

Thursday 18 October

Conversation on Understanding, Circles of Humanity, Four Ways, Time, Recurrence

R. Your Holiness said yesterday that “A man of Understanding knows everything and he has full attention”

Q.1. In our System great importance is attached to ‘Understanding’, which is brought about by a combination of all three parts of a man—head, heart and bodily instinct. Do you agree?

H.H. He agrees with your description of Understanding and gives an example: Just as an efficient and good doctor knows everything about the disease a person has and about the man himself, and prescribes the right remedy, so a Realized person, a man of full Understanding, knows everything about the world and can diagnose any situation any time.

R. Further, Understanding is said to be the result of both a man’s Knowledge and his Being—what he knows and what he is.

If either is deficient, or if the two are not balanced, his understanding would be weak.

H.H. Of course there are two sides of Understanding—one is Knowledge, the other is Being. Without the coming together of the two, one could not have full Understanding. As an example taken from an ordinary person taking up a trade—he may know the theory of the trade, but not its practice although that is covered by the theory. Another person may be trained in the technique or practice but would not be able to explain the theory. Both of these are weak in understanding of the subject. But of the two the man with practical ability but without the theory is preferable to the theorist; which means that the man of Being is preferable to the man of Knowledge.

R. The same with an art like music—I’d much rather listen to a man who could play and sing, than to someone who just knew the theory!

H.H. Theory can help your desire to learn something; of course it has also its advantages.

Q.3. Does it not follow that the Realized man with full Understanding could not disagree with another? Isn’t disagreement due to deficiency of Understanding?

H.H. There will be no disagreement between the two Realized men, two men of Understanding. But there may be outward differences because of the individuality of the two men. A Realized man might take the Way of the Recluse, get out of the world and meditate; while another man might plunge into the world, do his work there and Realize his function within the world. But within themselves, in their hearts, they are really one. There wouldn’t be any difference between these two except the outward appearance.

R. Yes, what is really meant in our Teaching is just that; however differently they might have to act outwardly, they would understand each other’s work and aims. More immediately important to me is the question of how the aspirant can establish perfect understanding (within his capacities) with the realized man?

H.H. There are two needs; one is the intense desire to establish that relation, and the second is the efficiency, the power to do what is needed. Take for example the radio; if you have a good radio in your house which is efficient, it can catch the waves and give good results. If the radio is not efficient it will make a lot of unnecessary noise and give distorted effects! So with people. People with fast and efficient systems in themselves, take these things quietly, hold them, and if they have the inner power to take to the discipline and carry out instructions

they achieve their goal quicker. Others are of coarser fibre; by their own nature they cannot take things easily and execute them with despatch.

But that was only a mechanical illustration; the main factor in the relation of the disciple to the Realized man is the intense desire. He draws an example from the turtle.

When the female turtle lays her eggs and deposits them on the shore, she goes back into the water and never attends to them physically any more. It is said however that she always remembers them, keeps the young ones in recollection; and with that attachment, with that permanent remembering, the small turtles are hatched, they enter the water and go off on their own. Though they have never seen their mother they have often been proved to return each year to the same area of shore. It's one of the curious things of Nature from which we can learn.

Just so is the invisible bond between the Realized man and the disciples at a certain stage.

R. This intense desire perhaps could make the aspirant form an attitude of mind so that if the Master says or does what is unexpected or not what he likes, he would say, "The Master is certainly right, and it is I who am wrong."

H.H. Yes, your observation is correct; and he speaks about the discipline by which people are prepared in his System. When we find that somebody has a sufficiently intense desire, we usually prepare a situation where he would ordinarily feel in opposition; but we do this intentionally to prove the depth of faith and the strength of the desire to learn. With these checks we observe that he is improving on the Way; and of course if they pass the tests, those disciples reach their goal quicker. They have found that if you create only favourable situations for aspirants they move slower and slower.

R. Do you in your System ever go quite so far as Marpa did with Milarepa, when he made him build a house and when it was complete, told him to pull it down and build another near by?

H.H. (laughing very much): He says, Doctor, he tried on you. He put you in the third class in the examination at Ram Nagar last year, simply to see how much desire you had to come back!

R. I wouldn't have minded if I'd come lowest of the lot!

And he suddenly realized how much of what had been done to put him off coming—sudden cessation of all material and letters since last December, rumours that it would be wise to postpone visit, that it would be dangerous to come—had been intentionally inspired!

H.H. He says all those people who received first classes at Ram Nagar are going down to the third, and the third class ones are now in the first class!

