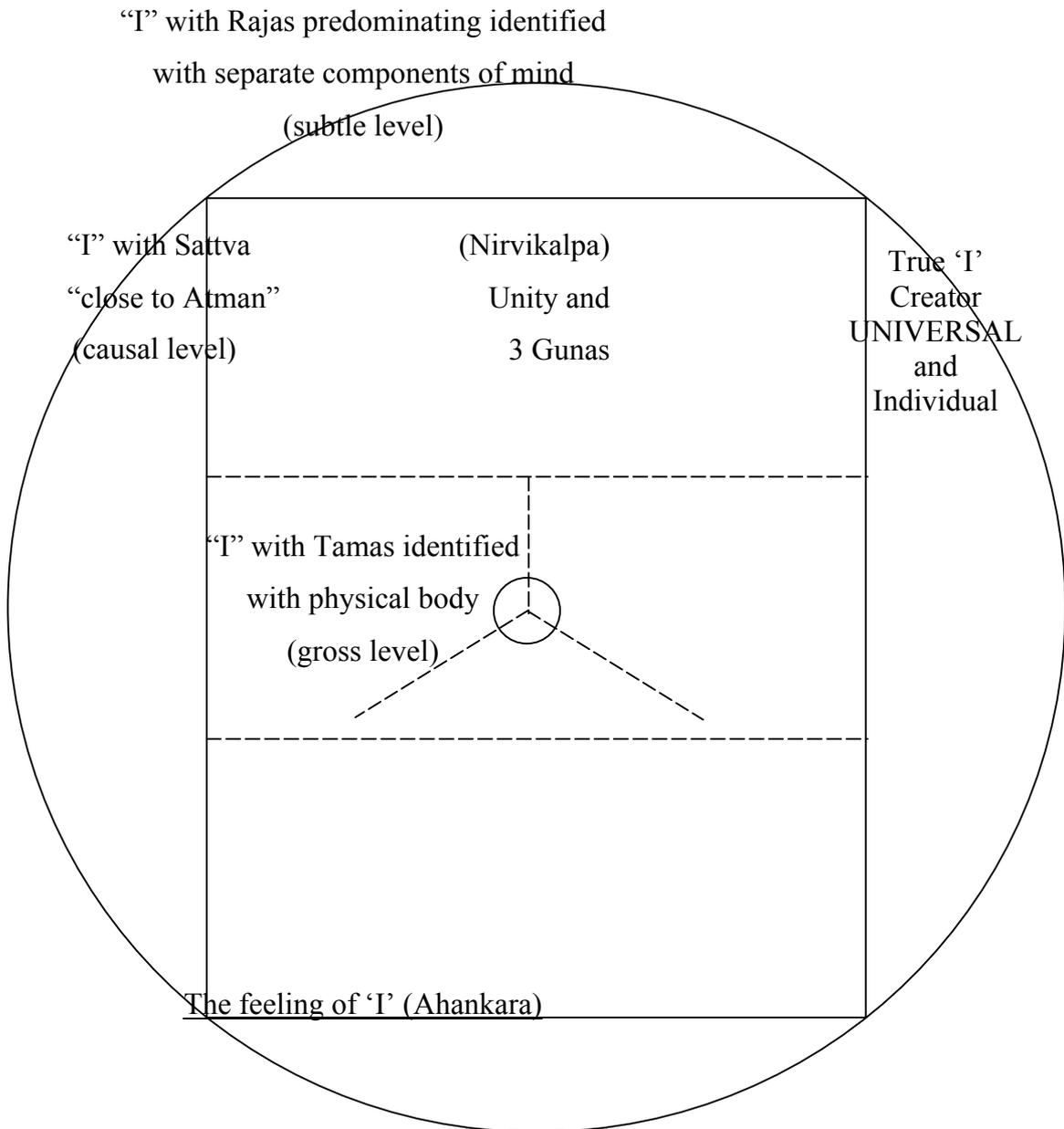
in the West – the idea of an inner organ with four gears or aspects depending on the concentration of three forces, and on a higher level synchromeshed or ‘integrated’. Can we take this as correct?

S. agrees that this simile is quite suitable. The whole engine and its power would be much like the Atman Himself, together with the Antahkaran, from which all the forces are derived that motivate the car. And then the engine can be divided into mechanisms such as these four gears – Ahankar, Chitta, Buddhi and Manas.

Now he goes on to Ahankar and says there are two major divisions: one is Nirvikalpa, the state in which the feeling of ‘I’ is not related to one separate individual, nor his mind, nor his body, nor any separate thing; but has the feeling of the Universal ‘I’ with no qualification of any kind.

Now the other ego or the feeling of ‘I’ comes under the threefold division: if a man has Sattva in abundance he will have a Sattvic feeling of ‘I’ which is very close to the Atman. If it is full of Rajas it will imagine the ego to be composed of Atman or Buddhi or Manas or any instruments of the inner body. If the Ahankar is weighted down by Tamas, then the ego feeling will be equated with the body and its senses. So for him ‘I’, the Self, will become only that; he looks only after that, and does not bother about anything beyond. This is how the feeling of ‘I’ gets its threefold construction – the same kind of threefold construction as supplied to Chitta, Buddhi and Manas also.

This is how the threefold division enters into these four. There are thus twelve possibilities for these four parts or four kinds



of gear. With Sattva you start the engine and then with the accelerator you apply Rajas and go up through the gears; then Tamas is like applying the brakes or even going into reverse.

R. In 1965 you said that it is Chitta which goes up the Ladder of Self-Realisation. I understand Chitta as the reflection in our psychology of the Pure Consciousness. Does “going up the Ladder” mean that Chitta becomes more steady and lasting as you go from momentary impulse to higher steps? Miss Bolton’s example given at our last talk (p.112) was, he agreed, a good description.

S. Yes, the Chitta is the store of consciousness available at given times and places to the individual; and he gave a small illustration of anyone who has some money:

He may not hold the money in his hand, and yet he feels that he is the owner of a certain amount of wealth without needing to count it all the time.

This is the way Chitta holds whatever consciousness is available for the individual. By its activity it may proceed from one stage to another stage. At each stage it will know what it possesses, how much it has in its account, how much of Pure Consciousness (Chit) is available. So this Chitta is a store of what is individually available.

R. It will then release consciousness in proportion to the importance of the occasion. (H.H. assents). Bank managers often say we are overdrawn. (people laugh).

S. But this wealth is of a special kind. The more you take out, the more is available without end and in abundance – unless it is spent in purposes of Rajas and Tamas. If it is used for Sattvic work, there will be plenty available. Then one can never overdraw.

The energy of a Sattvic person or a person who purveys Knowledge of the Truth is of this kind. However much he engages himself in discourse to explain the truth to his pupils, or those needing his discipline, the more he does, the more he gets, there is no debit and the expenses are not out-going, but self-evolving; so he always adds more, and more becomes available.

(Although it is getting late, H.H. says he will answer another question).

C. A few months ago, I was very interested to read in one of Your Holiness' letters about Chetan Shakti.⁺ Could you say more about this?

S. This 'Chetan Shakti' emanates from the Atman; and it is the Atman itself. It expresses itself as a force which comes out of the Atman, just as the light and the sun are not two different things; one depends on the other as Chetan Shakti depends on Atman. The Chetan Shakti is the force of the Atman as applied to outer or inner creativity of the person. It is always the Chetan Shakti which is used for essential things. (cont. p.15)

⁺ Note: In a letter of 15th March 1969, H.H. had given an answer (translated by Mr Dixit) to the question: "What is the relation between Atman and Chitta at our stage?"

S. "Atman and Chitta are two separate identities, the latter being the name for the "Chetan Shakti" in ourselves. (Rather difficult to explain in English. But it is something which makes perception, realization, etc. possible). There is no 'wall' between the two. Hence Chitta can reflect an image of the Atman (if the former is clean enough) like a mirror. The image behaves like an object in the sense that there can be no image without the object..."

On the Universal level the Chetan Shakti describes the relation between Brahma and Maya; the 'masculine and feminine' aspects of Creation ("woman who assumes many forms and the husband of the woman"); between the producer and the ever-changing "show".

(S. continues and concludes the talk):

He says that the intelligence and wisdom of the wise man before he utters and expresses his wisdom are unfathomable. Nobody can know a wise man by operating on his brain! He must express his wisdom. It is only by its expression that the depth of his wisdom would be known. That (expression) is always done through the Antahkaran. Within the Antahkaran the first ray of wisdom of the Atman is touched off and then the whole machinery is put into gear.

Thursday 22 January

Third Talk:

R. H.H. said yesterday and many times before that “Buddhi takes decisions of right and wrong”. Does Atman impart this to Buddhi through Bhāwanā?

S. Buddhi is after all an instrument and the forces which the Buddhi derives are from the Atman; but this force is very much like the light – the Light of the Atman falls on Buddhi and after that it is entirely left to Buddhi to deal with the situation. Just like the sunlight on the eyes, so that Light, however it passes whether by a good way or a bad way, is entirely left to Buddhi. So the relative concentration of Gunas would be the responsible factor as to how Buddhi is going to function. If the individual has enough Sattva, the Buddhi works in a Sattvic way; if Rajas or Tamas dominate, Buddhi will respond accordingly.

Then the question arises: How to improve on this? He said there are ways and means of improving the function of Buddhi and Manas; and to clarify Manas one must learn to have good desires – practice having good desires; and to clarify the Buddhi one must try to understand the great Men’s approaches, and it’s only through those – the Scriptures, etc. – that it is possible to get out of the effect of the Gunas.

Then J. asked how much Bhāwanā is responsible for the activity of the Buddhi.

He said that Bhāwanā puts into action the mind-machine – the standpoint is given by Bhāwanā and taken by Manas. Buddhi is not affected

by Bhāwanā as such. But the availability of reason to Buddhi or the quality of knowledge one has, will be responsible in deciding what is right for the individual or wrong; though what he feels may not be true.

R. Sometimes the feeling of right and wrong (in relation to one's own thoughts, words and deeds) is clear and strong; sometimes one is capable of violent means and repents afterwards; this difference seems to depend on degree of Sattva and love of Truth? How can this be much stronger in the little time that remains before the death of body?

S. The time factor does not come into play as far as the subtle body (Chitta, Buddhi, Manas, and Ahankar) are concerned. They are not really bound by time. The time, place etc. dominate the physical world, but with the help of all these four everything moves, stays and remains constant. So though body may be stopped Buddhi will not be, because it functions on a different dimension of time, and because all this concerns Essence (Sanskar) passing through many lives.

Now the forces which are emanating from the Atman (which he says are the Chetan Shakti) are available also to all these four parts of the subtle body. With respective states of the individual they will function accordingly as he has previously said – if Sattva is in the lead, the decision is Sattvic, and in that decision one does not need the approval of the other parties. But when the decisions, being governed by Rajas, are not clear, one can experience that every moment decisions are changing and there is always doubt whether the decisions are right. When Tamas has taken over, one would not ever know the decision had been taken – one would keep on with the activity without knowing it to be right or wrong.

The Chetan Shakti is by itself pure, like light, and that's what all these four get. How does pure light turn into Rajas and Tamas? It is by the feeling of "I and mine" which disrupts or colours the light. For as long as this is there, this pure light is not able to express purity and simplicity through these four factors.

Decision which is taken under Sattva will transcend all time. You take decision today and it will stay the same even after ages. So the decision taken by Brahma, and Nara and all other Rishis (which he has previously mentioned) stand even today. Their decision taken under the pure Light of Atman is still the same and that's why Buddhi is not bound by time, space and matter.

Example: Take a glass bottle and put in clear water and allow it to stand – and then there is no movement. You can see into the water and through the water in the bottle. The colour of objects seen through the bottle will be unchanged. If you put red colour into the water in the bottle, then the water is red, the bottle is red, and objects seen through the water are red. You can add colour after colour, which will change the pervading colour, and if you end by adding clay it all turns into dark mud which is opaque; so then you can see neither the water in the bottle nor any object through the bottle.

First situation is Sattva where everything is clear. The second case, with the red colour, is the Rajasic situation. The last case of the mud, is the Tamasic situation where the water is opaque.

If you have mud in the bottle and you want to clear the water, then you add alum⁺ to the water and slowly everything subsides to the

⁺ Strictly 'Alumina' (Al₂O₃), the oxide of the metal aluminium, and most abundant of the 'earths'. When precipitated (by adding ammonia to a coloured solution), it carries down the colour chemically attached to the flocculent precipitate.

bottom and the water is once again clear. This ‘alum’ as far as Buddhi is concerned, is the sayings and Scriptures left by Realised Men and the Pure Reason (Vivēka). Through the sayings and Vivēka of Realised Men, the Buddhi will be cleared.

(Vivēka corresponds to ‘Higher Mind’ or ‘Higher Mental Centre in Mr Ouspensky’s terminology.)

How to alter the situation which we suffer from?

Only the strong desire for purity can change things. If the desire is strong, then some movement towards Sattva is possible. If the desire is weak, our efforts will be weak. So the key to transformation of muddy substance into pure, is the intensity of the desire for purity and simplicity.

The colours which he mentioned that are added to the bottle are related to the desires of the mundane world. The more you entertain those desires of the mundane world, the more muddy and cloudy the water (mind) will become.

The mud, the turbulence and the colours which come into play (according to the illustration) are one’s desires – but are subject to movement. It means they come and go. To get them out can be done only through this Sattva, Pure Reason (Vivēka) and the study of Truth.

All the turbulence can go – can easily be removed to restore the Light of Atman shining through the purity and tonality of Buddhi, purity of Manas, and Chitta and Ahankar; so to clear these things one needs to have strong desire.

R. Would not this require a change of the emotional attitude that lies behind the desires – which he spoke of in connection with Bhāwanā?

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

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

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

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

S. continues:

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

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

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

He again mentioned the story of the Delhi millionairess. Though she knew that it wasn't going to help her, she succumbed to her desires because of the Chitta.

C. Does the causal body contain anything other than the Antahkaran?

S. The composition of the causal body depends not only on the Antahkaran, but the Light of the Atman also. They are the centre of all Chetan Shakti which one feels through the body. But there is a particular place where this is felt first and then it is distributed throughout the body, and this again is how one feels anything which is happening in the body. The Tamas and Rajas are described in this illustration:

If you take a mirror you see the image of your face. The common man considers in his ignorance that the image is the real thing. This is one of the illusions – the other factor is the dust or colour which lies on the mirror. Whatever dust or colour is on the mirror will obscure or colour the reflection of the face, which will look ugly or distorted.⁺

In fact the face within is never ugly. So the Light of the Atman reflected in the causal level of Antahkaran is pure, and yet because of the contamination of the Antahkaran due to Gunas, you see things and people in varying colours. The only way to remove the dust and false colour from the mirror is to understand that the image is illusory but the face is real; only the light of pure Reason, the Vivēka, can help to remove both these illusions.

⁺ Note: Or the mirror may be badly constructed – not 'true' but concave or convex.

C. How does one recognise the Light of the Atman, Chetan Shakti, in oneself? And the light of pure Reason, the Vivēka, is this a quality of the right functioning of the Antahkaran?

S. Another illustration about Chetan Shakti:

You can see fire as something which emanates heat. Take a ball of iron which is hard and black. When you put both of them together then the iron ball will turn into a red ball of fire. In fact, the qualities of both have penetrated each other.

In the same way Antahkaran is the materiality into which the Light of the Atman is put. They both become One. The Antahkaran takes the qualities of the Chetan Shakti. The Chetan Shakti takes part of the qualities of the Antahkaran. This is how this unit functions for the individual and is felt by the individual.

The rise of the Vivēka is only possible through discoursing with a Realised Man or discoursing with those who are wiser than you. Discoursing and trying to get at the Truth about things will bring Vivēka.

R. Last night I had bad dreams about Rhakshas. I was bound and punished by the Absolute. I didn't want to become like that (laughing).

Hearty laughter from His Holiness when heard.

Then a prepared question from R.

R. Are not the Laws of Nature themselves powerful enough to punish those who break them? Why did you say yesterday that the Absolute Himself intervenes to punish?

S. Rules of Nature? Nature is of the Absolute. So if Nature prescribes anything against the law-breaker, it is only from the Absolute

itself. So there is no difference between what Nature does and what the Absolute does. It is all from the same agency.

R. Is the Atman in the individual an “advocate” for him with the Absolute? The Christian Scripture says: “We have an advocate with the Father, namely Jesus Christ.” Is the Atman in a similar situation?

S. This illustration of the rôle of Christ is very common everywhere, even in India. This rôle which you have given to Christ is in India given to the Teacher. The Teacher is the one who joins the common man to the Father or to the Knowledge from the Absolute. By his virtue, by his existence, he is connected to both of them because he knows the Absolute; through the physical body he is a part of the common life as well.

Just as a crocodile can move in the river from one bank to the other bank whenever he wishes to, so this is the quality of the Teacher who can communicate with both sides.

Another example is the boatman. He takes people from one side and delivers them to the other. And he can bring some back (ferry) from the far side to the near.

In the same way a Teacher gathers the level of common man and takes them towards the Absolute and also brings some of the Glory of the Absolute down so that he can install this Glory in the society and raise the level of society of mankind.

R. Why I keep worrying about the Laws of Nature: I don’t like them very much – all these exploding stars and storms and floods. I would like to think that the subtle and spiritual levels are proof against all that.

S. In the 11th chapter of Bhagavad Gita there is the episode described where Krishna shows Arjuna his Great Self:

“In this Great Self all sorts of things are going on – one devouring another, killing and explosion, and Realised Man preaching, and all sorts of activity which one can think of in the world were being performed in the Great Self of Lord Krishna. Arjuna said: ‘I am frightened to see all this, why is it so?’ Lord Krishna said that you think you are going to kill these great warriors facing you as enemies and you are going to be the cause of victory over all these enemies. But you can see that all these things happening here in my body are happening automatically, in the sense that this body of mine is the symbol of Time. In time all these things are happening. You are only a stooge, an instrument! In fact, you do nothing. In fact, everything is being done by the Absolute Himself. Arjuna nodded in appreciation, but yet he said: ‘All that you (Krishna) have said is true, but I still prefer your peaceful incarnation to come in front of me again. Please take this frightening scene away.’”

(see Appendix below)

S. continues:

A lion can be seen in different moods. Sometimes he roars to frighten animals or attacks fiercely. Also he can be seen loving his offspring. The offspring can experience both the loving and the fierce moods. But the cub is never frightened because he is the son of the lion.

R. laughs and says we are back to the lion again!

Appendix: Extracts from 11th Chapter of the Gita, tr. Sri Purohit Swami

“The Lord Shri Krishna ... showed to Arjuna the supreme form of the Great God. There were countless eyes and mouths, and mystic forms innumerable, with shining ornaments and flaming celestial weapons.

.....

In that vision Arjuna saw the universe, with the manifold shapes, all embraced in One, its supreme Lord.

Thereupon, dumb with awe, his hair on end, his head bowed, his hands clasped in salutation, he addressed the Lord:

.....

‘Seeing thy stupendous form with its myriad faces, its innumerable eyes and limbs and terrible jaws, I myself and all the world are overwhelmed with awe.

.....

I long to see thee as thou wast before, with the crown, the sceptre, and the discus in thy hands ... ’ Thereupon the Lord Krishna replied:

.....

‘Be not afraid, or bewildered, by the terrible vision. Put away thy fear and, with joyful mind, see Me once again in my usual form.’

.....

Arjuna said, ‘Seeing thee in thy gentle human form, my Lord, I am myself again, and calm once more.’

Lord Shri Krishna replied: ‘Not by study of the scriptures, or by austerities, not by gifts or sacrifices, is it possible to see me as thou hast done.

Only by tireless devotion can I be seen and known; only thus can a man become One with me, Arjuna.

He whose every action is done for my sake, to whom I am the final goal, who loves me only but hates no one – only he can realize me.’

Thus in the Holy Book, the Bhagavad Gita ... stands the Eleventh chapter, entitled: ‘The Cosmic Vision’.”

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Friday 23 January

Fourth Talk: (Amended copy)

After Meditation.

R. I expect your Holiness knows about this already. We decided yesterday that we should really try to do what you teach, instead of merely thinking and talking about it! Result was a beautiful half-hour's meditation in the peace of the night, after which I had a feeling that something in my heart was free from its cage and up in a tree, like the parrot in the story, while its owner on the ground could not understand it all?

In that story who are the parrot and its owner in relation to the four components of Antahkaran?

S. The desires which are always present in human beings – it is in the nature of things – usually end up in attachment. Attachment comes because there is continuous associating between certain types of desire with the objects that fulfil those desires. This attachment is RĀGA (blind love, attraction). If you go on being attached for longer, it becomes LŌBHA (greed, covetousness) so that you always like to have things in plenty for an unlimited time. They go beyond your individual needs and this is called TRISHNA (craving or 'addiction'). Rāga and Lōbha constitute the cage in which the individual ego is imprisoned. It is only possible to get him out of prison if there is somebody to lead him; just as one can fall very easily into a well, but by himself it is not possible for him to get out, even if he has intense desire, unless someone on the surface is ready and able to help him. So he needs guidance and leadership. For those who are intelligent, the Scriptures, discourses and certain words of the Realised Man will help.

For all those people who are not intelligent, and cannot think for themselves only the repetitive Method is available as most necessary for their liberation.

They are like the parrot who was made to learn and repeat two names of God (Radheyshyam and Sitaram) which he used to do every day; this would never have led him to full Realisation and liberation, because he does not know the importance of the Absolute, nor can he attach these Names to this idea of the Absolute. His Holiness suggests as proof of this that if there was some catastrophe looming over the heads of such creatures, they would not resort to the Name of the Absolute as a wise human being would do; but they would fall back once more to the natural sounds of their kind, no longer remembering the Mantra. So for them only the method is available.

But this parrot, whose story was given to you, requested his owner to ask: “How can I be liberated?” The Realised Man said nothing, but fell on the ground with his eyes closed. Bystanders rebuked the man for asking so awkward a question as to make the Master unconscious, and being driven away he returned home and related to the parrot what had happened. The parrot said, “That’s enough for me”. Next morning he copied exactly what the Realised Man had done and found his liberation.

So the necessity is there for anyone who seeks liberation to find a True Guru who will look after the ways and means.

R. You have said that attachment to desires is the cage, and people ask sometimes if that story of the parrot relates to the situation of the Atman. But surely the Atman is perfect?

S. No, the Atman is never bound by anything. But when the “inner organ” or Antahkaran (which we feel as “I”) is superimposed on the Atman which is the usual state of all of us; even then the Atman is just as

free as He has ever been. In fact it is not the Atman who is in a cage!

R. No. It felt to me like emotional centre being freed. It was felt in the heart emotionally and then it lit up many of the things you have been saying.

S. (continued): The superimposition is caused by that attachment (Rāga, Lōbha and Trishna).⁺ So it would seem that Antahkaran itself gets into the cage because of these three.

So there are two possible states for people:

- 1) Antahkaran being free from those attachments, or
- 2) Antahkaran being in the cage due to them.

The Real Self or Atman is under no circumstances bound by anything; it's only the (psyche) Antahkaran. Those who seem to be liberated, or have no cage, experience the freedom; those who are not free are bound by their own desires, attachments and greed.

R. (second prepared question): Is it possible that, at a certain stage, the Guru can come to live in the Antahkaran of one who is under his discipline – not just visiting him from time to time? I had the feeling that both you and our first Guru had been living there, but that my Ahankar (ego) has not known it till now?

S. As far as the Guru is concerned he always lives in the hearts of his disciples, never leaves the disciple alone. But the experience (awareness) of his presence in the disciple's Antahkaran is possible only if there is abundance of Sattva. When Tamas and Rajas intervene, then he may not be able to experience the presence, but nevertheless the Guru

⁺ Rāga is the word for “identification”, Lōbha is greed or demanding more and more, and Trishna is “addiction or dependence” – wanting again and again.

is always there. As long as the liberation of the disciple is not actualised he, of necessity, will be there; and once the disciple is liberated, then they have become One. So there will never be a moment before or after liberation when the Teacher would be away from the disciple.

R. It takes such a long time to have complete belief in that. Is our slow progress due to poor mixture and concentration of Gunas – too much Rajas or Tamas? Also could it be because we have a wrong point of view, taking everything at the level of physical space and time and not on the scale of higher levels?

