

AUDIENCES with the SHANKARACHARYA in ALLAHABAD

1979

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1st Audience

20th August 1979

To Interpreter Shri Narayan Swaroop:

P: I would like you to translate the paper (describing the picture)

(Story of Creation from Hindi Ramayana, Book 1 Ch 45) and then I should like to ask about creation.

Long pause, punctuated by some explanations from me.

How is the creation made?

S: Creation has been made by merely willing it. Sankalpa¹ (I note that you know something of Hindi because you wrote some quotation in one of your letters). The creation has been created by Sankalpa.

God was alone before the creation was created. He thought “Let there be creation. Let me be more than one.” The object of creation is play. The God wanted to have some pleasure – to play.

Because we believe the Lord is Sat chit ananda, of speaking as such the pleasure of the play is natural, is happiness – joy – bliss, this is very natural to him to think of enjoying the play.

P: Is this the reason why in your system there are many gods; they are all reflections of the one?

¹ Sankalpa – thought, desire, imagination

S: They are like toys – for play.

P: Why do we make it such hard work?

S: The hardness of the work is not felt during play.

P: In this picture where in the system from one to nine, where come the elements Akasha, air, fire, water, earth, and then the whole creation comes into being. I think I have a little understanding which I have tried to put into the picture. The question is, what part has man to play? How may he best direct his play?

S: This manifest creation – it is the meaning of the word. Brahma¹ -is shabda². Brahma is like the word, and the creation is the meaning of the word, and from his feeling are the five elements akasha, air, fire, water and earth. The five elements are the effect of this word. Cause is the word, effect is the jagat³ – the world. Now it must be so, that this creation is related to word but as cause and effect. Cause is the word, world it's creation, or the effect. Before the cause is Brahma. Brahma is the original cause. From that emanates the word, from that emanates the world, creation which is made of all these five elements. Now when the world has come into existence then comes the Trinity,

¹ Brahma – God as creator. The first and highest created being. Cosmic mind or intelligence.

² Shabda – Sound or word.

³ Jagat – The changing world.

Sattva, Rajas, Tamas. Then from this also the end is bound to come. The world, creation is devised so that there is to be an end to it all. When there is a beginning and an end there should be something in between, so there has to be existence also. Creation, existence and end.

So Brahma is the original cause, from that emanates word – shabda – and from that comes together the creation. Then creation develops into Trinity – Sattva, Rajas, Tamas.

P: Does man have a special part to play in existence?

S: In the whole of creation there is nothing like man. He has got a special role to play. There is a great significance attached to manhood. He is better than the gods, the devas, in the sense that devas, the gods are kept in enjoyment. They are meant to get the benefit of their previous doings, and they are to get all sorts of enjoyment. But they are inferior to man in this sense. Man has got power to get moksha¹ also, which they do not have, so the manhood has a speciality about it even better than the godhood.

P: So what is this speciality?

¹ Moksha – or mukti – release or liberation.

S: He is able to use his wisdom, his power of discrimination, which the Gods lack. They do not have that power of discrimination. The man has got power of discrimination and can attain moksha through his wisdom by discriminating between good and bad. He can attain moksha, salvation.

P: And this attainment of salvation is the most important thing a man can have or do?

S: There is nothing better than this.

He explains the meaning of salvation – moksha – it is liberation. Liberation is a thing which is dear to everybody; dear to children, they want leave, they want to be liberated, liberation from having to study. This liberation is wanted by wise people. Everybody wants liberation and this word moksha denotes liberation from all possessions. He says whatever you get is likely to become separated from you. All your possessions are bound to be taken away at one or another time, and moksha means being devoid of all these so that there is nothing to be taken away from you. Once you get moksha nothing remains with you to be taken away. If there is something that can be taken away then you are bound to feel disappointment, and if there is a feeling of separation there will be a sense of sorrow. But if there is nothing to be taken away because you have nothing else, that is moksha,

otherwise in moksha you do not get anything. It is a stage where you have no possessions and therefore you have dissolved this.

P: Like Samadhi?

S: His Holiness says that samadhi is slightly different from all this. Samadhi is a state of chitta while moksha is something different. Moksha is a stage where there is liberation from these twins – good and bad, pleasure and pain. This moksha – opposites do not exist.

For example His Holiness gives the illustration of the Lord Rama. When he was going to be enthroned the next morning, he was sent to the jungle. Now when it was announced that he was going to be enthroned there was no pleasure; when it was announced that he was going to the jungle there was no sorrow. Why is that? Because Rama is an elevated personality. He is mukta¹ by nature. Therefore there are no opposites for him and he is uniform to all dualities. So mukti means “liberation from what we call dwand, pairs of opposites.”

This enables one to distinguish mukti from samadhi. In samadhi He says you are alive, but there is no mukti after death. Mukti is also being in life, but then that is different from samadhi. Samadhi is only a state of pure chitta and it will disappear. But in mukti there is liberation from all

¹ Mukta – liberated one – “I have nothing of my own – therefore nothing can be taken away from me.”

burdens, and from all opposites too.

P: And he says that mukti is still possible while there is the body?

S: Bondage is by ignorance, liberation is by discrimination, by vichara¹. By discrimination we get liberation. Bondage is by ignorance.

His Holiness gives an illustration.

If a piece of rope is lying in a curved fashion where there is not enough light then one gets to think it is a snake. Then thinking it is a snake there comes a fear of death, but that can be removed by a flood of light – this knowledge that it is not a snake.

When by the light of discrimination one gets to know that this is not real – it is all a manifestation of God himself – the Lord Almighty – then one knows that everything is God Himself. All that we can see is not the world but God himself.

P: Please say to His Holiness that I have spent much time turning snakes into ropes.

S: His Holiness says it is not a matter of making this kind of thing, snakes, ropes. If you make a snake then you will know it will not even bite.

¹. Vichara – Enquiry into Self: discrimination between real and unreal.

P: It is a question of remembering to discriminate, it seems to me.

S: His Holiness further illustrates the point. He says this world is a manifestation of shabda. As long as we think about the shabda, this will not make any difficulty. We will come to realise when we know the meaning of it, for example if you know the word is 'snake', unless you know that this is an animal – a reptile that bites – then the word snake will not mean anything to you, but when you know, then there will be fear in your mind. Take another position.

Take the word mango. Now if you say mango, unless you know what it means, there will be no meaning. If you ask anybody to show you a mango, people will show you this is a mango tree, they can say this is mango wood, they can show you that this is mango leaf, they can show this is the mango fruit, but if you want them to tell you what is mango they will not be able to tell you, unless you know what is the meaning of the word. They can even show you the fruit of the mango, but what is mango? That they will not be able to tell you. So this is an inescapable fact.

Unless – all the things in the world have got a name – they did not exist actually.

Unless we know their meaning and their meaning is – if you are endowed with the power of discrimination, then you will be able to know that this is the Lord Himself.

There is nothing else except the shabda which is the manifestation of Brahma.

P: It sounds as though this Brahma shabda is the only word from which to know.

S: If you know the meaning of the one word Brahma then you know everything. For example, if you know the earth, clay, then all things made of earth you will know. The knowledge will come. By knowing the meaning of the word earth you will know everything coming from it.

End of First Day.

2nd Audience

21 August 1979

P: I would like to take up where we left off yesterday and to ask about the relationship between mukti and duty. We have made an arrangement to meet here now at ten o'clock and so the bodies are bound by that and not free. So there is a response to the duty and I would like His Holiness to explain the relationship.

S: Duty is in relation to body and is connected with action. Duty relates to action, which is connected with body, while mukti is connected with thinking which is connected with Atman. There is no comparability between the two. They are on different planes.

Action takes three forms all related to the body. There are three forms of body, sthula¹ sukshma² and karana³. The physical is sthula, sukshma is subtle, the power which drives this body and karana is a still subtler form.

So all action is connected to these. The action is done by the body, decided by buddhi, and conceived by the still subtler body – while mukti, moksha is a determination from the process

¹ sthula – sharira physical body.

² Sukshma – sharira subtle body.

³ Karana – causal (and sariva) body.

of thinking – (reason) from which moksha is derived. This has nothing to do with the physical body.

P: And so what is the relationship to the antakarana¹?

S: There are two states of antahkarana. One is in bondage, when antahkarana which is in bondage is liberated, then there is mukti.

Liberated antahkarana and bonded antahkarana. A person who is realised and a person who is not realised, both perform certain actions. Suppose all actions are the same, there is no difference. But the person who is realised, he performs those actions considering them to be unreal, dramatic, theatrical. A person who is not realised, he performs those actions thinking them to be real, and therefore he has got to reap the results of those actions, while the person who is realised, he does the same things, but thinking they are unreal he doesn't have to undergo the responsibilities of those actions.

P: His Holiness said yesterday that the knowledge of Brahma was the most important, the best thing. So will His Holiness please instruct me in the knowledge of Brahma?

¹ Antahkarana – inner organ or instrument – fourfold “soul” or causal body.

S: His Holiness says this is not a thing which can be given, but is something which can be caught. You can take it.

P: As I say to my people, you have a guide to show you the way up the mountain, but the climbing you must do yourself. But, we come to this, much of this information is readily available in the west and I think it is understood by some people. But those same people suggest that, for man, mankind, a further step is to be sought, and press (with the heart) for some key.

What is the further step – that is what we need to know?

S: His Holiness is saying that this information that is available in the west is just ordinary information. One needs to have a deeper information in order to get advantage from it. Unless one dives deep into it, that information will not be of much use. It's on the surface only. One has to go deep and that is not how it is in the west – as a general rule. There may be people who have gone deep into it and so on, but as a general rule that information is only on the surface.

This is true, not only of the west. Even in India about 80% are the people who know, who have got the information, but that is not enough to enable them to be initiated into something deeper.

P: So you make now two distinctions. You say to dive deep into the information, and then you say to be initiated into something deeper. Is there a special distinction to be made or is it just language.

N: Yes, that might be a mistake of my language. It is not my mother tongue.

P: So does His Holiness mean by ‘going deeper’ into the subject, more and more study of the information or something rather different?

N: His Holiness says three things are necessary for complete realisation. First is that you have to listen, or study. This means do the study: shravana¹. Now the second thing is concentration on what you have studied – go on thinking about it, reflection upon it. That we call the Manana². First you have to listen – and second is manana, concentration and reflection. And third is Nididhyāsana³ which means that you will have, after considering it for some time, to sit quietly and get absorbed in it.

¹ Shravana – hearing of the Srutis or Scriptures.

² Manana – constant thinking of eternal verities; reflection.

³ Nididhyāsana – contemplation.

P: We might call that “contemplation”?

S: Yes.

P: I have observed that many people engaged in the work in London continue to ask the same question over and over again – and mostly they know the answer so it becomes – they erect a barrier for themselves and, when I see other people doing it, I ask if I am doing it also, and if someone else, His Holiness, can see this particular question of mine, over which I must get – so if other people become stuck on a question then maybe I have become stuck on a question too. What is that question? I may need help to surmount the fence.

S: His Holiness says that those who ask the same question again and again, knowing the answer themselves, probably they derive some pleasure in listening to the answer. That is why they indulge in that sort of interpretation. They don’t seem to have yet got the pleasure of doing anything, but they are wholly confined to listening. They take their pleasure from listening to the answer to the question. That’s why they ask it again and again – but they don’t do it. If they had experienced the pleasure which they will get out of doing what they have been told in the answer, then that will be greater than the pleasure of listening, and that will stop them asking the question. So you can apply this to yourself also, when

you put yourself in the position of those persons who ask the questions again and again.

His Holiness says that those who ask the question again and again are better than those who do not ask a question. At least they remember that they had to ask a question, so they are better in a way than those who do not even care to ask a question.

P: There is the simile of the thorn used to remove the thorn. His Holiness does not choose to use a thorn?

N: His Holiness rather explains that those who ask a question again and again, they are in a way remembering. This is another method of saying what His Holiness first said, manan. Manan is considering or pondering over what you have heard. This is the result of their pondering, that they remember what they have heard and that's why they ask the question again and again. So this in a way is what is meant by manan, the thinking of it again and again.

P: And is there any method to be employed in the art of contemplation?

N: His Holiness says there are two things to be done. You are

asking what is the machinery of contemplation. There are two things. One is that one has to be attentive. Attentive, whether during study or listening. This is the first part. Studying or listening is the first part and one has to be attentive in it, then alone the contemplation part will come. If one is not attentive, and one is only listening with a part of the mind, as it were, then the process of contemplation will not start. It will not be possible to indulge or employ oneself in that process.

The other thing is that one has to have a feeling of its greatness, of its utility. One has to be impressed about the greatness or the utility of the information, then alone will that process be employed. So there are two things, one is attention and the other is a feeling of greatness, or of its utility.

P: And so is the knowledge of its utility a product of the desire to know?

S: Exactly. This was the point which I myself raised. His Holiness has already replied to that part. That desire to know is when a man asked the question for the first time, but when he repeats that question then that desire has already been satisfied. Now there is only this thing of contemplation, thinking about that question again and again. So the desire part is finished

this is now manana – the thinking part.

S: We see so many things but don't remember them all. Unless we see things with attention, then we remember. We listen to many things. We do not remember them all. There are certain things which we heard many years ago and we still remember them because we heard them with attention. And we thought that they were worth remembering, we had a feeling about their utility. Therefore we continue to remember them. Similarly in this spiritual work, then you will listen to things and you will study things, you will be able to contemplate when you listen or read with attention and when you have a knowledge of their utility.

P: Yes, by way of example, when I was here before, three years ago, His Holiness said, "That little sattva which you have is worth more than all the things of the world about you" and that was heard with the heart and has been of great utility. So, this especial attention can, I think, be practiced so that one hears more and hears better, but then one would need discrimination, what to attend to and what not to attend to?

S: His Holiness said that discrimination is what you can use; this is the utility of a thing, which is more useful – and when you

know the usefulness of a thing, then your practice will be automatic. You won't have to seek it, it will come of itself. You will be more attentive to those things which you think will be useful to you. Unless you have this feeling that this will be more useful towards you, you will not be able to practice attention towards that. The knowledge itself decides the utility.

P: When you acquire the knowledge then you will know which is useful and which is not useful.

That may be obscured by desire – because if I want to know about this I will attend to this, and if I want know about that then I will attend to that. So there is first to be made a discrimination, but if the desire is too strong – for the world shall we say – then how does a man proceed from that position?

S: Your question was, if there is a greater desire for the world, then how will you get away from it. The reply is – It is natural for a person to be walking on earth, but some people practice and can learn to swim, so they can swim in water. That's not natural. Man is by nature supposed to walk, not by nature to swim, but he can acquire that knowledge, the art of swimming, so that he can go in the water. Similarly this rather natural tendency of mankind to

have a feeling of utility of worldly things, but by practice he can acquire the power of knowing the utility of things other than those of the world – the ultimate things. Now while you have a feeling of the knowledge of utility of the things of the world, you can also acquire the knowledge of the utility of the things of God and spirituality.

His holiness further illustrates; the woman loves her son, her child. Also she loves her husband. But the quality of love and affection differs. She has a different sort of affection for the husband than for the child. But she can love both. Similarly a person can have a knowledge of the utility of the things of the world as well as a relationship with God Himself. The only point is that it is slightly different! The base is the same; External affection is the same; but its nature is slightly different.

So your knowledge of utility is the same, the base is there, whereas we want to get this measure, as it were, for the world and differently for the God.

P: Yes, this is very useful because many people argue that you have to choose one or the other and don't understand that the two can proceed side by side.

3rd Audience22nd August 1979

P: Just a point to clear up from yesterday. Those who have finished asking questions and are doing what they are told – still, in addition to the practice want to fuse it with their particular interest and particular activity. How is this best arranged? I think you have a word loka sangraha¹ – world maintenance – should all energies be directed towards this?

S: Those who have come to a stage where there are no questions, whatever they do is for the benefit of others, so that they do not get into the wrong track and as such, whatever they do they know they are not doing it for themselves. And they will neither get the disadvantage of doing that nor will they get the advantage of doing it. They will neither be bound by the result of those actions nor will they get any advantage out of them. They know that their action will not bind them – so there should be no difficulty in fusing – as there is no result to be achieved. They have already got liberation.

P: We have spoken of the importance of the knowledge of Brahma;

¹ Loka sangraha – solidarity or uplift of the world (Loka – world of names and forms).

His Holiness has also spoken of the importance of the love of Param atman.

Different people will have different tendencies. Can they – how can they share these with each other so that they come to the same result?

S: Natures differ, and they differ because of so many factors. The actions which one did in his previous life, all that has an effect in developing the present nature, and habits also, of course, form the nature of the person, so that they will continue to remain different, even where one is a realised person, and has achieved the objective. Even then the effect of the previous nature will continue, but that will not make any material difference, because the object, the final object is the same, so one need not bother about these minor differences, and its no use trying to bring them on one platform. Let them go according to their own nature, as long as only they are achieving it.

P: There was a question from one lady about the way of devotion. What practice would be recommended for this way?

S: Sentiments, feelings, they are the main pillars of devotion, and they have to be developed. The more you start feeling the greater will be devotion.

Ultimately you have to see your deva-ista¹ in everyone. You start feeling that everyone is the reflection of your object of devotion and everything is contained in your object of devotion. So these two things: The object of devotion is present in everyone and everyone is present in the object. This is the ultimate stage of devotion.

P: Your choice of the object of devotion is obviously very important.

S: Yes.

P: Can that choice be directed; should it be directed?

N: I must acknowledge that I did not complete the answer. I read in your expression that you wanted to put a question and therefore I stopped short.

His Holiness said, after explaining what ultimate devotion means, that everybody according to his nature will select his object of devotion. Nature's differ. Some people will attach themselves to Lord Krishna; others will start attaching themselves to Lord Rama. They do this according to their own liking. But, the method of devotion, that is seeing, the

¹ Ista – object of desire; the chosen ideal.
Devaista – the particular form of God that one is devoted to

object of devotion in everybody and seeing everybody in the object of devotion, will be the same.

P: And does that mean that whatever object that person chooses, according to his nature, it will be ultimate, absolute, for him?

S: The object should be ideal. If not ideal then after some time one is apt to see faults and when one sees faults in the object of devotion then the affection, the devotion fades, so it is necessary that your object of devotion should be an ideal one from your point of view. There you will feel that everything is perfect, is perfection embodied, in other words you have to realise it is an embodiment of God. Even if it is not, you have to have that feeling for it, that it is perfection personified. So one has to have high ideals.

P: And, as to the way of knowledge, His Holiness spoke of the knowledge of mango, and said that you could only know mango – and I see that if the meditation or contemplation is extended to the full, I am mango – but, this question is about the steps in between; how to take for example mango, and how to increase one's appreciation for mango.

S: The final stage of knowledge is where there are no images. It is yourself and the mango – the thing which you want to know – who are you? There is no difference between you and that. Therefore there are no two persons, no two identities, only one identity, so that there are no “in between” steps. When you have become the same thing then you do not exist at all. There is only one thing in existence – there can't be any steps in between.

According to our philosophy, this body is made of five ingredients, similarly the cosmos is also built of five elements. Now our original Sankara said that the cosmos and I actually is one, but is one in existence, that is we see from the point of view of existence, the substance is the same but actually the two things are different. So what Lord Shankaracharya said was that this is the same as that in substance only, so as long as you keep I and you different, this difference between you and I, the objective of dhyana is not achieved. When knowledge is achieved then this difference between I and you disappears. There is no you, there is no I, there are no two things, both are the same. So when you put the question that I have perceived that, then you are keeping your identity separate from that. So that would not arise when you had achieved that knowledge. There is no action: it is purely knowledge.