He goes on to say that the force of Love destroys anything wrong between two persons. If you have distrust, then wrongs are created. To establish the relation of Trust one must be put to the test. Then the relation can lead to love and unity between the two.

R. This relation of love and trust for you as Head of the Tradition is growing among the many people in London who are meditating. Today we have had a lot of fresh questions arising from the answers we sent to them.

H.H. He says of course such a relation can be established between a fully realized Man and a true disciple. If by chance that sort of relation becomes established between a true disciple and an unrealized man then it's quite possible that relation will be broken, and he gives an example of a cow and a calf. He says when the cows go out in the herd, if the calf wants to go to his mother to get some milk he has to find his way through. And if by

chance he clings to one of the other cows, he gets a shock and so slowly and slowly he finds his way to his real mother, and then the relation of Love is immediately established and both the calf and the mother cow get what they want. *[perfect illustration!]*

R. *Will His Holiness say anything about how many more lives we have to lead?*

H.H. Once you have seen the dawn there is no sense in looking forward to the darkness. Once the relation to the realized person is established there should be no question of rebirth.

R. *At Ram Nagar some people were packing their bags and saying “Goodbye, for ever,” but I said I certainly have one more life to lead because of all the muddle and things left undone, and things to be put right. Which is right?*

H.H. He told a story of Brahma, the Teacher of the gods:

He had two disciples Indra and Virochana. At first Brahma said to them that this body is Brahma, and Virochana thought “Of course that is so,” so he nourished the body and established a system based on Body. But Indra had a doubt. He said, “Well, the body will die after some time, so how could it be Brahma?” So he went back and put his question. The Teacher said: “All right, I can give you the answer but you should stay here 30 years and follow the discipline I give you.” After 30 years he said that “Mind (manas) is Brahma,” but when Indra had tried that, again he had a doubt and went back, saying: “Well, it doesn’t seem that Mind can be Brahma, because when we sleep, we don’t know the Mind.” “All right,” said the Teacher, “30 years more of discipline;” and at the end of that he said, “The Life Principle (Prana) is Brahma.” But this didn’t satisfy Indra, so he had to do another 30 years. This time he was told, “Intelligence (buddhi) is Brahma,” but he was again dissatisfied. After which Brahma said to him, “You should stay just 11 years more, making 101 years all told;” so then, because of this discipline which he underwent for 101 years, his mind, his Buddhi, his intelligence, had become very sharp, and his whole body so pure that he was able to get full Realization of the final answer given by Brahma, who told him, “Brahma is what everybody knows and what nobody knows.” And by repeating this Indra realized himself and Brahma also.

The discipline purifies the disciple; if somebody comes to a hasty conclusion, if he thinks that by a few words he has got the Realization, he is a fool and will get nowhere. But if another person gets things slowly and by diligence then he is on the right path. The worth-while Realization is a slow way, but the right way.

J. *He corrects me: when he said “slowly”, he did not mean lethargically, but digesting everything with deliberation so that whatever you get, you will be able to hold it.’*

R. *It needs thinking over.*

H.H. Yes, you have the material to think about, and then if you have questions they will be answered further.

R. *After 101 years?*

From the point of view of Understanding, our System describes all humanity as existing in two circles, an outer and an inner. In the outer circle are the common people and there, there can be no understanding, so it is called the “Circle of Misunderstanding”. The Inner Circle, the Circle of Understanding, contains all the men at different stages of Realization, with the fully Realized men at the centre.

H.H. According to the old Indian System, these two circles were brought together by a third one—not a circle but a few people coming in contact with the Inner Circle and getting the Knowledge, so that by giving this Knowledge to the common people it could keep them satisfied and guide them on the Way. He quotes Kings Dasharat and Jumma who always sent their children to learn from some Realized person who was a member of the Inner Circle, so as to get the full Knowledge and relate that Knowledge to the life of the common man. By

chance, that arrangement has been lost in India and the relation between the Inner and Outer Circles has been broken. Conditions in India today are bad only because of that; there is no longer any contact between them. He says that he has observed that some of the Western people who find that material progress is not leading towards Realization, are looking towards the Inner Circle, and he foresees that they would be able to gain a lot; but in India today the situation has not yet come to the point where the old relation between Inner and Outer Circles can be easily re-established.

Here follow further questions and answers on the same subject from the next day's conversation.