S. Re-emphasises a point which must be understood; namely that no one can get rid of Tamas and Rajas because in the nature of things they have to be always there; everyone has to learn to use Rajas and Tamas as well as Sattva; even the Realised Man. The difference between Realised Men and ordinary men, lies in the measure and the refinement; if one uses Rajas and Tamas in a refined and measured way, they both become useful as well as necessary. So it's a question of measured use of the refined Rajas and Tamas which would lead to development and to abundance of Sattva. Measured use of Rajas goes very well for the organisation; measured use of Tamas makes one's body fresh after a measured sleep. This would mean that while Sattva is good, yet Rajas and Tamas are not bad, one just has to learn the measure and refinement.

R. Well, one can't drive a car much without accelerator and brakes!

S. says that practice and discipline always lead towards Truth and purification (refinement).

He comments personally to you! You are predominantly emotional. But this has to go hand-in-hand with discourses and Knowledge of Truth, by which emotional centre (Bhāwanā) and intellectual centre (Vivēka) are brought together. Only then is it possible that a person would move on the Way easily and with precision. That is why it is essential that discourses must take place to clear out any errors in the mind or anything not fully understood. True Knowledge is the only means to free one from any doubt, or whatever could arise, as a set-back on the way of Liberation.

C. I have noticed that you recite a saying or Mantra before and after the meditation. Sayings which have gained a strong emotional content appeal to me in this way. Can you suggest anything in this line?

S. It has been customary to use some of the Vedic Mantras; and he quotes three of them (on mark 4 of the take-up spool) which are in current use. We have been given some of them, a little time ago (1967).

Translation of Vedic Mantras II and III:

II: “This is perfect, that is perfect, and from out of the perfect comes the perfect. And subtracting perfect from the perfect, the remainder is also perfect. Peace to the Causal, Peace to the Subtle, Peace to the physical.”

III “May we hear the good,
 May we see the good,
 May we with strengthened minds perform the desire of the Absolute.
 Peace to the Causal body, Peace to the Subtle body, Peace to the physical
 body.”

Om Sāhana Vawatu sahanau chunaktu	(1) Together let us be active in the pursuit of Spiritual Knowledge.
Saha weeryam karāvawahai	(2) Let us perform all our worldly activities together, also
Tejaswinā Wadheetamistu	(3) Let us do virtuous deeds together.
Ma Vidwishā Wahai	(4) Let us together enhance the brilliance of the Gods.
	(5) And we should never hate anyone at all.
Om Shāntih, shāntih, shāntih.	(6) Peace to the Causal body, Peace to the Subtle body, Peace to the physical body.

In this the meaning is:

“Let us work together, work on the line of this ritual Knowledge, and let us do all the activity of this work together, and together we should try to follow Knowledge and brilliance which comes through the Absolute, and we should never hate anybody in the world. And with these triple words for Peace and for the three levels of man’s existence, then it is easy to get into meditation as a man.”

(Yet another two Vedic Mantras are in the record: 1967, p.73)

C. Very necessary for me to have something which collects the scattered attention and give me unity before starting to meditate.

S. assents.

R. Is it possible to tell this to certain people, perhaps a few people who are in temporary difficulty with meditation?

S. Yes, of course. Those who have such difficulties in getting wisdom from without, they can be prescribed these things, and if this Mantra passes through something of the above, they will be very much helped.

C. May I put a question from my wife?

Lady Susan: Once you have been to Badrinath you can return in an instant by recalling it, this you previously referred to. Can one return to the still place within by remembering it?

S. Yes, this is quite possible. By remembering whatever one has experienced, it can be repeated again and again; just as one can go to Badrinath, so one can go to this abode of peace within.

Sometimes it has been observed that a person has the idea of the peaceful or truthful Atman as being somewhere in a closed part of one's being. In fact the picture is just the reverse. Within the Atman which is also known as Brahma (the Creator of the Universe) is AVYAKTA, which is the Undifferentiated Nature ("Eternal Unchanging"). Within this AVYAKTA is the PRAKRITI – Manifested Nature; within Prakriti is MAHAT TATTVA; within Mahat Tattva is AAKASHA (space or vacuum). Within Aakasha is VAYU (air) which is contained in AGNI (fire). In Agni

is water (Jala), and within water is PRITHIVI (earth). This is the general pattern. So Atman is the most extensive of all things; PRITHIVI on the list being the smallest thing we know in Creation.

The same pattern is in the individual. The Atman is extensive because it encompasses the whole organism. Within this Atman is Chitta (=Avyakta) and then Prakriti (one's manifested nature) of Ahankar and Buddhi and Manas, and then the space, air, fire, water and earth (the matter which is the Prithivi). When one gets the experience of this peaceful abode, in fact it is the reflection of that extensiveness which is pervading all over the Universe that is reflected within, so one experiences all that. This is the correct picture.

C. It is more like the drop returning to the ocean.

S. (smiling): Whatever is the cause is always bigger than the effect. When Prithivi (the earth) comes out of the water, then immediately one has to understand that water is more extensive than earth. So this progression builds up, and over all one sees that Brahma or Atman is more extensive than everything else.

To look at oneself on the way of Self-development, the most important factor to tackle is the Manifested Nature (Ahankar and Buddhi) – just below the Avyakta; and Universal Nature is exactly the same as individual nature. That is why people are governed by their nature, by their attitudes, and find it difficult to resort to any other discipline that does not come within the realm of their own nature. That is how opposition builds up.

Then he talked about one of the great poets, Tulsi Das.

In his prayer he says:

“Please by your Grace let my nature be Sattvic and with complete balance.
Only then will I be able to worship you!”

This is where the attack has to be spear-headed. The attack is on the nature of the individual (PRAKRITI), to transform it to a Sattvic nature.

9	<u>Brahma</u>	<u>Atman</u>
8	Avyakta: Undifferentiated Nature	Chitta
7	Prakriti: Manifested Nature	Ahankar, Buddhi
6	Mahat Tattva	Manas
5	Aakasha	Space
4	Vayu	Air
3	Agni	Fire
2	Jala	Water
1	Prithivi	Earth

J. asks about the word for individual nature and Nature on the level of Brahma.

S. Yes, they are of the same quality, but there is some difference in quantity. Just as the whole Universe is the Nature of the Absolute, so in individual man the substance of the Brahma is taken as the Atman

within. And from the Light of the Atman in the same way is lit up the Prakriti of the individual.

As an example he gives the light within this room, and the light outside emanating from the Sun. Light is the same; it's measure is different.

C. I have a growing and increasing wish for Realisation of the Self. Can you give any particular guidance about this?

S. says that this use of the words Self-realization is only indicated because nothing better can be substituted. But in truth no one has to realize the Self because it is Real already, and always present. What happens is that there are certain colours around this Antahkaran, most of which are caused by Rajas and Tamas. Due to Rajas one gets into undesirable and unnecessary activity; and with Tamas there is a sort of opacity that one cannot see through – like mud. So on the way to Self-realization one has to remove the layers which are covering the Antahkaran.

An example: When the Sun cannot be seen on the earth it is only because there is a cloud between the seer and the Sun. One cannot say that one has to create the Sun or make it real! (“realize it”); one has to dissolve the cloud.

Once this dissolution of the cloud has taken place, the ever-shining, ever-real Atman is always there. (see Appendix, p.36)

The association with a Realised or liberated Man helps quite a lot. It is the mercy (see story of Good Samaritan) of the Realised Man which uplifts individuals. He gives another simile:

The Realised Man is very much like an engine which has the power of self-propulsion and of moving with or without the goods wagons. The wagons, although they can follow after the engine, do not have any energy or source

of power of their own, to put themselves into motion.

So if one has faith in some Realised Man and keeps remembering him in one's heart, then the motivation towards Self-Realisation becomes possible.

C. I am very grateful.

R. There is still another question, but it is very late and Jaiswal has no voice. Would your Holiness wish to be liberated from us over the weekend? (H.H. and his followers laugh loudly). He invites us to his tent at the Mela between 3 and 5 any day, but will see us all at 11 tomorrow (Saturday) morning here.

Appendix: This is expressed in a verse by the great Sikh poet, Nanak (A.D. 1469–1539):

“When the light of the soul blends with the Universal Light,
And the human mind commingles
With the Mind of all beings,
Then our petty being,
With its violence, doubt and sorrow disappears.
Through the grace of the Guru
Such spiritual union can take place;
Blessed are they in whose hearts the Lord is living.”

From: “Sacred Writings of the Sikhs”, p.67

Saturday 24 January

Fifth Talk:

R. You said yesterday : “Emotion has to go hand-in-hand with discourses and Knowledge of Truth, when Bhāwanā (Pure Emotion) and Vivēka (Pure intellect) are brought together”.

Do you mean that the discourses with Realised Man will correct the mistaken ideas which have taken root in our Buddhi?

How does this over-action or separate action of intellect show itself chiefly in me? Distortion of ideas? Wandering off the subject? Or making a cloud which prevents me from taking in what the Jagad Guru says?

S. The end of the Way is the same – Self-realization. As we have been told there are two lights, the emotional light or Bhāwanā and intellectual light or Vivēka. It is possible that people might traverse to the end by either Way. But it is very possible that there will be certain desires for further enquiry left hidden in the being, about the other Way. To satisfy such enquiries it is essential that the disciple must work on both of these lines, the line of Vivēka, and the line of Bhāwanā. Particularly for a person who is destined to be the leader of a group, it is essential; because there will be a hundred-and-one cases of different types which he will have to tackle in order to give them a lead. So for a leader it is essential that he should have both ways running together.

R. What blocks the Way of Love, the Way of emotion? Because I could do with ten times as much!

S. Would you like to put a specific question based on this?

R. We still do not understand just where Bhāwanā fits into the scheme of things. Is it on the causal level alongside of Antahkaran, or with Chitta felt in the heart (part of subtle level)? My need is really to understand the relation of Bhāwanā to Antahkarana.

S. Yesterday we were told about the two centres, the heart and the head; in the heart appear the Chitta and the Manas, and Bhāwanā springs from these two. All desires or doubts are raised by the Manas. The first glimpse of the desire is made by Manas. It comes in collaboration with Chitta, Chitta being the store (Memory) of all the knowledge and everything a man can call his capital. But this relation of Bhāwanā is not a constant and smooth process. Sometimes it is abundant and all in one direction, and sometimes it is scanty; just as when one sees the ocean, there are waves small and big. But this is how the nature of Chitta works. [Note: The most important part of our long-term Memory mechanism is the power to recall previous experiences of Consciousness – the special province of Chitta.]

The Buddhi works for discrimination, the discrimination as to what is right and what is wrong; or between what is useful to the Self and what is not useful to the Self. Once Buddhi has performed this activity of Vivēka and a decision has evolved out of the discussion and thinking process, then it leaves no ground for any doubt. The lack of doubt stabilises the flow of Emotion as well, so there are no outbursts in one direction or the other. This is brought about through the support

[Note: Bhāwanā and Vivēka seem to us to be the equivalent of the two Higher Centres of our Western System.]

of the Buddhi and its Vivēka.

R. I am asking not for myself alone but because in Western cities, like London and New York, the cry from among our more experienced people is always for more Sattva. They know very well by now that if they had abundant Sattva things would become right. How to answer this cry? Does it involve a way of living, reading Scriptures, helping each other, thinking of Realized Man?

S. The Sattva is described mostly as Light – a light which is a steady light. So one of the major manifestations of the presence of Sattva is this illumination in any type of work one takes on. If one finds one is afraid to tackle a new situation or one has doubts on certain types of subject, they instantly mean lack of Sattva.

What can one do to change the situation so that there is abundance of Sattva in one's being? The collection of certain good qualities is very essential. The good qualities are these:

- 1) One should always love to speak the Truth: so there is no disparity between what one thinks and what one says; or between what one says and what one does.
(See 1961) There should be complete correspondence of ideas with activities.
- 2) Cultivate the love of people, encouraging them in turn to express their love through certain types of activity.
- 3) Be magnanimous in dealing with those around you, and the other things which come within the influence of a Realised Man.

With increase of these good qualities one would see that the Sattva is increased.

After a pause, he continues:

One of the major factors is that Manas, Buddhi and Chitta must all come together and stand simultaneously; there should be no division between these three; that one should run on one line of action and the other should run on another line of action. So there must be complete unity of heart and mind and activity. It is only through these means that it is possible to increase Sattva. And then one could see that whatever the situation, howsoever new they might seem to be, one would handle them with great patience and love, without putting a foot on any wrong lines at all.

R. That's fine – thank you.

R. A previously prepared question: One time we came (1965) Your Holiness said: “In each individual and within each Antahkaran the knowledge of all ‘names and forms’ with their possibilities is present in seed form. The individual doesn't know that he knows.”⁺

My question: When an individual becomes a medium for ‘inspiration’ and expression of creativity, what is happening in his Antahkaran? Are those seeds maturing into plants via the subtle level? Has one somehow to tune in or draw near to Atman with abundance of Sattva, in order to get those results?

S. It is true to say that of all the Knowledge, and all the Love, and all expressions which one can think and do to express the happening within the Antahkaran, the latter means artistic activity; all these

⁺ Note: “He who knows, and knows not that he knows is asleep; wake him! He who knows, and knows that he knows, is wise; follow him!”

are present in seed form. But as far as any given individual is concerned, those expressions are governed by time, space and matter. The possibility of complete realization of this abundance of all knowledge, or all love, or all activities, is impossible to attain. What does really happen is that a particular person with a supply of just enough Knowledge and Love, feels satisfied and complete within himSelf. Through this he might be in tune with the Absolute. But it would not be right to say that any single person can make use of all the knowledge, or all the love, which the Brahman Himself controls.

He then gave an example of the river Ganges: The river is flowing with curative and auspicious waters. All the time people are going there and taking part of the Ganges to their home, or dipping in the Ganges; and even if millions and millions of people have baths there and take away some water with them (a pint or two), the Ganges will remain the Ganges. It will not dry up.

And so all this eternal Knowledge, and Love, and creativity is available to individuals according to the Laws of time and space and matter.

Even Brahma, Vishnu, Shankara and all these great figures who have happened to be the proceeding deities of Creation, they also have their Antahkarana. But their Antahkarana does not contain the whole of everything that the Brahman holds.

R. There is a Cosmic Antahkarana. Does the individual Antahkarana sometimes draw from the Cosmic Antahkaran?

J. Yes, H.H. did in fact say that the Antahkarana of Brahma imparts influences to the individuals from Himself. So the individuals derive all these from Brahma. As they advance, the association of coming closer to the Atman becomes possible. He said: "Coming closer to the Atman or

having abundance of Sattva is practically the same thing. Without Sattva one couldn't get near the Atman; and if one didn't work to get near the Atman, one wouldn't get more Sattva. So this happens simultaneously and reciprocally.”

C. During meditation, repetition of the Mantra sometimes brings a wish, a desire to meditate upon the Atman, the God within. Can H.H. give any advice about this?

S. He says whatever one meditates on he becomes. So if one were to meditate on the God which one has within oneself, one would see that the qualities (attributes) of that God will take appearance in oneSelf.

But there are thousands of ideas and pictures of Gods; so one must make sure as to which and what type of God, is really the God. One has to make sure, before ‘meditating on God’, that one has got the real concept of the Absolute, and not as explained by people here or there.

Since meditation is the Sattvic activity, it achieves whatever one aims at. One can meditate upon God, or Atman, or individual, or anything whatsoever, and one will experience the dawning of those qualities within oneself, if the meditation is right. In fact however, we have not been introduced to the concept of meditating upon anyone, because in the meditation even if only for a short time, all cognition is removed; and then we are giving up even the subtlest activity which could go on.

J. (to us): I am not very clear about this – shall I ask some more?

C. Yes, but could I add a rider – One has this feeling in the heart

of wanting to reach out towards the Creator; but perhaps, from what he has said, it is not profitable to make more concrete or actualise this view?

S. The purpose of meditation is to bring the individual to the great stability.⁺ Stability (equilibrium) is the quality of the Sattva. Once the individual has achieved this complete equilibrium, and has done away with all ideas, even of meditation, meditator, and Mantra, so that he has achieved equality or unity; only then, if one does take to this feeling and meditates on that, could it be useful. He says the meditation is only to achieve stability, but if some one feels like meditating upon God, he is free to do so, but it will always be within the limitation of whatever idea of the God one holds.

The meditation is a discipline designed to produce the Sattva and the stability which comes with Sattva. Once you have got some Sattva out of meditation you have to use it. You have to choose the way you wish to use it either by loving people, or by helping people or doing some other activity pleasing to God. You will see that whatever you do, you will do it with more efficiency and goodness within it. And so the activity of meditation is not for the sake of meditation itself, otherwise it will become void. It produces Sattva, and the Sattva has to be used for the type of activity which one chooses to take on in the worship of God or any other activity for the spiritual advancement of the individual.

⁺ ‘Stability’ in the sense of a firm foundation for any type of building one wishes to construct. A sea-saw of chemical balance is also an analogy – the fulcrum is stable; - up and down go the arms, Rajas and Tamas.

C. I am a person who needs stirring up sometimes. I gather the original Shankara stirred people up. We would like to hear something of the first Shri Shankara – some stories?

S. He gives an episode of Shankara's life. He was supposed to be an incarnation of Shiva, one of the Hindu Trinity.

At home when he was about four years old, his father had gone away somewhere and his mother was sick. Since the worship of the deity in the house had to be done, and he was the only one left, he had to do this.

He had seen his father performing the ritual or ceremony of worship, so he did everything practically as he had observed his parents doing. He gave a bath to the deity; then dressed her with all her ornaments and flowers arranged as it used to be done. The last act of the ritual was to offer the deity, Saraswati the Goddess of Wisdom, a cup of milk. After putting the milk in front of her the curtains were drawn, so the Goddess could drink the milk in privacy.

After waiting ten minutes he drew back the curtains and found the milk unchanged, and it clearly hadn't been accepted by the Goddess! So he examined the milk to see if any impurity had got into it, but he found nothing at all wrong with it. When he repeated the ritual of the milk with the same result (it was untouched), he got frightened that his worship had not been truthful, so he started weeping. He did not understand that the offering of milk was simply a show! But all the same because his heart and mind were united in the worship of the Goddess, the Goddess though made of stone, became conscious and drew this milk close to drink. She drank all the milk so there was nothing left.

As there was no milk left, whereas previously the glass was left full, he then became worried that the Goddess was angry. So he prayed to her and asked her why she had done such an extraordinary thing.

So the Goddess drew him to her breast and fed him with her own milk. After this Divine drink, this boy of four was able to recite from memory any of the verses of the Vedas and Upanishads.

With that capacity he travelled all over India discoursing with people

and convincing them that the correct way to Realisation is the way of the Vedanta; and worship is just one of the means that anyone can take, provided what you do and think is the same. It is quite possible to experience the Absolute anywhere, because the Absolute lives everywhere. He is available at any time.

So one has somehow to work this out within oneself to get this unity of thinking, acting and feeling all synchronised as one type of activity.

R. At what age did Shri Shankara leave home and where did he go?

S. There is a book called “Shankara dignijaya” – “The conquest of the world by Shankara”. (This being the intellectual conquest). There you can get the details of the life of Shankara. He gave a synopsis.

Shankara left home by the age of eight. From eight to eleven years he studied the Scriptures under his Guru Govinda.

R. Whose name we repeat in the Initiation.

S. Then he went to Uttarkashi in the Himalayas, staying there for sometime, during which he had discussions with Veda Vyasa. Veda Vyasa is a person who, at the change of a yuga, collects all the Vedic treasures and passes them on to the people. He discoursed about the existence of the Brahman and the Atman with him, and he learnt everything.

Veda Vyasa wanted a commentary on the Brahmasutra. But since Shankara was only destined to live 16 years, he said, “My work is practically complete and I may not be able to do the commentary for you.”

Because his father who became old didn't have any son, he was a worshipper of the God Shiva. Shiva one day offered him the choice of having a boy with wisdom and short span of life, or a boy with a longer life but less wisdom. He chose a boy with wisdom and a short life, so Shankara was destined to live only sixteen years.

In these sixteen years he had travelled right round India convincing people about the validity of the Vedanta and untruth of other philosophies.

So Veda Vyasa said: "Never mind, you do my commentary and I will give you an extra sixteen years." Being a Realised Man he had this miraculous power of putting such a promise into effect. So within those thirty-two years Shankara wrote a commentary on the Prasthanas trayi. They are three books, the Brahma Sutra, the Upanishads and the Bhagavad Gita. Anyone who wanted to propound a philosophy had to explain those three books, and his ideas of how these work in the creation. He wrote commentaries and quite a number of poems which were sung in the praise of different Gods. Through these he realized the presence of these different Gods as well.

By his travels around India he established the teachings of the Vedanta. He also established a system of worship of God – serving the God, pleasing the God; God will then grant the bonus.

Sunday 25 JanuaryDiscourse of H.H. at Magh Mela Camp:

As the purpose of the Magh Mela is to provide a month's Satsangha to visitors – so that the dirt which has been settling on the mind due to worldly activities during the year may be removed to some extent at least – the definition and effects of Satsangha (which had been going on for the last two days) is being continued for the present. In reality, a 'being' (the Jiva) is nothing but a part of the Absolute. As such, whatever is present in the Absolute is also present in Jiva, or the 'Being'. But the Jiva is under the influence of Maya, while the Absolute is not. The Absolute is the commander and the master of Maya, while the Jiva is the slave of Maya. At His own free will, the Absolute can make Maya give him a shape, though He is shapeless, and can equally well give up that shape and merge into His natural state of shapelessness again when His purpose of having a shape is fulfilled. But the Jiva, being a slave of Maya, has helplessly to revolve in the never-ending cycle of birth, death, pleasure, pain, etc. until it is free from the bonds of Maya.

As a Jiva, he is subject to three feelings: viz.: (1) fear of the future and of death, (2) desire to know, (3) desire for happiness.

Dealing with the fear of death first, it can be said that it is most unnatural. This is why Nature itself has arranged things in such a way that before death actually sets in, complete insensibility is produced and one cannot feel death taking place. Nor, by the way, can any creature feel being born. This fear of death, however, is so strong that, generally speaking, one wants to avoid death at any cost,

although his living may seem worse than death itself.

A man 95 years old had children, grandchildren, lots of wealth, many servants, and a palatial house to live in. But age had made him so useless and unlikeable that nobody took any interest in him. He was even served his meals last of all – and one day even this had been forgotten, though it was as late as 4 o'clock in the evening. There he sat on a chair outside, shedding tears. Then a Mahatma happened to pass that way and he asked him why he looked so sad. On knowing history, the Mahatma offered to take him to his Ashram and to provide him with all comforts there if he only undertook to recite the Name of God all the time. The old man agreed.

But some children playing there had heard this talk, and they ran into the house to tell everybody that a Mahatma was taking the old man away with him. His son's wife came out and asked him not to leave the house and little children kissed him saying, 'Oh, grandfather – don't go, please!' Then Maya, the false love for the grandchildren, so overwhelmed the old man that he decided to stay on in the house, even as a neglected person. So he refused to accept the comforts which the Mahatma offered.

Similarly, in refusing to give up Maya, we invite all sorts of troubles.

As the Jiva is a part of the Brahman (the Absolute), it is fundamentally Eternal. It is fundamentally all Knowledge; it is fundamentally all Joy. But look at Eternity fearing death! Look at knowledge missing all Knowledge! Look at joy missing all Joy!

It is the business of Maya to make things look just the opposite of what they are – and to deceive the Jiva – so that it can be kept in bondage as long as possible. But surrendering oneself to God removes the delusion of Maya. Then there is a dawn of true Knowledge, and we realize that there is no death for us, that no knowledge is hidden from us, and that the fullest Joy is always with us. Someone asked me what happens when true Knowledge dawns? I replied that there would be nothing to happen then. All the happenings happen before true Knowledge

comes, and none thereafter.

A hunter plays a tune on his flute, to which the animals in the jungle love to listen. Therefore they do not run away, and are killed by the hunter. An insect loves the smell of a flower, and it sits on its petals. The petals close up, and the insect dies. A moth likes a light, so it rushes into a flame and dies. This is how blind desires created by Maya ruin us, and we do not realize it until it is too late.

We often do not realize the powers which we can command or acquire through purity of purpose. For example: although cutting of a human body is a serious crime ordinarily, yet surgeons do it daily in their hospitals because of the purity of their purpose. Similarly, soldiers even kill human beings on the battlefield without becoming (legally) guilty of murder.

