

Sunday 14 October

Will

R. May we ask about Will to-day? We know that without consciousness there could be no real will; and that only the fully Realized Man can perform the Will of Atman.

H.H. He said that the conscious man and common man have different types of will. Common men have abundant wills, interests and desires, plenty of them. Conscious man has one, and unless that is completed he does not embark on the second one. It is a Law of Nature that very few wills can be accomplished, so only the conscious man has the single will and can accomplish it; common men have different wills at different times, and most of them are never fulfilled.

R. But is there not also a movement or influence coming down the seven stages? At the top full consciousness and Will, and less and less as one goes down? Traveller starts at 3 a.m. with very little will, but at dawn he gets more.

At every stage one seems to need all the will one has. Even to meditate, one needs a little will to repeat the mantra; one needs a little will to stop indulging in evil thoughts, not to be lazy, and so on. Will H.H. speak about this?

H.H. It is said that it is not possible to observe the strength of will from outside. It can only be experienced. The aspirant, when he goes up on the Ladder, experiences the strength of will more and more. In Atman the Will is complete. The ignorant has covered it over so he does not know the full strength, but as he goes on the Ladder the strength of Atman or the will is made clear for him and he understands it more and more as he goes on. Long before he reaches the top, the third and fourth stages determine that he is getting quite strong will in himself, and by the time he crosses the fourth stage he has attained so much will that there is no question of that aspirant coming down the Ladder at all.

R. At Stage III he mentions crystals forming in the man—surely these come from above?

H.H. It is explained that there are four types of graces, graces which come from above. The first is the grace of the Atman, the second is the grace of God; third is the grace of knowledge; and the fourth, grace of teacher. All these forces combine to crystallise a person by the time he reaches the third stage, and the crystals at that time are formed which gives him enough power or enough Sattva to prepare for the fourth, and that establishes that he will not come down later on.

R. I seem to feel in myself what Lord Buddha described as the “rising up of evil”. Does one not need a little will to keep meditating in spite of this?

H.H. He says that the forces of evil always challenge the force of good. Whenever anybody takes a step to do good he has to face the forces of evil. Meditation helps to suppress them, and he quotes an example that if you have allowed somebody to live in your house and you want to get rid of him, he opposes it because he has found shelter and a place to live in and he will not easily give in. So you have to force your way and suppress or oppose the person and if you have enough strength of will you will get him out and clean your house, make it pure. So is an aspirant who has to fight these forces of evil so as to keep his way clear.

R. I would still like to have much more will.

Music

Sunday 14 October

We had been promised a recital of the special music called Keertan so that we could make a tape-recording for use at home, since this music had a special value in helping the meditation and the start of the climb up the Ladder of Self-realization.

While the singers and instrumentalists were assembling I asked His Holiness the meaning of the word 'Keertan.'

He replied that it is made up of two words—Keerti and Dan, which together mean “The Song in Praise of...” When Tamas [*inertia*] is predominant in people and their level is not so high as to take them to the transcendent stage, this Keertan imparts to them a push, a movement—the sound or rhythm when repeated again and again creates an atmosphere that binds them together, and through this active force or Rajas, they can be taken into Sattva [*Love and happiness*] without any effort on their part. They have simply to chant the words and the rest is done for them. This Keertan was created in his tradition to serve as a bridge for such people.

The singing then began. As the sound penetrated all through the Ashram and into the street outside, more and more people collected so that the long audience hall became quite full. Many joined in the choruses and sometimes beat time by clapping. Thus the whole room was united, and when the music was stopped His Holiness began his public address, as follows:

Address on the Four Ways

This is called 'Keertan' and it is a form of devotion. When we chant the word of God with devotion an atmosphere is created which establishes relation with the energy of God. There are different ways of devotion: to study spiritual literature, sing spiritual songs, to give physical help to others, to worship, to pray, or to meditate. One has only to see that we do it inwardly as well as outwardly. One can get Self-realization through Bhakti (Devotion), through knowledge (True) and Actions (Right). Vedas give these three systems, i.e. Devotion, Knowledge and Actions:-

The system of Self-realization through Action is to do everything right and do it for the sake of God.