Q. We were told that a single individual is not sufficiently significant to interest the Inner Circle. If, however, our School could become big enough, significant enough to interest a man of the Inner Circle, then a link between Outer and Inner Circles would be achieved. Is that in fact what has happened now from contact between our School and the Realized Man?

H.H. He says it may be so; one cannot see it working outwardly. Once the relation between the Inner and the Outer Circle is fully established and achieved, then one will see the complete manifestation of it.

Q. Our description of the Four Ways is put to him. Is not this the same as he was describing last Sunday?

H.H. He says yes, there couldn't possibly be any difference. He says that in his System, they take from all the three sources. In the system or "Way of Action" (which you call "Way of Fakir"), they purify the heart so as to perform the action and yet be detached from it. The "Way of the Monk" is the "Way of Devotion and Service". With that an atmosphere within is created so as to serve the Almighty and receive His Grace. The third (what you call the "Way of the Yogi") is to make the Reason work and clarify all the questions met with on the Way, and then if everything is brought together, we hope we are on the "Way of Understanding".

R. We have just been translating the address on the Four Ways that H.H. gave on Sunday, and this has got rid of some of the rigidity of the System we inherited. His System, like ours, seems to belong to the Fourth Way.

H.H. He says he also feels that the origin of both the Systems must be one and the same. Somewhere in the Past they might have departed from each other. It is the disconnection of the feelings which has brought about the obvious differences which we see in the world to-day. Once the feeling is established, unity can be achieved.

He goes on to say that through unification of Action and Feeling and Reason, and with the help of the meditation, we can achieve what we need. The different Ways appear to be separate outwardly, but underneath they have all been one and will be one again. He also feels that he must have had some previous relations with you, perhaps in previous lives.

For example, if we take a house in which different people live, they have different trades and business. In the morning they go out in different directions to do their daily work, but after the activity of the day, they come back to the same house in the evening and have a lot in common together. So it is with humanity. At the beginning of Creation people might have gone in different directions from one house; but they are destined to come back eventually. But Good men can establish a relation, a Unity even before coming back into the house. They can maintain this relation outside bodily life on a different plane.

Friday 19 October

Psychological Time—Subjective Time

R. What is the relation between our sense of Time and our state of Consciousness? When we go to sleep at night, we lose all sense of time; in ordinary day-time state, there is no time for what we want to do; in moments of consciousness there seems to be plenty of time; in bliss again time ceases.

H.H. He says there are different categories of Time. One day we think we have very little time, but actually there is enough. Another day we think we have plenty of time, but really it is terribly short. Time mostly relates to the situation. In sleep we see a lot, we cover large areas of Time; but as a matter of fact our dreams occupy very little of our time—a dream which covers a big area of time takes very little time to pass through our consciousness. This difference between dream and our waking state is a thing quite different again from our deep sleep. Time is different again in deep sleep; and of course in “bliss” as well time has a different measure, so time varies according to the measure. He gives an illustration.

Lakshman, the brother of Rama, told him that he would like to see the great illusion of Maya—the Maya which Rama was always talking about. Rama replied: “You will get into trouble through seeing it, so I shouldn’t bother about it.” Lakshman replied: “I’m quite sure it won’t affect me, and I’m still curious to see it.” So Rama said, “All right, you’ll see it by and by”, and left the question open. They went to the river to bathe. When they had finished bathing and both were coming ashore, Rama said: “My brother, I’ve lost my ring, do you think you could dive for it?” He went and dived for the ring; at that moment he lost his consciousness. When he came out of the water, he was in a different land, it was a beautiful countryside. He met there a beautiful woman, and they settled down together, established a home and lived like householders. He begot four sons, and when he became an old man he caught malarial fever, developed a cough and eventually died. When his sons took him to the river as the custom was to immerse his body in the water, and as the body submerged, at that moment Lakshman again came out of the water, and out of Maya. He went to Rama with tears in his eyes and repentance in his heart, but still he didn’t remember what had happened. But Rama said to him, “You wanted to experience Maya, Illusion. Now you have the experience.”

All the differentiation of time and space which we calculate in this world, is the illusion. In the Atman or in Brahma, there is no time, there is no space, it’s all one. We see a distorted effect of all this in our worldly consciousness or sleep. The differentiation of time is illusion, for it is (as I said at the beginning) always different, because it is illusion.

R. The story of Lakshman has in fact answered my next questions, but I would like to hear what he will say.

What is the relation between Memory and Consciousness? Moments of consciousness seem to bring very vivid memory of quite different nature from ordinary memory of details.