Guru Ram Das once tested his disciples in this respect by pretending to be ill, and telling them that the only medicine which could cure him was the milk of a lioness. While other hesitated, Shivaji went forth to bring it. He went straight into a den where a lioness was feeding her cubs. She gave a loud roar and was about to pounce upon him, when Shivaji looked straight into her face and said resolutely, 'I am no hunter, and I mean no harm to you. I only want a little of your milk for my Guru who is ailing. It would cure him.' The lioness was, so to say, hypnotised by the power radiating from Shivaji due to sheer purity of purpose. She lay down, and Shivaji took her milk and came back with it alive. We may call this a miracle if we like, but it was purity of purpose.

A good deal of unhappiness is caused by aspiring beyond our capacity, and trying to do the work of others instead of that assigned to us. Doing our own work, and taking pleasure in it, is much better from the point of view of happiness than trying our

hand at other people's work for greed of more money or power. A soldier would get happiness only by being a good soldier, a scholar by being a good scholar, and a businessman by being a good businessman.

There is no factory in the world for producing poverty. Still, some people are poor. The proper remedy against poverty is hard and honest labour only. The point worth remembering is that taking any short-cuts to more money through dishonest means would only lead to unhappiness and discontent. Money thus acquired would, therefore, ultimately be found not worth acquiring at all. One would be much better without it.

Monday 26 January

Sixth Talk:

R. Yesterday we felt all sense of separateness melting away. We were proud and happy to be with all these wonderful people experiencing the Light from the Jagad Guru every afternoon. Also we were surprised to find anywhere on the earth today so many hundreds of people on the spiritual quest during the month of the Mela. The influence of the Inner Circle on suffering humanity still seems very much alive today.

Question: In his recent letters H.H. has distinguished between True Ahankara and the false Ahankara. Could he tell us how this arises and how to check it immediately it starts?

S. True Ahankara is the feeling of 'I' when it is related to the Atman. The most that can come out of this feeling is service to humanity. When all these are related then it is pure Ahankara. If the feeling of 'I' is connected with the body, the sense, or the mind, or anything with which one seems to have been associated, such as one's particular name, association with any type of thing, or position, or profession, or knowledge, all these things when associated with 'I' are false Ahankara.

With the true Ahankara one experiences the unity with everything. With false Ahankara this unity is broken. Once the unity is broken limitations immediately take over.

Where there are limitations there is falsehood. He gave an example:

The Ganges starts from its source GANGOTRI. It flows right down to the ocean having just one name, the Ganges. The river is worshipped all over India for the clarity and purity of the water; also its auspicious qualities. But suppose the same water, by chance, takes on a limited form by flowing into a ditch mixed with other things. Then it will not be respected as the water of the Ganges where people would go to have holy baths. In addition the germs would

multiply in that limited water which is subject to other influences. The main river of the Ganges is never polluted, for it is directly connected to the source.

A true Ahankara is always connected with the Atman and from it emanates all ideas, feelings and actions related to the Atman. False Ahankara forgets the existence of the Atman and takes to the existence of everything else other than the Atman, such as physical body and one of the other things.

R. The same could be true of Love. At a previous visit we were glad to hear the story of Ram Das and the boil, in the context of Prem and Moha – selfless and selfish love.

S. I agree with that.

C. The sense of true Ahankara, as well as one of its facets being the memory of the Atman, is also at times associated with increased awareness of everybody in the building and around one. Awareness of the needs of other people. Is this the right way of looking at it?

S. Yes, it should be right as you have said. In support of that H.H. gives the example:

After having experienced manhood or being a doctor one may be engaged in multifarious activities of attending this or that or whatever; one never forgets being a doctor or has to remind oneself of being a man. This is developed in due course by constant association and practice.

If by virtue of the SATSANG (company of Truth or a group of seekers after Truth) and the Realised Man – if this feeling of true Ahankara or ‘I am the Atman’ is fully established in an individual, then there will never be any separation. Whatever situation presents itself one would deal with everything and anyone with the same centre. The centre would

always be the Atman.

R. You have advised us to read the Scriptures. Yesterday I opened the Srimad Bhagavatam at this page (English Edition, p.128): “One day the divine sage Narada approached them and said: ‘O Haryasvas, do you know the end of the field? Without knowing the end of the field, all disciplines are fruitless’.” Before Jaiswal could go on with the quotation, H.H. began to laugh and to talk and laugh with his followers around him: (H.H.’s answer contains many smiles and laughter. Towards the end he tells the joke and laughs with his followers. This lightens the atmosphere).

S. Here we have the classical example of mis-translations. I myself couldn’t understand the riddle as translated when compared with what Narada had intended it to be! The idea is quite different from what was expressed in English. I would like to explain it to you. The word which has been translated as “field” is KSHETRA. Kshetra, although in one sense it means a field, here it has not that meaning. The idea is taken from one reference in the Bhagavad Gita, where Lord Krishna speaks of the Kshetra and the Kshetrajna. [See Chapter XIII of Bhagavad-Gita, “The body as the play-ground of the Self.”] Kshetra is the field and Kshetrajna is the possessor of the field. Here it is taken in the Cosmic way: Kshetrajna being the Atman and Kshetra being the body and everything within the body, or the cosmos as one single body itself. The Kshetrajna of the whole cosmos being the Creator (Brahma).

So to know the Kshetra is not very important if one does not know the Kshetrajna, the Owner, the Master of the Universe. So here Nara is saying that if you have known the Kshetrajna, the Owner of the field, then all this knowledge of the world, knowledge of the “field”, becomes unnecessary. If you are learning the knowledge of the field, your aim should be the Kshetrajna, the “end of the field”, the Absolute or the Atman. In this case he is simply stating that discipline by itself is useless. Although without discipline nothing can be achieved (for then you cannot know the Kshetrajna), yet you should not believe that discipline by itself is the end of everything.

Now as far as translations go, he quotes another joke which came to his notice:

In the Bhagavad Gita at one place (chapter 1, v.40 to 43) it is mentioned that if the great warriors of the land are killed, then the inferior or second-rate ones would become the chiefs. Because they are second-rate they would not be able to fulfil all the dharma in its true course. Then the practice of the undisciplined would gain the ascendancy. If undiscipline prevails then the people would forget even their Gotra (Gotra means a family line or family tree) – Gotra – in the name of which certain rites are performed. In these rites balls of rice are made to offer during the ritual. Now the translator without explaining the whole ritual simply put that if the warriors are killed, and the inferior warriors become chiefs, the ultimate result would be that your dead forefathers would not be able to get balls of rice! (Much laughter all round)

This illustrates the real problem in translation.

R. (Puts further parts of Narada’s riddle): The second verse was read: “There is a kingdom where reigns the one and only king. There is a well whence there is no return. There is a woman who assumes many forms. There is one who is the husband of the woman.”

S. It is important to have rather a full knowledge of the Scriptures,

otherwise it is difficult to get the central point out of such stories. There are styles of literature in India which are developed along different lines, just as you have in the West. You have the Bible which contains parables, stories which are clothed in such a way as to contain spiritual knowledge in their fabric. So in India also there are certain types of tales which have been clothed in a great variety of language. Your sample comes from just one style where the questions are presented as riddles.

The questions which Nara puts are, ‘Do you know the Kingdom where there is only One?’ And so on. The answer to all these is the same. There is only one Purush (Absolute). This Purush is the King of All. The Purush has a wife who is Maya. Maya is the woman who assumes multifarious forms. The well which he describes is ignorance, falling into which there is no getting out, unless you are graced with the presence of a Realised Man (Siddhapurusha). Narada mentions the nine doors and other things.

R. When H.H. quoted stories from Srimad Bhagavatam, Dattatreya and the arrow-maker and others, many people bought an English translation of his book. Does he recommend that people read only the ones he quotes?

S. The study of such stories from the scriptures is part of the process of knowledge – Knowledge of the Truth. It is one of the recognised proofs of true Knowledge. If individuals study such stories and find they help, then there is nothing to worry about.

The story of Dattatreya is that he had twenty-four such teachers from whom he gathered some kind of knowledge. But the use of the word

‘teacher’ in this context has a different connotation. A Guru is different from a teacher in the ordinary sense. A teacher in the usual sense is a person in an ordinary school, where you take lessons with 7 or 8 periods in the day. So you may have 7 or 8 different teachers in a day and some of these may be transferred after a term or so. The correct view of a Guru is a person who guides an individual not only on the physical level, but also on the mental and spiritual levels also. He leads him to the Light and freedom. Even if the liberation is achieved the relationship of disciple and Teacher is not dissolved, which is the usual case. When one passes out of an ordinary school one forgets all those teachers and pupils for ever. In fact, none of Dattatreya’s so-called ‘teachers’ initiated him into knowledge from their consciousness. But as they happened to be the main agency in a situation where he could gather the Knowledge through his own volition, he gave those instruments of knowledge the credit for being his ‘teachers’. So there were twenty-four situations out of which he named twenty-four ‘teachers’. But a Guru is only one, one for all time.

R. About translating, we must be much more careful than we are. We have the same trouble over the Christian Gospels, that what people didn’t understand when they were translating they changed. For instance, Christ says: “Except a man be born from above ...” He speaks of the subtle and causal, but being translated as “born again” it at once leads to the absurd question, “Can a man enter his mother’s womb a second time and be born?” We have all sorts of examples also.

S. He says Yes, and he also holds the view that all the religious

books, the Bible, the Koran, or any of the Hindu scriptures, they all speak of the same truth. But the interpreters, because they have not achieved that level and because the subject has not been related to their own way of living, interpret it on their level and there arises the difficulty. In fact for us, as far as the truth is concerned there is no difficulty, no disparity, no difference anywhere.

H.H. continues: He quotes one of the Sutras from the Vedas:

EKAM SAD VIPRA BADHUDA VADANTI – “Truth is one but the wise express it in many ways”. Only the rare and special people who are wise speak in their own language the same truth. But those who do not understand the truth and yet try to interpret, put it wrongly.

C. He spoke about faith (which he also mentioned previously) – the faith on the part of the disciple in relation to the teachings of the Master. This has a strong appeal to those back in London, but our difficulty is that the word “faith” is understood in several different ways. Does faith imply acting upon your belief? Could he explain his views on this?

S. Faith,⁺ he explains, has two levels. The first level is that after hearing the discourse of a teacher or a wise man, somebody may feel interested and attracted. This would be the first level of faith. But if this is not pursued and knowledge is not gathered, this will die down sooner or later. The second level comes if the advice is taken firmly and put into action, then slowly and slowly this will deepen and a stage may arrive when it would become deep and full. Then there would be no doubt as to what is coming through the Teacher. (He used the word Guru for teacher).

⁺ See footnote next page.

The word Guru is made up of two components. The first being G and U, the latter being R and U. The first part symbolises the disciple who is engulfed in ignorance and is pressing towards the Teacher. The other component symbolises the Light and the Teacher who is ready to bring him into the light and liberty and freedom. This certainly is possible. The concept of the Guru is one who takes the disciple from

⁺ from previous page:

Bhagavad-Gita, ch. XVII

- “1. Arjuna said: Those who setting aside the ordinance of the Shastra* (p.75) (orthodox system) perform sacrifices with faith (Shradda) what is their condition, O Krishna? Is it of Sattva, Rajas or Tamas?”

(* For full account by H.H. see 1965, p.63)

2. The Blessed Lord said:

Threefold is the Shraddha of the embodied which is inherent in their nature – the Sattvic, Rajasic and Tamasic. Hear it now.

3. The faith of each is according to his Essence (Samskar). The man consists of his belief; he in truth is whatever his belief is.”

The passage continues by showing these three in (1) forms of worship, (2) austerities, (3) the foods which they like, (4) the Yajna or offerings and sacrifices they perform, (5) their manner of life, (6) speech, (7) state of mind, (8) austerities (9) gifts.

ignorance and brings him into the open light of Knowledge.⁺ This is possible only if the disciple's faith is established in the Guru. So establishing the faith in the Guru is absolutely essential.

R. He used the word "mercy of the Guru". Can you tell us the Sanskrit word for "mercy"?⁺⁺ Is it like the mercy a judge might show to a prisoner?

S. Mercy is neither demanded nor given.⁺⁺⁺ It simply happens just as water flows to the lower level by its nature. The nature of mercy is that when the faith of the disciple is established in the Teacher the flow of mercy is spontaneous; it happens; it's neither done by the Guru not expected by the disciple.

R. It's late – could we ask a small personal question privately? Merely asking permission to stay an extra three days.

⁺ Mr Ouspensky used to teach that the story of the Good Samaritan who showed 'mercy' on the 'man who fell among thieves' is a parable (in physical terms) of the relation of the Teacher or Guru to the disciple (on the Spiritual Way).

⁺⁺ There are two chief words for 'Mercy' in Hindi. The word KRIPA would be used in such situations as a prisoner in court pleading for mercy. A higher form such as might be used in the story of the Good Samaritan or in the above passage, is ANUKAMPA.

⁺⁺⁺

"The Quality of Mercy is not strained,
It droppeth as the gentle dew from Heaven
Upon the earth beneath. It is twice blessed;
It blesseth him that takes and him that gives."

(Portia in The Merchant of Venice).

Tuesday 27th January

Seventh Talk:

R. We want today to put some questions to you from leaders of our groups in other countries as well as England. Doubtless we could ourselves find an answer from among your previous sayings, but these leaders want to connect themselves to the Source of Meditation and Knowledge, and get some words direct from the Realised Man himself.

1st question from Mexico. Does the possibility contained in any moment depend upon remembering the Atman?

S. Remembering Atman is certainly essential, but if at the beginning, at the end and somewhere in the middle one remembers the Atman, then the activity will be supported by Sattva or the Truth. It is not necessary to keep on remembering the Atman all through the activity related to any moment. What one needs is to start the activity by remembering the Atman, and thus the initial Sattva will be available with which one would be able to perform the activity to its full and true effect. One may again remember Atman in the middle of the activity and at the close. If the activity is performed without remembering the Atman, then it is quite possible that Rajas or Tamas would take over, and one would not face the occasion with enough Sattva and miss realizing all the possibilities of that moment.

2nd Q. from Mexico. Is it possible that meditation removes harmful tendencies from past lives, so that more can be achieved in this life?

S. The System of Meditation is to create Sattva. Sattva (being the repository of Light) does away with the darkness. The harmful tendencies

of one's past lives come in the Sanskara (essence of previous life's deeds) – the harmful Sanskar. But if meditation has been fully established and is done properly, then enough Sattva will be available to neutralise these harmful tendencies and gain the victory over them. Even if there is something bad which is very predominant in one's Sanskar, this harm will be lessened and lose its strength through the effects of Sattva and meditation.

The method of meditation is somehow related to all three times, past, present and future. It doesn't only correct the harmful tendencies of this present life, related to the past life, but the meditation and Sattva takes care of third dimension of time, the future – and cleans everything. The effect of Sattva on Rajas and Tamas is greater than the effects of Rajas and Tamas on Sattva. This means that Sattva produced by meditation wins over the harmful tendencies and allows most possibilities to be realized in this life; and remove harmful tendencies for the future.

S. continues:

One of the examples which could be seen is when harmful tendencies of past lives have caused a disease in this life. A disease has three phases. The first is when it attacks the patient, the second when it has gained hold on the patient, and the third when the disease is passing from the patient due to time or other factors. In the normal case these three phases of the disease act on the patient varyingly and he goes up and down.

But a person who has mature meditation going on will be affected only on one level. Without much difficulty, though the body may be suffering, the Manas and Buddhi will be unaffected by what is going on in the body. Most of his activities will be performed without pain or complaint.

He will be able to withstand the pain well compared with those who don't meditate.

R. Mr Rabeneck, the Russian pupil of our first Guru, has been initiating increasing numbers of people in New York, some of whom come from distant parts of the country. He asks about the giving of meditation:

Mr. Rabeneck's first question (about Initiation Ceremony):

1) When giving Initiations I get a feeling of the flow of Grace coming from the Holy Tradition which is passed on in the Mantra through me to the initiate. The enumeration: Narayanam, Shaktim, Vyasa, etc. evokes the feeling of the force of the Tradition that carries the message and works every time.

I also feel that the Sanskrit text of the ceremony has more meaning than I can grasp. Does reality (vastang or vastam) become purified through remembering (smarit) the Tradition? Does it then appear in its outer and inner brilliance? Is Samar the mental quiet of the Guru, and what do his 'lotus feet' symbolise? Could H.H. please explain the inner meaning of the ceremony and its words.

S. This Holy Tradition to which we all belong was started by Narayanam and has been kept alive even today. Whenever we enact this ceremony to initiate anyone, we are somehow trying to connect this new individual to the Tradition, and once this connection is made, whenever the individual remembers the Tradition, the connection is actualised in the sense that the flow of Grace takes place. As an example:

Suppose you have an electricity generating station which provides electricity to sub-stations. These

sub-stations then are connected to individual users all around. Whenever you want to experience the flow of electricity you switch on.

Here, “switching on” is the “remembering” which Mr Rabeneck mentioned as SMRITI, which means “to remember”. By remembering, the flow materialises. Particularly during meditation this is so. The Tradition, the forces of the Atman, and the production of Sattva are all possible, only because of the remembering. The whole meditation is simply remembering the Mantra. Even in other activities removed from meditation – to start the ‘work’ as explained in answer to Mexico, with remembering the Atman, and at its close again to remember the Atman. With the support of all this, the whole performance becomes a part of Sattva. The forces which have been experienced by the first men of the Tradition and held since then by all the teachers and Gurus of this Tradition, are experienced when such a ceremony is being performed.

New York, Q.2 During the meditation I miss this feeling of connectedness with the Holy Tradition and this is disappointing. How could I bring this feeling to the meditation?

S. says:

On the electrical analogy, sometimes a fuse occurs so the current cannot flow. This is caused by overflow of Tamas and Rajas or some such thing. So to mend the fuse only the correct meditation is the key! If one tries to meditate properly then the connection will be experienced. (H.H. laughs as he describes the fuse blowing).

R. Could it be that he studies too many books? Or perhaps, like me, he teaches a little too much?

H.H. laughs, and laughter rings round the audience chamber.

S. agrees that reading too many books on too many subjects by too many philosophers is a very disturbing thing! This would cause such disconnectedness. It is not very helpful.

H.H. says that he has seen quite a number of people here also who seem to have this tendency for going through large numbers of books and collecting the rubbish which they can find from any source. When some really good thing is being given to them they cannot understand how to receive the Truth at all, because of the rubbish present in their brain! In fact, such a situation is very much like a man who has displaced his mind and lost his reason.

Reading books is not really bad, providing one chooses books appropriate to one's own subject and the particular type of discipline which one is following. In order to get some point clear one must have the help of books because they are there as guidance to knowledge (i.e. using them as 'books of reference'). But if you try to cross-examine other philosophies then two things can occur: one is that you examine them thoroughly so you read everything about that philosophy. Only then will you be able to come to conclusions about them. The other case is when you acquire only a sketchy knowledge of that philosophy and you get muddled and nothing else happens. You even lose the way.

Either you should have complete knowledge of the philosophies which you wish to study, then relating them to the ideas which you already have, or leave them alone. One should only take the subjects which are related to the practice of your discipline.

New York, Q.3 Does the control of movements at those times when they become free, relaxed and natural pass over from the subtle to causal level? I feel that my movements and voice function best in the Initiation Ceremony? And there is that good feeling that I am playing my part rightly.

S. If the ceremony is performed the way it has been described here, if there is a feeling of 'I' related to one individual place in New York, then it would be difficult to say that the forces of the Tradition are in action. If the feeling of 'I' is only as an instrument to enact all this activity, then the Holy Tradition is certainly connected and the forces are rightly being passed from one individual to another. These two cases are related to the two types of Ahankara previously described:

The true Ahankara is where there is no localizing of the feeling of one's body and mind and the type of activity performed to the person, so one feels happy and satisfied about them. For then one feels that the whole action is only being played, and I am only an instrument through which the activities are being performed. This would be called the true Ahankara. In that case the flow of energy of the forces is certainly connected to the Tradition and the Atman.

But if it is restricted to the individual then it is called false 'I'. He gives a story about this:

Swami Ram Das had a disciple who was king of the Marratas in the South. A famine was occurring in South India. Being a king, he decided that some work was necessary to provide a livelihood for the starving

people; he therefore started to build a magnificent palace and a large lake, so as to employ a hundred thousand people. After starting the project, and while the work was in progress, the thought occurred to him, “If I wasn’t here, all these people would have died of starvation, so I am their saviour and without me their lives would have been in jeopardy.”

His Guru Swami Ram Das, a Realised Man, became aware of the thoughts of the king, so he visited the king and stayed the night. Next day he asked the king to accompany him for a walk. During the walk he saw the dressed stones assembled for the palace lying ready to be put in place. One stone which was very large (40 feet in length) was lying by the path. Swami Ram Das asked the king what the stones were for. The king replied that they were for the roof of the palace, saying: “I thought, O Ram Das, that if I didn’t build this palace then the people would be unemployed and might perish.” Swami Ram Das replied: “That is very commendable – I would like you to cut this large piece of stone across the middle.” The king, being a disciple, agreed. He called his labourers, who cut this stone in half. They found there was a cavity inside about two feet square; and in the cavity there were a pair of birds and some grains provided as food for them.

Swami Ram Das said, “Well, my disciple, you are certainly very clever, you are providing the food for thousands of people outside, and even with the stone you have provided food for these birds!”

The king suddenly got the point and realized his mistake, namely that it is only the Absolute who provides everywhere and for everyone – and not the king. The king apologised to his Guru.

The Guru in his mercy always forgives, once the lesson is understood. The conclusion is – if the feeling of ‘I’ is for the single person (VYASHTI) then it must be false. If it is for the Universal Self (SAMASHTI) then it is right.

H.H. used the word Vyashti for the restricted self and Samashti for the Universal Self.

New York, Q.5 (Q.4 omitted) He is anxious that you should be asked whether you agree that there are certain times in the year which are sacred and certain places which are holy? Are those times and places connected with magnetic currents in our earth and solar system? A pupil of his, a young university professor, recently gave two lectures on this subject (which I have read with interest). This professor and his wife are now with us in London for a year.

S. Certainly there are auspicious times and places and also auspicious materials (things). This one can see all over the world and at all times. For instance a forest, mountains, banks of rivers, ashrams, places of pilgrimage, are all holy places. They are holy because holy men have lived there, and left their influences by their deeds whilst they were dwelling there. If a tradition has continued after them then the place becomes more holy and so becomes a place of pilgrimage. The particles of Sattva left by Realised Men make those places holy. (See 1962, p.55)

For instance, Allahabad is the confluence of three rivers. Although the actual point of confluence keeps on changing each year, this is the place where the Realized Men from times immemorial have dwelt and preached to their disciples again and again. This is why Allahabad is a holy place. On the day of the winter solstice, when the sun moves from the southern hemisphere to the northern, a big gathering (Satsang) of people, who are working on the spiritual level, takes place at the junction of the rivers. They bathe in the rivers, participate in discourses, preach to their disciples and all the people who gather on the Sangama. This month-long gathering is called the Mela.

So like this wherever the Realised Man, the wise man, the pious man, have settled and practised philosophy and spiritual ideas, such places

certainly become auspicious and sacred.

As far as time is concerned, times are regulated by planetary movements which are calculated according to the Indian system of astrology. According to their calculations there are certain periods of time that are sacred and auspicious. If activities are started at these times then the results will be good.

This can be seen also in daily life. The time of sunrise and sunset is by its nature good, and any activity performed at these times will be easy and peaceful, so the results would be better. It has been the tradition that people all over India at dawn and dusk sit down to meditate. Since everyone meditates, this makes sunrise and sunset more sacred; and so it is better for all who join in. The middle of the night is a sacred time also and auspicious for meditation.

Finally there are sacred things, for instance – river Ganges, Mango tree, Peepul tree, Tulsi tree – if activities are performed under the shadow of these trees, this helps.

All magnetic currents in the earth are an emanation of the Universal Consciousness. When they are supported by the influence of Realised Men their movements and effects would change. He would therefore agree that there are places which are sacred, and these may be in some way related to such magnetic currents.

New York, Q.6 H.H. has spoken of a place (Badrinath) in the Himalayas which abounds in Sattva. Is this perhaps a place that derives its Sattvic quality from a vital current in the earth? Could he explain how this view of “Sacred Time” and “Holy Place” relates to his

interpretation of time-space of the subtle and causal body?

S. There is a general rule. All that one experiences in the physical world is in some way related to the subtle and causal worlds.

One tells this from the example that if you have seen an accident, or on the other hand something you have liked very much, then during the following night one dreams about it, and re-experiences the same sensations that one had in the physical world; although there is in fact nothing physical present in the night to reactivate those sensations.