The second is through Devotion. By this way the devotee keeps God in memory, prays, adores and does everything in praise of God with his heart and body, and when he takes his meals, he takes the food and drink as a gift from God, which in turn helps his being to be more devotional.

The third is the way of Knowledge. The general questions of our origin, or the origin of anything, leads to speculation about the unknown. True and constant search on this line also leads to Realization.

In short, out of many ways, these are the three main systems of Self-realization or union with God. For example, we have many different roads leading to Allahabad and some of them are the main roads. We simply need to be on one of the ways and it will take us to Allahabad. In the same way, if we take to one of these Systems, according to our inclinations, it would eventually lead us to Self-realization.

There are three main systems of Action, Worship and Reason. The system of Worship embraces Bhakti (Devotion), and the system of Reason embraces the eight fold Yoga. They are in turn achieved by body, mind and heart. One needs only to resort to one of them and the other two usually follow on. If one truly does everything in the name of God, his mind and heart would eventually follow the dictates of body. If somebody uses his mind and goes deep into the subject of the unknown, his body and heart would follow his mind. Men who have coarse mind and can't do much action but have a devotional heart, they also can achieve Realization, and their mind and body would follow his heart.

In this Keertan, one doesn't need much action, or intelligence, but only a devotional heart. The rhythmic

sound creates a tempo, or rather subtle rhythm of vibration, which unites the body, mind and heart of these people and they come under the influence of high emotion or Higher Self. Once one has achieved unity of thought, feeling and action one creates forces in himself and realises himself. All those who don't have unity of thought, feeling and action are confused and indulge in fruitless activity.

According to our Indian system of Initiation, we observe the initiate and make sure which of the three—thought, feeling or action—is dominant and then initiate accordingly into one of the systems. There is, of course, now the Fourth system of meditation which is designed for everybody. The old meditation was a part of Yoga, but the new one has very little of Yoga in it and so anyone can do it. Just as any and everyone can afford to buy the seasonal fruits, but only few can spend enough money to buy out-of-season fruits, so is this meditation. This is seasonal for our Time, and we can make the best out of it.

Monday 15 October

Questions about Attention

R. Yesterday His Holiness made the idea of Will beautifully clear to me.

To-day we should be grateful if he would clarify for us the subject of Attention which is considered in our System as our chief weapon and an essential part of Self-remembering, and I have also heard it said that "Attention is the only path the Buddhas have trod".

3 States of Attention: (1). Attention scattered. (2). Attention caught and held by an object. (3). Attention controlled and held by Will

In the Realized man attention is described as a thread, inner end attached to Atman and outer end to his actions, feelings thoughts.

It seems now that at every step on the ladder, Attention has a new and more definite meaning. For instance:

1). Every school-boy knows that unless he attends he will not learn or remember.

2). In relation to the sensory impressions, all that does not enter the field of attention does not exist for one. If, on the other hand, the attention is repeatedly caught by something, say the sight of woman, this acquires more and more power over one.

3). Bodily pain is not felt if one's attention is diverted from it.

4). When one comes to make efforts on the Way, the power of attention can be made to grow. One attends first of all to the Mantra during meditation and one withdraws the attention from everything else. Skill in this art is essential to successful meditation.

5). Where new experiences arise from within one, one's attention becomes like that of a cat watching a mouse-hole. Because a mouse once came out of that hole, the cat keeps watch on the hole.

6). At Ram Nagar, His Holiness made it clear to me that the Realized Man attends just to what he is doing at the moment—if he walks, he attends to walking; if he sits, to sitting. If there is attention over he can absorb fine impressions, and through attention recognize that they speak to him of Atman: "The splashing of the water is saying, 'I am THAT'; the birds are singing, 'I am THAT'",—in short, What place does the practical idea of Attention occupy in your System? Does improvement come naturally as a result of meditation, etc., or are there special methods to improve it?

