

Tuesday 23 October

Questions from Colet

H.W. We all want more of the Sattva, but is its presence or absence in any way related to the right balance of Rajas and Tamas, and if so what form do they take?

H.H. Presence of Sattva has nothing to do with the balance of Rajas and Tamas. When Sattva presents itself the others diminish with their absence. Sattva comes in more. If Sattva is absent then Rajas will prevail alternating with Tamas. But one should know that balance of Rajas and Tamas has nothing to do with absence or presence of Sattva. If one comes the others go. He gives the example of two people who are in the presence of the Realized man; they have come to hear him; but one is attentive, what he hears he holds and uses later on. The other who is weary and tired and in the grip of Tamas, his body is there but he's not listening; he's neither getting rest nor attending to the talk; so he's wasting his time. That is the difference; but Sattva prevails only when others diminish; if they are there in quantity, Sattva can't come in, and if it does come in, it has to clear the way for itself by pushing out Rajas and Tamas.

R. Does it follow that if somebody is very busy with "rushing round life" there'll be no room for Sattva? Unless he changes his form of life—has more quiet rest—will he not find it difficult to meditate?

H.H. It is not necessary to change the mode of life. If somebody has a world which needs rushing round he should just go along with it. But when he comes to meditation, if he has acquired the practice of going deep, he will get the relief, the physical relief also, as the happy peaceful feeling. But if one does not have that practice, then of necessity he will go to sleep or half-sleep, because a tired body is not well-trained for it. But these people, it is essential that they have some rest before they start meditation; let them have their physical rest and then they can go for it, otherwise it will be waste of time and nothing more.

H.W. One knows the different manifestations of all three in thought, all three in feeling, and all three in action. So when one speaks of "more Sattva" what is meant?

H.H. When we talk of "more Sattva" we mean more "positive emotion", and more energy. By Sattva, outwardly we get pleasure, happiness. Inwardly we are calm, undisturbed, never tired, always fresh to act. If we have 'more Sattva' we have the energy to do as much as we want to do—and we will do everything happily. By 'more Sattva' we simply mean 'plugging in' to Eternal Bliss and unending energy.

Miss Newington. Can you please tell us something about the movement of the three Gunas experienced during meditation?

H.H. In meditation there is no movement of Rajas and Tamas: it is the Sattva which takes you inside into the Atman, into the energy of Eternal Bliss; and when you come out of meditation Sattva brings you out into the outer world. Rajas and Tamas do not prevail in right meditation. After meditation most people go into action which is Rajas. Some people can hold Sattva for a longer period than others. Some people immediately after realizing some degree of happiness go straight into action and lose the Sattva and forget the happiness. As you go higher on the Ladder you start keeping the bliss [*positive emotion*] with you for longer periods of the day. The fully realized person keeps it almost continuously. He has to do some work to renew it and then be active with Rajas and take some rest with Tamas; because without taking rest you cannot move into Sattva. It is not possible to go from Rajas to Sattva instantly.

So in meditation there is no movement of Rajas and Tamas, they are subordinated to Sattva.

H.H. refers back to R's previous question:

Usually people cannot easily meditate at the end of a busy day; they must have rest because their nature is such; after too much activity they must have physical rest. If they don't get it they can't meditate. They'll be wasting their time and there'll also be some sort of confusion going on so they'll be doing more harm than good. Because body would need rest, mind needs meditation and there would be tension and struggle. Nothing good can come out of this. In a few cases it is all right, depending on the efficiency, if somebody can turn immediately and go deep inside; because in that case he will derive a rest from the meditation, and higher energy as well. But not in ordinary people.

R. This is the constant cry of people in the West—too busy, too tired! I've had beautiful peace here but I know what it will be like going back!

H.H. He says he can work sixteen hours a day and pass four nights without any sleep. But usually he does get deep inside for two to five minutes and gets the energy he needs for continuing. If you have trained yourself to go inwardly instantly, then you can get as much energy as you need to do all the work that has to be done. It is only for those inexperienced people or beginners that they need physical rest.

Two Questions from Mexico

No.4. Sometimes after meditation there is a feeling of promise, of many possibilities opening; but through not knowing the next step to take, this is lost. What should one do at these moments of expanding consciousness and vision?

H.H. These visions of possibilities opening are very good and it is like a new world opening before a boy—but the boy doesn't know the real size of the world! He doesn't know the full value yet; in due course he will know the value; but at the present stage he should simply get directives from the teacher. These feelings are among the manifestations of more energy, of abundance; how to use it depends on the wideness of knowledge and their stage on the Ladder. So it is better to refer to someone you know who is higher on the Ladder, so as to make the best use of this wealth which is found after meditation.