So whatever one sees in the physical world is related to the subtle world.

But what about the causal? There are certain experiences in the lives of people for which there doesn't seem to be any foundation or connection in their present life with its activities. Those experiences are causally related to what was collected in their Sanskar (Essence) during a previous life.

In the causal world the origins of certain effects are created. Just as the effects of certain subtle activities are seen in the physical world; in the same way in the causal world also certain lines are started. Those lines may be once again enacted even after 100 or 200 years in a certain other life.

So it would seem that the effect of anything one sees in the physical world is the effect of the causal world through the subtle world. And if there are places which are sacred and full of Sattva, there must be connection to the subtle and causal world.

R. That would apply to Badrinath (to which Mr Rabeneck alludes)?

H.H. nods assent.

Wednesday 28 January

Eighth Talk

R. Would H.H. say something more about Chetan Shakti? Isn't Shakti one of the names of the Divine Mother – Nature which assumes multifarious forms? Does this refer to Purush and Maya?

S. This Chetan Shakti is certainly the Maya. The Maya or 'Nature' of the Absolute or Purush. This Maya is of two kinds: the first is Vidya and the second is Avidya. They are also known as Para- and Apara- Prakriti. Vidya means literally 'knowledge' and Avidya means 'ignorance'. Para means beyond and Apara means immanent, here and now, present right in the front of one's being. The difference between these two is that the Para or Vidya which is composed of pure Sattva (so that the three Gunas are one), is mostly known as the Chetan Shakti. The Apara or Avidya keeps changing because involved with the three Gunas, Sattva, Rajas and Tamas. Because of all this the multifarious forms are evolved in this Apara-Prakriti.

This Apara-Prakriti is divided into eight levels – earth, water, fire, air and ether, and Manas, Buddhi and Ahankar. These eight compose the Apara-Prakriti, out of which multifarious forms are evolved in the course of this creation.

He gives another example of the relationship between the two as follows:

Picture a lump of ice having form and whiteness. It can be touched and experienced as a solid. It is very rigid in its form, but when heat is applied it will melt into water. Water has no form, is always mobile, and has no colour. In the same way the Vidya or Para-Prakriti is related to Avidya or Apara-Prakriti which has form, colour and taste and these

five elements and their qualities governing these forms which it takes on.

It would seem that although the pure Chetan Shakti is the Para-Prakriti or Vidya, yet all the physical world and the world of subtle forms and causal forms are also governed by Avidya or Aparapra-kriti which is the lower Chetan Shakti, not pure but impure.

R. (misunderstanding): Ah, yes. Wouldn't it be better for us ordinary people if man looked on woman as manifestation of Shakti, and woman looked on man as one through whom the Creator's light shines?

S. The proposition to suppose oneself (being masculine) as the Purusha, and the feminine form as the Prakriti is ruled out, because it will create so many problems – unforeseen and unproved problems! The ideas of Purush and Prakriti or Shakti is not actually related to this physical form which one experiences as masculine and feminine. The feminine and masculine forms are only in the physical world. There are certain signs attached to masculinity and femininity which we recognise as individual man or woman. Beyond these physical forms there isn't anything like masculine or feminine.

The Chetan Shakti itself has no such division. The knowledge, the Vidya, has no such divisions as male or female. The functions which are given to male and female forms are all within this Aparapra-kriti. They have to perform certain functions according to their nature and needs, and the general Laws of Nature. Somehow we have learned to associate ourselves with these forms having something of a different nature or as explained in these words of Purush and Prakriti we like to

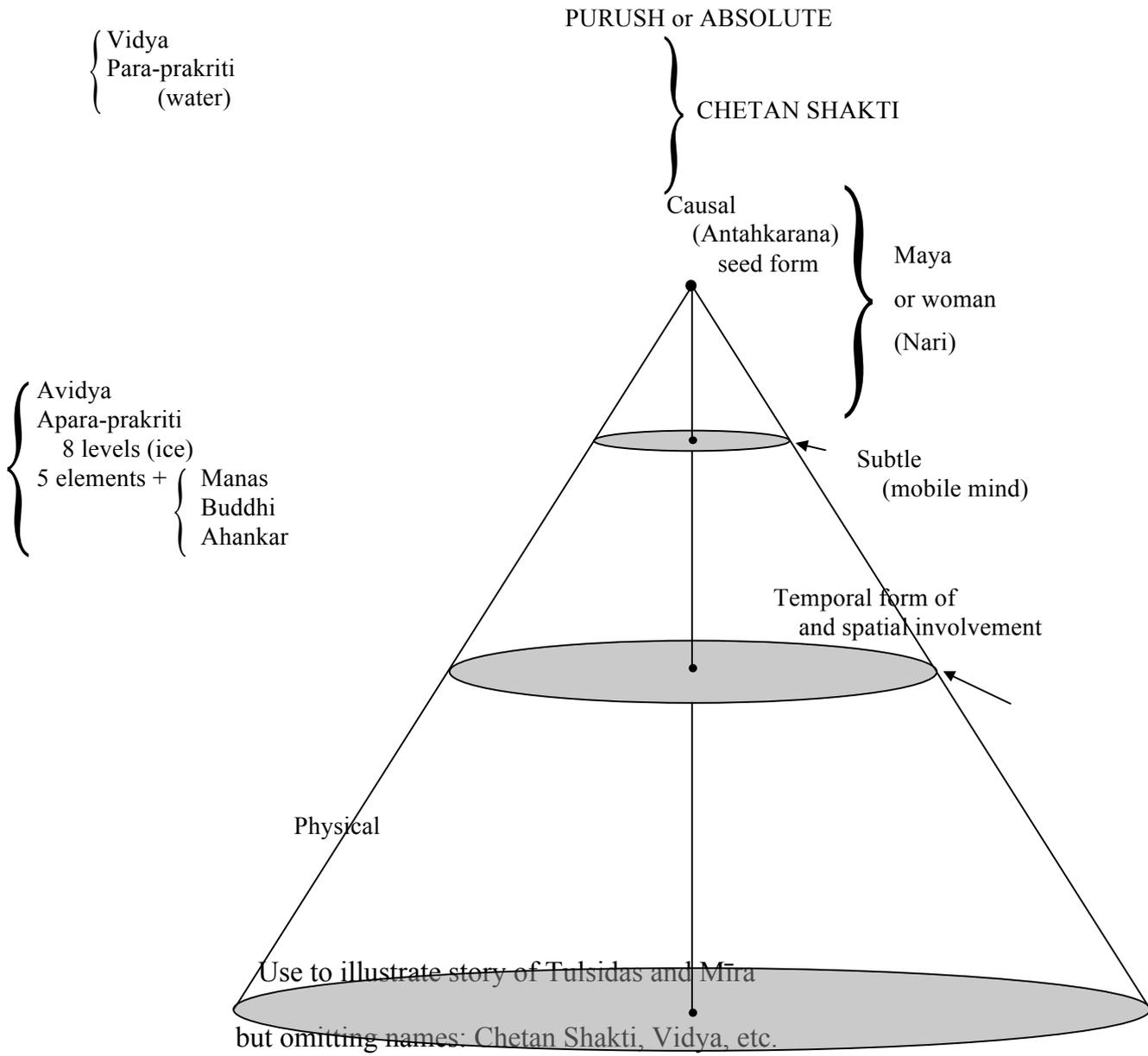
relate ourselves to this. This is completely wrong. The idea of Purush and Prakriti which has been expressed in Sanskrit language has no relation to this idea at all.

A male actor may take the part of a female character, producing female movements and voice and all that is involved in being a female character. Yet he would remain a man himself. In earlier times in Indian drama most of the female parts were taken by men. This does not mean the division of male and female is in the Chetan Shakti at all. The Absolute himself in Sanskrit is neutral as ‘Brahman’ – so there is no division at all. It is only in the physical form and one should not take to such ideas.

An anecdote from the life of Tulsidas and Mīra⁺ (Meera):

Once Tulsidas went on a journey to the west part of India and Mira wanted to see him because he was revered as a great poet. Having received this request from Mira, Tulsidas said that he didn’t want to see women. Having heard this, Mira sent a second message: “Up till now I understood there was only one Purush in the universe; I am very much intrigued to hear there is another Purush who refuses to see a lady.” When this message was given to Tulsidas, the point went home, so he sent for Mira. Mira came to him and asked this question, “Who is the Purush and who is the Prakriti or Nari?” (Nari = woman). As Tulsidas had previously got the point, he explained that all the beings in the universe who are caught by nature (Prakriti) and are involved in the formal and spatial and temporal aspects are called Nari, the female form governed by Prakriti. Anyone who has liberated himself and is not attached by the Prakriti of any sort, either his own nature or the ‘nature’ abounding in this creation – such a one who is free is the Purush. The same Purush, though residing in all forms, is yet bound by this ‘nature’ which is the female form; yet the free one or fully Realised one is only Purush.

⁺ Spelt MĪRA, pronounced Meera. (See also p.54)



Question from Boston, USA Mr Cedric Grigg. About many lives, about repetition of life and about re-incarnation. There seems to be a renewed interest in the subject over here ... In truth there is only one self, and therefore any theory of separate and individual lives must be part of the illusion; and yet, looking from where one is, one has to take into account a lot of recent work on “recall of memory in hypnosis” which seems to support Eastern theories.

S. If one looks into the problem intelligently and examines the causes and effects of this problem of whether one has many lives or whether there is any repetition of this life on earth or not - even by very ordinary (common) standards - enough threads can be picked up to see that there is some other agency and to prove there is some other existence, and there is life even after death. But the problem is not only this - one has to clarify the two points - who is it that lives throughout different lives? And what is it that takes forms and gets dissolved and then again takes form and keeps on the cycle?

In the Bhagavad Gita this problem has been explained in this way: The Atman does not get born or die any time – it is eternal – it is beyond birth and death – beyond disease or being overtaken by any such thing. So it is one single Atman which is always there. It is the bodies which come into being and are dissolved, only to take form once again and to carry on this cycle, coming into and being removed from this world.

There are three bodies – causal, subtle and physical. The most that can be known from the five senses is about the physical world. The physical world can be seen by many means, studied at great length and in great detail. One can never see how the mind works because the mind is composed of matter at the subtle level. The elements of the

subtle level are not in the physical level; so how can we see these subtle elements which have no entry into the physical world at all? So it is difficult to tell where the physical world ends and the subtle world begins.

Although it is not possible to describe this, yet by inference one can establish the validity of these different forms of matter coming into play.

For instance: one goes to sleep and forgets everything about the physical body and the physical world and in fact lives in the subtle world and the subtle body only, although one does not leave the area of one's physical body completely. Next morning one awakens and takes charge of the physical elements, and moves about in the physical world.

Exactly in the same way, the subtle body after a number of years leaves the physical body and keeps all the knowledge which is the element of the subtle world. It keeps this knowledge and this body (subtle) and gets born somewhere else, taking another form, and there carries on the tradition of knowledge and Essence (Sanskar) which has been gathered. Because of the different levels of beings coming into the world, one can see that there must be certain essential knowledge available to individuals which marks the levels of their functions in the world and the levels of their intelligence. This is the field of Prakriti, the physical world coming and going and dissolving.

There is another type of birth which is not known as birth as such but which is known as AVATARA or incarnation of Consciousness into a certain form. This form is taken because of the particular needs of the time and the people; when their prayers and cries seem to have

reached the peak. Only then does such a form come into the world to dissolve the miseries of the people, carries out certain actions, recharges the knowledge, and restores the law which has not been followed by the people. Then once again withdraws itself into the same Consciousness. This faculty of assuming a form and then withdrawing into Consciousness is inherent only in great men such as Rama and Krishna and some of the very few Realised Men who can at will take a form out of any number of forms, and withdraw once again to a single form or to no form at all – and just vanish in this great Conscious pool.⁺

The idea of birth and death is somehow related to the levels of this world, available because of certain types of activities. If people have performed good deeds, certainly for them there are good results available. If people have done harmful work they will have to undergo the miserable effects of their deeds. On the basis of this one may see the idea of heaven and hell as certain types of level which man experiences, having taken certain types of forms. So if one has performed good deeds one would have a good, beautiful form and all its facilities;

⁺ Narada: (from Gospel of Ramakrishna)

Ramakrishna in an ecstatic mood (p.777) said ‘Why doesn’t man’s mind dwell on God? You see, more powerful than God is His Mahamaya, His Power of Illusion. It’s like saying that ‘more powerful than the judge is his orderly.’ (laughter).

Rama said to Narada: ‘I am very pleased with your prayer. Ask me a boon.’ Narada replied, ‘O Rama, may I have pure devotion to Your Lotus Feet, and may I not be deluded by Your world-bewitching Maya!’ Rama said, ‘Be it so: ask for something else.’ But Narada replied, ‘No, Rama, I don’t want any other boon than that.’

‘Everyone is under the spell of this world-bewitching maya. When God assumes a human body He too comes under the spell. Rama wandered about weeping for Sita... But while Divine Incarnations can liberate themselves whenever they want to, yet ordinary beings cannot. When the doors and windows of a room are fastened with screws, how can a man get out?’

or take the form of gods (gods in the sense not of absolute deity, but of those who enjoy the finer elements and finer virtues), or one may be degraded into inferior forms of the animal kingdom or even right down to hell! Out of all these considerations one can see the validity of the idea; but it would be very difficult to establish a direct link between the physical world and the subtle world.

There are only three ways to establish this validity. The first is the Shastra, the Vedic knowledge which is said to be the outcome of Divine utterances. If the Shastras say it then we believe in it. Secondly, we gather the knowledge ourselves and through inferences may establish the levels of the physical body and the subtle body and the causal body and the Atman which pervades everywhere. Thirdly, in certain cases a Divine vision is given to certain individuals. Only they can transcend the limits of these physical boundaries and see the realm of the subtle world and get direct information through insight. It is usually in these three ways that some knowledge about this subject is made available to individuals in this world.

From all this it's possible to come to the realization that the physical body is a limited world. This limited world has no validity, no means or ways of establishing the relationship directly with the subtle, causal or spiritual world except through inferences derived from knowledge. This is the most reasonable idea which one can trust. The happy and satisfied lead a good life in this world and extend this goodness into other lives through other worlds.

H.H. continues:

He quotes an example of Janaka, a king. Once,

when on his travels, he broke his journey and went to sleep. In his sleep he had a dream in which he was entering a village. At the moment when he was going through the door of a house in this village a dog came from behind and bit him. Blood flowed from the dog-bite and he was in great pain; many people gathered round him and a doctor was called. The doctor put some ointment into the wound; but because the ointment was astringent it increased the pain in the leg. The king cried out from the pain and this awoke him from the dream.

When he woke up he found neither the village, nor the people, nor the dog, nor the painful leg! How does this all happen? Where did the dog come from? Who got the doctor? Who assembled the people and created the village? The only conclusion is that the subtle body creates a world of its own and enacts all those things. The cause of such a dream drama arises out of the cherished desires which are in one's causal body. These unfulfilled desires somehow create a dream world which seems to find expression for these unfulfilled desires. So the whole experience of the dream is a proof of the subtle world and the causal world.

The same applies to this life and to birth and death. When the physical body is just about to die, the subtle body when it can't continue to use the physical body, collects immediately all the experiences and jumps to a new form. It keeps on jumping from one body to another body. All these experiences are felt in these subtle and causal bodies. The Atman, of course, is neither born nor dies.

If this question of birth and death is taken in the light of the three levels of existence, one would see there is no difficulty in understanding it, just as in our common life there is unconsciousness occasionally, sleeping, dreaming, waking and samadhi (enlightened state). All these states can be experienced right here in this body. So in the same way in the greater plan, birth and death are just one level which remains behind when one has left one level and gone into another level, the initial connection is always kept through the Atman, but most of

the experiences are left behind, just as we leave the experience of our dream, yet something is carried on.

R. There is another question on the same subject from a French lady you know of, Mlle. Costaz, who asks: “Consciousness is an elusive term – here one moment and gone from the body at the last breath. What is its substance?”

S. The Sat (“I AM”) is the substance of consciousness ... Sat or Consciousness or Knowledge was never made; they appear of themselves by the will of the Absolute.

Just as one can make a table out of wood, though you cannot make the wood itself. The wood appears from a seed in the form of a tree. You cut down the tree and then from the wood you can make anything you like. The differences between these two, the ones which appear by themselves and the ones which are made from those things which have appeared, are great.

He explains that the five elements have appeared out of the will of the Absolute. Within these five elements (of space, ether, air, fire, water and earth) all the forms in creation would arise, and then fall back into those five elements. They keep on changing their forms in this way.

The same would apply to the fact that men, by their volition and the use of all that is available in Nature, may transform natural things (clay, wood etc.) into different forms. These forms will in the end be dissolved into the five different elements. So within five elements all forms will come into play and be dissolved back into all these five; and the three bodies make their appearance out of the interplay between these five elements. But consciousness just appears by the

will of the Absolute and works through all these forms which are made available in creation.

Men too. Men appear in this world through the Laws of Nature; they will keep on appearing. But man cannot make men as Nature makes them. At most, man can make replicas of men in clay or in stone, wax, or metal or any other material they choose, and create an exact copy. But under no circumstances by the use of any extra agency except the natural laws (laws of sex and reproduction) can men be created as they are.

A natural flower appears out of the natural laws. If men wish to recreate flowers they will have to use some other materials to make copies of the flowers. They will never be able to reproduce the original flower. If the original or real flower has to come, it will only come through Nature. In the same way, for example, it can be shown that anything which comes into play or is created, will have to die. But the original cause, Consciousness, is not something which can be related to substance: for all substances take form through consciousness.

Thursday 29 January

Ninth Talk

R. Is this a correct picture I had this morning?

On the causal level in the Antahkaran are many seeds. So-called “Self-Realization” means that into this garden we want (through Sattva) to let in the light of the Sun (Atman) by removing the limiting sheaths of ignorance; and we need to water the seeds with True Knowledge. Then some of them in each Jiva (Being) will grow and then flower and manifest on the subtle and physical levels.

S. says the picture is correct.

R. Would you tell us something about the principle underlying a Satsang (which you have been speaking about at the Mela)? Here in this audience-chamber each day, nearly 20 people meet in this Sattvic atmosphere to listen to the Truths spoken by him. This is surely a true Satsang?

In the West we have mostly groups of 12 – 20 people (each group at about the same stage) who meet once a week to hear knowledge and improve their Being. They often meditate together and they are given a sequence of ideas of the true knowledge. Is this the best way to create a number of Satsangs leading in a definite direction?

S. The underlying principle of the Satsang is unity. The word ‘Sanga’ in Sanskrit means ‘Yoga or Unity’. The word ‘Sat’ means ‘whatever is’; and he says there are three levels of Satsanghi. The first and highest level of Satsang is the unity with the Absolute – unity with ‘Sat’ – where there isn’t anyone else except the presence of the

Absolute to be felt. That is the best level of Satsang on which the greatest efforts are being made.

And then on the second level you have the teacher and the pupils discussing their questions in relation to the existence of the Absolute, the practical ways of achieving realization by disciplines of any sort, and the practical application of knowledge. For where the True knowledge is being discussed, there is direct questioning by the pupils and direct answers given by the teacher. This is the second level of Satsang. This is also leading to unity.

And the third level of Satsang is an assembly at which there is no particular question in sight but any number of people gather and a Realised Man or anyone who has progressed on the Way would express his ideas to give them a lead and help for their improvement. In such a place books related to the Scriptures, or the scriptures themselves, and the commentaries on them may also be helpful. People in company with them could also be partaking in the Satsang. So this is the underlying idea.

R. Why I ask this question is that when we get back, all the people will want to know what we have heard. We want to try to keep the ideas pure and give what we have genuinely understood in the best way.

S. The practice and flow of truth and spiritual knowledge is very much the same as what we see when we plant a tree.

A young sapling tree when planted needs food and water. Besides this it needs protection from other things which may bring harm – even excess water and excess food may cause harm so that the one who is put in charge

must take care that just enough is supplied in proper time, and that care is taken to protect it from hostile influences from men, from children or from creatures around that can eat it up. This doesn't have to be during all the life of the plant. It simply needs, say, three years. By that time the branches and leaves will be out of reach of beasts or men, and the tree will be strong enough and the roots have gone deep enough to collect its own food and water from the earth itself, and from the influences of sun and air. So after some time this gathering of people would not need to be given any particular care for they can do everything by themselves and flourish.

The same applies to all these groups that you mention. It would seem that three years of good positive training is just enough to make people stand on their own feet and develop the ability of questioning and evolving answers by their own reason, and support themselves on the three levels which have been discussed – the level of action, the level of ideas and the level of feeling. Within these three, proper care and measure of material and a system of questioning and answering should be developed and taught to these people. After that not much care would be necessary, they would be able to stand themselves.

S. (continues after translation):

Even on the ordinary practical level, a man takes about 25 years from birth to grow up and get fully educated before he gets a house, and takes on the full responsibility of a man. Within this 25 years, he has to go to school, learn everything from A B C right up to his speciality and become fully trained. Everybody involved in training this man should take trouble and give the proper training. After 25 years of education he becomes independent and responsible to discharge his own duties without any help. Also he becomes capable of imparting the same knowledge which he has learnt during the 25 years. This is how the cycle of education continues.

If one needs 25 years to stand on one's own feet in this physical world, how long is needed to be firmly established in the spiritual world,

considering the time factor will be on a different scale? The spiritual world is concerned with only one subject: freedom and appreciation of unchanging Truth. This subject has been dealt with firmly through the ages, and most of the answers are available. It only needs three years for any person to learn the technique of enquiry and become fully satisfied with the answer to these questions. It is only if the training is correct and precise that the person will need three years and no more.

At the end of three years, individuals will be able to take complete responsibility for doing their activities, handling their ideas and exercising their feelings in and around themselves. But (he adds) poor training causes confusion, the training must be good and precise for this three-year-period to be sufficient.

R. I was thinking also of preserving ideas from the Holy Tradition which have been kept clean for so long and kept alive; and thinking of the best way of preserving those. They must not get muddled, for I know how easy it is to misunderstand an idea which is clothed in Indian dress!

S. He gives an example of the way the Indian dress can be twisted. This study of the Self or the Truth needs three years. But anyone who thinks he knows everything after three years, in fact knows nothing. On the contrary: the man who feels that from this point, after three years, starts the true Knowledge, so his thirst for knowledge continues unabated, then he would be the man who has understood something about the practical continuation of this work.

He tells a story about you and the other Europeans who were in the RAM NAGAR expedition. When these 60 – 70 people were set an examination of 20 questions by him, 12 – 16 correctly answered questions was the pass mark. To your misfortune you failed the examination! But as the twist of this Indian nature plays its act on most of its aspirants – those who passed didn't develop this thirst at all and have been lost for good and all. But the one who failed is somehow kept alive and is still striving in this line of search.

He says that if anyone thinks he had learned enough spiritual knowledge and knows all the answers by himself, then he has done nothing in this line of study and will meet with failure in his life, particularly along this line of spiritual endeavour.

Tulsidas (the great poet) once said, "If anyone has had enough of the prayers and recitations about Rama, he has learned nothing about Rama." (Rama was his deity). The same idea has been explained in the Upanishads – that one who claims to have known Brahma, has not known Brahma. The one who says he doesn't know Brahma will also not know Brahma. But who then does know the Brahman?

In the course of his life, a certain king set aside 100 cows laden with gold to be the prize for the man who could claim to be the wisest in the assembly. The great Rishis had assembled – one was Yajnavalkya, one of these Rishis. Without claiming to be the wisest man, he asked his disciples to drive these cows to his Ashram. A wise woman called Gargi (his wife) rose up and asked Yajnavalkya, "Do you claim to be the wisest of all?" Yajnavalkya replied, "I always pay my respects to the wise men, but if you have any questions, you can ask me. But do not ask me an impertinent question." So she asks the question: "Where is the phenomenal or Earth-world world?" He replies, "This Earth-world is in the water." "Where is this world of water?" she asks. And so the questions go on through fire, air, and ether (space). The question comes back to the answer that everything stems from the Brahman. He continues,

“There is no cause of the cause so don’t ask further questions. If you do ask, you will be impertinent and your head will fall from your body!” This is how the Rishi Yajnavalkya took away the cows without claiming to be the wisest of all the contesting teachers.