H.H. The memory in a period of Consciousness is complete. You see and you remember everything as a whole. But memories depending on physical or sensory experience are never whole; so they are changeable, distorted and short-lived and never real.

R. The sort of memory I mean, that is associated with Consciousness, is like the memory Lakshman lost when he dived into the water.

H.H. He gives a description of three types of memory: Memory imbued with Tamas is lost immediately; you lose everything that you have observed; the impressions vanish out of the mind. Memory with Rajas is sharp, but short-lived, and may be distorted. It is always on the move, it’s not yours, and will go away. The third type

of memory arises from the Sattva. That is the memory that people hold, even in dreams. Most dreams we don't remember when we wake up (Tamas); other dreams associated with Rajas we remember some of them; and there are again certain dreams which we never forget. They are the dreams that come from Sattva. So Memory, too, depends on the Three Gunas.

R. So the memory the aspirant must have for the Realized man, the most important kind of memory, being imbued with and coming from Sattva, might persist?

H.H. The aspirant's relation to the realized man can have different flavours. If one word spoken by the Realized man to the aspirant is taken with Sattva (love) it will be fixed in the memory; if with Rajas some will be distorted or forgotten, but even what is forgotten will have gone deep into his heart and will arise sometime. They won't lose their power or effect. Even with Tamas, it may seem that some words have not been taken by the aspirant, but when a suitable time comes they will grow up like seeds and have the required effect on him.

R. Even in ordinary human relationships memory can be important. One can hurt somebody very much by forgetting. Memory does play a part, doesn't it, in ordinary human affairs as well as in the big relation of aspirant to realized Man?

H.H. These days forgetfulness has become a habit with people. But in the case of aspirants this is not the usual thing which happens. If it does happen, the realized man will see that if he begins to forget things, he will be given a shock to get his memory back. A learner who goes to swim in the water is held by the instructor who holds him at the level suitable for learning to swim, but at moments the instructor lets him go down so he gulps some water. But the instructor knows all about it and if something goes wrong he will simply pull him out. It's all for learning to swim. Just so the realized man always keeps the balance of the situation in his hands and knows what's going on; if something begins to go wrong, he will see that everything is put right.

The following statement was then put to His Holiness:

According to our system mankind is under four categories of laws:

1. *Law of Accident or Chance.*
2. *Law of Cause and Effect—Law of causation.*
3. *Law of Fate, which operates only on the fully grown Essence of an individual, or on masses of ordinary people, as for instance in the case of planetary movements causing wars.*
4. *Law of Will, which being only applicable to a fully realized Man does not exist for ordinary people unless they come under his will.*

He replied: Your system is good, and he advocates it fully. According to his system, all our actions are governed by four principles or laws:

1. Time.
2. Our own nature.
3. The nature of the action.
4. The three Gunas.

The interplay of all these decides the nature of our activities—where we are and what we will be doing. He goes on to give quite a lengthy description of Time according to the traditional astronomy of India. In the rainy season you find worms springing up and dying in a day—2 hours, 3 hours, and that's their cycle of life. We men have 30 days in the month, 24 hours in a day, 60 minutes in an hour, and a month is one day for Indra. And for the ancestral men who live beyond the earth in the subtle body, 15 of our days is a day for them. A hundred years of Indra—on the basis of a day of one month—is only 2 moments for Brahma. And a hundred years of

Brahma is just the twinkling of an eye for Vishnu, and a hundred years of Vishnu is nothing but a passing desire for the Great Absolute Brahma.

Now one can see the relation of speed of time to different types; he says there is no movement of time for Brahma the Absolute—it is still, not moving. You can see the relative speeds of common man and worm; they simply go on repeating their cycle, but at the end they will have to meet somewhere with Vishnu when the whole Creation will be taken back, and that's the way it goes on.

R. At important points in the whole history of Humanity (for Humanity, too, must live again and again within Vishnu), suppose Realized Man were there to help, would Humanity perhaps not take these wrong turnings—Religious life become separate from the ordinary life of the householder, for instance; until perhaps even Adam might realize himself enough not to eat the apple and be expelled from Paradise?

H.H. When we think of Creation, and resolution of Creation, we see only the external, physical changes; the coarse matter taking different shapes, merging one into the other; but being without all that, Atman and the Knowledge are Eternal, they never die. So what they hold always remains there; it's always there. They don't have to go anywhere to collect it. For them Time and Space is immaterial, so if a Creation is made and dissolved, for them it is nothing but just a play going on and on. Atman holds the Knowledge. In the Creation certain people prepared themselves to receive this Knowledge, the incarnation of Vishnu. This passes into certain men who are prepared to receive it so as to make the Knowledge known to Humanity. This is how the Eternal Knowledge is being passed from Creation to Creation.