P: I understand the concept of advaita is fundamental, could we persuade His Holiness to say more about advaita?

N: His Holiness has developed the idea of advaita. He says that the philosophy of advaita is cosmos and ourselves: what we call paramatman – jivatman. They are actually in substance one. In principle they are one but in practice they are two. In practice whatever we get we get from cosmos because we are built as we are connected with them (element). That's the basic principle of advaita philosophy. Do you get it?

P: Yes. It's very much a question of how to approach it. One questioner says – reason tells me that I am not separate from the cosmos, but experience gives a modest small answer, and so much of lacking and so on, and it is a question of the approach to resolve and bring together these two.

N: That is true. His Holiness has just said there is – by reason we know but in practice we have to act as if there were two – otherwise there will be no dealings in the actual life, it will be difficult to have any dealings. But whatever we may be doing we should remember we are one. That's the instruction.

His Holiness has repeated what I said earlier. Yes the knowledge

is there while we are practising, while we are dealing in life we do not remember, we forget what we are. So it needs to be practised that we are, that is, we will be able to acquire as it were that knowledge. At present that knowledge remains knowledge only but we can introduce it into our dealings by remembering that fact. His Holiness gives an illustration of a parable in our literature.

Lord Krishna had a friend Sudāma. The friendship was of childhood and at one time Sudāma ate some grammes which were actually meant for both of them. He ate up the share of Lord Krishna also, stealthily. As a result of this there was great poverty and Sudāma was deprived of worldly affluence. Then he was goaded by his wife to go and approach his old friend. He went there but he was so poverty-stricken and so weak that he didn't have even the strength for going all the distance, so he fell half conscious by the way. Lord Krishna Himself arranged his being brought to Him. When he arrived there at the gates of Lord Krishna, the servants of Lord Krishna would not let him in, because Lord Krishna was living like a king and he was a poor man dressed in poverty. So at every step he was checked. Ultimately when he did get in and he met his friend Krishna, then the two became one, and they were very happy and Krishna worshipped His friend, honoured His friend. On seeing that their master honoured this visitor the servants also started to revere the person whom they were checking a little while ago.

Now this parable is a story of Paramatman jivatman. Jivatman is the small fry, is weak, cannot get to the Paramatman. He does depend on Paramatman himself. Buddhi is wisdom, she is the wife in that story. The wife goads Sudāma. The wisdom

goads the jivatman to go to the Paramatman.

And when he comes back in actual worldly affairs then he finds everything nice, everything arranged for him. Servants started arranging things for the visitor when they knew he was the old friend of the Master. Similarly, when the world will know of the meeting of jivatman with Paramatman then he finds everything arranged.

P: So we have in this story both the knowledge and the devotion. The knowledge is the way of the wisdom of the wife and the devotion of the friendship of long standing.

N: His Holiness says that this is the best essence which you have got. The product of meeting is knowledge and actual meaning is devotion.

P: And I see also in this story moksha. Jivatman achieves the moksha (salvation).

S: The most important part is that after meeting, one comes back to the affairs of the world in many modes.

Now in the case of sattvic people – those who are inclined to be of a sāt nature – they remember. Those who are of a

rajasic nature they do not remember. The remembering makes all the difference.

P: And those who are of a tamasic nature – what happens to them?

S: In the case of the tamasic their ego predominates. They do not remember at all the meeting with Paramatman.

N: And His Holiness says this meeting takes place in the life of everybody every day (well if I most humbly supplement it, not every day every minute). So. But in the case of those with a tamasic nature their ego predominates. Even when they get some recollection they try to forget it. In case of rajasic natures, their memory is not so complete, they have got some faint recollection but that is not free of doubt, but in the case of a sattvic their remembrance is complete, and, as and when there is an opportunity they are alive to that experience of being.

His Holiness wants to know if this is clear.

P: Yes. One thing more remains. We spoke in the parable of the way of knowledge and the way of devotion. I am not sure I see in it also the way of action.

S: Action is there, but as a part of devotion. It is submerged in devotion. When actions are performed with devotion then

those actions achieve the sublime.

P: So here the three ways become two!

N: His Holiness says this activity takes you to the goal only when it is mingled with devotion. If it is devoid of devotion then the ego comes in and that takes you away from God, rather than nearer to God. So action, the third part achieves its salvation only when it is mingled with devotion.

P: And also with knowledge?

S: In the Vedas where the three paths are mentioned, it is meant there that these actions come with it when mixed with devotion. Devoid of devotion they will not start a path leading to salvation.

4th Audience

23rd August 1979

P: I am now trying to anticipate some of the questions I will be asked when I get back to England.

How shall we deal with the servants of Paramatman who attempt to keep the Jivatman at bay – and who are the servants?

S: Your question has got two things. The servants, they are your intellect, buddhi, manas, the five senses which try to lead you astray, and your ego. These are the main servants who will try to keep you away from meeting the Lord. And the method of dealing with these servants is to keep control of them.

P: So the habit of too much thinking still goes on and some sharper tool of practice please is needed?

S: To sharpen the tool which you ask about, faith is the method and by faith we develop knowledge. Knowledge of the supreme and of the fact that you are one with it. Thus His Holiness illustrates the point;

While the child of a rich person, the servants play with him and even at times slap him, but when the child grows up and begins to feel that he is the heir to the estate and he will succeed to the household, then the servants start to fear him and they do not dare to slap him at that stage.

S: Similarly when a person remembers that he is one with God, is conscious of the relationship with the Lord, then the servants, namely the senses, the ego, they automatically come into control and less often lead the person astray.

P: Is not one of the servants also Maya?

S: Maya has three phases. One is that the Lord takes the help of Maya in creation. The Lord wants to play, he plays with the Maya and the whole world is created. Creation comes into existence. That's one way of it. That Maya, as it were, is a manifestation of the power, or the I of the supreme. The second phase is the Maya which keeps the human kind away from the Lord by deceiving, by taking a person away from his path, by giving false hopes, hopes of pleasures which do not exist (actually). So that is the second phase of Maya, which is different from the first phase. Then there is a third phase which is in between the two. This actually helps the humanity to go towards the Supreme, and that is through knowledge – vidya. Knowledge about Maya helps the human nature to go towards (because by knowing) the Lord. That also is a phase of Maya. That's how His Holiness explains it that Maya is not only a servant, as you wanted to know. In the first phase she is more a friend of the Lord, in the second phase she is more

like a servant which is keeping people away from the Lord, and in the third phase is for the both – servant who will lead the person to the Lord.

His Holiness further illustrates the point. He takes the illustration from Ramayana.

When the enthronement of Rama was announced to take place the next day then the Gods tried to influence the maid-servant Manthara and through her influenced the Queen Kaikeyi to ask for the exile of Rama. This is the first phase, the devamaya His Holiness calls it, changed the mind of Kaikeyi. So that's the first phase; the second phase is Kaikeyi through her efforts tries to show to Bharata the splendours of the kingdom and to take it and sit as a king. This was the second phase to persuade Bharata by showing this spectacle. The third phase was that Bharata went to Rama, came back, ruled on behalf of Rama, not on his own behalf; so this is the third part of the Maya which links it with the first two. Contact with the Lord brings then all these things but with a different approach.

P: So this third phase, the seeing, or the knowledge of Maya is the important factor, so that knowing it you can use it?

S: His Holiness confirms your view and further says that as Kaikeyi was poisoned by Manthara, the maid-servant, then the same process was being adopted by Kaikeyi to poison Bharata – the brother of Rama.

Actually this was all the doing of the gods, the devamaya poisoned the minds of Manthara and Kaikeyi and the same devamaya wanted through Kaikeyi to poison Bharata but Vasistha

the guru of Rama's brother, he took a stand, saying, "Look here, you were successful in changing the mind of and improving the mind of Manthara and Kaikeyi but you cannot change or influence the mind of Bharata. If you succeeded therein then it will end in your own annihilation."

A person who has got respect, faith and knowledge will never go astray. The three things are essential for going in the right path.

Namely. Shraddha – respect, viswas – faith, jnāna – knowledge.

P: Three aspects of Maya, would it be appropriate to relate them to the gunas, one to each?

S: If you want to have a relationship between the two, then Tamaguna will be related to that Maya which is depicted in lack of knowledge. Rajaguna will be related to that Maya which consists in the splendour, and Sattvaguna is the knowledge.

P: So again we have stressed the importance of Sattvaguna and that was also in relation yesterday, to the returning into manifest action. It leads me on to ask about the knowledge of the man who has achieved the Brahma and came out into the manifest action, how that might be recognised and how it might be manifest, perhaps in the individual, perhaps in the company or in some way.

You see the common world, I think expect certain things, but this is another illusion.

S: Those who are around will not be able to know whether he has realised the Lord, unless they themselves have realised. When they get the same stage of realisation then alone they will be able to know that this person is realised. His Holiness illustrates that only those persons who have studied and known English will be able to understand the language of an English speaking person. Similarly a person who has himself realised, who has himself gone on that path, will be able to know others who are realised.

P: So the recognition would be by reflection? One to the other?

N: His Holiness says there is another way also. Ignoring whether the development has achieved the ultimate or not, if others start having confidence and faith that that person has achieved these, other persons will be able to advance. In other words confidence and faith is another method of realisation.

P: So, I think there is no demonstration to be made?

S: His Holiness quotes the Gita. A question similar to yours was asked by Arjuna, and Lord Krishna gave a reply. He said that a person who is realised,

although in his dealings, in his behaviour with other persons is the same, but there is some sort of speciality in the dealing of this person who is realised. That speciality is that, although others don't see it, he knows it's only theatrical acting. Knowing it is theatrical his relationship is with the God and through the God with these people. His Holiness gives the example of a person who is acting on a stage. The person who is well versed in it, the person who is realised, the actor who has learned his art, he performs his part in such a fashion that everybody gets fascinated by it. But the person who did not get trained, who has not yet attained that art, when he plays the part, he will not be able to do it with the same efficiency. So there is a difference. But that difference is not felt by those around, but he knows the difference, he is conscious of the difference.

P: Again it appears that this knowledge brings a responsibility, not only to play the part as well as you have described, but to care for the part, as it were, and not to do harm in the part – to have some choice in one's actions. That is an important question because sometimes we are asked to do things, as Arjuna was asked to do, to kill his relations. So this comes back to "I like, I don't like". So this just needs to be pressed home to make sure whether there is any choice in the part for the realised man.

S: Wonderful is his reply. His Holiness says that when Arjuna went to the battlefield he was activated by a desire to obtain the kingdom. He wanted to fight to get back his kingdom,

but when he saw his own relations, that desire disappeared. Now Lord Krishna said that both these things are wrong. To enter with a desire to fight for the purpose of obtaining the Kingdom was wrong, and not to fight because it will be killing your kinsmen is also not right. What the right thing is, “Act as considering it as duty”. To kill for the Kingdom and not to kill because it is your kinsmen, both things are wrong. The right thing is to fight as though belonging to the kshatrya (soldier) order, the warrior class. It’s your duty to fight and therefore you fight.

A person who is realised should not indulge in any action for any motive – to gain an objective or to refrain from gaining an object. Whatever he should do he should do considering it to be his duty.

P: So. One small question of terminology. What we have been discussing these two days. Is it all enshrined in the phrase Aham Brahmāsmi¹?

S: His Holiness says that, he explains the meaning of the phrase Aham Brahmāsmi¹, as to where it should be applied, and leaves it to you whether what we have been discussing can be covered

¹ Aham Brahmāsmi – I am Brahma.

in this phrase.

His Holiness says that Aham Brahmasmi is only to remind us what we are. Now if this phrase is uttered in relation to the spirit, soul, the Atman, then it is absolutely correct, but if this statement is pronounced in connection with other things like the body then it is not correct.

P: I understand.

S: His Holiness recollects an anecdote that took place in Lucknow some years ago. In India in a certain part of the year we perform a play of Rama or Krishna, known as the Ramaleela. In that performance the entire story of Rama is played. Now in that particular party the person who was to play the part of Ravana – who had ten heads – the person who was to play that part fell ill. The manager of the party got hold of a person who was a street meat-seller by profession and he had a very well-built body. So in that performance the only thing Ravana had to say was that “I am ten-headed Ravana”. So he was made to remember this phrase. “I am ten-headed Ravana” by repetition. When actually the performance was being staged and Ravana came in confrontation with Hanuman who asked, “Who are you?” he said (with gusto) “I am ten-headed Ravana”. Then Hanuman touched him rather mildly

with his sword. Well that was a harsh one for that Budhu, (that was the meat-seller's name) so immediately he fell down and whined "I am Budhu! I am not Ravana".

His Holiness says similarly in this, a person who is realised when playing his part in this world, that is different, he will play it well. But one who is not realised he will play it like Budhu. The moment he gets struck he immediately forgets what he is and he starts saying something else.

P: Yes, yes, yes. I have found that the time of being struck is the time to remember.

5th Audience

24th August 1979

- P: Yesterday I was put to sleep and made to dream, and it showed me the power of Maya, because I was reminded of the story of Lakshman diving to recover the ring of Rama, and of how he had a whole life within that dive. So I think we should have enormous respect for the power of this particular servant. (sattva)
- S: His Holiness says it is a matter for congratulation, that you had in your dream the opportunity to be reminded of that story which is connected with Lord Rama. He says that this world is a bigger dream which is jagriti (day-time waking), while you are awake. Although you are awake this is also a dream but a bigger dream. And so what you feel, it is very much similar to sleep and dream. What you see there you see here also. It is sort of complementary and the fact that you had a remembrance indicates that you are pondering on what you have been hearing, and this is a sign of sattvic – your increase of sattva – and that is a good sign. That's why I said it is a matter for congratulation.
- P: His Holiness constantly stresses the need for sattva. It seems also the other two gunas are powerful servants. Do we have ways of dealing with those also so that they may be put to advantage?

S: The three gunas, rajo, tamo, satto guna, they exist simultaneously. The difference is that one predominates over the others. Now those rajo guna and tamo guna. There is rajoguna but also sattvguna is fairly high. That rajoguna is acceptable and can be made good use of. Similarly tamoguna where there is a quantity of sattvguna also it can be made good use of. Where tamoguna is so high that sattvguna is almost negligible of these three, however holy we are it may not be possible to turn it to advantage.

His Holiness takes the example. The effect of tamoguna is sleep or anger. Now this sleep, although it's tamoguna but if during sleep we are dreaming something connected with God, then that, although it's tamoguna is being made good use of. Similarly if you are angry, if you are angry to control, to infuse discipline, to educate then that will be making good use of your anger. That way we take advantage of that tamoguna.

Similarly with rajoguna. Now rajoguna comes into play when you are doing these worldly things. Now if while you are doing your worldly things you do it only for the sake of worldly things, it will not of course be making good use of it, but if you remember at the time that you are doing it because of your duty then even though it is rajoguna, you will be

making good use of it, because of the element of sattvguna in it.

P: So the element of sattvguna seems to rely very much on remembering?

S: His Holiness gives another illustration. On the road we find there are electric poles. Now they are at some distance apart. Now the light of this pole reflects a certain distance and the light of that pole also reflects a certain distance. Now they meet with the result that the darkness that is in the middle disappears. So if you remember the Lord before going to sleep and remember Him again when you awake then the darkness in between will also be converted into light and it will be counted as a part of your prayer, your remembering.

P: I understand. And the practice has been to increase the number of rememberings so that the light poles are closer together. Am I to understand by this that though in the daytime one may appear to have forgotten – one remembers that one has forgotten. Is His Holiness saying that we shouldn't worry too much about that forgetting? When one remembers – the remembering is that one has just

forgotten. Is His Holiness saying that we need not worry too much about those periods of forgetting in between?

S: His Holiness confirms that forgetting in between the two rememberings has no importance – you can safely ignore it. His Holiness further illustrates the point. A person doesn't remember all the time that he is a man, but if anybody tells him that he is an animal, then immediately he remembers that he is a man. So similarly by practice a stage will come when your remembering will become natural. You won't have to say that you are a man, you are a man, you are a man. It will become natural and you will only become conscious of it when somebody detracts you from your belief. When somebody says you are not Brahman, then otherwise you continue to feel that you are Brahman all the while, become absorbed in it, but you will become conscious of it only when it is pointed out that you are not Brahman, then you will know and say "I am that".

P: You see that there is a sort of trick that is played so that although I know I am given this precious thing, I will sometimes fail to demonstrate it because people will say, "Oh no you are not this". It is as though one had walked out of the palace with the crown and everybody shouted "It is not yours – it belongs elsewhere" and so one is somehow restricted or

prevented from wearing the crown. That is sometimes a difficulty, one fails to speak or act when one should. From this one gets a feeling of being constrained to keep it secret, and I wonder whether that is correct?

S: His Holiness says that the best thing is that a thing that is really valuable cannot be kept obscured or concealed. Now the happiness which arises out of realisation of ones relationship with God cannot be kept secret. Like a very strong smelling salt, its smell cannot be concealed by keeping it closed in a bottle. If it is very strong smelling then it will pervade the atmosphere, however carefully we might try to conceal it. Similarly when we are Absolute, Brahman, it is happiness personified. Therefore when you get to it, that happiness is reflected in you and your happiness will affect others around you. If you go and sit by a person who is happy you yourself will be happy. If you go and sit by a person who is weeping that sorrow will pervade you also. So the best thing is that you let it come out and be seen.

P: Would this be true also of the teaching itself, of the passing of the knowledge from one to another?

S: Yes.

P: There was a reference to the nature of individuals being different and being attracted to Gods of a different nature. Rama and Krishna were mentioned as two. Can we only leave it to them, the individuals, to find for themselves which devotion to make or can they be assisted?

S: One can lead a person to make a choice, but the choice has to be his own. The choice is not to be imposed upon the person, but once a choice has been made then he can be helped towards the attainment of that goal. For example, if one has chosen Rama, then the person can be helped as to how to increase his feeling of devotion towards Rama.

P: If this includes meditation on the name of the chosen, how might one assist in this direction to make an adjustment? If a person had made a choice which was wrong or no longer appropriate for him, or his nature had moved in some way, would he then have to make the change for himself or could that be helped in some way? How could one see such a thing?

S: It may take a little time but nature will bring him back to the correct path. If he has chosen some wrong objective – by wrong I mean incompatible with his own liking – then

nature will help him in adjusting. You shouldn't try to interfere, let nature do it.

His Holiness says that there are some people who are not able to take a decision. In them the predominance of Tamaguna is greater and that's why they are in doubt.

They are not able to make the final choice. For them, you can help. You can find out their liking and then help them in making a choice.

P: Might this lead us in terms of the practice of meditation to choose different mantras for different people?

S: Yes, that adjustment can be made.

P: And so what are the chief characteristics? I suppose there might be three main streams of nature. How would one go about choosing a different mantra for a different nature? I understand the mantras which are given in your country are three in number, or are they many?

S: Only one!

P: So how does the difficulty arise if there is only one mantra given?

I conceive that a different nature may need something different.