Talk about Attention

R. Yesterday you made very clear to me the idea of Will. Today we would be grateful for clarification of the subject of attention, which is considered in our system as the chief practical weapon and an essential part of Self-remembering. I've heard it said, too, that "Attention is the only path the Buddhas have trod".

H.H. He says: *Attention is the source of success*—success depends upon Attention; and he gives Efficiency as the other side of Attention. We can combine both these words in one and see then: Attention and Efficiency they are the same thing. Then he describes that only men high on the Ladder have this; the Realized Man having the greatest attention, he can be doing anything in the world, but will have complete Attention. Even if he is in Turiya or in Samadhi he will have complete attention at his disposal. The ordinary man has no attention—floating attention—one moment here, next moment there. Neither here nor there. Their attention is always diverted from one point to another, which gives them no result! Without attention, he says, nothing can be done. This is a very, very important factor in the life of any aspirant or disciple.

R. It seems to me that the ordinary man is like this machine. It takes everything equally, loud noises, children shouting, everything without discrimination. When we play it back to translate His Holiness' words we listen with all our attention only to his voice.

H.H. Yes, the simile is right. In the life of a disciple, his attention keeps growing and the complete Attention comes only at the highest stage. But as he treads the steps of the Ladder one by one, he increases the degree of his attention. In the ordinary men there is no increase as such; they get whatever they happen to want this moment or the other moment. That is quite a good description of the difference between an aspirant and a mechanical man.

R. May we hear something more about the relation between Sattva Guna and Attention, because (unless) emotion is there, one's heart is in it, attention is just scattered and ineffective?

H.H. He explains the relation of Sattva to Attention. There is no attention in Rajas and Tamas. Rajas is the state of movement when everything is moving, and Tamas is the state of inertia, nothing moves, but nothing exists—rather dead. So Attention can only be with Sattva, and Attention can only be helped by Sattva. But although Sattva and the attention are so close, they are different. Sattva creates Bliss, whereas Attention does not create Bliss. But whereas people with Sattva experience Bliss; if they have no Attention they can't retain it. So with Attention prolonged experience of the Bliss of Sattva is achieved; otherwise it will come but will be lost.

R. Attention directed by Will is one thing; but cannot attention be aroused by emotion, yet caught and held by the object, so a man becomes a prisoner?

H.H. The two kinds of Attention, the attention given and the attention caught, can be related to the difference between attention of Realized Man and of disciple. The disciple has to attend to the words of the Realized man, but the Realized man catches the attention of the disciple; however forceful the words of the Realized man may be, if the disciple is not attending, they will have no effect. So the important thing is for the attention to be given; that is the prime factor in understanding anything. Anybody who wants to learn anything, must attend. The other force may be there, but it is powerless if the student or disciple does not give attention.

He gives the example of one learning to drive with the instructor. The efficiency of the instructor is so great that his attention is very free; he can drive the car with great freedom although attending to minute details. But the learner cannot do it; if he wants to learn he has got to attend to every word and movement of the instructor and all the time he must be attending, otherwise he will learn nothing. The same relation exists between

Realized man and the disciple. The attention of the Realized man is very free; it is not hard or close fixed, it is freely moving; whereas the attention of the learner has to be very appropriate; he must pull himself together to attend to the subject. Whereas the instructor or the Realized man would do things very freely, but all the same attending to them.

R. When the learner begins to get agitated so that he begins to feel “I am the centre of the world, everything is going to hit me”, that destroys his attention?

H.H. That’s where the instructor or the Realized person comes in. He is there to (hold) support him and let him know what he should do—instead of running amok. Even in worldly life, the instructor holds him firmly, calms him down, advising him as to what he should do instead of getting very much excited. But in the field of the spiritual world, the Realized person can Do, both in the presence of the disciple and in absence as well. He weighs everything and looks at every situation. If things are going smooth he won’t interfere; but if something goes wrong, he will immediately put a check, put a stop. Until things are corrected, he won’t be allowed to move. That is the difference between worldly life and spiritual activity.

R. Would he agree that it’s this selfish ego that sees itself as the centre of the world, that one most wants to escape from; so that then man might come to what he really is, as he said by the Ganges, ‘The ripple of the water is saying, ‘I am THAT’?