S. continues: If there is any query arising out of the discussions here or in London suggesting that the words of the Indian system cannot be fully understood in the English language, he rules out this problem. This isn’t the problem because the main principle of this discipline is the Meditation. Meditation is designed to improve the level of Sattva. Once the Sattva has become more abundant in the individual then a light will appear within himself. If he has not been given full treatment on the intellectual level, if he is not satisfied about certain ideas, then he himself will be able to look at his problems and find the answers because of the Sattva within. In fact it is a human problem and not a linguistic problem. The main attention is to be given to the human problem and discussions aimed at the particular individual difficulties. If one vital question in an individual life is solved somehow, then the man will be able to guide himself and learn whatever he needs. The best thing is to meditate properly!

R. His Holiness wishes us to stop about 12 – we could go on all day!

Note: While lunch was being prepared behind shut doors, we sat in the sun. When ready, it was served to the four of us (as we sat cross-legged on the floor) by the Ashram servants, and (there being many separate delicacies) it lasted till 2 p.m. The car to take us to the confluence of the rivers was due back at 2.15; and meanwhile we

took photographs of the scene around.

Friday 30 January

Tenth Talk:

The morning started with thanks and conversation about yesterday's feast. After meditation, questions were put:

R. All that you said yesterday made me do extra-careful meditation. So that now the Sattva is again released from the store and happiness returns. But Rajas comes in so quickly!

Q. Can one discern here a cycle which happens again and again in anyone struggling to go up the Ladder? The light shines for a day, Ahankar takes it for pride, and out goes the light. Then, realizing that the light has gone, one in desperation begins to meditate properly again and the light comes slowly (or even quickly) back. (2) Should one not welcome, therefore, any blow to the self-pride of Ahankar as the best gift one can receive from above or from life itself.

S. When one feels the Ahankar one always feels a limitation, a circle created by the feeling of Ahankar. Whatever happens, whether Sattvic, Rajasic or Tamasic, there will have to be some limitation, but these limitations differ by their nature. If Ahankar is Rajasic or Tamasic, it will be related to whatever one thinks of one's body or one's position, one's knowledge, or material aspects. So one can come to limit one's Ahankar to one's own body or one's own knowledge or good character, or brilliance, or intellect or whatever one seems to have.

These are small circles created by the Ahankar and therefore are extremely limited. The other Ahankar which is Sattvic is related

to the SAMASHTI.⁺ Samashti is the Universal Being, the Absolute. If one accepts the limitations as imposed upon the Absolute, then one is not possessed by Rajas or Tamas, is not attached to the action or the outcome that one has grown to associate with performing certain actions. So when the feeling of ‘me and mine’ arises related to anything in the Universe, this Ahankar will be governed by Rajas and Tamas. On the contrary if the feeling is derived from “Thee and Thine”, then all activities or all vantage grounds to which Ahankar rises in any individual, will be of service to him and humanity.

He quotes the story of HANUMAN as an example:

“When Hanuman (the monkey God) went to Ceylon (Lanka), he burned all that was golden and marvellous belonging to Ravanna and killed some of Ravanna’s warriors and the Rakshasas (demons) just single-handed. He then came back to report that he had traced the whereabouts of Sita. He described how he jumped in one leap from India to Ceylon and killed the Rakshasas and uprooted many trees. Whilst he was describing his achievements to Rama his Master, Rama thought, “Is Hanuman’s Ahankar (ego) just claiming all this in the pride of his own strength?” But after Hanuman had described all these achievements, he said, “This was done only by means of your strength which worked through me.”

So if one forms the mental attitude that everything available to the individual belongs to the Absolute, the individual being only an instrument in performing glorious activities, then it will be a Sattvic Ahankar. If one thinks that all the situations belong to the Father of All, then the germ of Rajasic and Tamasic Ahankar will not penetrate the individual, and he will consider himself to be only smaller compared with

⁺ Note: Jaiswal explains: Vyashti = Jaiswal, Samashti = Universal ‘I’

what has gone before. In the same way, one should always think about all the glory which becomes available to individuals, that it will all belong to the Absolute, and we in our activities will just be instrumental in putting this glory into the world. This is the right attitude and by this feeling, the self-pride (false Ahankar) will not pervade the individual. Thus one can keep on working on the Ladder of Self-Realisation.

R. There is a hint of these cycles also in Mr Allan's questions:

A. (1) The fullest bliss seems to come as a Grace rather than as the result of special or prolonged efforts. Is there anything one can think of, or pray for, or do which will attract this Grace?

S. Grace or effort, they do not work just single-handed. There is nothing like Grace without effort; there can't be fulfilment of the effort without Grace coming into play. When sincere efforts are being made and there is no self-pride involved in the effort or achievements resulting from the effort; then automatically the Grace starts flowing. With this flow of Grace there is the establishment of the effort and its workings – which immediately uplifts the effort of the individual. If, just by making one's own effort and not creating the situation where Grace could come, then the Rajas and Tamas usually take over and then many other happenings come into play (which has previously been explained), and the individual has lost the line.

Another situation is: If one sat without making any effort and did not bring oneself under discipline or the activities concerned with

the disciplines, and simply waited for the Grace to flow in one, this would mean that the Tamas has completely taken over. You can be sure that, in such circumstances, Grace never appears to anyone.

So to acquire or qualify oneSelf, one must make sincere effort and create only a situation where one feels one is the instrument performing the activities. If by any chance, one believes that before starting to meditate, some Rajasic influences are troubling one, and one cannot enter into peaceful meditation; then, under these circumstances, prayers are very useful. Prayers are not simply a repetition of certain words in a certain rhythm, but a complete surrender, surrender of oneself; and this feeling of surrender immediately starts to melt the heart. Unless the melting of the heart has taken place, the heart within does not really echo the prayers. So one must see that a prayer is coming directly from the melted heart in the praise of the Lord. This will restore the situation and create a condition where the aspirant may proceed with the meditation fairly well without the effect of Rajas and Tamas.

This melting of the heart is very much what we do when we wish to seal a letter with sealing wax and a seal. The sealing wax which is very hard has to be melted with the heat of a flame. When the wax is liquid only then will it take the impress of the seal; within moments the soft wax is hardened and the seal is also made firm as the wax cools in the air.

The same thing happens with prayer. When the heart has been melted, only then the effort in the direction of Sattva materialises and some Sattva is passed to the individual and also creates good essence (Sanskar) in the hearts of these people.

A. (2) Recently I have quite often when sitting calmly at my desk, felt a tremendous sense of expansion and power which has led me to believe that I could, then and there, sort out different problems in the countries to which I travel in the course of business – indeed on occasion it seems to have actually happened. Is this imagination or could it be a manifestation of some activity on the subtle level? And if so, how can it be encouraged?

S. says it is not always imagination, what Mr Allan has described. There are both these possibilities; and the possibilities would only be known by the after effect. If one thinks that the achievements that come to one easily and freely under certain circumstances are done by one single man's cleverness or efficiency, then it must emanate from the Rajasic point of view. If, in performing these activities of solving the problems which arise in time and place, one feels that one has only been the instrument in bringing in the forces at the proper place, then it must be Sattvic and could never be imagining as he puts in his question.

When one has this feeling of being the instrument, one is related to the Samashti. Samashti here is the Universal Being. Through this Universal Being one is always deriving forces and also being recharged instantly.

Again illustrated in the physical world:

Just as a battery gets its forces from itself; if a dynamo is attached to it, then the forces are continuously available and being recharged, so the supply of energy is always continuous. In the same way if one is not full of self-pride in doing any official action and is somehow tuned to the Universal Being, then one will keep on getting the forces (energy) and

doing the job efficiently all the time. But if one takes it to oneself, then the supply will be stopped and one can only use as much energy as is available to him, without any extra supply for further uses.

R. Mr Allan cabled yesterday: “Could probably be in Allahabad 25th February until 2nd or 4th March. Would interview be possible then?”

S. says no, he is supposed to be on his travels away from Allahabad at that time, but (after thought) he will be back for a fortnight between 7th and 26th March.

R. To get back to the melting of the wax; both Dr. Connell and I have something we wish to ask further.

C. This feeling of surrendering causing melting of the wax has proved very helpful to me on many occasions in the past. It was very encouraging hearing H.H. refer to this.

S. Melting of the heart usually achieves two things. First of all, because of certain forces coming into play to melt the heart, a cleansing process takes place, and all the Rajas and Tamas is practically removed from that situation. Once the heart is clear and fluid, then one doesn't have to invite the Grace to come into play. The Grace comes into play by itself so that the cleansing of one's Sanskar which takes place because of the melting of the heart and something new and different follows which is the Grace. This Grace is held firmly because of the abundance of Sattva and the clean heart.

If a glass is clean, then the sunlight can come through that glass without any invitation being offered to it, but the sunlight cannot penetrate if its sides are opaque and coated with mud.

So the Antahkaran has somehow to be cleaned, and this cleansing is possible only through a prayerful attitude and complete submission: so that the forces of the Absolute may come into play within the individual and he should then be able to perform his activities under the influence of Sattva.

C. Thank you – this adds understanding about the melting of the heart.

R. For me, the question is always arising as to how to make this fire which will melt the heart of the people who come to me with their problems. I find that it is impossible for a man at my level to do this. But if somebody comes to one with their heart melted due to some severe shock or something, then it is possible to make an imprint on it which will be lasting.

S. This question of the hardened heart is because these people whose hearts have become hard have been deceived by others, which means they have been misled or have never been led truthfully. Because of this, the hearts of people get hardened. So they cannot be blamed for this.

But a Leader needs to see that such people deserve that faith and love should be showered on them. Slowly by reasonable discourse their heart can be brought to melt. Everybody is capable of having their hearts melted but because of certain situations the hardening has taken place.

R. to Jaiswal: What Hindi word do you translate as “heart” in the phrase “melting of the heart?”

How does it relate to Bhāwanā? The melted heart is soaked in Bhāwanā.

Also the word for 'wonder' (p.94):

Wonder = Vixmaya or Adbhuta (not māya).

Head = Vivēka

Heart = Hridaya

Melting of the heart = Hridaya pighalana

S. He give the example of Swami Vivekananda:

Vivekananda (whose earlier name was Narendra) went to paramhans Ramakrishna, who was the leading Swami in those days. Narendra's heart was so hard that he did not even pay his respects to the saint and very arrogantly put to Ramakrishna the question: "Have you seen the God?" to which Ramakrishna replied: "Yes, I have seen him." Narendra replied, "How did you see him?" He said, "As I see you." Narendra said, "Can you show me the God?" Ramakrishna said, "Yes, I will show you in due course."

After that he stayed with Ramakrishna. One day they went to have a bathe in the river. The saint asked Narendra to come close to him and told him to dive under the water. The moment he dived Ramakrishna pounced on him and forcefully kept Narendra under the water. Now this lean and thin boy (as he was in those days) was struggling hard to get out of the water to save his breath and life. The more he struggled the more the saint forcibly kept Narendra under water, until with all his might he threw his Master off his shoulders and came out of the water. When in a very angry mood he accused him of trying to drown him, to which the saint smiled and replied: "Well, Narendra, if you could develop the same strength of desire to see the God as you had to come out of the water, certainly you would be able to see the God!" Thus all the mercy, care, and love of his Master, melted the heart of the young rebel. Later on he became one of the best exponents of the Vedanta philosophy both in India and in the West.

So it is quite possible to melt the hearts of all those people who, because of circumstances, have hearts which have become hard. They simply need care and love and reasonable discourse with which they should

be helped to melt their heart. Once this is achieved, then their progress should be quick.

C. Mrs de Lotbiniere (a friend of ours in London) asks: Where does the feeling of wonder at Creation come from? It seems so strange that one does not feel this more. One would have expected it to be the main feeling of people on earth – amazement at being here at all! Is it connected with memory of something different?

S. The feeling of wonder is a pure feeling; because with this, immediately the question arises in the beholder? “What is the cause of the creation of such beautiful scenes?” He immediately enters into the realm of the causal world, thus reaching to the ultimate source not only of what has been created, but the source of creation itself.

With this feeling, the beauty that is let loose in the creation is allowed to grow and become all the more enhanced. But if one does not have this sense of wonder at the beauty of creation, then immediately some attachment prevails. One would see that a desire for greater intimacy arises. With greater intimacy, one likes to possess those examples of beauty. Once you have possessed them, you would like to use them. The more you use them, the more associated forms of this beauty you will create. This it seems is one way in which one becomes attached to the outer form of beauty. Then in fact all one succeeds in doing is to pollute the beauty!

If, on the contrary, one has seen something which is repulsive, then one wants to destroy it. So in both cases, whether you like or dislike, if you are without the sense of wonder, you are going to be the means of

corruption as far as the beauty of the whole is concerned.⁺ But if you hold the sense of wonder in viewing creation whether it is likeable or hateful, beautiful or ugly, then in neither case does the sense of wonder add any corruption to the situation. In the first case you will enhance, you will work for its enhancement; in the second case you would not do anything harmful to add to the misery.

He gave again the example of a Sanyasin who happened to see a very beautiful woman in the street. He continued to gaze at the beautiful woman, so some of the householders who came along asked him, “You are a Sanyasin and you have given up the world. Is it good for you to look at the beauty of a woman? For the attraction of a woman would certainly lead you towards the sensual world!” The Sanyasin replied, “My dear friends, I am looking at that Creator who is just making play in His creation through this beautiful form. I am not merely looking at the physical body, but I am enjoying all that which is the cause of the manifest form.”

So one should cultivate this feeling of wonder at creation, in whatever form it may present itself. Enjoy the beauty, and by doing that one will enhance it.⁺⁺

S. concludes his talk with an example from the Mahabharata:

When the Pandi war had kept on for ten days and none of the Pandarvas had fallen on the battlefield, Duryodhama, the commander-in-chief said to Bhishma Pitamah who was leading the battle for the Kauravas, “It looks as if all of you somehow are collaborating with the enemy! That is why none of the enemy leaders have fallen so far. What is the cause of such inaction?” Bhishma Pitamah replied, “In the early morning when I settle down for meditation, then you should send your wife to collect 5 arrows from me, which will be ‘boon- bound’ (fated) to kill the 5 Pandarvas the next day!” So his chief became very happy and confident that, after all, the 5 Pandarvas would be killed.

⁺ Compare the story of Mevlana and the dead dog.

⁺⁺ Note: Ramakrishna once said, ‘There is a holy man in Rishikesh who gets up early in the morning and stands near a great waterfall. He looks at it the whole day and says to God: “Ah. Well done! How amazing!” He doesn’t practise any other offering or discipline. At night he returns to his hut.’ (Gospel of Shri Ramakrishna, p.586)

Somehow Lord Krishna managed to know this from within himself, and organised a counter-plot. He sent for the wife of one of the Pandarvas (Draupadi) and said: “Since a boon has been given by Bhishma, your husband will be slaughtered tomorrow, and so we must try to do something about it.” Asking her to follow him, Krishna disguised himself in female form, and took Draupadi in the early morning at 4 o’clock to Bhishma Pitamah who was due to start his meditation. The moment he sat for meditation, Draupadi went to him and paid her respects. When she put her head on his feet, he blest her with the words, “Your husband should live long.” At once, quoting this blessing, Draupadi said, “Having given me this boon, you must remember that you also promised the enemy that my husband will be killed on the battlefield this very day, so which of the two is correct? State your position, please!”

Thus he came to know that she was not the wife of Duryodhana, but a wife from the enemy camp. He was very excited and surprised at this situation, saying, “It could not be your wisdom, there must be another cause which has been leading you to this place. Where is the cause?” So she led him to Shri Krishna. There he paid his respects to Lord Krishna and said, “Well, my Lord, the side to which you are going to give your strength, will inevitably win. All our efforts, however big they seem to be, are going to fail!”

The moral of this story is that although Bhishma was on the opposite side, he still cultivated the sense of wonder. Through the sense of wonder he came to know the cause. Since the cause was the Absolute on the side of the Pandarvas, he could concede the victory with a smile on his face and without feeling the loss of face or self-respect at all.

Saturday 31 January

Eleventh Talk:

R. At our second meeting on this visit you said: “It is only through faith that the Buddhi is clarified, or it is made possible for the influence of the Realised Man to pass into the disciple.” This kind of faith seems to rise up as Remembrance or Special Memory of the Realised Man which comes when the whole being is absolutely still. Is that so?

S. He says your observation is right. But this is just one of the ways, because there exist many systems by which the influence of the Realised Man can be passed to the disciple. All these systems could relate to any type of situation which one has to deal with.

If faith (Shraddhā) is necessary, then certainly faith could be applied or created. There may be other things necessary for different individuals – so these should be applied. Just as in the case of disease, if one medicine does not bring response, then another type of medicine must be administered. Characteristically on this way, because of faith, the mind of the disciple is stilled, and also his capacity to hold the words of the Realised Man or his leader increases. Since he can hold the words, the practice is likely to be easy, the flow of Grace would work, and the level of the disciple would be raised.

R. On this subject he mentioned a Shloka of the Bhagavad Gita of which he was going to give us the reference.

S. The quotation from the Bhagavad Gita we shall have to trace for you; but it starts “The faithful inherits the Knowledge”.⁺

⁺ Note: The passage is from the 4th Chapter of the Gita, verses 39 and 40:

“39. The man with Shraddhā (Faith), the devoted, the master of his senses, inherits the Knowledge. Having attained this Knowledge, he goes at once to the supreme Peace.

40. The ignorant, the man without Shraddhā (Faith in the teachings of his Guru), the doubting person, goes to destruction. The doubting ego neither enjoys happiness in this world or the next.”

He describes the Shloka and says that only the disciple with faith can gain knowledge from the teacher. But faith by itself is not enough because unless he attends to the teacher and what the teacher is describing, he would not be able to take and hold it, for his attention would not be with the teacher. His faith may be with the teacher, but attention is also required. If it is not there, he will be thinking of something else in the presence of the teacher and then he would not be able to derive any good from his presence. So he must also be extremely attentive in order to be able to understand and take whatever may be given. This is what he referred to as the disciple “holding” whatever is coming out of the teacher by means of attention.

Once knowledge has been given and taken and held by the disciple, he must also be able to put it all into practice. If he doesn't put it into practice, all this would be lost in due course.

So it is left to the disciple to see that the good advice given to him by the teacher is acted on. He said that the way to judge all this is as follows:

If anything is taken by the individual with attention, it is usually reflected in his dreams. So dreams are one of the chief checks as to what an individual accords the greatest importance. If one finds that the things which have been discussed with the teacher or

Realised Man appear in the disciple's dreams or in some way are reflected in his dreams, then one may conclude that the disciple is interested and his power is directed towards the subject of liberation together with his mind.

It is not only in the sensory world of the waking state that all the questions and answers are evolved. Even in the subtle world (and the dream-state which is within the realm of the subtle world) questions and answers are possible. Sometimes it can happen to those under discipline, that the answers to their questions can be given during sleep and in dreams.

S. continues: He gives an example of how faith works in the disciple and through the teacher:

It is an incident in the life of the first Shankaracharya. Once one of this disciples, named Padmapada,⁺ was asked to write a treatise on the Vedanta. With all that he had heard from his Teacher he produced a book which he recited to his teacher, the great Shankaracharya, and got his approval. Later on, Padmapada had to go on a journey and he met his maternal uncle who did not belong to the Vedantic way of life and had different ideologies. When Padmapada described to his uncle the philosophy of the Vedanta which was written in this book his uncle was very displeased within, because it went against his creed. On the surface he said, "Your book is marvellous and I would very much like to go through it; so during the time you will spend on your journey and return, I would like to keep the book for thorough examination." Fondly imagining that his uncle had taken to the Vedanta and was appreciating that system, he gave the book to his uncle and went on his journey. Then that wicked uncle burned the book, and on Padmapada's return expressed his great sorrow, saying: "There was a fire in my house and with some of my own books, your book also which I borrowed was burnt. I am extremely sorry that such a valuable book has been lost to mankind." Padmapada said cheerfully, "Don't worry, I can remember the whole thing and I will write it again." This again hurt his uncle's heart since he had the conviction that such knowledge should not be reproduced. So he gave a special poison (like one of those

⁺ PADMAPADA = Lotus:

Lotus is above the level of water, hence Lotus feet is above the level of the phenomenal world.

tranquillising drugs the doctors prescribe today!) to his nephew. This poison, though it did not kill him, destroyed his memory so he forgot everything he had learnt. When Padmapada went to the Shankaracharya and related the story and explained that he was no longer capable of re-writing the book, the Shankaracharya said, “You do not have to worry, my disciple, you have recited it to me and I have remembered all of it.” So he himself dictated the book and once again the book was produced and the knowledge was not lost.

The moral, he said, is that Faith goes very deep in holding all the knowledge whatever there is; and moreover certain missing Sanhitas (verses) of the Vedic tradition have not been lost. Even today they are available though not published; but, he claims, there are certain individuals who still remember them, and in fact the tradition is being kept alive only through the disciples who have faith in their teacher. So the value of faith is great.

R. We will now have to put some more of the questions from Europe, or people will be worried that their questions have not been asked!

Q. from Holland Mrs Van O. (who is responsible for a group of 500 people):

“How can one deal with a state of spiritual exhaustion when one is actually in it?”

S. The activity in which we are all engaged and which is related to the spiritual world is Sattvic and Rajasic together. There is some activity (Rajas) and yet it is all steeped in Sattva; so it is quite possible that some people would feel exhausted. The exhaustion felt in such a way can only be removed by another type of activity which should have more of Sattva. That activity is meditation. Meditation (with or without prayer in the sense of “surrender”), is the only purely Sattvic activity; so meditation is the only Sattvic activity through which all

exhaustion is removed and people can be made quite fresh again.

In addition to this, if one could sing the praise of the Lord, in tune and loudly, this too would help to reduce the exhaustion. Even if one cannot understand the meaning of those phrases, one need not worry. Either one should hear them being sung or sing them oneself and this would reach out to other individuals also.

Having a rest or a break is a Tamasic activity. It helps the body but not the mind itself. Mostly when physical fatigue or exhaustion is felt, it is because people think that in their mind there is some exhaustion which reflects through the body. So if the mind is to be recharged (which people usually try to do by taking a cup of hot tea!) they can do the same with a song of praise sung loud and in tune and that will be a spiritual ‘cup of tea’ to regenerate energy!

R. When she wrote to me, I said I would certainly put her question to you, but perhaps you might ask whether she thought she was doing the job herself, or was merely taking part in a drama, because the Ahankara (personal feeling) seems to be related to exhaustion.

S. laughs when he hears this: Yes, the feeling of Ahankara brings about a limit to the individual. Once you feel your limited ‘ego’, you feel you have limited energy because that’s the outcome of that feeling. The moment you feel yourself limited you are cut off from the Universal Being, from Samashti. So you would do the work only to the limits of the boundary of your Ahankar which you have established. Since you have lost for the time being direct connection with the Universal Being – energy will be used up and fatigue will take over. This happens because the flow of energy stops.⁺

⁺ see simile of “fuse blowing”, p.62

The idea then creeps into the mind and the body actually cannot take anything further.

In comparable situations where there are gatherings about a spiritual subject, often taken up by many speakers, (on such subjects as ‘the way of knowledge’ or ‘the way of devotion’ or karma or any other subject which happens to be the theme of a great convocation like that), each speaker gets nearly an hour to speak and express his ideas and illustrate them, and there are about 12 – 14 speakers. So the whole gathering would have to last 12 – 14 hours. It seems that after a few such speakers, the audience usually start falling asleep. So at intervals they sing ‘keertan’ (praise to the Lord), in full tune with instrumental accompaniment. Within five minutes the whole gathering is recharged. They become happy and have the necessary energy to go on to the next lot of serious discussions.

So one can make use of the method of singing loudly ‘the praise of the Lord’ or, as we say in India, ‘we can take to Keertan’. By means of Keertan everything is settled and people feel happy to go on and listen to further discourses.

Miss Bolton (London): (1) Could you say something about keeping the line of honesty within? It seems like walking along a very fine line, and it is so easy to slip into a degree of pretence.

S. says that somehow the common man has lost the practice of keeping in line with the truth. That is why situations can happen where one would slip into pretence or lying. Those on the Ladder who are keeping the practice alive, it is certainly easy for them.

He gave a simile – a very wide, broad road is created for human beings to walk upon, and for cycles and motor cars to use. But railway lines are fixed and straight and only about 4 inches in width. These support many engines and carriages running at great speed. Those who practise truth can “keep to the rails” with great ease and speed. Those who do not, let the practice of truth waver and slip, and fall into pretence.