S: His Holiness says that there are three things. There are two major differences, minor distinctions there might be more, but major distinctions are two. One is Sākār, of the body, relates to the God as a body. The other is Nirākār which means God is pervading everywhere – there is no particular body. So if this is the basis of distinction to find the liking of a person, whether he wants the Sākār God or the Nirākār God, then it's easy because for the Sākār and the Nirākār God you give one mantra-name.

Now this name is just like an interpreter of different languages. So a person who believes in the body of God, he by chanting that name will think of that body, while the person who likes to conceive of God as Nirākār, the formless, he by thinking on that very mantra will think not of a particular body but of a power pervading the cosmos. So the name will be the same but its interpretations will be different. The interpretation will depend upon his liking whether he wants Sākār or Nirākār.

This is an important assistance to help with the meditation.

6th and Last Audience25th August 1979

- P: I think the hot weather is very good, it makes me remember that I am a very chothi wallah. The jiva is very powerless on its own to do anything.
- S: The jiva who realises this, then he has learned a lesson that he is dependent on Paramatman. The major jiva is wasted, “I can do this and I can do that”, but one who feels that without the help of God he can do nothing, he is really a devotee.
- P: When His Holiness was speaking of shabda of Brahma, he explained that ‘Creation was the meaning of the word’ and I understand that as a broad concept. Would His Holiness expand on how the word becomes the concrete creation?
- S: Word is not different from its meaning. If you want to analyse the meaning then it will not be different from the word itself. His Holiness repeats the earlier example of mango. Now when one asks what is mango – mango is the word – it is not leaves, wood or fruit. It is only the word. So ultimately, His Holiness says, the creation was started from the word, shabda , and ultimately gets absorbed in that word.

Just as a juggler while showing his play, creates

certain things but they are not real, they are just to deceive. Similarly – God the creator is playing, and this world has been created from abstract into concrete by stages. So similarly it will get absorbed by these same stages into abstract. So, the word shabda is perpetual but the creation has arisen out of it and will merge into it.

P: Yes. I think my question was really about the stages.

N: He has described the stages but I cut it short because there were so many of them, and I couldn't find exact words to express them. If you like I can speak those stages for you but it will be difficult for me in English.

P: Perhaps at some more leisurely time you can write it.

S: The word is in the mind, and it cannot be seen or heard by anybody. That is the first stage. That in vernacular is known as avyakta, which means that it is unmanifest. Then the second stage is prakriti – nature, is physical existence. The third stage is known as mahat tattva which means, the cosmos – the soul of the cosmos. The exact word His Holiness is using is mana of digestion is heart of cosmos. Then from that stage the important stage is akasha – vacuum. From that one is air vaya. From air – fire agni. From agni – water and from water earth, prithivi and from earth then the entire world. This is the outward process. The reverse will

be the inward process, earth, water, fire, air akasha. The circle of each is ten times bigger as it goes round.

P: You mean the relationship between air and fire for example is 1 : 10.

N: Yes.

His Holiness has further stated that only three can be seen by the physical eye, namely fire water and earth. The remaining five, these cannot be seen. These are the eight stages of manifestation of God and whenever there is creation they will come into existence one by one, and then get reabsorbed one by one.

P: It seems to me that there is a particular difficulty in understanding that arises with akasha, because of this point of change from the subtle to the physical.

S: If there is no akasha then the word cannot be heard, sound cannot be heard and this sankalpa¹ - vikalpa² when the vibration is created by sankalpa-vikalpa then akasha comes in.

¹ Sankalpa – Thought: desire.

² Vikalpa – Imagination : oscillation of the mind.

Akasha means something not solid, some sort of hollowness, ether or “vacuum”.

One can pronounce because inside the mouth there is that hollowness. If there was no hollowness then no word could be pronounced.

P: As you speak I just wonder whether we have not stumbled on the particular question which I was looking for earlier. You remember I asked for the identification of my own particular question, and I wonder whether this has to do with akasha. My career in architecture is very much related as the words come from the same root I know.

S: Before you can project your idea about the architecture it has to be conceived in the mind. With the help of akasha alone can it be developed. Unless there was akasha it will not be possible to exhibit your ideas about construction of what you want to make outside your mind.

The creator of all this is prakriti – is nature, who is like a wife to a husband. This prakriti creates the entire creation and is the art of creation, the art of nature, which is to please her master who has ordered it for his pleasure. That art is reflected in man when he creates different things.

P: This means we go through the same steps, and so we shouldn't have so much difficulty in understanding what they are.

S: Yes it's already there it's only when you will get it.

P: In one place His Holiness spoke of ways to help increase the devotion. I wonder if he could just outline just one way?

S: When we remember the many mercies or kindnesses which one has got from God, then a sense of devotion develops and this is known as bhakti. It was so kind of God that he made us a human being where we can use the various elements he has created. Had He not been so kind, had he made us an insect instead of a man, we couldn't use that art. It's only because of this advantage, because of His kindness, that we have to be grateful. And this feeling of gratitude for all we have freely received, the more humble we are, the greater will be our devotion.

P: In the story of Sudama and Krishna, in the explanation there was a two-way devotion. The devotion of Sudama for Krishna and of Krishna for Sudama. I see that some people choose to devote themselves and others don't. Does the Lord also make choices like this?

S: Those who are restless to meet the Lord, who have a keen desire to meet the Lord, that desire or restlessness is accepted by the Lord, and He responds with the same degree of restlessness or keenness to select that person. So it is the approach of the person which is responded to by the Lord. Lord does not obstruct anyone approaching Him. He is open towards anyone who wants to come to Him, but it is the Jiva who does not always want to go to Him. Those who do not want to go to Him, who want to go astray, He does not mind, let them go astray; but those who want to go to Him, He does not let them go astray, He keeps them to himself. This jiva is a friend of God but he has become rather mad with God and as such he has turned his back towards God and is coming away from Him. But God is coming after him to make him agreeable, to compose his anger, and He will not leave the jiva until he agrees to turn round and agree with God.

P: So what will make him agreeable?

S: This is the entire game they play, and the moment he becomes

agreeable all his troubles will end. He will have trouble only as long as he doesn't agree. The Lord has created the world for play and in the play the jiva has turned his back towards God and looks towards the world. But whenever he gets the occasion of satsang, the occasion to meet people who know about God, then he turns his face towards God. When he faces God, the two can meet with the result that the world disappears for him. He no longer gets the pain and the troubles of the world. There is an end of it.

P: So here is the central reason for our meeting, here or in London or anywhere?

S: Sat is the name of God and Satsang means the meeting of God – with some jivas.

What more could the jiva want?

When one wants the articles of the world then sometimes one does not realise that the want is never satisfied. But when he gets the Lord then he gets everything: nothing remains for him to want.

His Holiness gives a story of an exhibition. Lots of things were exhibited and there was an announcement that those who wanted to purchase anything could do so at substantial discounts, even to the extent of 50%. One person he would start purchasing everything.

When the exhibition was about to close he went to the person who had organised the exhibition and said that, I want to purchase you. You can't purchase me. Yes, you are inside the exhibition and therefore you must be available for purchase. What is your price? He said my price is love. By purchasing me you get all the exhibition automatically because it is mine to begin with. Why purchase the entire exhibition?
So with the love of God we get everything.

This is abundance.

AUDIENCES with the SHANKARACHARYA in ALLAHABAD

1979

Lady Allan, Jane Allan, Professor &
Mrs. Guyatt, and Dr. & Mrs. Fenwick.

Translator: S.M. Jaiswal

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Monday 27th August 1979

1st Audience

We arrived at the Ashram a party of eight – Guyatts, Fenwicks, Allans, and Jaiswals. We were shown into H.H.'s room (not the large audience hall) where enough seats had been put for all of us. Two other women attended the audience.

We began with meditation. Then H.H. began by saying he would first like to express his concern for and remembrance of the soul of Lord Allan who is not amongst us, and he hopes that he will keep company all along with the work which the School has undertaken and which is important, and we pray that his soul rests in peace.

J. then read the following message sent by Dr. Roles:

“This visit is much more a thankful offering of our Society (its present and its future) at your lotus feet, rather than a request for further information! It is their Being that will benefit most from your presence with meditation. In this changing world perhaps there are some new directions you wish to give? No need to repeat past answers! All the questions and answers and many of your addresses to Melas and Ashram have been preserved and are a continuous joy. They have to be fed to hungry people little by little, and we are arranging for a staff devoted to this task, to ensure that more of your words reach meditators in all countries who are under your guidance. That should last for years!

At one time (? 1972) I asked His Holiness in a letter

(through Sri Dixit) ‘Which of all that you have taught me would you consider most important now?’ An impossible question! Yet you gave this miraculous answer.

1. ‘Physically, be everybody’s servant – devote yourself to Universal service.
2. Emotionally, give importance to the Supreme Being, always remembering His never ceasing good will, (Benevolence).
3. Intellectually, identify yourself as One with Param-Atman who witnesses everything impartially and reveals Himself in all that you perceive.’

What could be more beautifully complete than that? As this doctor gets his subtle body ready for its next journey, he spends his days and nights with that answer before him.

All he wants now is to repay any of the vast debt he owes to Param-Atman’s right hand (the Realised Man) and hold it firmly!

With gratitude and love,

Dr. & Mrs. Roles.”

H.H. The desire expressed by Dr. Roles to clear the debt of the Realised Man and the Param-Atman – all his efforts settle that account, and if there is anything still left H.H. would like to assure Dr. Roles he will be forgiven! And the debt forgotten! In fact, there is no debt at all, and His Holiness appreciates his feelings and offers his blessings to Dr. Roles.

J. introduced the newcomers to H.H.

J. then gave a message from Lady Allan:

M.A. I am so grateful for His Holiness' invitation to me and Jane at this changing time in our family life, and for the messages of sympathy and support he has sent. In fact, the support was felt instantaneously in Sydney, and brought a great peace and acceptance which has been with me so much since. H.H.'s saying on the last visit that "the present moment is always lit" has been experienced often and brought "happiness in spite of circumstances." The lightness and joy experienced in returning to Allahabad yesterday brought a feeling of all is well.

Dr. Roles has asked me to introduce to you Professor & Mrs. Guyatt and Dr. & Mrs. Fenwick, and to help them, though I think they all feel the introduction was made a long time ago, and this visit is to confirm this and ensure that we carry out H.H.'s and Dr. Roles's wishes in the future.

H.H. welcomes everyone here, and he appreciates the enthusiasm which he finds of the search for the Self, and the devotion to Param-Atman, and he hopes that whatever you want to enquire, and whatever help you need, he will try to offer the necessary knowledge. He hopes that all that will be used for your own development and the Society which you have been destined to serve in your country, and that you will look after your people and try to help them so that they can also improve their being and knowledge.

Professor Guyatt's Message:

G. My wife and I feel very honoured to have this chance of meeting His Holiness and deem it a particular favour. Our

dearest wish is to help in perpetuating the work of Mr. Ouspensky (our first teacher) and Dr. Roles, and to help in developing and spreading its influence in the future.

This is the aim behind most of the questions we have prepared before coming on this trip, as we know His Holiness can help us greatly with this ambition.

We hope it is not a presumption to ask for his advice, but are encouraged to do so by the tremendous help he has already showered on us all in London through Dr. Roles.

We feel it is of the utmost importance that the Doctor's work should continue to flourish, and that we should begin to prepare for the time when he will no longer be able to continue it himself.

H.H. showed appreciation and indicated Professor Guyatt should put his question.

G. There is a tendency amongst new people who join our groups to want to follow several 'ways' at once. They see the parallels between various teachings, and see no need to remain exclusively tied to one. How can one talk to them about staying with one teacher and one school?

H.H. It is true that there are two types of tendency – one is the general, which is universal, and the other is particular. When one has general appreciation of many things, which is the usual content of universal approach, then the appreciation is also very general, but general can never materialise faith. So if

people only have general appreciation, or appreciation in a universal way, of several teachings, then they can never get hold of any teaching, it remains general and universal, it hates nothing, but it holds nothing either. So, if anyone wants to improve his or her lot they will have to come to a particular system. All development follows a particular system – general appreciation is not conducive to the development of anybody's being or knowledge.

G. Mr. Ouspensky stressed the need for keeping 'school knowledge' separate from ordinary knowledge. New people coming to our groups query this, wanting to use School Knowledge to clear up misunderstandings they see in ordinary knowledge. They would like to see 'the System' play a more active part in influencing the world at the ordinary level.

H.H. Although knowledge is One, yet it seems very necessary that a System is created – the Systems are created to evolve responsibility in people. Unless people take some responsibility neither can they improve themselves, nor can they be effective outside. Keeping this in mind, there has always been this tendency to separate the System from the general knowledge. Although all of us are free to distribute our knowledge as freely as we can, but the question arises, will it be useful, will it create, or bring, some development in the common man? Experience shows that this does not work – keeping everything open – so one has to regulate the System knowledge in such a way that those who are seeking, if they take up responsibility – responsibility in the

sense that they accept the knowledge, the tradition and the discipline involved with this knowledge, and put it into practice – only then can we presume that they in turn make use of this knowledge for development on the common level. Unless responsibility is taken it is not advisable just to distribute the System freely and expect improvement. It will be futile.

G. There seems to be a tremendous gap between those who seek the social or material betterment of mankind, and those who seek spiritual enlightenment. I am surrounded by the former in my ordinary life and work. How can one speak to them to be of use?

H.H. What we call material and social is only a manifestation of the spiritual world. The whole creation is a unit. There is a certain order between the spiritual and the material, but in the course of time there has come a gap – certain links between the spiritual and the material have been either forgotten or not been activated. That is why we see these two factors. If there was no change or power (Shakti) in the spiritual knowledge to give social or material advancement to people no-one would be interested in it, because that would be quite an unproductive field, and many would not follow that spiritual field which does not bring any advancement in the material and social life today. So those who are looking for the spiritual have certainly had their social and material advancement. Social and material advancement is a precondition to spiritual advancement. In fact there is no difference between these two. But considering that we do see a difference between these two factors – take the

example of a child who is suffering from some ailment and he has to be given some bitter medicine which he may not like, so he is given it as a sugar-coated pill. The social condition of those people who are looking for social and material betterment is very similar to the child, who think that the spiritual power or the medicine is not suitable, and bitter, and unnecessary for them. What we need is to coat it with some sort of sugar which may induce them to come towards spiritual advancement. There comes a time in every individual's life when they feel inclined to go towards the spiritual, and the reason is that this social and material world is very transitory, and everybody has to leave it one day whether they like it or not. When the time of leaving comes nearer then the desire for the superior or the spiritual knowledge grows, but if the opportunity to acquire the spiritual knowledge and make it strong in themselves to improve their inner being is lost, and people leave it for too long, or too late for spiritual growth, then it becomes difficult to advance. Thus it is necessary that people should be given both, and the link which has been lost – the gap between the spiritual and material which has been created should be filled in so that people know that there is no difference between the two. In fact all power, all force, belongs to the spiritual. Those who have material and social advancement at some time had some spiritual power which has resulted in their social and material advancement, but may need spiritual advancement again to fulfil their life.

Dr.Fenwick. Both my wife and I would like to thank His Holiness sincerely for all the help and support, and for his wisdom, that he has given to us over the last ten years. We would like to thank His Holiness for allowing us the privilege of coming to Allahabad to see him, and the chance to draw closer still to him. I work as a doctor in London and I am particularly interested in mental health, and in the brain and its functions. I have for some time been studying the effects of meditation on the electrical activity of the brain, and this has given rise to many questions, for some of which I would like to seek a further understanding from His Holiness. I am also involved in the treatment of mentally ill patients and I would appreciate any guidance His Holiness can give concerning the interaction of mental illness and meditation. I am very much aware that science is unable to provide the explanation of how meditation works and that this can only be gained with the help of His Holiness's teaching by discovering the Atman within.

H.H. As an introductory observation on what Dr. Fenwick has said there are two aspects involved in any activity; whenever an activity has to be initiated, it can only be initiated from a point of rest. If one has rest, only then can one initiate activity. If one is not at rest, there must be activity already there, so there won't be any question of being able to initiate an activity. The second point is that the progress of the activity depends on the forces available at the point of rest – one can go on only as long as the forces within last. These forces form the capital

of the individual and govern the amount of activity he will be able to carry on. This is the precondition of all mental activity as well as physical activity, so when one is trying to find out how the mind of human beings works, whether free, or under certain disease or deformity, one has to see these two points. The question of rest is such that there are three types of rest available for the individual – according to the guna system there is sattvic, rajasic and tamasic rest. In tamasic rest not much is gained, – apart from physical charge of energy one cannot gain any supplementation of intellectual power – it is not possible in tamasic rest as far as the mind is concerned. The same goes for the rajasic rest, except loss of speed. Unless sattvic rest is made available for those people who are deficient in mental activity, it would be difficult to change the course of their mind. So we shall have to look into this matter of rest and the power of the mind on these three levels, and then later on we will consider this in relation to further questions which you may want to put.

J. I think we have come to the end of our time today – should we take a stop?

M.A. If you could tell His Holiness that we have brought many questions, and the things he has said this morning raise questions I'm sure for all of us, – for instance, the sugar on the pill – is this related to example? – and also questions about the transitory nature of the physical level, which relate to a question

Dr. Roles gave me, and on which I also have a question, so it would be very nice if we could return and put all these!

We also asked J. to convey to H.H. thanks for all the help Sri Narayan had given us in corresponding and conveying H.H.'s wishes and messages – this was done and we understand Sri Narayan will be present tomorrow.

Introduction to 2nd Audience – 28th August, 1979.

Dr. Fenwick's question toward the end of the 1st Audience was:

P.F. I would appreciate any guidance His Holiness can give concerning the interaction of mental illness and meditation. I am very much aware that science is unable to provide the explanation of how meditation works and that this can only be gained with the help of H.H.'s teaching by discovering the Atman within.

This produced an answer which gave the starting point of Audience 2:

R.G. We start with a question arising from yesterday's discussion. H.H. mentioned the forces available at the point of rest – in a previous answer he had spoken of samadhi being available in the moment between activities – is this connected, and could he say more?

His reply, which is based on an intricate description of the Law of Three Forces as applied to rest and stillness, contains much that is quite new to us and something of great practical importance, but is difficult to understand unless one takes into account his previous approaches to the same subject by different and more elementary routes. One would like you to hear those as well and then return to a second reading of this present answer.

Tuesday 28th August 1979

2nd Audience

The audience began with some questions prepared by all of us after yesterday's session. We started with a question arising from yesterday's discussion. H.H. mentioned the forces available at the point of rest; in a previous answer he spoke of Samadhi being available in the moments between activities – is this connected, and could he say more?

H.H. We were talking about Samadhi being available between two desires* – not necessarily activities. When a desire has been fulfilled by the activity, then a new desire can arise in consciousness. There lies, say for a minute or two, a little gap. If this gap can be increased even slightly, then this will give so much power to the individual that he can face the next event or activity and fulfil the desire which is yet to follow, from a vantage point. This period, this moment, which is available between two desires, allows one to have Nirvikalpa Samadhi – (Nirvikalpa: Yoga Vedanta Dictionary = “Without the modification of the mind.”) – where there is no desire, there is no thought. All thought processes come to rest and in this moment of rest, which is taken as Samadhi, there is great depth that the individual can gain. What was said about the point of rest yesterday was about the general activity which any individual performs in everyday affairs. This sort of rest can be tamasic or sattvic. If it is sattvic, (meditation that is), then it gives enough power again to the individual to

* The word is Vāsanā (explained in 6th Audience p.127)

carry on further activity. In the usual course of an activity and the rest that we want on the physical level, for a very healthy person only two hours of sleep are enough, and after two hours of good sound sleep he should be able to take up any mental or physical activity without any deficiency being felt by him.* During this Samadhi, if we can extend this period of rest between two desires, what we can save is more powerful than what we can get out of eight hours of rest in sleep.