H.H. The selfish and egoist would see nothing and hear nothing, but a Realized man would not only hear the Ganges saying “I am THAT”, but any and everything which has Sattva.

Questions on Meditation

J. I put to him the question about people who, though they have desire to meditate, find it difficult to do.

H.H. He said the desire to meditate is the product of Sattva. As much Sattva as he has, this will agree quantitatively with his meditation, and thus he will slip down. One can’t help much about it, but just let it happen. If one falls asleep one should be allowed to sleep. Take a sleep, and then when you wake up, wash your face and take some deep breaths so as to relieve the lethargy of the inner system. Let your organs be free and energetic so that you can once again gather your Sattva together and start meditating. That’s all you can do.

Q. Can the realized man help these people even if he is not with them in person?

H.H. The presence of a realized person can help these people. They can be helped by the presence of the realized person, not otherwise. He says it is not advisable to fight against nature. The only thing one can do is to prepare a little better for the next assault, just as on the war front if you are wounded it is advisable to come back to recover your strength—get first aid—and then you can once again go and fight. Then you can really fight; if you don’t have rest and first aid, you will simply go on adding tension after tension which will lead nowhere and even do more harm than good. He says until the “Time” comes when things could be improved, there is no use fighting nature.

Question about music?

H.H. You can use the extra means to attract their attention on anything to build their habit to attend. That will help them. Music is one such means. By music even the coarsest types of people can be brought together and plugged into the rhythm. He says even for disciples at higher stages, when tensions develop in the atmosphere around him, he lightens himself first by taking very deep breaths and pronouncing Mantra without sound (internally) in a very loud way so as to collect attention and relieve the tension. Other kinds of people even do

this by pronouncing the Mantra loudly with deep breath. The lowest lot can be brought round with music, but music related only to spiritual ideas.

R. I felt such a profound relief during yesterday's music which came with the Mantra during the night and again this morning, that I am sure it is what many people need. Often they don't want more knowledge—their heads are crammed full already—they need something to unravel the tensions in mind and body.

H.H. He says, after all, music is the extension of the Mantra system. Music has that quality to bring about a new orientation of the atoms of which one is composed. The production of Keertan or Religious Music which you heard last night can help even those common people who cannot reach a state of attention by their own wills. So this system of Keertan has been created to make them attend to special things; to get them into the habit of attending and to learn how to attend. So then ultimately they will be able to extend the faculty of attention still further. For you also it would be quite advisable to use music to relieve the tensions of your people and bring them back again to the Meditation.

R. Then can we come next Sunday?

H.H. Yes, we come on Sunday but it usually starts at half-past six.

Keertan

We soon discovered that music, called Keertan, was much used in the Ashram and took various forms—chanting, solo singing of poems set to music and instrumental and community singing. It was, in his Tradition, the external counterpart of meditation and is in fact the chief form of what we should call “second line of work” for the young men who come to the Ashram. H.H., who is very sensitive to music himself, directed and trained the singers, and arranged that we should record as much as possible.

Questions about Power to Initiate

R. At what stage on the Ladder should be the people whom you would empower to Initiate?

H.H. According to the Seven Steps which he told you: they must have had a mature position in the 4th stage. There should be no doubt of their going back. If they have prepared themselves completely, so that they can keep a course through any weather, can go up and lead their people with them, only then should they be empowered. Not before.

R. I still feel there are at least two people, and probably more, about whom there is no doubt. About their preparation, for how long would they have to come and when is the best time of the year for you?

H.H. He says between October and March is the best time. But it is not entirely essential that they come that long journey. Of course if they have the desire to have it from him they are welcome. But he would agree that if you examine them and find that they can be trusted to Initiate, he would see that you should be able to do it.

R. When Maharishi empowered me to Initiate he gave me a special and long ceremony which had a high and profound effect on me. Is that not essential?

H.H. Not essential if you know them well and they are well-prepared.