One has to understand the truth firmly in one’s mind which (through the meditation) has formed a firm base or foundation for the building. If the foundation of the building is secure, only then can one establish and make a good house which will stand for some time. But if the base is not sound then the building will fall.

One should exercise discrimination concerning truth as there may be cases when pure truth should not be expressed. In that case if one has to resort to a lesser truth, then this would not be taken as bad. But if one tries to use the truth for base motives which rest upon false ideas, then this would be called a crime.⁺

J. asks a question: How to establish the truth? Because it has been seen that different people have different conceptions of truth.

S. Truth is that which transcends all the three times (past, present and future) and remains the same. That which never changes is the truth.

Truth is the substance of the whole creation. Truth is the Absolute out of which the whole creation has emerged, and into which the whole creation will return.

For an illustration:

Suppose clay is truth. Then from clay you can make things of many forms. These things will have their existence in time and space. In time they will be destroyed. So the forms made

⁺ See Mr Ouspensky’s description of “six activities of man”.

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

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

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

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

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

perish, they do not remain within the domain of truth. So as far as the individual is concerned, you can see that there is one truth common to all of us which no one has any doubt about.

Suppose someone has the idea that to follow the line of truth is not profitable. Then suppose one takes two people and asks one of them to follow the line of truth and the other the line of lies for a whole day – and carry out their jobs. By the end of the day you will find the one who speaks lies cannot communicate and deal with the world at all; while the man who stuck to the truth has been able to sail along well, although he would experience certain drawbacks in the beginning. Once he establishes the truth in his relations with others, and people feel sure that he will stick to it, then all his losses in the early stage will be recovered because of the trust in truth which is common to all people in the world.

To prove that speaking a lie renders one unfit to deal in the world, one can take any lies and exercise them in an extreme form and one will see that one is not suitable for any activity in this world. So it is only ‘a touch of lie’ that appears to work fairly well for people and then only in some cases. In the majority of cases it is the truth which keeps the wheel of the world turning smoothly.

Those who want to practise truth should have a little more courage and stick to the truth. They will find that some losses may occur at the beginning, but ultimately they will be the winner.

R. There is on record that an Irish priest recently preached a sermon which he began, “My friends, we ask God to help us to keep along narrow line between truth and falsehood.” That is the Irish way of putting it!

(S. quickly gets the point and the meeting continues in a lighter vein).

S. If the basis of one’s dealings are true, truth itself, then if the place and time cause one to have recourse to a little lie then it is excusable (laughing).

S continues: This is a very interesting subject for all of us. He says there are certain latitudes which are given to people. These have been mentioned in the Mahabharata. There are five or six situations in which resorting to untruth is forgiven for the sake of greater truth. But in all cases the aim must be the establishment of truth and secondly, speaking falsehood must be followed by a penance for purification (clarification) of the heart. This means that falsehood should not be used for the sake of personal gains as such. The instances he gave are:

1. When a cow, which is supposed to be sacred to India, is being pursued by a butcher with an axe. At a crossroad the butcher, being unsure which way the cow had gone, asks a passer-by whether he has seen a cow going past? Then the passer-by, in order to save the life of the cow, is permitted to resort to falsehood, and say that he hasn't seen the cow!

Other instances are quoted also from the Mahabharata where this ethical point was being discussed:

2. If a robber wants to know where the wealth is in your house; in order to save your lawfully acquired wealth one can resort to lies. (laughter from us all during these examples).
3. In the case of humour, when only fun is the object, one can sometimes speak untruth in order to keep the vein of amusement and joking.
4. If a girl has got to be married and if she is not beautiful, then again one can speak an untruth and say she is at least an average-looking girl! Then she will get married.

R. Every gentleman should do so, surely!

S. 5. With the object of saving lives of human beings (as well as cows) then again untruth can be resorted to.

But in each case it must be followed by a penance which must be voluntarily undertaken, then the impurity gathered by such deeds will be washed out.

R. When we tell these examples in London and New York we will lay great stress on penance! (Loud laughter from H.H. and the audience).

Would he be able to have one or two more questions tomorrow? It is very late now.

Sunday 1 February

Twelfth Talk:

The entrance – the presentation of the gifts of flowers and fruits.

Meditation for 15 – 20 minutes.

R. After reading through everything you have told us on this visit, I find that all the questions are fully answered and it is only necessary for one to learn to put it into practice.

Is there a last word for this disciple of yours? My aim might be to achieve Lord Krishna's words: "He who knows that it is only the Gunas that act and remains calm ..."

S. He quoted one of the verses from the 14th Chapter of the Bhagavad Gita which speaks of the three Gunas and the qualities related to the Gunas. (The whole chapter is about the gunas, it might be summed up: 'From Prakriti (Nature or Causal Matter) the plan of the gunas comes forth, Sattva, Rajas, Tamas; these are the bonds that bind the undying dweller imprisoned in the body'). The Sattva is said to be the Light. It spreads light. It creates light out of which the existence of everything possible is known and experienced.

The Rajas is the quality of expansion and activity. It is only through the activity that the expansion takes place when things move. Because of this activity, the distraction (Vikshepa) is created out of the movement.

The third guna Tamas: Whatever is related to sleep and resting is directed to regulating all the forms, and re-charging once again into

Sattva.

So all three gunas participate in all forms, and keep them going, and are concerned with the regulation of the universe. The Atman is the Sakshi (witness or seer) to all these streams of gunas having the dominance either in Sattva, Rajas or Tamas. This is all witnessed by the Atman who is never attached to any of them.

On the basis of this stream of gunas and their predominance, there are three types of people. There are good people, because there is abundance of Sattva in them. Most of the activities which emanate from them are basically Sattvic and therefore good.

Then there are people who are predominantly Rajas; with them is associated all this activity and movement; they are not supposed to be good men. The third type of men are regulated by Tamas and nothing seems to come out of their activities except lethargy and sloth.

The best man is one who is neither attached to Sattva, nor Rajas nor Tamas. He simply witnesses everything. He has neither liking nor disliking for any of them. So one who can, in this creation, be simply a witness of everything, whatever happens, and yet associates with all three gunas without any attachment, is the only man who has understood truth; and he is the wisest of all.

R. And now a last question from Dr. Connell.

C. Certain movements and positions of the physical body learned in Sattvic situations, when produced later, induce a feeling of Sattva.

In this context I have been interested in the ‘auspicious hand sign’ which is mentioned in one verse of Shri Shankara’s ‘Ode to a

South-Facing form, Shri Dakshina-murti'. Can you explain the hand sign?

S. The Shankaracharya wrote 10 Shlokas in praise of his Guru in the form of Shiva, known as Dakshina-murti. Although in one meaning Dakshina is related to 'south', Dakshina-murti does not mean "south-facing form". It means the form of liberation; Dakshina is Liberation.

So this collection of 10 Shlokas is a description of the deity which somehow symbolises complete liberation. As far as this Shankara and Dakshina-murti is concerned, this is embodied in the Mudra or the form of knowledge. (verse 7 of Ode – ref. p.111)

The particular Mudra associated with Dakshina-murti to which you refer is like this: (He shows the index fingernail of his left hand, curled up and lying against the anterior surface of the skin crease of the interphalangeal thumb-joint. So the thumb overlies the index finger. The three remaining fingers are extended straight). The thumb symbolises the Absolute; the index finger symbolises the individual who comes under the Absolute; the three fingers which are left loose, symbolise the three gunas, Sattva, Rajas and Tamas.

So the individual, by submitting himself to the Absolute and becoming just a witness to the streams of gunas, but detached from them, becomes a follower of knowledge. Dakshina-murti in this respect is the deity of knowledge leading to liberation.

The hand positions (Mudras), if enacted, are very helpful, providing the full significance is understood.

Jaiswal continued to translate: H.H. recited the first Shloka which I am afraid I cannot reproduce. A rather poor English translation is

as follows:

Devotion to that glorious presence,
Shri Guru, who,
Seeing the universe as if outside,
Though it arose in himself,
Through Maya,
Just like a dream,
Or like a city being seen in the inner depths of a looking-glass,
In the awakening,
Discloses his own nature,
Than which there is no other.

But he explained that in the 1st verse Shankara, addressing his Guru (here Dakshina-murti), says that the forces of the Atman are reflected as the whole universe in Antahkaran, as one can see images reflected in a mirror. The same simile is again given that just as the whole universe of the waking world is reflected in the dreams when we sleep, exactly in the same way all this creation is only a reflection, and the forms created in the streams of gunas; which again is known as Maya, because of the Shakti of Maya. So if one can understand this and detach oneself with the Grace of the Teacher, one should learn these facts and detach oneself from the flow of the gunas and the Universe.

(Ref. "An Ode to Dakshina Murti" by Shankaracharya, translated by
E.E. Wood in "The Glorious Presence", Ryder, 1952)

Jaiswal added after a pause: Do you have further questions on this?

C. No. I would like just to say thank you very much. And in a way the hand-sign symbolises all the knowledge which we have attempted to learn during the fortnight.

R. Would His Holiness like a further question or would he like to go on with his programme?

S. He leaves it to you – if you think there is anything you need to ask, then ask.

R. It is only that here is a rather happy description typical of the experience of many meditators in the West.

Alice Bolton: Lovely impressions seem to be taken in awareness by the intellect, passed to the heart giving joy, and then to spread all over the body bringing peace and stillness like a shower of rain on thirsty earth.

The current seems to go beyond awareness into a sort of store (? in the essence) like a nucleus of experience which at need can come up and give back the joy of the original experience.

R. Isn't this quite a good description of Chitta?

S. Yes, this is a good description of Chitta, which is related to the Antahkaran. The Antahkaran is the nucleus out of which all feelings arise. And also this is the starting point of thinking and intellectual processes. They arise from the Antahkaran and they once again, after having displayed their activity, melt back into it. So this is the beginning and the end of all our feelings and also thinking.

Here is a common example:

Suppose there was a speaker who spoke well. Then the effect of what he had given in his discourse will be taken by those who are attentively listening to him; it will stay with those people. There may be another speaker who is not as good as the first; even then the impression will be taken, and so on in many degrees.

So, like this, we are always gathering impressions in our Antahkaran and whenever the occasion comes upon us to use these impressions,

then these impression are revived again and made use of according to the way one chooses to use them.

Then he said that circumstances are also responsible for reviving these experiences and these impressions: in a mostly sattvic atmosphere the sattvic impressions will naturally rise. In a rajasic atmosphere you will see that mostly the rajasic impressions come to the forefront. Likewise in a tamasic set-up only the tamasic impressions will come into play. This is how man makes progress.

He said it was fairly difficult for sattvic impressions to come alive among the tamasic group. So all those matters are in some way governed by the interplay of these gunas, according to time, place and being.

R. We are really satisfied for the time being!

S. H.H. gives his blessings and well wishes for you and all the people connected with you to have goodness in their lives and success in the urgent needs which you have undertaken.

R. Thank you.

Then came the singing of the scroll written and sung by the Headmaster of the Sanskrit School; the scroll being then presented to R., with the following address:

Jaiswal's translation: Would you be pleased to receive this? (handing the scroll to R.) As it has been one of the grateful customs here during your visits on previous occasions, again this time, under the order of Shankaracharya, the teacher who is employed in the Sanskrit Vishavidalla

here, organised by Ydish shri Shupra has written this in praise of this gathering. He says this chetra, this place called Preyall, is supposed to be a permanent educational centre; the seat of knowledge where Shankaracharya has been staying, and where western people like you and Dr. Connell come in search of clarification of the clouds around the Atman. This discourse between you and the Shankaracharya has been extremely good. In relation to that he also mentions my name (J.).

Later on he says from his side that we are all pupils of the Guru here (meaning the Shankaracharya); we have nothing of our own, neither the knowledge, nor the questions, nor the money, nor any possessions whatever; it is all from the Grace of the Teacher himself which is coming our way. We give thanks for all this to our great Teacher Shankaracharya.

R. We in return thank you and pay tribute to all who teach under the light of the Shankaracharya. Because we, and many friends in the West, think it's a wonderful thing that there should be these Colleges of Sanskrit which are all the time centred on the Tradition and knowledge of the Creator. We hope your influence will extend far and wide.

Then came a song of praise and peace, sung by three men, one of whom led the chant every morning after the entrance of H.H. The second sang the presentation scroll earlier.

J. This is the ceremonial praise and prayer for the peace of everyone. It is called Shantipak.

S. The natural quality of these Mantras is said to create peace. If there are situations where it is very necessary to evolve peace, the use of these recordings is prescribed. One would discern that after hearing these one would become peaceful and attentive.

R. We will value these recordings indeed.

Sunday 1 February
contd.

On this our last afternoon we went out again to the Mela. We have just received this synopsis of what the Shankaracharya said to the crowds this time:

As the Mela is held on the sands of the Ganga, the opening sentences referred to the significance of this river in Indian thought and tradition. He said that, in general, the flow of this civilisation is directed towards this river – both physically and spiritually. Explaining the nature of this ancient civilisation, he said that its basis is Yoga. Yoga means union by fire. Man uniting with God is Yoga. A disciple uniting with the Guru is Yoga. A boy and a girl uniting in wedlock is also Yoga. Yoga is true when the uniting persons never separate.

An old Guru had a number of disciples. But before he could impart full enlightenment to his last disciple, he fell seriously ill and it seemed that his end was near. The disciple asked what he should do. The Guru said that he would refuse Mukti till he had enlightened him. He kept his promise. This is Yoga on the moral plane.

According to the Hindu custom of marriage, the bride's father does his best to find a bridegroom who has all the qualities like health, wealth, beauty, education, character, status, etc. All these things are looked for before the marriage. But once the marriage has been solemnised, it stands even if the qualities sought for are lost in later life. This is Yoga on the worldly plane.

Next he said that God (the Absolute) pervades all objects whether living or non-living. Therefore everything is Chaitanya (Consciousness) and nothing is Jada (lifeless, senseless). An object like a tree can teach you so much (only of course if you have the will to learn) that you could find

yourself face to face with the Ultimate Reality or God.

A king's daughter was taking a stroll in her garden with her mother. She noticed one flower which was just budding, another which was in full bloom, and yet another which had dried up and fallen down. She pointed them out to her mother. The mother said that the three flowers summed up the whole story of life, and if she wanted further enlightenment, she should find a Guru.

The girl began to search for a good Guru for herself. A cheat came to know all this and posed before her as a very learned Guru; so the girl requested him to initiate her into the true knowledge. The cheat asked her to give him all her money, which she did at once; then he took her to a lonely place and tied her to a tree. Then he went away, telling her that he was testing her, and that she was to remain like that till he came back and untied her.

She remained tied up, uncomplaining, for a long time – such was her faith in the Guru. God Vishnu was impressed by her devotion. He sent the Saint Narada to untie her, but she refused, saying that only her Guru must untie her. Then Vishnu sent Narada to find the cheat. He was found and brought there. Vishnu ordered him to untie her at once, and the cheat and Vishnu both stood before the girl. Even then the girl wondered whether she should salute the 'Guru' first or Vishnu, because it was the 'Guru' who had been instrumental in bringing Vishnu to her. Thus, even a false Guru can provide us enlightenment, provided the disciple is fully devoted to him.

The guidance of holy Men can always help us out of our difficulties:

A rich man had three sons, the youngest being a cripple. The father looked after the cripple well as long as he was alive. But after his death the cripple received no attention from his brothers, and passed all his days lying on the doorsteps crying for food and water. One day a Realised Man passed that way; the cripple told him his story and asked for advice. The holy Man took him outside the village; making him sit under a banyan tree, he asked him to remain like that for three days without eating or speaking to anybody. When people saw him sitting there motionless for three days, eating nothing and speaking to none, they grew curious and thought that he must be a great Mahatma. As the news spread, people from far and near came to have a look at him.. So great were the offerings of fruit and sweets brought by them that a hundred men could live

on them instead of one. The holy Man gave him neither Mantra nor tantra (i.e. neither method nor System of Philosophy), but merely by taking shelter under him, the cripple's life changed for the better.

The next story illustrated how Tyaga (giving up) leads to a happy result:

A king who had grown old decided to abdicate his throne and to go to the jungle for practising penance. He proclaimed that he would give away his kingdom to the first man who came to see him at 11 o'clock on the morning of the seventh day. Many people were attracted by this offer and they set out with the intention of appearing before the king at the appointed hour.

But the king had laid out a well-constructed plan to select the most suitable person. On the way to his palace, he had built a beautiful tank with lotuses blooming – so beautiful that people were tempted to stop there and have a dip in it. Then the way led through a market which contained the best possible garments, which anybody could take. The third stop was a big dining hall with luscious foods and drinks laid out. The fourth as a big sleeping room containing voluptuous appointments and bedding. In the fifth there was beautiful music provided. The sixth contained gold and jewellery. At all these places, people stopped to help themselves, and lost time or forgot their quest.

But one man (who was the last to start), overcame all these temptations, and met the king at the appointed time. To him the king formally handed over his throne, and went away to the jungle. The first act of the new king was to put under arrest all the persons who had started out to see his predecessor, on the charge that they had taken things which did not belong to them. Thus Tyaga (renunciation) brought him a kingdom.

We want pleasures, but we get pain instead. This is so, because each pleasure contains the seeds of pain. The seeds of a thorny plant do not show any thorns. The thorns appear only much later when the seed has germinated and has grown up into a tree.

ALLAHABAD 1970

(Mr and Mrs Allan's Visit)

Saturday 7 March

First Talk:

A. We bring greetings from Dr. Roles and Dr. Connell and all in London who benefit from H.H.'s help and guidance. Dr. Roles has written and sent warm regards and thanks to H.H. He says that for him and Dr. Connell life is a struggle to try and practise H.H.'s wonderful instructions during this last visit because this Ahankar is always interfering and composing addresses to other people!

Mr and Mrs Allan were sorry that they could not be here with the Doctors and are most grateful that H.H. should have agreed to receive them during this short visit of four days. They both feel the joy of being in H.H.'s physical presence though they feel that they have never been far from him during the last year.

S. In reply to what Dr. Roles has written, about his struggles to try to practise what H.H. has given, and his query about Ahankar interfering with the material, H.H. says that all the material which has been given ought to be presented as it is without any alteration by individuals. If it is not taken and understood properly then certainly it is essential and necessary that it should be interpreted according to the country and conditions. The explanation is very important when the differences of place and conditions are very great.

Secondly, your mention of being in the physical presence, and the experience of joy, he said that coming together brings happiness.

This coming together applies to any type of activity, either physical, emotional or related to reason. Wherever there is unity in coming together there is this inflow of joy and this applies to all the levels, so H.H. also feels the happiness.

A. Could H.H. say something about Anand? Is it something that comes as a result of development on the Way, or is it a state which one can induce?

S. Anand is the natural state of the Atman when all other things and obstacles are removed, then the Atman exists in the Anand; no-one in the Creation can exist without some Anand. One might feel that as one develops on the Way and makes progress, so one feels that Anand is also improving or developing, but this is only illusory. The real state is that Anand is always with the Atman and so unchanging. It is only our view of it which had changed.

So it is very much like what we have always been given about the Absolute as Sat-Chit-Anand: that Sat is that which is always there, which remains always the same and which is Truth. Then he defined the Chit which is Consciousness or Knowledge, none of these three ever changes.

Men as they are born are not given any particular knowledge, but all the knowledge resides in the Atman, so in all individuals. This has got to be aroused by somebody who seems to be giving the knowledge, but in fact nobody gives any knowledge to anyone. One becomes an instrument to arouse the knowledge which is in everyone. When these two come together, Sat and Chit, then the outflow of Anand takes place immediately; with the Truth and Consciousness, the Anand flows in. One would not

say that there is any improvement or any excess availability of Anand because one is going on the Way, but it is clearing of all unnecessary obstacles which allows the Anand to flow into the life of individuals.

S. (explained):

The nature of water is liquid and cool, but if other sources are applied to make it hot, the nature which is cool is no longer available with the water, so – this natural state of the Atman which is Anand can change into some other thing, just as we can experience with water.

In that relation he also says that when people attach themselves by seeking pleasure rather than Anand from worldly things, then certainly they are not experiencing Atman in its natural state.

Just as when one goes to sleep, and the sleep is good and profound, when one wakes up then one knows that the sleep was good and one experienced a happy state of sleep. The same applies to all other activities. Unless you take the food you would not be able to experience the happiness or joy of eating it.

Similarly, unless you meet the person you would not be able to derive the happiness, so this experience of happiness is possible only when some activity has been performed. It is only by coming together that Anand is possible.

A. Sometimes one feels that people would get on better if they felt happy. Sometimes they apparently feel very miserable. If one could encourage them to feel happy, perhaps they would get on better. Is this right?

S. When any activity is taken up it must have its effect, and there are two possible effects – the effect may be favourable or unfavourable. If it is favourable it results in happiness. If it is

not favourable then it leads to displeasure or pain. All those people who seem to be miserable and are in need of some sort of inducement to Anand, this also is a result of something which has happened previously in their life, in this life or some other. They might have been unsuccessful in some of their desires, or some other incidents might have come in their life which has resulted in some sort of misery, and they keep on or hang on to this state. With such people if it is possible for an individual give some happiness from their own side, and stimulate them with a little happiness, then they will take up the work. Once they have taken up the right work the result will be happiness, so they will have some happiness of their own and keep on with the work.

Mrs.A. As one gets glimpses of a truer state, dissatisfaction grows with the usual state. Though one feels this should lead to further efforts, it seems to prevent a feeling of happiness, and dissatisfaction prevails. Could H.H. advise how to see this and yet be happy?

S. Of course whenever anyone experiences the truer state, then it is natural that there will be some dissatisfaction with the usual state which is mostly Rajasic state, filled with Rajas. The truer state is the state with abundance of Sattva and certainly it has more peace which one could experience in such a state. So the natural effect is that one likes to get away from this Rajasic state of the world. If this prevails in the mind then the dissatisfaction will kill everything which has been earned. But if one adopted a devotional attitude, then the situation changes, for with a devotional attitude one would not take any activity even of the world as a responsibility which one must perform,

or a duty which one must undergo. One should take it as a sort of drama and only play one's part without any attachment to any of the activities which one takes on. Once you have established yourself in a state in which you simply act as well as you can, then just as in the dramatic performance the actor enjoys acting and the onlookers enjoy seeing the play, so then you will find that whatever you undertake will have this colour that you will also enjoy doing whatever work comes before you. And everybody else surrounding or connected with you will also enjoy the work that is being done nicely. Before one starts any activity one should prepare oneself with devotion and apply it to whatever work which presents itself to one.

Mrs.A. Can you create a devotional attitude by remembering Atman within you and this Tradition, or is there some particular way to cultivate such attitude?

S. Devotion is only possible by remembering or looking at somebody who happens to be superior in all three aspects⁺ or in the knowledge which one is heading for. So in that case remembering the Tradition would be logical. In fact the whole thing is in the attitude, establishing the attitude that whatever one does in the world is only a rôle which one has to perform.

For instance, he gives the example of Ramleela the play of the life of Ram where fights are arranged, and many other things happen, and the actors who perform these Sattvic deeds or the Rajasic deeds, or these Tamasic deeds – might have to fight, to weep and to laugh, all know they are simply doing their job. In fact when they are weeping there is no pain, when they are laughing there is no change of any sort; or even if they pretend to be dead, in fact nothing really happens;

⁺ Word used was Shakti. This implies development of all three aspects of being – emotional, intellectual and physical.

in all these situations all of them know that they are acting, so no-one gets attached and they do not feel any pleasure or pain related to the work.

When once the same attitude is established and developed, one would find that whatever one takes up is accomplished without any attachment, and as long as there is no attachment there will be no feeling of success or failure, or pleasure or pain and one can easily get along with any work.

(H.H. continues):

The source of all energy and happiness and consciousness is embodied in each individual, so one can if one likes remember one's own Self. It is from there that all the energies can be had. Or one can remember any great man or Realised Man in whom one can put one's faith, and by remembering it is possible that such a state would come easily. One can with that particular attitude which has been described, proceed with the work easily.

A. When my wife and I were in Bombay we were taken by an Indian friend to see Swami Swaroopananda at Pavas. We were with the Swami for about ten minutes, and though we asked no questions we were greatly refreshed by being in his presence. We wonder if this visit was made with your knowledge, and if not we hope that there was nothing wrong in making it? Is it profitable to maintain a contact of this kind? I was going to mention this later, but mention it now as I believe Swami Swaroopananda went by the Devotional Way.

S. On the way to Self-realization one may reach a certain station and find some welcome scenes. They might seem attractive and if one gets involved in it then the rest of the journey is forgotten.