R. Just one more question out of those sent from Mexico, most of which your Holiness has already answered!

No.8. During meditation the questioner is sometimes attracted outward to thoughts and memories which are difficult to turn away from. At other times he seems to turn inward, and finds some centre in himself which has no words and from which a light radiates. He asks if this last state is the one that is sought?

H.H. These memories and thoughts which creep into the mind at the time of meditation should not be forced out—one should not try. Let them go. Turn inward to the centre you have rightly described which has no name and no form—like a light. So it is. But one should not try to analyze this world which is within; one should not apply one's critical faculty, one should not try to snatch in any way that Eternal Kingdom—the Great World. This is our Capital. What we have to do is just be there and come out and use that power and wealth in any sort of worldly activity which adds to our efficiency and our profit. We never try to work out what is there at the centre, we just have the experience and use its power.

Most Yoga systems are based on bringing back our desires into the Atman, bringing them inward and purifying them. But the system of meditation works differently. We say: "Leave your desires in the outer world, and when you come in don't bring your baggage, leave it outside." He gives an example of a madman or lunatic at your door; if you leave him outside, then there is peace in the house! But if you bring the lunatic inside your house you won't keep the peace. Leave your desires outside when you go deeper in meditation.

Back to London

Mr. Geoffrey. My mind cannot conceive that only a small effort is required for such an overwhelming result. Realizing the size of what is at stake, I feel “how can I deserve any of this?” and my hand cannot turn the key but remains paralysed.

H.H. What this man calls “overwhelming result” is not a result—it is naturally there, it is only a question of knowing how to get it. And what is there nobody has to operate on you to get it. The question only is can you find how to get it, whether you remember to take it. For example, if somebody’s father tells him that there is great wealth buried under the house, but this young man could not remember the spot, he forgot where it was. He knew there was treasure somewhere. Then if his mother or someone else reminds him or he remembers, then immediately he can become rich without working more for it, and what we call ‘working’ or ‘hard work,’ it produces something, no doubt, but not the real thing that men need. They need something else, and for that ‘something else’ you don’t have to do much work. You simply have to retire just to tune into it and get the most of it. Everything natural can be got without much work, and so it is with this. The wealth, the Kingdom within is there, all you have to do is to remember it and take yourself towards it.

R. This Frenchman at the initiation over two years ago when Maharishi gave it to him, had really profound bliss, felt he had never lived before; and ever since that he has been trying to recapture it.

H.H. Everybody deserves this Kingdom, this inner world, and if somebody’s hand gets paralysed so he can’t turn the key, he should ask the help of his teacher which could relieve his tension. He can’t do it himself, and can’t refer to any book because the words in the books are dead words. The words of the teacher are full of life and consciousness. That profound experience of his life was not due to his own deeds, it was because of the person in front of him. It was the Power of the Initiator which gave him proof: “There is this, and you can get it”. It is not necessary that these flashes should always come. These flashes are special; they are miraculous. He has to go on gently training himself to get more in due course.

R. This man has been to me often and often and I have not been able to give his hand power to turn the key. Perhaps now with the help of the Realized Man it can be done. (H.H. assents)

Mr. Bray. Could one think of and feel the mantra as a supreme manifestation of the Law of Three, so that through the mantra contact would be possible with the Trinity? (Jaiswal explains Christian Trinity, Father, Son, Holy Spirit). Are there “Three Primary Forces” operating everywhere in infinite degrees of manifestation throughout the Universe of Living Beings?

H.H. The pattern of Three is everywhere in the world and it has been seen differently by different races. In India we see it as Brahma, Vishnu and Maheshwara (Shiva); Brahma is the Creator, Vishnu looks after creation, and Maheshwara (Shiva) dissolves or takes back the creation. And there are other forms such as Kali, Lakshmi and Parvati. In our own life we have feeling, thought and action. This pattern is repeated throughout the Cosmos in every branch of life. In meditation we don’t see the three, we don’t see the Trinity; we see the Unity of the Trinity in meditation and that’s what we aim at. At that time there is no differentiation of one into three, there is One only.

Wednesday 24 October

Questions from Colet contd.

Mrs. Moore. It would seem that the Heavenly Ladder can only be climbed by the use of right triads. If the goal is reached, that particular octave will not recur?

H.H. Yes, right use of three Gunas can lead us on the Way, enable us to climb the Ladder. If they are not properly used they will slowly bring you down. The right use of the three Gunas is good, and the liberation which we conceive as the top of the Ladder, once we reach there, there is no question of coming back, repeating the octave at all! We get out of it completely and for ever.