J. H.H. did not connect the two but he explained both the situations, one related to the desires and the rest between two desires, and the rest between activities as expounded yesterday. Does this raise any further questions?

R.G. We have heard before from H.H. about rest on the three levels – physical, subtle and causal. Yesterday he spoke of tamasic, rajasic and sattvic rest – how do we understand rajasic rest?

* Note: (if question arises after reading)

His reference to “two hours sleep being enough” (p.66 – above) refers only to one who experiences Samadhi, and is taken as a statement of fact and not a recommendation. It is waste of time to discuss it. Either one has experienced this or it doesn't apply to one at all. He has previously said that the type of life, climate, etc., determine what, for the average person, is the best time and duration of sleep. And it is established that in Britain and the West four hours of deep dreamless sleep should be accompanied by three or four hours of sleep with dreams, which also have value.

(R.E.M. sleep is ‘Rapid Eye Movement’ sleep.)

H.H. The Law of Three prevails at every stage and is involved in every event of life. There isn't anything which escapes the Law of Three. And the same Law of Three was previously discussed as physical, subtle and causal in relation to the rest and also yesterday as tamasic, rajasic and sattvic. Whatever event you like to see and visualise, or analyse, you will find the Law of Three works. In relation to the Ahankar, each individual who has a unified concept of himself and a picture evolving out of this unified concept of the world as he sees it, and the way he behaves, is governed by this Law of Three. If the person is tamasic, then he sees himself within the tamas and is seen to be composed mostly of tamasic elements. He will see the world in a tamasic way. Similarly, rajasic or sattvic, which we have discussed many times.

The same can be seen in Bhajana – (Bhajana: Yoga Vedanta Dictionary “Worship and praise (of the Lord). Taking refuge (in the Lord).”) That is the devotional activity which disciples or householders take up. In tamasic Bhajana sometimes people engage themselves in the peculiar discipline of controlling the evil forces, ghosts and the like. They perform certain rituals and keep on doing this for a long time, so that they can acquire the possibility of dictating their desires to these evil forces, who would respond so that their desires may be fulfilled. The rajasic type of Bhajana, or devotion, is mostly related to different levels of gods. There is a variety of gods in a hierarchy under the Absolute, and some people engage themselves in pleasing these gods by devotional acts and continued practices of rituals. When they have finally pleased them, and they have acquired their

favour, everything favourable happens to them and their desires are fulfilled. But the man who goes on the way of sattvic Bhajana, he only attends to the Absolute, the Brahman. He does not have any particular desire to be fulfilled, he devotes himself simply, without desire. Accordingly he will acquire great powers. He does not look at the result and he does not have any particular desires. These are the three ways showing the Law of Three working through the Bhajana or devotion.

We can see the same thing in relation to thought, action and sleep, which was previously mentioned. A really healthy man needs only two hours of sleep and after that he should be happy enough to perform all sorts of vigorous physical or intellectual work. But there are people who keep on sleeping for hour after hour, eight or ten hours, and even after that they are not very happy to get out of their beds. They keep on desiring more sleep. It never gives them any rest and never gives them any more power but this is the way they waste their lives in sloth. The rajasic sleep is that you keep on having all sorts of worries in your mind and keep on dreaming or creating dreams, or weaving desires and plans for achievements so that you waste the whole time that you intend to sleep, and you never get any sleep, and again engage yourself in further activity. The sattvic sleep is one in which you would immediately go to sleep the moment you are in bed, and after a couple of hours you are fully fresh and awake so that you can attend to everything that is necessary. There we have the Law of Three related to the Being, the attitude of an individual

through which he activates himself in relation to the world. Again, in relation to Samadhi the Law of Three prevails.

There was a particular man who had trained himself in physical Samadhi. He went to a king and he wanted a black horse. He said to the king that he would demonstrate his Samadhi, lasting twelve years, and as a reward for this exemplary Samadhi he would like to have the black horse from the king's stables. The king agreed and all the necessary arrangements for his Samadhi were made. A trench was dug and he was placed in it. It was covered with planks and soil. Then everybody forgot about him. Some time during these twelve years the king died and so did the horse. But the desire of the man in Samadhi was alive, because he was neither asleep nor dead, he was in Samadhi. The whole situation in the kingdom had changed after twelve years. Some people in the kingdom were building a new palace at the Samadhi site. When they came across the man in Samadhi they dug him out. When he came to consciousness he asked for his black horse. What black horse, they asked? He said, well, where is the king? Can you call him? They said, the king is dead. Then he explained that the old king had agreed to give him his black horse after twelve years of Samadhi, which he had now completed. Could he please now have that black horse? He was then told that the horse was also dead, so that he could now have nothing.

Note: Retold – see 1968 record pp.54-56. (Reply to Allan's question about Meditation and Arrow-maker).

This was an example of tamasic Samadhi, as there was something which he wanted to acquire after twelve years of non-activity, non-productive Samadhi.

There is rajasic Samadhi, when you get peace after doing some activity. After a little peace you once again hurry up into activity and keep on with this cycle of activity and peace. It keeps you going but it does not improve the situation, though of course there may not be any loss either.

As an example of sattvic Samadhi, there is the Rasaleela. The Lord Krishna as a youth used to

dance with the Gopi girls in the jungles of Mathura, Vrindavan, and one of the pictures that we have been given is that of the dance coming to the end; at the final stage all the Gopis stand in a circle and between every two Gopi girls there is one Krishna. This picturesque view of the Rasaleela shows that between two activities – the Gopi girls – is the restful Krishna, the Absolute, and this is the symbol which has been adopted to form this Rasaleela.

This represents the rest that we ought to have after each activity so that we can initiate the next activity, with a better understanding and a better availability of the forces within us.

As far as thought process is concerned, the sattvic person just listens and understands the content and form of what is said. The rajasic does listen sometimes and gets some partial view, and the tamasic either falls asleep or into a trance and misses all or forgets very soon whatever he has heard. He holds nothing or misunderstands.

P.F. Could we hear what we really need to do between the rests so that we can extend this period of availability of Samadhi?

H.H. All desires arise in consciousness, although this consciousness is not appreciated, or not registered by the common man. But one who knows, or who has taken to discipline, does realise that there is a moment when a desire arises, and of course everyone knows when the desire is fulfilled. So with ordinary man the cycle of desires and their fulfillment goes unnoticed – although it happens in consciousness, it is not registered. It can be registered if we want to register it and those who are following the discipline certainly would be able to do that. Because it is done in consciousness, when a desire is fulfilled, everyone can see for

himself that there is a moment when he puts up a new desire. If you appreciate the moment of lack of all desires, then at that moment you will not have a desire, because only one thing can happen at a time – either there is a desire or there is no desire registered by you – you cannot register lack of desire and desire both at the same time. That is the moment to catch, and by practice it is possible to extend this moment.

There is a quotation from the Vedas which describes the activity of the mind which can rise far and wide in all states of existence and which prays that all our desires should be concentrated – the fewer and steadier our desires, the more the power, and the facility to fulfill them.

Take the example of a canal – when it is constructed to irrigate the fields, hundreds of small openings are made into the canal to allow the water into the fields. But if you have hundreds of openings then the amount of water being put into the fields will be less than if you had only ten openings.

The application of meditation is just one such way to curtail our desires, because you give some time to it, and it takes you away from your lovely desires. The extension of this moment of Samadhi between two desires is another way. Understand this central point that consciousness is only consumed through desires – the fewer the desires the better use of consciousness can be made. All the disciplines which we have been given are to lead in this direction – if we practise the extended moment of Samadhi between two desires, we can, by practice, extend it and get the full benefit of this process.

R.G. There are different sorts of desires – long desires, short desires, worldly desires and spiritual desires – are these the openings out of the canal which have to be closed through meditation, and made into one desire for consciousness?

H.H. The realm of desires and their fulfilment is the common realm. Some people have more desires than others, and certainly through all the disciplines we can learn to minimise our desires and the more they are minimised the more force of consciousness we would be able to use through our desires.

There is a way whereby there is no cessation of activity and yet there is no desire – there is no concept of achievement – there is no entanglement, no attachment to any activity, and yet there is a ready response to do whatever nature calls for, whatever the moment demands of you. Now this surrender to the activity generated by the nature itself is a state where there is no hankering by the individual – whatever is wanted he picks it up and puts it down instantly when the time to stop has come. He thinks no more about it, and he may pick it up later on if he is called upon to do exactly the same thing again. Ordinarily it might seem very odd because in common life most of us like to complete the job, because completion of the work is related to achievement, – fulfilment of the desire.

There is an example to see the two in action, for instance when you go to the office to work you reach there by 9 or 9:30 and start work and the moment it is 5 o'clock you stop everything, pack up the papers and go home. On Saturdays and Sundays, when

we are at home and not attending to office work, we do our work and never look at our watches because we want to complete the activity. So without attending to time we keep on doing the work, and if we can we finish the work, and if we can't, then next day we rise again with the same desire to be implemented and we get activated. There are desires which are few, and there are desires which are many, and then routine desires like getting up early in the morning and performing certain acts very necessary for the health of the individual, or for daily work.

Common man does not know that there is a way where there is no desire and yet the day is full of activity.

Judges seem to have, this capacity – when they go into Court they have no thought about the cases, – the case is put before them, they listen to it with great attention, give their ruling or sentence – whatever is necessary, and having done so they leave the Court without having worries about the case with them. They can keep on doing this day after day without any involvement.

It is the involvement which we have to learn to give up – if our attachments are given up, then we can reach a state where we should be able to be active and do all our work without any loss of consciousness, without any loss of energy – no sense of achievement and no fulfillment of desire.

R.G. We were very interested in the idea of activity only being able to be initiated in stillness. This is not common in everyday life where activities run one from the other. Could H.H. say more about the quality of the stillness?

H.H. There are two sorts, physical and mental. Yesterday's

answer was not meant to give the impression that during our daily activity we have to make a physical stop and immediately stand up and stop, before starting another activity, and then when it's over, make another stop and start again. It was not the intention to give this impression at all. A day is a continuous period of activity during which everybody ought to keep working, because a natural stop will come, you will go to sleep and that will be the usual stop of the day's activities. So let us keep it clear, that the moment of rest has nothing to do with the stopping of physical activity as such. There is a natural stop, and the result of that stop, if you have done your day's activities correctly, will certainly be a good sleep. All your physical energy will be recovered next morning and you will be fresh and ready to start again.

The sort of rest we are discussing is mental rest, and for that one doesn't have to stop work. The moment something has been completed we have to register that it has been completed, and immediately extend that moment a little, so that a clear demarcation in the mind is made and two activities are not intermingled. There are many examples of how these two different types of people behave. All those people who are efficient, who have learnt to attend to their work with attention and consciousness, they do their work much more quickly than others, they perform their tasks much more efficiently, and they finish each in a shorter time. But those who are very much attached to their work cannot give this direct attention to it because

they keep switching to their dreams, their attachments and desires, which linger so long that they don't find time to attend to the work. Some people even during their sleep keep on thinking about it and worrying, so they cut down their sleep and this in effect cuts down their energy for the next day. One of my cooks is an example, he always tried to make a complete plan for the whole day so he could make sure this was attended to first, then this, and so on, so that everything was done nicely and in the right order. But in effect he went on planning the work for such a long time that he never started any work on time, nor did he finish any work on time, he was always organising things.

D.S. When His Holiness listens to questions, he says that he is simply listening to the question, he is not thinking about the answer. When the question is complete, then whatever there is in his memory arises from the memory, and from that store of memory all the answers follow. Whatever is available at that time, in that moment, is offered to you; after that it is completely forgotten because if he keeps on wondering whether the answer was complete or not, then the next question will not be listened to. During that time he sits quietly, waiting for the question to arise, without having any desire of his own to foresee the events or think about what is going to happen next, he keeps himself clear.

Those people who have not learnt the art of living, they try to organise themselves and find themselves thoroughly disorganised, their organisation is the cause of their disorganisation.

It can also be seen that when we are asked to meditate, and during the meditation, we have simply to attend to the mantra. But do we not find in many cases that it is our own desires which fill our mind, and the mantra escapes our attention? So we have to see that daily activity is continuous – one after the other – let it flow because rest during the night will follow and will take care of the energy. As far as mental activity is concerned – there we need to register the moment when something is completed, and extend that moment a little so that extra energy is available for the next activity.

Wednesday 29th August 1979

3rd Audience

R.G. His Holiness said so many profound things to us yesterday that we would like more time for consideration and would like to return to some of them later. However, I would like to ask a question, which perhaps links with yesterday's conversation, before Dr. Fenwick asks some questions.

Mr. Ouspensky has written – “Fusion, inner unity, is obtained by means of friction, by the struggle between ‘yes’ and ‘no’ in a man.” The need for such friction played a definite part in his teaching on self-development, and speaking from experience, I have found great benefit in my life from facing up to difficulties and by trying to find the right way in which to deal with them. Can this be seen as the act of discrimination between conflicting desires, or does such a conflict rob one of the energy to experience consciousness?

H.H. The conflict can be tackled in two ways. When the application of consciousness is for the resolution of the conflict, then certainly there is discrimination. But conflict multiplies conflict and leads to destruction. Then certainly it is not discrimination, it is something not advisable. There is a Sanskrit saying, “By discussion, the understanding of the wisdom arises.” This conflict is very similar to discussion within Oneself. If it leads to unity, certainly it is discrimination but if it does not lead to unity, then it is not advisable. It is a waste of energy and consciousness.

P.F. My understanding from the previous talks with His Holiness is that the mantra purifies the Antahkarana. Could H.H. please let me know how the mantra receives this power? Is it the sound of the mantra, or the fact that it has been given from a tradition, or is it the purity of heart of the meditator?

H.H. The sound of the mantra has been given to us through the Vedic tradition, and its roots are in the Brahman itself. All these pure sounds which are incorporated in the mantra are full of qualities, and each sound has a particular element or meaning, which combine to create a particular type of effect, when this mantra is being repeated by the individual. Thus the meaning of the mantra and its proper pronunciation by the meditator internally will have the proper effect which is embodied in the sound of the mantra itself. It does three types of work. First of all it eliminates all the impure, unnecessary and harmful traits in the individual, or in his Antahkarana, and secondly it increases and develops whatever good he holds within himself. Thirdly, it makes the individual much more universal. There is a process of expansion which takes place in his Antahkarana so that he becomes much more universal and appreciates the universe more and becomes more united and in tune with the universe. These are the three factors which crystallise through the mantra. As far as the individual is concerned, certainly the purity of heart is a good precondition for the mantra to work much more than it would with an impure heart. So although the mantra is the same, when given to different types of people it produces an effect according to the capacity, based

on the purity of heart, of the individual. Some people get the result much quicker, while others get it later. And there may be cases where no result is seen, and perhaps in frustration they may give up the meditation and the mantra. The third factor concerns the tradition. The tradition makes a mantra much more potent because it has been evolved through the centuries and millennia and been practised by great saints. The forces of these saints have been passed from one to the other, from teacher to disciple. So there is this third type of force which comes through the tradition.

There are different types of mantras. In our own mantra, Ram, there are three elements. The first sound is the 'R' sound, which is the embodiment of the fire element, and the sound 'A' is the universalising element which creates expansion. The 'M' sound is the crystallising factor, or the tamas and cool factor, which binds all the qualities together. These are the three elements of our mantra. Similarly we have the three elements of the mantra 'Om', 'A', 'U', 'M'. As an example of the importance of the tradition there is the following story, four to five centuries old:

There was once a saint called Tulasidas who wrote the Hindi Ramayana. He used to live in Benares and while he was sitting on the banks of the Ganges a small boy came crying to the river bank in the evening. He had come to the city to get medicine for his sick mother who was in the town across the river called Rag Nagar. At that time there were no boats available as all the boatmen had gone home. The boy was crying because he was unable to cross to the other bank and didn't know what to do about his ailing mother and her medicine. The saint heard the boy crying and came down to ask what troubled him. The boy told his story. The saint then gave the little boy a leaf,

on which was written the mantra 'RAM' and he told him to hold it in his palm and swim the river. He would have no difficulty in getting across. The boy was very curious and thought he would like to see what had been given to him. He opened his leaf and saw the word RAM written on it. He thought, well, I know this myself and there is no difference between the word I have been given and my own, so I can do it myself. When he tried to swim he found himself swept away by the force of the water. When the saint saw what was happening he said, "But my dear boy, your Ram is not going to help you. You ask for help from my Ram. So take the leaf and hold on to it. The boy in trouble took his advice and crossed the river.

Although things may seem to be the same, when it comes from a tradition it has certain potent forces. In answer to the question, all three factors contribute to the efficacy or the force of the mantra in creating the necessary growth for the development of the individual.

P.F. In other systems the mantra given frequently consists of different numbers of words. Could H.H. say more on this? And could he also say why only one word in our tradition?

H.H. There are two traditions, the Vedic tradition, and the Pauranic tradition. There are different mantras coming through these traditions. The Vedic ones are usually inclined to purely spiritual activity, while the Pauranic mantras are designed by sages to bring in some fortune, achievement or development of the individual in any field, physical, mental or spiritual. There are a number of divisions in Indian tradition and you find so many denominations. These denominations, according to their philosophy and tradition, have evolved their own mantras. For instance, there may be a system which tries to work only on emotions so they

apply the devotional techniques and disciplines, and have devotional mantras which would lend themselves to emotional development so that they can devote themselves to the deity or to the common man or to the Universe. There may be others which apply only to the common service. Or there are some for intellectual growth. There are others which work for the yogic development of the individual. So there are different denominations which have developed different types of mantras, and most of the mantras are much longer in form. There is a book called Mantra Maharnava (?), which gives numerous ways and hundreds of mantras designed for particular purposes. One can either go for spiritual growth, which means only unity with the Brahman or Atman, or one can work with the hierarchy of gods, different types of gods. There are others which work on the ghosts and evil forces. By using these mantras miraculous things can be done. These Shabari mantras can cause fires or generate poison or create violence or difficulties in the community, in a household or for the individual. All sorts of terrible things can be done through these mantras. There are curative mantras; if someone is bitten by a snake it can be cured just by the mantra. Certain diseases can also be cured through different mantras. Thus mantras also have curative powers. Miraculous mantras also exist. Someone who has these mantras can create anything to fulfil his desires, he can give you whatever he wants, from anywhere, without any help. These are the different ways mantras can work.

But again, mantras are very much like education. If there

are many children in a class, not all of them will become first-class. Although the same education is given to all of them they will not all have the same capacity to hold what is being given to them. If they have pure being they will certainly evolve more than those who haven't. Some pass first-class, some second and some third-class, and some fail. Any result can happen. So by giving a mantra one can never be sure that it is bound to work. It could, or it may not. It depends on the state of the individual. There are five gods related to the Indian tradition. One can take to Shiva, or Vishnu, or Ganesha or Kali or Durga, and repeat their mantra. Then all good effect from these gods can be achieved and improvement of the Antahkaran can be achieved.