Any good thing which is useful can be had from any source. Of course one has to see what is useful to oneself, and in that respect there are different types of Ways which have been given to us, and are known to all of us. He mentions some of them by name – one Way is the Way of Activity or Ritualistic Way – discipline of all activities and actions – which has been propounded by Vashishtha and others. Then there is another Way which is the Way of Ascetics which takes one out of the world and leads one towards Self-realization, propounded by Sukadeva and others. And then there is the (middle) Way taken by Sooradasa and Tulsidasa and also by Shankaracharya. The last-named propound the theories suitable for those who still like to be in the world and work for Self-Realisation. To decide what is useful relates to what has been so far useful. If one is on the Way according to certain principles and disciplines then one has to keep on with the disciplines. If there is some other source which might seem to be useful by its appearance, then one would have to enquire whether what seems to be useful is really useful or not, and that means that one must come in direct contact and personal discourse. Only then would one be able to know what is going to follow. It has been seen according to H.H.'s experience, that people take to other holy men who seem to be more useful to them, and then later on they find that whatever system or disciplines they have been undergoing for so long are discarded and a new system is given to them. Now this immediately puts limitations on the individual because going by different disciplines is not easily possible. In that case H.H. would certainly leave it to individuals to decide what is useful to them, but the way to decide what

is useful is by personal contact and association, but there is a danger one will not find one's way back to the way which one has always been following so far. Once you are given a new discipline it is very difficult to get back out of it.

A. We are disciples of the Shankaracharya's and of course stay in his discipline, there is no question about that!

I notice that in his recent talks with Dr. Roles, H.H. discussed Shuddha Ahankar and Ashuddha Ahankar. In earlier talks he has told us of the difference between Aham and Idam. Is Shuddha Ahankar the same as Aham, and Ashuddha Ahankar the same as Idam?

S. They are related. The Shuddha Ahankar is related to Aham and Ashuddha Ahankar is related to Idam, but not completely because Ahankar is a state where Atman always plays a part. When the Shuddha Ahankar is active then all the faculties – the senses and the mind – and Buddhi, all of them are working properly, and they see things as they are, and out of this when Shuddha Ahankar is experienced everything is pure and true. That is the Shuddha Ahankar. Whenever the mind is distorted, or Buddhi is distorted, then whatever knowledge is experienced would be entangled with the Idam – that is the world. So anything which is entangled with the Idam would certainly have some Ashuddha Ahankar, but if it is based on pure reason and related to the Atman, and anything which results in goodness or happiness or bliss, that would certainly be called Shuddha Ahankar.

Sunday 8 March

Second Talk:

Mrs.A. We have quite a lot of questions, but is there a particular line of enquiry which H.H. would suggest we should pursue to make best use of this short visit?

S. The line of enquiry should always be related to one's own enquiry in connection with the work on the spiritual line so once you go through that, that will cover every other person's enquiry as well.

Mrs.A. Mr Ouspensky used to say it was important to pass on ideas in a certain order – does this apply to what H.H. gives us, and if so could he give an outline of such an order? Is this connected with the “three years” mentioned to Dr. Roles and Dr. Connell?

S. In relation to the period of three years, the general prescription of three years is given with a view that according to the human nature it would take about three years for a discipline to become a part of one's nature, provided this discipline is carried on with sincerity and continuity. Although it is possible to impart knowledge of any ways to people to take and understand within one single week or forty days, or three months, or a year, but if people take and understand the discipline in this small period, it is quite possible for them that later on they may either forget or may not hold it as sincerely as they thought they would be able to. There may be diversions or weakening of the effect and ultimately losing the whole thing. This usually happens because of the individual's incapacity for holding, or by the effect of other wrong influences such as bad

Company which will also undo the good effect of the discipline taken by the individual. So, this is a general rule that three years is just enough for any individual to come to a stage where he can be self-sufficient and make this discipline and a method part of his life. Only then can he impart it to others and work with others.

A. Can this period of three years be connected with the Ladder of Self-Realisation, is it for instance point 3 on the Ladder?

S. The general notion of three years is only to bring the individual to a point where the discipline and the method becomes a part of his life, so much so that even if he is sick he will not leave the discipline or the meditation, and at the usual time at which he meditates he will settle down to meditation and carry on the practice. This is possible when it has become natural. There are so many examples here of people who have been carrying on the discipline for twenty years and yet they haven't transcended even one step. So it is quite possible that people may carry on the discipline and yet not do it with sincerity and love (which H.H. mentions precisely). So it is only up to the individual that he does the work with sincerity and love – then he will be able to come to the third step where the effort will be natural. There are students who stick to their classes for many years and cannot pass them, and there are students who even at the first go get a first class and pass easily.

Mrs.A. Could H.H. tell us more about the cultivation of Pure Reason? There seem to be two types of analysing of ideas – the usual one is an active thinking about ideas which leads away from, or replaces “practice”.

One would like to ensure that when we meet in our groups the discussion leads towards Self-realization. The same thing happens when ideas of Truth come to one alone – without right use of reason one seems to be carried away from the ‘present moment’.

S. The discipline of Pure Reason is that one should first of all get the information (system), and then relate it to one’s own experiences which might present certain doubts (questions) regarding the propositions put before one – if you work in this way the function of pure reason is possible. Otherwise if somebody takes the discipline without reasoning, which means without putting up any personal experiences and questions arising out of them, that would be taken as a Kashāya (veil). This is one of the three coverings Mala – Vikshepa – Kashāya, a sort of cover which you put over yourself and block out reason. (See full description 1968, pp. 93, 94). That is not really very useful or good, so every discipline which is given must be reasoned, and the way to reason is to relate to experiences and the questions and doubts arising out of them. The other way which leads towards futile discussion is when the reason or the logic is not related to experience or diverts from the subject itself. So if the subject is kept in mind, and if the experience is reflected, only then is pure reason possible.

(H.H. continues):

About the three types of coverings which we have – because of these coverings communication is hampered and is not possible between the disciple and the Teacher. One of them is usually predominant in each individual. The first one is Mala (literally translated as

the “dirt”) the opaque dirt which prevents all penetration into the Antahkaran of the individual, so that he doesn't understand anything of what is being preached, or the way being shown to him. The second is the Vikshepa (distraction) which is when the discourse is taking place and someone is giving the teaching, the attention of the individual goes somewhere else just after catching the first sentence, so he cannot listen to what is being said. And the third one is Kashaya (veil) which is the sort of covering out of which there is practically no impression gained by the individual. This Kashaya is due to sticking to certain ideas which have been taken without any reason – (sort of blind belief). These are the three ways due to which communication of pure reasoning is not possible. One has to get rid of these before reason can prevail.

Mrs.A. This bringing together of the idea, the knowledge and the experience, is this the right linking of head and heart that he spoke of to Dr. Roles?

S. Yes, that is certainly so – the union or the unity of head and heart is essential. When this unity takes place it is the Sattvic Antahkaran – the individual is full of Sattva and it is only under Sattva that something good can prevail. Those who cannot bring their head and heart together, if they are not aligned, then the distortions take place and no discipline is actually fruitful nor are discussion understood by them.

(H.H. continues):

There are two types of people – those who work predominantly with head, and those predominantly with heart. Those who work with head

are usually prone to too much discussion. Those who work with heart accept the discipline or the discourse without any reasoning and like to get along with the work. But neither of them are really complete because the rational man, or the one who simply keeps on discussing and does not practise the discipline which is being given would not attain any level further, so he would not be able to reason in a better way and about subtler levels. The person who takes to the discipline just on trust – if he faces a person of the other sort he would not be able to match up to him, and then if he cannot match up he will have some inward doubt in his own heart about the discipline. It is quite possible that under the stress of the opposing ideas he might give it up. Here is a story to illustrate this:

Two people were going to bathe in the Ganges, and while they were walking the man with the head said to the other: “Look at this Creator – he must be a fool because he never knew what he was doing.” While they were going along they passed two types of trees – one was pumpkin growing on the sandy soil above the river with many big pumpkins and six feet away was a mango tree. So the man with the head said: “This is such a small plant and the Creator put such big fruits on it, and if you look at the mango tree, which is such a big tree it has such small fruits. So he must be a nut to have done such a thing.”

The other man, belonging to the line of the heart, couldn't reply and couldn't say that, after all, the Absolute was not so foolish in doing this, but anyway he kept quiet and felt sorry for himself.

When they were returning after the bathe, on their way home they were tired and they thought they would have a little rest under a tree, and they happened to sit under the mango tree, and while they were dozing one of the ripe mangoes fell on the nose of the man who was the intellectual. It hit him hard and he felt a lot of pain, but the moment he

got this he exclaimed to the other chap that now he understood why the Absolute made such small fruit on big trees. “If he had acted according to me, I would have been nowhere!”

The moral is that both ways are insufficient. The real way is to bring these two together, and in unison the life is better and purposeful.

A. H.H. said it requires sincerity and love to get anywhere. One can be sincere through the practice of disciplining oneself, one can get knowledge through attention, but how can one get love?

S. Whenever one takes to any discipline with a view to do by one’s own efforts and achieve these ends which one has in view, then this is impregnated with some sort of egoistic, individualistic approach. As long as this approach is there in undertaking any work, even spiritual work, the result will be such that it will not be with love, for the success and failure will affect further effort. When you have some sort of love the effect is that you bring enthusiasm into the work to keep it continuous. To bring about this situation he says that if we think and try to impress upon ourselves that all the work which we are undertaking for any result is only in the service of the Absolute, so that whatever we do we offer as our service, then the individualistic approach or the egoistic approach would not intervene in the work. Whenever there is individualistic approach the effect of the work falls on the body and mind also, for people get tired physically and mentally – both, and if they get tired physically and mentally they would not be able to continue the work. The other way, when you serve the cause of the Absolute because there is no egoistic approach, the body and the mind is never tired, and if it is not tired, one would be able to continue

with the work and to do as much as is necessary. That is the true way. One should see that one serves the Absolute, and does not think to achieve things by one's own deeds.

Mrs.A. We need a few pumpkins on our "active" London heads to shorten the number of years necessary to fix the discipline!

S. H.H. does not prescribe pumpkins for anyone except those present! The possibility of any improvement is on the level of the Self. If anyone wants to improve he has to listen and put that thing into practice. Unless it is put into practice there will be no further advancement. If one thinks that these things can be given to others as we can give presents to individuals, then that is a mistake.

In the ordinary life when we are pleased with somebody we usually give them a present, but these material presents are of such a nature that they will somehow in due course be either destroyed or they will be consumed by the elements so there will be some sort of deterioration according to the laws of Nature, and the present will be lost.

In the life of a disciple who is on the spiritual line, there aren't such presents which can be given to anyone – the only thing one has is to listen to the discourse and immediately try to put it into practice. It is only by putting the whole discipline into practice that one would be able to see further.

If you give a 100 rupee note to a two-year old child you will see that he does not recognise the value of the paper at all. The most he would do is to tear and play with it and destroy it. The same may happen with people that they may be given valuable material but they just play with it and make no use of it at all. When the child reaches say thirteen or fourteen years, and he has learnt to appreciate the value of money with which he can buy so many other things, then if he is given a note he takes a lot of care of it because he knows that this piece of paper is far more valuable than other pieces of paper.

So the clue is for us; in fact the pumpkin has fallen on our nose! We ought to take the advice and put it into practice – only through that is it possible to give some proper and purposeful effects to others.

(H.H. continues)

In India it is quite possible to get a copy of the Bhagavad Gita, which holds the philosophy of liberation, for a few pence, but the essence and the Truth and the knowledge which is enclosed in the Bhagavad Gita is not possible to buy even for a million rupees.

That truth or the knowledge of the Bhagavad Gita is available only if one takes to three-fold work. The three-fold work is as follows – the first is the trust, faith. With faith one should prepare oneself and take to the work, as H.H. previously said, in the service of the Absolute. The second is the sincerity with which one attends to the work or the knowledge which is being given, and one tries to understand and put the whole thing into practice again and again. The third thing is the discipline to gain control over the senses and the mind. Control over the sense and the mind is very essential otherwise the disciplines are lost in due course. So it is a three-fold way – one must have control over the senses and the mind, and be sincere in the work and approach, and must have some trust and faith so that the work is nothing but the “play”. Only then would one be able to improve on the way.

[Note: We had hoped to finish with the following question which had been prepared and typed but our time was up and so it was not asked, but the answer which follows came immediately after a slight pause from the above.]

A. Ever more detailed knowledge seems necessary to confirm and

make permanent experiences gained on the advance to Self-Realisation. Is it right to think, however, that at a certain stage the knowledge required can be simplified and condensed? I have in mind a saying of Jesus that all the religious laws and all the teaching of the prophets can be summed up in two principles. First: Love the Lord thy God with all thy mind, and with all thy strength, and with all thy heart. Second: Love thy neighbour as thyself. Are we yet at a stage when we could understand such a simplification? If so, would H.H. give us one?

H.H. gives a quotation from the life of the first Shankaracharya who after full experience and discourse gave the whole system in just one sentence:

“Only Brahman is the Truth and everything else is illusory; there is no difference between Brahman and the Self which is in the individual.”

This one simple sentence is the culmination of all the experience and all the knowledge which were available to him. One has to go through this knowledge and experience – only then do these sentences or this knowledge have any meaning, otherwise they are nothing. So one has to experience and put everything into practice.

[Jaiswal then read the quotation Allan had intended to give in his question with which H.H. was obviously delighted.]

Monday 9 MarchThird Talk:

A. When through Grace one comprehends a big idea, what must one do to preserve it?

S. Whenever one gets something in the physical world which seems valuable, one likes to keep it in a safe place, in such a place that one can easily make use of it, or look at it whenever one feels like it and get some pleasure from it. One sometimes puts them into safes, and whenever the need arises, one takes them out and uses them.

In the same way when we get some big or good idea either from the Grace of the Absolute, or from the Grace of Realised Man or from the Scriptures, or from satsang, the best thing to do to preserve it is to keep it in a safe place. The safest place is the heart itself. That is where one can keep it and then make use of it later. Only the wise can keep it in their heart, because the fool assembles only the rubbish which he collects and keeps that in his heart. So when he gets a really valuable thing he has no room left to keep it in his heart; he cannot hold it and make any further use of it. The important thing when one does get some such thing by any Grace is the love, and the importance which one gives to that idea. This will decide what one does with it. If one loves something one will not forget it – this is the natural thing. If one attaches importance to something it will not be lost from the phenomenal mind and thus can be used and preserved.

A. What exactly is meant by keeping it in the heart?

S. Anything which we remember again and again and seek for – that must be in the heart. This is how one can check if the thing has

been placed in the heart or not. As to how to attach importance to something so that it may reside in the heart and one would remember it again and again, this can only be done by Satsang. There are the three types of Satsang – Satsang of the Self, Satsang with the Realised Man, or Satsang with colleagues or companions. It is only through this continuous effort with the Satsang that an attitude of importance could be established towards a certain idea. If one gets that by Grace one would be able to preserve the idea.

A. What one feels one wants to do above everything is to keep this treasure away from Ashuddha Ahankar?

S. We were given seven steps of Knowledge and it is in the first step that the key lies. This we call the Impulse. In the impulse is enough energy and momentum to lead one towards understanding or getting, or knowing better ideas which will lead one towards spiritual development. If one gets good company (here again reference is made to the three types of company mentioned previously,) it is natural that the progress would be systematic. In relation to the Ashuddha Ahankar creeping in, in love or devotion one does not use two sorts of activity one to remove the Ashuddha Ahankar and the other to replace the Shuddha Ahankar. There is only one activity and that is trying to understand and learn and practice whatever goodness has been given. Once the goodness comes in the Ashuddha Ahankar will automatically be removed, so one should never bother about the Ashuddha Ahankar, one only cares about the Shuddha Ahankar. One should always work for the Shuddha Ahankar.

(H.H. continues):

There is a difference of strength between these two Ahankars. The natural state of the Self is that it always has the Shuddha Ahankar but as a result of certain other influences which have affected the individual, Ashuddha Ahankar is implanted from outside; it does not really belong to the Self. When one has the chance of good company and hears about Shuddha Ahankar with understanding, the strength of these ideas unites with the strength inherent in the Self. This provides greater strength than is available to Ashuddha Ahankar, whose strength is derived from a single outside source. Thus Ashuddha Ahankar loses the battle and is removed with no particular effort by the individual.

Mrs.A. Is it the melting of the heart that he spoke of to Dr. Roles, that clears out the rubbish to make room for the important ideas?

S. Yes, certainly your observation is right – whenever by good company and good discourse and reason we allow the heart to melt, by the melting of the heart this rubbish is cleared, for melting of the heart simply means the disintegration of impurities. Thus the good influences will crystallise in the heart and stay with the individual.

Mrs.A. One feels that to enable this to happen one needs a certain humility which some pride in one prevents one – although the mind tells you this is what is necessary – you can't do it for yourself.

S. Yes, humility is very essential for this melting of the heart. As has been previously told there are two types, one predominantly intellectual and one predominantly emotional. With predominantly emotional types it is fairly easy to melt the heart.

Melting the heart is in fact bringing the heart to its natural state. Nothing in fact really happens because Ashuddha Ahankar has no reality. It's only the idea of it which exists. Once the good ideas from Satsang take their place whatever we think of as Ashuddha Ahankar is lost automatically and illusion is gone – the illusion of the Ahankar. Melting of the heart clears the heart and brings it to its natural state, so it should be fairly easy for those who are emotional. For the intellectuals it is a bit difficult because you have got to answer their questions to the end. Only when they are satisfied can their heart melt because the activity of the mind and the heart are two different things. Heart can take the Bhāwanā, that is emotion, but the head can take only the idea which is not emotional. So to bring the intellectual to the emotional state where his heart can melt, you have got to answer his questions and tackle them thoroughly and well so that he has no further questions. As long as questions remain the heart may not melt.

(H.H. continues):

The difference between the Shuddha Ahankar and the Ashuddha Ahankar can be described in this way:

We have a body and this body usually has a shadow. In fact this shadow has no independent existence. It is produced because there is some physical source of light which by the laws of Nature create a shadow. Whatever movement you make your body will be reflected in the shadow also. But this shadow has no existence of its own, it is not independent – it is dependent on your body and the source of light outside your body, which is in this case the sun or a lamp.

In the light of the Self there is no shadow of any thing. If you derive knowledge of your own experience that will be light of the Self.

Under that Light there will be no shadow because that will be the Shuddha Ahankar. If the information and knowledge is derived from other sources outside you, i.e. borrowed, or just accepted in the way we take the light from the sun with its shadow and as long as this source of knowledge is from an outside source, there will always be Ashuddha Ahankar like our shadow. So the best way to do away with the Ashuddha Ahankar is to gather knowledge through the Self. Once the knowledge is derived by the Self, in the light which it creates there will be no Ashuddha Ahankar.

A. As only Universal Being exists, are both the causal and subtle levels also illusory?

S. All this creation of the physical, subtle and causal levels which one experiences is illusion created by the desire (Will) of the Self. This desire (Will) is Mantra. The Self pronounces a Mantra (a word, a formula), and this word manifests itself in all these glorious forms of creation and stays for as long as it has been desired by that first word. When the limit has been reached and the word is withdrawn or the play is over, the Mantra will not be over – it will still remain with the Self, which will always be there whether there is a world or whether creation is active or not. The causal, subtle or the physical – all are illusion; the only thing (which is the real – reality) is the Self and its Mantra. This illusion is like a play which magicians perform by use of a special (magic formula*⁺) mantra creating illusion in which you see different things which are not there. When they don't want the show they pack it up and everything is gone, like magic. The whole creation is magic. The magic is created

⁺ like 'Abracadabra'

by the word of the Self, of the Absolute (Universal Self).

Mrs.A. These questions arise from reading the material brought back by Dr Roles.

Is the Causal Body the Antahkaran plus the Chetan Shakti from the Atman?

S. Yes, you are right – the Causal Body is the combination of the Antahkarana and the Chetan Shakti of the Atman; but this coming together of these two forming the causal is also an illusion, in fact there isn't anything real.

The illusion is illustrated by the way you see your face in the mirror – the face seems to be in the mirror, but in fact it isn't there.

So this whole thing is up to a point illusion of the Self; up to a point only for the Realized Man since he has to use the physical world, but for the ignorant fully real.

Mrs.A. As the subtle body can leave the physical body, can causal body separate from subtle body, and if so what part is this? Does part of Antahkaran belong to the subtle body and part to the causal body?

S. The separation of the physical body from the other bodies is very coarse knowledge which everyone understands, but when it comes to the subtle body and the causal body then it requires True Knowledge. Once an individual has acquired true knowledge or knowledge of the Self, then one sees both of these bodies separated from the Self as illusion, for in fact they are always together because the subtle body is the emanation of the causal body itself, so if the destruction of these bodies has to take place in Self-realization it will be simultaneous.

The separate nature of the physical body is very obvious but this physical body takes another shape when we experience a dream.

In fact in our dreams we still seem to have the physical body of hands and feet. Even our mind and our Ahankar, everything is there, but there is nothing physical about them, although the experience is very physical.

So this body which we see in the dream is created by the subtle body. It is of such a nature that it can “do” and create an illusion of experience of our physical life. This is the quality of the subtle body.

The quality of the causal body may be described as when we have a profound sleep with no notion of anything external except just the pure being, because that is never lost – it can never be lost. In that causal body all the Sanskar (essence) which develops in course of time and place according to the situation lies dormant. In the same way on the Universal level also when the creation is withdrawn all the causal bodies lie with the Absolute dormant with all their Sanskars. There is no physical body, there is no subtle body and yet there is a causal body which lies within the Absolute and whenever He decides all these seed-like causal bodies flourish again and find their place and positions in creation.

A. H.H. has talked about the three levels of Satsang. Can one reach the highest level of Satsang in a group of people meditating together?

S. This Satsang in question is related to the Satsang of the Self or the Absolute within oneself. Once this has been achieved there are no barriers between the Self and the non-Self, there are no limitations

or group or anything else. For a particular person who has attained that communion with the Self or Satsang it should be easy to experience this anywhere. The same has been described in the Bhagavad Gita that the effect of this truth, or True Knowledge, is that you do not withdraw from the physical or the subtle level at all – you are still there but you are not attached to any of these and all these outside things have no influence on you, but you influence everything. This is the effect of that form of communion or Satsang, so it should be easy to practice this anywhere.

In the drama somebody may take the part of Rama or his enemy Ravana as the situation may demand of him. He might act according to the situation and the person involved, but he knows that he is neither Rama nor Ravana. He performs the part and yet keeps his own identity. In the same way the man, or the person who has achieved the Satsang would not be attached to any of the physical phenomena in any place. He will always act from the Self and none of these boundaries will hinder his actions.

H.H. indicates that we should come this afternoon as arranged. Tomorrow we may have a double session in the morning from 10 – 12, and then lunch at the Ashram. There will be no afternoon session, but the morning session may be doubled!

Monday 9th March

Fourth Talk:

A. We try to record and to hold the knowledge which H.H. gives so generously for the benefit of our people in London. But we and they know that, unless it is used in conjunction with the meditation, it will not take us far on the way of Self-realization. May we, therefore, ask one or two questions about Meditation?

(H.H. agrees)

A. H.H. has told us that in the way the Meditation has been given to us, there is no need to do breathing exercises. Many of our people continue to ask about breathing for they have found that very simple breath control practised before meditation is helpful. In Lucknow H.H. told us that one or two deep breaths could be helpful. Is this sufficient to tell people, or can any further guidance now be given?

S. This exercise of breathing was given to be of help if there is some sort of laziness which has crept into the physical body which can be removed by deep breaths or if there is too much activity in the body which can be lessened by breathing. Three times is enough to settle down either way, but if it is not enough for certain individuals, then at most one can go to six, one does not need more than that. Previously it was told to Dr. Connell that if some people felt a need of emotional approach towards the meditation they can offer a little prayer, or remember the Realised Man or a person in whom they have faith, or any other thing in which they have faith in order to set up a situation where their heart seems to be melted so that they can take

to the activity easily. This would be all right for those who are emotionally disposed, and for those who are intellectually disposed this breathing exercise should be enough.

A. I have heard it said, I am not sure if it was by H.H. or not, that it was quite helpful, in these three breaths to have a thought in one's mind when one breathes in and another idea when one breathes out?