(Later addition: He said by meditation when we rise on the Ladder we do away with our False “I”s and establish the Real I. Once that we establish the Real I the three Gunas are properly used, that is naturally.)

There is never absence of these three Gunas. It is a question of right use of them. He gives an example of the stomach. The heat in the stomach deals with the diet, reduces food to its smallest particles for distribution through the blood all around the body. If there is too much heat in the stomach it appears as fever and we have to suffer for it. But once we take some medicine and bring it back to balance to the right temperature, then the system returns to normal.

R. About ‘False I’ that is in everybody; is it the false picture they have of themselves?

H.H. The accidents that we meet in life are the result of False I, the meaning of which is that we see the opposite of what each thing really is. We start seeing for instance that the body is oneself and not the Atman. We form a wrong picture of everything. We see what is not there, and we miss what is there.

R. Does the ‘False I’ fall away naturally as in a School you try to go up the Ladder, or does it have to be shown to you by somebody who is realized?

H.H. The quality of Real I is to see everything in himself and see himself in everything. The quality of False I is to find oneself as an individual separated from everything and see everything separate from oneself. As we go up the Ladder, our ‘False I’s’ fall back, the realization of Real I (the unity of Real I with everything) starts growing. And we see that it is growing. Once it is fully grown all the False I must have disappeared. If by our ignorance we can’t see the Real I or think of Real I, we are led the wrong way and to misery in our lives.

R. It seems it is chiefly this False ‘I’ that could spoil the relationship between the aspirant and the realized Man, if he forgets?

H.H. With our ‘False I’s’ and with our secretiveness we create wrongs around us and limit ourselves; we limit ourselves and we limit our actions. We cannot see the broad view of the Universe; we cannot see the Atman which is all-pervading. Because of this selfishness and this secret attitude of concealing our thoughts we create a barrier and become separate from our instructor.

Miss Scrutton. In order to climb the Ladder, we must be wanting to nearly all the time. I know there is a great gap between what I think I want, and what I actually want. The meditation seems to be the tool, turning one round in the right direction twice a day. Is this sufficient? Or should one make determined efforts of thought in order that the wonderful energy from the meditation is better channelled towards heightening one’s aim?

H.H. Two half-hours a day meditation is enough. Usually it should be enough, but if somebody feels the necessity of doing a little more there is nothing to stop them. Only it should be a gradual increase; add just a little so that you don't attempt too much. If you take too much time for it, there is risk of a conflict starting between meditation and your work. Two half-hours in a day are enough to cover your twenty-four hours; just as we eat for quarter of an hour and the effect of that food goes on for hours and hours. We don't need to be eating all the time! So the two half-hours should give one enough rest and enough energy to do what one needs to do. But if one wants to do more meditation from love and enthusiasm, and if it doesn't interfere with work, it is always helpful.

Miss Irvine. When the meditation has been carried out for a certain period of time can direct help from someone of higher being be sought?

H.H. If one feels the need for the help of someone high on the Ladder, one should obtain it; or if there are questions one cannot get answered, one can go to the Realized Man and get the answers.

Questions from Checkers—London

Q. Could we know more about the changes that one feels are taking place in the body, particularly the circulation?

H.H. Nothing should be expected in the way of bodily change. But of course the expression of happiness and peace will be obvious from the appearance, for the particles in the body do change; their properties change. You change your thoughts, the quality of your feelings change, your actions change, all your functions change.

Q. How to get rid of 'False I' in one's feeling when one knows one is approaching the centre? One bounces off the place of transcendence when one knows one is getting near it.

H.H. One should look forward to the Real I with faith and enthusiasm and love. With that, if not first time or second, perhaps third time the Real I will take you into the centre and let your 'False I' drop away.

Now a story:

There was a Realized person who had plenty of disciples, all types, who used to flock around him every day to see him and get his blessing. He used to try out his disciples in rather a peculiar way. He would close the doors one day and the attendant would tell all the disciples: "No audience to-day". Most of them would go off, but a few would stay on and sit there, and after a long time he would have the doors opened and ask how many there are. Even if only a few were there he would ask them to come in and would hold his audience.

This is a simile in answer to the last question.

Q. Where the mantra becomes very large, breathing is fast and deep and one is aware of some creative power which easily becomes excitement. Is this a wrong turning?

H.H. This fast breathing tends to occur when there is a possibility of going inward; because at that moment the breathing centre has got to be regulated to its natural slow and economic rate. But because of the outward, the exhaling process which has been quite fast due to your activity, it resists that and because of the resistance it gets excited and goes fast as, for instance, if you compress a spring it will bound up. With practice, since this is quite superficial, one should be able to pass through that easily.