P.F. While measuring changes in the body during meditation, by scientific methods, it has been suggested that a 'nonsense' syllable should be given to subjects who are not meditators to repeat in the same way that they would repeat the mantra. Could His Holiness say whether there would be any dangers in this practice, or whether it would be inadvisable?

M.A. Shouldn't we make it clear that it is in connection with your medical work and has nothing to do with Colet House?

H.H. The mantras are impregnated with a certain potency by the sages who have created them and by the tradition which has kept it going, so the mantras are certainly peculiar in their effect. When we talk of mantras and the meditation and the effect of the meditation, we do not plead, we do not promise that anything

extra will be offered to any individual, because there is nothing extra which can be offered, there is nothing else which the individual does not possess – it's all there. But this has been superimposed by something else, a cover has been laid over it, because of the style of an individual's life, this or the previous. And this makes a shell around each individual. The mantra is designed in such a way that this shell has to be removed, eliminated; if the shell is eliminated, all forces of the Param-Atman, which is in each Atman, will be available without any asking, because it is all there. We can see this from our practical experience; if there is a pond where a lot of moss has gathered, it has to be cleaned so one has to make some effort to clean it. After cleaning, we do not add anything else to the water, the water is already pure. All the impurities have simply to be removed. We do not create any clarity for the water. Another example was given about the moon. We see the moon in different phases. On the second day, the first phase which we see, the moon is very thin. Gradually it increases, but this increase is not any addition to the moon at all. It is the removal of the shadow which is on the moon, which goes little by little, and on the fifteenth day the glory of the full moon is seen, its own glory which has always been there. So the mantra simply removed what is unnecessary.

As far as the 'nonsense syllable' is concerned, since it has not been impregnated with any potency, it has not been created by the wisdom of the sages. It has not been nurtured by the tradition and so will not have any potency with it. Nevertheless it won't do any harm either, because all sounds have some potency, even if they

have not been nurtured by the tradition, or designed by a sage. It will take a long time before any visible result or improvement in the individual is seen. But it is not dangerous at all, it would not create any difficulty. (But there may be harmful combinations of sounds, wrong pronunciations which can create unhealthy effects. It is advisable to go with the tradition to be safe).

Note: (This slightly contradicts the answer and was added by J. later – discuss before accepting).

J. This is a question from Jami Harp, who initiates for Mr. Rabeneck in New York.

J.H. When initiating, one has experienced on several occasions moments where special connection takes place with the individual being given the meditation. After giving the mantra to the individual, one then meditates with them for a moment or two before checking them to see that all the manifested signs are as they should be according to H.H.'s instructions, as given to us by Dr. Roles. During these moments, with eyes closed, the individual's image arises in one's consciousness as Light. This appears to happen only with those where the mantra has taken hold. Would H.H. comment on this? What action is taking place between the initiator and the individual receiving the meditation? The light appears in intensity according to the intensity with which the mantra has taken hold.

H.H. There are two aspects, the one who is initiating, offering the mantra, and the other who is receiving the mantra; it's like a teacher and a student, a teacher has already studied and because

he has studied and put everything into practice, then he is empowered to teach. Only because he has done it has he the facility and power to teach. If he hadn't done it, he would not be able to impart education. The same applies to the meditation, because somebody has meditated, has acquired the improvement in his own being, he is empowered to give the meditation. One who initiates is a sort of matrix for those who are being initiated. So whatever is the quality of the person who initiates it will be reflected; it's the power of the initiator which passes into the person being initiated. Secondly, the power within the person receiving the initiation is also responsible. If the person is sattvic, he will receive the whole thing much more easily and improve quickly. If he is rajasic then he will take some time to digest it and make it natural, and if he is tamasic perhaps he may not be able to keep going, or even if he does keep going he will take a long time before anything can be realized in him. So this is the situation; it is a relationship established by the initiator with the person being initiated; it is his or her consciousness which establishes the contact with the person being initiated.

P.F. Could H.H. say something about the laws governing the interface between activity in the physical brain and the experiencer?

H.H. The answer in relation to the brain is rather simple, – simple in the sense that it is not really independent; we do not

consider that independent which has the capacity to deal either with the experiencer or the experiences. It forms only one factor which will relate to the Antahkarana. Antahkarana is composed of four facets, the Chitta, Buddhi, Manas and Ahankar. When anything is related to the thought or thinking process, then certainly the brain comes into action. But whenever we have a desire, the brain is not activated. It is somewhere near the heart that the desires arise, as a spark of the consciousness, whatever form it takes. That is truly Manas. When one feels one's own ego, as we know about these Ahankaras, there again the brain is partially linked to this feeling, but it is not completely through the brain that we feel our ego.

Whatever we call the thought process – Buddhi – reason, logic, or thinking, it is certainly the field in which the brain is activated. As far as Chitta is concerned, it is directly related to Chaitanya, which is the consciousness, the experience. This Chaitanya is also not directly related to the brain; it is somewhere in the area of the solar plexus. This is the division which we make – the four aspects within the Antahkarana, and brain is just one aspect of thought process.

Take an example of the material, practical experience – we see through the eyes but we never speak through them, we never taste through them. The only work which we can do through the eyes is to see the world. But even seeing implies many sorts of activities – if we have to look into the far distance we may have to use some magnifying lenses, so that we can see the scene which is a great distance away, which our natural eye cannot see.

Sometimes when we have to read we need glasses to be able to read properly. If there is very bright sun then we may need dark glasses on our eyes so that they can see without damage by the sun. So there are various ways the eye can do one particular thing. The design of the Antahkarana is very much like our eyes, but on a larger scale. It can be used in a great variety of ways although there are two seats through which this works – one seat is the brain, the other is the heart. As was said previously, the force which comes into experience is only singular, it is one, it is the force of consciousness which works through all these four agencies – four agencies working through the same consciousness and being activated at two different places – the brain and the heart. When the consciousness wants to think, manipulate the thought process, it certainly goes to the brain – that is where all the necessary ingredients for thought process are available. It will do its activity in the brain and resolve whatever is necessary, and this we call Buddhi. But it would be presumptuous to say that Buddhi resolves. It is the consciousness which resolves through the Buddhi, which is one factor of the Antahkarana. The same applies to all the other three factors. When we feel our ego, Ahankar, and this Ahankar could be of anything – of being a doctor, professor, or being a lady – this certainly arises with the help of the brain; that is where all the knowledge and information about oneself and the world lies. The rise of the desire is through the Manas and it comes through the heart – so these four factors are very different and yet using the force of the consciousness.

There is a quotation from the Gita which says that there is not a moment when the Antahkarana, the inner part of our being, is at rest. As long as it is awake it is doing one thing or the other, and we have to keep it engaged on one or another work. The meditation and discipline have been given so that we can eliminate all unnecessary work, so that the power of the Self which is available to us can be channelled into positive actions for better results and improvement of the being.

M.A. Can I ask H.H. whether it is related to the physical heart, as we relate Buddhi to the physical brain?

H.H. The rise of a desire is related to the Samskara and it is the quality of the Samskara that gives form to a desire. If it is good and pure Samskara, the desires will be pure, if it is impure, the desires will be impure. Desire has nothing to do with the physical at all; it is the emanation of the consciousness which we feel as a desire. So whatever we desire is after all the consciousness itself.

Thursday 30th August 1979

4th Audience

Because of a power cut, this audience was held outside on the platform at the end of the balcony, over the entrance, where there was a cool breeze. Sri Narayan was present, together with two other women. H.H. started by saying, “We are now all in the hands of nature!”

R.G. I am rather confused by your answer (at our Second Audience) about Samadhi being available between decisions. I had always understood that Samadhi was an exceptional and definite state to which one aspires and which is only available after much work.

H.H. What we have so far taken as two desires between which Samadhi does appear – there are three factors in the desires. The first factor is the desire, which in Sanskrit is called Ichchā – and from this comes the Sankalpa, conceptual form of the desires. Here desires are a spark of the consciousness for something. Sankalpa names that something; it forms a sentence, even if it is not a manifest sentence, it is in the mind. Then it is referred to the Buddhi, which has to approve whether the desire is reasonable or not. If it is reasonable, then a decision is taken and the individual goes ahead with the action. If it is not reasonable, it is withdrawn and goes back to the consciousness and remains there. The manifest goes back to the unmanifest. There are the three factors. Decision here does not really mean logical decision about any particular problem where many factors are involved. This is a private,

personal decision, whether one's desire is desirable or not.

As far as Samadhi is concerned, there are two types of Samadhi. One is the natural and the other is the yogic. Yogic Samadhi is achieved by the eight-fold discipline which we have previously been given. Even in that system there are different stages of Samadhi – Savikalpa, Nirvikalpa (Note: non-specific, i.e. without particular functional character like thinking, feeling, seeing), and Nirvishesha Samadhi, which then leads to further deeper levels of Samadhi which are Samprajnāta (Note: state of super-consciousness with triad of meditator, meditation and object of meditation) and Asamprajnata (Note: higher state when mind and ego sense disappear), when there is the consciousness of the true knowledge. There is another stage where everything is dissolved; there is no knowledge of any sort. It is pure consciousness. These are the levels of Samadhi which are achieved through the eight-fold yogic practices, as we have been told.

Natural Samadhi is not designed by anyone, it is provided by nature itself. Common man experiences it every day but he doesn't know that he is experiencing it. But this is the source through which he gets some sort of steadiness, energy and happiness, and it is automatic. The wise have understood the importance of this Samadhi provided by nature and by understanding that this, which is available all the time, can also be put to further use, so they try to increase the extent of this Samadhi. In this Samadhi the idea is that after a desire has been fulfilled, there is a little gap before the start of the next desire. Let us extend this time, which is natural, free time. If we can

extend it, nature will certainly provide the necessary further extra energy. Nature has made this automatic, so that everybody is recharged every time they have completed their desire.

E.F. Although I have been taught that one should not look for results from the meditation, I still find it disheartening, (especially after H.H.'s suggestion that there are first, second, and third class meditators, and failures) that there is so seldom any evidence of success to spur me on to further effort. I know that I cannot ask for any promise of success, but it would be so encouraging to have H.H.'s reassurance that the effort was worth continuing.

H.H. What made you feel that failure is in store for you?

E.F. I think because one is always looking for change. One's life changes, sometimes it is easier and sometimes more difficult. So it is difficult to know whether any change in oneself is due to this or to the meditation.

H.H. Discontentment is not necessarily bad, but disheartenment cannot be recommended! That is certainly unnecessary. Discontentment is a note of consciousness. It indicates that something has been achieved, and something has yet to be achieved. It is not a degradation, it is not a failure. Take it as a symbol, a symbol of demarcation of the change, and keep the effort going. There are three levels of our being. One is the being itself, the essential part, the emotional part, and then there is the intellectual part, and third is the physical or the action

part. We mostly come across the actions. There are a number of actions which are necessary because they are part of our nature – we have to perform so many actions whether we like them or not. Getting up every day, going to sleep every day, cleaning our body and then taking food. All these are natural activities; they have to be performed, but if one is careful, instead of speaking in an uncouth manner one can learn to speak in a better way, one can learn to eat in a better way, dress in a better way, work better. That much is possible. Every action that you perform becomes artistic. It's not what we usually call 'uncultured action', it is cultured action. Then there are other accidental things which happen in life which one has to cope with; some are not very helpful, such as sickness. Nobody likes being sick, so you have to take precautions and find a cure, do whatever is necessary. This is not completely accidental, because such happenings may be related to Prārabdha. Certain things are destined for this particular life, and we have to go through a pattern of things that are unavoidable. Disease and other such things may be part of this. So we have to try to get over this with the best knowledge and taking the best precautions we can. As for the development of these two states, the emotional and the intellectual, there is no ruler to measure it. But it initiates all changes in the physical realm. In most cases all our actions are governed by these two levels, and the growth of these two is a very gradual process. If one cares about these two levels, then one will see that the action level, the material, physical level, is taken care of.

Meditation simply offers

improvement on these two subtle and causal levels. But although it has been said that the consciousness is available to everyone, it is equally true that we have a body, and this body is capable of holding a certain measure of consciousness.

After having bathed in the Ganges, people take a pot and fill it with Ganges water to bring back to their home so that they can use the pure water for ceremonial or everyday work.

Whether the quantity of Ganges water is small or large makes no difference; the purity, the auspiciousness of the water is the same. But if one has only a small measure, why should one be unhappy? We ought to accept whatever we can hold by the nature of our body. Perhaps there may be some other occasion when one can have a larger measure of consciousness, but perhaps not in this lifetime.

E.G. Is greater consistency of behaviour and action on the three levels something which can be learnt or is it a matter of being? Does this consistency take place when Buddhi is free from worldly entanglements?

H.H. Greater consistency of behaviour and action is possible only by greater consistency and purity in Buddhi. Buddhi is the instrument by which we take decisions. But decisions can be followed by counter-decisions. This is still done by Buddhi. It is powerful enough, or weak enough, to take a decision and discount it later on. This can be seen when we talk about worldly entanglements, which engage Buddhi constantly, and leave no opportunity for its purification through spiritual means. But if we have purified and cleaned our Buddhi, then all these

decisions can be taken in worldly affairs without inconsistency and entanglement. It will be free and it will give you much more opportunity for consistency in your behaviour and actions, with much more refinement. Ultimately it will seem that we need to clean our Buddhi; because of its extensive use in everyday affairs we seem to fall into grooves of decisions. These grooves are from Buddhi, but it is not activated. It can, however, be activated. It should be given enough data to consider what is necessary for a good and consistent decision on all levels of one's being. If you have not supplied your Buddhi with proper data and spiritual food, you cannot take a proper decision. If you see someone a long way off you may think that he is a friend. But as he comes closer you may find that he is not your friend. But a man who has learnt to see things properly waits a little, weighs up the information properly, decides once for all what is right and reasonable, and then consistency follows.

E.G. So often the first impression of a person or a situation proves to be right. I wondered if Buddhi is likely to receive the first impression before all the rest follows and alters it?

H.H. The spontaneous decision which follows immediately after the impression is a natural consequence of our being. Later considerations are usually clouded by so many other factors of worldly or intellectual type. Usually they spoil it, so the first impression, or the first decision, is much more natural. If this decision of Buddhi of the first impression is followed by a peaceful rest – Samadhi, which we have been talking about –

then the decision is most natural. You can deduce the consequence of the other!

P.F. Sometimes, when standing on a mountain top and experiencing the full beauty of creation (Samashti), the mind quietens and power seems to flow from the universal to the individual, then an intense longing arises in the heart for complete union. Could H.H. say what it is that stops these moments developing to completion?

H.H. There are occasions, as you have described, when there is an abundance of Sattva. There then arises a moment when one experiences the beauty of creation or the experience of the Samashti. One feels at one with the universe. It is natural that a desire should arise to maintain this unity with the universe, with this Samashti, for as long a period as possible. One then finds there are difficulties. These difficulties which come in the way of prolonged union with Samashti are only because we slip away from the state of sattva to rajas and tamas. If we are in rajas, then everything according to rajas will happen, or if in tamas, according to tamas. This is the only difficulty. If we can maintain our state with sattva there should be no difficulty.

P.F. Does this mean that these states could be prolonged indefinitely if one had enough sattva?

H.H. You should do exactly what you have been doing – go to the mountain-top again!
Acquisition of sattva is not only

governed by the emotional state of the individual, but it is governed by place and time also, – different gunas are available at different times. Sattva is naturally available at certain times, so you have to pick the time of day which is conducive to Sattva and tap it at that time, just as we have been told to meditate at certain times, such as the confluence of light and dark, which is the best moment to tap sattva. The quality of space is very important too. When we are sitting within our four-walled room it is a very limited enclosure and it has its own quality. If you just get out of these four walls and go into the open, you will feel a complete difference – what is inside is very different from what is outside. That is to say, however good the room may be, outside is still better. If you go under a tree you will find it very different; if you go to the bank of a river, the atmosphere is much more conducive to sattva again; if you happen to be on the Ganges, it is better still! Likewise, as Dr. Fenwick was on the mountain top, that's the best place. Thus one can design one's life in such a way that one can pick up these little channels which add to every ounce of sattva one can take from nature. We have nothing to lose, we only have to organise ourselves. When Lord Allan was last here, he expressed a desire to H.H. that when he retired from his worldly job, he cherished a desire to spend some time in the Himalayas. Even if one cannot go to the Himalayas and stay there, the memory of such a desire is enough to increase Sattva. So all one has to do is to find the different places where it can be increased and resort to all the ideas

which lead towards the creation of sattva. Whether you can implement them, or put them into practice is not the point, the thing is to hold them in your memory; that is good enough. So extend your ideas, make them universal. Have ideas related to the universal (Samashti). Read books related to the universal, and all this will slowly add up and you will be extending these moments.

Take the example of the first president of India, Dr. Majendra Prasad. He came to a town called Gwalior; it was a long journey and he immediately had to give appointments lasting four or five hours. He was physically very tired, but he had to attend to a variety of important matters, lectures and consultations to various organisations. In view of all this he asked his aide to find him a quiet place somewhere outside the city in the jungle. Being president, this was a little odd, because he was usually surrounded by guards to protect him or save his life, even if there was no danger. However, one of his police officers understood the situation because he himself had these leanings. So he took the president out of the town and drove him to a jungle, and there set him off – he went about two furlongs into the jungle and sat down under a tree for half-an-hour and let his mind go to complete peace; he got the necessary food from nature, which is always there to be got, provided one is open. He then came back and attended to his work. So we just have to go into the open, become more generous, more magnanimous – this is the opening of the inner self in all our activities – and open oneself to good thoughts as this is the way we can help ourselves to improve the store of Sattva.

When people go to the village market from distant places or from mountain tops, they hear the hustle and bustle of the market din which gives them an approximate guide to the whereabouts and direction and distance to the market place which they can't see. They know that it is there. Having completed the journey, they join in the market affairs and become part of the market din. They forget that they and din are not the same. Similarly, most men become part of this transitory material world, and forget the identity of the detached observer for whose pleasure and benefit the market and the world were initially created.

M.A. Could we just say too that if one is in one's four-walled room, the memory of the Realized Man, which I have found very much recently when I have needed sattva, is as good or better than a mountain!

H.H. That is the jungle of the Self – and that is very wide!

M.A. H.H. referred to the way where there is no cessation of activity, but there is freedom from desires. This seemed to me to connect with one's view of the physical body and its relation to the subtle and causal. My husband's death seemed to bring me to a state where I am very aware of this. It feels like the difference between Lakshman under the water, and having one's head above the water, which brings a completely new view. It has made me very aware of different time-scales. Is this time-scale of the subtle body manifested on the physical level by man's architecture, works of art, writings, – because they all

have a duration far longer than his physical body and seem to give a hint of this other time-scale? Can one extend this experience to a different understanding of the causal?

H.H. The change in time-scale is due to abundance of sattva. All creative work done by anyone starts when he is at peace – peace acquired only through sattva. If he is agitated, he can't paint. No painting is possible if you are not at peace, and the agitation or laziness is caused either by rajas or tamas. This is what reduces the time-scale, and reduction of time-scale means reduction of creative work. Creative art is the expression to register the whole of creation as much as possible – extension of the time-scale in which the inner self is really interested. So when you say you have observed a change in time-scale, and man's creation of architecture, writing, etc., it is certainly a result of this aspect.