Tuesday 16 October

Questions about Four Bodies

H.H. He says the first is the Physical body of flesh and bones; second body is the Subtle body which makes everything move; the third body is the body where the Atman lives; and the fourth body is the body where everything lives—the Eternal body. The description of all these is a lengthy process, but he is going to explain these one by one.

The First body is Sthula Sharira by which everything gets done, it is the machine; it gets its orders from the Second body and obeys it; but can do nothing of its own, nothing more than that. The body which makes it move, like the power that runs the machine, is the Sukshma Sharira, the Second body. This is composed of seventeen elements:-

5 senses for collecting knowledge (impressions), 5 subtle limbs (organs) of action, 5 Pranas, 1 Manas, 1 Buddhi.

Their nature is neutral or natural. Use them as you like. Two Pranas we know by inhaling and exhaling, and the other three work inside the body which go to the small veins, and one of them draws the whole body together as one unit—Manas and Buddhi. All these make seventeen and make this physical body move. The Third body, which is the Causal Body, is the Body of Atman, and he gives the example that just as we, after finishing our work in the marketplace go to our home and rest in one of our personal rooms [*study, boudoir*], so does the Atman have his room and rests in the body that is entirely for him—the Third room. And then there is another body, which contains all the bodies, and he calls it the Divine body—the body of the Absolute and there all the bodies (all the Atmans) take rest—the Fourth Room. [*Home of Param-Atman and the two higher centres through which it manifests the individual. Bhawana and Viveka, Higher Emotional and Higher Mental*]

R. In common man I suppose these bodies, except for the first, the machine, are not formed yet. Does His Holiness speak of the four bodies in a state of perfection when they are completed?

H.H. All these four Bodies are made available to everything living, but in the creation other than the creation of man, cannot be crystallised—they cannot be made of use; the possibility of these four bodies being felt and realized is only in the human being. Common man is only capable of realizing the three bodies. The Fourth body could only be realized by great men once in a way. The development of these three bodies is possible in common man and the limit is the Third body. It all depends how much he is on the Way.

R. Would you say that in the first two stages of the Ladder only the Physical body is organized, the third shows the beginning of the Second or Subtle body, with its complete formation at the fourth; the fifth and sixth the formation of the Third body; the Fourth being formed only after Turiya?

H.H. He says the first stage is the Physical, the second stage is the Subtle, the third stage is the Causal, and the fourth stage can give a picture of the Fourth or Divine body. That is the point where the aspirant gets glimpses. From the fourth to the seventh stages he has to realize all these four bodies in full. What he means is that up to the fourth stage is the preparation where you know it all without yet experiencing. Beyond the fourth you go for experiencing.

The experience of the Fourth body is only possible at or after the seventh stage. What he said about the fourth stage was that the aspirant knows that there is a Fourth Body and that he has to aim to attain it. Before that he doesn't know completely. That is in the Field of Knowledge; he gathers things about it; but after that he gets the glimpses which form part of experience. And the fifth and sixth stages are the steps he has to take, so that at the seventh stage he can start experiencing even the Divine Body.

R. So to come back to where one is now, I have fairly strong energy, more and more of it, which feels to me like Sattva; but sometimes it circulates and feels good, but sometimes it seems to be difficult to fix and hold in any way. Should one be passive about it, or has something got to be done?

H.H. He says these experiences which you have are the result of Time and Place. If you have some sympathetic environment these things happen; but in an atmosphere which is unsympathetic perhaps these feelings will be lowered. It's very usual, and what you feel as Sattva is very true, and everybody would feel the energy to act more, do more. But one shouldn't be impatient; it is necessary to hold it, hold it; because in holding lies the Power.

Q: Were not the original four castes of Manu related to these four bodies?

H.H. He says the fourfold system of Manu is not only for man; it is in everything living—in vegetation, in animals, in minerals, everywhere this system prevails. These are the categories of different types and the four main types which have been described go from the Coarse to the Fine. Between these two extremes these four have been demarcated; the top one having the finest, the lowest the coarsest material and two in the middle. He repeats it's not only in man but in everything living. The number 4 is repeated innumerable times in the pattern of the universe: the four types of living beings, four types of animals, four types of vegetations, four types of men, four types of feelings, four types of intelligence, and so on.