A Story about False I and Malicious Talk

(Not from H.H. but from to-day's Patrika—the local newspaper)

It happened (no one knows how) that a tortoise and a scorpion came to be great friends. T. the tortoise, used to carry Mr. S. the scorpion, for a regular joy swim on his back. But hardly a day passed that Mr. S. did not feel tempted to try out his sting round the edge of T.'s shell to reach his soft underneath.

At last T. for all his forbearance burst out in fury: "Look here Mr. S. this is absolutely the last chance I'll give you to mend your manners. One more sting and for sure you'll go to a watery grave." Mr. S seemed ashamed and repentant: "Never, never, will I do it again," he said piously.

Alas for pious promises, for even as he said it he raised his tail and brought it to unkindly sharp—like a full-stop to his pious intentions. T. shrieked in pain and anger, "Prepare for your doom, you scoundrel, but before I drown you I would like to ask you two questions: Have I been a good friend to you?" "Yes" replied S., "you've always been my best chum." "Then", said T. "am I to take you as being wicked or simply stupid?" "A bit of both in the present context, or neither, as you wish," said Mr. S with great calm, "but the truth is that I am the slave of an inherently bad habit—Oh my, there it goes again!", he announced as his sting whipped down on to T.'s tenderest part. But this time it hurt so much that T. involuntarily took a deep dive and the scorpion floated off his back and was never seen again.

Thursday 25 October

A Last Conversation

Usually our daily talks with His Holiness took place at 4. p.m., but on my last day (Thursday, 25th October) it had been arranged that we should come at 11. a.m. for a private talk and later have lunch in the Ashram. R. had been asked to say what we would like to eat and if there was anything he preferred not to eat. He had replied that he would enjoy anything that His Holiness arranged for him, and had no special requirements!

Always before it was we who had to start the talks by putting our own questions. This time we asked if His Holiness had anything he wanted to say on this last morning.

R. Is he satisfied with the progress during the month?

H.H. To bring about any development in the human race, Discipline is necessary. Discipline cannot be given without a fully Realized man. Connection with one who has himself realized the full possibilities, is essential. Once a School gets this connection, then the possibilities are there for them also.

There are two kinds of possibility in such relations. The first is Special Knowledge, and the second is Doing—putting that Knowledge into practice. It takes very little time to know something; you can learn things in no time! But to acquire the capacity to put that knowledge into practice, needs a long time. It requires consciousness, patience, and of course numerous checks in confirmation as you go. Because if you hear something and continue acting on it, perhaps you might not have fully understood the thing and have gone off the line. So checks are essential.

He says that human beings naturally hear a great many things, but as individuals they cannot do much on the basis of the knowledge they pick up. So it stops there. But in a School there is constant verification and testing. If a man keeps on working in a School, there will be nothing to hinder development once you have come into connection with the fully Realized man. You don't have to do much; you have simply to listen, put your questions, do everything you can to learn from him.

In order to learn to Do, you have first to learn to listen very exactly. Ordinary men do not have the capacity to attend accurately to instructions. To illustrate this he gives a story from the Mahabharata:-

Before the great war was declared, all the warriors (the Kaurawas and the Pandhavas) were being taught by the Dronacharya or Instructor. He was teaching them the art of fighting. One day he instructed them to shoot at the eye of a bird which he hung on a tree. One by one he called them and said: "Mark the eye of the bird and get ready to shoot"; then he asked them what they saw.

One said: "I see the branch and the face of the hanging bird, feathers, mouth, eyes, everything." He was dismissed.

The next said: "I see the bird, neck, feathers, eyes," and he was told to go.

And so it was with everybody, until Arjuna stood there, and taking aim, was asked, "What do you see?"

He replied, "I see only the eye!"

"But don't you see anything else?"

"Nothing at all."

"Then go ahead and shoot"—and his arrow went straight into the eye of the bird.

In listening (and in meditation) perfect attention is necessary.

Q. Doesn't that state of attention come better during the night when everything is quiet? During the day we are so much given to mental activity that the peace and the silence needed for attention are very hard to come by!

H.H. The inner thoughts which usually disturb the peace of the night are perhaps greater than the outward disturbances. It could be possible that a man could meditate sitting in the middle of the road among the loud noises of motor-cars and cows and all that is going on. [*In Allahabad everything seems to go on in the middle of the road!*] But it would never become possible for a man to meditate properly if there is noise going on inside him. The noises inside are usually far more upsetting than the noises of the road.