S. For a person who is sincerely interested in meditation and wishes to practice – the system which has been given is self-sufficient and one does not need any other inducement because that will nullify the system. But in certain cases where people have not taken to meditation and they are not really very much interested and they cannot attend to it sincerely, falling either into sleep or keeping on thinking about it, for these people only sometimes these things are given; the one which was mentioned particularly by Mr Allan comes from the source of Yogic practices. These things are not necessary for the system which we have been given but if it helps some people it is all right if they can be brought back to meditation but the essential thing is love, and those who love meditation would not need such a thing. The system of meditation is very much like the reception which one gets when one reaches the door, so the moment you take to Mantra you are at the threshold of the inner voice of your Self and with the Mantra you are taken respectfully to the Self itself. So this is a self-sufficient method.

Mrs.A. Would the need for the same individual in difficulty vary from time to time, in other words could breathing or prayer help the same individual at different times?

S. We know that there are two types of people, intellectual and emotional, but this does not mean that the intellectual does not use the emotions, or the emotional does not use the intellect – it is a predominance of one of the activities which determines their type, so both these aids can be used by either of them. Intellectuals would take to a thing far more easily if they are satisfied by reason and logic, but they can also be taken over by the subtler reason or logic so that the previous idea may be dislodged by another more refined idea. The same applies to the people who are emotional. Emotional people take to ideas after practice without reasoning, but if another emotional situation presents itself, they can also undo the previous emotional idea and replace it by another emotional appreciation of something else. In both these cases it is quite possible that the first activity may be negated by another finer activity. We try to bring a unison between the two systems, so that the intellectual should achieve emotional understanding and the emotional idea should be substantiated with intellectual reasoning. At the moment it is very difficult to find people who have a complete balance of emotions and intellect.

A. Does a man always know whether he is an emotional or an intellectual type, and secondly is it easy to see in other people whether they are intellectual or emotional? Dr. Roles has done some research into a theory that those with Blood Group A may be predominantly intellectual, and those with Group B may be predominantly emotional. He hasn't come to any final conclusions, but preliminary investigations seem to show that this may be so. Group O may be those who are mainly

physical in their reactions.

S. Originally human beings have all the three qualities because these three qualities are derived from the original source of the Law of Three which we have heard. But somehow one of them takes predominance, and that is why it is said that this particular type belongs to emotional or intellectual. In fact they all use all the three, but in their attitude one of them takes a predominant place. It is quite possible to decide whether individuals are emotional or intellectual by coming in contact with them and watching their movements and their attitudes. This is possible for a man who has gone some way up on the spiritual line. He can watch and indicate that this person belongs to a certain type. H.H. says there are people who belong to the instinctive type who keep on doing something all the time. He has seen certain people keep on going from temple to temple putting flowers and water here and there. All day they may do such activities, but they would never enter into any intellectual discussion nor can they mediate at all. The same sort of thing can be seen between all these three, so the men who are instinctive could never come to anything close to the spiritual realization or School work at all. They are practically out of our consideration, and even if they come they will leave very soon.

J. How do we know for ourselves about the predominance?

S. It is very easy. The key is to see whether – if there is intellectual discussion, reasoning being practised – after a little while you cease to feel interested in the whole affair, and do not want to listen. In that case you are certainly not the intellectual type.

But the same man, if we went to a gathering where emotional attitude is being shown and encouraged, will find that he is very much interested, and would take to it. The same would apply the other way, for an intellectual would not take to anything emotional very quickly until he is intellectually satisfied. So it is by one's own interest that one can know immediately where the predominance lies.

J. There are certain cases where people are extremely confused –they are neither intellectually predominant nor emotionally but they are confused and they can't locate themselves. Can H.H. say anything about them?

S. Such people do in fact have one capacity of either type which is dormant. It is very much like a person who has buried their wealth underground and has forgotten where he hid it and can't find it – so he gets very agitated. This is the type of person who is very confused and can't locate where he is, but in fact one of these two must be predominant and if tackled properly it can be channelled and used.

There was a rich man in Calcutta who was a fairly intellectual type of man but he had a little disease which caused him once a day to be overtaken by some sort of mental disorder which would prevent his usual intellectual or instinctive motors from working properly. As a result he would behave in a very rash manner, or would fall into some sort of unconscious state. He was watched to find out when this started, and it was found after some time that before he went into this trance he used to start staring at a point. For a minute or so he would stare without blinking. He would remain in that state for a minute or so and then go into a trance. They thought that some sort of remedy should be given, so the moment they saw that he was not blinking they hit him on the head slowly so that he would not get into the trance, and within three or four minutes he was restored to his usual state, and freed from the trance.

All this confusion is something which has come into individuals, which is not the natural state of the individual as such. It simply needs a little careful attention and it can be removed, and it is quite possible to find out to what type the individual belongs.

A. If thoughts continually intrude so that it seems impossible to reach a quiet place, should one persevere for a full half-hour, or is it sometimes better to give up and try again later?

S. One can try not to attend to the intruding thoughts but one should never give up, because once you give up in despair, the next time the same situation presents itself another giving up will be needed. So persist with the exercise for half-an-hour and see how much one can do away with the thoughts. To do away with these intruding thoughts before one starts, one can say a little prayer, or firmly bring the resolution that now I am going to give them up and take to meditation. But under no circumstances should one give up meditation in the hope of doing it better next time. This idea of giving up is a sort of delusion which people accept only to escape what they are thinking in the moment. One can take to prayer or one can recite the Mantra loudly so that this will bring some sort of attention within and meditating would then be possible. Even if the prayer or saying the Mantra loudly takes quite a long time it doesn't matter, but the effort must persist for half-an-hour. If anybody thinks that by postponing he will get a better moment, that is certainly an illusion. This is a tendency to postpone the work, and the next better time will certainly never come! We have the routine work of our life, and if for some important work we give up the

routine work, the next day there will be more important work, and we shall have to give up the “important” work, and the third day still further important work would unto the “more important” work and this can simply go on and there is no end to it, so stick to the half-hour!

A. Expansion of being is necessary for full meditation. Can anything be done to help this?

S. Expansion is the natural result of meditation. The more one meditates, or the more one goes deep into meditation the greater is the expansion, so this would be natural only if the meditation is going all right. One can never deliberately do the expansion. The expansion comes out of meditation.

Mrs.A. Once or twice when I have had a great desire to help someone in difficult I have realized that I cannot help, but all I can do is meditate from this desire, and the right help may be given from elsewhere, even though they do not practice meditation themselves. Can help come in this way?

S. Yes, it is quite possible that some sort of help can be given to individuals if somebody with a pure heart and with a sincere desire wanted to help them. In that respect the person who meditates with this certain predisposed desire would lose some of his own benefits from the meditation because the work would be done for others, but this is quite possible. There is another better way of helping others, it is not to have any desire as such, but to meditate so purely that there is a wealth of goodness in the individual to which anybody who happens to need some help would come and take it naturally. In that

case it will be abundantly available to everyone, very much like the sun which doesn't go to give light to people but because of its presence and the abundance of its light, anybody who wishes to have some help or light from the sun can take it. So the better way is to have a little more refinement or more Sattva in oneself which can be used by anybody who needs it.

Mrs.A. This would explain the feeling at these moments that one should not speak, one should just meditate?

S. Yes. (he agrees with that)

A. We are grateful for these helpful instructions which many people are trying to carry out faithfully and loyally in London. But can one ask for further help on the subtle or causal levels, and if so how?

S. Help can be given in three ways –first, the physical, then the subtle by knowledge and the third through emotion. Suppose one is going to Badrinath in the Himalayas. There are people who help – some with money or clothes or other physical things which may be useful. Others may give a map, or information as to where to stay or not to stay and some may give some other clues how to be careful and safe and reach the place without much difficulty. Some people can also express their goodwill which is in no way either intellectual or physical. So with all these one can help the other. But when the question comes of seeing the deity, nobody's help is necessary – interpreter is necessary at all. That is only for the individual himself to do. All the help which is related to our physical or intellectual progress along the

lines taught to us here and all the goodwill which the Shankaracharya continually gives is constantly and freely available. The rest must be done by the individual himself.

As we were about to go, H.H. continued:

The physical help which one gets within the limits of time and space is fairly small, but H.H.'s mind is always open to help us a hundred times over. Not only that, his heart is always ready a thousand times over to help all of us. He keeps us in his heart and mind all the time. The physical limitations are certainly very coarse and not much can be done, as one can see from ordinary daily life experience.

For instance, people who walk on the street have to face so many obstacles and the motor cars driving on the road have to meet so many obstacles that their passage is not always clear. But for an aeroplane it is all very clear because there are not many obstacles for it. There may be a cloud or mist, or some bird flying might collide with it, but these are very insignificant.

So even on the mental level though there may be difficulties these are so small that they can just be forgotten. The speed of mind is far quicker than can ever be achieved by physical means; one simply remembers someone and one is just there. The speed of emotions (the heart) is far faster still, and H.H. keeps his open for all of us all the time. To connect in such a case is simply to remember.

For instance, if one wants to talk to somebody by telephone one simply has to dial the number in such a way that the connection is made and one can have a talk.

It is simply necessary on the spiritual line to remember the person to whom one would like to be connected and it is so instantaneous that

there is no obstacle of any sort.

A. We have all had experience of this, and we are very grateful.

Tuesday 10th March

Fifth Talk:

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

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

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

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

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

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

They are the only valid rules to decide what is useful to the Atman or not useful to the Atman. Whatever is useful is knowledge – the Truth – and Consciousness and Bliss. Whatever results in these three, the activities involved and the process gone through to produce them would be within the pure Maya. Anything which is dark and heavy, and results in ignorance and displeasure, that would be within the impure Maya. So although one might like to think about experiences of one's own, according to the Indian tradition only the Shastras decide what is right for individual and what is not right. There are other sources out of which this knowledge can be had such as from the experience of Realised Men – their advice and words can also be regarded as a sure way. In this Tradition the validity of what is useful and not useful is not governed by any individual's rulings which simply depend upon his intellectual exercise or logic.

There is another source which differentiates between pure and impure Maya and that is within the Self. For those who are governed by Tamas and Rajas it is very difficult to make use of this source. Only in people who have enough Sattva within their own Self, arises a voice to indicate that this undertaking is right or wrong. The call of the Self, which at first is very small and only indicative, once understood and appreciated and followed gets more strength and one can rely on that source as well. This is only for those who have enough Sattva in their being.

Mrs.A. Is this where rules and principles given by the Leader can help one to see this until one can see it fully by oneself?

S. Yes. It is essential that people who belong to certain institutions, which exist only for the development of individuals on the spiritual line must always follow the rules prescribed by their leaders until they have risen enough to appreciate things for themselves. This is good for two reasons, first for the development of the individual himself which he could not achieved by other means, and second for the life and propagation of the organisation itself. If people are allowed to have their own way in an organisation there would be no organisation because everyone would want to go his own way. So for the sake both of organisation itself and of the improvement of the individual, the rules given by the leaders must be fully followed.

Mrs.A. In this connection, except for a few basic rules, the rules I am talking about we have to ask for, they are never imposed. We have to ask for them then use them to help ourselves – we have to want them (H.H. agrees with this).

A. H.H. told us yesterday that we should keep our treasure in the heart where it could be used as necessary. I would like to ask further, what can we do to ensure that the understanding of an important idea is ever present throughout the day colouring our thoughts and actions?

S. One has to decide what are good thoughts and what are bad thoughts. This is a decision one has to make. Once a decision is made then one ought to stick to the good thought and remind oneself of it as often as one can. After some time it will have a place in the heart and all activities would be coloured by it. Whatever is not good, judged by one's own decisions, should not be toyed with. If any such does appear

before the individual he should never give any support to it – just drop it. At those moments one can encourage good thoughts supporting and sustaining them. Only through this would it be possible to live up to the good idea.

There was a certain Realised Man, Holy Man, to whom an elderly lady went with a small boy who was addicted to eating sweets. She wanted the influence of the Holy Man to remove this bad habit. When the Holy Man heard about this he asked the old woman to come back in a fortnight. After a fortnight when the old woman went there, this Holy Man simply said to the boy that eating sweets is not a very good habit, it will result in some sort of disease later on: “so, my good boy – you should give them up.” The old woman said, “If that’s all you had to say, you needn’t have bothered me to come back after a fortnight.” The holy Man said he could not have done this the other day because he himself was in the habit of eating sweets, and had no authority to ask anyone else to give them up. So he had to give up eating sweets for this full fortnight and control his own self because if he did not control it he could have no authority, and even if he had said this to the boy it would have had no effect. In fact just these few words did do the trick. So ultimately it comes down to the individual.

If by the application of this knowledge, this company or the satsang and use of one’s reason one has definitely found some truth somewhere, then the only thing one has to do is to put it into constant practice. One should never indulge in anything which stands opposed to that goodness. Unless one does that there would never be any moral authority for preaching. So whatever one has decided is wrong, one should not entertain at all, and all that has been decided to be good should always be entertained and realized only by practice. By doing this one would see that the effect on the community, or the people around you is positive and goodness will prevail.

Mrs.A. Returning to Allahabad makes one realize that one has by no

means made full or proper use of all the wonderful food which H.H. gave on the last visit – one returns with one/s plate still full, and it seems greedy to expect more. Practice seems the key – is it an activity which first arises in the heart, and how does it connect with Chitta and Bhāwanā?

S. In this line of spiritual enquiry and development if at some time one felt that one had had enough and all that one needed, that would be taken as a mark of Ashuddha Ahankar. So the other suggestion of feeling greedy is very welcome! One should always have this feeling that there is still more to be experienced and known and realized. This feeling of inadequacy or “not enoughness” is not a disqualification. In fact this spiritual knowledge or happiness is like the ocean. A disciple with good Antahkaran desires to go deeper and deeper. Since there is no end to the depth of this spiritual bliss or knowledge, one would always keep on wanting to go deeper into it, so this greed is a welcome gesture, or the appearance of a good Antahkarana! At one moment Antahkarana cannot take everything which is available so another effort and still another effort, must always be looked for. Those people who think that they have now understood everything and achieved everything in no way understand what knowledge or bliss really means.

The Ganges flows from Gangotri to Gangasagar. From the beginning to the end, Ganges is the same always all the way through. People take some of the Ganges water to use for their holy purposes in their homes. They take it in small or in large pots according to what they can manage. When that bottle is finished they come back to the Ganges, yet however often they come back and take some part of the Ganges, the Ganges would never be finished. If somebody in the same way thought that because he had a bottle of the Ganges he had

taken the whole Ganges, and was satisfied – that would be folly.

The whole creation is governed by certain Laws and the laws take something and leave something. This is how the cycle of life is kept going. Everybody has to take something and leave something, but a wise man decides what to take and what to leave, so he decides to take the pure and leave the impure. This we can see in our physical lives – we can have a good clean bath today, but we cannot say that this was the absolute bath and we would never need another one. By nature itself the situation will come that you will need another one, and this cycle will go on. The same applies to our hunger and thirst. We all, however much good food we take today, we will yet need it tomorrow – so is the law in the spiritual world that we do need some sort of good food, refined food, and wherever the sources are, we must go and get it. It would be wrong to suppose that someone would have it once and for all and would not need it again. If there was such a thought in anyone's mind, the result would be the door of receiving good only would be closed while other influences would still be received; nature would force something to be taken in that would be the wrong influences. So one should always keep one's way free to come and get the natural spiritual good again and again – as long as the Antahkarana is not fully cleared – until there is complete unity, when there is no particular need for the individual.

Q. from Dr. Connell: Does the concept of the Kundalini power have a place in H.H.'s teachings? Could he say something about this because a feeling of release of energy upwards from the pelvis has

occurred during meditation and leads to a broader awareness of 'I'?

S. Kundalini is the lowest base of the force which is embodied in the individual. This is the source from which all forces emanate in the individual. In order to experience this force on higher levels it is necessary to allow this force to pass from the lowest base of the spinal cord right to the tope of the head. In between there are many centres. The first centre of origin is the Mooladhāra, from which through Sushumna, one of the nerve channels which goes right from the base to the top of the head, this force passes through many centres. The other centres are Swadhishthana, Manipooraka, Anāhat, Vishuddha and Ajnā, and lastly the Sahastrar. After the Ajnā centre there is a centre which is said to be enclosed in thousands of petals. The first one has two petals, and then four, then six and so on coming right up to the thousands of petals, and these petals are like coils which we can experience in the moving of fans. Through these coils the energy of the electricity is passed, and the fans and the motors work. From the base to the Sushumnā is said to be 72,000 ft. long but coiled in these centres through which the energy passes. When this energy passes from one source to the other in the higher regions then the unfoldment of the individual takes place, and according to the level achieved, the unfoldment will be experienced. When this reaches to the top either from the right side, or from the left side the unfoldment of the individual's capacity is complete. When it goes through the right hand side, the unfoldment takes place through the intellect, and also true knowledge is available to the individual. If the forces go through the left hand side

then the emotional centre is opened and love is the predominant factor and the individual would experience love for the whole humanity and the creation. To arouse this force there are a hundred-and-one ways. The Yoga system of Patanjali and the 8-fold way of that system (or Hatha Yoga) are just two – there are other ways. Out of those hundred ways one is the way of our Meditation – the system which we undergo – whether one knows about Kundalini or not – if one follows one of the disciplines which has been given to the individual the unfoldment will be exactly the same because all these systems prescribe one single common factor and that single common factor is that one should always sit straight in the back so that the spinal cord is always erect. When it is erect and some attention or a certain type of discipline is applied, then some heat is created at the base, and because of this heat the power arises. In our system of meditation which has been given to us, we do not bother or try to know about the Kundalini or its workings. This information is given here simply for the sake of information. The necessary thing in our discipline of meditation is not to attend to any other ideas or thoughts except whatever has been prescribed in the meditation.

A. Dr. Roles says that he finds the use of the chanting and music very helpful in “getting people off the ground”, i.e. raising their emotional level. He asks if H.H. has any advice about other things which might be done or used?

S. Applications of chanting or music is very much like an appetiser which one takes before a meal. But appetiser can never be the meal itself. The real meal for all of us, whether working through intellect or emotion,

is the meditation itself. What one needs is to take the Mantra and proceed in Meditation, because that is the only food. Appetisers are only to help people – just to give them a little inducement to proceed on this system. If one likes to have more of these appetisers, then the mind would never be settled on the system which is being given as the proper food. So one should not try to get any more appetisers, and should be content with them, and rather attend to the food which is the Meditation itself.

Mrs.A. Referring to H.H.'s answer to Dr. Connell, during the day one feels it is the degree of attention which one brings to things which decides the deepness of the impression on the wax, or the heart. If you bring attention does it also connect with this force?

S. Yes, it is connected to the Kundalini, because that is the ultimate force of all energy available to the individual. It depends upon the individual to which aim he wants to use his forces. What you have said about deep impression because of one's attention, the forces are the same whether you use for attending or taking in impressions, or any other activity, in fact the force is just the same no matter what type of activity one tries to work through. Kundalini is very much related to or described in one particular system, but the force is the same which one can use for whatever one wants. When one has gathered this force and suppose one entered into some undesirable activity – bad activity – even there all the forces will be available which one has accumulated and one will do the bad work in the grand style! Just as one may earn plenty of money, and if one has get some dirty habits or

bad desire so one will fulfil that bad desire through the use of that money. Or if one has plenty of money and wants to use it for some philanthropic purposes or for serving the human cause or by preaching – whatever one does one will always use the same energy which is available through the Kundalini.

A. While recognising that all our work is for the Absolute, we are guided in this work in London by our Leader. Can H.H. give us instructions as to how we can best sustain and strengthen him?

S. Those who get, cannot give to the same source; so it would be too much to think that one can strengthen the effort of the Leader. Because it is the leader who gives, all one can do is to serve the leader; only in serving can one discharge one's duty, one can never help or strengthen the efforts of the Leader, and one should never think of doing such a thing.

Mrs.A. The answers about consistency of thought, action and feeling were much enjoyed in London – it seems a perfect condensation of how to progress, but one seems to need a fresh reminder about this every day! Is there a particular prayer one could use each morning to remind one?

S. He had given earlier instructions in this matter but he repeats it – there are certain sentences here prevalent in India – one of them he recited which is derived from the Vedic source and there are many more which are very much like prayers. According to your own set-up in West you should find certain sentences or prayers in which you seem to have trust and faith and with which you can feel

united by saying them. They must always be related to the spiritual world, not any other sentences. So one should pick one according to one's own desire and trust and faith, and should recite them every morning, or whenever one feels like doing so. He does not wish to give a particular one.

However –

It would be good when one gets up in the morning to recite the Mantra which has been given to the individual – say it about eleven times – and during the day also in taking up certain activities one can remember the Mantra as often as one wishes, at the beginning of an activity and also at the end of the activity. When one goes to sleep one should again take or recite the Mantra and the same cycle should be kept regularly. The system is that if you start something with the Mantra and finish it with the Mantra, then the whole activity between these two is influenced by the Mantra and the activity is purified. It becomes a part of the Great Meditation. This one can do from morning till one goes to bed.

A. Being in the presence of H.H. and hearing his marvellous discourses has given us feelings of refreshment and of strength. We are truly grateful and we pray that our faith in H.H. and the sincerity of our purpose will enable us to put into practice what we have learnt, and that through H.H.'s grace we may be of service to the Absolute.

S. He expresses his blessing and also his good wishes to all of us here, and says that whatever we have heard here should be put into practice so that the goodness may prevail and he will always keep his

good wishes towards us so that we can improve on the Way. In the realm of the Atman there are no barriers of space or time or personalities in this Work, we are all united, and there is no separation of any sort. What he, or the Absolute desire is the prevailing of goodwill and goodness everywhere irrespective of land or time. In that he also gives blessings and goodwill.

After our last session we were given a splendid feast – we counted thirty different items. While we were quietly eating and enjoying everything we suddenly found H.H. himself standing by us watching us with a broad smile! He was without his banner and chuckled away and told us to ask for more of whatever we liked. He then walked on and up through the kitchen.

In the evening we went by rickshaw to his evening meeting. Nothing had been said about our intention to go, and we expected to be in the small hall, but the buzz had got there before us, and everything was ready in the big room, including chairs for us! H.H. was coming in as we arrived. David Connell's photograph album had arrived by post that very evening, so we were able to present it with the flowers.

The chanting was very vigorous and strong – about 35 people being present – it needed to be as there was strong competition from a loudspeaker opposite the Ashram blaring out very strident music. It was an excellent lesson in detachment and attention as no one in the audience room paid the slightest attention to it, and showed no irritation or concern. Certainly no one was sent to ask for it to be turned down – it was just accepted and ignored! We were glad, however, that we were not trying to record the singing as I don't think the microphone would have been so selective!

After a short talk by the Sanyasi who spoke on our last visit (he is fatter and much mellower!) – H.H. talked. The main gist of his talk was a story which Jaiswal related to us next morning at

breakfast. We have not got it in full – but briefly it was:

There was a Realized Man who was also a King, called Janaka. One day while sitting on his throne he fell asleep and dreamt. He dreamt that he was attacked and lost his throne, and then wandered round penniless and persecuted by everyone. He eventually took to the forest starving. He managed to gather enough fruit and vegetables to make a meal but just as he had prepared it two bulls appeared and trampled it all in passing. At this the King began to weep and he woke up to find real tears pouring down and wetting his shoulder. He then called all the pundits and asked them to answer the question “which was real – the dream which produced real tears – or his seat on the throne?” He said he would handsomely reward anyone who could answer, but would severely punish anyone who answered if the answer proved false. Various people tried to answer, but the answer was incomplete and they were duly punished.

There was a cripple called Ashtavakra (which translated means “bent in eight places”). While he was in the womb his father used to chant Vedic verses, and the foetus shouted from the womb when he made mistakes, and corrected him. The father said “you are still in the womb and don’t show me respect, and dare to correct me – what will you be like when you are born!”

So he put a curse on the baby and he was born crippled and bent in eight places. This man came to answer the question and started to climb the steps to the throne. Because of his handicap he fell half-way up and the courtiers all laughed at him. He also started to laugh which greatly surprised them, so they asked, “Why do you laugh?” He then said, “You laughed first so tell me why you laughed.” They replied that they laughed because so many wise men had tried to answer the question and failed, and he couldn’t even get up the steps and had the impertinence to think he could answer. He then said, “I laughed because you take all this for real, but the only reality is the Self. [He meant that “All that the King experienced in his dream was just as unreal (the dream, the ‘real tears’ and the throne) as this scene we are enacting now”] The King understood, and although himself a Realised Man, became a pupil of Ashtavakra. King Janaka was the most famous saint who was also a complete householder.