Comment: The same basis for everything is described in Plato's *Timaeus*—two extremes and two means. The mathematical equivalent is the expansion of $(a + b)^3 = a^3 + a^2b + ab^2 + b^3$.

Q: Does not the fourfold system represent the external appearance of things in the world of the senses, the causes really lying underneath and determined by Law of Three? (Ouspensky's phenomenal & noumenal world)

H.H. The Three Gunas in the Creation are unbalanced; the dominance of one decides the type. He describes three with dominance of one and the fourth which does not indicate any dominance of any one, but interplay of each at certain periods. With that we can make four divisions: Sattva one, Rajas one, Tamas one, and one with different (differentiated) dominance at different times.

Wednesday 17 October

More about Three Gunas—Activities of Man

H.H. All activities of the human race are governed by Sattva, Rajas and Tamas, these three Gunas. Whatever the activity may be these interplay in that with our nature, our Essence, whatever Essence we have; with our natural self we are governed by the atmosphere around us. If we have Sattva in us, and if we are in a place where Sattva is dominant, where the atmosphere is governed by Sattva, then there is free play between our Sattva and development prospers. But if we are placed in a situation where Tamas is dominant and everything is governed by Tamas, then our Sattva is subjected to Tamas and there is no rise of Sattva in those surroundings. It's quite possible that the common man would just add more Tamas and lose Sattva there. When there is no dominance of Sattva or no dominance of Tamas we can see ourselves as we are; we act as we are made, according to our natural assets. So he says the outward effect, the atmosphere which contains Sattva in itself, is partly responsible for the development of Sattva in human beings.

All the Gunas are everywhere in the world—Sattva is everywhere, Tamas is everywhere, Rajas is everywhere. But when particular situations arouse dominance of one, then we feel it. Even in the West, where good people assemble, one can see the rising of Sattva and experience it. He quotes as an example that whenever we go to a Temple or holy place in the jungle or along the bank of a river, whenever we are in our natural state with as much Sattva as may be, the particles of Sattva which form the atmosphere round these places, around the Realized man, along the banks of the sacred river, around the Temple in the jungle, they unite with the Sattva in us, and with this unity happiness and bliss are created, and this subscribes to the development of Sattva. This is the sympathetic situation; in unsympathetic situations we are starved of Sattva.

R. So, little progress is possible in unsympathetic situations. One wants to try to collect in a situation as much of this sympathy as possible?

H.H. Of course it's one of the important matters for the human race. But common men, ordinary men cannot do this; they are just controlled by the atmosphere, by the external situations. But men who are on the Ladder, who have realized the possibilities to some extent, who can out-weigh the situation with their own Sattva, they can influence the situation and improve the atmosphere with the Sattva that is in them. But common men just follow the stream.

R. But supposing we have a house with a fine Tradition behind it; a house where we perform Initiations and guide the meditation; where we listen to high ideas, listen to His Holiness's words; where perhaps we have special music; would all this not imbue that house with more Sattva and make it especially sympathetic to development?

H.H. He says all this does help to create a better situation; they form the Sattva particles in the atmosphere and these particles in turn have that effect on everybody who comes within that circle. If somebody is receptive and sympathetic in feeling he will take them home and make them his own. He will gain something of development just by coming again and again to such a place, on being initiated there. He says it is decidedly so that such things do affect the Essence of people as well as the atmosphere of the place.

R. There's one thing our people will want to be clear about and that is the nature of Rajas, how you recognize it. We understand Tamas by which everything goes completely inert; but Rajas can be good in a way because it produces movement in a given direction. Could His Holiness explain to us how we should understand Rajas in ordinary life and recognize it?

H.H. He says that activity is everywhere, not only in Rajas but in Sattva as well. But the activity of Rajas is the activity of confusion, indecision; you don't know what you are doing, but you are just doing things. The activity of Sattva is clear, decided, leads to happiness and good. It is the Way, it is the Ladder; activity on the Ladder towards Sattva is right activity. Activity with confusion is not right activity leading up the Ladder.