In the Gita it says that from consciousness and its contact with the world comes the desire. If the desire is not fulfilled, then anger arises. If anger does not fulfil the desire which was originally there, and there are more hindrances, then a bond is created between this man who had the desire and he persists by hook or by crook in fulfilling his desire. Because of this his mind gets agitated. The agitation of mind dislocates reason in his Buddhi, and when this happens the man is almost destroyed. From this you will see that if you can create more sattva by extension of your emotions, by study, by whatever means, then the sattva will be there, there will be less rajas, – all these

creative works will follow.

There was a holy man to whom two people went for advice to become disciples. Before accepting them he asked one of them to fill the water pot outside with water. This boy went and saw that it was more than half-full of water. He returned to the holy man and said there was plenty of water in it, so he would certainly get fresh water when it was used up. The holy man asked the second one to go and fill the pot – he also saw that there was enough water, but he immediately got ready and took a bucket to the well, drew and filled it completely and then returned and reported to the holy man and asked if they could begin work. The holy man refused to accept the first boy but accepted the second as a disciple.

If one can keep one's mind really open – open to good influences without any attachment to success or failure, without any agitation in the mind, or laziness in handling anything which comes before us in the course of our daily life – then in spite of all the difficulties arising, one will keep on improving one's inner being and the world in which one lives – that is the way to live.

M.A. What I wanted to get at, and I don't know if it is included in the answer, is that because of the feeling of the long time-scale of the subtle body, which is so much greater in breadth and duration than the physical body – with this view in experience, then it is easy to do the actions without being involved, because they seem very limited, very small, and it is natural to drop them. It was this feeling that the subtle body life is so much bigger than that of the physical body that the death of a physical body was nothing – I knew that in theory, but I had never tasted it, and I really felt I tasted it.

H.H. This state is exactly the state where real love starts,

when the love of the physical body ceases to exist then the real love comes. H.H. knows that this has happened in your case. Although the message is being given all the time, yet it is very difficult for people to transcend the love of the physical body, although it is equally true that we love the physical not for the sake of the physical, but for the sake of the Atman within the physical, but somehow we get entangled and limit the whole thing to the physical body – then when the pleasure of being in physical proximity is denied then we feel sorry, but this sorrow is unnecessary – this is the hindrance to real love. Let real love flow and there should be no difficulty of communication with the Beloved.

There is an example from the Ramayana:

At one stage a man called Bali was killed and his wife, Tara felt very sad. Rama, who was responsible for the death of this man, was there. He did not want to kill the man, nor give the woman grief, so he wanted to console her. He asked what it was that gave her so much sorrow – whom did she really love – who was the real man she wanted union with – was it the physical man she loved, the subtle man, or the Atman himself. So Tara had to think. Rama said that if she loved the physical man, he was still right in front of her, and she could still love him, but if she loved the Atman of this man, then it is quite sure that the Atman lives all the time everywhere. Could she see that his Atman was not within her Atman? Was there no unity? Had she forgotten him? Tara understood the question and the situation. She said that she certainly loved the Atman, not the body, and with this came the understanding that she had not lost the husband, only the living body which anyway has to go one day.

R.G. As it is late, would you thank H.H. very much and say that Lord Allan's unexpected death has produced a new situation in our organization in London, which affects its future. We would very much like to bring questions to H.H. tomorrow, exploring the principles governing School work, especially in relation to His

Holiness' s tradition. We hope to have H.H.'s approval for this.

H.H. gave his approval.

(From previous page) – H.H. is very happy and says to keep on improving Sattva.

Friday 31st August 1979

5th Audience

R.G. I would like to start if I may with something Dr. Roles said to Lady Allan just before we left. He said that with a change of management, fundamental questions should be agreed on, so that there is no disruption or disunity on his departure.

M.A. He is referring to his own departure, Dr. Roles's departure, not Bobby's.

H.H. If the members understand the fundamental principles and keep to them, then although changes in the world do take place from time to time, there are some elements which never change and these elements are the fundamental principles. If we remember this we need not worry about any disunity or discord in the future.

M.A. Before 1934, Mr. Ouspensky wrote that there was an oral teaching which lay behind all the yogas and from which they had arisen, but which had certain teachings and principles not contained in any of the yogas. He refers to 'fragments of this unknown teaching' which he had come across. So what we learnt through Mr. Ouspensky and Dr. Roles before 1961 have been these fragments. As I understand it, Dr. Roles was given the task of finding the source of this system and the method which Mr. Ouspensky had not had. So it seems very wonderful that Dr. Roles found His Holiness and in 1962 he called this 'the return to the source'

when he went over the main ideas we had learnt from Ouspensky with H.H. and got them confirmed. It would seem that our system – or what we have now via H.H. – means that it is no longer fragmentary, because here lies the ‘whole’, and no longer unknown. Could H.H. confirm this point of view, because it would help us in the future?

H.H. These things are agreed; this is right.

R.G. The idea of hidden or secret knowledge played a big part in Mr. Ouspensky’s teaching. H.H. has spoken of the wooden, the bronze and the golden boxes or caskets, in relation to knowledge. Does he think a School should be built round these levels of knowledge? Can a School function without the golden one?

J. H.H. says that he does not recollect when he spoke about the wooden, bronze and golden boxes. If you could give some leading points, then perhaps he may be able to recall it.

R.G. I remember reading in the transcript (Lucknow 1964 p.137) – (see account herewith) – that he spoke of the wooden casket as being ordinary knowledge available to everybody, and the bronze casket knowledge of a special sort available to disciples, and the golden casket, very special knowledge which was really only for the masters.

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Note: (1964)

R. Truly did not Christ show by His example how to overcome suffering by withdrawing from it to the Father?

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

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

S: This desire is never concealed, but people may not see it, having no true need for it.

There are three levels of people:

1. The Realized men, who enjoy their unity with Truth, Consciousness and Bliss, and lead others.
2. The Special men, who are on the Way; they desire Truth, Consciousness and Bliss, and work to get it; and
3. The people who want some other things but not these.

Therefore True Knowledge can be given only with discrimination, and has to be preserved in three caskets.* An ordinary wooden casket is for the simple part of knowledge which can be given to anyone who is searching; it can be spoken of at any meeting open to the public, without fear of its being misunderstood or misused. A silver casket is kept for knowledge which can be given to prepared people who are on the Way. And then there is a very special Knowledge of Mysteries which the Realized Men keep in a casket of gold – very precious, and never to be given away free, because it would be bound to be spoilt or distorted. (At a later time he has also said that this Knowledge cannot be put into words and has to pass between conscious people

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

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

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

(1964. p.137)

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* In Shakespeare’s Merchant of Venice, these are called “Leaden, silver, and gold”, and the simile is applied in a different way.

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H.H. There is a reference in Isa Upanishad about the teaching having a golden covering. The disciple prays to his master to remove the golden covering from the pot, so that he can see the face of the truth. The golden covering is the brilliant form which one comes across in this universe. The whole creation is brilliant and shining like gold all the time, and it attracts our attention. Because we get attached to these shining,

brilliant and attractive forms created by the Absolute, we do not go beyond them to the truth which lies behind these brilliant things. This uncovering of truth is done only through the teacher. It is with the help of the teacher that this golden cover can be taken away, so that the disciple can see the Truth. Basically, true knowledge is the same, whether it comes from the ancients or from the present age; but the power within those who hold this knowledge may differ, which means the true knowledge may not be so forcefully put into action as it was by the ancients, or it may differ according to one's being now. Some can do it better than others.

There are three aspects of knowledge – tamasic, rajasic and sattvic and this can relate to the three types of casket – wood, bronze and gold. We have something called Mala, Vikshepa and Avarana. Mala is the tamasic aspect, which is like a wood covering or casket for the Self – the Self is imprisoned in this wooden casket, and the knowledge arising is not true. Vikshepa is the bronze casket and the Avarana can be related to the golden casket. This Avarana is the sattvic covering, or golden, and there is a Sanskrit saying – ‘Sattvāt sanjāyate jñānam’, which says that very close to sattva is the Truth, and yet it forms a covering – even sattva is a covering – a golden covering, which has to be removed, so that the Truth is made obvious to the disciples.

Mala, as we have been previously told, is a hard layer which prohibits understanding of Truth under all circumstances,

and people who have this sort of Sanskāra never even raise a question. They do not feel they lack anything; they never want anything, so they never raise a question.

But those who have Vikshepa, which is not very thick or opaque – a bit translucent and also opaque – this describes the disciples who do feel the need of questioning, and so they go to a teacher and ask questions and try to remove this Vikshepa which is the rajasic aspect in their being. The sattvic aspect is the Āvarana, which is the golden one, but even this sattvic covering ought to be removed one day, with discourse between the disciples and the teacher.

R.G. How should a School attract new members? We used to be taught that it was only those people who naturally had a “magnetic centre” who would find a School, and, conversely, it was only such people who would be accepted. Should selective care be taken over the choice of new people or should the knowledge be made readily available, allowing for wastage to take place?

H.H. agrees that there are two ways to spread the message or available Truth – one is by resorting to public means and propaganda, so that it is declared to everyone. We invite them and place our teaching before them, and it is true that among the crowd a number will be attracted, – they will come and listen – but ultimately it seems that through natural wastage only five to ten per cent will stay. The other way is that we look for those who have a “magnetic centre” – who are sincerely looking for something – and we hold them together and give them our

message. If there is strength in the message which we have to offer it will do something good to those who have come to us because of their “magnetic centre”. If they have found something good they will become our agents of proclamation and will spread the word and bring in those who have lesser magnetic centres. Take the example of the medical profession – if someone is cured by a doctor he never stops stating the fact that he has been relieved of his misery and sickness by this particular doctor, and he becomes his agency of publicity and he attracts people to the doctor, – so one way is by publicity and the other by precept, by practice, – practical application of the knowledge or real development of the individual who comes to you. Both these can be applied but, personally, H.H. prefers the second.

R.G. We were always taught that the question of ‘language’ was most important in a School – that there should be a precise and particular understanding of the words used – (which might have a different meaning from their ordinary daily use). Now that we have had some years to understand H.H.’s terminology, should we try to express it in agreed English words so that the ideas appear as one unified system?

H.H. Language plays the most important part in the communication of Knowledge and Truth, and every system develops a particular type of vocabulary which applies within that system. Even in India we have the same situation, like Vedanta, Bhakti, Nyatam Yoga or Sankhya and all other systems. They have their own particular words which have special meaning – the words may be

available for the ordinary knowledge, or may not be. In any case they are treated with special care in those systems. Having East and West come together, the problem does arise how to translate the Eastern into the Western, and H.H. is of the opinion that the Eastern knowledge is so universal and so magnanimous that it can be easily made available to the Western mind without creating any conflict. It does not have to be felt as 'alien'. If this gap can be filled it will be very good for the West to understand what the East has to offer. Approximately 300 words would have to be explained so that this good work is made available to the disciples, or for common man equally.

M.A. Does H.H. mean from that, for instance, if we can give the right understanding of, say, Atman and Param-Atman by Self and Universal Self, would this be a good thing, because the Indian words are really understood or appreciated by a limited few – other people have a sort of block, because they want to be able to express it in their own language. I realise that we have to give it only from understanding but if we have the understanding, is it better then to use an English word? Is this what was meant?

J. No – (MA's question was then repeated to H.H.)

H.H. (This work could be done much better by you (Jaiswal)). There are many who know English very well but either have no knowledge of Sanskrit or have no spiritual inclinations and have no experience. They can't translate properly and find it difficult. You have experience of last 15 years and I am confident that with

your experience you will make a good job of translating those words with appropriate explanations).

Note: (see answer in Audience No.8, pp.146,147.

We seem to have a freer hand in expressing ideas suitable to time and place, but when actually referring to what H.H. has said, we must be very careful of translation).

J. There is something I ought to tell you. Some time ago H.H. asked me to prepare a dictionary. He said there were nearly 200 words at that time which should be translated, with a proper explanation. I have been doing this work, and I have found that the list must be twice as big if it is to cover the whole gamut of understanding. He said that it would be good if I could complete that work so that it could be made available to everybody. He seemed to have confidence that it would be all right. I have been working for the last fifteen years on it. He didn't answer your question directly.

M.A. Some of the ideas we learnt from Mr. Ouspensky very much confirmed what we've learnt from H.H. and we've been used to hearing them in all the work about the Cosmic Laws, Law of Octaves and the law of three. We were not taught by Mr. Ouspensky in Russian, we were taught in English, and the terminology was very precise – they had special meanings, although they were English words. It's just whether, in the future, we will eventually come to a right understanding of the appropriate English words which carry this special meaning. Or does H.H. wish us to keep to the real meaning of the Sanskrit words and continue to use the Sanskrit words?

J. H.H. asks who will give the English words?

M.A. They are in common use already in a certain sense. Dr. Roles always gives an English equivalent of a word. For instance, for Atman and Param-Atman he uses the words 'Real Self' and 'Universal Self'. So it would be in this direction.

J. H.H. wants to know who is going to check these words, to see if they are right. What system of checking would you have?

M.A. I think we would only use the words suggested by Dr. Roles that have arisen out of a long understanding of H.H.'s approach. There would be words used by Dr. Roles and words from Ouspensky, whose equivalent meaning had been realized.

H.H. In these matters it is very necessary to examine things properly by those who can examine. Even H.H. himself has to undergo this in his own system. All good care has been taken not to give you the answers in Sanskrit, which has a set vocabulary, but very much specialised. You have been given simpler forms, but nevertheless, however simple they are, you should not presume to be self-sufficient in giving English equivalents. You must have these equivalents examined and only after approval should you use them. Otherwise, however nicely you do it, if something wrong is put in, it will pass into tradition and one day somebody may raise the question that it has come from the tradition of the Shankaracharya and that wrong meaning has been given to it. He will be held responsible, so these words cannot be approved

without proper examination.

R.G. How would we gain approval? Would we submit the words to H.H.?

J. He has said that he has appointed me to look into these matters. Do you accept that?

R.G. Yes, very good.

J. I will have to tell H.H. what I have been doing. (His work on Sanskrit translation).

H.H. (to J) Collect all the words used during audiences and provide appropriate meaning considering the context. If there is anything which you can't finalise, consult me. This will provide a working material before the dictionary is finalised and published.

J. You will have to send the words to me and I will check through them and then ultimately check with H.H. and then they will be given to you. In this way the system will be maintained pure.

M.A. I think it will be more of a gradual process as we would only want to do it when we had reached an understanding ourselves. What we probably need for the sake of the future is the list of two or three hundred words which H.H. feels very important not to misunderstand. Some of the others just require translation and we can translate them. We wouldn't presume to use an English translation until some natural understanding has grown.

R.G. Yes, that is correct.

H.H. Whatever is easily understood is all right. If there are some words which require an explanation, then that should be checked through Shankaracharya and then they can be put into current usage.

E.G. Does H.H. consider that his ancient system for development can be taught by ordinary teaching methods, with the meditation, good relationships and good company, or is it more a question of example?

H.H. The answer to this is already contained in the answer to the first question about example, precept and publicity. Both are necessary. Even if spurious drugs are advertised, in time everybody comes to realise the difference between the spurious and the real. They then find their way to the real source where good things are made available through example and not just by words.

P.F. Could H.H. say who it is who will have the ultimate spiritual responsibility for members of the School? Does this remain with the individual himself?

H.H. The responsibility for anyone lies on one who the individual has accepted as the teacher. It is, ultimately, the person who teaches who is responsible. If he has done his job properly, he will have the fame for having done something good. If not, then he will have to share the burden of infamy for

having muddled his job! Ultimately it is the teacher who is responsible.

P.F. Does a member of the School who introduces a person to the School continue to have a special responsibility for them?

H.H. The responsibility lies only with the teacher, and there is partial responsibility on those who come into the society of the school if they happen to remember that they have to develop themselves according to the teaching. An example is seen in the word Yāda, which means remembering. When the syllables are transposed, then it becomes Daya, which means mercy. The mercy is with the teacher and it follows only if the disciple remembers that he has to do certain things given by the teacher. So it works both ways but the ultimate responsibility belongs to the teacher.

P.F. What happens about people who are given the meditation but are not members of a school?

H.H. Those who come for meditation, even if they do not join a school, must have some contact established with them, so that they are given, at least partially, some sort of encouragement first to keep going, then to be informed about the tradition and the knowledge. Some connection must be established. The Principal is not obliged to teach any class, but he does go to teach only to encourage and inspire. The leader may keep some connection for encouragement.

J. What happens if someone doesn't want a connection?

H.H. repeated the same answer as above.

E.F. Does His Holiness feel that the aim of a School should be to foster the growth of internal discipline, and that external discipline and rules should be kept to a minimum?

H.H. Can you give an example?

E.F. H.H. talked about responsibility earlier on. Should the individual be left to volunteer this responsibility that is obviously important, or should the School impose it on him, – put him in a position in which he has to accept it?

H.H. Rules should not be imposed upon anybody because the development of the discipline cannot be made possible by imposition. The message should be delivered to all, and one should wait to see the response, to see how many people answer the call and come to help in the running of the organisation and its work. If the response is small, then one can approach only those who seem to have very responsive magnetic centres and they should be lured to take responsibility so that the organisation can run smoothly. But rules should not be imposed under any circumstances.

Saturday 1st September 1979

6th Audience

The audience was held outside again on the Ashram balcony.

R.G. We have two questions here from Dr. Roles:

FR: Physical body is limited. We want to understand more how the subtle body continues and is felt by us, because it does not die with the physical body.

H.H. The physical body is certainly limited, and the relationship of the subtle body to this physical body is that all the experiences of the physical realm of the body and of the world are experienced through the subtle body. Subtle body is composed of the five sense organs which collect knowledge, and five organs of action, through which we perform all actions. Then we have Manas, Buddhi, Chitta and Ahankara; all this composes the subtle body. These senses, which appear to reside in a particular part of our body, are in fact only the positions in which the senses are, but none of us has any direct experience of the senses because they are the instruments of experience. We cannot see them, we cannot touch them, but only through them can we see and feel and do all our actions. Through Manas, which controls all the senses, we have the possibility of desire; Buddhi discriminates, through Chitta we can contemplate or use our memory by remembering, and through Ahankara we have the feeling of our ego. This body, the subtle body, is said to be composed of desires – Vāsanā.*

* Note: Vāsanā – Yoga Vedic Dictionary: “Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment. It is the cause of repeated birth and of experience in general; the impression of action that remains unconsciously in the mind.”

It is the instrument through which all the qualities of the physical realm are appreciated by him who resides in the body. The causal body is neither physical nor subtle; none of these things come within the causal realm; causal body is transcendental so it is thus very difficult to describe the causal body because there are neither the senses, nor the sensory objects with qualities. The experience of the causal body is found either in very deep sleep or meditation. Following this deep sleep, when there is no experience of any sort, one gets up and simply remembers that one had a good, peaceful and blissful sleep, such that you do not remember anything. This is the direct, but after action, experience through the causal body. It can only be illustrated or described through transcendental aspects, that one had no experience, or during the meditation, or such other moments. This is the way our three bodies work.

J. The answer is not complete. Do you want to ask a further question?

R.G. I think it would be a help if we asked the second question now.

FR. (2) How does remembering the Param-Atman all the time help one to by-pass the subtle body and get to the causal where we are all one?