Then he describes what he means by Our Own Nature.

The lower type of people who are under accident or chance have two possibilities. These accidents sometimes lead a man into good company, sometimes into bad company. Even if a boy is placed in a completely foreign environment, his essence could change the place and time and the culture and the environment in which he is to live. Sometimes even a good man may be led into bad ways because of the environment and circumstances. That is the level of ordinary men. If they get good company there is chance of improvement; if they get bad company there is no chance. The other type are the people who are not governed by any environment at all. They have a germ which is individual. They will have their own way. They may not affect others, but surely they themselves will not be affected by others. That is their quality and those are the people who come to the System; they become the aspirants or the disciples, here, there or anywhere the Ladder is for these people.

R. You mean it is the inner growth of something inside them which makes them independent of public trends or opinion?

H.H. Yes. These people have such a strong quality of their essence. Take for example the great runner; many people run but some few run faster and beat all of them. The people who go for discipleship or go on the Way have something in their essence very strong which is quite different from the ordinary material of which essences are made (Magnetic Centre); and that will shine and that will lead them to some Way—whatever comes within range.

The 3rd category—the Nature of the Action, and the 4th—The Three Gunas—have already been described.

Introduction to Talk on Real Religion (Sanatan Dharma)

“Someone asked him on one occasion during a talk whether there was anything real and leading to some end in the teachings and rites of existing religions.

‘Yes and no,’ said G. ‘Imagine that we are sitting here talking of religions and that the maid Masha hears our conversation. She, of course, understands it in her own way and she repeats what she has understood to the porter Ivan. The porter Ivan again understands it in his own way and he repeats what he has understood to the coachman Peter next door. The coachman Peter goes to the country and recounts in the village what the gentry talk about in town. Do you think that what he recounts will at all resemble what we said? This is precisely the relation between existing religions and that which was their basis. You get teachings, traditions, prayers, rites, not at fifth but at twenty-fifth hand, and, of course, almost everything has been distorted beyond recognition and everything essential forgotten long ago.

For instance, in all the denominations of Christianity a great part is played by the tradition of the Last Supper of Christ and his disciples. Liturgies and a whole series of dogmas, rites, and sacraments are based upon it. This has been a ground for schism, for the separation of churches, for the formation of sects; how many people have perished because they would not accept this or that interpretation of it. But, as a matter of fact, nobody understands what this was precisely, or what was done by Christ and his disciples that evening. There exists no explanation that even approximately resembles the truth, because what is written in the Gospels has been, in the first place, much distorted in being copied and translated; and secondly, it was written for those who know. To those who do not know it can explain nothing, but the more they try to understand it, the deeper they are led into error.

To understand what took place at the Last Supper, it is first of all necessary to know certain ‘laws’ relating to the second or Natural Body.”

(From *In Search of the Miraculous*, pp. 96-7.)

Monday 22 October

Sanatan

R., seeing the Temple in the grounds of the Ashram, and sitting next to the Priest at the meetings each day, had asked J. what His Holiness’s religion was. J. replied, “Sanatan—the same religion to which my family belongs.” I said that I’d never heard of it; what was it? But J. was rather vague on the subject; he only knew about the external side, the rituals, and so on. We agreed we should ask when occasion presented. Today, as no one else happened to be present except the Priest, we first put a question about the Initiation Ceremony describing the instructions of Maharishi to say:

“First I will recite the Holy Tradition of the Great Masters, the cherished custodians of the wisdom of the Vedas, of the Upanishads, of the Bhagavad Gita, and invoke their blessings for divine revelation: Narayanam, Shaktim, Vyasa, Govinda Yogeendra, Shri Shankaracharya and many more as far as Brahmanand Saraswati Guruvaram and Shantananda Saraswati of today.”

Was this as he wanted it?

He looked pleased and said this is exactly what is done here and explained why:

If we want to go somewhere we have to find the world routes on a map or get the direction of people who guide the way. But for an individual the direction of this Way is not going anywhere else, but going into himself. The trouble is that although we live in our own house, yet we don't know it, we don't remember it. But when we remember the names of the great men who are one with the Atman, then their Power guides us round inside our own house. They help us to get into our way. By remembering them we remember ourselves. And so this is a help to us to go to our own Selves.