R. Isn't Rajas shown by a kind of feverish exaggeration and excitement which enters in?

H.H. (laughing) He says the expression is marvellous. Most worldly activities are in that category—people don't know what they are doing. They think they are doing right and they just go on doing things.

He quotes from the Bhagavad Gita where the Lord Shri Krishna says to Arjuna that the good deeds, the good ventures, the right activity, look quite opposite to the people with Rajas and Tamas dominant. They think the good activity is bad and bad activity is good. That's because of their ignorance and domination by Rajas and Tamas.

He says Buddhi is like your machine; if you tune it towards Sattva it will take Sattva, give Sattva. If you tune it the other way—towards Rajas and Tamas, you can't get Sattva. In the life of a disciple the chief problem is to make his Buddhi clean and precise, so that he shall be able to distinguish what is from what is not.

R. Is an example of Buddhi being tuned in the wrong direction, the strife between Religious sects and the persecution of heretics, all that?

H.H. The wars in the name of Religion and the Sectarian differences are the product of confusion in Buddhi. When Buddhi is not related to Atman, these things manifest in the activities of these people. They are not, after all, supposed to be high on the Ladder at all; they are inferior people, and their inferior minds create all these difficulties for themselves and others.

R. Would you tell us the chief ways to make our own Buddhi pure?

H.H. Love the Truth, and leave the untruth. That is the cure.

R. Is it true that unless he achieves pure Buddhi as described by Lord Krishna in the Gita, man cannot see the full Truth and nothing but Truth?

H.H. Pursuit of Truth cures and clears the Buddhi; just in this single activity both are achieved, the Truth comes and Buddhi is cleared and cleaned. But if the direction is the other way, with the pursuit of the Untruth, then the Buddhi becomes muddled and the result is pain and suffering.

R. Does the muddle arise from bad emotion, jealousy, anxiety, worry, anger. How does it begin to get the control?

H.H. They are not bad in themselves. If you use them for selfish and worldly ends they are bad; but if you use them for attainment of Self-Realization or for spiritual development, they can help it on the way up the Ladder.

R. That seems to apply to Pride. There is a good kind of Pride that takes you towards Realization and high standards of behaviour; and then there are other bad kinds of pride. Is that true about all these feelings?

H.H. He explains the **Six Qualities** which result in happiness or in suffering.

The first is the **Desire**. If desire is for the happiness of Atman, then all resulting activities are good; if it is only for the body, then all activities resulting will be wrong and lead to suffering.

The second one is **Anger**. While you are educating someone in certain behaviour or in certain principles, then it is helpful to you and to the student as well; but if anger is simply to punish someone or lower his position or revenge yourself on him, then it is not.

The third is **Regard for something**; if you have good regard for a saintly person, it would create love, but if you have regard for undesirable types then it will lead to tension and trouble.

The fourth is the **Desire to Accumulate things**; if this desire is toward your own property, it is right; you must defend your property otherwise you can't live in the world. But if you are doing anything to grab the property of others, it is surely wrong.

The fifth is **Pride**. If you have Pride that Atman is great and you are looking forward to meet with Atman and you feel great, this Pride is not wrong, it helps you on your way. But if you think only that your body is great, then everything collapses and you go down.

The sixth is **Relating things, telling things to people, giving information**. If you give good information that helps others and they benefit by what you say, it is good. But if you give some information that leads to distrust, that brings trouble.

N.B. In the following, remember the previous definition of good and bad—aimed towards awakening or not.

He says the difference between the good man, rather clever in the good sense, and a fool, is this: if you give something to the good man he makes good out of it. If you give something good to the fool, he will destroy it.

Here is an example: take a good piece of wood and give it to a carpenter or wood-carver; he would make a useful piece of furniture and present it in a beautiful way. Whereas a good piece of wood if given to a fool would perhaps be burnt or thrown here and there. So your cleverness lies in using these six qualities to good purpose. Nothing is bad for a good man.