H.H. The construction of these three bodies is designed in such a way that one is motivated by the other. Ultimate motivation is from the Jiva-Atman itself. In ordinary life when we want to do anything we may pick up an instrument and the instrument is motivated

by the hand. The hand itself is moved by the Manas. The Manas is moved by the Self. So there is somebody behind all these movements and activities of the physical world. The ultimate source of movement is the Self.

This can be seen from the example of a king who has his court and gives all necessary ordinances, and decides all matters of state, in the court amongst all the courtiers and his ministers. Having done this, when he has to look after his own body, or very secret matters of state, then he goes back into the inner rooms amongst very few ministers or members of his household. Having performed this, then in order to recharge his energy, then he must retire in the night so that he can recharge himself like anybody else and go to sleep. These are the three states with which the physical, causal and subtle realms are associated. But even apart from these three is another state where he can sit in meditation, where there is no concern about secret state affairs, or the body, or regaining the energy from sleep. No knowledge is there, so he simply resides within himself.

These are the four ways we can experience ourselves. Understanding these four states we can transcend and enter into a higher state, from physical to subtle, or subtle to causal, and ultimately to the Param-Atman.

R.G. I would like to ask a question myself now. Although H.H. must have been asked this many times before, I feel I must put this question, as it forms an important element in Western thought and outlook. People use this as an argument in turning away from religion and the spiritual life. There is no doubt that at the physical level there is a great deal of suffering throughout organic life. To my ordinary mind it is hard to reconcile this fact with the idea of universal bliss and a loving creator.

Could H.H. help me over how I can think about this?

H.H. This whole creation is the creative act of the Absolute and it is an artistic creation. It is full of various tastes. ((The Sanskrit word is “Rāsa”; previously he has said there are in India “Nine Rāsas” like the Nine Muses in ancient Greece, the mother of whom was Mnemosynē (Memory)). Literature is created in which there are many styles and these styles create different effects. These effects are appreciated by those who read the literature, see the painting or go to the theatre and see the play. If all artists produced one type of work, then people would be tired or bored, even if it was a blissful painting. So there must be variety; variety is the spice of life. And what people usually call misery is a part of this variety; it is one of the tastes of life. It is created so that you can enjoy the other tastes. If somebody wanted always to be happy, they would get fed-up with happiness. This is the law of our lives.

The reason people get involved and try to get away from religion and spiritual activity is that they consider this misery to be real and ultimate. They find that it has no place in creativity. But the tradition we have been given derives its origin from Nārāyan (Vishnu) himself and teaches that all creation is a play, a drama. Whenever we go into a theatre and see drama with actors performing, some may be wailing or crying, some may be beaten, some may be laughing, but in reality they do not cry, none of them really feel the pain of being beaten, and they are not necessarily unhappy or happy. It is all a scene being played efficiently, or inefficiently, by these actors. Once we get the

concept that this whole creation is an act or a drama, then we enjoy it; we get detached and everything falls into proper perspective.

Some people like to eat sweets, and in order to be able to take more sweets, it is a very curious fact of life that they take the opportunity to eat bitter and sour things so that their sweet taste is once again enlivened to allow them to eat more sweets. They want sweets, but in order to have more sweets, they resort to bitter and sour tastes. Now, this bitterness and sourness are considered to be misery by some people. In fact, they are just one of the various tastes.

Once you know that this is a drama and that everybody has to enjoy this, then you do not call it misery. If you call it misery then you will find that even Indra, who is the Lord of this Universe, the Brahma, the creator of this universe, also has certain miseries and worries at his own level. Even so, from that point of view there is nowhere in the whole of creation where this doesn't occur. Either you can accept it as blissful or miserable, it depends on how you place yourself in relation to this drama. If you are attached to the drama, if you think it is real, then the general picture is of misery. If you are detached, if you think it is a drama, and there is a part to be played by you, then it is all blissful. Everyone in this creation is destined to die, to disintegrate one day. This is the biggest fear in the lives of all beings, even Indra, because he will have to leave the place for another Indra. But once you accept it as drama, then it is only changing the part and there is no misery involved. There is a story, the inside story of the creative, world.

Brahmā is supposed to be the creator of our universe, or perhaps all different universes. Once it occurred to him that he is very busy and he works very hard, so he needs a holiday and rest, considering his importance and hard work. He went to Brahman* and put his application to be released for a little while. Brahman accepted it and released him. When he came out of the creative realm he saw thousands of people standing at the gate. He wanted to find out who they were, particularly as they all looked like Brahmā himself. He went to ask them and one of them said, “We are not allowed to disclose our identity.” But he persisted, wanting to know what the crowd was there for. One of them relented and said, “We are all applicants for the position of the Brahmā. When a Brahmā retires one of us will be elected and promoted and all the others will have to keep standing in the waiting area.” Seeing this he got frightened and immediately turned back and went to Brahman again and requested him to cancel his leave as he was now ready to work. One of the attendants of Brahman said, “Do not consider yourself too big; this creation is multiple, there are myriads of creations and myriads of Brahmā waiting to take over each creation. There is no end to it, you are just one little speck out of all these clouds of drama.”

*Brahman – Prajapati (?) (Teacher of the Gods)

Seeing this picture, one can understand that the whole creation is too big and that the whole thing is nothing but a drama. We ought to accept it as a drama so that we don't get involved too much with the miseries, or denounce religion or spiritual world.

R.G. This question is to do with my job as a designer. I am very interested in visualisation – it plays a big part in my job as a designer. It appears to me to be seeing into the future, or bringing the future into the present. I don't believe this faculty is in any way restricted to the creative activities, but plays a big part in everyone's ordinary life. Is it possible to perform an intentional act without first visualising it? Is this a form of memory?

H.H. There are two aspects of the creative activity of the Absolute, – one which manifests itself and the other which withdraws itself. The creative act of manifestation is what you are talking about. This act is better performed or rightly performed, only if the artist is healthy (one who stays with the Self); healthy in the sense that he is empty, he is not attached and everything is pure about him. Then he looks at, and into, this wonderful creation, elicits all the information and puts everything together in such a way that it makes a good piece of art. Reverse this creative process and you have meditation; in meditation all this which we have collected is being eliminated one by one and we go deeper and deeper to where there is nothing except the creative force, the Self. For one is the art of manifestation, which is the artistic work, and the other is the art of going deep into the Self, which is meditation.

These are the two aspects of the creativity of the Absolute.

Here is an example. Two artists went to a king; in olden days this was a way to make money, by exhibiting your art. They told the king that they could create exactly similar works, if the king would like to put them to the test. The king said, “Are you going to copy each other?” They said they wouldn’t copy each other at all, and they asked if they could each have one end of the hall with a partition built down the middle, so they could live and work separately. They promised there would be no difference between their work when the king came to see it. The king did as they asked and they worked for a month. One did the painting and the other simply polished the wall. At the end of the month, at the appointed time, the partition was taken away and when the light fell upon the painting, it reflected exactly on the other wall.

These are the two aspects of the creative act brought into this story; one is the meditation, which is the polishing, bringing in the brilliance of the Absolute by eliminating, so it can reflect everything purely and accurately with no distortion. The other is the art which we have to learn in the physical world, as you put in your question about visualisation. When you visualise, you take in the qualities of the Absolute. If you are healthy – empty, not possessed by anything – then you will embark on the creative act with the proper attitude.

R.G. Is visualisation memory?

H.H. Yes, this is part of memory.

J. I might add a little more – there are two terms used in the philosophical realm – Nirguna and Sadguna – Nirguna is that which has no quality – the abstract Absolute which is the field of the meditation – we go into Nirguna – abstract Self. Sadguna is the world with all its qualities in which all of us – physical artists – take part.

(Yoga Vedanta Dictionary: “Nirguna Brahman” – the impersonal Absolute without qualification. “Sadguna Brahma” – the Supreme Absolute conceived as endowed with qualities like mercy, omnipotence, omniscience; as distinguished by the unqualified ‘A’.)

R.G. This is rather a general question – I find doing any work with efficiency and as well as possible brings a feeling of Sattva. Does today’s industrial technology – with automation and mass production techniques – give fewer opportunities for this for

those working in factories? Could this be one of the main sources of the present world-wide industrial troubles?

H.H. This life is designed for good living, healthy living, and in order to help ourselves the designs of these machines have been invented to help us be happy and healthy.

Unfortunately, excess of machines do not give opportunities to individuals to exercise their attention because the machines attend to many things. If men lose their power of attention and do not apply it to their daily life, then the whole question of our living has to be reconsidered. After all, what do we want these machines for? We do want them, but we must use them properly, only up to the limit where they are useful for our healthy living.

In Bhilai one of the steel complexes in India which was built by the Russians, in many key positions only Russians are still working, and so far they have refused to give place to the Indians. Their observation is that they haven't found enough Indians to take their place with the proper attention, because the preparation of steel, and the application of the heat on the raw material has to be of precise intensity – if it is too little the steel will be weaker, and will be harmful if used industrially; if the heat is applied at too high a temperature, it might burst the furnace, or the steel will be very brittle. So even attending to the machine itself requires attention.

Men should be allowed to practice their attention in some way, otherwise they will lose the charm of their life, and some control is necessary.

Jane Allan: Is one presented with opportunities during one's life when a conscious effort can alter one's future? Or does every conscious action determine future moments?

H.H. The first part of the observation is right and acceptable,

but the second is preferable. The whole creation is designed in such a way that whatever work you perform has its effect, and we have been given this concept of Prarabdha^{*}, Sançita[†], and Kriyaman in the Sanskar system, through which everyone gets the result of what he has done previously. In ordinary life it is sometimes seen that someone does not seem to be working hard for anything, and yet all the wealth and glory of the world is showered on him. There are occasions when one comes across very brilliant and hardworking young people with very little good fortune from their efforts. These are the two extreme situations. When the Prarabdha is very strong and compulsive, then it either forces good fortune or prevents it, but the general law is “cause and effect” – if you do conscious work there will be good results, if you do conscious work today or tomorrow or the day after tomorrow, it is going to bear fruit. H.H. prefers those who take the challenge in their own hands, apply their consciousness and keep on working as hard as they can. Even if their Sanskar does not bear immediately a great result, it is going to create for the next order of life which is to follow, so in any case if you work hard and if you are presented with good opportunities, well and good. Even if it doesn't give good results now, do not be disheartened because you are preparing for a better order of life next time.

* Note: Prarabdha – are those which have determined the present life and have to be worked out or (if debts) paid for.

† Sançita – the sum total of all actions by the Jiva in past lives.

R.G. How can one be sure that ‘messages’ are not ‘imagination’? For me they are so fleeting or so nebulous that they lack authority. It is more like trusting an instinct, and I am anxious to avoid fantasy and building up a picture which is wrong.

H.H. In a healthy being (the definition of healthy is one who is with himself), not necessarily physical health, such a person will not usually start imagining. All imagination and inspirations or messages, as we like to call them, can be checked against one point – if there is something anticipated, then there is possibility of imagination. If there is no anticipation, then it is message or inspiration and the inspiration or messages certainly come from the Divine Self. It is from there that inspiration comes to individuals; if we are not anticipating them, then there is the authority. If there is any doubt as to which of the messages is real or imaginary, then one can look within oneself – if there is agreement between the Buddhi and the Chitta, if there is no doubt of any sort, then it is inspiration. If there is a little doubt, a little question, a little prick, it must be imagination.

P.F. In the first audience, H.H. said that in order to initiate activity, it must commence from a point of stillness. Many of my patients, because of their mental or physical illness, appear to me to have no such point of rest. Are there any simple techniques which may help to bring the mind to stillness so that its capital can be increased?

H.H. The question of stillness, as has been previously explained,

is very necessary for everyone and also for the patient.

We draw water from the well, but all wells keep a limited measure of water. If you take it all, then the well will run dry for the day. However, during the night it collects water from the Samashti, the surrounding land. This is the natural cycle of the well. So if you want to keep the well going, just take enough and allow the well to replenish itself from the source.

In the same way, human beings have also been designed to replenish themselves from the world only if they stop work or stop their desires. This is the general order. But in the case of patients, when such a situation arises, there are two things which can be done. One is the use of drugs. Through drugs you can still the body or still the mind, but this is done in a restrictive way (so that you do not harm the individual) by giving just enough to release his tension so that you can proceed with further treatment. The other is that of meditation. If he can't meditate, then Japa can be prescribed. Japa is a form of meditation in a manifest way. Meditation is done with a mantra which is not pronounced out loud. Japa is done with a spoken mantra, either single or multiple words, and with that he should be able to get tuned, and get some rest. Even people who have not learned to go into the superior state, of Dhyāna, if they are brought in to Keertan or taken to a concert, the musical notes and tunes, tune them in so that they fall asleep. In fact they ought to be enjoying the music, but the effect of the music brings them to a point of rest and they slip down into a sleep of Tamas. (In the case of meditators this is also seen. If you are overworked and if you have exhausted yourself too much, then when the meditation brings you to a point of rest, instead of going into the rest of Sattva, which is awake,

with the application of the mantra, people go deeply asleep.) So Japa is the answer, although medicine can also be given. A mental Japa is prescribed, although medicine is also applied.

In Japa, the mantra can be given, but not as we do in meditation. They should be asked to complete repetition of the mantra in the mind up to a certain number, say 50 or 100. They should pronounce it once and say the number 1. Then again the mantra, and number 2, and so on up to 50. Then they should reverse the process, counting backwards each time after pronouncing the mantra. They cannot keep to the number sequence unless they attend; but if they do attend, they will come to rest.

Sunday 2nd September 1979

7th Audience

R.G. Could we say how much we enjoyed the drama of life which was presented to us yesterday?

H.H. enquired for details, and J. told him how we met the student demonstration on the way to lunch with the Kanodias, and how our second car had to return to the hotel as it was attacked quite fiercely. We eventually got there and were very hospitably entertained by the Kanodia family, H.H. also being there.

H.H. described his own episode. Someone said he should not go that way, through these students, but he enquired from a policeman who said there was no barrier, and there was no reason why he should not go. So H.H. proceeded and the students did stop him, but he told them their problem was with the authorities, and was nothing to do with him. They should learn to behave properly. They then asked for his blessing! But H.H. said he could not bless their disorderly behaviour – they should go home to their parents and learn to behave. As he was about to go he did think about us, but considering that we were the first to leave the ashram he thought we must have got through. When he did not find us at the Kanodias he tried to contact us by telephone to know where we were, but he could get no information from the hotel. He says that the situation after independence has been slowly deteriorating. It is an unhealthy situation.

R.G. Could you thank His Holiness for the care he took of us.

Two Questions from Mexico.

In Mexico there are two places where the meditation may be received – one is Maharishi Mahesh's organisation, and the other is Dr. Roles' Mexican group, through the person Dr. Roles has empowered to give the meditation. Some of Maharishi's people question the authority of the other group to give the meditation. Can they have H.H.'s confirmation that they have his authority through Dr. Roles?

H.H. In spiritual activity certificates are not distributed to give meditation – only care is taken that the person who is allowed to give initiation has been properly trained and that he himself was initiated, and understands the Tradition, and accepts all the responsibilities. H.H. agrees that, if these conditions have been met, they can say that they have authority from Dr. Roles, who has authority from Shankaracharya.

L.G. (Mexico) Is the love you feel for your children similar to the love for the Param-Atman?

H.H. There are two types of love, and they can be differentiated by the effect they create. If the activity and the feeling of love, or what follows through love, is for the benefit of the beloved, then it is true love (Prem: love without 'attachment' or demand). This type of love you usually find of the teachers, leaders, and parents. This love is called Sucha or Prema. This is the key – if it is for the benefit and pleasure of the recipient, then it is true love; but if the benefit, pleasure,

and satisfaction is for the person who is loving, then it is not true love. The word for such love is Mōha, where there is a bondage, and some delusion is also there. It is not clean and clear.

E.G. We know that impressions rain on all five senses; would these be selected in accordance with the purity of Buddhi? We know many of these impressions are stored in the memory at the subtle level, some remain for a short time, and some for life. Would any impression of great intensity, such as artists sometimes receive, and which His Holiness spoke about when describing the “Golden universe”, would such an impression reach and get stored in the causal level, thereby affecting a future life?

H.H. In an individual’s life, or in the life of an artist, there is a capital deposit within the essence, Sanskar, which is already created and crystallised. It is of two types – it can be conducive to good fortune, or misfortune – they are both there. The world itself presents all these situations with the golden covering; but it’s not always golden either! If this individual happens to be in bad company, then whatever his Sanskar, essence, may be, he will have to face this situation which is basically bad. His good essence will be misused much more than it ought to be, and his bad essence will be encouraged and will increase because of the bad company. So the good will be suppressed and the bad will increase. On the other hand, if it happens that our man finds good company, then even if he has bad Sanskar it will not arise; it will be suppressed by the company he keeps, and

encouragement to his good Sanskar will be possible in this company. Likewise there can be many combinations.

In Yogavasistha (a monumental work on the Vedanta) it is said that there are two natural streams flowing in every individual – one is pure and the other impure, or one of them is auspicious and the other inauspicious – and it is in the combination of the worldly accidents which come to this individual that he finds how he sails. If he is in good company and is always supplied with certain material which gives him encouragement to go on a better path, then he will be able to sail all through the auspicious or inauspicious circumstances to improve his lot. The Satsang is created only for this, a constant reminder, so that whatever your Sanskar may be, you should always be able to keep yourself in the stream which is auspicious.

Take the example of agriculture – when you sow the seed in the field and irrigate it. After some time you will see that the rice plant grows, but with it there are some weeds and grasses which do not need sowing – they are already there like our Sanskar. They will come up and it may seem that the grass and weeds grow much faster and stronger than the rice plant itself. A good farmer takes care of this by uprooting the grass and weeds and throwing them away. With the aid of the water supply the plant is allowed to grow faster because there is now no competition for the food from the soil. Later on the grasses and weeds will appear again, but by that time the real plant will have grown big enough and the heat of this plant will dissolve these little grasses and weeds and you don't have to bother about them.

The same happens in Satsang – a good teacher uproots all these grasses and weeds, or the worldly involvement, and then allows the good Sanskar to prevail and grow. After some time it becomes natural, so that even if you have some bad Sanskar, it won't be

able to affect you and you will be able to rise on the ladder.

R.G. If we think of impressions as a food, could you say that good impressions feed the essence?

J. I am extremely sorry, the technical terms did not get across and the answer does not relate to the question.

R.G. Lets hear the answer.

H.H. There are three kinds of food – physical, subtle and causal. Our body takes physical material for the maintenance and growth and sustenance of this physical body, so we eat, drink and perform various acts; this is for the material physical body. For the subtle body, we use all these five senses to acquire knowledge from this world. The third level is the food of bliss, which is food for the Atman itself, but this food is not collected from outside, it is collected from within, but only if these instruments – the physical and mental – are kept clean and pure. The bliss is inside the individual – people think that when they have experiences from the world which are pleasing to them that the bliss is coming from the world to them – that is not the real situation. It is only the interaction of the senses with the material world, but the creation of the bliss is from within, and it will create the bliss only to the extent you have cleaned and purified your two instruments – the physical and subtle bodies.

R.G. We were always taught by Mr. Ouspensky that there were three types of food – the food we eat, the air, and impressions – and

they each set up a process in the body. The impressions did not get very far because there was no inner bliss to meet them, so that they just remained static – that's why I asked the question.