And those people who begin to meditate, and begin to go inward, they meet up with all this noise that they have collected in ages past. To illustrate this, he gives another story:

Somebody once went to a Realized man and asked to be given the meditation. The Master asked him: "As you were coming along to me, what did you see on the way?" He tried to recollect, but could remember only one thing, that there was a donkey lying on the road. The Master said: "All right! I will give you one little exercise, and if you can do that, then I will give you the System of Meditation. Just go and sit quietly and get that donkey out of your mind. Take your time and come back to me when you've done it." The poor man tried for two hours, but he found that the memory of the donkey became only clearer and clearer as he went on; he couldn't get the donkey out! After two hours he was in despair and came to the Master and said: "I'm extremely sorry, but that donkey is not getting out of my mind at all!" The realized man said: "Listen boy; you saw that donkey only once, and yet you couldn't lose him even after two hours. Now there is a mass of stuff that you have collected in your mind throughout the ages. In life after life you have collected this stuff, and it will be much more difficult to move all that which you have lived with, than it was to remove something you just saw once! So you mustn't expect to get rid of it all in a few days. Now, if you understand that, you will realize that (Sadhana) Discipline is necessary; and if you are determined and really want to get rid of all that burden, you will have to be quiet and have patience. And from your experience with the donkey you must first realize that you must not try to get rid of anything! Don't fight with your desires; don't try to push them out; don't try to settle them. But just be care-free about them; get the 'couldn't care less' attitude. Just lose them, neglect them, and they will go away one by one. Don't struggle with them. I tell you that is the only way it can be done."

There followed detailed and private instructions about the way the relationship between the Realized Man and the disciple could be carried on, and the discipline maintained even at a distance. Towards the end of that talk R., noticing that people were coming in and the audience hall was filling up, said:

May I ask you a question on a different topic? Manu said: 'A Kingdom deprived of 'twice-born' inhabitants, will soon perish, stricken by war and famine and disease.' When I return to England the people will be asking: 'In the face of the present threat to India, would India be protected seeing that she has many more twice-born inhabitants than any other country?' I also want to understand more of the expression: 'Twice-born'.

H.H. His Holiness (smiling) replied that he doesn't usually discuss political topics. But he does recognize what Manu said as perfectly good and true. He notes that, unfortunately, the present trend in India has been breaking up the System of the 'Twice-born'; if that process were to continue, then nothing could follow except what Manu said.

R. And the expression 'Twice-born', does that only refer to a man's external situation—his caste—or could it also mean a new-birth inside a man?

H.H. The meaning of 'Twice-born' has always been related in the world at large to the three hereditary castes—the Brahmins, the Kshatriyas, and the Vaisyas. They are called 'twice-born' because they are a little better; they do some discipline; they take one of the disciplines of Religion and try to practise it. But there is, as you say, another meaning. The expression also refers to a different category of people, those who are devoted to learning some system of special knowledge and spend their energies taking it further." [*That is, a 'School Man', but in public H.H. would never mention the word 'School'.*]

He then went on to speak about two kinds of Laws: One category is called Dharma—Natural Laws, Laws of Nature, the other is called Neeti—Man-made laws. The relation between them is like that between husband and wife. If both agree, there is peace, prosperity and contentment. But if there is conflict between husband and wife, there will never be much peace in the house—just eternal conflict.

The men who understand the Laws of Nature and the men who administer the man-made laws, are respectively like a lame man who can see but cannot move, and a blind man who is very active but cannot see in what direction he is going, or what will come out of his activities. So a way must be found for these two kinds of people to work together—the blind man should take the lame man on his shoulder. The lame kind advise the blind which way to walk and the blind can be got around and do the job. But in the case of conflict nothing can be done; the blind will run the wrong way, and the lame will only talk. That should also be the relation of the realized men, to the Public men—men of the market or the Government. If that relation could be maintained, the house of the Nation would have peace. Otherwise the nation will in the end disintegrate.

By this time we noticed smiles among the audience and glances towards the passage, so on being asked if we had any more questions we thought it tactful to say 'No'. So His Holiness beckoned and in came the members of his entourage with the plumes, maces and the full regalia in which they make their public appearances. Taking their appointed places round the throne they waited to be photographed. We had come prepared with camera and flash-bulbs, and took many pictures from different angles. We then went out on to the balcony in the blazing sun with the lovely tree-shaded compound of the Ashram with its Temple and School, and over the roofs the beautifully carved towers of neighbouring Temples.

Then a very nice lunch was served to Jaiswal and R. in the empty audience hall with several members of the community in attendance. Finally, we said thank you and farewell to His Holiness in his private room—the nearest I ever got to him alone!

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