R. The difficulty is to see beforehand what's going to come out of some situation. Perhaps by understanding thoroughly the three Gunas one may be able to see beforehand what will be the result of one's words or actions?

H.H. The acts of a good man are bound to be good whatever they may seem outwardly; but the acts of confused men whose minds are not clear, whatever their intentions may be, are bound to be wrong. He says the importance of training is so great that unless anything is learned by somebody, unless he is taught by some better person, he won't know what is right and what is wrong. Efficiency comes only after being trained; once you have learned from a better person, you will not do wrong. So in deciding these things one requires training.

Any questions?

R. One part of our Teaching is about the three components—three Gunas—in each activity. And it says that it's not only the proportion of the three Gunas that matters but their order of action which gives either this result or that result. In His Holiness's System is there anything equivalent to that?

H.H. There are two things, the outer and the inner; the inner is the feeling or motive, and then there is the outward action, and the interplay of these two can determine the result of the action. The interplay can be quite different; even if the motive is good and the action is wrong, it might lead to wrong results. Or if the action is good and the motive is wrong it will lead to different wrong results. We can see the relation of these two and understand to some extent how our actions take shape. As an example, if you are angry with a student and you give him some punishment you know that the result is going to be good. Another instance; you know that a certain person is your enemy, you talk sweetly with him just to get the information and you know the result is going to be a fight between the two. So all these situations, these types of actions, have different types of effect.

A man of understanding knows everything, and he is most attentive, so he can see everything, can decide the mode of action and know the result as well. The common man who does not know all these things, acts like a machine. To him the inner and the outer are just one thing. For a Realized person, he knows the result he wants and adjusts the genesis of the action in his thought to the performance of the action, so as to give the desired results. And there lies his efficiency in diagnosing the action and getting the results.

R. As a man who loads his gun, adjusts his sights and gives the right pressure to the trigger hits the bull's eye. Then does it follow that the same action performed by a man with consciousness can produce quite different results from exactly the same word or action by someone with less consciousness?

H.H. Although outwardly the actions look the same, yet if you observe carefully and minutely you will see the subtle difference between the two. The actions of a realized man are efficient and free, whereas the actions of an unrealized person are comparatively crude or excited.

R. Also one has noted the tone of voice! One can say something very direct to a man, and if the tone of voice is right he will not take offence. I've been noticing very much how different the tones of voice and the quality of the actions of the Realized man are from other people's.

H.H. He gives as an example the word 'RAM'. A man who does not know what 'Ram' is, or who has not accustomed himself to speak the word—this word is very light on his tongue. But in a realized person or one who has pronounced such a word again and again and has realized its essence, the word acquires weight in him, it

gets a different tone, and the tone becomes rich [*with overtones and undertones*]. That gives the difference between two kinds of people saying the same word.

R. As, for instance, Kabir who in his young days was walking by the Ganges, when he trod on a Saint who started and exclaimed Ram; and Kabir, realizing that this word was being said so continuously, followed the Saint and achieved Realization through him.

H.H. (laughing): Kabir was fated to step on that Saint! He will never step on anybody else!

He says this method which you are following of making separate classes for different stages of student is very good and praiseworthy. People of the same degree when they come together, they help each other. Don't mix people of different degrees in one group since this might lead to confusion, because of the different understanding at different stages. He is very happy to hear your arrangements.

R. We try to take great care about that. When people are beginning and come to their first group they begin very quietly according to their questions. After six months or a year some of those people move on to a more advanced class, but we discuss carefully each person before he moves on. Is that right?

H.H. agrees. Then, says he wants us to hear a poem set to music and calls in the singer, making him sit before the microphone.

Song (5 minutes)

R. Asks His Holiness to tell us something about the song.

H.H. This piece of poetry is symbolic of the relation of disciple to Master and the discipline followed by the disciple is setting him on the path or taking him further on the Ladder. Just as the ships which run before the trade winds on the ocean go smoothly and without trouble, so his efforts and the Grace of the Master combine to take the disciple along, clearing the way so that he can go further on the course of Realization.