H.H. The elements responsible for the creation of an impression are certainly outside the individual, and it arises from the interaction of the individual and the world. The brilliance and the goodness, which is substantially part of the impression, is also created by the Absolute himself. All that we get and see or touch is made with the subtle elements – the elements of Prithvi (earth), water, fire, air and space. All these five elements create all material things and these five elements are five measures of qualities. So the earth element gives smell, the water part holds all the taste, and the fire element holds all the form, beauty and colour, seen through the eyes. Air gives movement and touch and speed, and space gives sound and space itself.

With all these things are created the beautiful objects of the world, which create impressions. Behind all these qualities are other subtle factors which have been previously described, ultimately pointing to the Absolute. It is the bliss of the Absolute which in course of certain movement creates all these beautiful things, which create impressions. If the individual has good, pure, healthy body, healthy mind and good essence, Sanskar, then the bliss within will respond equally to this golden brilliant form. If by chance anything is wrong with him physically, mentally, or emotionally, then the interaction, although things may be nice outside, they will not seem to be nice inside! Or, if

the picture outside is not so beautiful, but the inner man is blissful, then he will be able to take good impressions from the very raw materials of the world.

To describe how the food works within us – all that we have described in connection with food has all these qualities within it – good or bad – when we take it as food in our being. Then there is a sort of liquid or elixir which is secreted within our body, which is not of the food, and this is supplied by our own constitution. The origin of this elixir, Amrta, of life, is added to whatever we take in and then it goes on into our stomach, and then within 33 days the whole food is transformed into all sorts of finer elements of our body – blood, bones, marrow, and even into mind. When good food is taken and digested properly in a good body, then you can see the effect in the good health of the individual; his face is bright and brilliant and alert and attentive. If the food is not good and he cannot digest it then the effect it causes will be sloth and misery and all muddy impressions. This is the way the whole cycle is maintained.

M.A. Could you say that the elixir of the non-physical impressions is the present moment?

H.H. In the present moment this elixir and the knowledge and the authority of the existence, they are all mixed together – in the present moment everything is put before you together.

P.F. I understand H.H. to have said that pure consciousness is always present. Could he say more about the relationship of

conscious experience to the physical brain?

H.H. Pure consciousness is the power emanating knowledge and bliss, and gives existence to the whole creation. And this creation which we see is also the manifestation of pure consciousness, embodying everything all together. The whole creation is full of knowledge, total in existence, and full of bliss. There is nothing wrong in this creation. There is nothing wrong in pure consciousness. And yet, we do experience rights and wrongs. These rights and wrongs arise because of the intermediary realm of our being, which is the subtle body composed of manas, chitta, buddhi and ahankara. If these are not pure and healthy, then anything can happen. Whatever does happen will be according to the measure of impurity of these four elements of our Antahkharana. Brain is a part of this Antahkharana. So whatever impressions, conscious or not so very conscious, which we gather through these agencies (the instruments of the brain), depend on the level of functioning and the structure of the brain. The Satsang is created only for cleansing this subtle body. If the subtle body is kept pure and the interpretation through the subtle body is pure, you will never experience misery or bad impressions. In deep sleep (Shushupti) there is no impression of any sort although the brain is there, our body is there, our senses are there, the breath is there, but there is no impression of any sort. Nevertheless the Prana is in action, otherwise our sense of continuity would be lost. So something is in action. Consciousness is also there, knowing itself to be there, although we cannot respond.

to praise or abuse inflicted by anyone. During sleep we cannot register any of these, but nevertheless the existence of the consciousness is there, and the working of Prana is also there to maintain our being. If there is anything that is missing, it is the experience of the world we live in.

An example is the sun. When the sun is shining it can be reflected from anything that is reflective or shiny, like water or glass. Even leaves can reflect the brilliance of the sun at certain times. Now whether the image of the sun is going to be dirty or clean depends on the water. If the water has a lot of mud in it you will not be able to find a good reflection of the sun in the water. If the mirror is not clean, the sun will appear to be dirty, as the mirror is dirty. It would be wrong to say that the sun is dirty, or the image in the mirror is dirty. The image is perfect, the sun is perfect, but it is the intermediate part, the mirror, which has certain blemishes which create the distortion in the reflection. So that's where the difficulty lies, in this instrument, the brain, which creates all these different images. If it is dirty, it will create dirty impressions; if it is not functioning properly, it will not give the proper and true impressions. If one wants to keep it clean, one has to keep with the Satsang and keep on trying to cleanse it.

M.A. Satsang has been translated as good company. Is it in this case as well?

H.H. Satsang is good company, but the good company is of three types. The compound word Satsang consists of Sat and Sang. Sat means truth. It can be the company of the truth, of the Absolute, or Atman. Or it can be the company of true literature – scriptures – or it can be the company of true men – holy men or teachers – (in our own terms, a good group).

There are the three modes of Satsang treated as good company.

P.F. Could you thank His Holiness very much for mentioning Japa to us in the last session? Could H.H. say how ordinary patients who do not meditate could be helped? Can they be given a different Japa?

H.H. Japa initiation can only be given if somebody desires it. If there is no desire, then it may not have the necessary effect which is desired. It is like giving food to a man who is not hungry.

P.F. Does that mean, then, that everybody who has the Japa technique must be a meditator?

H.H. When we find that not enough interest is created or found in the individual and there is no enthusiasm for initiation, then the general prescription is to let them have recourse to the scriptures, for example the Gita and other scriptures. If desire is created in them later on, then they can be initiated. So the first stage is an educative stage. If the introductory, educative stage creates the desire for initiation, only then should it be offered.

P.F. In my work I am involved with teaching groups of mentally ill patients how to be still and how to exercise some control over their minds and thoughts. Are there any techniques that H.H. can suggest that could be used with these people?

H.H. Those who have not received the meditation and need some curative forces to be applied can be helped by the application of

of the name of their God. It could be the mantra Ram, Shiva, Vishnu or Allah, or God, or any God – whoever they may accept. This requires some education of the patient. He must be told how the diseases arise and how they take hold in the physical body and how this disease is related to the mental body and the causal body. Some education of the patient is necessary to bring him to the stage where he can be asked, or lured, to repeat the name of the God with respect. If you succeed in that, then some goodness can be given to the patient. He must be brought to the point where he can accept this. Later on you will notice some improvement in the individual. Even in cases of anticipated death, this can be tried, for the respect and merciful authority of God will purify him in some measure so that his next life will present him in better surroundings.

P.F. Many of my patients who are meditators, when physically or mentally ill, sometimes not even severely, find it impossible to meditate. It has always struck me as being very unfair that nature should be so organised that when you are most in need, the meditation is not available. Can H.H. give me any advice on how these people can be helped to re-start meditating? After our audience of yesterday and the description of the technique of Japa, I presume that this is the answer?

H.H. That is correct.

Monday 3rd September 1979

8th Audience

R.G. Could you please tell His Holiness that Mrs. Fenwick is ill, and how very sorry she is that she cannot attend our final audience.

H.H. has been quoted as saying that there is ignorance in the causal body and that for the normal man the causal body is not pure, and is responsible for making him mistake the illusion as real. Could H.H. tell us more about this?

H.H. There are three types of covering, – one is transparent, the other is translucent, and the third is opaque. If you build a house of glass you can see inside from outside and outside from inside – although there is a barrier, a structure or form which divides the inside from the outside, yet the appreciation of both is possible from both sides. In the case of the translucent covering, something of the inside can be seen from the outside and some of the outside can also be seen from the inside! But it is hazy, it's not defined – it's not clear. The third is opaque, where the division between outside and inside is very firm and complete. If you are out, you can't see anything inside and if you are inside, you cannot see anything of the outside. These are three types of covering we find in Antahkharana, the inner organ of the individual. They arise from the Samskara and Mala, Vikshepa and Avarana, which have been mentioned before, as these three types of covering. Mala is the opaque; it simply doesn't allow anyone to see inside from outside, or outside from inside.

Vikshepa, which is the product of Rajas, a predominance of Rajas allows you to get a glimpse, but it is very hazy and indecisive, not clear. Avarana is like the glass, transparent. If the Avarana is clean, then you can get a clean picture of the outside and the inside. These three relate to the three gunas; Mala is the product of tamasic Samskara, Vikshepa arises from Rajas and Avarana is the Sattva. If the Avarana is thoroughly clean by the predominance of sattva, then one can see the truth inside or outside, as it really is. In Vikshepa he can see some truth, but he misses quite a lot, so it is a mixture of truth and untruth. In Mala he takes truth for untruth and gets untruth for truth.

E.G. How far in the different levels is the sway of the gunas maintained? Does it end somewhere on the levels; does it go as far as the causal level?

H.H. The three gunas are accumulated by three processes. One is the process of action, which produces tamas. The emotional acts create rajas, which is the Vikshepa; and intellectual work creates sattva, which is Avarana. Because this is the way these are produced, exactly on the same lines they can be dissolved. If you take up a life of service, to the world, or to the universe, or to a teacher or anywhere – if you serve people – then the tamas, or the Mal, will be dissolved. This dissolves tamas guna. If you take to meditation and allow the emotional feelings to be pure, that will get you some sort of attention and cut down the Vikshepa which is flickering attention; and through the light of

true knowledge it is possible to dissolve the Avarana which is transparent – the produce of sattva. Combine it all and you are free of all the gunas.

R.G. The system of knowledge which we inherited from Mr. Ouspensky is composed of two related sides, the psychological and the cosmological. The latter side, the cosmological, has never really been investigated in the light of the wisdom of His Holiness' tradition, yet it is full of the most significant diagrams which relate individual man to the universe in terms of vibration emanating from the Absolute, making a cosmic pattern caused by the interplay of the laws of three and seven. This unfolds a picture of a unified universe composed of one matter which differs only in density, and this cosmic scale is reflected in man himself. This side of our system gives one a most precise sense of scale and wonder, but now needs developing by the understanding brought to us by H.H.'s tradition and teaching. I am concerned that, because of language difficulties and the difference of approach, this valuable side of our system may be forgotten. Is there some way we could submit these diagrams for H.H.'s approval so that we could continue to study them?

H.H. There have been a number of philosophers in the world, religious philosophers, and they have described this universe in their own way, and it differs because of the time and place and the cultural background. They evolve the wisdom of the universe according to the culture, the civilization or the set-up in which

they are living. So it is very difficult to suggest there could be a single philosophy of the universe because it has not yet been done, but if you look into them all, ultimately you will find that the message being taught is exactly the same. They all lead to the same point and the imparting, or evolution of this knowledge is entirely of a local nature; the style which suits the local people. It is not easy to take to anything alien, because it is not easily understood.

Even here, when H.H. has to talk to an ordinary Indian, he uses a particular simple language so that he can understand according to the limit of his intelligence and being, and then it is possible for him to use it in life and put it into practice. If an erudite person comes to see H.H. then he will speak the traditional language of the Sanskrit Shastras, because there are Sanskrit terms which are precisely used which have a huge background. So the single word says quite a lot, and the erudite man will understand it, he won't need the full explanation. With other types H.H. will speak the language they will understand. This is what the other philosophers do – they speak the language which enables people to understand, follow and put into practice.

When small children are being taught numbers, you find that certain aids are used, such as beads on a string, and you can point to one, two or three, and this is how you teach them. When the calculation of these numbers has to be taught, then the questions are phrased in a very different way – not necessarily

connected with the numbers in an abstract way, but in an illustrated way, so the teacher might say to the child, “Suppose you have four rupees or pounds, and you took another four rupees or pounds from another person, how much would you have?” The child might say that he had not got four pounds, so how could he add up. Then the teacher will tell him that it is not really the pounds or rupees which concern us – we are trying to learn the art of counting them when we do have them. In preparation for this the child has to learn to try to calculate, and thus they learn the system of calculation. This is the way the child learns – the rupees, dollars, or pounds, are the different styles – in which the concept is presented.

Mr. Ouspensky had his own style of presenting his view of the universe, and the individual and his relation to the universe. In India there are so many Shastras, and one of the philosophers – Vyasa – when he was teaching his disciples said that this whole universe is made by the Absolute. One of his disciples objected – he said that previously Vyasa had said that Absolute does nothing – he is not involved in this creation and does nothing, so how can it be said that he created the universe? Vyasa replied that in truth there has never been a creation, there never will be a creation, but this is the situation in which he and the disciples had been put. They can understand this language, so let us start from where we are. Ultimate authority – the existence of the Absolute – can never be pointed out under any circumstance, so all these systems are leading towards an understanding of one

single fact, that the authority of the Absolute prevails, and there is no other authority – everything else is illusion. The same has been said about the Vedas, the authority of the Vedas is paramount in India, and the Vedas are also said to be contained by the three gunas – tamas, rajas, and sattva. The teaching which the Vedas gives is just to understand the implication, the existence and the manipulation of the gunas, and, by understanding, to transcend them. The question may arise after transcending the gunas, where do you go? The answer is, you go nowhere, but you come to the Self, under the authority of the Self, which prevails everywhere, which cannot be demonstrated, but can be experienced when one has the appreciation of true knowledge.

J. I am not sure that your question has been answered, because you wanted to present the diagram to H.H.?

R.G. No, because it seems to me one could understand the answer as saying that we could continue studying these diagrams; it could be our way of approaching the subject. Could you confirm with H.H.?

H.H. The direction has been thoroughly shown, and enough light has been thrown by H.H. on the subject, and he hopes that you will be able to trace the way without any difficulty, even when the style is different, because the ultimate source and end of all systems is the same. Knowledge may be different like literature, the styles are different – H.H. belongs to a particular style, a particular tradition. He did not know Mr. Ouspensky's

tradition, but it must have been most useful and easily appreciated by you. He sees no difficulty for you to find out your way since you have understood this one. You should be able to relate everything properly to Mr. Ouspensky's system.

P.F. During meditation it is not unusual for feelings of bliss to arise. At the time this occurs, is the mantra moving back in the physical brain to involve those structures that Western science understands as being responsible for the synthesis of emotion?

H.H. According to the Indian tradition, and the Yogic tradition of the six chakras, the synthesis takes place in the Prajnāchakshu – the eye of wisdom – that is between the two eyebrows, in the centre of the forehead. Once all the synthesis of intellectual or emotional type has taken place, then a decision arises, and this decision then goes into the other parts of the brain to initiate different types of activities, or strategies, as well, through which people form attitudes etc. According to H.H. the synthesis ought to take place in the frontal part of the brain, and all further activity or the use of this decision would be worked out in other parts of the brain.

P.F. This is true in meditation?

H.H. There is a possibility of misunderstanding.

(J. I also see a great possibility of misunderstanding – firstly because I cannot say I understand your question, and if I

cannot understand, I cannot convey it properly to H.H. and I cannot expect a proper answer. What H.H. has said, I will relate, but I request that these technical questions should be discussed with me first – only then can we put to H.H.. Otherwise we are in a field which is wide open to misunderstanding.)

NOTE: (FCR)

The reply to these two questions of P.F. is not only perfectly clear without any possibility of misunderstanding, but I had for a long time been hoping for it as confirmation of discoveries that have been made in the West.

H.H. Antahkharana is basically located near the heart, although certain activity of the Antahkharana which is composed of four factors – Manas, Buddhi, Chitta and Ahankara – some functions are performed here in the brain (pointing to the spot between the eyebrows). When meditation is done, and the mantra is activated, it is initiated there (central forehead). When we start thinking we do start in the head, but the pre-condition of our thinking process is not in the head, but is activated right from the heart – this, the heart, is the original place where the first movement takes place in the consciousness which activates this part (back of head) where the memory is held. Then the picture arises in linguistic form, said or unsaid. All thought process takes place here (forehead). In the course of this Yogic tradition, of which we have been given all these six chakras, by the application of this whole system, if at the source of energy which is the Muladhara, the conscious energy has been activated, then it goes right

up through the spinal cord and reaches the chakras here – Ājna-chakra – and from here the illumination takes place in the individual; and that illumination could be said to be the real synthesis.

(J. I can only give you the introduction; I do not really want to go into the detail.)

H.H. As previously indicated, nothing is going to be completed physically in this world – there will always remain something to be done because this is the nature of this creation; but this does not mean that one should feel empty – the fullness of this creation can be experienced even with what one has. Take the example you have already had of people coming to the Ganges and collecting Ganges water – some take in a small pot and some take in a large pot, but in fact the water of the Ganges is the same – the effect of the water is the same whether you have a little or a lot. When Professor Guyatt put his question about the knowledge imparted by Mr. Ouspensky and referred to the emanations coming from the Absolute right down to individual man it is very similar to what we say, “as above, so below”. There is a Sanskrit quotation: “as in the individual body, so in the whole universe”, so the pattern is the same; the only difference is in the quantity. Although they are the same, one will be smaller, while the other is the ultimate, combining everything. The main function for us is to understand one thing precisely. There is another Sanskrit quotation: “if you understand one word with all its meanings, positive and negative, and put into action with proper understanding, then you will have achieved the fullness of the

Vedas, and the world together, in your own life”. The key is to understand something precisely and fully which will, in due course, be able to connect all other facets of our life without much difficulty.

P.F. I have noticed that when I am in H.H.’s presence, I become aware of a point within myself of intense whiteness and purity which is still. This appears to me to be one aspect of the True Self. Could H.H. say why it becomes so prominent in his presence and how it can be maintained when I leave here?

H.H. His presence will always be with you, even if you have left here.

P.F. When buying a pot in the market-place, the pot-seller made sure it did not leak by placing water in it. Could we have H.H.’s reassurance that the pots before him are strong enough and suitable for carrying out School Work, and could we ask for his blessing?

H.H. The earthen pot is examined physically, but the spiritual work is examined intellectually. Because you have been engaged in this work, and H.H. has been offering you these opportunities, is itself an indication that you have been examined properly, and carrying on properly, and are capable of carrying on the work. This is the difference between the physical and intellectual work.

M.A. I will try to carry on the work which my husband and I

were doing jointly on all the material which H.H. has given to Dr. Roles – we had got quite a long way, and I will try to carry it on, but I feel a great need for more stillness to carry on, and I hope for H.H.'s blessing and help in this.

H.H. H.H. offers his auspicious blessings that you will be able to do this work and complete it in course of time.

R.G. Speaking for all of us, I would like to thank His Holiness most sincerely for the kindness with which he has received us and for the inspiring answers he has given to our questions. These we will treasure and I am longing for Dr. Roles to read them when we get back to London, as I know that his insights and knowledge will help us to understand them better. We are profoundly grateful for the generous amount of time H.H. has given us and are hoping against hope that some day he will allow us to repeat this marvellous experience.

H.H. He always prays that what has been exchanged during these discussions will be taken home and then put into practice. Although there will be a difference of time and place and the physical body – that, we respect, – but nevertheless on the subtle level he is always together with us because the subtle world is very extensive and continuous. On that level he will always be with all of you, and all other members of the School, and the leader of the School.

With this H.H. sends a special message to Dr. Roles that he should not retire before H.H. himself retires! Retirement is

only on the physical level, but as far as spiritual work is concerned, up to the last breath Satsang must continue; and all those people who are aspiring in the school must be guided all the time as long as we can do it – so there is no retiring time for this Work, and His Holiness blesses Dr. Roles that he should keep going and keep doing the job!

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