Then was put the question: What is the meaning of Sanatan?"

H.H. The word Sanatan is made up of two words: Sada and Tan. Tan means the body, inner body. Sada means Eternal, the 'Body of Eternal Religion', that is, Sanatan Dharma. Sanatan Dharma is the Religion of the Atman—the Natural Laws of the Atman. An example: Example of a Natural Law is that if somebody wants to speak lies all the day, he just can't do it. It is impossible because it is not the nature of the Atman to speak a lie. But if somebody wants to speak the Truth all day, one can do it, it is not impossible.

This is so because the nature of Atman is to be truthful—Atman is Truth. The Sanatan Dharma is the original, the root of all Religions, and of the religions which we see today. The different religions, Hindus, Moslem, Christians, Jain, and so on, have somehow come out of this and taken different shapes. Another example: With the help of the Great Man, lesser men continue to be helped a bit; so with the help of the Atman and the Religion of Atman, any other religion can also benefit. The original, which is Eternal, without beginning and without end, will go on. Another example is that of a boy who has to learn something. The initial stages of learning are difficult; he has got to work hard. Once he gets over that initial stage, things become easier and he hasn't to go on learning all his life; he learns for a short time and then he has to put into practice what he has learnt, and over a much longer period. Just so, the creation of Sanatan, the initial laws of Atman are of course difficult, but once one gets hold of all these laws, life becomes easier and without troubles.

R. Is it possible to know more of the essence of Sanatan? We in the West seem to know nothing about it. I'd never heard the word until I came here. Is it possible to read anything, learn anything more about it?

Can one enter into Sanatan Religion by inner understanding of it, or must one be admitted into it and adopt its rituals?

H.H. It is not necessary at all to embrace our Sanatan Dharma. Every religion contains Sanatan Dharma. If everyone follows his own religion truthfully he would for certain be following Sanatan Dharma. It is the basis of all religions and their centre. There is no need to change anybody's present Religion.

Dharma is that quality which everything naturally contains in itself for its existence = intrinsic goodness.

J's question. I asked him the question about the Tradition of Sanatan Dharma, who founded it and how it was supported?

H.H. The Tradition was founded by all those men whose names you pronounce at Initiation—Narayana the first one and all those Realized men who followed him have been supporting; and they are the real men behind Sanatan Dharma. When we use their names we want their blessing so that they can help us on the Way. In the world if we go on a long tour we take some companion, and in the tour to Atman these people are our companions.

Once a King announced that he would give his Kingdom to any person who would come to him by 4 o'clock. Everybody heard it and thought it a good idea to go and meet him at 4 o'clock. But what the King

did was this: In his capital city he put beautiful shops containing everything that can be had, jewellery, gold, silks, toys, everything that anybody could want to have. And at every gate and in every quarter, there were people to give away all these things, without payment, all free! Thousands of people started out to go and get the Kingdom which the King had promised to give away, but they were persuaded to go to the shops and take whatever they wanted free, and enjoy themselves. So they lost themselves among the golden ornaments, silks and jewels, beautiful clothes.

But one man didn't listen to any one of these people; he went straight through without letting anyone dissuade him; he just went through and met the King at the appointed time and demanded the Kingdom, which the King duly gave him. The moment he took over the Government, he issued an edict to arrest all those people who were taking things without paying for them!

The same can be related to our Work. If somebody wants the Kingdom he has to go straight inward to get it; but unfortunately the pleasures and beauties of the world tempt nearly everyone away. That is the Kingdom about which Sanatan Dharma tells.

Resembles our Teaching on Real 'I' and the Many 'I's. Compare: "Lay not up for yourselves treasures upon earth where moth and rust do corrupt and where thieves break through and steal," and see also St. Luke, ch.12 vv. 16—48)

Another question of J's. I understand that rituals are an important part of Sanatan Dharma. How could one find the relation between the real Sanatan Dharma and the rituals—what the people in the West should take?

H.H. Rituals are for ordinary simple people, the physical way to bring about the feeling. If one possesses the right feeling one doesn't need rituals. There is no need for the Western man to change his religion or resort to daily rituals. We dress ourselves up when we go to meet important people, so we do the rituals to get prepared in feeling. When people's level is very low and they can't hold much in heart and mind in its purity they create physical ways and means of doing that. Sanatan Dharma in purity has nothing to do with race, religion, or culture of men. The laws of nature are above these limitations.